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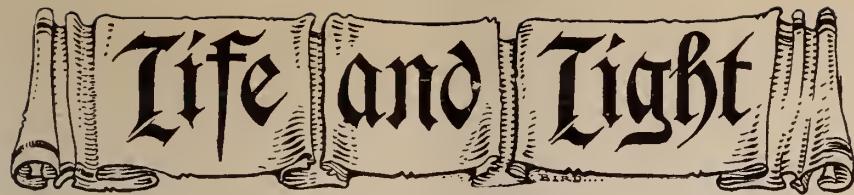


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A PART OF MISSION PREMISES IN TUNG-CHOU. (See page 52.)



Vol. XLI

FEBRUARY, 1911

No. 2

If every subscriber to LIFE AND LIGHT would secure one new subscription to the magazine, we should double the list of names upon

NEW our subscription list. Does this seem a thing im-

SUBSCRIBERS. possible to you, dear readers of LIFE AND LIGHT? At least could you not make the attempt to find one new subscriber? And if each one should be successful, what would it mean to our work? Much every way. It would mean very much in the way of financial strength to LIFE AND LIGHT itself; but while that is to be desired, it is not the first or greatest consideration. Far and away beyond that would be the advantage which would accrue to the work of the Woman's Board, for it would mean, let us hope, that there would be double the number of intelligent readers of our pages. It would mean that twice the present number of women would be kept in touch with the great and growing work which the magazine represents. To them would be brought, month by month, the facts and the appeal of the missionary enterprise. It would stir in them the impulse which helps to more faithfulness in the work of the Kingdom, and press upon their hearts the great need and power of that work. It would call them to prayer for our missionaries and their message. It would mean all this and much more. Readers of LIFE AND LIGHT, will you not help in this way, and at least make the attempt to gain at least one new subscriber in 1911, for the sake of those whom you may reach, and for the sake of the work?

And not only may each reader of LIFE AND LIGHT help to increase its influence, but each auxiliary should have a special secretary for LIFE AND LIGHT, whose duties would be, to see that old subscriptions are renewed and new ones added. This officer should be a woman who would magnify her office and make it her business to secure subscriptions. This is a matter which must be attended to in each auxiliary. It cannot be done at the rooms of the Woman's Board.

A trial subscription for three months will be sent to addresses of those who may become permanent subscribers. Address all communications to Miss Helen S. Conley, 704 Congregational House, Boston, Mass.

At some of the recent Friday meetings in Pilgrim Hall, there has been opportunity to hear much of interest from the "Women Behind the MISSIONARY Work." Among them have been, Mrs. Thomas Snell PERSONALS. Smith, who with her husband was for many years in the Ceylon Mission; Mrs. Dr. Pease, still in heart belonging to the Micronesian Mission, though now connected with the Southern Branch of the Board of the Pacific; Miss Fidelia Phelps, who after a year's furlough will soon return to her work at Inanda; and Mrs. H. N. Barnum, who went to Harpoot in 1859. Dr. and Mrs. Barnum, for more than half a century, did a beautiful and far-reaching work together in that important field until, in the spring of 1910, Dr. Barnum passed on to the heavenly reward. It is a privilege to see and hear such workers as these.

When the faces of recruits are seen on the pages of *LIFE AND LIGHT*, we often hear expressions of satisfaction and gratitude that so many young

THE QUEST women are turning their faces toward the mission fields.

FOR WORKERS. We are indeed profoundly grateful for all such workers. There is, however, urgent need for much prayer and effort, that their number should be speedily increased. The Woman's Board is now calling for twenty-two young women to take responsible positions. At the present time, the most diligent search has failed to find those who are ready to go. The emergency in some of the mission stations rests like a heavy burden upon the hearts of the Executive Committee of the Woman's Board, and they beg that all interested women will join with them in the quest for these needed workers. Perhaps the name of some young woman who might heed such a call, will occur to some who read these words. If so, will they kindly communicate with Miss Helen B. Calder, associate secretary of the Woman's Board.

Among the most imperative needs are: A normal trained teacher for Umzumbe; two teachers for Inanda; one for Mt. Silinda; two college trained women for the Normal and High School in Madura; one for Ahmednagar, also a college graduate; one normal teacher for the Collegiate Institute of Smyrna; a science teacher for the school at Marsovan; a normal trained teacher and a kindergartner for Bitlis; a kindergartner for Harpoot; at least one more helper in the evangelistic work at Gedik Pasha; a doctor and a nurse for the new hospital at Ponasang, Foochow; a doctor to enable Dr. Parker of Madura to take her much needed furlough; and three workers for various parts of Japan.

THE FINANCIAL STATEMENT
RECEIPTS FROM NOVEMBER 18 TO DECEMBER 18, 1910

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total
1909	\$6,899.34	\$2,921.50	\$137.00	\$1,854.83	\$11,812.67
1910	7,165.28	105.00	56.00	2,062.50	9,388.78
Gain Loss	265.94	2,816.50	81.00	207.67	2,423.89

FOR TWO MONTHS TO DECEMBER 18, 1910

1909	10,912.81	3,886.50	242.00	15,272.39	30,313.70
1910	11,518.01	4,821.50	90.30	2,105.75	18,535.56
Gain Loss	605.20	935.00	151.70	13,166.64	11,778.14

The address given by Miss Kate G. Lamson at the annual meeting of the Woman's Board has been prepared by her as a leaflet, entitled "The NEW Uplift of Womanhood in Mission Fields," and will be found LEAFLETS. most helpful in connection with the study of *Western Women in Eastern Lands*, as it gives a comprehensive view of the influence of Christianity upon the women of the Orient, as told by our own missionaries.

An interesting leaflet upon "Philanthropy in Japan" has been written by Mrs. Genevieve W. Olds of Miyazaki. It shows the wonderful influence of Christianity as the instrument in various humanitarian movements. This setting forth of these by-products of the missionary work will also be of interest in connection with the study of the text-book, as will the reprint of Miss Daughaday's article which appears in this number of LIFE AND LIGHT, having the title "What Christianity Has Done for Japanese Women," (price 3 cents each).

Dr. Swain, who was "the first woman in all the world to go out as a fully equipped medical missionary to minister to women and children in

DR. CLARA A. non-Christian lands," died recently in her home town,

SWAIN. Castile, N. Y., at the age of seventy-six. Dr. Swain was sent out by the Woman's Foreign Missionary Society of the Methodist Episcopal Church to Bareilly, where she established the first woman's hospital in the great country of India. The story of her remarkable achievements is well known, and many not before familiar with it have become so through Mrs. Montgomery's beautiful tribute to her in *Western Women in Eastern Lands*.

THE NEW WOMAN IN OLD CHINA

BY ALICE SEYMOUR BROWNE

A CHANGE, changes, and half a change, (to adapt the old prophet's phrase,) that is what the last few swift-moving years have brought to the woman of the blue gown who rules the homes of China. In the hold of each ship from foreign lands has lurked new imperious wants,—new ideas

have ridden jauntily through the gaping countryside on the cowcatcher of every engine; and even for women, the measureless magic emanating from the printer's ink spread so lavishly on the sheets of the newspapers has wrought strange new effects. The girls' school on the next street, the lecture hall near the temple, where she is actually free to go,—even the cut of her garment and the size of her earrings are an index of the strides she has made.

Wonderful changes everywhere, one would say, and yet there are many places where there is only "half a change," or perhaps none at all! China is so vast, so disconnected,—one province often so utterly different from another in language and custom and thought, that a radical social revolution in one corner of the empire has probably been unheard of in another. So when one is dazzled by tales of the rapid foot-unbinding, in liberty and



The Wall

The Railroad

THE OLD AND THE NEW

advance in the education of women, in bread & horizon, one gladly admits that it is true,—but true only of a

part of China. And when one hears of stiff-necked conservatism, of tiny crippled feet and unbound minds, it also is true,—of a part of China! North and South are still separated by many, many miles, and city and village by centuries, perhaps. The spirited discussions between the City Mouse and the Country Mouse of our childhood days could easily find a racy parallel in China, and as for the Kansu Mouse and the Fukien Mouse, their inability to even comprehend each other's speech would but add a few fathoms the more to the depth of the gulf yawning between them.

Where then are these so wonderful changes? If one were to look at a map of the eighteen gay-colored bits that betoken the provinces of China fifty years ago, and at another as it is now, in the year nineteen ten, or what means more to China, ten years after the Boxer insurrection, one could easily imagine the new life that spells change, slowly flushing a rose, (yes, of course it must be rose-color!) all through the sea-coast provinces, deepest in Kuangtung, perhaps,—and most vivid in metropolitan spots like Canton, Foochow, Tientsin or Nanking,—and along the banks of the yellow Yangtze. The rest of the modern map of China would be strangely like the old, save here and there where bits of rose would betray where missionaries and their schools have been at work.

Many are the new developments represented by that rose-colored belt along the seacoast and waterways of China. Wherever foreign influence has been felt, wherever religion and commerce have caused the impact of the new world civilization upon the old, the change in the feminine horizon and ideal is one of its most noticeable effects. Ever since the jolt to the national consciousness in the war with Japan, and the still greater shock of 1900, a very passion for change has come upon my lady of the Far East. The Old is dead! Long live the New! has been her cry. Her clothes were the first victims of her zeal. The loose flowing garments with the generous "fat" sleeve, as she called it, with wide embroidered bands, that had flourished unchanged for decades, was banished to the secondhand shops which dealt with credulous if artistic foreigners. The tighter, more close-fitting garment with smaller sleeves reigns in their stead. Presto! The native Chinese coiffure, with its bewildering array of gilt and enameled ornaments grew smaller and less elaborate; the Manchu head-dress, on the contrary, grew more monumental. They both changed, which was all that was important! Gradually the southern style of dress has crept up to the conservative old north, and the combination, flavored occasionally with a dash of a foreign bit of apparel, produces a hybrid result which leaves one expectant of what the next few years will bring forth.

The popular stores display "foreign goods," from hideous glass soap-dishes to diamond rings of a size truly magnificent. My lady is proud to furnish her quaint old house with foreign sofas upholstered in blue and scarlet plush, "Nottingham lace" curtains, innumerable clocks, and lamps with gorgeous colored glass pendants. "Foreign style," forsooth, and such a change! It certainly is!

To Christians throughout China must be given the credit of starting the agitation against foot-binding, long ago. Begun under Mrs. Archibald Little's enthusiastic leadership, the Heavenly Foot Society is now under Chinese supervision, and has accomplished much. The late Empress Dowager's edict against the cruel custom has been followed by others, and slowly it is becoming the fashion, in the large northern cities at least, to unbind the feet. Even where the point has not quite been gained, the very newest style of foot-wear for even tiny hobbling stumps is an imitation of the shoe worn by the women with natural feet. Now that city fashion is on the side of the unbound foot, the hopes of the reformers grow gigantic, for the "Taitai" of China is no less partial to "the very latest thing" than we of the West.

Though the Chinese lady has perhaps always had the largest liberty of all the Oriental sisterhood, in these last years there has come about a still greater freedom in the matter of her going out of those closed inner courts that have hidden her for so many centuries. Formerly, only Manchu women, with their natural feet, were seen on the streets, and the Chinese lady went out but occasionally in a sedan chair or a closed cart, escorted by an elderly waiting woman. Now, if she is of high degree of either rank or money, in all her bravery of paint, artificial flowers, and dainty satins, she may look out upon the world from a glass-windowed carriage. If she belong to the freer middle class, she does not scorn to walk with a brightly-clad, chattering group of friends, to the big temple fairs or to the theatres. Even in the interior Shansi villages, they flock to the open-air theatres, bedecked in all their finery, faces gay with paint and perhaps tiny fancy stamps in red. In some large cities, quite young girls feel at liberty to walk unattended on the streets, encouraged, possibly, by the fact that schoolgirls are granted a badge entitling them to the special protection of the police, as they go to and fro.

The logical complement of the freedom to go about is a place to which she may go, and such are not lacking. Aside from the numberless fairs, theatres, and other forms of amusement, in many cities have been opened small halls where lectures on hygiene, history or current events open the

windows of her astonished mind, or where newspaper articles are read and commented upon. Sometimes this is wholly under native auspices, but more often under the guidance and inspiration of missionaries. Occasionally some appealing cause has led these Chinese women to form themselves into societies, to raise money for charities, or to fight some evil like that of the cigarette. In such new ways is her social consciousness finding expression.

The most fundamental change of all has been in the direction of opening girls' schools. Of the time not many years ago, stories have come down of girls who dressed as boys so as to be allowed to go to school; of those marked daughters of wealthy families whose indulgent fathers engaged teachers for them as a special favor; and the attitude of the common people for centuries has been summed up in the oft-quoted proverb, "The absence of ability is a virtue in woman." But the mission schools triumphantly proved the ability of the feminine mind to acquire knowledge, and their graduates demonstrated to many practical Chinese minds the benefits of intelligent motherhood, as well as the money value of her ability to teach. Advocated by the dozens of new newspapers that sprang up after 1900, girls' schools under government or private supervision sprang up like mushrooms in many cities. The wave of Japanese prestige flooded the country with Japanese teachers, but gradually these have been replaced by Chinese, European, or American teachers. Many of the mushrooms died down again, but in some cities like Tientsin, kindergartens, high, normal and manual training schools, and even schools for nurses, are maintained at a high level of efficiency. That new product of the times, the schoolgirl type, bids fair to make a place for herself, in spite of crudities and extravagances.

Just how these thousands of girls studying in all the government, Christian or non-Christian private schools, will affect the national life and



MRS. CHANG OF PEKING
Former editor of *Woman's Daily*

ideals in the large, one can only prophesy, for it is too early to see results. She belongs to the younger generation, and her day has not come. Meanwhile, her elders graciously allow her to read wenli,—to write little essays on high moral themes, embroidered with classical quotations,—to trace intricate characters, to add and subtract, to crochet or play one-finger exercises on the organ,—until, to herself at least, she seems a very Portia of wit and wisdom. But when it comes to the pivotal moment of her life,—the riding in the gorgeous scarlet embroidered wedding-chair to her mother-in-law's house, hoary custom claims her as its own. As wife and daughter-in-law, not one jot or one tittle of any ceremonious rite or patient deference can be abated, for all the stored knowledge of her perhaps rebellious young heart. She, the new woman,—the scholar,—is under an authority inexorable, sanctioned by ages. How shall her newly-acquired power of thought show itself? Will the theatres and the smoking of innumerable cigarettes satisfy her?

"Your manners are a trifle loud, and your garments are too tight," remarked the conservative Kansu Mouse to the Fukien Mouse, with a sniff. "You talk and walk like a man, and you can read the newspaper, but are you any better than your mother?"

"Wait and see!" said the Fukien Mouse.

THE INFLUENCE OF THE GOSPEL IN AFRICA

BY MRS. AMY BRIDGMAN COWLES

LAST week I went to the weekly women's meeting in our church here in Adams. There were eighteen representative women present. After opening the meeting, I told them that a request had come to me from America, to give some account of what the gospel had done for Zulu women, and said, "Now I want you to tell me what answer to give the *inkosazana*" (lady). It warmed the heart to see the enthusiasm with which they responded. "Oh, *Nkosikazi*," they said, "tell the lady that the gospel has saved us. It has given us Jesus and heaven. It has taught us to know sin. We were born in sin and did not know evil from good. Christianity led us to know sin. You know, *Nkosikazi*, don't you, that we were brought up to believe that after death we should enter into snakes. Now we know that we will go to Jesus and heaven. Once we were in the bondage of polygamy. Now we are released from the horrors of that life. We used to live in daily fear of witchcraft. Now we trust the Lord. Now we have white

doctors under whose merciful treatment we may put ourselves. We used to kill one of a pair of twins, now both live. Now we are in clean clothes with clean bodies." They spoke with disgust and amusement too, of their life in greasy skins with greasy hair. "Oh, *Nkosikazi*," they said, "give the *inkosazana* our greetings; tell her not to stop praying for us. Thank her for sending to us the messengers of light."

The above is the gist of their message after an hour of very animated discussion, when two or three had the floor at a time. The first great thought in their minds was of Jesus their Saviour—of salvation and the hope for the life to come. Their faces glowed as they spoke of these things. Their second thought was of the deliverance from polygamy, which was the greatest temporal blessing Christianity had brought to them. Then came escape from witchcraft, merciful doctors, and cleanliness.

It was evident that they felt they had come a long, long way, and heathenism was far, far behind them. It was inspiring to see how sure they were of the long distance between them and heathenism, for on discouraged days especially, we missionaries feel as though we had pulled them out only such a little, little way. During the meeting, and since then, in talks with other natives, the horrors of polygamy have been set forth very graphically. Polygamy, they say, is noise. It is strife, and jealousy and hatred. There is no peace, no joy for the women in polygamy. The man doesn't care. Let the women quarrel. Off he goes to the hunt or to the courtship of another wife. He is a fine, healthy animal. His body is well greased and shining, his skin aprons are long and rare, he is well fed, and often well drunk. "Yes," he says, "I am going to be a big man. I will have a big kraal and many wives, many huts and many children, and many cattle. I'll be somebody. What is a kraal with only one hut?" He looks at the Christian with only one house and one wife. He sniffs at him, calls him a dog, a nobody. The Christian remonstrates with him, speaks of the peace and love in a home with one wife, warns him of the future life.

"Oh," he says, "that's nothing, my father had many wives and he died and I too, I will have many wives, and I will die as they did. That's nothing." Back he goes to his kraal. He enters the hut of one of his wives. The other wives all watch. He lives there a week or two, or even a month. One day he brings home a big piece of meat for a treat. He invites in the other wives. "Oh, no, we don't come, not we! We are just dogs." So he calls in the children and eats with them and his favorite wife undisturbed by the jealousy of his other wives. Some day when his fancy takes him, he changes his quarters to another hut. Unbe-

known to him a nice little love potion is mixed in his food. "I'll doctor him, I'll fix him, I'll make him love me more than that other one," so says the long-suffering neglected wife. One wife has plenty of healthy babies, while those of the woman in the next hut died one after another. Can there be any question? Of course not. Of course it is the doings of that other wife whose babies live. "She has bewitched me and my babies. She wants to be the favorite wife. She is killing my babies." A nice little tragedy is started! A big beer drink is held some day. Spirits and tempers rise as the beer pours down. Hidden jealousies and hate find vent. Skulls are smashed in, the blood flows. Now they'll get even with each other, and the family furies fly at one another.

Into this noise and strife and bloodshed Christ comes. At a service under a neighboring tree an humble preacher gives Jesus' invitation, "Come unto me all ye that labor and are heavy laden." One heart is touched,—one weary soul responds, and by and by the step is taken. She leaves the wrangling and the strife and hate all behind, and gives herself to her Lord. A few of these women gathered in our little white-washed chapel down the hill send to the women of America their vote of thanks for having provided for them a way of escape. There are thousands more in this dark land who would unite with these in thanksgiving, had they the chance.

On the point of cleanliness I could wax eloquent, for have we not four thousand children in our schools, and are they not clean? It is the exceptional thing in visiting the schools to find a dirty child. Washed and clean and mended, and woolly tufts combed out all soft and fuzzy—this is the rule. Does it not speak volumes for the mothers and volumes more for Inanda and Umzumbe,—the mothers' training schools. Sometimes it seems to me that this in itself is quite a triumph of missions. Certainly it is one triumph of women's work for women. To appreciate it fully, we need to step into the kraals quite often. One has to think one's stomach steady there! Nude little bodies streaked with last week's dinners, noses unwiped, food licked off of dirty hands, cockroaches rustling overhead like the noise of falling leaves, smoke filling your eyes till you cry! To step from this home into a little white-washed cottage of one of our Inanda girls, seems like taking a step a century long. I visited one such lately. The walls of the diminutive sitting room were papered. Lace curtains graced the tiny windows; clean doilies and crocheted mats all beautifully laundered were on the stands. A number of commentaries, a copy of Shakespeare and other good English books were on the shelves. A peep into the bedrooms revealed white counterpanes and beds. Milk was served to us in

cups beautifully clean. The little daughter in white blouse and the boys in khaki suits together with this exquisitely clean little home was a good advertisement of American women's work for African women. This home is nothing unusual. Many such are to be found on our stations.

One point not touched upon by the women I must mention. The marked improvement in the care of the aged, is certainly one of the great blessings the gospel has brought. According to heathen belief, the spirits of old women go into lizards. Anything so insignificant as an old woman couldn't be honored with transmigration into an animal so respectable as a snake. In the early days one of our missionaries, looking from her door, saw a queer object creeping through the grass. On going nearer, she discovered a poor old woman crawling along on her hands and knees. She was a terrible sight. Her bones stuck out all over, and the wrinkled skin hung loosely over them. In a feeble voice, the poor old creature told the missionary that her son, some days before, had driven her away because she was no longer of any use, and now she was going to the river to drown herself. She was taken into the missionary's home, washed and fed and cared for till she passed, as we believe, to the better home above. The most favored old people in our Christian homes do not yet sit in easy chairs in cozy corners, but at least, they are no longer abused nor allowed to slave and suffer.

One of our most educated Zulus, Mr. Cleopas Kunene, dined with us recently. He is a man who is quite distinguished among the colonists, and a leader among the Christian natives of Natal. I asked him what he thought Christianity had done for the Zulu women. In perfect English he replied, "Oh, the gospel has done wonders for our people." He said, "My wife is an Inanda girl. It is wonderful what that school is doing for our country. What more can I say, *Nkosikazi*, than that Christianity is giving us good wives and mothers, and clean peaceful homes."

FRUITS OF CHRISTIAN EDUCATION IN TURKEY IN CONSTANTINOPLE

BY ISABEL F. DODD

WE in Constantinople see a very great change in the condition of the women of the country in the last two years especially, since the Constitution was declared. It is not only among Turkish women that there is new freedom and activity but also among all the women of the country. The Armenian women have formed societies for benevolent work and literary

clubs; the Turkish women also have started a number of clubs and in both nationalities these clubs are largely organized and led by the graduates of the American College,—these young women having learned parliamentary procedure and methods of benevolent work in the College. It is really marvelous how much these clubs have done for charity and what advanced articles are read before the literary societies, when one considers that it is only two years since there was any opportunity whatever to have such meetings. The patrons of the Armenian Hospital in Constantinople, and the Armenian Insane Asylum and Poorhouse, are almost entirely women who have spent a longer or shorter time in the American College. The two women who did the most in bringing about the new régime and whose names were on the proscribed list to be killed, in the reactionary movement of 1909, were both graduates of our College.

The study of political economy and sociology in the College had roused many of the students to do something for the welfare of their own towns in Bulgaria and Greece as well as in Turkey. One of our girls is at the head of a children's hospital in Athens; another is a doctor doing splendid work, especially for Turkish women, in Adabazar. Others are starting new movements in the interior. Indeed, it would take far too long to tell all that the students of the American College are doing for the uplift of womanhood in Turkey. The most significant perhaps is the work of our college settlement worker, Miss Kaprillian, in Chalgara, a miserable village of Asia Minor where no work at all was done for women before she went there,—where the women spent all their time in swearing and gossiping and quarreling on the streets, but where now the women are working at weaving, are eagerly learning to read, and are helping Miss Kaprillian in all sorts of new movements for the uplift of their own village and the surrounding villages.

The girls' normal school in Constantinople, maintained by the government, was in a miserable, run-down condition when one of our graduates was asked to be the head of it. She has already been asked to be a member of the Ministry of Education and to be at the head of various other schools. She refused all these, feeling that she has no administrative ability, but consented to give three lectures a week at the normal school. By this means and by her interest in the girls she has completely revolutionized the school and given it a new spirit.

It is not only in Constantinople itself that we see a great change brought about among the women, but in all parts of Turkey we hear of the eager way in which women are seizing the opportunities that the new régime has

brought to them and that our American schools have made them able to take. Of course, it is impossible to judge exactly how much of the new spirit is due to missionary effort, but it seems as if almost all of it came indirectly, if not directly from the work of schools and preachers established by the American Board.

IN HARPOOT

BY MARY L. DANIELS

When the missionaries first came to Harpoot, there was only one woman who could read. Now there are hundreds and thousands in our field who read the weekly papers and own books. Some are writing and translating books and tracts. Years ago one of the preachers beat his wife to induce her to learn her letters, now the girls beg to come to school.

The homes now are really homes. Woman is the equal of her husband. She is treated with honor and is free to work for others, to form societies and to lead in all good works. There is a greater call for teachers than can be supplied. Just now the enthusiasm for education is at white heat.



COLLEGE CLASS AT HARPOOT

Many sweet, earnest women come to my mind as I write,—women who are leading beautiful home lives. Their faces and lives are radiant because of the Christ love and the home love. In contrast to these I think of a poor woman, tired and worn. She does not know how to read, but works in the field. One day she brought home a large basket of fuel on her back and her husband said, with scorn,—“The donkey is away so she brought the coal.”

Not long ago there was a concert in Harpoot. Several of our own students and teachers played the piano or the organ, and sang with sweet voices. Years ago a girl would hide her face if a man spoke to her. Now at commencement, our girls, in simple white dresses, read essays in English, Armenian and Turkish before a large audience.

I see a village girl with hair uncombed, face dull and heavy, no education, no desire for higher things, busy with the care of small brothers and sisters or with work in the field. Contrast with this picture another village girl,—or the same girl a little later,—neatly dressed in a gingham dress, hair smooth, face alert, eyes bright and shining, surrounded by boys and girls in a village school. After school you will find her teaching brides



A VILLAGE SCHOOL IN KURDISTON

and older women how to read and write, or making a dress *a la Frank* for one of them, or telling them of the Lord Jesus. I think of one woman with a face full of wrinkles but a heart full of love, going every week to some village to preach Christ; of another, a happy wife and mother, who spends her spare time translating a book on nursing; of a little girl, with a great desire to study, who willingly works in the rug room to help support her seven brothers and sisters.

And what shall I say more? For time will fail me to tell of many another woman, who is living a noble, useful life.

Our great need is the love of Christ in our hearts. Pray that He may fill and use us and that the whole land may be His,—that all the poor, tired women in the villages may know His love.

WHAT CHRISTIANITY HAS DONE FOR JAPANESE WOMEN

BY ADELAIDE DAUGHADAY

WE read in Japanese history that in the remote past woman held a position almost equal to man in this Land of the Gods. Of the one hundred and twenty-three sovereigns who have ruled Japan nine have been women; and even the principal deity of Shinto mythology is the sun goddess, popularly believed to be the special ancestor of the nation. In the annals of this land some of the brightest names in literature, in fortitude during times of great public calamity, in filial and national devotion have been those of women. But with the entrance of Confucianism and Buddhism, with their very low estimate of woman and the social position to be accorded her, all this was changed. Confucianism is simply an ethical code, having to do only with things of this life. Shintoism is but little more than ancestor worship, Buddhism, the only real religion in Japan in the sense of having dogmas and creeds, denies her a soul. Yet Japan has always been in the van of all Oriental nations in the treatment of its women, and has always considered them worthy of some degree of education, at least those of the higher classes.

But even so, as compared with the status of the women of America and England, her condition has been a low one, full of restrictions, and often of great injustice. She has been taught that she exists only as an adjunct to man, therefore her greatest duty in life is obedience to him, as a child to her father, later to her husband, and if she becomes a widow, to her eldest son. I knew of one house, ruled by a boy of eleven, his mother and elder sisters being compelled to ask his permission for all their doings and goings and expenditure of money. Even at this late day there are houses in my neighborhood where there are inscribed on the front gate posts the names of little boys at the heads of the family. This is because the eldest or only son becomes his father's successor. That her destiny is to be the wife of some man is taught every girl from infancy with the duties appertaining to that position, some of them being that she is never to reply when reproved, never to consider her husband capable of wrong-doing or making a mistake, and even to receive a supplementary wife, if added to the family, as a dear sister. She is given to understand that failure in wifely duty will be promptly punished by divorce, the husband retaining all the children.

The wife of a Japanese minister to Washington remarked to a newspaper reporter, "Your American young women are busy thinking about their rights, Japanese girls of their duties." It is quite common for a young

wife to say to her husband, "Now you stand to me in the place of God, your thoughts are the rule of my life." A young husband read a portion of his wife's letter to me in which this sentiment was expressed. In reply to my disapprobation he defended her by saying, "All Japanese girls are taught to believe this." One of my brightest pupils wrote on the black-board as an original English composition, "Study as hard as we may, even an educated woman can never equal the lowest man." This gave a good opportunity to instruct the class on Galatians iii. 28: "There is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus." This truth once grasped, a woman will not sell her sacred person at the bidding of father or husband, or become his partner in crime. The young girl referred to is now the honored wife and mother in a Christian home, is active in church work, and is a member of the governing committee of that same school.

Christianity is leading Japanese women to a discovery of themselves, and adding to their natural, exquisite charm of manner a dignity and womanliness before unknown. In the education of girls Christianity has been the pioneer. As the very earliest schools for Japanese girls were established by missionary women (Americans) for their Eastern sisters, we may claim that Christian American womanhood opened the door of the new world of knowledge and Christian joy to the women of Japan.

Once during the intervening years between then and now there came a reaction, conservatives were again in power, a very large number of girls' schools were closed, and woman was again relegated to the background. On this subject one of my pupils wrote, "What will be the result of this reaction? Now that we Japanese women have walked for years in the light, have tasted the fruit of the tree of knowledge, we can never again live contented in ignorance and darkness." Happily, they were not compelled to do so, as the more enlightened sentiment of the country triumphed, and the education of girls has become a popular thing; also many avenues of industry are now opened to them. The indirect influences of Christianity are becoming influential. Ambassador Kato in London, and Baron Kikuchi, recently returned from a lecture tour in the United States, have both said publicly that Japanese women should be accorded a social position similar to that held by the women of the West.

As an illustration of how Christian education can develop a woman, and make one of ordinary ability become a fine, strong personality, and do a work far beyond her thought and that of the society around her, I will mention the case of a former member of the Baikwa Girls' School, of

Osaka. She was a very naughty little girl, the youngest child in a large family of brothers living on another island. So willful and disobedient was she that a family conclave of relatives far and near was convened in order to decide what was to be done with her. After several days spent in fruitless talk, a young man who had spent a year at the Doshisha, in Kyoto, suggested the experiment of sending her to a Christian school. The answer was shouts of derision. "What, educate a girl, and in a Christian school! This proves how contact with foreigners has spoiled you!" Later, as she went from bad to worse, in desperation they sent her to Osaka. Months of trial followed for the missionary and Christian Japanese teachers; but gradually she began to be attentive, became neat in dress, and polite in manner. She improved steadily and at the end of a year asked for baptism. It was two years before she returned to her home. Again a family council was called this time to note the wonderful improvement: They said, "Your manners are different, your voice is different, even the expression of your face has changed. What has done this?" She replied, "I have become a Christian." Their answer was, "If this is what Christianity does for people we must know more about it." At the earnest entreaty of her father and brothers a missionary was induced to change his plans for a series of mountain villages and visit the coast towns instead, and to make frequent trips there afterward. In a few years the work developed into a church and a Christian girls' school with this young woman, after her graduation, as principal. Only the religion of Jesus Christ will give woman her proper place and purify the home life of Japan, and bring peace and good will to this sinning, suffering world.

THE WORK OF MISSIONARY WIVES

(Contributed)

"A man's work is from sun to sun,
But a woman's work is never done."

This little rhyme was true in the days of our grandmothers, and the days of their grandmothers before them. In the complex life of these later times it is just as true to-day.

True of all home-makers, it is doubly and trebly true of those women who not only share, but make, the homes of our missionaries. "Your first duty" Dr. Judson Smith sometimes said to the missionary brides as he bade them Godspeed, "your first duty is to make a home for your husband." Rarely well have they performed this duty, making homes which have

brought rest, refreshment, blessing, to all who came near, homes that have been lights in heathen darkness and have multiplied the husband's power for good.

Nor have they been content with doing this "first duty." Filled with pity for the need around them, they have not only stood shoulder to shoulder with their husbands in many strenuous undertakings but they have found, or made, many opportunities for work on their own initiative. They do not always, perhaps not often, tell what they are doing—they are too busy and too modest to write it all out, but no human arithmetic can sum up the good accomplished by these same heroic women. Before single women were sent to the field in any numbers, the missionary wives had charge not only of the home making, which was of priceless value to the

missionary men, and to their work, but of most of that care for women and girls which was so truly seed sowing for precious harvest. It was these early workers who felt the need of their sisters in darkness for the help physical, mental, social and spiritual which only the gospel can bring. It was they who schemed and toiled to establish schools for little ones and for growing girls, sometimes even bribing parents to send their daughters, so helping to break down their prejudice against education of girls.

Who can tell when girls in China, in India, in Turkey, in Africa would have had schools had not such women as Mrs.

Bridgman, Mrs. Sheffield, Mrs. Bissell, Mrs. Capron, Mrs. Wheeler, Mrs. Tracy, Mrs. Tyler, Mrs. Lindley seen their needs and added to the care of home the reaching out a hand of help to them? So in all the missions we find similar work wrought by devoted missionary wives.

And who except these same married women would or could have had the patience or taken the time to train the Bible women, those "messengers of the King" who sometimes have changed a whole community?

The message that is lived is often more effective than the spoken word, and the sight of the peace and sympathy and refinement of the missionary's home has many a time stirred his non-Christian neighbor to long for a companion who would guide his household and train his children in the same



MRS. ELEANOR W. SHEFFIELD

wise and gentle spirit. That a wife should walk the street beside her husband has been an eye opener to many an adherent of the old way of seclusion and repression.

In many mission stations we find little family schools where some busy woman gathers the children of the station and teaches them for several hours daily, so deferring somewhat that dreaded day of separation which ever looms darkly before missionary parents; quite an addition, this, to the usual routine cares.

These home-makers too are the ones to welcome the new missionaries, to help them in the first sight of their field, to wile them away from the luxury of homesickness, so to show them the joy of their service that the shock of heathenism on eyes and ears and heart shall not be too great, to house them till they are comfortably established, perhaps permanently and to give a thousand counsels indispensable in the conditions. What could the new recruits do without this mothering?

Other guests too come to the missionary's home; tourists, often sympathetic, often only seeking to gain help, not to give it; consuls and officials, glad to profit by experience of long-time residents; missionaries of other societies and other nations, who bring a sense of wider and closer brotherhood; a missionary's wife in a large center must be able to keep open house all the year.

She must make many calls, some of formality where etiquette is tedious, but cannot be ignored, many of friendliness where interest and tactful sympathy speak the message of Christian love, and some for real help in misery that wrings the heart and exhausts the vitality, even to see it.

Mrs. Raynolds of Van says: "Sometimes I think that we underrate the fact that these people so newly come out of ignorance and their debasing conversation and social customs need more diversion and help than we are aware of." To meet this need, most real, though often unconscious, our missionary women plan many little entertainments and receptions, thus giving the social side of their people a chance to develop in a Christian atmosphere. Anyone who has planned and carried through an evening's



MRS. MARTHA W. RAYNOLDS

program where each performer must be taught his part and drilled again and again will know a little what this means. But is it not Christian to supply a substitute for the heathen festivals?

Read the letters from missionary wives which *LIFE AND LIGHT* gives you with this in mind and you will be amazed at the variety of their work. For example, Mrs. Tracy of Marsovan mentions as part of her work; receiving new students and their friends, putting college linen in order, entertaining visitors, attending school exhibitions, making and receiving many calls, helping in prayer meetings, inviting orphans to tea, translating for them on Sunday, visiting the sick in the hospital, a most important service; and other minor details. Many others could make as long and varied a list of duties.



MRS. SARA B. HOWLAND

at the most delicate point. It requires discrimination, but very homelike things come out of that little oven. Yet," she adds, "I would not be anywhere else for anything."

The conditions could be matched, perhaps more than matched in many a station where our representatives are living and working.

"One star differeth from another star in glory"—it must be that among those who turn many to righteousness, a peculiar radiance will belong to these missionary women who have been in labors more abundant.

AFTER MANY DAYS

BY KATE G. LAMSON

THE bread of missionary effort, cast upon the waters of a world's great need, is seen returning to us in these latter times in many ways. The latest evidence of this is in a rallying to the help of the Woman's Board on the part of the pupils in some of our schools upon the field. The demands for new buildings and better equipment for our schools have pressed heavily upon the Board for several years, while resources were quite inadequate to meet the need. While endeavoring to devise all possible means to provide the funds a letter was received from Miss Olin of Kusaie, Micronesia, enclosing \$14.50, the contribution of the girls in the school to the Woman's Board, to be used wherever the need was greatest. As these girls have no money of their own this represented the result of one thousand four hundred and fifty hours of work for which they had received payment at one cent an hour. From the various urgent appeals coming to the Board, there was then selected that for a building for the girls' school in Tientsin, North China, it being impossible to organize a boarding school there at that time for lack of any building which could accommodate it. (See page 73.) The gift of the Kusaie girls was made a nest egg for the fund required. A letter stating this fact and describing the situation at Tientsin was written and sent to our boarding schools throughout Turkey and one half of the missions where the Board has work. These letters were accompanied by packages of printed and typewritten material which would make it possible for the schools to study the North China field in their missionary meetings if they desired to do so. At the same time a gift of \$34.21 was received from the Christian Endeavor Society in the college for girls at Ponasang, Foochow, China. The application of this gift was left to the Board to decide, and it was determined to make it a nest egg for a fund to provide a building for our school in Talas, Western Turkey. A second time a letter was prepared describing this need at Talas, and accompanied by printed matter, was sent to all schools of the Woman's Board in China and in the half of our missions not reached by the Tientsin appeal.

The Micronesian girls in Kusaie, hearing of the use which had been made of their contribution, felt great interest because, they said, the conditions at Tientsin were so like their own. At that time they were living without a school building, which happily has since been provided for them. Early in the year Miss Olin spoke to them about making a special thank-offering. Word had been received which seemed to assure them that

their school building would be an accomplished fact in the near future, a new missionary worker was to be sent them and there were special causes for gratitude.) Miss Olin says; "This special offering was not to take the place of the regular monthly offering which they gave, nor in any way to interfere with it. They were all quite enthusiastic about it and set to work with great zeal. The months of May and June were set aside for the purpose. In Kusaie, where money is seldom seen, it had been the custom to pay the girls for work by writing the amount due each one on a slip of paper which they then deposited in the contribution box. On this occasion, however, it was thought best to give them the satisfaction of handling actual money, and coins were distributed to them. Many of them seldom, if ever, had a piece of money of their own, and they kept counting over and over to be sure that none of their precious 'cents' were lost. The first Sunday of July was the time of in-gathering appointed. Some by great diligence had earned nearly a mark, one had two marks, others had met with less success in earning, but not one omitted to give something. Their reasons for thankfulness were stated. While they were quite varied, the chief thought seemed to be gratitude that God had not left them in the darkness of heathenism." They gave in all \$4.75, which was sent to the Woman's Board to be used in any way needed. This was applied to the fund for the Talas building, thereby giving the Kusaie girls a share in the work in Turkey, as well as that in China.

The pupils in the school at Talas received word of the need of their sisters in Tientsin with great interest. At once North China was made the subject of missionary study for the year. Similar enthusiasm was aroused among those in Miss Alice Browne's school at Tung-chou, who sent a contribution to the Board, accompanied by the following letter; "Honorable members of the venerable parent society—to you immeasurable peace: The respectful writers previously heard your words sent in a letter from your honorable society: that your honorable selves desired to erect a school building, and asked the assistance of our mean school, as your money was not sufficient. At this present time, our mean school has collected a very small amount of money. The money contributed in our mean school is very little because our mean school is not a moneyed one, and we can only offer a few cash: but we pray your honorable society not to consider too much of the smallness of the offering—because the number of pupils in our mean school is really small, so our offering cannot but be small. Now we put this money together—about five foreign dollars—especially to help that girls' school in Turkey. It is only for this reason we respectfully write.

The mean school called "Fu Yü Nü Hsüeh T'ang."

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老會衆位會友大人鈞安 敬啟者 載於前者曾

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為土耳其設學堂之錢

專此敬 請

富育文 設塾
謹稟

THE LETTER FROM TUNG-CHOU

The girls in Talas, having been informed of the gift from the Christian Endeavor Society of the Foochow Girls' College for their building, opened correspondence with them. This was taken up with great interest by the Foochow girls, and a bond of close sympathy was established between Western Turkey and China.

After working for a winter gathering money for Tientsin, using mite boxes and other means to aid them, the Talas girls at their last meeting in June gathered up their results. Of this Miss Loughridge writes; "It was a union meeting of the Junior and Senior Societies. After the program we had a 'guessing bee,' making guesses as to the amount of money in the pile of green and yellow and pink and blue cradles before us on a great tray. The guesses ranged from 100 to over 400 piasters. At last the counting was finished, and all held their breath to hear, 'There is 420½ piasters,' proclaimed the counter. Then there was much clapping of hands and gladness of heart. We were all surprised, since 420½ piasters, about \$18, is a good deal of money for societies made up mostly of poor girls. But all were glad to give it and to think of what it is to help to do over in Tientsin for

those Chinese girls, who seem more like real sisters to us now than ever before."

A similar course of a winter's study of North China was followed by our school in Spain, closing with a meeting, for which the room was decorated with Chinese lanterns and pictures. A very successful missionary tea was held on a Saturday afternoon, the result of which was added to the offerings the girls had made and \$25 was sent to the Board for the Tientsin fund.

The appeal for Tientsin was sent with hesitancy to Trebizond, Western Turkey, since we have no established boarding school at that point and no Woman's Board missionary there. Dr. and Mrs. Crawford, however, seized upon this opportunity to open the broad horizon of the world's need to their people. Contributions were made by day schools, Christian Endeavor Societies and other bands of Christians, who most joyfully received the appeal for their help. From Ordo came a letter to Dr. Crawford saying; "The Ordo Armenian Protestant girls had started up and organized here also the Christian Endeavor for young ladies since a year, and had got ready from our collections an amount of three liras. As we were thinking about a better use of it, when to our great pleasure we got your letter concerning that work just proposed to open, so we thought properly to offer that money for the purpose. So kindly receive our Christian Endeavorers' first fruit, to forward it where ought to, according the will and demand of our most precious Saviour. With better hopes and eagerly wishes, we cordially remain, Yours respectively." Signed by the president of the Christian Endeavor Society. The whole amount received from various sources in the Trebizond field was \$57.20, the largest response to the appeal from any one station.

In summing up results, we find that response has come from fourteen stations in ten missions, Micronesia being the only one that appears upon the lists for both Tientsin and Talas. European, Western and Eastern Turkey, India, the Marathi and Madura Missions, Foochow and North China, Japan and Spain, have all taken their places in this work. It was not expected that the financial results would be large, but the sum total of \$210.08 may well stand in our eyes for a gift of amazing size and generosity, when we realize the conditions from which it has come. More than the money, may we value the effect upon the minds and hearts of those who have seen the vision. May we not take to ourselves the lesson which they teach us, as with such gladness and zest they rise to their share in the privilege of giving, and so aiding to hasten the coming of the Kingdom,

THE OPENING OF THE STANLEY MEMORIAL SCHOOL

BY MARION G. MACGOWN

THE Stanley Memorial School is now formally launched on its career. It is, rather, the setting forth upon a new stage of its journey, for the first time it ventured forth into the waters was forty-five years ago. Perhaps some of you read in the *LIFE AND LIGHT* a few months since "Reminiscences of a Missionary Daughter." The little school in the basement mentioned there was the forerunner of this one, or perhaps we should say was this one in its babyhood. It was a great joy to us that another "missionary child" of the same family, Mrs. Wilder of Peking, could be with us and tell us something about those early days. I cannot give you a clear account of what she said, not because I could not understand her Chinese, but because my mind was not in a state just then to assimilate anything, being engaged in a wild effort to keep for a few moments longer the grasp of the words prepared and learned for the occasion, with the recital of which I must follow her.

But I am beginning at the wrong end. I should tell you first what kind of weather we had, for who ever began an account of a function without saying that "Heaven smiled upon them"—or the reverse. Heaven did smile this time. It was clear, calm and warm—a perfect North China fall day. About two hundred guests, including Chinese and foreigners had been invited. Under my directions the girls and servants were busy all the morning making ready for our guests. Had you followed the curving path leading from our front gate you would have seen at once that this was no ordinary day. If the sight of the Chinese dressed in their best had not told you, the two Chinese flags crossed over the front door of the school compound, with the American flag hanging between, would have given you warning. Will you come inside and see for yourselves? You will not know what the five characters over the door mean unless I have told you before that our school is the *Yang Shan Nii Hsie T'ang*, the "Look up to the Mountains" school. The Shan character not only means mountain but is the Stanley surname, so the Chinese as well as the English reminds us of the founder of the school. Inside the partition the raised walk is bordered with chrysanthemums, partly our own, partly lent for the day by our kind friends at the University. The broad veranda has its edge of flowers too and through the door we catch a glimpse of a bank of them in front of the platform. Over the schoolhouse door, as without, are crossed two dragon flags. Inside, opposite the door is a

long scroll picture with mountains, water, men and things according to proper Chinese fashion. On both sides hang red scrolls with an appropriate motto. Above is a banner of red with the name of the school in gilt letters. All this is the gift of the women of the church. We have several beautiful pictures, some given by Miss Paterson who was here a number of years ago, some presented by the Stanley Club, a literary club among the foreign ladies organized by Mrs. Stanley. There is also a portrait of Mrs. Stanley given by her daughters. The guests are comfortably seated in the main schoolroom on benches brought from the church for the occasion. The girls sit in front, clean and attractive in their blue garments. Even to an unprejudiced eye, they look sweet and lovable as they face the audience and sing the opening hymn "God the All-terrible, King Who Ordainest," or better still when they really lose themselves and bring credit upon the school in the dedication song, written by the stately and honorable teacher of the Classics. I will not try to translate to you all of Mr. Chang's address but will give you an idea of its main points. I cannot pretend to catch every word myself for Mr. Chang is learned in Chinese literature as well as in the new Western branches and uses many expressions with which my two years' study has not made me familiar. He begins by speaking of the great natural resources of China and says that the one lack just now is the lack of men. The numbers are here. The trouble is that they are not men of ability. That is what China needs, men who can do what is needed in the present crisis. How is this defect to be remedied? In great part at least by education. We have always believed in education but it has been in a narrow sense. Especially we have educated only half of our people. The Chinese child at birth comes into only half of his birthright. He springs from an educated father but his mother has probably received no education whatever. Therefore to-day the girls as well as the boys must be trained. At the end he clearly emphasizes the purpose of this training—the obligation laid upon those who receive it to go out and do something for other people. You may join in the hymn which is called the National hymn since it was written for that purpose by a Christian Chinese for it is to the tune of America. We stand and sing, English, Americans and Chinese alike each with a thrill of love for the land of his birth and, let us hope, with a thrill of comradeship too for the other two great countries whose representatives are singing beside him.

And now, if you like your own kind of food best you may go back to the foreign house and have tea or, if you prefer your tea without sugar or

cream and like oily cakes and peanuts and salted melon seeds you may pass to the recitation rooms at the side and be served. You must take care as to which side you seek for, although it does very well for men and women to sit in the same room during the exercises, it would never do for them to mingle socially so the men go to the west and the women to the east.

As you go away, will you see something of a vision—a vision of the past—a vision of the future? Can your mind reach back to the little beginning almost fifty years ago and can it grasp all the long patient watching from that day to this, not only on the part of her who planned the school but of the many who have loved and helped it? Then, as you turn to the future, I pray you think not of this school alone. Its individual history is only important as a type of the rest. See the China of the future. No one can clearly see it. We only know that it has its world mission to fulfill. Do not think of it as of an inferior nation which you perhaps may help. It too has its message for you, for the world. To give to it a little of what the West has already learned that is the purpose of this school. In the end we may believe the West will receive again in full measure for what she has given.

MISSIONARY LETTERS

EASTERN TURKEY

Miss E. Gertrude Rogers writes from Van:—

I do not know whether anyone else has written you of the great revival which has come to Van. The father of our Marsovan teacher is a traveling evangelist and has been in Van a few weeks holding meetings every day. He was a little discouraged that people were so unresponsive until last week. After the evening service a week ago Sunday the young men had an after meeting lasting three hours in which many of them laid open their lives to the others. There was an awakening in the boys' school on Monday and in the girls' school on Thursday. We were having prayer meetings most of the day on Thursday and some on Friday, for we saw that the Holy Spirit had touched the girls. As soon as they were given opportunity they stood and confessed or came to me alone.

The other missionaries say that since they have been in Van there has not been so deep a revival. The meetings are crowded and sometimes somewhat noisy, for many who are opposed come as well as many who have an earnest desire for something better. One night a man who

wished to disturb the meeting began to say that the people of Van were like sheep. First they ran after the *Norseroont* (worst Revolutionists), now they are running after the "Holy Spirit." "Amen" said Mr. Yarrow "that is exactly true," and he congratulated the man on his good speech. The man had intended to say other things but sat down looking defeated. The next day news came that he was converted.

The Holy Spirit is doing great things in the city and in our school. But those one hundred and fifty girls are like lambs who must be led lovingly and carefully. I have grown to love them so much more these last few days as I have had personal talks with many. If they come one by one, they will tell us of the temptations and difficulties of their lives and we can help them to live the new life for which they have expressed a desire. Pray for us for many of the girls and boys are finding opposition in their homes to the true lives they have determined to live.

EUROPEAN TURKEY

Miss Mary L. Matthews writes from Monastir:—

It was my privilege to enjoy a beautiful vacation this past summer. I did not expect to go so far, but the way opened for me to take the Palestine trip with the "Missionary Cruise" party, and I am very glad that I could go. I cannot tell you how much it has done for me. I am very well and so rested that I feel like singing nearly all the time! Of course I can't, but I am happy enough to do it. I was not seasick at all, except from Jaffa to Beirut, and anyone would have felt uncomfortable after embarking at Jaffa. The party went to Egypt, and I waited two days for my steamer for Constantinople. The very best I could do, it took me ten days from Jaffa to Monastir. I found Miss Pavleva and Miss Stephanovitch, two of my teachers, had begun the annual cleaning, and had had supplies prepared for the winter, which was a great help to me. They had spent two weeks with Mrs. Kennedy in Kortcha, and had done a good deal of sewing for her, which she appreciated. They made two short tours, also.

The Haskells were here all summer, in the Clarke house, and when I returned I found a new little Haskell, born the ninth of August, and named Harold Norman. He is a very good baby, and makes little trouble.

Four days before school opened, the Erickson family arrived. A telegram two days earlier announced their coming. As the Haskells were in Mr. Clarke's home, the only thing to be done was to take them into some of our rooms, until school opened, and meanwhile the Haskells

hastened their preparations to return home. I telegraphed to Mr. Clarke at London, as he and his family were on their way to America, and asked permission for the Ericksons to use his furniture, which he granted, and the day before the term began, they were established in that house. They were driven out of Elbassan, and at last the governor here has given a written statement that they were sent out by order of the government. This gives the ambassador something to do. It is likely that they will have to stay all winter, though they talk of going before the winter is over. It is much colder here than it is in their station, and their clothing is very light. Fuel is expensive here, and it will cost a good deal for them to be comfortable, but I do not know what they can do but to stay. They do not know Bulgarian which is the common language here, and the language in which our evangelistic work is carried on, so they cannot help in our station work, except that we have arranged to let Pastor Mircheff do some of the station touring, and Mr. Erickson will preach in English with Miss Pavleva to interpret for him. This can be done once in three or four weeks, if Mr. Erickson is here. Sometimes two of the teachers may accompany Mr. Mircheff, and do some evangelistic work for women and children. We must do what is possible, for it is so little that can be done, at best, with the present force of workers.

The teachers are planning to go on Sunday afternoons to another part of the city, on the hillside, to hold services for women. Not every week, but when they can arrange to leave their Sunday-school classes in the care of others. Mrs. Mircheff cannot do much just now, for she was obliged to go to Sofia in the summer for an operation from which she has not yet entirely recovered. We hope that this year will see an awakening in this church and community. A revival is greatly needed, and "God's hand is not shortened that it cannot save." Please help us pray for this. I do not know why, but I feel that it is coming this year.

The girls have come with a good spirit, and seem to take up their work well. I have assistant teachers enough, and have been able to arrange to leave a number of branches to be taught. This lightens my work. Even with the irregularities connected with the change of our course of study, it has been possible to get the work started better than I had dared to hope. This I feel is due to the special prayers of friends. Every day since my return, I have felt this help, and nothing has been as hard as I had had reason to expect. I hope to have help enough to carry on the five classes of the new schedule, and graduate a class of three.

Don't worry about us here. There is no reason, but I do want your prayers, and I am sure we have them. If all my friends ask for wisdom for me, I shall not have too much. Miss Pavleva is not very well. It may be nervous dyspepsia. I wish she had had more rest in the summer, but she voluntarily took extra work that I might go away. She is very helpful, and so are the other teachers. They would do anything I asked of them. And we have a very good servant man for the school. He is faithfulness itself. The girls are helping me as I need, and for the present I am getting on nicely.

Junior Work

Evangelistic Medical Educational

FACTS WHICH YOU OUGHT TO KNOW

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We want to increase this number by 2,000 during the year 1911.

Because of this small number of subscriptions, each year the paper has about \$600 debt which must be paid by the Woman's Board and the American Board.

The boys and girls about you need to have their missionary material in a form which they can understand because it is written especially for them.

'What are you going to do to help this situation?

Subscribe for the paper.

Know what is in each issue.

Try to get some subscriptions toward the 2,000.

Will you? That is good!

To the boy or girl sending in the largest number of new, twenty-cent subscriptions directly to the Junior Secretary of the Woman's Board, 704 Congregational House, Boston, before September 1, 1911, we will send a copy of *Adventures of Missionaries with Four-footed Folk* by Belle M. Brain.

To the boy or girl sending in the second largest number of new, twenty-cent subscriptions we will send *Everyland* for one year.



JUBILEE MEETINGS IN SMALLER CITIES AND TOWNS

Ten Jubilee meetings in the territory of the Woman's Board of Missions are planned as follows: Washington, February 2, 3; Baltimore, February 7, 8; Philadelphia, February 13, 14; Buffalo, February 23, 24; Albany and Troy, March 2, 3; Springfield, March 6, 7; New Haven, March 8, 9; Providence, March 10, 11; Boston, March 14, 15; Portland, March 16, 17; New York, April 4, 5, 6. It is also proposed to hold united Jubilee meetings in smaller cities and towns, as many as possible during February and March. The object is to give to women the pleasure and inspiration of meeting together and learning of the work of all the Boards. It is well to hear of the progress of the Jubilee, and the suggestion that by united effort an extra Jubilee offering of a million dollars—a gift of love—be made, to be devoted to work for women and children of non-Christian lands.

A note of prayer must everywhere have the deepest undertone; the prayer of preparation must be emphasized; prayer abounding during the sessions must not be overlooked. Woman's missionary work was born in prayer; and it must ever be remembered that definite, specific, intercessory prayer is the secret of success at home and abroad.

A program for union meetings provides for an all day and evening meeting, or may be brought into two sessions, afternoon and evening. The territory covered may be one town or city or adjacent towns, as committees may decide. The combined talent of different Boards will be able to supply speakers, workers in the local societies and missionaries from the field. A brief résumé of the past fifty years is interesting; brief reports of the different Boards by their representatives; a social hour at luncheon; denominational meetings when each goes by itself to consider what more can be done; all these help to constitute the Jubilee. A centrally located church should be selected for the gathering, and arrangements be made long enough beforehand to have notices given in the local press and church calendars for more than one week. Let the young women be brought in to help with the singing and serving, and in various ways. Any town with three or four churches may have a Jubilee.

A SUGGESTIVE PROGRAM

MORNING SESSION

- 10.00 Bible Reading.
Topic, "Some Exemplary Women of the Bible." The leader gives five or six as types,—Miriam, Deborah, Hannah, Mary, Dorcas, Rhoda,—and then calls for others, and the qualities they illustrate.
- 10.30 Address, "Fifty Years of Woman's Work in Foreign Missions." Let this be an address rather than a paper, based on *Western Women in Eastern Lands*. It should occupy not more than half an hour, and should cover the needs of the fields, kinds and amount of work accomplished, what remains to be done.
- 11.00 Ten-minute Talks from representatives of the various denominations, giving as many facts as can be crowded into the time, about the work of their own Boards.
- 11.45 The Story of the Jubilee. Bulletin or speaker, if present.
- 12.00 Prayer Service.
- Luncheon with brief addresses following, and presentation of pioneers. In every church are some who can recall beginnings. Let these be guests of honor.

AFTERNOON SESSION

- 2.00 Denominational Rallies in separate rooms, with presentation of the Board plans, literature and pledges, with discussion. Let each Chairman be appointed, to report to the reunited session later—number present, amount pledged, plans for more aggressive effort.
- 3.30 Singing, Prayer, Reports of Chairmen of Rallies. Closing Address.

E. H. S.

NOTE.—A general bulletin prepared by the Central Committee on United Study, giving detailed information about the Jubilee meetings, also a folder containing a few appropriate hymns, may be obtained in any quantity desired from Miss M. H. Leavis, West Medford, Mass.



MISS EASTMAN OF WELLESLEY

Middlesex Branch is sorely bereft by the passing on of one of its beloved and honored vice presidents, Miss Julia A. Eastman of Wellesley. She has served long and faithfully. For nearly ten years she was recording secretary, and the records made by her masterful pen read like an interesting history. When failing health compelled her to resign as secretary, she consented to serve as vice president. At the Branch annual meeting in October she read a beautiful memorial of Mrs. Charles H. Cook, another vice president. The charm of her manner and the

sweetness of her delicate face will long be remembered by those who saw her and listened to the tribute which she paid, and which ended with the thought that the work must go on even if the workers are removed. The blessed influence of these faithful and successful workers will still be an inspiration to greater effort.

A. E. B.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR FEBRUARY

"WESTERN WOMEN IN EASTERN LANDS." CHAPTER V

Topic: The New Woman of the Orient. In the announcement of this meeting, and also by some form of personal invitation, it might be stated that the *Novis Femina Club* of the Orient would furnish the program.

Suitable opening Scripture for such an idea is Eph. iv. 17, 18, 20-32. This could well be followed by a brief expression from the leader, concerning the development of New Womanhood through Christianity, as suggested in the opening pages of the chapter.

At the leader's call, the *Novis Femina Club* comes in, women prepared to represent different races, but not necessarily in costume, seven preferably, fewer if more convenient.

These, taking seats about the leader's table and facing the audience, entertain in some such way as follows:—

One, perhaps a Turkish woman, presiding, announces an Experience and Praise meeting, in view of God's blessings upon womanhood in their lands.

Let her have six good questions prepared which will call forth an apparently impromptu discussion from the women, (such as those on p. 237). Material in the book is sufficient, but could be well supplemented by former text-books, *Rex Christus*, *Lux Christus*, etc. Have well-known names alluded to in the discussion, as examples of progress, like Lilavati Singh.

After this fifteen minutes' discussion, all might sing "In the Secret of His Presence," as an illustration of the Christianity and ability of a Hindu woman. Two sketches, one of Ramabai, one of Mrs. Ahok, should follow, five minutes each.

The Club passes resolutions for the Woman's Boards. The presiding woman, leads in a prayer of thanksgiving.

M. L. D.

SIDELIGHTS FROM PERIODICALS

CHINA.—"How America got into China," *Century*, January. "America and China," *Outlook*, December 31st.

JAPAN.—"The Moral Purpose of Japan in Korea," by Dr. J. H. DeForest, *Independent*, January 5th. "Family and Divorce in Japan," as seen through Catholic eyes, *Catholic World*, January.

TURKEY. "The Last Sultan of Turkey," *Fortnightly Review*, December. "The Danger Point in the Near East," *Westminster Review*, December.

PAPAL LANDS.—Archbishop Ireland's view of the "Methodist Episcopal Church in Italy," *North American Review*, January.

Articles of general interest are, "The Year 1910 in Missions," and "Foreign Missions and the World's Culture," *Missionary Review*, January.

BOOK NOTICES

Echoes from Edinburgh, 1910. By W. H. T. Gairdner. Published by Fleming H. Revell Company. Pp. 281. Price \$1.

The Committee of the Church Missionary Society released Rev. Mr. Gairdner of Cairo from other work and allowed him to prolong his visit to Scotland in order to accomplish this service. He brings in a vivid way the great meetings to those who were unable to attend them.

Before going to the Levant Mr. Gairdner had intimate relations with the Student Christian Movement of Great Britain and Ireland and to the World's Student Christian Federation. Established at such a center as Cairo he came in contact with the missionary problem of the two great non-Christian continents, Africa and Asia. He is author of an illuminating book on *The Reproach of Islam* and is well fitted to be co-editor with Dr. Zwemer in the magazine they are to start on the Moslem world.

The first six chapters of *Echoes* refer to the environment and personnel of the Conference and then chapter by chapter he takes up the eight subjects which had been under consideration by the International Committee since their meeting at Oxford in July, 1908. The nine volumes containing a verbatim report of the Conference are now at hand. Many busy people will welcome however the comprehensive digest so ably prepared by Mr. Gairdner.

The Decisive Hour of Christian Missions. By John R. Mott. Price \$1.

Already two important books have appeared as the direct outcome of the Edinburgh Conference and others are to follow. For eighteen months before the Conference eight commissions had been at work on vital missionary subjects. Mr. Mott was chairman of the first of these commissions—that on "Carrying the Gospel to all the non-Christian World," and this book gives us a comprehensive digest of the abundant material gathered. It has been called a book "startling, arresting, painstaking and paingiving," and also "an education, an inspiration, a challenge and a judgment."

There are eight chapters, seventeen illustrations, an index and a map showing commercial expansion. The first three chapters deal with the non-Christian world and the remaining five chapters on the requirements and possibilities of the present situation as related to the home churches.

The author in the preface says: "In the history of Christianity there has never been such a remarkable conjunction of opportunities and crises

on all the principal mission fields and of favoring circumstances and possibilities on the home field."

WOMAN'S BOARD OF MISSIONS

Receipts from November 18 to December 18, 1910.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Sandy Point, Woman's Miss. Soc., 5; Thomaston, Aux., 16,	21 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Miss Ellen Stone in mem. of her mother, 5; Auburn, M. B., 25; Bath, Winter St. Ch., Aux., 81.25; Bethel, Aux., 5; Gorham, Aux., 57; Harpswell Center, C. E. Soc., 2; Portland, Annie A. Gould Tent, Dan. of Vet., 46; State St. Ch., Aux., 28.59; Wells, Aux., 15; Wilton, Aux., 7.55; Woodfords, Aux., 82.22. Less expenses, 12.34,	342 27
Total,	363 27

NEW HAMPSHIRE.

J. L. B.,	10 00
<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 63 No. Spring St., Concord. Concord, Aux., Th. Off., 100; Exeter, Aux., 44.50; Keene, Aux. (to const. L. M's Miss Anna A. Blanchard, Mrs. R. H. Porter), 50; Portsmouth, Aux., Th. Off., 20; Salem, Aux., 5; Wolfeboro, Aux., 10.10. Less expenses, 36.50,	193 10
Total,	203 10

VERMONT.

<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Ascutneyville, Aux., 11; Barton, Aux., 26.14; Bennington, North, S. S., 1.65; Brattleboro, Ladies' Assoc., Th. Off., 56.80; Brattleboro, West, Aux., Th. Off., 19; Burlington, College St. Ch., Aux., Th. Off., 17.85; First Ch., Aux., Th. Off., 56.06; Chelsea, C. E. Soc., 10; Essex Junction, Aux., Th. Off., 11; Glover, West, Aux., Th. Off., 5.15; Hinesburg, Aux., Th. Off., 3.75; Jericho Corners, M. S., Th. Off., 5; Middlebury, L. A. (Th. Off., 30.35), 55.35; Morrisville, W. A., Th. Off., 8.25; Peacham, Aux., 25; Randolph, Aux., 25; Rochester, Aux., Th. Off., 11.25; St. Johnsbury, North Ch., Aux. (Th. Off., 37), 55.19; South Ch., Aux., Th. Off., 69.17; Westminster West, Aux., Th. Off., 12.45,	485 06
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MASSACHUSETTS.

Friend, 25; Friend, 250	275 00
<i>Andover and Woburn Branch.</i> —Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence, Andover, Abbot Academy (Th. Off., 30.50), 53.48; Maplewood, Aux., 30;	

<i>Winchester, Second Ch., Women's Soc., 10,</i>	93 48
<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Off. at Semi-ann. Meet., 50.64; Dalton, Home Dept., 25; Mrs. Zenas Crane, 250; Hinsdale, Aux., 17.97; Housatonic, Aux., 20.10; Monterey, Aux., 30; North Adams, Aux., 30; Williamstown, Aux., 306. Less expenses, 14.39,	715 32
<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Danc St. Ch., Aux., 180; Gloucester, Aux., 22; Lynn, Central Ch., Aux. (with prev. contri. to const. L. M. Mrs. Carrie E. Higgins), 7; First Ch., C. R., 8.49; North Ch., Aux., 11.75; Middleton, Aux., 7; Pigeon Cove, Miss Larvey's S. S. Class, 11,	247 24
<i>Franklin County Branch.</i> —Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield. Conway, Aux., 11.50; Greenfield, Aux., 4; Northfield, C. R., 10.12; Mothers of C. R. children, 18.25; Shelburne, Aux., 3.45; S. S., 10; Shelburne Falls, Aux., 17,	74 35
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kueland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., Th. Off., 30; Amherst, North, Aux., 6; Amherst, South, Aux., 30; Belchertown, Aux. (25 of wh. to const. L. M. Mrs. Mary A. Blackmer), 45; Northampton, Edwards Ch., Aux., 1; First Ch., Aux., Th. Off., 150; Southampton, Sunshine Band, 34.79,	296 79
<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Natick, Aux. (Th. Off., 85.02), 89.87; Young Women's Guild, 10; South Framingham, Aux., Th. Off., 39.25; South Sudbury, Ladies' Benev. Soc., 16.25; Wayland, Aux., 15; Wellesley, Wellesley College, Y. W. C. A., 200,	370 37
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Brockton, Porter Ch., Aux. (Th. Off., 35.65), 61; Hingham, Aux. (Th. Off., 37.25) (50 of wh. to const. L. M's Mrs. Willis D. Rich, Mrs. Etta A. Steere), 54.15; Holbrook, Aux., Th. Off., 60; Weymouth, South, Old South Ch., Aux., Th. Off., 30.65,	205 80
<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Concord, Friends, 5.13; Littleton, Miss A. A. Sawyer, 5,	10 13
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Aux., 15, Extra-Cent-a-Day Band, 5; Boston, Old South Ch., Aux., 13, Park St. Ch., Woman's Guild, 30; Brighton, Aux., 81, Pro Christo Club, 10; Brookline, Leyden Ch., Beacon Lights, 18.70; Cambridge, Pilgrim Ch.,	

Aux., Mrs. Sarah H. Dow, 20; Dorchester, Central Ch., Aux., 25; Foxboro, Aux., 13; Hyde Park, Aux., 25; Medfield, Aux., 10; Newton, Eliot Ch., Woman's Assoc., 130; Little Helpers, 8; Newton Centre, First Ch., Aux., 248; Newton Highlands, Aux., 31.12; Newtonville, Aux., 25.55; Roxbury, Elm-Walnut Ave. Ch., For Dept., 49.50, Y. L. F. M. S., 29; Prim. Dept., S. S., 15; Somerville, Broadway Ch., Aux. (Th. Off., 21.35), 26.16; Wellesley Hills, A.L.C., 39, 867 03
Worcester.—Central Ch., S. S., .16 00
Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 9 Ripley St., Worcester. Athol, King's Messengers, 5; Blackstone, Aux., 10; Gilbertville, Aux., 52.40; Warren, Aux., 2; West Boylston, Aux., Th. Off., 15, Mrs. Cummings' S. S. Cl., 5.22; Worcester, Plymouth Ch., C. R., 10.25,

99 87
 Total, 3,271 38

LEGACY.

Westboro.—Mary R. Houghton, by Frank W. Forbes, Extr., add'l,
 62 50

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence, East Providence, Hope Ch., 5; Providence, Mrs. Edward Carrington, Mem., to Mrs. W. F. Sayles, 25; Pilgrim Ch., Aux., 32.30; Slatersville, Aux., 2.30, 64 00

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Colchester, Aux., Th. Off., 23; Danielson, Aux. (Th. Off., 42.55), 49.86; Jewett City, Aux., Th. Off., 8.85; New London, First Ch., Aux. (Th. Off., 30.50), 40.65; Second Ch., Aux., Th. Off., 144.85; Norwich, Park Ch., Aux. (Miss Mary P. Huntington, 20), 21; Stonington, Second Ch., Aux., Th. Off., 7.50; Windham, Aux., Th. Off., 20.27, 315 98

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Julia W. Jewell Mem., 2, Int. on Clara E. Hillyer Fund, 112.50; Burlington, Aux., 10; Hartford, Center Ch., S. S., 23.17; Farmington Ave. Ch., Aux. (75 of wh. to const. L. M.'s Miss Doris Jeannette Bartlett, Mrs. Wm. A. Bartlett, Mrs. Harvey B. Brainerd), 177.50, First Ch., Aux., 259.05; Park Ch., Aux., 14, Y. L. M. C., 10; Kensington, Miss. Study Cl., 3.50; New Britain, South Ch., F. M. S., 29.61, 641 33

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 28; Bethlehem, S. S., 5; Bradford, Aux. (50 of wh. to const. L. M.'s Miss Susie B. Cooke, Mrs. C. W. Gaylord), 60; Bridgeport, First Ch., Aux., 227.50; Brookfield Center, Aux., 12.25; Canaan, Y. L. M. C. (to const. L. M. Mrs. N. L. Jackson), 25; Centerbrook, Aux., 13; Cheshire, Aux., 72; Cornwall, Endeavorers, 3; Guilford, Aux., 100; Ivoryton, Mission Helpers, 5, C. R. 5; Meriden, Center Ch., Aux., 67, First Ch., Aux. (275 of wh. to const. L. M.'s Mrs.

J. G. Brown, Mrs. S. E. Downs, Mrs. A. W. Gardner, Mrs. Amelia H. Grisewold, Mrs. O. G. Harrison, Mrs. T. W. Kilbourne, Mrs. Janet Ferguson Nugent, Miss Laura A. Parker, Mrs. Stephen C. Pierson, Miss May Seidensticker, Mrs. F. R. Seidensticker), 370.50; Middle-town, First Ch., Aux. (25 of wh. to const. L. M. Mrs. J. H. McIntyre), 60.31; Milford, Plymouth Ch., Aux., 1; New Haven, Ch. of the Redeemer, Aux., 85.31; Dwight Place Ch., 65.15; Newtown, Aux., 16.63; North Greenwich, Aux., 5; North Haven, Aux. (25 of wh. to const. L. M. Mrs. Solomon F. Linsley), 30; North Stamford, Aux., 1; North Madison, Aux., 10.87; Norwalk, Aux., 13.40; Ridgefield, Aux., 13.66; Roxbury, Silver Cross M. C., 5; Salisbury, Aux., 45.52; Saybrook, Aux., 40; Seymour, Aux., 8.25; Dau. of Cov. 5; South Canaan, C. R., 6.70; Stratford, Aux., 50; Torrington, Aux., 104.16; Washington, Aux., 35.86; Watertown, Aux., 19.50; Westbrook, Aux., 22.07; West Cornwall, C. E. Soc., 15; Westport, Aux., 23; Winsted, Second Ch., Aux., 53.16,

1,728 80
 Total, 2,686 11

LEGACY.

New Britain.—Miss Jane G. Case, through Treasurer of Hartford Branch,
 2,000 00

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavel, Treas., 312 Van Houten St., Paterson, N. J., East Orange, Trinity Ch., Aux., 25, In mem. of Mrs. E. Whittlesey, 10; Montclair, Pilgrim Ch., Aux., 5; Pa., McKeesport, Mrs. Martin Payne 5; Wilkesbarre, Hillside Ch., Women's Home and For. Miss. Soc., 5, 50 00

NEW YORK.

Katonah.—Miss Helena L. Todd,
 4 40

FLORIDA.

W. H. M. U..—Mrs. Alice E. Guild, Treas., Winter Park. St. Petersburg, Mrs. E. R. Dorsett,
 35 00

INDIA.

Madura.—C. E. Society,
 16 53

JAPAN.

Osaka.—A deceased Friend,
 71 83

GIFTS RECEIVED THROUGH BUILDINGS COMMITTEE.

Massachusetts.—Boston, Friend,
 75 00

Donations,	\$7,165 28
Buildings,	105 00
Specials,	56 00
Legacies,	2,062 50

Total, \$9,388 78

TOTAL FROM OCT. 18 TO DEC. 18, 1910.

Donations,	\$11,518 01
Buildings,	4,821 50
Specials,	90 30
Legacies,	2,105 75

Total, \$18,535 56



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UPLIFT OF CHINESE WOMEN

BY DR. KATE C. WOODHULL

Though Dr. Woodhull is not supported by the Board of the Pacific, she has many friends in its territory who will be interested in this account of what Christianity has done for the women of Foochow.

When I asked Miss Chittenden, who is engaged in educational work, what she would say of the uplifting influence of the work of missions upon Chinese women, she replied very quickly, "When I think of the results of our work among women, this passage of Paul's often comes to me, 'The liberty wherewith Christ has made us free.' This gives it in a nutshell." It seemed to me she answered very wisely. Our work is indeed a setting free from the old bondage of ignorance and superstition, breaking the chains that through the ages have kept them in darkness, loosing the fetters that have held them back from entering upon their high and holy inheritance. And when we think of the feet we have set free, the words of the Saviour come to us, "I am come to set at liberty them that are bruised, to heal the broken hearted." A stranger coming to us very quickly notices the difference between the heathen women and those who have been under Christian training, if only for a few years.

It is difficult to say which of our departments of work helps most in this uplift of women. They all help, not only the different forms of woman's work, but also the work for the men and boys. The ignorant women catch an inspiration from seeing their husbands and sons educated. We were quite pleased this summer when one of our little boys came to my sister and asked for a government primer. He said he was going to teach his mother the characters this vacation.

If we should choose from the various departments of work the ones that do most to elevate women, it would be the training schools for Bible women and the kindergarten, for it is in these schools that women and children first catch a glimpse of what is beyond. Women come to these schools so rude and ignorant that the change which takes place is truly an evolution. This change takes place gradually. The rough untutored nature shows itself during the first years, and it requires love and patience

to teach, and exhort, and wait for better things. The missionary is frequently called in to settle quarrels, in some of which there have been scratches and blows and biting with angry teeth. But in the environment in which they find themselves, they little by little become ashamed of the loud angry voice and the violent outbursts of temper. Self-control is developed and the fruits of the Spirit begin to be seen, dwarfed and gnarled at first, but hailed with joy by the expectant worker, as giving promise of fairer and more abundant fruits in the future.

What sends these women to our schools? Sometimes they are persuaded by a husband or some member of the family who desires for them the advantage of Christian training. Sometimes they themselves have seen something in other women, that has caused the desire to arise in their hearts to be like them, and they "follow the gleam." Many times it is because they are very poor and for the sake of the little material help that is given in these schools, they are willing to try to learn to read. But from whatever reason they come, the result is always uplifting. These women develop into Bible women to visit homes, teachers in the Bible schools for women, school matrons, helpers in the homes of missionaries, to assist in entertaining and teaching Chinese guests, and to be useful in many ways. One of the graduates of the Pagoda Anchorage Bible Woman's Training School is matron of the girls' orphanage, recently started in Foochow, and she fills the position nobly.

The kindergarten does a great deal to elevate the mothers; and the children thus trained will know how to help their own children in after years. Chinese mothers know so little about governing their children. All they do is to scold and beat them when they themselves are angry. When a woman undertakes to correct her child it is taken for granted by the bystanders that she is so angry that she may do something unreasonable, and some one immediately begins to plead for the child and exhort the mother not to be too severe. The stereotyped way in which this is done would be amusing if the whole affair were not so pitiful. The only way mothers know of showing special love for their children is to feed them with sweets, or to give them money to buy something from the street venders, who are always on hand with their tempting viands. The mothers are quick to see the change brought about by the kindergarten training and learn there is a better way of helping children to overcome their faults. They say that their children become amiable after going to the kindergarten.

The graduates of our boarding schools and the medical schools connected with our hospitals are in a certain sense the best products of our work for women. We depend on these for teachers in our highest schools and if they marry as soon as they graduate, they do good service as Christian wives and mothers, exerting a great influence for good, not only in their families but in the church and among their neighbors. The graduates of the kindergarten school have kept up kindergarten work in several places since Miss Brown was obliged to leave.

Miss Hie Ding Ling, one of the two young women who graduated at our Foochow college for boys, has just gone to America to continue her studies,

Many people will have an opportunity to see her and know what an educated Chinese girl can do. She has good command of English and will probably study medicine. Miss Agnes Loi, the young lady my sister and I have cared for since her mother's death when she was six years old, was one of the graduates of Miss Brown's kindergarten class. She is a fine kindergarten teacher, also a very good music teacher both of vocal and instrumental music. The public singing of the children she trains is much praised. She is an admirable translator and a great assistance to the missionary teachers in preparing their lessons. When Mrs. Straubthers, the wife of the Secretary of Christian Endeavor in China, gave a series of Bible lessons in our girls' college, she interpreted for her. It was interesting to see how quickly she caught her meaning and put it into good colloquial.

The present assistant in our dispensary is another fine product of our educational work. I am often surprised to see how easily and well she does her work that is sometimes very hard. We would like to have those who think Chinese girls are not worth educating see her conduct an eye clinic. There are many other women and girls in our own and other missions here who are doing just such work. These young women double and treble the usefulness of the missionaries by their helpfulness in many ways.

The difference between our educated Christian women and those who have always lived in the old heathen way is very great. Their lives are so full of interest and usefulness, with so much to stimulate them to develop what is best in themselves; so different from the empty and monotonous lives of the non-Christian women, who cannot read, and pass their time within a narrow round of duties, if not in complete idleness, as in rich families. But these women are waking up, and reaching out earnestly for the advantages which women under Christian training have. They are asking to be taught. The opportunities opening before us are startling. Can we meet them? Is there love and consecration enough in the home land to answer the pressing invitation to "Come over and help us."

May the Holy Spirit move upon the hearts of the women in the home land to arise and do this great work.

OUR GIRLS' SCHOOL AT BROUSA

BY JEANNIE L. JILLSON

Miss Jillson is now in charge of the girls' school at Brousa, and has recently been adopted by the Board of the Pacific.

More than ever do I appreciate letters now that I am in Brousa, for there are so few of us here. And yet, my going home has greatly changed the feeling of distance, and I cannot be lonely when I think of all the dear friends at home. It is such a help to feel that I can look for their encouragement and sympathy. Miss Stansbury, the English lady who was here last year with Miss Powers, is a great help, and Miss Currie, who has

come to be the nurse and matron, is also very helpful and relieves me of much responsibility. But there are a great many matters in connection with the work here about which it is difficult to decide, and I shall be glad when the missionary comes from America to help me. The girls are very good, very obedient, and very easy to work with, and if a word of advice is given to them, they are very quick to respond. Our native teachers also are very helpful and their influence is very good. They are all young, three having graduated from the training classes only last year.

I feel very strongly the possibilities of this school, if only it can be properly equipped. We have fifty boarders now, more than have ever been here before, and we have had to refuse several because we had not the money to aid them. I can see that next year there will be more applications, for I have had so many letters from the neighboring villages, inquiring about the school. I am sure that will bring up a great question. According to the help allowed us from America now, we ought to stop just where we are, refuse to receive any more girls and try to restrain ourselves in our efforts at improvement. But, oh! it is so hard when one thinks of what a splendid school we might have, and of what a wonderful influence it would exert in this city, where there is so little of advancement. It seems so little that we are asking, when one considers the amount of money given so readily for so many things in America.

I wish I could send you some of the letters from girls or their parents, begging us to take them here, and you would see how it touches the heart and how hard it is to refuse them. Last week one of the pastors wrote us of a girl of eighteen in a village, crying because she was so ignorant and begging us to take her here—a Protestant girl but very poor. I could not refuse her, so she has come. She seems like a grown woman, and her face is sad, yet already there is a happiness that amply repays us for telling her to come.

We had such a lovely day on Thanksgiving. We had begun to prepare for it by having a thanksgiving service at our Sunday evening Christian Endeavor meeting. Many of the girls spoke of the things for which they had to be thankful, and many of them told of their happiness in being here in the school. Then on Thursday we had a service with songs of praise and recitations of Psalms by the different Bible classes. Then Mr. Baldwin gave an address. Our dinner was at one, and in the afternoon we had games with the girls. In the evening we had a little entertainment, the program having been prepared by the seniors. The girls had decorated the rooms very prettily with flowers and greens and colored paper. It was a very happy day.

“Let woman appreciate her opportunity, for it is the golden age of her reign, and she holds a scepter that sways empires. Let her prove herself to be a power ordained of God to fulfill a holy mission!”—*Rev. A. T. Pierson, D.D.*



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WOMAN'S WORK IN FOOCHOW

BY EMILY HARTWELL

It was a great joy to me that last summer while on my trip North I was able to introduce five daughters of the high officials to mission girls' schools which they are now attending. Three are daughters of a former President of the Provincial Military School in Foochow. The father died and they moved to Peking where they are now attending our Union Girls' College of which Miss Luella Miner is the head. These girls were started in English by Miss Margaret Ling who is one of the two girls who have graduated from Foochow College. Miss Ling has this month sailed for America to study in the Forest Park University for young ladies in St. Louis, having gone at the invitation of the President, Mrs. Cairns. Miss Ling hopes in time to study medicine and return to help her sisters both physically and spiritually. These opportunities in official homes have come to Miss Wiley and me through our connection with Foochow College, and were we less tied down to the class room we could do much more in the line of visiting in official families to which we can find easy access. When we have a house where we can carry on our work with convenience we can accomplish more, as at present we are crowded, and in case we entertain at all it requires so much moving about and disarrangement of our usual work that it is seldom we can attempt it.

For regular work I have five hours a day, except Saturday, in the class room. My classes vary in size from four to forty-five in a class. This is because our senior classes and higher college classes are small, while the preparatory course classes are very large and our foreign teaching force is very small. My departments are ethics, psychology, English language and drawing and painting, the latter is taught each student in the institution once a week. This year we have two hundred and eighty students. The entire college course forms one class in drawing but each class in the four years of the preparatory course has a lesson each, thus occupying the five recitation days. We sent a few pieces of still life and heads from life, as well as maps, to the Nankin Exhibit this spring.

Miss Wiley and I each have a division of our Intermediate Endeavor Societies in connection with the college, and meetings are held each Tuesday evening. We each also have a Sunday-school class of about fifty of the preparatory boys each Sunday morning. I ask you to pray that the students may be led to take a devoted stand for Christ, and that the Spirit will lead them to become earnest in working for their fellow-students. In our Christian Endeavor we ask those who are members to do personal work with those who are outside, and in this way we gradually bring many into the society as associate members, among whom we gather some into the church. Many of the students come from homes bitterly opposed to Christianity, and although they themselves are interested and we believe are Christians, their family connections hold them back from coming out publicly. Pray that they may have courage to testify for Christ.

Besides the regular teaching in Foochow College, Miss Wiley and I are now the only unmarried ladies left within the city, and as the woman's school and woman's hospital have been moved away so that a large woman's work is left for us two to carry. Dr. and Miss Woodhull who came to China Thanksgiving Day of the same year I arrived, January, 1884, are now nearing seventy and none are found to take their places. We are most happy to have them with us but the lack of workers cripples our work exceedingly. We are living in constant hope that new workers will join us but in the interim we are overburdened with the great amount of work. We are forced to leave the work largely to Chinese and I wish you could meet our fine corps of Bible women and teachers. The Bible women are associated with younger women who have either graduated or studied in our Ponasang Girls' College and conduct girls' day schools which have a full curriculum including besides the Bible, arithmetic,

geography, history, Chinese science readers, drawing, music, needle-work, and drill. In our best day school which is at the Hartwell Memorial Church, Mrs. Ling, the head teacher, has been in America for a time with one of our missionaries and you would not discover any difference between the order preserved in her school and any American school. There are three teachers in her school and two recitation rooms besides the main schoolroom. At morning prayers she has the girls and young women (for there are a few married women in that school as well as in the others) repeat chapters of Scripture and thus keep up their memorizing of Scripture. She also teaches the Bible stories in such an interesting way that they have a very intelligent idea of the Bible characters, taking up, for instance, Daniel or Job for a term and studying the life thoroughly. In another school a specialty seems to be made of the hymns, and the girls can perhaps repeat a dozen or two hymns at the end of the term. I try to give the teachers freedom in teaching somewhat as they prefer, for the main point is to give the Christian truth and that appeals to different people in different ways. All the schools are taught the Bible and hymns in the Romanized colloquial, which gives them much the same mental discipline that English does as it is phonetic and has great educational value. The Bible women besides teaching somewhat in these schools also visit in the homes and try to follow up the more definite work of the schools. In one church I still have a separate woman's class for women studying Romanized colloquial alone. These women are too old to study with the girls, but in most schools the young women study with the girls and follow up the full curriculum. There is no feeling of anything unusual to have the married women with the girls as they are all day scholars, and in the government schools many married women attend with the girls.

PROBLEMS AND POSSIBILITIES IN NORTH CHINA

BY DR. SUSAN B. TALLMON

If you ever supposed your failure to receive letters from China was because there is nothing of sufficient interest to make letters, you are much mistaken. If material were the only requisite you might each have had a dozen letters this year and no two alike. One might write of the many phases of the problem of bringing the wonderful truths of Christianity to the minds and hearts of a race differing from our own, or of the large questions of state which are of world interest. There are the problems

connected with the conduct of our dispensary and the government of our schools, and the questions, often hard to answer, that have to do with our relation as individuals or as a church to the people around us, whether beggars or workmen or helpers or officials. There are beautiful things in nature in every place, even on these level plains, and in the lives of those we touch, beauty and strength that make us rejoice even while we see sin and suffering and sorrow that would crush one down in dumb silence if they were only seen. To us the ordinary doings of each day are full of absorbing interest. My trip to T'ai An, by buckboard the first two days and by wheelbarrow and donkey the second two, was most entertaining, though not exactly restful. After we crossed the Yellow River we were in a mountain district, very unlike our Lintsing field. Mountain people the world over are conservative, but all along the way everyone seemed very friendly. As I stood beside the monument erected on the spot where Brooks, the first foreign martyr of Boxer times, died, it did not seem possible that that sad time was only ten years ago and that the people inviting me to rest awhile and drink tea with them, or urging me to stay a few days and heal their sick, could be of the same families as those who so cruelly took his life.

The last day of the journey, as the sacred mountain, T'ai Shan, grew from a dim jagged ridge in the far distance against the morning horizon, to a group of lofty peaks rising high above us and glowing in the light of the setting sun, we knew something of the awe that is so large a part of the religion of primitive man, and our hearts followed those millions who during forty centuries have climbed to this summit and we too worshiped there; worshiped Him whose worship is to be, not in Jerusalem nor on the mountains of Samaria, but wherever a human heart turns to him in spirit and in truth. And we prayed that the time might be hastened when the people of this great nation shall know Him who seeks their worship.

It was in a side valley of this mountain, in one of a group of five cottages, that I spent nearly seven weeks. It was such a pleasure to meet some of the Methodist, Presbyterian, Baptist and Anglican friends who are part of the large force working in the east and south of our province, and an inspiration to more earnest prayer and effort to know something of their problems and successes. Many of you who are interested in missions in China have heard of Mrs. Crawford, who came out as a missionary fifty-seven years ago. For months previous to the day we went to see her she had been in feeble health. She welcomed us most cordially, in spite

of her weakness and suffering, asked about the work of our field and about the other members of the Lintsing station whom she had met. The release she longed for came early in August and her body was laid to rest at the foot of the mountain. She was a woman of unusual ability, an earnest leader of the little group associated with her in the "Gospel Mission."

One of the pleasantest events of the summer was the four days that a few of us spent in a beautiful, quiet valley near the summit. For the most part the mountain is destitute of trees, but here umbrella pines grow on the steep mountain sides and fill the valley, giving shade and fragrance and soft music. The plain, nearly four thousand feet below, lay spread out in hazy green, dotted with the darker green of villages and crossed by yellow winding rivers. There were dim blue mountains in the distance, and white clouds that sailed across the sky and were followed by gray shadows on the plain. We sat under the trees and enjoyed it all while some one read aloud from *Bob, Son of Battle*, or Hugh Black's *Friendship*. Such sunrises as we had! and, sunsets scarcely less brilliant! When the damp clouds rolled down upon us from the summit, hiding it and the valley below, and the pines sighed and wept, then too it was beautiful. And when the clouds shifted and broke, giving us glimpses past the dark pines of the sunlit plain, it was more beautiful than ever. Pictures they were, never to be forgotten.

On my way back to Lintsing, I spent a few days in Tsing Nan Fu, the capital of the province, meeting new friends and learning of plans and methods of other missions that might be of use in improving our work. I was especially interested in the new Union Medical College, in which we hope men from our part of Shan Tung may some day receive medical training. The course is one of five years and requires at least one year of college work for entrance. The teaching is all to be in Chinese.

It was interesting to see the progress in construction of the railroad from Tientsin to Shanghai. In this region the track bed is for the most part thrown up, lime is being burnt and bricks made. South from Tsing Nan a number of miles of track has been laid and a construction train goes puffing and whistling back and forth. It is expected that in two years the line will be completed except for the great bridge over the Yellow River, and there steam launches will take passengers across until such time as the bridge is ready for use. The station nearest Lintsing will be more than a day's journey away, but will still not be so far distant as the nearest station on the Peking-Hankow line west of us.

I enjoyed my vacation, but there was always a restless desire to be back

in Lintsing where I knew my poor sick people were wanting me, and then too I didn't like to be missing the excitement of the rebuilding that was going on. When Mr. and Mrs. Ellis and I came down to Lintsing three years ago there was a question whether the station, as such, would ever be reopened. But to-day in our new compound of twenty-five acres we see buildings rising on all sides. The Ellises and McCanns have already moved into the new Ellis house and by the time this reaches you the Eastmans will be settled in their house and Miss Ellis and I with them, while we watch the building of the house that is to be ours. It seems too good to be true that we are really to have a house of our own, one that will be large enough for all our needs, and private and homelike enough to be restful when we come back from school or country tours or hospital. In a few weeks our girls' and boys' boarding schools will be in session with more pupils and better buildings than they have ever had. About the three courts that have been so well fitted up for dispensary rooms and the beginnings of a hospital and about the poor sick people who have welcomed me back with enthusiasm that makes my heart warm and eyes misty, I hardly dare say a word, for I would not know where to stop!

Please pray for our work here, so full of problems and possibilities, and pray for us who are the workers, and because you are my personal friends I feel that I may ask you to pray especially for me, that physical strength may be given me and spiritual understanding sufficient for the great work entrusted to me.

TOURING IN THE VILLAGES OF INDIA

BY C. S. QUICKENDEN

During this month I have visited in six different villages. It is harvest time and most of the women and, even little girls are out all day in the fields picking cotton. The women earn two annas (four cents) per day and children less,—it's a pitiful wage. The only chance the Bible woman has of seeing them is out in the fields while the women rest a little; or at night after the day's work is done. I could only see them then or early in the morning before they went to work, so did most of my traveling in the heat of the day when they were busy. Between two villages I met, what seemed to be, a wedding party; and true to Oriental customs all the men were comfortably seated in a covered cart, while all the women were walking in the sun.

In Sevalpetty, in addition to the work among Hindu women, the Bible

woman has an interesting work among the women of the congregation. The congregation is composed almost entirely of farm laborers, poor people who work in the fields and who, until two years ago, did not think it necessary for women or girls to read. But the men have grown in grace wonderfully and last year asked that we send a woman to teach their wives to read. They were in earnest and the Bible woman started work there in May, 1909. Now every woman who is able to learn to read is studying and six are already reading the Bible, after only ten months study. Their only chance of study is at night after a day's work in the fields and there is the evening meal to cook before they can sit down to read.

The next village was Mookoor, on the seashore forty-five miles away. The people are fishers who came three years ago from Roman Catholicism. They have had nothing but persecution; but they grow stronger under it and are rapidly growing in grace. Four times our people built a church of Palmyra wood and leaves and each time it has been destroyed by their enemies—so we held our Sunday services in the pastor's house which is fortunately of brick and mortar so they can't burn it down. Most of the people were fishing at a village eight miles away, but several of them walked in to Mookoor for the Sunday services and brought a rupee as a praise offering, because they had found a new place where there were good fish.

In Puahampetti too there is encouragement. A caste man, an inquirer, came here two weeks ago and asked us to send a woman to teach his women and girl relatives. One of our Bible women went to see them and found fifteen women eager to listen and learn and fifteen or twenty little girls have been added to our school there also. There is no room in the school for them so we have a leaf shed put up outside,—a sort of veranda. About the same time I received a letter from another Hindu man asking for a woman to teach his caste women, but alas, I've no one to send!

AN ITINERARY AMONG THE KULLAR PEOPLE IN THE MADURA DISTRICT

BY MRS. MARY D. BANNINGA

We were a band of eighteen; some of us being students of the Theological Seminary; and when we pitched our tents in the market place or in some grove of beautiful tamarind trees, we made quite an impression upon the natives. Everywhere we were treated with the utmost kindness.

Too much familiarity was all we could complain of. It was almost impossible to have any privacy, for the people were so curious about everything in our tent.

Mr. Banninga and the men divided in separate parties and preached in the villages while I generally took charge of those around the tent. So few of the men and boys and of course none of the girls or women, that grouped around me could read or write. Everywhere we were met with the plea for schools. In most instances they offered to help in getting schools started but, alas, could not do it all, and money from the missionary funds is so limited—however, the desire, if keen enough, will find a way somehow, sometime.

My heart went out to the little girls, especially. Even when they are tiny babes their ears are pierced and huge lead rings are hung from the lobes. They are supposed to have these exchanged for gold ones when they are ready to be married. The father goes deeply in debt many times in order to accomplish this. It is no wonder the little girl babies are so unwelcome. They would be willing to give many of them away. One can understand some of the marks of hopelessness on the faces of so many of the women when one comes into such close contact with them.

We went to some villages of Christians and again and again hope surged within us as to the possibilities that we could raise ignorant, superstitious, down-trodden hopeless masses to a higher and a better life. In the evening pictures on the life of Christ were shown and usually large numbers of villagers would gather and listen to the words and songs which we hope will bear much fruit. A great many Scripture portions were sold and many tracts distributed on this trip. We felt that there were a number of earnest inquirers who were not far from the kingdom but oh, the work still to be done is almost appalling.

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COLORADO	\$59 50	TURKEY	5 00
ILLINOIS	1,589 88	MISCELLANEOUS	1,015 00
IOWA	400 98		
KANSAS	330 86	Receipts for the month	\$6,923 09
MICHIGAN	1,024 10	Total since October, 1910	6,923 09
MINNESOTA	735 45		
MISSOURI	708 12	JUBILEE FUND.	
MONTANA	15 75	Receipts for the month	\$335 65
NEBRASKA	82 46	Total since October, 1910	335 65
OHIO	300 41		
OKLAHOMA	3 17	BUILDING FUND.	
SOUTH DAKOTA	106 28	Receipts for the month	\$1,452 20
WISCONSIN	453 63	Total since October, 1910	1,452 20
GEORGIA	7 60		
NEW YORK	30 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
TEXAS	6 50	Receipts for the month	\$185 00
CHINA	5 00	Total since October, 1910	185 00
INDIA	50 00		

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