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FIRST CHINESE GIRLS SENT TO THIS COUNTRY ON THE INDEMNITY FUND. (See page 473.)

The lady pouring tea is Miss Margaret E. Burton, Y. W. C. A. Secretary for Foreign Students' Work.

# Life and Light

Vol. XLIV.

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No. 11

Our frontispiece shows a group of Chinese girls being entertained at tea on the roof of the Bible Teachers' Training School, New York City.

**Girls Share Chinese Fund.** They are the first young women to be sent to the United States on what is known as the American Indemnity Fund, the fund established after the United States returned the Boxer damage money to China. A number of Chinese men students have been sent to American colleges to be educated, but until this year girls have not shared in the advantages of the fund. These picked students were chosen by competitive examinations held in the English language at Peking. Eight of them are daughters of Christian pastors and all of them are Christians, educated in Shanghai mission schools. In age they range from sixteen to twenty-one years. Dr. Tsur, director of the Indemnity Fund in Peking came over with them to New York where they were turned over to the care of the National Board of the Y. W. C. A. which has a special secretary for foreign student work, Miss Margaret E. Burton. After becoming acquainted with American ways at preparatory schools this year these "new women" of China will spend four years in our colleges.

It will be evident to all who read the "Field Correspondents" this month that war conditions affect seriously many of our missionaries. To meet the immediate needs for money the American Board **and the War.** has made arrangements with the Standard Oil Company and the Vacuum Oil Company by which their agents will act as transmitters of funds from the treasurer of the Board to the missions. At the time of this writing Treasurer Peet of the Western Turkey Mission has been unable to get money to the interior missions. But the credit of the missionaries is so good that the people are eager to have them take their goods, even though they must wait for payment. A recent letter from Austria, describes conditions as they existed in that country a few weeks ago. The letter was a month on the way.

Rev. John S. Porter writes from Prague, Austria:—

Such conditions! Very few trains and they make no connections and require two and three times the usual running time. Touring is impossible. Six preachers are in the army. These churches deprived of preachers must get on as they can. We cannot help. Many of our members are soldiers. We have no contact with Russia and cannot send salary or be in touch with them. They must suffer and the colporteurs there also.

Men are in the army who helped support our churches; their business and factories are closed, hence the churches can do little toward self-support. Interest goes on and increases. Bankruptcy must be the end of many good firms. Nothing, no goods of any size, can be sent by mail; none by freight. No raw material can be procured and no coal. There is no contact to speak of with other countries. Everything is paralyzed. Money cannot be gotten from banks and no loans are made. Some of the English here are in dire need and no means of aid is at hand. The English Consulate was closed and sealed up by government. Those who could leave have left for Switzerland, etc. Nearly four hundred Americans left Carlsbad by special train.

Farm hands were given notice to leave. They beg to stay on just for board. One man wanted a servant for the kitchen. Sixty applied the first morning. Whatever the outcome, whether the war be long or short, the coming winter promises to be unspeakable in its misery.

Prayer is being answered and one by one, young women are answering the call to "Go." Dr. Katharine B. Scott, daughter of the Rev. D. B.

**More Responses** Scott, formerly of Clinton, Mass., has received appointment to the Madura Mission and has been adopted by the Woman's Board. Dr. Scott is a graduate of Wellesley College, class of 1900, and of the Woman's Medical College in Philadelphia. She has already spent nearly two years in India where she substituted for Dr. Harriet Parker at the Woman's Hospital, Madura, while Dr. Parker took her furlough. She expects now to return to be associated with Dr. Parker and plans to sail from San Francisco November 14. It is hoped Miss Henry will accompany her, going for term service in the girls' school.

Dr. Scott's Commission Service was held in the Rooms of the Woman's Board, October 9, after which she left immediately for the Pacific Coast. She is to spend her last few weeks in this country with her father, who is now settled in La Canáda. She has won many friends during

her few months at home, not only for herself but for the Golden Anniversary Fund for the new hospital in Madura, and she will be eagerly welcomed back by all the mission.

For months and even years the Woman's Board has been looking for a young woman to go to the Inanda Seminary in South Africa. With thanksgiving we record the adoption by the Woman's Board of Miss Dorothea E. Kielland of Buffalo, N. Y., with the expectation that she will go to the assistance of the overworked teachers at this school. Miss Kielland is a graduate of the Buffalo High School and of Cornell University in 1913. A Norwegian by descent she comes of a family which has been very active in the work of Christian missions in Norway. She has had the advantage of much travel and during the past year taught most acceptably under the American Missionary Association in Grand View, Tenn. It is worthy of note that at Cornell she took a course in agriculture which gives her special training for the work at Inanda where Mrs. Edwards has so long superintended the gardening and field work of the pupils.

The marriage of Miss Ethel A. House, daughter of Dr. and Mrs. J. H. House of Salonica, Bulgaria, to Mr. Benjamin Barrows Bliss of

*Personals.* 17. Miss House has been assisting Miss Elizabeth Clarke of Sofia the past year in her kindergarten work, and fortunately left Europe just before war was declared.

Dr. and Mrs. Edward C. Moore of Cambridge arrived September 3. Secretary Brewer Eddy and family were warmly welcomed at the Congregational House, September 29, on their arrival from Europe via Montreal, after some exciting experiences.

Miss Ilse C. Pohl of Smyrna writes from Munich, where she is staying with friends, having gone thither for her summer vacation. While regretting her inability to return to her work Miss Pohl assures her friends that she is suffering no discomfort from the conditions by which she is surrounded and is aiding in Red Cross work.

Some of the missionaries detained from their fields by the war are using the time in this country in special study, thus fitting themselves more fully for their work. Miss Isabel M. Blake is studying at Teachers' College, New York, and Miss Katharine Hazeltine, under appointment for Van, the new Christian Endeavor missionary, is at the School of Missions in Hartford.

Rev. and Mrs. P. B. Kennedy of Albania arrived in this country

September 12, having found it impossible to continue the work at present. They come for regular furlough. Dr. and Mrs. William T. Lawrence and Mr. and Mrs. Arthur J. Orner of Rhodesia are among recent arrivals.

As the route to India seemed clear, Mr. W. S. Pickens, Miss Lillian Pickens, Miss Ella C. Hoxie and Rev. and Mrs. Lorin H. Gates sailed from New York September 30, expecting to continue their journey from England, October 10. They are all new workers for the Marathi Mission. The news that the port of Bombay is closed to foreigners may cause a change in their plans.

When this paragraph is read the annual meeting of the Woman's Board of Missions, held with the Central Church, Philadelphia, November 11-  
**Our Philadelphia Meeting.** 13 will be close at hand. Delegates will have been appointed and in many cases assignments for hospitality will be made. Let us not forget to notify our expectant hostesses just what time we plan to arrive. In case of a change of plan, preventing attendance at the meeting, please send word immediately to the chairman of the hospitality committee,—Mrs. Aaron E. Carpenter, 2025 Spring Garden Street, Philadelphia, Pa. Preliminary programs, giving names of speakers, have been quite generally circulated. They may be obtained from Miss Hartshorn on application.

A Call to Prayer has also been issued by the Committee on Annual Meeting and all are urged to secure this card and to remember the meeting daily in prayer. Never were God's people more in need of "effectual, fervent prayer" as they gather in the great autumn meetings than they are this year. (See page 514.)

The Friday meetings of the Woman's Board for the season of 1914-1915 opened October 2. The meetings are held in Pilgrim Hall on the first  
**Some Autumn Meetings.** Friday morning of each month from half-past ten to twelve. Mrs. C. H. Daniels, the leader at this first meeting, brought a reassuring message concerning the bulwarks of Christian faith and the ultimate triumph of the Kingdom of Christ. Miss Buckley reported the Northfield Summer School and Miss Olive S. Hoyt of Japan and Miss Mary E. Kinney of Turkey were the missionary speakers. The address of Dr. Barton on "How the War Affects our Missions" gave much valuable information regarding the present situation on the field where all the missions of the American Board except Mexico and the Philippines are directly or indirectly affected by the war. The attendance was 209.

The first of a series of Institutes was held in Holden, Mass., September 30, with Miss Gleason of Mexico, Mrs. F. E. Clark and Miss Calder as speakers. Another successful and carefully planned Institute took place in Bridgeport, Conn., October 7, with Miss Calder, Mrs. J. P. Jones of India and others assisting. For "Institute letter and program," send to Miss Calder.

Many of the Branches are adopting the Institute plan for county and semi-annual meetings. Such a program was well carried out at Rye, N. H., October 8, under the leadership of Mrs. J. L. Seavey of Greenland, many of the societies in Rockingham County enjoying the day. At its semi-annual meeting in Middleboro, October 7, the Old Colony Branch was assisted in the opening of its fall campaign by the helpful words of Mrs. Daniels, and the North Middlesex Branch meeting, held in Lunenburg, October 8, included Miss Buckley and Miss Preston among its speakers.

The annual meeting of the Vermont Branch, held in Newport, Vt., September 29, 30, was an occasion of special interest as the Commission Service for Miss Stella M. Cook of Shoreham, Vt., under appointment for the Foochow Mission, was held in connection with the meeting. Secretary Enoch Bell, representing the American Board, Miss Preston and Mrs. Charles N. Ransom were the speakers and scenes from the Pageant "Contrasts in Childhood," added attractiveness to the program.

This is the time of year when we are thinking about our periodical clubs and magazine subscriptions. Let us not fail to include LIFE AND "Life and Light" LIGHT in our list. She who renews promptly, renews Renewals. to the cheer and satisfaction of the editor, the one in charge of the lists and to her own convenience and pleasure, as there is then no chance for delay or error. Please send sixty cents, by check, money order, or stamps to Miss Helen S. Conley, 704 Congregational House, Boston. In case of a change of address be sure to give the old address as well as the new.

Do not forget that an Every Woman Canvass should mean also an Every Woman a Subscriber Canvass. Sample copies furnished free for LIFE AND LIGHT solicitors. Remember the Honor List,—half the active membership of the society enrolled as subscribers secures a place on that roll. Subscriptions to *Everyland* and LIFE AND LIGHT for one dollar a year.

For its 105th annual meeting at Detroit, October 13-16, the American Board offered a program of special interest. In addition to the fact that

The American Board its honored president, Dr. Capen, had entered upon at Detroit. the higher service since the Board met in Kansas City in 1913, was the deep note of concern felt by all in the outcome of the war. Groups of missionaries, on successive days presented the needs of the different fields, Dr. George A. Hall and Dr. W. E. Strong reviewed the India Centenary. Rev. Dan F. Bradley of Cleveland, Ohio, preached the sermon. Dr. R. H. Potter of Hartford gave an able address on "A Century of Missions and a Better World," and four new missionaries for Africa were commissioned. Mrs. C. H. Daniels spoke for the Woman's Boards and a beautiful Memorial Service for Dr. Capen was addressed by Dr. Boynton and Dr. Speer. Mrs. Capen and Miss Mary were present as the guests of the Board.

The treasurer, F. H. Wiggin, reported a remarkable year in finance. There was a pause in gifts received at the outbreak of the war, but the givers rallied promptly and the receipts for the year ran ahead of any other year in the Board's history—even the high-water mark of 1912. The total receipts were \$1,089,170.30.

#### THE TREASURY RECEIPTS

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	Total				
Sept. 1-30	\$11,215.32	\$92.00	\$11,307.32	\$272.29	\$6.00	\$4,050.00	\$15,635.61
Oct. 18, 1913- Sept. 30, 1914	105,640.37	5,251.99	110,892.36	40,684.73	1,999.91	36,473.64	190,050.64

#### RECEIPTS FOR REGULAR WORK AND BUILDINGS

January 1-September 30, 1914

Counting on Apportionment for 1914				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	Total	From Individuals	From Other Sources	
\$72,014.71	\$4,008.01	\$4,565.64	\$80,588.36	\$22,862.38	\$11,414.09	\$114,864.83

Mrs. Montgomery's *How to Use*, replete with suggestions for program makers, is at hand. Price, ten cents. New leaflets issued by the *New Helps for Woman's Board* will be included in the "bargain envelope" from month to month. Price, twenty-five cents. The leaflets for Junior societies are especially attractive this year.

The Here and There stories are rapidly gaining favor. Note advanced price of subscription on third page of cover. This is made necessary by the fact that they can no longer be sent through the post office as second-class matter.

A few incomplete sets of the maps used in *Our World Wide Work*, unbound, may be had for ten cents.

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### MYRA ALLEN PROCTOR

Miss Myra A. Proctor, whose name has long been familiar to those who love the cause of missions, was born in Townsend, Mass., eighty years ago. In her young womanhood she went as a missionary of the American Board to Turkey, sailing in a trading schooner to Joppa in 1859, nine years before the Woman's Board was organized. She was the first principal of the girls' seminary in Aintab, beginning her work with eight little pupils. The school now numbers over 200 and has nine native teachers in addition to the American ladies. During her twenty-four years in Aintab Miss Proctor trained many girl teachers and wrote a text-book for their use. For a number of years she was associated with Miss Corinna Shattuck and one of the labors of love of her last days has been the editing of the letters of Miss Shattuck, a task made very difficult for her because of her crippled condition. Thirty-one years ago, disabled by illness, she returned to America and for many years has been tenderly cared for in the home of her sister's son in Stoneham, Mass. In spite of pain and disability her life there was one of unceasing service, teaching the Armenians, fostering the missionary spirit in the church and in many ways bearing witness to her ardent love for the kingdom of God.

After a short period of extreme weakness she passed on to the eternal life, September 12. Many tributes were brought to the funeral service by those who had known and honored this servant of Christ. Representatives from the American Board and the Woman's Board spoke of her missionary life with its far-reaching influence, and others told of the Christian home which had given her to the world. Of her as of many another it was said: "They that trust in the Lord shall renew their strength."

## EAGER CHILDREN AND MOTHERS

BY BERTHA P. REED, PEKING, CHINA

IT was early in July that I went to Fang Shau, and from there to Chi Ying. The Chinese women prophesied disaster on the trip, for the roads were already flooded, and they were sure my cart could not cross the river. But I started, first by train, and then across country by cart. We had to go a long way around, and the next rain probably ended the possibility of crossing that river, but my cart went across triumphantly. By noon we reached the little walled city at the foot of the mountains, and I was welcomed in the busy compound. It is a small spot, but a busy one indeed. At one end is the helper's home, where you might see his wife and the three attractive tiny daughters. At one side is the boys' school. The sounds within would help you to guess that, for they evidently have not closed for July. On the other side is the neat, new room just built for a girls' school, the little guest room of the compound and the street chapel. At the further end is the church, useful in many ways between Sundays. The central space is made attractive by a grape vine trained over a trellis, and by some plants of which all are justly proud. In this home the helper and his wife are doing good work for the little church and he tells of its growth with great enthusiasm. In this work he himself has been helped, for these last two years he has grown much in energy and power of steady work. His wife works among the women and girls, and proudly brought out some of her pupils to recite to me. Her home and her own little girls must do much as an example to all callers.

Next morning we started for Chi Ying, the large, thriving village where a new and eager group of church members is growing up. It is the joy of the helper's heart, the true fruit of his work and I have long been promising to visit the women there. Perhaps their zeal is best shown by the appearance of one of them at six o'clock, ready to take the ride with me. She is most interesting and I am glad for this chance to make her acquaintance. All her life she has lived in that village and has grown into a forceful, dominant woman, sure to be a leader wherever she is, but with it she is genial and ready to talk. She was famous for her devotion to gambling. From morning till night, she was devoted to this one pursuit and all the village knew it. The church might come, they said, but *she* would never be converted; no power could ever persuade her to give up her gambling. But her son-in-law was converted and converted with power, so that he worked much for his village and made his home the center of the church. Her

daughter, his wife, followed, and as she lived with them, she could not escape the influence of their changed life, nor the words of preaching when the church gathered there. So the great event happened—the gospel did have power to change her and turn her from her gambling, to the amazement of all and the joy of her family. Now her zeal and time are spent in reading Christian books, and we look forward to receiving much help from her.

Once at Chi Ying, there was again a warm welcome. I was the first foreign visitor to the town and all tried to rise to the greatness of the occasion. Visitors flocked in, first the Christians, who joined in the meeting we held, and then many others, eager to broaden their knowledge of the world by viewing this visitor from afar. You might have been most impressed by the number of young women with babies, many of them such poor, forlorn babies. One would be sure that only the very fittest could survive. The women, old and young, appeared rough and unkempt and the older ones were bent with hard work. Later, in a walk through the streets, these impressions were only deepened. Yet in each one is the immortal soul, needing to learn of eternal life. Oh, that we might be able to tell them all.

And then, there were the little girls, so many of them, some with very sweet faces and bright eyes. We long for them, too—the hope of future days. You will be glad to know that the young wife of that first Christian has learned to read with remarkable rapidity, and now she has arranged a room in her house as a schoolroom, and nine of these little girls come to study with her. They recited to me with great pride, and indeed, we all thought their achievement was something to be proud of.

But just think! All over the country there are places like that, villages and villages, and the knowledge of Jesus Christ has entered so few of them. Yet they would receive it as joyously as this little group, if only they understood. And now, just now, is the harvest time. More than ever before the fields are ripe, and waiting for our labor. Can we not all work together more than ever before and do the work Christ has prepared for us in these many fields?

There is a place not far from Peking, where some little girls are longing for school and study. Sometimes—in some countries—there are those who would like to stay at home and play, but these are not such. They have had just a glimpse of school life—and how they long for more of it!

Years and years we have had a church in that old town—we call it the Bridge. It was prosperous once, for the imperial rice went through there,

going from the provinces to Peking, and somehow there was a revenue which helped the town. But the railroad came, and the rice went another way and prosperity fled. In those earlier days, the church was established among the poor country people west of the long bridge. The richer, prouder class in the city, east of the bridge, would have nothing to do with it. And so until now has the division lasted.



INTERIOR OF HALL OF ENLIGHTENMENT, PEKING  
*Where similar lectures are given*

But new times have come. It is desirable that the little girls of these families be educated, and the only help at hand is in the little mission school. So they venture, and are greatly pleased with the attractive young teacher, as are also their mothers. But so few came and the school was closed. Yet the desire for study grew and mothers and fathers sent in a strong petition for a teacher, promising help and many pupils. A teacher was found for part of the summer and a happy group of little girls was escorted across the bridge every morning, and escorted back at night in

the most careful way. They studied hard all day and were devoted to school and teacher.

Early in July I went there for an afternoon to give a lecture for the women and to see the school. It was indeed gratifying to see the change that has come. Many women from the city came to the lecture, mothers and friends of these new little pupils. Some of them had never been across the bridge, until they came to the opening of this school. They are interesting women, and now their long-closed homes are open to us. The Bible woman may go in with the story of the gospel, and she is urged to come often and to bring the foreigner. In such a wonderful way closed doors are opening everywhere.

But the day of the lecture brought sorrow to the little girls. They learned that their teacher could not come again in the fall. Did that mean that the school would be closed? Fear plucked at their hearts, and tears were the inevitable refuge. I went to the door of the schoolroom where the sobbing company sat, their heads bowed on the desks. One took her handkerchief from her eyes for a brief moment, rose in her seat, and bowed to me. They are well-trained little mortals, and even in their woe manners were not forgotten. "Please, Teacher Li, if our Teacher Huo cannot come back, won't you invite another teacher for us?" Her voice failed her, and she subsided again into sobs. Then another checked this tide of trouble, and rose for the same speech—and another. Poor little children! The door of knowledge had opened just a crack for them, and they had had a tiny glimpse of the treasures within. Must it close again so soon? No wonder their hearts were nearly broken. I tried to comfort them, assuring them that I would try and find another teacher for them and that I *did* want them to study. But she might not be as nice as the one who was going, they feared. Still, we are looking for the teacher, and we want very much to open the little school again. It is wonderful that such an awakening has come to the sleepy old town. May those who go in for the reaping be helped, that they be earnest and faithful.

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### An Educational Fund.

President Yuan Shi Kai has issued a mandate ordering the establishment of an educational fund amounting to \$12,000,000, which shall provide 1,200 scholarships for Chinese students at home and abroad, each yielding \$400 annually. The fund will be created by depositing \$3,000,000 annually in the Bank of China. Recent reactionary tendencies in China have caused considerable uneasiness regarding the future of modern education. President Yuan's mandate is taken as evidence that he realizes the necessity of modern education.—*Exchange*.

## THE CHILDREN OF TURKEY

BY ISABEL M. BLAKE, AINTAB

“JUST hear those poor babies cry!” The first-class passenger on the steamer l’Orient was gazing earnestly over the railing that separated her from the steerage deck below. “How I wish something might be done for them!”

“Babies in the Orient cry a great deal,” said her companion. “But nowadays, thank God, something is being done for them.”

It is true that in Oriental countries most babies cry a great deal, and even many little lives are lost just for want of proper care. Nowhere in the world are children loved and prized more than in Turkey. Often they seem to be the strongest bond that ties together many an otherwise loveless home. Even little girls are petted and made much of, although not valued in just the same manner



MOTHER-LOVE IN TURKEY

and degree as the brothers whom they are early taught to respect and obey. But mother-love is inefficient because ignorant, and hence the great “slaughter of the innocents” that goes on year by year, unnoticed and uncondemned, until each arrival at maturity becomes a case of survival of the fittest.

In some localities babies when born are smeared with oil and laid in the sun; in others they are rubbed with salt until the tender flesh is nearly raw.

The poor, ignorant village woman hangs amulets or blue beads upon her baby, as the peasant does upon horse, donkey or camel, "to keep off the evil eye." Then, though he is scarcely a year old, she feeds him with unripe grapes and wonders why he sickens and dies. The flies gather on the sticky face and cling around the eyes of the baby lying, with arms and legs tightly bound, in its cradle and the mother wonders why his eyes are sore.

Dr. Hamilton of Aintab was once called to see an infant who was reported to be very ill. As she entered the yard she heard screams coming from within. Entering, she found that the mother had heated a hairpin red hot and was applying it to the poor child's joints. On the doctor's indignant protest, she looked up wondering and said, "Why we all do that in our village! It's to make the baby strong."

Customs growing out of superstition and ignorance, together with vermin and dirt, are the child's worst enemies. In the better class of homes, even among the unenlightened, the last two evils are greatly mitigated. The first few months of life are spent almost entirely in the cradle. The mother does not even raise the child to nurse it, but bends over the cradle. After a month or two the swaddling bands are loosened and later entirely removed, and the child is allowed free use of its arms and legs. Generally, he is encouraged to walk too early, and so the little limbs are rarely as straight as with us.

In the villages, children, young and old, are allowed to run wild. The older girls soon fall under the restraint of having to tend the little ones. The "little mothers" of New York tenements are easily matched by those in Turkey. Many a little girl not more than seven or eight habitually tends and carries on her back a bouncing baby, whose mother must work all day in the fields. It is so, too, among the poorer classes in the city. The little girls of wealthier homes have an easier time. They learn to do needlework at an early age, and begin to fill the wedding chest which represents their destiny. Very early marriages among the girls used to be



FROM HOMES IN TURKEY

much more prevalent than now, in every part of the country. Mrs. Coffing, when canvassing the subject of opening a girls' school in Marash during the seventies, reported that she could count on the fingers of one hand all the unengaged girls over six years old in the city. Although there has been much progress in this respect, even among Mohammedans, the *jaiz*, or dowry, absorbs a great deal of the well-to-do girls' time and attention even in early years.

Boys of the poorer class in the city are apprenticed as early as ten or twelve, so that they may be able to bring money into the home. The hours of work are long for such young boys and there is very little outside fun and no outlook for the future, no incentive to ambition. Country boys are freer. While their sisters at ten go up with their mothers into the hills and come back bent almost double under loads of wood, or help hoe the field and glean the harvest, the boys seem to have a great deal of time for loafing, for games of leapfrog, hopscotch and kite flying. Sometimes a boy is given sheep to care for and wanders about the hills playing warbling airs on his willow-cut pipe, giving an eye to his flock. But not much responsibility of this kind is put on boys below fifteen or sixteen. The younger ones walk into market with father when he goes to sell his baskets of vegetables or sacks of wheat. It must be great fun to watch the bartering.

The wealthy city boys are expected to make their mark in the world and are given the best educational advantages their fathers can afford. A peasant lad was once asked by a missionary whether there was a school in his village. "O no," he replied, "we're just cattle. We don't know anything. Schools are not for us." It is only fair to say that the present Turkish government is making a sincere effort to multiply schools, for poor as well as rich, in villages as well as cities; but it lacks both means and men and the government schools are all Mohammedan in character.

The missionary schools for boys and girls, founded during the last eighty years, have done much to make possible a more normal and healthful youth to the future citizens of Turkey. One of the most important results is the pushing forward of the age of entering serious responsibility either by marriage or by taking up a trade.

But of course the children of Turkey cannot live altogether like little old people. They have their gala days, and even their work is not taken quite as seriously as in America. "Work while you work and play while you play" is scarcely the motto for Turkey. Work is done in an easy-going way, and joviality is more or less mixed up with it. The climax of joy-

ment for the whole year comes in the grape-gathering time. Among the Armenians the grape gathering begins with "Water Easter" and among the Mohammedans not far from the same time. This day comes early in August and is the celebration of the birth of Gregory the Baptizer. People are allowed to throw water on each other in the streets and elsewhere and even grown men have been seen to indulge in the most sportive frolics and water fights around the fountains. I once received a good splashing from a roof as I passed underneath. And as for the children—imagine their frolicsome glee! Wise families go for a picnic to the vineyards on that day and begin to pick the ripening fruit. Tradition has it that not a grape should be picked before that. As they come home at night from this first day of picking they offer clusters to every passing traveler.

After this the grapes ripen fast, and many families move out to the vineyard and live there till the season is over. It is indeed a joyous time for the youngsters. The last grapes of the season are small but very sweet and



MOHAMMEDAN FRIENDS IN AINTAB

are used for making a sort of grape molasses, and various sweetmeats compounded of grape juice boiled a long time, with starch, nuts, cinnamon, etc. Generally speaking, every family makes its own supply, and this, too, is a happy occasion for the children. It is like a family candy making on a huge scale, and little Turks and Armenians are not behind Americans in their love for "licking the dish."

Then there are the feast days—Easter, New Year and Christmas for Christians, the two "Beirams" for Moslems. The children enjoy being dressed in their gayest clothes and being allowed to pass coffee and sweet-

meats to the guests who come in parties all day long. In many cases it might be just as well if they were not allowed to sit by and listen to the elder's talk.

A much darker picture than this might be drawn. I might tell of a girl of eighteen brought to the hospital, whose history was comprised in three divorces and who was more like a hardened old woman than a young girl; of a child-wife horribly maltreated in a so-called Christian home; of children hiding in caves, starved and wounded during massacre times; of factory hands only four or five years old. But I have preferred to dwell on the usual and average life which is not a wholly gloomy picture.

What can Christ do for the children of Turkey? It is He and He alone that can break the fetters of superstition and wrong custom, teach consideration for the weak bodies and the significance of the souls of his little ones. Many a Christian mother in Turkey thanks God daily in her heart that she knows how to take care of her baby, to keep him clean and sweet in soul and body as her own mother did not know. And the fathers are not behind in their thanksgiving.

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## THE MOSLEM MENACE IN SOUTH AFRICA

From the October number of *The Missionary Review of the World* we quote the following extracts from Dr. Zwemer's remarkable article showing the condition of things which prevails among the Moslems of South Africa.

The Rev. S. Garabedian, in Cape Town, South Africa, calls attention to the spread of Islam in South Africa among white as well as the colored races. The converts are not only from natives, but from Europeans and half-castes. He says: "I can assure you that I am no alarmist. I have seen ten years of active Mohammedan service in and near Delhi. I was born and brought up in Turkey, lived seven years in Jerusalem, so that when I say that Mohammedanism is playing havoc here, it is no exaggeration, and something must be done." There are whole streets who once were Christians, but are now Mohammedans, and in some streets every other house has had one or more of its family become Mohammedans. Mixed marriages are very common indeed. Families and relations are half Christians and half Mohammedans; not because they were once Mohammedans, but the reverse."

The children are taught the Koran daily and some of the schools receive government grants. Among the children, we are told, there are some

who are pure Dutch and English, so that the better classes are being drawn in, and it is no wonder that some of these marry and become Moslems. The result of these intermarriages can only lead to the degradation of the white race socially and morally, not to speak of the spiritual atrophy which must result. A correspondent writes: "We see a white woman and her white son standing on the stoop in company with the second or third wife of her lord and master, *doekje* on her head, in a long nightgown dress, and wooden shoes, looking dejected. We talk to her—she does not seem to understand and has nothing to say. How should she, since she is out of her proper sphere, and wonderfully depressed! We step into her house, the rooms are bare, but not devoid of dirt,—no vase, no decoration, no picture, except that of the Sultan and that of Mecca. At last we have found the secret. She has no sympathy with her white people; the white people's nationality is no longer hers, for she has learned to look to the Sultan as her king, and to Mecca, the uncivilized Arabian desert town, as her ideal."

The leading men of the Cape Town Mohammedans are educated. They have a number of high schools and colleges in close touch with the pan-Islamid movement of Cairo and Constantinople.

The pilgrimage to Mecca from South Africa is steadily increasing, especially on the part of the colored population. Socially, the Mohammedans are getting complete control of certain trades, such as that of tailor, mason, fruit and vegetable sellers and carriage drivers. The only hopeful feature about the situation seems to be that some of the missionary societies are beginning work among Mohammedans, and are being roused into preventing further inroads among nominal Christians.

Mr. Garabedian and his associate write, concerning their work at Cape Town: "For the time being the greater part of the work lies in seeking for and winning back those Christians who through ignorance and sin have lapsed from the Faith and become Mohammedans. During the past year some, who were on the verge of lapsing, have by timely ministrations of exhortations and sympathy found strength for recovery, and grace to begin an earnest Christian life. Much work has been done of a really valuable and permanent nature, in following up and investigating cases reported to us, where children, both white and colored, had been given over to Mohammedans and adopted by them. In many instances it has been found possible to restore such children to the care of a Christian home."

## AN AFRICAN BROWNIE

NO one who attended the Summer School of Women's Foreign Missionary Societies in Northfield, 1914, will ever forget little Bukumba, the deformed African girl, who took part in the children's pageant and sang on the platform on one of the evening meetings. This queer little "Brownie," as her friend and patron, Mrs. Motte Martin, calls her, was the most picturesque figure of the conference, and she smiled herself into our hearts even before we heard her pathetic story. Her snowy, starched



BUKUMBA AND A LITTLE FRIEND AT NORTHFIELD

pinafore and cap were not whiter than her dazzling teeth which she showed so often in a friendly smile. In height she was the size of a child of about ten or twelve, but when we learned that she came to America as Mrs. Martin's companion and nurse for Baby Martin, we knew she must be at least sixteen or seventeen.

What a contrast this clean, happy, sunshiny Bukumba must have been to the little dirty, frightened, almost repulsive hunchback discovered by a missionary in one of the villages of Belgian Congo! Although a daughter of a chief, she was despised and ridiculed because of her

deformity and her story is pitiful beyond words. Having lost three children before the birth of Bukumba, she was her mother's darling, but she was born into a polygamous household. Her father had twenty-nine other wives beside her mother, his favorite, and in a fit of jealousy one of these women took her revenge on little Bukumba. When her mother was not at hand one day, this rival wife took a club and broke the back of the little child who was just beginning to walk.

Incensed as the chief was at this cruel deed and ready at first to have the perpetrator put to death, he spared her life for the sake of her five children, but poor Bukumba's mother went almost mad with her sorrow and her desire for revenge. She had to be watched day and night to be kept from murdering her enemy.

Into this nest of hatred and jealousy and barbarism came a "teacher of God" and the chief became interested in Christianity. Finally he determined to put away all his wives except Bukumba's mother and to forgive his enemies; but the injured woman refused him. She could not become a Christian because she would not yield her hatred which had outgrown every other feeling, even her love for husband and child. She willingly gave Bukumba to the missionary to be taken from her savage surroundings into a happy Christian life in the Pantopas Home for Girls at Luebo. "Under the influence of kindness and the knowledge that Jesus cared as much for her as if she were not deformed," writes Mrs. Martin, "she developed into one of the most beautiful and sunshiny little Christians I have ever known. The little white baby she nursed became her 'very heart,' and when she was taken from her native land on an immense ocean liner across the sea to accompany the little foreign baby to his foreign homeland, Bukumba won for herself the name 'Little Chocolate Soldier' from one of the passengers on board."

This story together with other incidents of her work in the Congo is told by Mrs. Martin in an attractive leaflet entitled, "Two Little Natives in a Peanut Shell." Our little narrative would not be complete without adding that in course of time even Bukumba's mother experienced the miracle of the new birth and was enabled through the grace of God to seek out her enemy and sit down at meat with her, thus proving that her heart was at last "white toward her" and her hatred ended.

Bukumba's visit to America is almost over. Perhaps already she is on her way home, for, with health regained and eager anticipation, Mrs. Martin expected to return to Luebo. What tales of our country Bukumba will take back to that interior town of equatorial Africa twelve hundred miles from the west coast! Perhaps also she has done some missionary work in America.



# Junior Work

## THE EXPERIENCE OF ONE YOUNG WOMEN'S SOCIETY

BY NELLIE K. FITCH

When I first knew our Pro Christo Guild it was composed of high school girls with a few older young women. The meetings were held in the afternoon and spent chiefly in sewing for the local hospital, making baby clothes. Three times during the winter evening meetings were held in the parsonage when good missionary programs were presented. All the young people were invited, the young men being called honorary members. At times small groups were formed into study classes which met with various degrees of success.

For the last three years the plan has been changed to meet changed conditions. Without doubt one reason for our having an interested group of young people lies in the fact that we have been willing and quick to change our methods where circumstances called for it. We have constantly reminded ourselves that there is no hard and fast rule for conducting such a society, that our aim is simply to find some way to instill a knowledge and a love of the great missionary work so deep into the hearts of the young people that they will never forget it.

As the young women finished school and most of them entered the business world the afternoon sewing meetings were discontinued and monthly meetings were held in the evening to which the young men were invited. We generally use the text-book presented by the Central Committee for United Study. The Guild is half "foreign" and half "home," and perfectly willing to divide the money equally, but prefers to study chiefly the foreign work. We plan our year's work early in the fall and at the first meeting have attractive typewritten programs for each member—so each one knows just when he is expected to help. The young men share equally with the young women in presenting the programs which are varied as much as possible, and include such features as readings, debates, dialogues and tableaux.

The meetings are held at the home of the leader. Should you chance to pass the house after nine o'clock on the evening of the meeting you might be surprised to hear laughter and singing—mostly college songs!—and various other sounds suggestive of young folk having a "good

time." But by that hour we have already had our missionary hymn (which we are committing to memory), our devotional service, a program, and sometimes an informal discussion of the subject afterwards. This last has occasionally become so interesting there has been no time left for fun. That good, hearty "sing" takes the place of something to eat, too, and saves our money for our work!

Our method of raising money may not be ideal, but seems to be at present the best way of getting results. We have a small membership fee, sometimes have mite-boxes, and during the year give an entertainment from which all the money goes for the work. Our own running expenses are met from a separate expense fund which we raise by a candy sale or some special effort. We are very careful to keep the expenses for ourselves as low as possible.

We have had no special object to work for. And while this may not be wise for many societies it has been most gratifying to the leader to know that the young people are willing not only to work hard for money for the two Boards but also to trust to those bodies the decision regarding its use. Last fall a friend spoke to us one evening of her work in the South and telling of little twin boys whose mother was not able to keep them in school, expressed the wish that our Guild could help. I waited developments with interest. After the meeting several asked if I could think of some way in which they could get the money, "For, of course," one girl commented, "we cannot use our regular money, for *that* is pledged to the Boards." They had learned their lesson better than some senior auxiliaries. We did find a way. A subscription paper was passed that evening—no names signed—and as a result one twin was taken by one of the young women and there was money enough pledged by the others for the second. The money came in promptly in time to meet the payments.

Beside the entertainment for making money we plan to give each year some kind of entertainment in the church by way of missionary education. Not only do we add to our finances and teach missionary lessons in this way, but our entertainments serve also as good advertisements of the Guild. Through them we have been able to add new members to our numbers.

We thoroughly enjoy having the young men meet with us and count ourselves most fortunate in some who have added much to our programs. One young man who claimed to be an unbeliever asked to borrow our text-book, *The Light of the World*. When we took up the study of China the next year he joined the Guild and not only proved one of our best helpers but has since come out strongly for Christ. We are confident that there is nothing else in the church which so deepens the Christian life of the young people as this study of missions.



# Board of the Pacific

A Japanese stamp and a Russian postmark relieve our suspense in regard to Dr. Tallmon, who writes, under date August 29, "So far on our way in safety and comfort; expect to reach Tientsin September 2." The card indicates that she had just passed through the famous strait of Shimonoseki.

The Santa Rosalia of the Maple Leaf Line left San Francisco, September 26, upon an epoch-making voyage through the Panama Canal to carry food stuffs to Europe. Olives? Yes, **An Olive Branch of Peace.** and every variety of canned and dried fruits, salmon from the north, and barley, and alfalfa hay from the south.

Miss Henrietta F. Brewer who has had the rare experience of two years spent in visiting our missions now becomes our Branch Secretary, and will spend the coming year doing field work up and down our Coast.

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## FIELD WORK ON THE PACIFIC COAST

BY AMY BRIDGMAN COWLES

(Concluded)

This account of field work on the Pacific Coast will be of interest to workers throughout our constituency, for while some conditions in our sister Board are different, many of the problems are the same.—THE EDITOR.

Aside from their hunger for help, one reason for strengthening the smaller churches is the fact that here we find some, at least, of our largest proportionate givers. As I look over my receipts, I am impressed with the fact that with one exception my largest collections were all taken in the smaller places. These also took the largest number of books. It will always remain true, however, that we must look to our city churches for our largest annual contributions and for our largest individual gifts. At one place in Washington, away out of the beaten track, I found a dear old lady supporting two or three pupils in our Brousa school. In the matter of getting Brousa scholarships my lack of faith was repeatedly rebuked. To my surprise I found in several instances that poor little home missionary churches took scholarships for Brousa with alacrity. I didn't

suppose these people, who had to be helped themselves, and who appeared to be so poor, could be asked to help Brousa, but they wanted to. They wanted a special object to work for, something outside of themselves.

How then shall we help these little churches?

1. Clearly there is no more effective way to create and sustain interest than by sending around returned missionaries. No one can feel the missionary's side more keenly than I do. I know only too well the nerve exhaustion that missionary speaking entails. Moreover I have seen missionaries return to the field more exhausted than when they left it. It is certainly the duty of our Boards to see that their missionaries not only rest, but get rested while on furlough. It surely is also the duty of our Boards to see that the churches which are supporting our missionaries see them face to face. This is more urgent on this Pacific Coast, because missionaries are so scarce and distances are so great. The need is so imperative that it seems clear to me that when necessary the furlough should be extended in order that both the speaking and the resting may be accomplished. No Field Secretary can take the place of these missionary visitors.

2. Text-books and study classes are accomplishing great things. We must do all we can to push this line of work. The question arises, however, as to whether study books should not be graded, or whether there should not be different kinds of books. It is too much to suppose that a book that suits the ladies of the First Church, Berkeley, will please the group in a far away mountain region. It does not seem to me that Christian Endeavorers should be expected to digest the same book as their mothers. Mr. Eddy has attempted to overcome this difficulty by getting out popular programs upon the text-books. The fact that pastors and leaders so often say, "Oh, the books are so dry," is accounted for by the fact that a sufficient variety has not yet been produced. In some places I did not even mention the book, simply because to sell a book the people could not appreciate would, it seemed to me, injure rather than help the work.

The subject of text-books leads at once to that of programs for missionary meetings. Why is it that our women's clubs are thriving all over the country, while our missionary societies have such a struggle to live? Why do women's clubs have no difficulty in securing attendance while our missionary meetings, as a rule, are very poorly attended? Is it not largely a matter of programs? Even I dread to go to some missionary meetings, they are so prosy. Never in the history of the world have con-

ditions in the foreign field been so thrilling as at the present time. Never before has every door to every country been so wide open to the gospel. Never since the day of Pentecost has the Christian Church had such an opportunity as now. It is also true that never before has the Christian press sent forth such a wealth of missionary material as it does now. Women's clubs cannot begin to have such thrilling subject-matter for their programs as we have, and yet some of the missionary meetings even now are dull. What are we to do about it? How are we to provide our constituency with the thrilling vital facts which are so real in our foreign fields to-day, facts which if properly presented, would, I believe, make our meetings as eagerly sought by the majority as are the club meetings. In this connection it may not be out of place to ask whether or not more could be done with traveling libraries? The president of the Oroville auxiliary livens up her missionary meeting by making it a rule that nothing on the program be *read*.

Two questions have been asked me very often while on my trip.

First. "If we are raising our woman's apportionment why do we need to have a ladies' society. We have so many societies, why do we need to have another?" Of course my reply in each case was, "For our own information."

Second. Should our missionary society or auxiliary be separate or a part of the general women's society of the church? This question must be answered by each church for itself. In most smaller churches it is usual for the missionary society to be a part of the Women's Association of the church. How well this plan succeeds depends upon the amount of work put on the missionary programs. In some places where the plan has been tried there is a complaint that the general society swallows up the smaller one. In one conspicuous example the order was reversed, and the missionary society swallowed up the general organization!

The third question in my own mind is how to bridge the long distance between the general organization of the W. B. M. P. and the individual auxiliary. The W. B. M. P. is a great big wheel, the State Branch is another, and the separate auxiliary is a little wheel within the others. Is there not too great a distance between the Branch and the Auxiliary? Do we not need another cog in our machinery? At North Yakima I ran across a Federation of the Women's Societies of the Yakima Association which appealed to me as absolutely splendid. This Federation is doing for the auxiliaries of that Association just what we need to have done in every Association. It is binding together and strengthening all the aux-

iliaries in that group of churches. Through the officers of this Federation, all its societies can be kept more easily in touch with the Branch officers and with the W. B. M. P. The ladies of the Yakima Federation were one and all most enthusiastic in their praise of what this new organization was doing for their auxiliaries. I could but wish that we could see the missionary societies of all the groups of auxiliaries in all the Associations organized in this way. The distances of this Pacific Coast are so great, do we not perhaps need a more elaborate organization than would be necessary in New England?

It is impossible for me to speak in this report of all the problems which have loomed up along the way. One very serious question, it seems to me, is how to get the majority of the ministers interested in foreign missions. The ignorance and apparent indifference on the part of some seemed truly appalling. Is not the blame for this condition of things to be laid largely at the door of the theological seminaries? Is there anything we can do to insure more thorough instruction along missionary lines? Or is all that can be done being done, and is it only the individual who is to blame for such indifference to Christ's last command?

Another question. Is there any way in which the young ladies of our churches can be interested in the work for the foreign missionary cause? Is the Christian Endeavor Society doing all that is necessary for our older young ladies who perhaps are outgrowing it, and who do not feel old enough to join their mothers in the auxiliary? Is there not a leakage of possible missionary force here?

That the trip just over has been the most exhausting missionary work I have ever undertaken is true. It is equally true, that the past weeks have brought me one of the most precious experiences of my life. To be entertained in so many lovely homes, to meet such a host of noble workers, has in itself been a compensation for the weariness of flesh involved. Through all the stress and strain God has sustained. Several times when strength seemed on the verge of giving out, a marvelous refreshing has come and I have known that prayer was being answered on my behalf. May the loving Father who so wonderfully cares for his laborers guide and lead us on, as we endeavor to send forth more reapers into the far-away fields so white unto the harvest.

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**"Lead me, yea, lead me deeper into life—  
This suffering human life wherein thou liv'st  
And breath'st still, and hold'st thy way divine."**

## OUR ANNUAL MEETING IN SAN FRANCISCO

The Annual Meeting of the W. B. M. P., held in San Francisco, September 2, was very largely attended and marked advance along all lines. There were delegates from Southern California, from Washington and Oregon. Deep earnestness and great consecration pervaded every hymn and address, under the shadow of the great world war. A few extracts from the addresses follow:—

*The Spirit of Missions.—Mrs. W. R. Thorsen*

Mrs. Thorsen opened her splendid address upon "The Spirit of Missions" by saying that she felt very differently now from what she did when asked six weeks ago to give the talk. In the face of this terrible war, have we anything to offer non-Christian countries? "There are three things we can do. We can pray for peace, that the statesmen of the world shall be so guided that this indeed shall be the last world's war. It is not too much for us to pray for this. The second thought is one for home missions. How few of the children are reached by our churches! We can so work and pray that the spirit of denominational jealousy shall be so changed that our public schools will not be deprived of our most precious possession, the Bible. You, the women of California, can take this matter up and *change* the law so that religion shall be taught in the public schools. And in the third place, we must have a new zeal. I have the beautiful book by Mrs. Raymond, *The King's Business*; it should be studied by every woman in the church. This is the spirit of missions, to serve others, forgetful of ourselves." (Mrs. Thorsen is an influential club woman of Berkeley.)

The Foreign Secretary's report was *Not peace; but the Sword*. She spoke of the serious position of our missionaries to-day: Miss Jillson in Dresden, Dr. Tallmon upon the sea, and Miss Hoppin in Kusaie. Then she spread the report for each field upon such a background as this:—

"The situation which seems so unprecedented and serious to us has the atmosphere in which our missionaries are accustomed to live and work. The terror by night, the arrow that flieth by day; the pestilence that walketh in darkness, the destruction that wasteth at noon-day—are almost constant factors in their lives. Dr. Judson Smith felt this so keenly that when he was a guest in Lintsing in time of peace, it was this text that sprang to his lips at morning worship, 'I will both lay me down in peace and sleep for Thou, Lord, alone makest me to dwell in safety.'"

*Dr. Francis J. Van Horn, of Oakland*

The afternoon was closed by a most inspiring address by Dr. Van Horn, who took his text from the afternoon paper which he pulled from his pocket, referring to the dreadful battle in progress, and to another page where the suggestion was made that this is our chance to profit by the world's calamity; also from a paragraph that stated the stand of a Connecticut writer that we should not give another dollar for missions until we had provided for expert care of every sick child in America! In other words, take care of ourselves, get all we can for ourselves, and then think of others. Shame upon us! Sacrifice—opportunity; a splendid sacrifice, though misguided.

Dr. Van Horn then took us to the seventh floor of Congregational House, Boston, and described minutely the different rooms, the real *American Board*, a small table, once owned by the Governor of Connecticut, around which the first commissioners sat, and then referred individually to the noble men making up the Board, paying a splendid tribute to President Capen, whom he had often seen quietly studying the map of the world which hangs in the office, the color showing the 75,000,000 people in the foreign field who belong to us as Congregationalists; doubtless President Capen often wished for the great journey he was at last able to take. "Noble man! let us be thankful for his life." The speaker then referred to the tremendous problems that took the attention of the Board. "The world so large, the world so small, and we permitted to share in the spirit of prayer and sacrifice."

"President Wheeler of California University, in an address, yesterday, said, 'Can we face the world at a time like this with our Christianity? We have been hoping that the conquest might go on peacefully and quietly; is this our Armageddon? A thousand years from now, the world will be suffering the consequences of this conflict. The pessimist says this is a set-back for centuries and centuries; the optimist says, this is the fulfillment of a prophecy in the old book, this is the beginning of the end that means the beginning of the Lord's day.' . . . America has in her hands to-day the peaceful interests of the world. There has never been anything like that before. Think of our American missionaries holding commanding positions in the Orient to-day. We must believe there will be a new type of Christian, an Oriental type it may be, that shall be far more than we have been; there must be a new Christianity, something different from what we formerly believed, something nobler. There is something beyond our ken in the strategic, far-flung battle line which shall be the forerunner of the Kingdom of our God who rides upon the storm."

## OUR FIELD CORRESPONDENTS

Miss Mary F. Long writes from Chihuahua, Mexico, Sept. 4, 1914:—

Saturday morning early I joyfully left El Paso, where I spent two and a half busy days, seeing some of the *hermanos* and shopping for the school, etc. I had telegraphed to Mr. Wright and expected a letter awaiting me in El Paso. The letter telling me what was most needed, though posted in Chihuahua on Sunday reached me Thursday noon. The train service is regular daily, but the mail is greatly delayed. I tried to check my trunk the day before leaving and succeeded in having it examined, but no one came to open the baggage office, so it happened that in the crowd Saturday morning I was unable to get a check. There was great confusion and as I was unaccompanied even by Mexican friends, this first and only time my trunk was left behind and I have not yet been able to find out whether it was cared for by the baggage agent or has been carried off! I wonder how it might seem to have absolutely no earthly possessions (clothing) except what I brought in my lightened grip. But I am keeping good hope—shall go to the train again to-day and do all possible to find it. I am glad, glad to be here anyway.

The school is running most harmoniously. Our teachers and older girls have done admirably, and as I have quiet talks with one and another my heart is overflowing with gratitude to Him who has dwelt with his children. The Mexicans are, I think, peculiarly disposed to jealousy and petty household unkindness and differences, but there has been none of that at all,—to me a clear testimony to the presence of the constraining Spirit and to the open-heartedness of all. “Where love is, God is, and where God is there is no lack” has been proved here. To-morrow and next day are the great national holidays and I have not taken over any responsibility yet. To-morrow there will be time to talk and plan. I have talked some with Mrs. Wright and we both feel that the opportunity of these days is unprecedented, especially in the open-mindedness of our people. Yet it is a time for us to keep in the background and lead by suggestion, for as never before they are taking *the* responsibility and able to carry it. I stand as it were on the threshold of something untried, unknown, but with a deep sense of reverence as in God’s presence, and my prayer is to be kept from making mistakes.

My immediate attention must be given to our first grade, where we have enrolled sixty-four children, and seat them three in a seat! Mrs. Wright and I are rejoicing in the prospect of a mission meeting of all our force, here in the near future, and the same kind of an impersonal consideration of the whole work and needs of our new, exclusive field, as was held in Cincinnati for the country as a whole. Last evening we had a "Welcome" gathering here in the school—all was improvised in the afternoon—all the sweeter, simpler and spontaneous.

*Miss Anna B. Jones writes from Constantinople:—*

There is not much inspiration for writing letters these days, first because we are living from day to day in such uncertainty of the fate of ourselves and our work, and secondly because we do not know whether our letters ever reach you. Any mail that we receive is about a month old and Mr. Peet receives no answers from his telegrams although they are sent in the safest way possible. We are in terror all the time lest the Dardanelles be closed and our communication with the world be entirely cut off. Will Turkey enter into these wars is the question on every lip. We cannot understand how she can possibly be so blind to her own interests. She could not possibly save all of her Russian frontier, even if she imagines that she can save Constantinople. Turkey has everything to gain by keeping neutral but "whom the gods would destroy they first mak mad."

It looks as if Miss Orvis would not be able to return to Cesarea from her vacation here in Constantinople. We have asked her if she would come to take Miss Weale's place in case we are able to have school. It remains to be seen whether the patrons of the school can produce any ready money. As our money was in an Austrian bank here we would have nothing else to run the school on.

Many of the English are leaving and our English neighbors have been anxious. It is doubtless well for the aged and the delicate to leave, but I told them this morning when I went down to see what I could do to help and cheer them that I felt sure that the Turks would know that they did not meddle in any political intrigues and that they surely would have appreciated too much all that they have done for all nationalities to allow any personal harm to come to them.

Miss Barker and I have enjoyed our new home very much this summer. If it had not been for this unexpected war we would have had a good, restful vacation. The air cannot of course be quite as pure in the city as in the country but friends have been most kind in inviting us for outings

of a day's length. This afternoon some of the Scutari party and some of us spent the afternoon in a lovely park that has been opened in the Seralio Point, a position from which there are superb views up the Bosphorus

and of the Marmora toward the Prince's Islands. The mayor of the city deserves unstinted praise for these beautiful spots that he has created in such a short time.

Miss Gladys R. Stephenson writes from Constantinople, Turkey:—

Your letter of July 31 reached me this week. It is one of the very few letters to reach us during the last three weeks. As I look back on these last four weeks it seems as if the whole world is only more involved and the future more uncertain. Turkey is in a deplorable condition. The government ordered a complete mobilization several weeks ago and as a result the harvest has practically gone to waste and the women and children in thousands of homes have been left without protection and without sup-



A SCENE ON THE GALATA QUAY

port. Stories of terrible need and suffering reach us daily and we are so helpless. We are in a quandary as to know what is the right and

best thing to do about opening school in Smyrna. Our plans change almost daily but at present these are our plans. (They are subject to change without effort or thought on our part.) Miss Mills and Miss McCallum are going to leave for Smyrna September 8. We shall open school as announced October 1 for such boarders as can pay the full price or for whom some one else pays twenty-four *liras*. This last provided for some beneficiaries. We shall give up our teachers' house and all live in the school. We shall dispense with as many servants as possible and require the girls to do more of the work. If, however, when Miss Mills and Miss McCallum get to Smyrna, they find it impossible to open school I shall stay here for the winter and devote my entire time to language.

This summer has been such a blessing to me as far as language study is concerned. My little teacher graduated this year from the Constantinople College and has been exceedingly wise in her methods for having me understand and speak. I only wish I were more clever at languages for I never wanted anything in my life so much as I want to learn to speak Turkish well.

Last night at prayers we sang, "Peace, perfect peace." I cannot remember when a hymn has ever touched my heart as that did. As we sang verse after verse of it and felt the wonder and joy of His perfect peace I am sure we all prayed that his peace might find its way into the hearts of all men, and might overrule the awful sin of this cruel war. We can think of very little else but war, for little by little we feel that Turkey is being drawn into it. We are praying earnestly for the different Boards at this time for we are sure it must be a trying time for all.

Miss Charlotte R. Willard writes from Marsovan, Turkey:—

All friends in the United States must have their minds and hearts so full of the terrible things of the European War that it will not be strange if they give little thought to a country where there is no war. However that may be, these are great and very hard days for Turkey. If anything like present conditions continue the whole country will be in dire distress. On the second of August there came a sudden call to all men between the ages of twenty and forty-five to report for military service with provisions for five days. The blow was fearful in its suddenness. Immediately business was paralyzed, shops closed, the ripe grain left in the fields, and men of all classes prepared to obey the order. The great uncertainty as to what it all meant added greatly to the distress of the condition. Immediately all money dropped out of circulation as if it had fallen into the depths of the sea. The twenty-five days since this order for mobilization

have been days of stress and great uncertainty. Orders and counter orders have come and been promulgated until the utter uncertainty of the whole situation has been most painfully evident to every one. It seems to be true that Russia, and perhaps England and France with her, ordered Turkey to demobilize, and as a result there has been some show of doing this. Men between the ages of thirty-nine and forty-five have been released from serving, and in some places those between the ages of thirty-one and thirty-nine also have been allowed to return to their homes; this is not as yet true here. Not long after the call for mobilization martial law was declared and the military officers claimed the right to requisition anything needed for the soldiers. Marsovan has large barracks and has been made a military center. Vast amounts of goods have been taken from stores, and a less quantity from houses. All horses that are of any real value have been taken, and it is with the greatest difficulty that any one can secure any for a journey or if he thinks that he has secured them can avoid having them taken from him on the way. I never before dreamed what mobilization could mean to a country. One could see whole villages given over to sorrow as all the strong men started off leaving only old men and boys to help the women do all the work for the support of the nation. In thousands of cases this sorrow was deepened by the fact that the people were so poor that fathers and sons were starting without proper clothing and without food for the way. Families were left with nothing for their needs. Grain was falling on the ground and the men who should do the reaping were gone.

I have never before seen a condition in which was so nearly true the statement, "There is no money." The richest men could command none. Banks were closed. Even Mr. Peet could send us nothing. We quickly cut down expenses to the lowest possible figure. It was impossible in such a time to cut off our regular employees. They were called together and told that we were suffering with all the country and that we could not hope to pay the usual wages at the end of the month. A hope was given that we would pay half wages but with the understanding that part of it would be paid in bread instead of money; it was also stated that we hoped after the days of stress to make good the other half. All accepted the statement in good part and some with gratitude—as the days have passed and the whole city has remained without work they have found reason for thankfulness that they are receiving anything. Most of these people are dependent on their daily work for themselves and in many cases for the support of their families.

The officers here have been told to make provision for the keeping of twelve thousand soldiers. You can imagine something of what that means to a city of five or six thousand houses. It is impossible to get any reliable statement as how many soldiers are now here but the number is very large. To feed them stores of wheat and flour are seized or sealed for future use, all kinds of food stuffs are taken from shops, and flocks are driven away to provide food for the army. A natural result of all this is that every man who has anything to sell is anxious to get it off his hands before it is requisitioned and therefore prices are low. But very few have money with which to buy. This is the time of year when every family should be putting in supplies for winter; but with every source of income cut off, and with much of what was theirs a month ago now being gone with no return, the people are helpless, and starvation looks like the lot of the winter unless a great change can come quickly. If only we had the means we could now do great service in buying while food is cheap and help all in the time of stress which there is great reason to fear is coming.

Our own situation has had its hard trials. About two weeks ago a brief notice was served on us "announcing the evacuation of the hospital, the library and the hotel, as they were to be occupied by soldiers." (The word hotel was used with reference to one of the college buildings.) This affair ended in a compromise by which the use of the new hospital building for the housing of soldiers was allowed and the demand for the others was not pressed. There are now about one thousand soldiers in that building. Later came a statement that the military claim the right to "make any reasonable requisition of what we have to meet needs of the soldiers." It is with difficulty that we have kept our ambassador informed of these things as telegrams are interfered with. Word did however reach him and after some delay we got the word that the officers here had received orders from headquarters to evacuate the hospital. We waited to see this done, but a week has passed and no move in this direction has been made. We are told that a reply was sent from here that the officers had taken this step because the hospital had refused to take care of the sick soldiers and so the building was demanded. This is of course an absolute lie and moreover the building is being used by them as barracks and not as a hospital. I should say that this new building was almost finished and that Dr. Marden was hoping to move into it early in October. Another event of about a week ago was the request that we provide wood for the barracks—this is being requisitioned of the

people in large quantities but we do not recognize their right to require it of foreigners. While waiting for action on the part of the embassy it seemed best to compromise and after a little Oriental delay we sent a fraction of the amount asked. We were able in a way which it is not necessary to explain here to inform Constantinople that a requisition had been made on our supplies, and we to-day hear that an inquiry is being made here from Constantinople of the local government as to this matter. It is a very important point in principal to have settled.

We are planning to open school at the usual time, but cannot at all foresee as to how many pupils will come. The money problem is very serious—so serious that I have said to all the teachers that we cannot make any promise as to salary; that all depends on our income from pupils and in regard to this we are entirely in the dark. I have asked them to come into the year's work ready to sacrifice with us to whatever extent is necessary, and they are ready for this so far as I have heard from them. If boarding pupils cannot come we expect to have a great work to do for city pupils, but this will bring in very little money. The large Armenian school in the city has its building occupied by soldiers and has not thought of opening its girls' school.

I am finishing this on our post day having begun it last night. Miss Gage, Miss Darrow and I spent this morning in visiting a Turkish village two miles away where we had a very warm welcome from the women. We had a great view of the soldiers in training over a big stretch of plain and rolling hills. There is very great military activity here; but Turkey is not at war.

During the past two weeks there have been daily meetings for prayer in the Protestant Church, and well attended evening prayers at the Gregorian Church, but we do not yet see the spiritual awakening which is needed. The people of this country who belong to the Moslem faith are talking and thinking about this war in its relation to the fact that all these warring European nations are Christian nations. Some one said, "America is the only one left."

*Mrs. Stanley Emrich writes from Mardin, Turkey, in a personal letter:—*

We are in the midst of troublous and exciting times and it has come upon us so suddenly that we can hardly believe it true. Rumors of war between Austria and Servia came a week ago, to be contradicted the next day, "Not Servia but Austria and Russia" was the report. Within twenty-four hours came another report, "Russia and Germany," then the final word, "Russia, France and Servia against Germany and Austria."

All the news we have is from the telegrams received daily by the government. Reuter's telegrams last week had nothing of any trouble and of course no papers have reached us. Turkey of course must rush her troops to the *hadood*, the northern border between Russia and Turkey and along the Black



CONVEYANCES SEIZED BY GOVERNMENT AT MARDIN

Sea Coast. The severity of the situation seemed to be indicated two days ago when "martial law" was proclaimed in the city. Every man that the government can lay hands on is being sent—the weak and sick if only there is strength to stand—sent in this awful heat marching to the coast.

Mardin is panic stricken; there is practically no market, for men are in hiding and shops are closed. Our pastor's son, Kerim, was ordered to show himself for service but went into hiding instead, the government seized his father, a man over seventy, and is holding him until the son shows himself. Men are hunted out of their hiding places, beaten and forced into service. The city is one large mourning ground. Four thousand horses have been demanded by the government and every animal that enters the city is seized; there are five hundred now corralled in the castle,—the military barracks. This may be the reason—the seizure of animals—why the Harpoot party is delayed. For five days we have had no word—not even a telegram. Mr. Emrich and Duncan are in the party. I have no fear of their personal safety but we long to have word of them and to know where they are waiting. (A later letter give news of the safe arrival of the party.)



MISSION HORSES REQUISITIONED BY GOVERNMENT AT MARDIN

Diabekir is proving herself very independent. Moslem and Christian have united against the government, they are fully armed and say that if the government attempts to force them into service that they will begin a civil war. Aleppo, we hear, has taken the same

stand. Of other cities we have had no word. The work on the Baghdad Railway is practically at a standstill, the chief engineer who is a colonel in the German Army is hurrying back to his country.

The government is also seizing money and feed for the animals. Police go to a man's house, "How much money have you?" "Five hundred *liras*" (\$2,000), is the answer. "How much do you need for this winter?" "Fifty *liras*," is the reply. "Very well, keep fifty and give the government four hundred and fifty *liras*, the need is great." Another man has barley demanded of him. He is allowed to take for himself what will keep his family through the winter, the rest is seized for the government. Every man between eighteen and forty-five whose name is written for service, is taken. They are marched off the night of the day they are seized. What the end is to be we have not the slightest idea. We can only wait. All our work will of course suffer,—schools, church, industries, everything. You need not have the slightest fear for us. Moslems and Christians are united in one common suffering.

#### Mrs. Otis Cary's Work in Kyoto, Japan:—

Some of us would like to step into one of the little Japanese Sunday schools in Kyoto and see how the Doshisha student in charge is managing his classes of boys and girls; what teachers he can command, and what kind of instruction is being given. Especially would we enjoy hearing the children sing their Christian hymns. The Japan Mission rejoices at

an exceptionally fine hymn book and both old and young respond to this indirect teaching and, it is said, are more often brought to Christ by hymns than by preaching.

One little mission Sunday school in Kyoto supported by the Board is this year in charge of a very earnest and energetic theological student, by name, Mr. Kamide. He devotes Sunday morning to this school and in the evening holds a preaching service for men. Evidently his work does not end here, for he writes about spending some time during the week in intercourse with the different classes which, by the way, are called by poetic or flowery names characteristically Japanese.

Mrs. Cary has passed to us two post cards received from Mr. Kamide while she was summering at Takayama-by-the-sea. They are written in English, which, though sometimes a little queer, is perfectly intelligible and even creditable to the young Oriental student, so we give them to you in the form and in the order received.

“Dear Mrs. Cary: This is the first letter to you since you left here. Yesterday I had twenty-two children. It is very few because the Sunday was rainy day but I am expecting that the Sunday school children will come forty or more on the next time as usual. Please tell Dr. Cary that I had about thirty audience last night, and that was the first time to have so many up there. My subject was, ‘What is our Sunday school doing?’”

“Dear Mrs. Cary: I am glad to let you know how happily I am training the Sunday school children and preaching in the men’s evening service. Yesterday, after finished the Sunday school I had Plum Class left, and played with them about an hour, then gave them some cake. They were pleased by the kind of a little thing. I cannot help myself thankful for God. Just now I came back from swimming with seven Pine Class boys. The children wanting eagerly to go anywhere, I divided them four classes and settled the date as following this week.

Sun. morning ‘Ume no kumi’ (Plum Class).

Mon. afternoon ‘Yuri no kumi’ (Lily Class).

Tues. afternoon ‘Matsu no kumi’ (Pine Class).

Wed. afternoon ‘Kiku & lubaki no kumi’ (Chrysanthemum Class).

“I hope by these things the children will become good and the Sunday school will goes on very well from the next fall.

Your truly, M. Kamide.”

Mrs. Cary adds that in a still more recent letter from him he reports that two members of his audience have joined the Salvation Army, and a

farewell meeting was arranged for them. Instead of the handful of interested people which was all they expected, forty persons had crowded into the little room and there was a remarkably spiritual atmosphere. Mr. Kamide took the opportunity to preach a fervent sermon. His heart burned within him and that night at least one of his hearers decided for Christ.

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## UNRECKONED

BY WILBUR D. NESBIT

*"How say ye, We are mighty and strong men for the war?"—Jer. lxviii. 14*

When the nations war and the men march forth, and the ships beat through the seas,  
And the distant drums send their throbbing hums like the hum of angry bees,  
Then 'tis written fair of the goods they take as they hasten up and down—  
Of the damage done from sun to sun in the countryside and town,  
It is written fair of the goods they take and of what they are taken for,  
And the sum and whole is the nation's toll—is the price they pay for war.

For house and horse, and for food and wine, and for damage done beside—  
Then the money chest both east and west will be opened free and wide;  
And the sum goes down in the nation's books as the fair and honest cost  
Of the march and camp, of the ride and tramp, of the battles won and lost.  
But in counting up what a land must pay for the glory of its strife  
Are we ever told of the heap of gold it would take to pay for life?

Should a foe set forth to another land and destroy its growing trees,  
Should his way be traced by the woods laid waste his conceit of war to please,  
Then the land aggrieved would be counted right when it made its stern demands  
That the foe should pay for the wanton way he destroyed the timber lands—  
But to slaughter a hundred thousand men—! And why should a slain man be  
Of a less account in the last amount than the loss of a growing tree?

When the nations war and the men march forth, and the ships beat through the seas,  
And the distant drums send their throbbing hums like the hum of angry bees,  
Then the house and horse, and the food and wine in the books must be displayed,  
For the sum and whole is the nation's toll—is the price that must be paid;  
And they audit that and they sift it through, and they table each charge again,  
But they never bring to the reckoning the price of the slaughtered men.

*Copied from "Medina, N. Y., Times."*

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The Christian peoples of the earth are powerful enough to put an end to war whenever the spirit of peace shall take possession of them. They are not restrained except as they permit earthly monarchs to enslave them. Are the orders of their war lords always to stifle the admonitions of their Christ?

Ambition, greed and hate command war. A true Christianity could command peace forever. Is it never to speak?—*New York World.*

## A GLANCE AT INDIA'S LITERATURE

Through the courtesy of *Woman's Work* we are enabled to reproduce this fine article on "India's Literature."

Rabindranath Tagore's winning of the Nobel Prize for Literature has brought the literary side of India into prominence and he has now almost passed the woman's club stage of popularity in America. If the award had been made before his lectures at Harvard, he would never have slipped through the country so easily. Now his books are to be seen everywhere, a token of the fact that when it comes to literature we may quote Kipling and say there is "neither East nor West, border nor breed nor birth."

It is reported in America that Tagore has turned over the prize money, which amounts to about forty thousand dollars, to the Bengalee boys' school in which he is interested.\* He is a writer who is also a man of affairs, for besides being an educationalist (to use the Anglicanism for our word educator), he is an administrator of a large estate and has lived through the editing of four different magazines! As anyone knows who has read his works, he is a lover of nature. Arriving once in the Himalayas at evening he shut his eyes in order the better to appreciate the glory of the mountains next day by sunlight. A deeply religious spirit pervades his poetry, and it must have been this which led a dilettante débutante in New York to acknowledge it, since she confused the first part of his name with the title Rabbi!

The fact that the beautiful English of *Gitanjali* is the author's own has served to make Westerners appreciate the learning of the East and opened the way for an understanding of her great changes and advances, not only in literary fields but in the area of morals and conduct. Traces even of the feminist movement are to be seen in India, and in a few more years it is in the realm of possibility that there may be a protest on the part of the Moslem ladies of the capital city of Kashmir against the present use of the fine gray stone mosque in Srinagar as a granary. The Moslem men refused to worship there, for was it not built by a woman? Three centuries have not obliterated the fact that the Queen Nur Mahal, whose name is so closely associated with the *Taj* in Agra, was its founder; and the sex, even of a royal personage, cannot be forgotten.

\* *The Calcutta Statesman* recently announced that one of the best known English missionaries, the Rev. C. M. Andrews of the Church Missionary Society, was to leave Delhi in June to join Rabindranath Tagore's School in Bolpur, and that he was to live and work in Bengal in future.

Yet the condition of India's women is still almost hopeless. Another *sati*, or suicide of a widow, has made many think that the dread of the widow's fate, rather than the emulation of an example of wifely devotion, was the cause. The terrible method of saturating the clothing with kerosene and then setting fire to it has been heard of often before and again of late, and *The Indian Witness* of Lucknow deploras the fact that there has not been a sufficient condemnation of the act. "It is not strange," we are told, "that ignorant women should worship the body as a goddess, with public opinion what it is."

And yet there are many signs of true progress. The enlightened minds of this dark land are coming to use Christian standards in their ethics, as the search for a basis in their own sacred books shows. Sometimes the task is hard, for India's lore is not such as furnishes great ideals and tests for good conduct. The *Mahabharata*, for example, has much that is beautiful but it places the emphasis on the wrong place in morals, according to our Christian notion. Men may be oppressed shamefully so long as the old ideas rule; and religion exhibits itself in mandates that we think are trifling if not pernicious. "All that kill, eat and permit the slaughter of cows, rot in hell for as many years as there are hairs on the body of the cow so slain" (*Mahabharata* 13. 74. 4.), is an example of a text of no ethical value for the day. Religion under such an outlook provides only husks. So we have writers like S. M. Mitra in his *Anglo-Indian Studies* (London, 1913), seeking through the mazes of the land's revered writings for possible parallels to Christian truths. Sometimes the results are pitiful. One of his sixteen essays is called *Christianity in Hinduism*. "A very close parallel," he thinks, "exists between the verse in the Gospel 'whosoever shall smite thee on the right cheek, turn to him the other also,' and the text in the *Mahabharata*, 'If a man should smite off one of my arms, and another should anoint the other arm with sandal unguent, I shall not bear ill will to the first, nor good will to the second.'" The real meaning of the verse is evidently that revenge and gratitude are equally futile. Passivity is held up as an ideal, and the meaning is poles apart from that of the words of our Lord. "I (Brahma), am the mother and father, and I am the son. Of everything that is, that was, and that is to come, I am the soul." Mr. Mitra would make this text indicate a belief in a personal God instead of a pantheistic deity in which "all personality, all life, in every form" is included, just because there is a parallel of the word Father, without a parallel conception. Such efforts reveal, however, an awakened quest and they indicate a

consciousness of the need for something to answer the aspirations of India's heart.

The Christian community is really advancing each year. As Miss Flora L. Robinson stated in a paper on *Social Service* at a missionary conference in India, it is "the only important community whose history has not been one of stagnation." Last March in Allahabad the wife of the head of the Government of the fifty million people of the United Provinces received publicly on behalf of the British and Foreign Bible Society some \$210. As money goes that may not seem much, but it was the self-denial offering of young people—foreign, Anglo-Indian and Indian,—in forty-six schools and orphanages in India. It was enough to print more than twenty thousand copies of the Gospel of John in Hindi, for printing is not expensive in that land.

The Bible is becoming familiar to more minds and hearts every year. *The Bombay Guardian* tells how Mr. Duckworth of the Alliance Mission was recently working through the jungle when he met a company of some forty persons present at a cremation ceremony. They sat away from the pyre and his curiosity was aroused as they seemed interested in something. He found that they were listening to one who was reading a Gujarati gospel. Such incidents illustrate the spread of the word. A changed position regarding the Bible is manifest. A "missionary *Memsahiba*," writing in *The Punjab Mission News*, under the title *The Foreign Woman Goes By in India*, says that in the last fifty years the Moslem attitude toward the Bible has passed "from contempt and enmity, through fear, to reverence and a desire to learn." She claimed that in her first years "it was no uncommon thing for a Mohammedan on hearing the name of Christ to show his disgust by spitting. If he did not go as far as that he would often try to drown the sound of Christ's name and to cleanse his ears from the pollution of hearing it by a loud repetition of the creed of Islam. Cases were not uncommon when the Bible was snatched from a missionary's hand and trampled under foot." The next stage was of fear, that the sacred book of the Christians might work personal harm, much as the evil eye. Tales were told of lads who had touched it and suffered by being possessed of evil spirits in such a way that no amount of stick-beating could drive them out. Neither was the dropping of boiling oil on their bare flesh a remedy! "Now, all has changed," she adds, "Christ's name is used with reverence and listened to in the same way." Even Moslem priests sometimes are known to read Bibles,

The mission school has been one of the great solvents of this seemingly iron-clad prejudice. Presbyterians may be justly proud of their work along educational lines. The Rev. Abraham M. Rihbany, who stands to-day in the pulpit of the Church of the Disciples in Boston, where Dr. James Freeman Clarke was a former pastor, has been writing his life story in the *Atlantic Monthly*, and an extract is notable:

“To the missionary zeal of the great Presbyterian denomination and to its firmness in the Christian faith as it is known to its members, I am indebted for my first lessons in the religion of the open Bible and of individual conviction. It was in the Presbyterian school on the western slopes of my native Lebanon that I first learned to think of Christianity as a personal and a corporate religion.”

What he wrote of his native Syria may be true of some great Christian preachers later in Hindustan, for mission schools in India are efficient,—and led by spiritual missionaries, school and Church, press and Asylum, are spreading the glad message over the whole Empire of India.

—Stanley A. Hunter,

Formerly of Ewing Christian College, Allahabad.

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## CALL TO PRAYER

The officers of the Woman's Board ask your prayers for its annual meeting at Philadelphia, November 11-13:—

- I. THAT those who arrange its program may be discerning in their plans. That all who take part may contribute to its deep and far-reaching influence.
- II. THAT all committees engaged in the work of preparation may be strengthened and blessed. That as a result of the meeting Philadelphia Branch may be quickened in all its activities.
- III. THAT delegates and workers may find needed inspiration. That the casual listener may be won to the cause.
- IV. THAT the world-wide work of the Board, in this day of emergency and urgency, may be especially directed and greatly enlarged, through the wisdom and energy of the indwelling Spirit.

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Would you see self-surrender? Its noblest specimens have not been on the field of battle where the dying soldier has handed the cup of water to his dying foe. They have been in the lanes and alleys of great cities where quiet and determined men and women have bowed before the facts of human brotherhood and human need, and given the full cups of their entire lives to the parched lips of their poor brethren. The enthusiasm of the truth-seeker may be as glowing and unselfish as the enthusiasm which scales the height and captures the citadel with the resistless sword.—*Phillips Brooks.*

## A WIDER VIEW

### **Korean Christianity.**

The story of Christian missions in Korea is one of thrilling interest. In 1906 and 1907 such a wonderful outpouring of the Spirit fell upon the Church that every Christian became a messenger—telling the story of Christ's love to every one he met. Thousands of native Christians are now faithfully giving a tenth of their time to systematic Christian work. In no other heathen country has the work shown greater success than in Korea. About 200,000 Christians have been gathered, or an average of one an hour for every hour of every day since the first missionary landed there; churches have been organized at the rate of two a week from the beginning, and during the year of 1910 of one a day. Skilled laborers receive twenty-five cents a day, unskilled from twelve to fifteen cents, yet their jubilee fund reached \$135,000 American money. We cannot know what this meant in sacrifice. Some mortgaged their homes, others sold the foundation stones from under their house, others the tiles from the roof, using thatch instead. One man sold his only ox, the women their hair, if they had nothing else to offer.—*Exchange*.

### **Transformed by the Gospel.**

As an instance of the tranquilizing effect of the kind treatment of patients in Mengo Hospital, Africa, Miss A. M. Brown wrote several months ago: "Early in the year a poor girl came to us. I have never seen any one who looked and acted so like a hunted animal as she did. I think she had been so abominably treated that she had no faith in any one, and dreaded to be touched in any way by any human being. Fortunately, Dr. Cook was able to operate and physically to put her right. When she was really on the way to recovery we began to teach her, and slowly but surely the shrinking from us gave way to confidence, until she used to beg us to stay with her, to sit by her bed and teach her more. The hunted, wretched look soon disappeared, and when she was quite well she went back to her home promising to remember what she had been taught, and to pray to God every day. A short time afterward she came back to us asking if she might be trained as an assistant, and now she is the most lovable of our ward girls. Bright and happy and smiling all day, no one would recognize her as the miserable object who was brought to us less than a year ago."



# Our Work at Home

## AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

### The Child and the Children

While we are studying the child this year we have the time of times for emphasizing our Junior work. Let us think together how well the subject fits the case in hand—the case of the children in our churches.

In the first place, those who are already organized will be studying that most fascinating subject to childhood, other kinds of childhood,—strange children, some who make them laugh and others who make them sorry. Leaders will not find it hard pulling to keep the children with them, if they give careful attention to the programs. Suppose they are not organized in some of our churches, what an opportune time to enlist them!

We must never slacken in our vigilant efforts to attract our boys and girls to this great cause. There is every reason, just as there has always been, and now there are enlarged facilities, many ways to interest and hold. This child-study furnishes one way.

#### *Use the Children for Features of the Auxiliary Meeting*

Let some carry invitations. In one society near Boston, about seventy-five dainty invitations are now being written, in rhyme, by two women who can give the time, and children will carry these to as many homes before the Cradle Program is given.

Let them give little exercises and songs. Why may they not illustrate for us the games of various nations, the school life, some lines of work, to make more impressive those chapters on The Child at Play—at Work—in School? Chapter VI can find its best illustration in an actual new child organization.

#### *The Young Mothers*

We have wanted them. They are such a good age for fresh ideas, for energy, for courage, to reinforce the regulars who have stood by faithfully through many years!

Now we have a Young Mother Year. Her heart will melt within her if we can get these facts before her eyes and into her ears. We may need some special meeting in order to captivate her—but, why not? Or if she has little ones and must stay at home, a Home League caller will have grand material to take to her.

### *A Leverage for Finding Leaders*

We need something to pry out from the rest that particular young woman with child love in her heart, who will lead the children in *our* church. "If only we could find the leader, we could get the children"—so we say. Now it may be that some of these young mothers whose hearts are going to be won by the child will prove the very leaders for the children.

Dear thoughtful friends around the council table, presidents, secretaries, officers of many titles, workers with young and old, please recall that when we studied India, China and the rest, we aimed to turn the study to their account in the form of prayer and gifts; when last year business methods came to the front we were normal students and put theory into practice. Now it is the child we study, and can we not, *should* we not, turn that to the account of our children?

M. L. D.

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## ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-seventh annual meeting of the Woman's Board of Missions will be held by invitation of the Philadelphia Branch in the Central Church, Philadelphia, Pa., November 11-13, 1914, closing Friday noon. There will be no preliminary meeting on Tuesday, November 10, but the sessions of Wednesday will be devoted to features of special interest to delegates and other workers. Entertainment is offered from Tuesday night until Friday noon to all duly accredited delegates of Branches from a distance and to all missionaries of the Woman's Boards and the American Board. Applications for entertainment should be sent *at once* to Mrs. Aaron E. Carpenter, 2025 Spring Garden Street, Philadelphia, Pa. Those desiring to secure boarding places at their own expense may consult Mrs. Carpenter in regard to this. There will be no reduction of railroad fares.

## WOMAN'S BOARD OF MISSIONS

Receipts from September 1 to September 30, 1914

MISS SARAH LOUISE DAY, Treasurer

Friends through Mrs. Daniels, 82 00

## MAINE.

*Eastern Maine Branch.*—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Bluehill, Ch. Ladies, 3.50; Foxcroft and Dover, Aux., 10; Masardis, Ch., 2.

*Western Maine Branch.*—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Inc. Abbie Hart Chapman Mem. Fund, 40; Auburn, West, Aux., 3; Gorham, Aux., 25; Harrison, Aux., 2; Lyman, Ch., 2.

Total,

87 50

## NEW HAMPSHIRE.

*New Hampshire Branch.*—Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. Inc. Sarah W. Kendall Fund, 50; Amherst, Aux., 33, Jr. M. C., 2; Atkinson, Flowers of Hope, 8; Barrington, Aux., 9; Bennington, Aux., 20; Bethlehem, Aux., 10; Boscawren, Aux., 6; Campton, Aux., 15; Candia, Aux., 7.50; Chester, Aux., 17; Concord, Aux., 60; Concord, West, Aux., 8.75; Claremont, Aux. (75 of wh. to const. L. M.'s Mrs. Alice B. Chellis, Miss Ida D. Pushee, Mrs. L. E. C. Story), 90.10; Derry, East, Aux., 10; Dunbarton, Aux., 20; Exeter, Aux., 26.80; Franklin, Aux., 18; Goffstown, Aux., 36.69; Greenfield, Aux., 13.10; Greenland, Aux., 31; Lillian Odell's S. S. Cl., 2; Hampstead, Aux., 10; Hampton, C. R., 9; Hinsdale, Aux., 25; Hollis, Aux., 13; Hooksett, Ch., Mrs. J. H. Bliss, 5; Jaffrey, Aux., 35; Laconia, Aux., 60; Lancaster, Aux. (with prev. contri. to const. L. M.'s Mrs. Florence C. Sanderson, Mrs. Bertha M. Spaulding), 46.86; Lebanon, Aux., 63.08; Lisbon, Aux., 25.04; Littleton, Aux., 22; Lyme, Aux., 55.02; Manchester, First Ch., Aux., 126; Wallace Jr. M. C., 12.50; Franklin St. Ch., Aux., 200; Marlboro, Aux., 11.40; Mason, Aux., 5; Meriden, Aux., 22; Merrimack, Aux., 25; Mont Vernon, Aux., 12; Nashua, Miss. Outlook Soc., 9.30; First Ch., Adelphean Club, 15.60; New Boston, Aux., 10; Northwood Center, Aux., 15; Penacook, Aux., 58.40; Piermont, Ch., 2.70; Homeland Cir., 3.60, S. S., 75 cts.; Portsmouth, Mrs. E. P. Kimball, 25; Rindge, Aux., 18.75; Stratham, Aux., 1; Wakefield, Aux., 5; Walpole, Aux., 29.25; Webster, Aux., 8; West Lebanon, Aux., 25.75; Wilton, Aux., 16; Winchester, Aux., 20.

1,540 94

## VERMONT.

*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Barnet, Aux., 15; Barton, Aux., 33; Bennington, Old First Ch., Aux., 5; Second Ch., Aux., 38.75; Bennington, North, Aux., 42.50; Benson, Aux., 23; Berkshire, Second Ch., 1.50; Bradford, Aux. (to const. L. M. Miss Alice E. Bacon), 25; Brattleboro, Aux., 60.12, S. S., 73.06; Brattleboro,

West, Aux. (25 of wh. to const. L. M. Mrs. W. Kenfrew), 28.27; Brookfield, Aux., 14; Burlington, College St. Ch., Aux., 131, First Ch., Aux., 80; Cabot, Aux., 20; Castleton, Aux., 6; Charlotte, Aux., 16; Chester, Lillian L. Atwood, 5; Colchester, Aux., 6.61; Corinth, East, Aux., 15; Coventry, Aux., 17.40; Craftsbury, North, Aux., 8.50; Danville, Aux., 13; Derby, Ch., 7.75; Dorset, Aux., 44.50; Dummerston, Aux., 8.25; Enosburg, Aux. (25 of wh. to const. L. M. Mrs. E. S. Vradenburg), 25.40, S. S., 1.60; Essex Junction, Aux., 24.25; Fair Haven, Aux., 12; Fairfield, East, Aux., 7; Georgia, Aux., 14; Greensboro, Aux., 6; Hardwick, East, Aux. (with prev. contri. to const. L. M. Mrs. Martha Hazelton), 8.50, S. S., 5.20; Jericho, Second Ch., 2; Jericho Center, S. S., 5; Johnson, Aux. (25 of wh. to const. L. M. Helen J. Collins), 25.03, Prim. S. S., 3.42; Leicester, Ch., 2; Ludlow, Aux., 19; Lyndonville, Aux. (25 of wh. to const. L. M. Dorothy Dexter), 40; Manchester, Aux., 23.50; Middletown Springs, Aux. (25 of wh. to const. L. M. Mrs. Alice E. Gray), 28.05; Montpelier, Aux., 45; New Haven, Aux., 3.10; Newbury, Ch., 70; Northfield, Aux., 25; Norwich, Aux. (with prev. contri. to const. L. M. Annie B. Douglas), 18.50; Orleans, Aux. (50 of wh. to const. L. M.'s Mrs. Addie M. Lothrop, Mrs. Annie Scott), 65; Orwell, Aux. (50 of wh. to const. L. M.'s Miss Ann Horton, Mrs. Charles Blackmer), 69.13; Peacham, Aux., 10; Peru, Aux., 15; Pittsford, Aux., 41; Post Mills, Aux., 30.31; Randolph Centre, Aux., 3; Royalton, Aux., 12.50; Rutland, Aux., 45; Rutland, West, Aux., 11; St. Johnsbury, North Ch., Aux., 34.70, South Ch., Aux., 70.36, Miss. Round Table, 50; St. Johnsbury, East, Aux., 6; Sharon, Aux., 6; Sheldon, Aux., 3.85; Shoreham, Aux. (25 of wh. to const. L. M. Mrs. Emma Jones), 30; Springfield, Aux., 52.90; Strafford, Aux., 19; Sudbury, Aux., 6.15; Swanton, Aux., 3; Underhill, Aux., 10; Vergennes, Aux., 22.90; Waterbury, Aux., 6.69; Weybridge, Aux., 15; Williamstown, Aux. (to const. L. M. Mrs. Emma E. Warner), 25; Windham, Aux., 9,

1,829 30

## MASSACHUSETTS.

*Andover and Woburn Branch.*—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Free Ch., Aux., 40; Billerica, Aux., 26; Chelmsford, Aux., 34; Lawrence, Lawrence St. Ch., Aux., 75; Lowell, Eliot Ch., Aux., 20; North Andover, Aux., 30; Tewksbury, Aux., 15; Wakefield, Aux., 48.24, C. R., 5.53, Miss Workers, 5.

*Barnstable Association.*—Miss Carrie E. Mitchell, Treas., South Dennis. South Dennis, Aux., 25; Wellfleet, Aux., 20.

*Berkshire Branch.*—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Housatonic, Mrs. Mary S. Ramsdell in mem. of Mrs. Giddings,

298 77

45 00

25 00

*Essex North Branch.*—Mrs. Nicholas C. Johnson, Treas., 300 Main St., Haverhill. Boxford, West, Aux., 38; Bradford, First Ch., Aux., 1; Georgetown, C. R., 9; Wide Awakes, 5; Groveland, Aux., 26; Haverhill, Centre Ch., Harriet Newell Club, 1, Ladies' Sewing Soc., 128.81, Riverside Ch., Prim. S. S., 5; Union Ch., Aux., 10, Opportunity Club, 5, Prim. Dept. S. S., 10, Ward Hill Ch., Elizabeth Clark Aux., 5; Girls' Golden Hour, 3; Haverhill, West, Aux., 19, C. R., 5.60, Harriet Lowell M. B., 5; Ipswich, First Ch., Willing Workers, 15; Merrimac, C. R., 4.46; Newbury, First Ch., C. R., 5.50; Newburyport, Central Ch., Helpers' Club, 8, C. R., 6.40; Rowley, Aux., 13.08; West Newbury, First Ch., Aux., 23, Second Ch., Miss. Soc., 7, 358 85

*Essex South Branch.*—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. 25 00  
Beverly, Tabernacle Ch.,

*Fraclin County Branch.*—Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Erving, S. S., 2; Northfield, Aux., 21; Orange, Aux., 23, 46 00

*Middlesex Branch.*—Mrs. Frederick L. Claffin, Treas., 15 Park St., Marlboro. Framingham, Grace Ch., Jr. Dept. S. S., 6.36; Holliston, Aux., 18; Hopkinton, Aux., 46; Sherborn, C. E. Soc., 1; Southboro, Aux., 33, 104 36

*Norfolk and Pilgrim Branch.*—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Abington, First Ch., 14.55; Hanover Centre, First Ch., 3; Plymouth, Aux., 40; Randolph, C. R., 5, 62 55

*North Middlesex Branch.*—Miss Julia S. Conant, Treas., Littleton Common. Boxborough, Aux., 20; Fitchburg, Rollstone Ch., Aux., 5; Harvard, Aux., 15, 40 00

*Old Colony Branch.*—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Attleboro, Aux., 26, C. R., 24; Dighton, Aux., 33.92; Fairhaven, Aux., 14, C. E. Soc., 2.08; Fall River, C. R., 20.08, C. E. Soc., 1.60, Y. W. M. S., 10; Somerset, Aux., 12, Whatsoever Cir., 12, 155 68

*Springfield Branch.*—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Brimfield, Aux., Friends, 6; Feeding Hills, Golden Rule M. C., 4.55; Granville Center, Aux., 3; Holyoke, Second Ch., C. R., 6; Southwick, Aux. (with prev. contri. to const. L. M. Mrs. Walter Griffin), 15; Springfield, Emmanuel Ch., Aux. (25 of wh. to const. L. M. Mrs. William St. Clair), 30.25, 64 80

*Suffolk Branch.*—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Mt. Vernon Ch., Aux., 5, Union Ch., Aux., 100; Cambridge, First Ch., Aux., Friend, 50; Dorchester, Village Ch., Aux., 9; Everett, First Ch., Woman's Union (prev. contri. const. L. M.'s Mrs. Abram Pitts, Miss Abbie Tilton); Newton Highlands, Aux., 30.58; Newtonville, Central Ch., Central Guild, 20, C. R., 25; Waltham, First Ch., Aux., 25, 264 58

*Worcester Co. Branch.*—Mrs. Thomas E. Babb, Jr., Treas., 18 Shattuck St., Worcester. Blackstone, C. E. Soc., 5; Charlton, Aux., 15; Grafton, Little Light Bearers, 10; Lancaster, Miss A. H. S.; Townsend, 1, C. E. Soc., 3; Leicester, John Nelson Mem. Ch., W. F. M. S., 120; Petersham, C. E. Soc., 10; Rutland, Aux., 17.50; Shrewsbury, Jr. C. E. Soc., 2, C. E. Soc.,

2.40, Gertrude Blanchard M. B., 12, Sunshine Club, 2; Whitinsville, Aux., 1; Worcester, Adams Sq. Ch., Member, 40, Aux., 16.55, Lake View Ch., Jr. C. E. Soc., 4, Pilgrim Ch., C. E. Soc., 10, Tattuck Ch., Woman's Assoc., 26.25, 297 70

Total, 1,788 29

## LEGACIES.

*Newton.*—Mrs. Maria M. Gay, by J. Blake Robinson, George M. Weed, Extrs., 4,000 00  
*Roxbury.*—Miss Emily Soren, by Helena Soren, Extrs., 50 00

Total, 4,050 00

## RHODE ISLAND.

*Rhode Island Branch.*—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, Aux. (25 of wh. to const. L. M. Miss Alice M. Smith), 70, C. R., 10; East Providence, United Ch., Aux., 15; Little Compton, Aux., 11.25; Newport, Mrs. Andrew Murberg, 6; Pawtucket, Park Place Ch., Pro Christo Soc., 30; Peace Dale, Aux., 180.28; Providence, Central Ch., Mrs. John W. Danielson, 10, Miss Lucy N. Lathrop, 300, Aux., 1,048.10, Wilkinson M. C., 35, Pilgrim Ch., Aux., 10 cts., C. R., 10.75, Union Ch., Prim. S. S., 7; Tiverton, Aux., 11.07, Prim. S. S., 2.43; Woonsocket, Globe Ch., S. S., 22.50, Prim. S. S., 6, 1,775 48

## CONNECTICUT.

*Eastern Connecticut Branch.*—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Colchester, Aux., 2.50; Lebanon, Goshen, Band of Workers, 10; New London, First Ch., Aux., 17; North Stonington, Ch., 27, 56 50

*Hartford Branch.*—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Bacon Fund, 731.50; Int. Clara E. Hillyer Fund, 446.21; Int. Olive G. Williams Fund, 25; Burlington, Aux., 12; Columbia, 49; Collinsville, Aux., 70, C. R., 4.50, Hearers and Doers M. C., 28, S. S., 5; East Hartford, M. C., 58 cts.; East Windsor, Ch., 50, C. R., 8.11, M. C., 2.59; Ellington, Aux., 103.50; Enfield, Lend-a-Hand M. C., 1.69; Glastonbury, Miss Julia Broadhead, 500, Aux., 65.50, C. R., 9.25, Jr. C. E. Soc., 25, M. B., 97.90; Granby, Aux. (25 of wh. to const. L. M. Mrs. Nathaniel T. Holcomb), 45; Hartford, Asylum Hill Ch., S. S., 31.13, First Ch., Y. W. F. M. S., 125, S. S., 58 cts., C. R., 3.50, Fourth Ch., Aux., 30, Dau. of Cov., 27.50, Federation of Y. L. Classes, 7, South Ch., 65; Kensington, Aux., 27.65, C. E. Miss Study Cl., 2.35, C. R., 3; New Britain, First Ch., Aux., 12, South Ch., Y. W. Christian League, 25, C. R., 12; Newington, Aux., 50.61; Plainville, Aux., 50; Plantsville, 26; Poquonock, Aux., 41.50, C. E. Soc., 3.50, C. R., 3.25; Rockville, Aux., 23; South Coventry, Aux., 21; South Manchester, Center Ch., Aux., 154, Jr. C. E. Soc., 5, Mrs. Hood's Cl., 5; South Glastonbury, Aux., 10, Stafford Springs, 66.50; Talcottville, Aux., 118; Terryville, Aux. (with prev. contri. to const. L. M.'s Miss Minnie L. Bates, Mrs. Harry C. Clow, Mrs. E. B. Kilbourn, Mrs.

Mary Redmond), 59; Tolland, Aux., 27; Unionville, Aux., 6; Vernon Center, 4; West Hartford, Aux., 63.27, Jr. C. E. Soc., 3.52, Greystone League, 12; Wethersfield, Aux., 102.47; Windsor, Aux., 67; Windsor Locks, Aux., 270, M. Club, 25, 3,868 66

*New Haven Branch.*—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friend, 50; Friend, 2; Chester, C. R., 18.20; East Litchfield, C. E. Soc., 5; Goshen, Jr. C. E. Soc., 6; Hainton, Aux., 4.10; Ivoryton, Aux., 5; Litchfield, C. E. Soc., 6.60; Marlboro, C. E. Soc., 5; Meriden, First Ch., Aux., 40; Middletown, First Ch., Aux. 20, Third Ch., C. E. Soc., 15; Plymouth, C. E. Soc., 3; Salisbury, Aux., 16.45; Stamford, Aux., 25; Stratford, Aux., 66.75; Washington, Aux., 6.70, C. R. (75 of wh. to const. L. M's Frances Colby, Henry Taylor Gibson, Jeanne Ella McDonnell), 104.64; West Cornwall, C. E. Soc., 15; Winsted, C. E. Soc., 12.50, 426 94

Total, 4,352 10

NEW YORK.

*New York State Branch.*—Mrs. F. M. Turner, Treas., 640 St. Mark's Ave., Brooklyn. Paris, Ch., 10 00

PHILADELPHIA BRANCH.

*Philadelphia Branch.*—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. V. J., Westfield, S. S., 10 00

NEW JERSEY.

*Upper Montclair.*—Mrs. W. R. Westerfield, 10 00

CANADA.

*Westmount, Que.*—Mrs. Helen A. Henwood, 25 00

MICRONESIA.

*Kusaie.*—Ch., 75 00

Donations, \$11,307 32  
Buildings, 272 29  
Specials, 6 00  
Legacies, 4,050 00

Total, \$15,635 61

TOTAL FROM OCT. 18, 1913 TO SEPT. 30, 1914.

Donations, \$110,892 36  
Buildings, 40,684 73  
Specials, 1,999 91  
Legacies, 36,473 64

Total, \$190,050 64

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$79,140 07  
Receipts of the month, 272 29

Total, \$79,412 36

WOMAN'S BOARD OF THE PACIFIC

Receipts for July and August, 1914

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

*Northern California Branch.*—Mrs. E. A. Evans, Treas., Mill Valley. Benicia, 2; Berkeley, First, 117.75, Special, 50, North, 15, S. S., 12.94, Park, 7.50; Ceres, 14.85; Cloverdale, 20; Cradle Rolls, 6; Crockett, 3.25; Grass Valley, 2.50; Lodi, 12.50; Martinez, 3.75; Mill Valley, 3.45, Cradle Roll, 1.35; Oakland, Boulevard, 2.50, First, 325, S. S., 5.87, Young Ladies' Guild, 50, Special, 25, Myrtle, 7.50, Pilgrim, 20, Cradle Roll, 2.75, Plymouth, 23.43, Cradle Roll, 2; Oroville, 5; Pacific Grove, 26.20; Personal Gifts, Friends, 2.50, Mrs. R. E. Kirkwood, 758.31, Miss Ellen Sargent, 160, Miss Alice M. Woods, 10; Petaluma, 24.25; Pittsburgh, 12; Redwood City, 17.50; Reno, Nev., 2; San Francisco, Bethany, 12.70, First, 141.55; San Mateo, 5; Saratoga, 44, Cradle Roll, 4, Miss L. N. Richards, 10; Santa Cruz, 50, Cheerful Workers, 87.50; San Jose, 73.50; Sebastopol, 5; Sonoma, 6.25; Soquel, 12; Stockton, 50.10; Suisun, 2.25; Sunnyvale, 7.50; Mary J. Stewart Fund, 50; Woodland, 4.50, 2,270 50

*Southern California Branch.*—Miss Emily M. Barrett, Treas., 178 Centre St., Pasadena. Claremont, 69.13, Cradle Roll, 4.50; Glendale, 15; Hawthorne, 1; Highland, 20; Los Angeles, Bethlehem, 5, First, 217.84, Park, 7.50, Vernon, S. S., 5; Long Beach, Mrs. Hall, Mrs. Frary, 15, Bible Class, 15; Ontario, 25, Cradle Roll, 2; Pasadena, First, 25, S. S., 4, West Side, 10, S. S., 28; Riverside, 35, Cradle Roll,

20; San Diego, Logan Heights, 5, Mission Hills, 5; Santa Ana, 8.25; Sierra Madre, 9; Whittier, 25; Claremont, Special, Mrs. Wm. Renwick, 125, 701 22

IDAHO.

*Idaho Branch.*—Miss Cora B. Russell, Treas., 1904 Eastman St., Boise. Mountain Home, 5; Caldwell, 10, 15 00

OREGON.

*Oregon Branch.*—Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Ashland, 5; Forest Grove, 28.35; Hassalo, 7.81; Gresham, Mrs. Short, 1; Laurelwood, 4; Hillside, 20; Pendleton, 1.15; Portland, First, 202.23, Cradle Roll, 2; Pilgrim, 7; Spring Hill, S. S., 5; Sunnyvale, 22.05, Mrs. Mullard's Class, 15; Wilbur, Mrs. George, 3; Sherwood, Mrs. S. Brobst, 3, 328 59

WASHINGTON BRANCH. (July only.)

*Washington Branch.*—Mrs. Everett Smith, Treas., 1533 18th Ave., Seattle. Bellevue, 5; Colfax, 15; North Yakima, 12; Pleasant Prairie, 1.50; Rosalia, 10; Roy, 7; Seattle, Bay View, 1, Brighton, 4, Columbia, 3.65, Fairmount, Special, 5, Green Lake, 1.50, Pilgrim, 18, C. E., 12, Queen Anne, 5, West, 11; Snohomish, 5; South Bend, 3.75; Spokane, Plymouth, 35, Westminster, 125; Sunnyside, 5; Tacoma, First, 55, Park Ave., 3 343 40

Total, 3,658 71

R. B. FERRIER, Acting Treas.

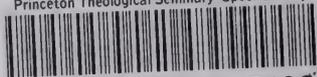


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