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## AN APPRECIATION

The true historian not only chronicles events in proper sequence; not only says of armies and of movements that here a victory was won and there a defeat suffered; not only writes in letters golden of hero souls and noble deeds, the true historian goes deeper.



MARY ISHAM

The surface of the onward moving river may eddy and swirl and foam and even push back in counter currents; its true course, its real power are below the surface. So it is with the trend of human events as they fit into the divine purpose, it lies deep and is discerned only by an understanding, penetrating mind.

With such a mind the author of "Valorous Ventures" has traced the underlying motives of one of the greatest woman's movements in the world as well as its evident achievements.

In the story of Sixty and Six Years of the Woman's Foreign Missionary Society, she has revealed that subtle urge that has known no staying but has gone on its overcoming way as resistless as the laws of the universe. She has unfolded the extending reality of a vision seen and a call heard at first by one, by two, by eight and then by thousands.

To have set down in changeless type the unparalleled record of this Society is to have bequeathed to future generations a chest of priceless treasure, into which they may look and marvel and be inspired for further quest.

The crowning glory of many years of consecrated service in the Society, both on the field and at the home base, comes to Mrs. Isham in the completion of this written history. For her painstaking accuracy, for her fine sense of values, for her discriminating fairness, for the months on months of research and of labor represented in this book, the Woman's Foreign Missionary Society expresses profound gratitude to Mary Isham.

# VALOROUS VENTURES

A RECORD OF SIXTY AND SIX YEARS

*of the*

WOMAN'S FOREIGN MISSIONARY SOCIETY  
METHODIST EPISCOPAL CHURCH

*by*

MARY ISHAM

Board of Missions & Church Extension  
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## FOREWORD

THE Koreans have a word for the sixtieth birthday which they consider an epoch in life. That word is *Hankap*. While the Woman's Foreign Missionary Society was celebrating its *Hankap* in Columbus, Ohio, in 1929, the proposal was made that the history of its sixty years be set down, ere the fashion of them was forgotten. Why ever *was* there a Woman's Society? Why this peculiar organization? What had it accomplished for the Church, for the Kingdom, for the womanhood of the world?

The suggestion led to official action. Then this appointed writer began the search of records, beginning with the yellowing pages of Vol. I. No. 1. the *Heathen Woman's Friend*, June, 1869, and reaching into far places, running up fascinating byways of adventure, of personality and of dreams-come-true. Before the chronicle was completed, there came upon the world "the Depression" which compelled the Society to "lay aside every weight" and gird itself for one thing—to maintain "the Field." Year by year, in that devotion, this publication was deferred. When, in 1935, the Home Department fixed the date, time had slipped away until it seemed essential to add a chapter, a resume of the years 1929-1935. So the book divides into—Sixty Years and Six.

These pages are presented, not as adequate, not as worthy of those to whom they are dedicated, but as a record, circumscribed in space, of the vision, faith, courage and devotion of those who have wrought to make Christ and his transforming power available to other women. They bring a story of women rather than of an organization, for the word Society herein used signifies "this company of women"

who have believed that, "with God all things are possible" and that, "the impossible is just as possible as the possible, only it takes a little longer." The impossible has come to pass in the sphere of womankind. It was a broad-minded leader of the Church who said at the beginning, "The help of pious females must not be spurned." Whatever woman had in those days was a "gift" not a "right." We bring tribute to those who have risen triumphant over circumstance to find a way to serve and, in blessing, have been blessed.

Space forbids mention, by name, of many and great women, missionaries and workers at home, who have brought gifts of personality, prayer and sacrifice for "this cause." He whose record is not shortened rewards all.

Acknowledgements are due to many who have supplied information, records, incidents for this volume; have suffered themselves to be quoted or have read manuscript to insure accuracy. Among those who have so contributed are Mrs. Thomas Nicholson, Mrs. F. F. Lindsay, corresponding and home base secretaries and missionaries. To them and to Miss Effie A. Merrill, Miss Annie G. Bailey and my husband for invaluable aid,—my gratitude.

MARY ISHAM.

Chicago, Ill.  
March 1, 1936.





# GENERAL HISTORY

## THE SPIRIT MOVED

Back of every great event in history lies some great urge, some trend of thought, some long nourished dream, some indomitable faith. The Woman's Foreign Missionary Society did not spring from a suddenly conceived meeting of eight women on a rainy day, but it was the breaking forth of long hidden forces. The Nineteenth Century has been called, variously, the Missionary Century and the Woman's Century. In this Society the two are one.

The divine call came to a cobbler in England and, in spite of the thunders of shocked ecclesiastics, William Carey became a foreign missionary. Three young men held a haystack prayer meeting and the American Board resulted. The finger of God touched our Methodism and in 1819 "a large number" of the men of the Church came together and organized The Missionary and Bible Society of the Methodist Episcopal Church. Two days after its formation, on motion of Rev. Dr. Joshua Soule, it was "Resolved: that the females attached to the Methodist congregations be invited to form a society auxiliary to this." "The help of the pious females must not be spurned," said the Rev. Dr. Nathan Bangs.

On the fifth day of July, 1819, The Female Missionary Society of New York, auxiliary to the Missionary and Bible Society, was organized and Mrs. Mary W. Mason, a lady of outstanding gifts and graces, was chosen as first directress, which office she held for more than forty years. Her appeals to the "females in our churches" to "leave nothing unattempted which promises to promote the advancement of the Redeemer's Kingdom" found a response in the hearts of the women. Auxiliaries were formed in Baltimore, Boston, Philadelphia and many cities in New York State. By dint of much self-denial and many humiliations, sometimes begging missionary gifts from door to door, "being vastly encouraged by the gift of twenty-five cents from a brother in the church," by spinning, sewing, and "doing without," they secured more than twenty thousand dollars for the treasury of the Parent Board during the almost fifty years of the society's existence.

When, in 1833, the Missionary Society sent Melville Cox to Africa, a fresh interest stirred the Church. When that Society sent Mrs. Ann Wilkins to Africa, the Female Society rallied to underwrite her support and a very tender correspondence between Mrs. Mason and Mrs. Wilkins ensued, to the profit of both missionary and society. After the death of Mrs. Mason, the Female Society, already diminished, presently lapsed.

In 1848, following the sending of the first Methodist missionaries to China, The Ladies' China Missionary Society, auxiliary to the Missionary and Bible Society, was formed at the challenge of Dr. Stephen Olin to a Methodist woman who was active in an Evangelical Society, "Because," as she said, "there is no avenue for woman's work in the Methodist Episcopal Church." During the first year \$300 was sent to the Parent Board.

Dr. Erastus Wentworth, missionary in Foochow, moved by the condition of women in China, wrote, "China needs an army of women ready to lay down their lives, if need be, for their own sex," and suggested the founding of a school for girls. Concerning this appeal the Board graciously announced, "If the ladies feel heartily disposed to undertake the work and have the good hope that they can accomplish it in a given time, the Board will accept their

services in this respect and will execute their will." The projected school was opened Nov. 28, 1859. The Misses Sarah and Beulah Woolston were appointed in charge.

The Woman's Union Missionary Society, organized in 1860, enlisted the co-operation of women in a half dozen leading denominations. It was an advance step in that it was an independent society, and not an auxiliary. It was, however, of brief duration. The women of the Congregational Church withdrew in 1868 to form their own society and other denominations followed.

Shortly came the Civil War, with its costly sacrifice in life and treasure. In those tragic years, women learned to conduct businesses and tend the farms and clothe and nurture the children when the heads of families volunteered or were drafted into the armies. They learned to work together for the men in hospitals and on the firing line and to carry on when, under black headlines, dreadful lists of "killed in battle" ended long suspense. Woman-consciousness grew in these persons thrust out into independent life and action.

Meanwhile, in 1856, William and Clementina Butler sailed for India to spy out the land and establish a mission, settled in Bareilly, and shortly found themselves in the vortex of the Sepoy Rebellion. Fear for their lives grew in the hearts of Methodist folk at home. Not for months did the story filter through of their escape to the mountains.

On the very day the rebellion broke out, Dr. and Mrs. Humphrey, with Rev. and Mrs. R. Pierce, the first reinforcements for the infant mission, landed in Calcutta. Months later, Dr. and Mrs. Butler came down from their refuge in Naini Tal to meet their compatriots. In Delhi, now fallen to English arms, they paused to see the wreckage of the old Mogul Empire and, incredibly, watched for a time the military trial of the Nawab of Bullagurh who had turned the English under his protection over to the Moslems for massacre. The trial was held in the throne room of the royal palace. Weary with standing, Dr. and Mrs. Butler seated themselves on the empty throne of the great Moguls.

In that dramatic situation, the man who had escaped from the fury of the sword had a vision of the winning of an empire for Christ. Pity stirred in his heart for the mul-

titude of children, orphaned sufferers of war, and then and there he drafted a letter to Dr. Durbin, Secretary of the Missionary Society, asking for funds and for authorization for the establishment of an orphanage. Three times in that letter he appealed to the "brethren and sisters" in the home Church. In 1858 a grant of \$1,000 was received and provision was made for both boys and girls. So bitter was the opposition of the Moslems that, up to the close of 1860, but thirteen girls were received. The first little girl was brought by Dr. Butler to his wife in 1858. "She was a dirty little waif, half starved, pockmarked, blind in one eye," but even so, a symbol of helpless Indian womanhood to the young missionary wife who literally received her with open arms. Shortly thereafter, English soldiers uncovered a little girl who had been buried alive, with only her face exposed as she waited death. These two formed the nucleus of the girls orphanage, which was cared for by Mrs. Pierce in Lucknow.

In 1861 a famine fell upon the war ravaged land, so devastating that parents sold their children for two or three rupees apiece to find respite from starvation. The British Government rescued many children orphaned or abandoned by their parents. Dr. Butler volunteered to care for one hundred fifty boys and as many girls, and the children were delivered in cart loads at the mission gate — and so were the orphanages filled. In 1862 the girls were removed to Bareilly to the orphanage on the site hallowed by the martyrdom of Maria Bolst, a young Eurasian who was Mrs. Butler's interpreter and helper before the mutiny. The following year, Rev. and Mrs. Thomas were appointed to the orphanage. Under their wise conduct the girls found a Savior, new freedom, new decencies of life. Their evident happiness and well being went far toward overcoming prejudice against the missionaries.

With the establishment of peace, Dr. Butler made large plans for occupation of the field and in requests for reinforcements specifically asked that "two single women be included in the party." A notable group of missionaries, including Rev. and Mrs. Edwin W. Parker, Rev. and Mrs. James Baume, Rev. and Mrs. J. W. Waugh, Rev. and Mrs. J. R. Downey, and Rev. James M. Thoburn

reached the field in 1859. These pioneers laid the foundations for Indian Methodism. In 1864 the India Mission Conference was organized with seventeen missionary members, 117 church members, and ninety-two probationers. This organization effected, Dr. and Mrs. Butler returned to America.

As the missionaries opened stations and sought to establish churches, the wives, unnamed and unconsidered in the conference, sought to reach the women who fled from the missionary himself. In 1859, the Parkers were stationed at Bijnor, and here Mrs. Parker opened the first veranda school, luring Indian girls and teaching them to write on the sanded floor. Others followed her example and tiny day schools were opened.

In 1866 Rev. James M. Thoburn, touring among the villages, pitched his tent one evening. Pondering difficulties of reaching the people where the women covered their faces and fled at his approach, he paced to and fro before his tent. A vulture, wheeling overhead, dropped a feather from its wing. Stooping, he picked it up and fashioned from it a pen, which he put to use in writing a letter to his sister, Isabella Thoburn. In it he unburdened his heart and expressed the conviction that the only way to break down this barrier to the gospel was to bring girls into central boarding schools where they might be taught. Lightly, he added, "How would you like to come out and take charge of such a school if we should decide to make the attempt?" But Isabella Thoburn did not take the question lightly. Her reply was prompt, decisive, affirmative, but embarrassing, for "the brethren were by no means sure that they wished single females added to the mission!"

Miss Thoburn continued her successful career at home. In India converts were being won, here and there, and a missionary with prophetic vision declared that the time would come when a hundred converts would be won in a single year. For this rash statement he was reproved by the secretaries at home!

But the missionary wives, quietly experimenting for a decade, saw the way to the evangelization of India through winning her helpless, degraded, unhappy women. Aside from the orphanage, no boarding school was established until, in 1868, Providence brought to Mrs. Parker's care

two little girls. With them, she opened a school in her home. But nine years without furlough had broken the health of this missionary and she was ordered home. Mourning most of all that this long sought opportunity was lost, Mrs. Parker turned her face toward America. Other like-minded missionary wives, Mrs. Waugh, Mrs. Messmore, and Mrs. Judd, implored her to tell the women of the home land the desperate need of their Indian sisters and beg them to come to their aid.

That need the brethren now saw. In February, 1869, Rev. J. H. Waugh addressed the secretaries, saying, "Some one hundred girls and young women are breaking over the customs sanctioned for centuries and are learning to write." Others wrote urging that little progress would be made until the women were reached. They faced a shut door and the key was not in their hands. Only women could enter there. Much impressed, Dr. Durbin wrote letters urging that single women offer themselves to the missionary society for service in India.

By all the tokens, here was a clear call to the womanhood of Methodism. And in their hearts the Spirit found response.

On the long journey home, Mrs. Parker, little hoping to return to India, mourned for the Indian girls she had left behind. On reaching America both Dr. and Mrs. Parker began with every opportunity to plead the cause of Indian womanhood and the obligation of Christian women. On the last day of 1868, Mrs. Parker addressed a little company of women in Brooklyn urging the organization of a woman's society. They were responsive to the appeal, but decided that the season was inauspicious. "A little later" they would be ready. By so much they missed being "The Founders."

### *The Hour*

In March, 1869, Dr. and Mrs. Parker visited Dr. and Mrs. Butler in Boston. We may well believe that India was the theme of their conversation — not reminiscently but constructively. On March 14 Dr. Butler preached a missionary sermon in St. John's Church of which he was pastor. Mrs. Lewis Flanders, deeply stirred by the message, came to the parsonage at the close of the service.

Earnest conversation ensued. Mrs. Parker talked, woman to woman, of what heathenism had wrought for woman-kind in India and of "the powerlessness of the missionaries to do anything to alleviate their state and expressed her deep conviction that unless Christian women took up this work as a special and separate duty it would not be practicable to evangelize India to any great extent, as women alone could have access to women there."

To this statement Mrs. Butler added the note of feasibility of such action by displaying the constitution and periodical of the Woman's Board of the Congregational Church, which she had helped to organize a year before, and relating the progress already made. Addressing Mrs. Flanders directly, she said, "Mrs. Parker and I would like to see a Woman's Foreign Missionary Society in the Methodist Episcopal Church. Cannot you help us?"

Nothing daunted, Mrs. Flanders replied, "If others can do this the women of the Methodist Episcopal Church can do it, and it is clearly their duty," and straightway volunteered to present the matter to the ladies of Tremont Street Church, of which she was a member. This she proceeded to do two days later at the meeting of the Ladies Benevolent Society, where about thirty ladies were present. She spoke so convincingly, first to individuals, then to the whole company, that immediate action was taken by appointing Mrs. Flanders and Mrs. Joshua Merrill a committee to invite Mrs. Parker and Mrs. Butler to address them the following Tuesday and explain more fully the importance and practicability of such a society. How joyfully those ladies accepted! Notices were then sent to the twenty-eight Methodist churches of Boston and vicinity, inviting ladies to this meeting.

## ORGANIZATION OF THE SOCIETY

Possibly the most famous rainy day since the flood was March 23, 1869. Many a woman watched the skies — and stayed at home. It is related that Mrs. Parker put aside urgent protests, but she and Mrs. Butler donned their bonnets and shawls and sallied forth in the storm, only

to find Tremont St. Church locked! Taking refuge in a doorway, they awaited Mrs. Flanders who summoned the janitor to open the door.

Eight women in all gathered in a small corner room to pray and to listen while Mrs. Parker told in thrilling fashion of the needs which burdened her heart, of the shut-in women of the zenanas, and of the call of the Master to Christian women — the only hope. Mrs. Butler again told of the organization of Congregational ladies. Then the eight convened together and with God, and “a resolution to organize was taken.” A committee on the nomination of officers was appointed with Mrs. Flanders chairman. A list of names was presented and accepted. After the doxology was sung, adjournment was taken until the following Tuesday. So, simply, the story was told by one present. Besides the missionary ladies there were present Mrs. Lewis Flanders, Mrs. Thomas A. Rich, Mrs. William B. Merrill, Mrs. O. T. Taylor, Mrs. H. W. Stoddard and Mrs. Thomas Kingsbury. Who may doubt that by the testing of the rainy day a band of “Invincibles” founded the new Society?

Again notices were sent out, and on the ensuing Tuesday, March 30, in spite of another torrential rain, some twenty-six ladies met in Tremont St. Church to complete the organization. Much had been done during the week. Mrs. Parker, Mrs. W. F. Warren and perhaps others, in the Warren home had considered the essential constitution which was presented and adopted, “By and for the Woman’s Foreign Missionary Society of the Methodist Episcopal Church” that thirtieth day of March, 1869. “A large number of ladies joined and some became life members” — such was their faith.

That first constitution fixed the name, the Woman’s Foreign Missionary Society and the aim, “For the purpose of engaging and uniting the efforts of the women of the Church in sending out and supporting female missionaries, native Christian teachers and Bible women in foreign lands, and set the dues at one dollar per year, “that membership might be within the means of every woman in the Church.” It further provided for the usual officers, to be elected at the annual meeting, placing the emphasis upon the duties of the corresponding secretary which marks



the organization to this day. It constituted the officers an executive committee for the administration of business. An imposing officary for the new Society was then chosen. Mrs. Osman C. Baker was president. Among the forty-four vice-presidents, with residences ranging from Boston to Chicago, St. Louis, and Baltimore, were the wives of the bishops of the Church, Mrs. Morris, Mrs. Janes, Mrs. Scott, Mrs. Simpson, Mrs. Ames, Mrs. Clark, Mrs. Thomson, Mrs. Kingsley; with Mrs. John P. Durbin and Mrs. W. L. Harris, wives of the secretaries of the General Missionary Society; wives of governors, of college presidents and leading pastors and notables of the Church. Mrs. William Butler and Mrs. Lewis Flanders were among the forty-four. Mrs. Wm. F. Warren, Mrs. E. W. Parker, and Mrs. Jennie Fowler Willing were corresponding secretaries, and Mrs. Thomas A. Rich was treasurer. The election of these officers was later reaffirmed.

At once the need of a periodical was recognized. The choice for editor fell upon Mrs. Wm. F. Warren, young, talented, cultured, but lately returned with her husband from the mission in Germany. After much persuasion, Mrs. Warren consented. The essential financial backing for the enterprise was furnished by that staunch friend Mr. Lewis Flanders, in a guarantee of \$500.

So was the first motif written, the theme of the Woman's Foreign Missionary Society which, through the years, was to be expanded into a tremendous symphony, re-orchestrated year by year.

### *The First Reaction*

These things were not done in a corner, nor without opposition from "the brethren." On March 17 Dr. Parker addressed Dr. John P. Durbin, secretary of the General Missionary Society (henceforth to be referred to in these pages as the Board or the Parent Board) acquainting him with the proposed organization and asking his advice. Dr. Durbin replied promptly, "counseling mature deliberation in view of the great gravity of the subject, and advising the ladies to confine their attention to two points, (1) To raise funds for a particular portion of our mission

work in India, perhaps also in China; (2) Leave the administration of the work to the Board at home and the missions on the field."

This communication was known to the ladies before their organization, but it was not their aim to form another "auxiliary society." They had upon their hearts the poignant needs of the women in Christless lands, needs men had found themselves unable to meet. Before them was the *final* report of the Female Missionary Society, auxiliary to the Missionary Society. They had faith that women were able to manage the affairs of a society. They desired that their work should be co-ordinated with, but not subordinated to, that by and for the men. In the succeeding weeks "much was written and said" and compromises were made. On April 23, Dr. Durbin invited the ladies to a conference which was held in Boston, May 7.

"The secretaries found the missionary spirit manifested by the ladies worthy of all commendation, but were apprehensive of collisions at home and abroad," records Dr. J. M. Reid in "Missions and Missionaries of the Methodist Episcopal Church," while the secretary of the new society recorded that, "Dr. Harris inquired solicitously how the ladies proposed to raise money, stating his fear that their success would interfere with the receipts of the Parent Board." Dr. Durbin proposed: "You raise the money and we will administer." He continued, "Could you ladies make the necessary arrangements for Miss A. to go to India, obtain bills of exchange, take care of her on the voyage, provide a home when she arrives? No. Your work is to forward the money for Miss A. to New York. We will credit it to your Society, keep you informed of her needs, take care of her in sickness and in health. I think this to be the purpose of your constitution."

Mrs. Dr. Twombly spoke the minds of the women then: "We women feel that we have organized an independent Society. We will be as dutiful children to the Church authorities, but through our own organization we may do a work which no other can accomplish."

The upshot of this conference was, indeed, a compromise. The "conclusions" as published in the first issue of the *Heathen Woman's Friend*, June, 1869, were:



MRS. WILLIAM BUTLER

MRS. EDWIN W. PARKER

THE FOUNDERS

CLARA SWAIN, M.D.

ISABELLA THOBURN

## PRESIDENTS



MRS. CYRUS W. FOSS



MRS. WILLIAM FRASER MCDOWELL



MRS. THOMAS NICHOLSON

NOTE: Previous to the election of Mrs. Foss as President of the Society in 1897, the General Executive Committee elected each year a temporary presiding officer.

“1. That such a society is very much needed, to unite the ladies of the Methodist Episcopal Church in increased efforts to meet the demand for laborers among women in heathen lands.

2. That this Society, though not auxiliary to the General Missionary Society, should work in harmony with it, seeking its counsel and approval in all its work.

3. That a missionary paper might be published by the ladies of this Society, with great profit to the entire missionary cause.”

So far did the attitude of the brethren prevail that during this meeting Mrs. Thomas A. Rich, treasurer, turned over to Dr. Harris \$50, the first remittance, for the support of a Bible woman. The secretaries announced that “to avoid collisions at home” the women “were to take no collections or subscriptions in any promiscuous assembly, but to raise their funds in such ways as would not interfere with the Parent Society.”

There were mutterings on the part of the brethren. Bishop Ames objected on the grounds that, “It generally took three-fourths of the funds to pay the expenses of a ladies organization.”

“Being let go” with this qualified approval, the women began to form auxiliaries, commencing in Lynn, Mass. By June 26 Mrs. Rich had received remittances from Tremont St., Grace, Bromfield St., and Hanover St., Boston; Trinity Church, Charlestown; Meridian St., East Boston; Harvard St., Cambridgeport; Walnut St., Chelsea, and Winthrop St., Roxbury. This was reported, with the name of each donor, in the second number of the *Heathen Woman's Friend*.

### *First Public Meeting*

On May 26 the first public, or anniversary, meeting was held in Bromfield Street Church. The Governor of Massachusetts presided. The leaders of the Society observed the conventions of the day and sat demurely in the pews. Dr. Wm. F. Warren, president of Boston University, Dr. Wm. Butler and Dr. E. W. Parker were the orators. Dr. Warren characterized the organization of the Woman's Society as the great event of the Jubilee Year of the Parent

Board. Dr. Butler presented the legal disabilities of the Indian woman, her degradation, and the ban upon education for her. Dr. Parker gave the facts to prove the impossibility of converting women save through the instrumentality of women and to show the doors now open for female missionaries. Wise and gallant helpers, these!

At the close of the public meeting, the ladies of the Society met in "annual" session to confirm the elections of March 30 and "to transact other business."

#### *Appointment of the First Missionary*

The "other business" transcended all else in interest, for here it was voted to accept Miss Isabella Thoburn as the Society's first missionary. Miss Thoburn had presented her application to the Parent Board and, in harmony with the agreement of May 7, the application, with the recommendation for her appointment, was forwarded to the new Society.

There were those who counseled prudence in the matter, but Mrs. E. F. Porter sprang to her feet, saying, "Shall we lose Miss Thoburn because we have not the needed money in our hands to send her? No! Rather let us walk the streets of Boston in calico dresses, if need be, and save the expense of more costly apparel! I move the appointment of Miss Thoburn!" Prudence gave way to faith and the appointment was made. Further, "It was determined to send two ladies to India as soon as possible, and it was hoped that one of these might be a 'medical lady.'"

The need for women medical missionaries was, indeed, emphasized by missionaries in all lands. The time was ripe for such an advance. Dr. Duff, the great missionary who said, "You might as well try to scale a wall thirty yards high as to try to teach an Indian woman to read," also said, "Every educated person knows the peculiar position of Hindoo women of the upper classes; how they are entirely secluded and . . . no ordinary missionary finds access to them. But if a female missionary knew something of medical science and practice, readily would she find access and, while applying her medical skill, . . . would have precious opportunities of applying the balm of spiritual healing. . . . Would to God we had such an agency ready for work!"

There was a peculiar urgency in the appeals from the Methodist missionaries. At this juncture Mrs. Thomas, in the orphanage at Bareilly, found her time largely taken up with caring for the health of the girls. Before the Woman's Foreign Missionary Society was organized, she wrote to her friend Mrs. J. T. Gracey, then residing in Philadelphia, asking, "Do you think the Woman's Union Missionary Society to which you belong would help us by sending out a doctress, if one could be found willing to come?" Mrs. Thomas wrote in detail of the opportunity for training native girls, of caring for Christians and of opening the way to zenanas through such an agency. Mrs. Gracey hastened to present this appeal at the regular meeting of the Union Society. Mrs. Hale, president of that society gave enthusiastic support. Inquiry was made at the Woman's Medical College of Philadelphia if any student of suitable Christian character and professional attainments could be named. Miss Clara A. Swain, of Castile, N. Y., a senior in the college, was highly recommended and was at once approached. After three months of thought and prayer she accepted the call.

During this time the Woman's Foreign Missionary Society was organized. When her decision was made, Dr. Swain, who had now received her degree, expressed the wish to go as a missionary under her own Church. With regret, but with true Christian courtesy, the Union Society relinquished its prior claim and, at the meeting of the Executive Committee in September, the first woman medical missionary was accepted and appointed, with instructions to sail with Miss Isabella Thoburn on November 3. So, in the providence of God, a great Christian and humanitarian agency was initiated, which would shortly reach all lands.

The courage and devotion of these young women caught the attention of the Church and fired the enthusiasm of their sisters. The ladies in New York and Brooklyn rallied to provide for the expenses of Dr. Swain. At a crowded farewell meeting for Miss Thoburn in Bromfield St. Church, Boston, Dr. Gilbert Haven presided. Numerous speeches were made by brethren. Mrs. Twombly pledged the Society to prayer and sympathy for the pioneer.

On the evening of November 2, Bedford St. Church, New York, was crowded to the doors with a sympathetic audience to see this strange sight, two single ladies about to sail the ocean to a new and untried task, with no pledge of support save that of a handful of women! "Dr. Durbin, Dr. J. M. Reid, Dr. W. L. Harris, and Dr. Wm. Butler sat in the pulpit and other ministers filled the chancel, sat on the steps and wherever there was room." Note is made that "no collection was taken but an admission fee of fifty cents added \$302.85 to the travel fund." No word comes down to us of the oratory of that night, or of any faltering of heart on the part of the missionaries. With outward calm they set forth, unaccompanied, upon the long journey and the epoch-making adventure.

Farewells spoken, the ladies at home turned with a new sense of mission to the task of uniting the women of the churches.

#### *Building a Working Plan*

Immediately after the anniversary meeting of May 26, Mrs. Parker returned to Brooklyn and, with Mrs. Butler, addressed a company of ladies representing five different churches. Much stirred, the ladies voted to organize an auxiliary and elected temporary officers, with Mrs. W. L. Harris as president. A week later a constitution, modified from that of the "Boston Society" was adopted and the organization completed.

On June 9, a small but representative group of New York women met in St. Paul's Church at the instance of Mrs. Butler (now a resident of New Jersey). The women were deeply interested and resolved to organize a society auxiliary to the one in Boston. Mrs. Butler was elected president and one or two meetings were held before the summer dispersion. This society was for a time something of an anomaly. Organized as an auxiliary, autumn found it in the position of a new society, called the New York Branch. Mrs. George Lansing Taylor presented its attitude in an article in the *Christian Advocate* of Nov. 18, 1869, saying, in brief, that, "Because of the opposition of a great number of pastors and patrons to the existence of two independent societies, they found it impossible to secure the co-operation and contributions necessary to their object.



Therefore, by unanimous vote the organization resolved to ally itself as an auxiliary with the Missionary Society of the Methodist Episcopal Church." (Parent Board.) The Boston Society warmly opposed this action, but it was consummated by the New York Society on October 14th."

It was not surprising that in New York, where the Parent Board was celebrating its Jubilee, the ladies who had been members of the Female Society and the Union Missionary Society should feel the New York Branch could not be secondary to the new society in Boston. This was a serious matter, threatening the plan for a Church-wide society, so essential to the success of the enterprise. There were further consultations. Dr. and Mrs. Parker met the New York ladies, but were unable to bring about an agreement. After a fruitless meeting, much cast down, they departed by boat for Boston. In the sleepless watches of the night, pacing the deck, Dr. Parker conceived the idea of co-ordinate Branches, with central authority vested in an Executive Committee made up of representatives of the Branches. "The plan proved acceptable to all concerned and was embodied in the revised constitution, which was adopted in Boston Dec. 27, 1869. This unique plan has proven its exceptional strength through more than sixty years.

During the passing months it became evident to the officials of the Parent Board that the peculiar methods for money raising imposed upon the women, resulting in a continual "stream of littles," would involve great labor for the office. The Board therefore approved the amended constitution and gave its blessing to the Woman's Foreign Missionary Society in these stately terms: "We have looked into the constitutions of these Societies and perceive that their defined object is to promote education and Christianity among the female populations of heathen lands. They propose to act in harmony with the chief missionary instrumentality of the Church and to assist in the selection of suitable women as teachers and missionaries, who, although devoted to a special work, shall be sent, not to independent fields of labor but to those under the control of our Parent Missionary Society, and to be subject, as our missionaries are, to the missionary authorities of the Church."

With many other words, with careful limitation of the manner of securing funds, the Board of Managers of the Parent Board "bespoke for the Woman's Foreign Missionary Society the cordial co-operation of our pastors and people."

So was the *entente cordiale* established between the Missionary Society of the Methodist Episcopal Church and the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

While this vastly important structural basis of the Society was being perfected in the eastern states, other aims were being met. The sailing of the missionaries aroused the women of the Church as nothing else could have done. In New England, auxiliaries, the cells of the living organism, increased. Miss Thoburn herself organized in St. Clairsville, Ohio, in her home church. In the middle west Mrs. Jennie Fowler Willing, a dynamic personality, gifted and cultured, was elected corresponding secretary on March 30 and brought all her powers to the establishment of the Society. It was to her, indubitably, a crusade for the freeing of the prisoners of heathendom. She recognized the salient points and presented them by voice and pen. The need, the obligation, the duty of the Society was more than gathering of mites, it was the education of the Church. "Beginning at Jerusalem," she organized in her home church, Rockford, Ill., on June 20. Three days later an auxiliary was established in Milwaukee. Even earlier, the first issue of the *Heathen Woman's Friend* came to the attention of Miss Ruby J. Jordan of Garden Prairie, Ill. Quickly she responded, and her gift of ten dollars inscribed, "From a poor music teacher," found its way to Mrs. Rich, treasurer, the first gift from beyond the Alleghanies. With such enthusiasm did the women in the West respond that at the end of the year more than half the membership was enrolled within the territory of Indiana, Illinois, Michigan, and Wisconsin.

Mrs. Butler did yeoman service in New York, enlisting women of unusual character and ability as sponsors of the Society. Her first appearance as a public speaker was at the Sing Sing campmeeting where, in the summer of 1869, the brethren were induced to allow the holding of a meeting "for women only," in the interests of the new move-

ment. But men were curious about, as well as fearful of this thing, and a half dozen found places in the audience and were not dislodged by Mrs. Butler's plea that she could not speak before men. It is an oft-told story that at this juncture a tall woman in the audience came to the rescue by proposing to call a policeman to eject the intruders. So effective was this action that when Dr. Butler came to the door a little later, solicitous over Mrs. Butler's "maiden effort," the policeman barred his entry.

This campmeeting episode was taken seriously in New York, but Mrs. Butler's Irish wit and raillery in conversation with Dr. Durbin averted one of the "collisions" the brethren feared. He, holding that "a public collection had been taken" contrary to agreement, and she, that a meeting from which men were excluded could not be called "public." She won her point, and much publicity was thereafter given the Society in the campmeetings then in vogue.

That meeting proved of great moment, for there "the claims of the heathen" to salvation touched the heart of that "tall woman," none other than Mrs. H. B. Skidmore who became one of the foremost and best loved leaders of the Society through a generation.

When the formalities of the adoption of the revised constitution and its acceptance by the Parent Board were completed, the organization of Branches was consummated. Philadelphia, then called Central, was first, on March 3, 1870. New England and New York Branches were organized on March 4; Northwestern, March 17; St. Louis, (later named Western Branch), on April 4. The sixth and last of the "1870 Branches" was Cincinnati, organized by Mrs. Parker on April 6. In accordance with provisions of the constitution, delegates to the Executive Committee meeting were at once chosen.

The first General Executive Committee, which convened in Boston, April 20, 1870, was scarcely less epochal than the meetings on March 23 and 30, 1869. Here, women, untrained in public work, in organization or finance, came from different parts of the country to meet for the first time, to review the beginnings and to make definite plans for the advancement of the Kingdom, the burden for which lay heavy on their hearts.

The meeting was held in the home of Mrs. Thos. A. Rich, one of "the eight," and during this first year treasurer of the Society. Representatives of the Branches were:

*New England:* Corresponding secretary, Mrs. W. F. Warren. Delegates: Mrs. Dr. Patten, Mrs. Lewis Flanders.

*New York:* Corresponding secretary, Mrs. Wm. Butler. Delegates: Mrs. W. B. Skidmore, Mrs. S. J. Olin.

*Central:* Corresponding secretary, Mrs. Dr. Eastlack. Delegate: Mrs. J. T. Gracey.

*Cincinnati:* Mrs. E. W. Parker (delegate).

*Northwestern:* Corresponding secretary, Mrs. J. F. Willing. Delegate: Mrs. F. Jones.

*St. Louis:* Corresponding secretary, Mrs. Lucy E. Prescott.

The *plan* was at last set up!

Definite askings from the "field" were considered by the Committee. Bareilly orphanage was transferred from the Board to the Society for support and care. All the work for women in India now looked to the Woman's Foreign Missionary Society for support, even though it was largely cared for by missionary wives. When the finance committee recommended appropriations amounting to \$11,000 it seemed to the women an utter impossibility. When Mrs. Parker rose and boldly proposed that \$20,000 be the aim of the Society, "For a moment there was an expressive silence; then from everyone present came an expression of surprise, an audible 'Oh!' Faith and enthusiasm are contagious and the advanced figure was adopted. The actual appropriations were: India, \$11,696; China, \$300, "for work in Foochow, Kiukiang and Peking."

New York Branch, with great pride, presented a missionary candidate of fine qualifications, Miss Fannie J. Sparkes, who was accepted and appointed to India.

Detailed reports were read of the work begun by Miss Thoburn and Dr. Swain, by the ladies of the Board (wives of Board missionaries) and the Bible women, by name. One public anniversary meeting was held and the ladies

themselves furnished the program. Mrs. Skidmore, Mrs. Parker, Mrs. Butler, Mrs. Willing, Mrs. Warren, Mrs. Gracey, and Mrs. McClay of China made addresses. What confidence a single year had given them!

The amazing year closed with a unique, effective constitution, with six Branches functioning, with 130 auxiliaries, with two missionaries in India and a third under appointment, with a magazine, self-supporting from the outset, sending out monthly inspiration, challenge, "rills of influence" for the education of the home Church, with leaders of outstanding ability, with many difficulties met and overcome, with the approval of the Parent Board, with words of welcome from the leaders of the Church — bishops, editors, college presidents, pastors, annual conferences, missionaries on the field—and the inward sense of the presence and approval of God in the hearts of those who had dared for his sake.

Many felicitations were received, of which the following are typical:

Bishop Scott: "At first I had some apprehension that this new element might interfere injuriously with . . . our much cherished Missionary Society, but the grounds of fear have been removed. With full heart I commend this movement."

Bishop Clark: "The Woman's Foreign Missionary Society was organized with the concurrence of the bishops and the secretaries of the Parent Board. It has an important work in connection with our missions in India and China."

Drs. Warren, Patten, and Lindsay, of Boston University, united in saying: "We have watched the rising and nationalizing of the Woman's Foreign Missionary Society with the liveliest satisfaction. Its founding will yet prove the most memorable event of our Jubilee Year."

Dr. Lore, Editor of the *Northern Christian Advocate*: "The most promising movement for the increase of the missionary spirit now before the Church."

Rev. Jas. Baume: "The demand for such a Society was imperative as it became increasingly evident that the godly women of the Church are yet to act a peculiar and glorious part in the conquest of the world for Christ."

Rev. S. L. Baldwin of the Foochow mission wrote: "All the watchmen on Zion's outposts will hail with joy this new and powerful auxiliary in the world's conversion."

Rev. J. M. Thoburn: "The Woman's Foreign Missionary Society was not organized a day too soon. There is a mighty work to be done among the women of India which only women can do."

## GENERAL HISTORY

1869-1894

The development of the Society falls into three periods: (a) Within the first twenty-five years missions were established in every major field now occupied save one, and to a great extent the methods were proven. (b) In the second quarter-century remarkable changes and development took place within the Society and intensive cultivation on the field brought rich returns. (c) Between the Jubilee and the Sixtieth Anniversary the rally cry, "Renew and strengthen on every line" indicated the fixed intent to conserve and advance by joining hands with every lover of our Lord to make his salvation available to the ends of the earth.

An early convert prayed, "Lord bless the missionary and let him put one foot before the other and preach the gospel to every nation." To that end women of Methodism have directed prayer, sacrifice, love, and in the giving have been enriched in the "joy of the Lord."

### *The Society*

As organized in 1869, there were two units within the Society, the auxiliaries and the General Executive Committee. The revised constitution authorized the third element, the Branches. The auxiliaries and Branches were constant; the Executive Committee functioned during the annual meeting, then was dissolved. The Society was without officers, geographical center, or fixed habitation.

True, its birthplace was Boston and there, in the first formative year the publication office was established, but since 1870 it has been "the center" in sentiment only.

Administrative authority was vested in the General Executive Committee, made up of the Branch corresponding secretaries and two delegates from each Branch. The one continuing element in the personnel of the Committee was the body of corresponding secretaries. To this office the Branches elected their finest and held them for long service. By virtue of office, of knowledge and of experience, they were the leaders in the Executive Committee. At its sessions the corresponding secretary of the entertaining Branch took the chair during the preliminary organization and the election of president and secretary for the session. In the earlier years these officers were usually chosen from the entertaining Branch.

The duties of the Committee were clearly outlined in the constitution. It was to receive reports from the Society at home and missions on the field, to consider the needs of the entire work, to appropriate the funds in the treasuries of the various Branches, to employ new missionaries and designate their fields, to devise means to forward the work, to arrange between the "Branch Societies" the share each should assume in financing the enterprise, the number of missionaries and the particular items on the field which should depend upon each, and "to transact any other business the interests of the Society may demand."

This democratic organization afforded the Branches freedom to develop methods suited to the varying conditions of their territories and equal power in the general conduct of the affairs of the whole Society. This centralization was vital to the singleness of action necessary to wise appropriation of funds, development of missions and allocation of missionaries.

Auxiliaries were articulated directly with the Branches. Their funds were paid to Branch treasurers who, in turn, remitted to the secretaries of the Board of Foreign Missions. These secretaries dispatched monies to the field to meet the appropriations made in the Executive Committee.

The corresponding secretaries assumed the labors of Hercules. They were to foster organization of auxiliaries by tongue and pen, to secure the co-operation necessary to raise the needed funds, to promote missionary education in the churches and comity with the Board, to guard the missionaries and seek knowledge of conditions, to wisely administer the treasure of life and gold entrusted to them. They were pressed on one side by human limitation of strength, by hampering restrictions in raising money, since no collections could be taken in church services or miscellaneous gatherings or in Sunday schools. Many pastors objected to missionary organizations in their churches, some saying, "I want to know that the authorities of the Church sanction it"; others, "It will hurt general collections." Others who declared, "Christ sent only men as apostles," were against the whole movement.

On the other hand pressed the unspeakable need of women in heathen lands, ever the greatest sufferers under non-Christian religion — the child wives, mothers through torture, the purdah women and helpless widows of India; the bound-footed, untaught women of China, subject to the "three obediences" to father, husband, and son, bought and sold at the will of their masters. These sorrows, and the insistent call from the missionaries of the Parent Board that women must come to their relief, laid upon them burdens beyond human endurance, drove them to the Father for strength and wisdom. Under his empowering, these women grew to heroic stature in our annals. They became in truth "the stateswomen of the Church."

When these young untried secretaries met for the first time, in April, 1870, Mrs. W. F. Warren of New England, Mrs. Wm. Butler of New York, and Mrs. Jennie Fowler Willing of Northwestern were backed by an eager, if young, constituency. But Mrs. Eastlack of Philadelphia was without an organized auxiliary, Mrs. Prescott of St. Louis Branch reported but three (though, unknown to her, auxiliaries in Iowa and Minnesota had been formed); while Cincinnati, with its scant half dozen, was represented only by Mrs. Parker, who had traveled from New England to organize the Branch a fortnight earlier. Yet, they came up to the second meeting, in Chicago, with an auxiliary



membership of 26,686 and receipts of \$22,397.90—over-running the seemingly impossible goal!

They were driven to the gleanings of littles, two-cents-a-week, made vital by prayer, mite-box collections, sacrificial gifts, life memberships—and out of the littles built an income, growing year by year, which has made possible an ever-growing agency for the spread of the gospel.

### *Lengthening Cords*

In November, 1870, the Ladies China Missionary Society of Baltimore, the first "foreign" organization of women in the United States, in extraordinary session, by unanimous vote, decided to unite with the Woman's Foreign Missionary Society. In 1871 these ladies were officially and joyfully welcomed by the General Executive Committee and Baltimore Branch was duly authorized, with Maryland, the District of Columbia and Eastern Virginia as its field. The Branch reserved in this association its longstanding special interest in Foochow. Atlanta Branch\* was recognized at the same time, and Nebraska and Colorado were added to the St. Louis Branch. In 1875 Des Moines became headquarters of this Branch and the name was changed to Western. In 1883 Western was divided into Des Moines, Minneapolis, and Topeka Branches. In 1888 Pacific Branch was authorized and set up, and in 1892 Columbia River, sprung from the side of Minneapolis, claimed the North Pacific coast for the Society. So, before the end of the first quarter century the Society came to the door of Methodist women between the oceans. More remarkable than this was the extension of woman's work for missions in the German speaking conferences in the United States and Europe. This is one of the examples of the way in which, "from lip to lip, from heart to heart," the appeal for giving the gospel to Christless women has won its way.

In 1879 Mrs. Julia M. Olin, president of New York Branch and contributor to the *Friend*, wrote an appeal to the women of the Church, entitled, "Wanted: Only a

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\*Atlanta Branch, fostered by Mrs. J. H. Knowles during her temporary residence in Atlanta, was the early attempt to interest the Negro churches in missions. The membership was small. Funds were reported through Cincinnati Branch. With Mrs. Knowles removal the work lapsed.

Woman's Hand." This appeal appeared in leaflet form and some years later came to the attention of Miss Margaretha Dreyer, and sent her to her life work among the German Methodist Churches in America. In 1886 Mrs. Hagens of Northwestern Branch, while traveling in Europe, visited the annual conferences of Germany and Switzerland and on invitation of Bishop Cyrus D. Foss, who was presiding, addressed the conferences, telling the story of the Woman's Foreign Missionary Society and its aims. The German ministers promptly decided that their wives should share in the noble undertaking. So was added a new contingent of the Society.

From the earliest years, groups of Christian women in mission lands formed auxiliaries of the Society and so assumed responsibility for the salvation of "others." The appeal of the universal Christ touched the heart of women everywhere.

#### *Relations with the Church and Board*

One of the most delicate and perplexing problems, ever present with the leaders of the Society, was the interrelation of the Society with the Church of which it was a part; with the Parent Board with which it was a co-laborer for the salvation of the world, and with the pastors. Scrupulously the terms of the constitution were observed. Missionaries were sent to conferences and definite wishes expressed as to their work, but they were "members of the itineracy" and appointed in the conferences to which they were designated. The sensitiveness of secretaries and pastors touching encroachments upon the potential resources of the Parent Board was met by a pathetic eagerness to see that collections for the "regular benevolences" were not diminished. Mrs. Butler joyously announced that the collection for the Board taken in Newark after the organization of an auxiliary was the largest in the history of the church. Indeed, so loyal were these early missionary women that when the receipts of the Board for the first time passed the million mark Dr. W. A. Spencer, secretary of the Board of Church Extension, spoke with conviction of the educative value of the Woman's Foreign Missionary Society at home, saying, "The Church is largely indebted to this Society for the present possibility of a million for missions."

Particularly were the Sunday schools claimed for the Board. Again and again the General Executive Committee went on record discountenancing the organization of juvenile missionary societies or raising money in any manner violating the terms of agreement. Later this recommendation was modified to read, "juvenile societies in Sunday schools."

The action of the General Conference of 1872, following the founding of the Society, was anxiously awaited. To the General Executive Committee, convened in New York while the General Conference was in session in Brooklyn, came greetings from the brethren and formal recognition of the Society "as an efficient agency in the spread of the gospel." No new restrictions were imposed. Pastors were directed to report receipts of auxiliaries in their annual conferences. Brotherly aid was extended in the recommendation that property acquired by the Society should be held in trust by the Parent Board, while properties or bequests in this country should be held by the trustees of the Methodist Episcopal Church.

The ladies were jubilant over this official recognition. "It grants us," they said, "in the most cordial spirit, all that was requested in our memorial. Henceforth, so far as our organization is concerned, the last great obstacle is removed. The whole female membership of the Church, a full three-quarters of a million in number, are before us, awaiting organization!"

Alas, they were to find yet other stones in the pathway!

Each succeeding session of the General Conference has given its blessing to the Society and, inch by inch, greater freedom in the prosecution of its tasks. In 1884 the paragraph relating to collections in church services was softened by the addenda, "This paragraph shall not be interpreted to prevent the ladies from taking collections in ladies meetings convened in the interests of their Societies." In 1892 collection privileges were affirmed by expunging the word "regular" before "church services."

It is recorded with gratitude that many leaders in the Church, bishops, pastors, were lenient in their interpretation. The Maryland Conference took action directing that a collection be taken for the Society in every church! The Baltimore Conference gave its commendation, saying,

“This Society is helping to solve one of the most important problems of the age, viz., the suitable employment of the latent energy of Christian women.”

The India Conference of 1873 asked that five ladies be sent out at once, adding, “The Society has, by its appropriations for all the work among women, put efficient weapons in the hands of the married ladies, so that in almost all of our mission stations we have important work going on.”

### *Strengthening the Center*

Rapid growth at home and abroad made changes necessary in the General Executive Committee. The corresponding secretaries were soon made an *ad interim* committee, empowered to act in emergency matters. In 1873 the *ad interim* committee was named the Reference Committee, with power to adjust matters in question between the Branches, to act upon applications of missionary candidates, and to communicate with the Parent Board. In 1875 a by-laws committee was added to the committees on publications, finance, missionary candidates, and extension of work, which made up the working plan of the Executive meeting. Soon it was necessary for the Reference Committee to meet at midyear.

With experience came a growing spirit of independence. When the General Conference of 1876 requested that the Executive Committee meet at the same time and place as the Parent Board annual meeting, and recommended that a closer financial union be arranged the Committee replied that the constitution of the Society prevented concurrence with the first recommendation but that the matter would be taken under advisement. To the second proposal the reply was, “We regard closer financial union as prejudicial to our interests, in short, a change would be disastrous.”

At the same time thanks were tendered the secretaries of the Board for gratuitous services in forwarding funds to the mission field and Branch treasurers were instructed to forward their monies directly to the several field treasurers appointed by the Society. An amusing side light on this growing independence was the change in Branch by-laws, which eliminated, “who may be a gentleman,” from the requirements for auditors!

In 1881 the fiscal year was changed to conform to that of the Parent Board and thereafter Executive sessions were held in the fall. 1881-82 was the "long year" in the records.

The Society was incorporated under the laws of the State of New York in 1884 and was thus enabled legally to acquire or give title to property. Mrs. Skidmore was appointed general treasurer to act for the Board of Managers in the matter of bequests and other legal business of the Society.

Not for twenty years was the Executive Committee enlarged, save to admit the corresponding secretaries and delegates of additional Branches. Then, to give representation to the German societies, Miss Dreyer, secretary of German work, was admitted to membership in 1889.

Pioneering days passed quickly. Women of Methodism, who in the Woman's Foreign Missionary found their first opportunity for constructive Christian service, began to found other societies. The Woman's Home Missionary Society and the Woman's Christian Temperance Union, devoted to needs within national boundaries, attracted many. The Woman's Christian Temperance Union employed paid officials, while the work of the Woman's Foreign Missionary Society was carried on by unsalaried, sacrificial workers. It soon became evident that if the Society were to be a living organism, continuing, as its intent was, until the last woman and child had heard of the Redeemer, young people and children must be within its ranks. It was against nature and all the instincts of Christian leaders that prohibition of children's societies be continued. From the first year young ladies and students were organized, but were reported with auxiliaries. Children's bands almost of themselves, unacknowledged and called by many names, brought their gifts to support orphans. As early as 1888, one Branch reported twenty per cent of its receipts from the young people and children. In 1891 Lucie F. Harrison and Miss Clara Cushman began to co-ordinate these children's bands within New England Branch, originating captivating plans for Little Light Bearers. The prohibition clause was actually broken down by the children themselves when a clever Branch leader put on a children's hour at General Executive. Nevertheless, the enlistment of

children remains a sensitive point in the development of the Society.

#### *General Executive Meetings*

The Executive meetings, which bound together the auxiliary membership to the farthest frontier and to missions and missionaries of every land, mirrored the progress of the Society and grew yearly in interest, importance, and spiritual influence. Women, untrained in the conduct of business, quickly found their way to orderly procedure. Twelve women made up the first Committee. The second session registered eighteen members and received from six Branches reports of surprising advance, with detailed reports of the India mission; of Dr. Swain, in Bareilly, and of Miss Thoburn, already conducting a boarding school; of Miss Sparkes in the orphanage, together with the orphans *by name* as assigned to the Branches; of the brave work of Mrs. Scott, Mrs. Hoskins, Mrs. T. S. Johnson, Mrs. E. J. Humphrey, Mrs. Messmore, Mrs. Jos. Knowles, Mrs. E. S. Wheeler, Mrs. Jackson, Mrs. Mansell, (all wives of Parent Board missionaries); of Mrs. Parker's return to the field and her loved school; of Mrs. Zahur ul Haqq and of Mary Angelo, Bible teacher. The certainty that God was blessing their efforts to reach heathen women awakened new enthusiasm.

The entrance of Baltimore Branch, and the adoption of established work in Foochow with two experienced missionaries, brought new horizons. Mary Q. Porter and Maria Brown were appointed to open a mission in Peking; Jennie M. Tinsley and Carrie McMillan to India. With receipts amounting to \$22,397.99 already largely spent, they appropriated \$37,583!

#### *Over-Seas*

Their faith in God and the devotion of the women was rewarded by gifts of \$48,500 in the year which followed, and the amazing, undreamed-of gift from an Indian prince of a hospital site and "palace," valued then at \$15,000. The Church was electrified, seeing not alone the financial gain but the confirmation of the need of India's women for the ministry of healing. "Glorious News" was the caption

of the announcement in the *Friend*, and the press of both India and America gave many pages of publicity to the event.

Year by year the missionary map grew larger. In 1872 an initial appropriation was made to South America and four new missionaries sailed—Gertrude Howe and Lucy Hoag to pioneer in Central China; Louisa Blackmar and Elizabeth M. Pultz to India, the one to a half century of dramatic missionary adventure, the other to put into three brief years her longing for service, then to return in broken health to wait release.

In 1873 the Executive Committee received urgent appeals to open missions in Mexico, South America, Japan, and Africa. The plea of Mrs. Butler for Mexico could not be denied and before the year closed Mary Hastings and Susan Warner were on their way and Lou B. Denning and Jennie Chapin had sailed for Rosario, South America. In 1874 beginnings were made by the employment of Bible women in Bulgaria and Africa and Dora Schoonmaker opened our Japan mission. In 1877 Bible women were given to Italy. In 1880 Emma Michener sailed for Liberia and laid down her sweet, young life for the Dark Continent a year later. In 1885 the Hermit Nation set its door ajar. Mrs. Mary F. Scranton began to teach women without names the One Name, high over all, and they of Korea began to enter a new world. In 1887, by providences which literally circled the globe, work for women of Malaysia was begun by Sophia Blackmore.

Having sent Dr. Clara Swain to follow in the footsteps of the Great Physician, the Society opened the door to others eager to follow him. Dr. Lucinda Coombs, first medical woman missionary to China, sailed in 1873 for Peking; Dr. Sigourney Trask the following year pioneered in Foochow; Dr. Meta Howard in 1887 brought healing for Korea's afflicted women. Many followed these trail-breakers, to bind up wounds of body and soul.

Glorious years these were, of going from strength to strength, lifting the banner of Christ, until the last of the continents was brought into the ken and the love of the Society. Difficult years! Cupid brought consternation with the marriage of Carrie McMillan to Rev. P. M. Buck of the Parent Board in 1872 and thenceforth was a mischievous

upsetter of plans. Presently the devoted co-operation of Mrs. Buck and those who followed her example reconciled the secretaries, though it could not staff the institutions which they left leaderless by their changed relationship. (So came the missionary contract requiring five years of service or the refunding of travel expense in event of failure "by choice.")

Calls were on every side, hands beating on prison doors for help. Famines in India, rioting and revolution in China, fire and earthquake in Japan, missionaries everywhere working beyond human strength to take advantage of opportunities. At home, financial conditions were often difficult. Flood and drought, fire, grasshopper plagues, strikes, unemployment, bank failures, called for persistent, prayerful effort and faith in God to meet the goals.

All these things were faced in the General Executive Committee meetings. Mrs. J. F. Keen of Philadelphia voiced the sense of burden thus: "These meetings are looked forward to with a sense of dread. Sometimes, when considering the estimates for our work, we have grieved over our inability to meet the demands for missionaries, buildings, hospitals, schools and, as we have tearfully stricken out item after item, we have felt the sacrifice of the impoverished housekeeper taking one dainty after another from her children's table. Then, again, we have said, 'Let us give all they ask and trust God to supply the need'—and it has been supplied."

In times of critical need special gifts provided means for entering new fields. Mrs. Dr. Newman gave fifteen hundred dollars to establish a home for homeless women in India. "A Friend," later identified as Dr. Goucher of Baltimore, provided five thousand dollars to open Tientsin Hospital. Five thousand dollars from Mrs. Philander Smith in 1885 made possible entrance into Nanking. The women were justified in trusting God to supply their need. Pressure from the field for missionaries and more missionaries for the opening of new stations marked the first twenty-five years. In some instances, after the Committee had, with the greatest reluctance, declared its inability to finance openings in new centers, the bishops on the field proceeded—willy nilly—to appoint the Society's missionaries to those stations. The Society, accepting this action as the call of God



to advance, made such shift as it could to supply funds. Once established in a field, the Society has in but few instances withdrawn, though there have been times of emergency when missionary wives stood by until reinforcements could be sent.

The secretaries of that period were: Mrs. L. A. Alderman, Mrs. H. B. Skidmore, Mrs. J. F. Keen, Miss Isabel Hart, Mrs. B. R. Cowen, Mrs. F. P. Crandon, Mrs. M. S. Huston, Mrs. Mary C. Nind, Miss Matilda Watson, and Mrs. Charlotte O'Neal. In 1890, under great stress, they addressed an open letter to the women of Methodism, stating:

“To a degree unprecedented in the history of missions, the growth and success of our work have created new openings and devolved upon us new obligations under whose pressure we are almost overwhelmed,

“Therefore: we call upon God, and the women of the Church as never before that the means be granted to enter these open doors.” Never was there a call for gifts for the Society, but ever for the sending of the gospel.

Dr. Julia Lore McGrew, formerly of the India mission, gave another picture in 1893:

“It was a true woman's meeting. A straying baby would meet outstretched hands and smiling faces. There was a spirit of absorption in the cause. Questions were debated vigorously, but, once settled by vote, the minority became practically the majority and the Committee works as with one heart.” . . . “The personnel was most interesting. Branch presidents and treasurers, conference and district secretaries shared in the debate, while the value of the free interchange of thought with our foreign workers was apparent in the intimate acquaintance with the details of missions shown by those who have never left our shores.” An element in this clear understanding was the presence of furloughing missionaries. By a ruling of 1882, they were instructed to attend the first session of the General Executive Committee after their return from the field.

Pastors and bishops in increasing numbers honored the Society by attendance at these meetings. Each year a public “anniversary meeting” was held, when the annual report was read and missionaries or secretaries made addresses. In 1888 Bishop Thoburn administered the sacrament of

the Lord's Supper before adjournment. At St. Paul, in 1893, there was for the first time a printed program and a considerable attention given to the general public.

#### *Anniversaries*

The Century of American Methodism, celebrated in 1884, was marked by special gifts. In 1889 the twentieth anniversary of the Society was observed by Thank-Offerings devoted to the enlargement of the school in Foochow and the founding of Lucknow Woman's College. Founders' Day was celebrated that year. At the special request of North India Conference, Miss Thoburn was permitted to appeal for special gifts for the college. The Silver Anniversary was widely celebrated in 1894 and a "silver offering" was taken for the erection at Lucknow of a college building as a memorial to the beloved first editor of the *Friend*. The Church in India joined its gifts with those of the Society in America for this purpose.

#### *The Friends*

When, in May, 1869, the Founders, with the encouragement of Dr. Durbin and Dr. Harris, determined to issue a periodical, action was immediate. The guiding of God is seen in the choice of Mrs. W. F. Warren as editor. Once convinced that the call was of him, this rare woman surrendered to life-long service and, under her brilliant editorship, success was immediate.

The first issue, June, 1869, of but eight pages, carried an appeal to the women of Methodism to unite their prayers and gifts to carry the gospel to the benighted women of heathen lands through the agency of the Woman's Foreign Missionary Society. The circulation leaped to twenty thousand. The little paper, self-supporting from the first, grew in size and increased in circulation. It was of inestimable value in the missionary education of the Church and in winning supporters for the new adventure. It was the missionary *Geographic* of Methodism, with its presentation of lands and peoples, of strange gods and poignant needs. From 1876 to 1885 it was the only foreign missions periodical in the Church. It brought the "rills of influence" for which Mrs. Willing pleaded. It presented definite needs

and enlisted the co-operation of all ages and conditions. The children's corner appeared in the second issue and missionaries, beginning with "Auntie Bella" (Thoburn), brought entrancing stories to little folk. Mrs. Warren secured as contributors women of distinction. The *Heathen Woman's Friend* took rank as one of the foremost missionary periodicals of the day and claimed the largest circulation of any woman's missionary magazine.

With this achievement and bright hopes for the future, sorrow fell on hearts round the world when the *Friend* of February, 1893, carried a white page with the inscription,

HARRIET MERRICK WARREN

September 15, 1843 — January 7, 1893

So suddenly Mrs. Warren went away that her final editorial, "A Bugle Call," was found on her desk with the ink hardly dry when her spirit winged its way to the upper world.

Mrs. Mary Warren Ayars caught up the pen and, "for mother's sake," completed the twenty-fourth volume. At the ensuing General Executive meeting Miss Louise Manning Hodgkins, author, educator, a member of the faculty of Wellesley College, from her student days a member of the Society, was elected editor and served with distinction.

The *Heathen Woman's Friend* was not only the official organ of the Society, it was the financial backbone of its growing publication interests. Under the wise management of the publisher and the support of eager subscribers the *Friend* not only met its own expenses but contributed \$26,000 between 1882 and 1893, to the publication of miscellaneous literature—leaflets, maps, reports, etc.

In 1885 *Der Heiden-Frauen-Freund* was launched, with Miss Margaretha Dreyer and Mrs. Warren as the editorial committee. Later Miss Dreyer was released from the magazine to devote her entire time to field work and secretarial duties. During 1888-1889 Mrs. Warren, with thorough command of German, fitted by experience and sympathy to bring timely aid to the German constituency, was editor. In 1889 Mrs. Ph. Jacoby-Achard, daughter of a pioneer German-Methodist family in this country, long time a leader of the Church in the Theological School in Germany, returned to this country with her husband and family. Intimately acquainted with Mrs. Warren and her work, first secretary of the Woman's Foreign Missionary Society

in Germany, she was eagerly sought as editor of the *Freund*. With great humility, this first German woman editor of a magazine accepted the post, saying, "I cannot understand that the *Heiden-Frauen-Freund* is in my hands if not for the words, 'Thy strength is made perfect in weakness.'"

In 1884 Mrs. Warren and Miss Pauline Walden, publisher, brought before the General Executive Committee a request for the publication of a children's paper. The proposal was discussed and rejected yearly until 1888, when the *Heathen Children's Friend* was authorized. Mrs. O. W. Scott, already well known through numerous books for children and stories in the *Youth's Companion* and other juvenile magazines, became the first editor.

#### *The "Friends" of India*

A group of India missionaries, among them Mrs. E. W. Parker, Rev. and Mrs. B. H. Badley, and Dr. Thos. Craven, presented to the General Executive meeting of 1883 an appeal for the establishment of a "zenana paper" for the new literates, the Christian women of India. Dr. Craven estimated an endowment of \$25,000 as sufficient for maintenance and stated that he had secured a pledge for "the last \$5,000."

Remembering that the early missionaries found "not twenty women among the twenty millions in Northwest Provinces who could read," and the sneering comment, "You will be wanting to teach our cows next," which met their search for girl pupils, the need for a magazine so urgently presented was welcomed as a token of victory, and authorization of the zenana paper was enthusiastically voted. Confident that the membership of the Society would respond with equal enthusiasm, it was voted to make the *Woman's Friend* in the languages of India the object of the Centennial of Methodism Thank-Offering. The small sum of twenty-five cents per member was asked. It was further voted that publication should begin in January, 1884, "or as soon thereafter as possible." Pending the collection of Thank-Offerings, expenses of the papers were to be defrayed from the surplus of the *Heathen Woman's Friend* up to \$1,200. That good friend, Mr. D. C. Cook of Elgin, Ill., announced by telegraph his gift of a press valued at \$2,250, for the

printing of the papers. The donor of "the last 5,000 dollars" was later identified as Mrs. Elizabeth Sleeper Davis of Boston.

In accordance with this action, *Rafiq-I-Niswan*, the *Woman's Friend*, in Urdu, appeared early in 1884. Soon thereafter *Abla Hitkarak*, her Hindi sister, was in print. The \$25,000 fund remains the permanent endowment of the little *Friends* issued in five of the principal languages of India.

### *Leaflet Literature*

Small beginnings of leaflet literature were made in 1874 by the publication of addresses, poems, hymns, and music, "To assist such as are not able to obtain speakers for public meetings." In 1877, by goodly providence, Mrs. J. T. Gracey and Mrs. D. D. Lore were companions for some months. Out of their earnest conversations was born the plan for the "leaflet literature." They believed that brief messages, attractively printed, carrying appeal, information, and human interest stories would awaken thousands of Methodist women outside the readers of the *Friend*. Like the farmer of that day, broadcasting grain, they would sow missionary seed throughout the church. Mrs. Lore represented New York Branch in the Executive meeting of 1878 and brought the plan to the attention of the body. The Committee—mildly interested—appointed six ladies as a committee with power, but, alas, without money! A year later the committee was continued, with Mrs. Gracey as chairman and with a budget of \$25! With that, over 18,000 pages were issued!! The leaflets were instantly welcomed. Many requests for copies came from other Boards. Appropriations and production increased rapidly. In 1881 the *Friend* supplied the funds for these publications. After the "probation," for nine years the leaflets, aggregating upwards of two millions annually, were edited, printed, and distributed by Mrs. Gracey. This voluntary, unpaid service was of remarkable quality even in a Society with unpaid officers, but such a burden could not be carried indefinitely. A readjustment took place in 1888. The leaflet committee gave way to the literature committee, which was charged with the supervision of all publications. This committee, formally organized in the home of Mrs. Warren, was made

up of Mrs. Gracey, Mrs. Warren, Miss Isabel Hart and Miss Pauline Walden. Thereafter, the publication office in Boston cared for leaflets as well as magazines and a small charge was made for leaflets of more than two pages.

### *Mission Study*

Mrs. Jennie Fowler Willing urged "constant enlightenment" in her maiden contribution to the *Friend* and on her initiative Northwestern Branch appointed a committee to prepare topics for uniform readings. In 1879 the plan was adopted for the whole Society and Mrs. H. Benton was appointed to prepare outlines to be printed in the *Friend*. In 1890 Uniform Readings became a supplement to the *Friend* and with the Silver Anniversary became *The Study*, a separate periodical, with Mrs. J. T. Gracey as editor. In the development of mission study the Society outran all other woman's boards. Bishop Goodsell was led to declare, "Membership in the Woman's Foreign Missionary Society is a liberal education."

### *Other Publications*

The Branches felt the need of a local press. Des Moines established the *Quarterly* in April, 1891, with Miss "Libbie" Pearson as editor. Northwestern followed in August, 1891. New England and Cincinnati began the publication of Branch papers in 1893, New York in 1894, and Minneapolis and Pacific with the Silver Anniversary.

Such was the charm of the missionary adventure that scores of books were written by authors who dedicated profits to the treasury of the Society. Mrs. Willing, Mrs. C. F. Wilder, Mrs. J. G. Hauser, Mrs. Mary Sparkes Wheeler, Mrs. Bishop Newman, Miss Frances J. Baker, Mrs. E. T. Cowen, Mrs. M. S. Budlong, Mrs. J. T. Gracey, Miss Clara Cushman, Mrs. J. H. Knowles were in that noble company.

Missionaries in foreign lands found the preparation of textbooks and the development of Christian literature a necessity. Miss Blackmar's "Life of Christ" was the first translation for the use of Indian Christians. A Bible history was written by Miss Elizabeth Russell for Japan; Miss Gertrude Howe gave a Sunday school hymnal to Central

China; Miss Emma Hall translated Sunday school helps for the Church in Italy; the Misses Woolston edited a little paper for children in Foochow. A notable achievement was the production of the "Hindustani Tune Book" by Mrs. Emma More Scott. Listening to the people as they sang the Bhajans with their weird Oriental cadences, Mrs. Scott gradually collected the choicest and reproduced them in the musical scale of the West. This "Tune Book" was widely used by the Christians in North India.

### *Missionaries*

The Spirit moved in the hearts of young women of Methodism and they were responding, "Here am I, send me," when there was no door open. With the organization of the Woman's Foreign Missionary Society, the way appeared. When Isabella Thoburn and Dr. Swain sailed, alone, for distant and mysterious India to take up a new calling, it was an indication to Christian womanhood of God's plan for them in Christian service.

What hardships these pioneers met and conquered! Separation from loved ones, loneliness, antagonism of priestcraft, bars of language and custom! In the name of Christ and by his power, they overcame these things and brought hope, release, a new world, to women in the Orient. As the years passed there were ever increasing demands for missionaries and more missionaries. By 1894, 231 had gone to the field, 161 of whom were in active service. Fifty-five had married, fifteen were deceased, and a few, because of ill health and other causes, had withdrawn. After sixty years there still remain in active service thirteen missionaries who sailed during the first twenty-five years.

At the twenty-fifth anniversary meeting, held in Washington, D. C., Mrs. J. F. Keen, first "official visitor" of the Society, reported her travels and inspection of missions in the Orient. Her heart rejoiced over ransomed souls and transformed lives, but was broken at the sight of undreamed of need.

There was, indeed, reason for rejoicing. Missions were flourishing in India, China, Japan, Korea, Burma, South America, Mexico, Malaysia, Bulgaria, and Italy. Property holdings in the mission lands were valued at \$408,660.

The zenana paper fund was a permanent investment. In thirteen hospitals, 57,000 patients were cared for that year. Thirteen thousand girls were in the day and boarding schools. Lucknow College had graduated its first class. Ten Bible training schools, one industrial school, three homes for homeless women, and eleven orphanages were in operation. Receipts totaling \$3,451,683 had come into the treasury and had gone out carrying blessing. The anniversary was marked by an outpouring of gifts more than double the receipts of the Parent Board at the end of its first twenty-five years. They did rejoice, but their faces were resolutely turned to the future and their hearts yearned for a world, still waiting the gospel message.

## THE SECOND MILE

*1894-1899*

There was little time for retrospect or self-congratulation. The women who began so simply found themselves caught up in world affairs. The panic of the nineties taxed the courage and devotion of the Church and the Society. The Chinese-Japanese war periled missionaries in the Far East. Miss Mabel Hartford, saved when almost every other missionary in her station was slain by bandits, returned to tell of God's mercy. In India Miss Blackmar was one of the band of missionary-explorers who uncovered Bastar State and claimed an empire for the Church. On the Himalyan border Dr. Sheldon and Miss Browne founded a mission in Bhot and slipped through the mountain passes into the Forbidden Land, Tibet. Women were traveling new paths! In 1892 Mrs. E. W. Parker and Mrs. Angie F. Newman were elected as lay delegates to the General Conference of the Church but were refused admission on the ground that the Discipline did not provide for the admission of women. In 1896 Mrs. Parker was again elected in India, along with Mrs. J. C. Butcher. China



sent Mrs. J. W. Bashford and Miss Lydia Trimble. This time the General Conference allowed the women to occupy seats but not to participate, and the question of admission of women was referred to the annual conferences. The Society, during this time, expunged the word "female" from its constitution and substituted "woman."

This decade was marked by a recrudescence of the opposition to the Woman's Foreign Missionary Society which marked the earliest years. The Church *Advocates* were open forums for distinguished representatives of the Board and the Society. Miss Louise Manning Hodgkins reviewed the discussion in these words:

"The summary thus far seems to be that we have advanced and not retrograded in the general percentage of our connectional benevolences, that the consecrated spirit of the women in all the churches has contributed largely to this result, that the growth of the Woman's Foreign Missionary Society has been as honorable as remarkable, and that the way to success through hard work, much prayer, large information and consecrated gifts is open to all."

Within the Society the Silver Anniversary was a milestone. The eager turning of peoples to Christ, the phenomenal growth of every mission, and the pleading circle about every school and hospital had pushed "askings" for missionaries and money far beyond available resources. One missionary in India offered half her slender salary toward the support of anyone who would come to her aid. Everywhere missionaries put themselves under the load by assuming support of orphans or giving for famine relief. The Mass Movement and the famine in India were challenging Christendom.

Manifestly, the way out lay in increasing numbers, generosity, and efficiency at home, and to that the Society addressed itself. Twenty-five years of success had bred conservatism. Staggering financial obligations demanded caution, but an era of change was inevitable. Within the Branches many new plans were tested. The Society proved itself an organism rather than an organization. Every General Executive meeting considered radical changes and because it was a living thing the Society grew. In 1894, Northwestern Branch presented a memorial asking

for recognition of Branch home secretaries and their admission to the General Executive Committee. The measure was overwhelmingly defeated when it came to vote the following year.

*Only a Name?*

In 1895 Miss Matilda Watson, corresponding secretary of Topeka Branch, introduced a resolution, backed by furloughing missionaries from a portion of the field, asking for a change of name for the *Heathen Woman's Friend*. The measure was considered and reconsidered, referred to the committee on publications and rejected, presented in a minority report, and, when it came to vote, passed by a narrow margin. Mrs. J. F. Keen, corresponding secretary of Philadelphia Branch, then proposed the name *Woman's Missionary Friend* and by almost unanimous vote the dearly loved *Friend* was rechristened.

More lay back of this action than appeared on the surface. It was a recognition of the rising Christian womanhood in mission lands and an evidence of the passing of a certain condescension in applying the term "heathen." Already the General Executive Committee had welcomed to its sessions the beloved Phoebe Rowe of India and other co-laborers from foreign lands. The continuance of the "*Heathen*" *Woman's Friend* was no longer courteous.

In the same session Miss Clara Cushman pled for a dignified name and correlation of work for and by young people, who, under Branch management, were already enrolled in large numbers.

A great step was taken in the adoption of an amendment to the constitution to provide for the election of a president and a secretary. In the Executive meeting held in Denver in 1897, Mrs. Cyrus D. Foss was chosen the first president "to hold office until her successor was elected;" Mrs. J. T. Gracey, who had recorded the minutes of fifteen sessions, was unanimously chosen to the new "general office" of recording secretary. At this time the *Friend* was given added space and Branch Quarterlies were authorized. This action was later characterized as "the most progressive step yet taken" in that it brought the members of the Branches to mutual consideration of problems and to acquaintance with workers outside their own borders.

In 1897 it was determined to mark the thirtieth anniversary by a special Thank-Offering for "forward work." A year later this action was superseded by the adoption of the Twentieth Century Thank-Offering for the special effort, thus conforming to the plan of other agencies of the Church. The resolution read:

"Whereas, The Woman's Foreign Missionary Society completes this year its thirtieth year and finds that its efforts for the salvation of heathen women have been so signally blessed that there is imperative need for buildings to accommodate our schools, hospitals, and Christian workers,

Resolved, That we celebrate the incoming of the Twentieth Century by a special appeal to the women of Methodism for a Thank-Offering of \$200,000." There was, indeed, most imperative need in every mission field.

In this five years, during one of the major financial depressions of American history, the receipts of the Society advanced from \$311,925.96 to \$360,338.63, with a total of \$1,575,716.18 for the five years, though the net increase in membership was only 3,000. Eighty-two missionaries sailed, by far the largest number in any five years to this time.

#### *Nineteen Hundred to Nineteen Hundred Nine*

Nineteen hundred ushered in events which brought the missionary movement to the attention of the world with new emphasis.

The Ecumenical Missionary Conference was held in New York City in May, 1900. The large representation, the reports of multitudes turning to Christ, and the development of Christianity were most cheering. In particular, the woman's missionary movement received consideration not previously given. Miss Isabella Thoburn, founder of the first college for women in Asia, after thirty years, reaffirmed her early conviction that only by the development of an educated Christian womanhood, consecrated to service, could India be evangelized. "The power of educated womanhood is simply the power of skilled service. We are not in the world to be ministered unto, but to minister," said she.

With Miss Thoburn was Miss Lilavati Singh, A.B., her distinguished pupil, friend, and co-laborer, a living demon-

stration of the capabilities of Indian womanhood, educated, redeemed. Miss Singh addressed the Conference in fluent, faultless English and made a profound impression upon her hearers. Benjamin Harrison, former President of the United States, said at the conclusion, "If I had given a million dollars to missions and Miss Singh were the only result, I would count the money well spent."

Scarcely had the Conference closed when rumors of anti-foreign and anti-Christian agitation in China were received, but none dreamed of the catastrophe about to fall upon the Church there. With appalling ferocity the Boxer uprising compassed the death of scores of missionaries and ten thousand Chinese Christians. During these tragic days the press brought against missionaries the accusation that they were responsible for the outbreak. Later events proved beyond a peradventure that western political and commercial aggression had kindled the fires of hate.

Should our forces be withdrawn, as many counseled? In much prayer and with the encouragement of leaders of the Parent Board, a forward program was adopted. Dr. Frank D. Gamewell, hero of Peking siege, declared, "There never was a time when we should attempt greater things for God. It is not a matter of China, India, or anywhere else, but where the line is hard pressed anywhere in the world. China is in her crisis and we must meet the call." Dr. W. F. Oldham urged that a call be sounded for a half million dollars a year for the Society.

Korea was presently named, "The nation on the run to Christ." The social fruitage of missions, a by-product of evangelism, was an astonishment even to those who prayed and longed for it. The embarrassments of success increased. At the close of the midyear meeting of the Reference Committee, 1903, when the corresponding secretaries carried, as one said, "Burdens of needed buildings that cannot be built, of debts on property that cannot be paid, of missionaries who cannot be sent, of open doors and inviting fields that cannot be entered because of lack of funds, that saint of God, Mrs. Skidmore, carried the petition to the Throne. Our burdens were lifted, our hearts were inspired, enthusiasm kindled, and the Reference Committee separated with a noble courage, born of faith, resolve, consecration, and prayer." Out of such compulsion and resolve came increase

and in 1904, for the first time, the half million mark in receipts was reached. But, alas, debts on mission properties amounted to \$100,000. At this juncture Bishop J. W. Bashford strongly urged a policy of conservatism in appropriations and suggested the Jubilee of the India Mission, to be celebrated in 1906, and the Centenary of Protestant Missions in China, the following year, as exceptional opportunities for enlargement of resources in membership and receipts. A statement of facts and an appeal for twenty per cent increase in gifts, to free the Society from indebtedness, was widely circulated in 1905.

The India Jubilee, with its dramatic presentation of the march of the gospel, is another story. Mrs. Foss, president, represented the Society in that celebration. Mother Butler, wife of the founder of the India mission, was a guest of honor there. The General Executive meeting of 1907 was memorable for the addresses of Mrs. Foss, fresh from her visitation to the Orient. Miss Butler's "India Jubilee Night," with its pageantry of the Jubilee in old Bareilly, brought enthusiasm to a high pitch. In India alone were forty stations of the Society where missionaries were working to the utmost limit of their strength and scores of missionary wives were carrying the gospel to widening areas. All along the line reports were a victory chorus.

It was a time of losses as well. On Sept. 1, 1901, the beloved first missionary of the Society passed suddenly from labor to the heavenly home. Miss Isabella Thoburn was one of the truly great of the earth. Her simplicity, sincerity, wisdom and devotion made a deep impression upon India, the land of downtrodden womanhood. When ill health required long furlough, she, with her distinguished brother, came into contact with the deaconess movement in England. On reaching home, Dr. Thoburn brought the subject of deaconess work in the Methodist Episcopal Church to the attention of the Central Ohio Conference, probably the introductory appeal to Methodism for the recognition of the order of deaconesses. After a year of slow progress toward health, Miss Thoburn, in the fall of 1887, came to the assistance of Mrs. Lucy Rider Meyer in the development of the Chicago Training School. During her second year in Chicago she received a pressing invitation to lay the foundations of a deaconess training school in Cincinnati. The work

in Chicago being fairly started, Miss Thoburn followed what appeared to be "providential indications" and on the last day of 1888 began this new task and was a moving spirit in founding the Home, Training School and Christ Hospital. In all this accomplishment she was not a director but a worker. No task that needed the doing was too humble for her hands. Convinced that the work of the Church could never be accomplished by salaried workers alone, and that the waste of fashion in dress retarded the Kingdom, she assumed the costume of the order of deaconesses and illustrated its office by doing rather than in much speaking. Having made this contribution to the home Church, Miss Thoburn returned, in 1890, to her former post as principal of Lucknow College.

#### *Losses*

On Sept. 5, 1904, Mrs. H. B. Skidmore for thirty-one years a corresponding secretary, and the first treasurer of the Society, went to her crowning. In January, 1906, the sweet and gracious Mrs. Sarah L. Keen (Mrs. J. F.), for thirty-three years leader of Philadelphia Branch, joined the innumerable company of saints. In 1901 Mrs. J. T. Gracey, so long director of missionary education in the Society, resigned as editor of *The Study*. In 1905 increasing frailty in health led to her resignation as recording secretary, which post she had held since 1882, and on Feb. 16, 1908, she went to be "forever with the Lord." The last of the officers of 1870 had passed to other hands the torch she had carried so gallantly. On Sept. 2, 1905, beloved Mary C. Nind "went into the heavens" in a chariot of fire.

#### *United Study*

Steadily the builders wrought. An immediate outcome of the Ecumenical Conference of 1900 was a meeting of the leaders of Woman's Boards of Foreign Missions and the adoption of the plan for "united study" of missions. Miss Louise Manning Hodgkins was chosen to write "Via Christi," the first of the series of interdenominational texts which through three decades broadened knowledge and sympathy of women in different communions in the common cause. In January, 1902, the Society began the use of these united study textbooks.

*The Study*, that essential auxiliary aid, passed from Mrs. Gracey's hands to Mrs. M. S. Budlong for one year. Miss Elizabeth C. Norhup was its editor from 1902 to 1905. After that time Mrs. George W. Isham served in this capacity.

### *Twentieth Century Thank-Offering*

Mrs. C. S. Winchell, for three years chairman of this special Thank-Offering committee with its goal of \$200,000, reported cash receipts amounting to \$226,260.64 and the additional gift of Folts Mission Institute at Herkimer, New York, a property valued at \$125,000, with a \$50,000 endowment fund; a grand total of \$401,264.64. Disbursements from this fund helped to meet urgent building needs in twelve stations in India, two in Malaysia, eight in China, three in Japan, two in Korea, and one each in Italy, South America, and Mexico.

With "nineteen-one" began an intensive effort to adjust the structure of the Society to changing conditions. Children and young people became a first consideration. The Little Light Bearer plans so successfully inaugurated in New England Branch by Mrs. Lucie F. Harrison were adopted for the whole Society and Mrs. Harrison was made general secretary of Little Light Bearers. A special committee was appointed to devise a unified plan for older children. Early in 1901 Miss Clara Cushman developed the fascinating Standard Bearer plan for young people and began to organize in her home Branch, New England. With such instant enthusiasm did the young people respond that the Standard Bearers were welcomed and the plans accepted for general use.

The following year the special committee, Mrs. O. W. Scott, Mrs. Harrison, Miss Harriet L. Kemper, and Miss Ella M. Watson, presented the plan for King's Heralds to the General Executive Committee at Minneapolis and they, too, became a part of the marching hosts of the Society with Mrs. Harrison as secretary of children's work. That session was marked by a student volunteer meeting, led by Mrs. Emily Huntington Miller, former dean of women of Northwestern University and widely known author. Mrs. Mary C. Nind led in a great young people's rally on the closing night of this memorable session. Here, too, the Society

assumed a decoration — the blue and gold badge — the Cross superimposed on the world, with the same design as a crest for the publications of the Society, as benefitted what was now the largest woman's missionary society in the world.

The unified plan for young people's work adopted in 1902 had, however, no particular place for students. Mrs. Stephen J. Herben saw the gap and devoted herself to finding a way to fill it. Northwestern Branch in 1905 appointed her its student secretary and her experiments began. Approaching the problem from a different angle, Topeka Branch presented a memorial reciting that with but few exceptions the study of missions — the growth of the Kingdom of God in the world — was in Methodist colleges limited to voluntary classes under the student organizations. In response to the memorial, a special committee on missionary education in Methodist colleges was appointed in 1906. (Mrs. G. W. Isham, Miss Louise Manning Hodgkins and Miss Ida V. Jontz made up the original committee.) Appeals to heads of colleges and to the College Senate asking the establishment of accredited courses in missions met the friendliest co-operation and increased attention to missions in the curricula of our schools resulted.

#### *The Swedish Contingent*

A spark of the divine fire kindled a little blaze when Mrs. C. S. Winchell organized an auxiliary in a Swedish Methodist Church in Red Wing, Minn., in 1897. This is the earliest known missionary organization among Swedish women anywhere. In 1900 Mrs. Mary C. Wilson organized the second auxiliary in Denver, Colo. The following year Alma Jacobson, a young woman who went from Sweden to India under the Salvation Army and later was employed by the Parent Board as an assistant to care for a girls school, came to America seeking funds for a building. Her entry into a vastly greater undertaking is an instance of the use God makes of personal influence. Soon after Miss Jacobson began speaking in Swedish churches, Mrs. Achard wrote her suggesting the organization of auxiliaries. So effectively did Miss Jacobson act upon this suggestion that in the same meeting in which the young people and the King's Heralds found their place, one hundred seventeen Swedish auxiliaries, with more than a thousand members, were reported.



They, too, were gladly welcomed and Mrs. Andrew Farrell was appointed secretary of Scandinavian work.

Mrs. Achard, before this happy result was reported, had finished her long and constructive service. Miss Louisa Rothweiler became secretary of German work and Miss Amalie M. Achard, editor of *Frauen Missions Freund*.

Year by year the proposal for the organization of a German Branch aroused debate and as often was overridden in the ballot. The German constituency was irked by the difficulties of split conferences belonging to more than one of the existing Branches and desired larger representation. Opponents of the German Branch saw worse difficulties in the conduct of a Branch superimposed upon the territory already within the established Branches and felt the segregation of a language group to be foreign to the spirit of the Society. Rulings associating each German Conference with the Branch in which its greater strength lay relieved to some extent the handicaps of the loyal German constituency and the Americanization of the younger generation finally settled the question "out of court."

Along side the agitation to create a German Branch was the ever recurring attempt to increase Branch representation in the General Executive Committee. Among proposals were: the admission of three delegates instead of two, with specification that Branch officers should be elected in rotation as third delegate; that the Branch home secretary should be elected yearly; that Branch secretaries of literature be admitted to membership. In 1904 the president and secretary became members of the Reference (*ad interim*) Committee, which until this time had been composed of corresponding secretaries only. The president was further empowered to act for the Society when immediate action was necessary on matters relating to the Parent Board.

### *Important Legislation*

The Society had now a head, but not yet a geographical center or fixed habitation. The duties of president did not include the endless correspondence with those who sought general information or contacts with the Society. In 1905 Mrs. Wm. B. Davis of Cincinnati Branch brought before the Executive Committee a well considered plan for the es-

establishment of a general office to be located in New York and managed by a salaried general secretary. The plan was adopted without debate and early in 1906 the office was opened with Miss Grace Todd, former missionary and field secretary, as the first incumbent. Secretaries in this important office have been persons of outstanding ability and character, and the thousand-and-one details of an information bureau, a cable office, depository of records, a booking agency for outgoing missionaries, a welcome committee for those returning, a purchasing agency for the field, have made life in the general office kaleidoscopic.

At this time (1905) it was voted that within the Branch the home secretary should bear the same authoritative relation to home work that the corresponding secretary sustained to the foreign. In 1907 light began to break upon the situation and a positive advance was made in the approval of a resolution introduced by Mrs. S. F. Johnson of Pacific Branch requesting of the New York legislature a change in the Articles of Incorporation by which management of the Society should be vested in the General Executive Committee, consisting of the president, secretary, treasurer, the corresponding secretaries and two delegates from each Branch, or such other persons as the constitution . . . shall hereafter from time to time provide. This request was granted by the legislature and the cumbersome legal requirement of action by managers resident in New York State was ended.

This was followed by the historic proposal by Pacific Branch of a change of constitution that, "The management of the Society should be vested in the General Executive Committee, consisting of the president, vice-president, recording secretary, treasurer; the corresponding secretary, the member of the home board, and two delegates from each Branch, or such other persons as the constitution shall from time to time provide." Opinion was so sharply divided that, on motion of Mrs. J. H. Knowles, the proposed constitutional amendment was referred to the Branches for approval in their annual meetings in 1908; their delegates to General Executive to be instructed in accordance with the vote of the Branch.

The by-laws committee, however, proceeding on the assumption that the amendment would carry, presented a by-law requiring that, "There shall be a home secretary elected by each Branch. These home secretaries shall constitute the Home Department in the General Executive Committee." This by-law was adopted and printed in 1907! Discussion of the proposed change was widespread. The *Friend* warmly advocated it; the corresponding secretaries in mid-year meeting gave unanimous approval and requested those Branches having home secretaries to elect them as delegates to the forthcoming Executive meeting.

This meeting, held in Cincinnati Oct. 20 — Nov. 5, 1908, was one of far-reaching importance. Its members assembled on the eve of the presidential election which elevated William Howard Taft to the presidency of the United States. Mr. Taft honored the convention with his presence the morning after his election and voiced a statesman's appreciation of the value of Christian missions under his personal observation in the Philippines. Not even the excitement which eddied about historic Trinity Church could distract the Executive Committee from its grave responsibilities. Pacific Branch early presented a memorial asking that home secretaries be made *ex-officio* members of the General Executive Committee and that they should, during the session of that General Executive meeting, act as a committee on home affairs of the Woman's Foreign Missionary Society, that during the interim they devote themselves to the interests of their respective Branches.

Minneapolis Branch presented a memorial so nearly identical that the delegation withdrew it to endorse the Pacific Branch memorial. The adoption of the constitutional amendment was warmly debated, then adopted. The proposed division of the General Executive Committee into a Foreign Department consisting of the president and the corresponding secretaries, and a Home Department made up of the newly authorized vice-president and associate secretaries called out a debate without parallel in the Committee. Mrs. S. F. Johnson, Mrs. Wm. B. Thompson, Mrs. R. L. Thomas, Mrs. J. H. Knowles, Mrs. H. C. Shaefer, Mrs. E. D. Huntley, Mrs. J. S. Stone, and Mrs. S. J. Herben were among the speakers for and against. The vote stood 25 for, 8 against. The long campaign was ended.

Many new features marked this Cincinnati meeting. Here for the first time a daily paper was published. Miss Frances Baker was editor of *The Bulletin*. Here the Retirement Fund plan, presented by a special committee—Mrs. Foss and Miss Elisabeth Pierce—was adopted. The Society at last in practical fashion assumed responsibility for its missionaries retired by age or illness in a pension plan somewhat similar to the provision of the Church for its ministry. Tardy though this action was, the Society was the first of the Woman's Boards to undertake to provide for its veterans.

Here a distinctive feature was introduced in the Service of Commission. The secretaries in mid-year meeting appointed Mrs. F. F. Lindsay and Mrs. R. L. Thomas to prepare a suitable program. Memory lingers over the historic scene. Mrs. A. J. Clarke presided. Dr. George Heber Jones read the Scripture. Bishop J. E. Robinson led in prayer. Mrs. Clarke presented the newly appointed missionaries; Helen Santee, Linnie Terrell, Winifred Muir, Myra Jaquet, Mary Voigt, Flora Carncross, Edith Fonda, Winnie Garbielson, and Minnie Gardner. Mrs. A. N. Fisher responded on behalf of the Society. Miss Tomi Furuta of Japan extended a welcome from "native Christians," and Miss Gertrude Howe of China from "the missionaries." Bishop James M. Thoburn added an address of unforgettable beauty and power, citing the peculiar gifts of womanhood for service, and presented the first Certificate of Commission. In the anniversary service which followed Liliwati Singh made her last public address in an Executive meeting.

Here a new officary was elected. Mrs. C. D. Foss declined reelection and was made president emeritus by acclamation. Miss Pauline J. Walden twenty-six years the publisher and wise counselor in general affairs also tendered her resignation. Mrs. William Fraser McDowell was chosen president and Mrs. Amos W. Patten, vice-president and head of the Home Department. Miss Florence Hooper was made general treasurer to succeed Mrs. J. M. Cornell who had served in that office since 1904. Miss Annie G. Bailey was elected publisher. Mrs. C. W. Barnes, recording secretary since 1905, was reelected.

## A NEW DAY

In the Fortieth Anniversary Executive meeting, held in Pittsburgh, October, 1909, the reorganized General Executive Committee assembled under the new officary. The guidance of God is recognized in the selection of that remarkable group of General Officers and in the creation of the Home Department. How far reaching the results would be none could dream that day.

The new president, Mrs. William Fraser McDowell, brought to the office rare personal charm, wisdom, daring faith, and the gift of leadership through selfless devotion. Soon she was "Beloved" around the world. . . Mrs. A. W. Patten, who had served as president *pro tempore* of the General Executive session of 1906, was a gentlewoman of unusual culture and spiritual fervor, "a sweet singer in Israel," a clear-sighted leader, whose harmonizing influence was invaluable in the development of the new arm of the organization. . . . In Florence Hooper the Society gained, not just a treasurer, but an expert in finance who could find the way out of difficulties in foreign exchange, monetary systems, and rising and falling costs of living in the nineteen countries in which the missions of the Society were established. She became a highly conservative, yet daring counselor, a conservator of the resources of the Society, as will appear. A far cry this modern certified accountant from the picture the brethren drew in '69 of the females who "would not know how to buy a ticket or arrange passage for a missionary!" . . . . In Annie G. Bailey, publisher, the Society found a modest genius, possessing remarkable business ability, an instinctive artistic sense, fine literary gifts, and a love for her "job" which has made the publication office one of the major enterprises of the Society and its output a matter of pride.

The members of the newly constituted Home Department, associate secretaries of the Branches, were:

New England . . .	MISS CLEMENTINA BUTLER
New York . . .	MRS. HENRY WATERS
Philadelphia . . .	MISS EMMA A. FOWLER
Baltimore . . .	MRS. JOHN T. KING
*Cincinnati . . .	MRS. J. ELLINGTON MCGEE
Northwestern . . .	MRS. CHAS. W. FOWLER †
Des Moines . . .	MRS. FLORA S. DUDLEY
Minneapolis . . .	MRS. GEORGE TAYLOR
*Topeka . . .	MISS VIOLA A. TROUTMAN
Pacific . . .	MRS. BELLE T. ANDERSON
Columbia River . . .	MRS. M. C. WIRE
	(MISS MARY EVA FOSTER, <i>acting</i> )

They faced the colossal task of bridging the gap between needs of the field and resources of the Society. Theirs was the task to give intensive study and continuous attention to the home work as a whole; to give direction to the general interests of the Society in its literature and publications, the young people's and children's departments, the general office, and the newly projected Retirement Fund; to plan forward movements to awaken the women of Methodism to the call of need and to the command of the Master, "Go ye"; to plan unified Branch activities — then, to go home severally and work them out with their constituencies. Little wonder that Mrs. Patten said, "In those first years we were finding ourselves and charting the dimensions of the task, while leaning hard on God."

The first minute presented by the Department concerned the establishment of the *Executive Daily* — (a news sheet published during the General Execution Meeting) — a matter referred to it by the corresponding secretaries in mid-year meeting, following the death of Miss Frances J. Baker, editor of *The Bulletin* during the Cincinnati meeting. Miss Elizabeth C. Northup was nominated as editor of the little paper during the session.

Careful consideration was given the established interests of the Society, and recommendations for action by the

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\*Absent from the meeting.

†Mrs. C. W. Fowler was elected secretary.

Executive Committee. Then, "with the world all before them," the pathfinders gave attention to new plans. Suggestions were made for the organization of the delegates conference during the Executive Committee meeting. Recommendation was made that a student secretary be elected in each Branch. A central advisory committee to promote work among students was constituted, with Mrs. S. J. Herben, the pioneer of student work, Mrs. W. F. McDowell and Mrs. Frank Mason North its members.

By the reports of 1909, the Society had a total membership in all Branches of 248,627 and receipts amounting to \$695,961.37. The estimates from the field called for new missionaries, support of current work, and building needs far in excess of this sum. In the face of these facts the Department formally presented recommendations that:

- (a) Systematic giving as God's financial plan be adopted.
- (b) A census of Methodist women be taken to determine the number of women not affiliated with the Society.
- (c) The aim for the year be —
 

300,000 members
\$800,000

The Department then presented a slogan to sing its way into the hearts of the women:

We are coming, we are coming,  
 Three hundred thousand strong,  
 Eight hundred thousand dollars,  
 Be this our rally song.

In the closing hour of this historic session, the corresponding secretaries presented the appropriations for the year — \$686,476, an advance of \$43,808. Mrs. Patten led in the singing of the slogan and in the hush of earnestness Mrs. McDowell led a closing consecration service. The plan had been set up!

With eager anticipation the Executive Committee assembled in Boston in 1910 to learn if the plan had worked. While the aims were not met in full, appreciable advance was made in an increase of more than 20,000 members and total receipts of \$743,990—an advance of over \$48,000!

Taking heart in these gains, plans were presented for a five-year campaign, with the aim

"All the missionaries needed;  
Money enough to send them."

The census returns indicated 2,000,000 women and girls in the membership of the Church, with fewer than 270,000 in the membership of the Society. An intensive membership drive was inaugurated, with the slogan: "Give every woman in the Church an opportunity to be a member of the Society."

In this Boston meeting Mrs. McDowell presented for its initial use the solemn, triumphant ritual for the Service of Commission for newly appointed missionaries which has since then knit visible and invisible bonds between young ambassadors of Christ and the women who stand back of them. Thirty-three were under appointment that year. In the two decades following, eight hundred more gave and received the pledges of "the ordination of the pierced hands."

After this service and the joyful anniversary hour which followed, Mrs. McDowell sailed with her distinguished husband for a visitation of mission lands.

In 1910 the memorable Edinburg Ecumenical Missionary Conference, in which the president and treasurer of the Society and most of the corresponding secretaries were delegates, set in motion the Continuation Committee and a program which led to field surveys, to the unified educational program in China, and to increasing interdenominational activity on the field and at home. This year saw also the annexation of Korea by Japan. The sufferings of Christians increased with the snuffing out of national existence and the martyrdom of many followed.

Into such a world Mrs. McDowell went with seeing eyes. Her impressions, brought white hot to the General Executive Committee meeting in St. Louis, 1911, carried the thrill of victory, the heartbreak of need, the challenge to advance. "I would not be honest with you if I gave you only the glories of the work," she said. "We have a hard task. When Alice in Wonderland exclaimed, 'When *we* run like this we get somewhere,' the reply of Wonderland was, 'We have to run as fast as this to *stay right where we are*, we must run twice as fast to *get anywhere*.' So our Society must



run twice as fast. Need and opportunity are everywhere." When asked her dominant impression, she replied, "The surging crowds! They walk over my heart in the night." But hope was there! China's old examination halls were deserted and a new day had come for the education of women. In Korea and the Philippines it was high noon. With the vision of future national leadership Mrs. McDowell pled for the development of colleges, for union colleges if the Society could not undertake them alone. ✓

Lest the Society should lose its perspective in the magnitude of its undertakings, Bishop McDowell drew a picture — "In Bareilly the littlest bit of an orphan girl brought the littlest, little bit of a bouquet to the president of your Society, and she looked, and looked, and looked at the president. Perhaps she thought she had never seen a face like that. A look of confidence grew in her face and she leaned against the knee of the president of your Society and, then, she was gathered up into the arms of your Society. The orphans must never look into the face of your Society and see anything but the face of Jesus." So was established the saying, "The Woman's Foreign Missionary Society is organized motherhood for the world." ✓

Movements, campaigns, slogans, institutions, endowments have for their ultimate goal the answer to the woman of India who asked from door to door, "Can you tell me of the man named Jesus?" Need — victory made up the antiphonal year by year. Mrs. McDowell and the secretaries in the Foreign Department called. Mrs. Patten and the Home Department answered, and pressed on to gain members — missionaries — money for the conquest.

In 1912 student work came to its own with the appointment of a general secretary, Mrs. Mary Carr Curtis. ✓ "Systematic giving" gave place to the definite term "tithing." The work of the Home Department was by this time so complex that a recording secretary outside its membership was needed. Choice fell upon Mrs. F. H. Sheets, who from that day has been a secretary — plus. Serving on important committees, she, with her consecrated personality, her keen mind and wide knowledge of the work at home and abroad, has originated plans and helped to bring them to fruition.

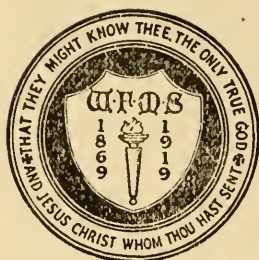
In the closing hours of the 1913 General Executive meeting in Topeka, Miss Viola Troutman, chairman of the Forward Movement Committee, broached the thought which had come to her in an hour of prayer and exaltation—“Ye shall hallow the fiftieth year; for it is the Jubilee.” The Society should mark its Jubilee with a campaign and a celebration. The Home Department said of the suggestion, “It is good.” The General Executive said, “It is good.” And to the Home Department was given the working out of a plan. Mrs. Patten took the leadership and through months sought the judgment of the Society. President, officers, secretaries, editors, leaders of every sort were consulted in the formulation of the aims and the goal of the campaign. The program for 1914 gave a place for the launching of the Jubilee. Midsummer found the plans nearing completion, when a shot fired at Serajevo echoed round the world and, as at a trumpet blast, the fighting forces of the nations sprang to arms. That blast shocked womanhood set upon a great adventure. “Shall we proceed?” “Shall we postpone action?” “The General Executive Committee must decide.”

In the meeting in Buffalo there were voices for and against. Some counseled delay in launching the campaign. Mrs. McDowell spoke to the theme, “Why a Jubilee?” surveying the work begun forty-five years before and its results, the Society with now 200,000 members, the growth of the living Church in mission lands, of 448 missionaries sent out, of 200,000 patients treated that year in the Society’s hospitals, of the thousands of girls in the schools, of 45,000 baptisms in India in the year, closing with an appeal for a Jubilee of thanksgiving for the chance of fifty years of service. “We must take a great step forward — a great leap forward. Did the world ever need a heavenly Father more than it does today? All over the world people are lifting up their faces to Him. Faith must not let go its hold, nor love withhold its offering. In 1919, the Jubilee Year, we shall come rejoicing.”

Mrs. Patten set over against war, already bringing death, mutilation and mourning, this campaign to bring life and hope, and unfolded the Jubilee plan with its double aim—“That they might know thee, the only true God, and Jesus Christ whom thou has sent,” and A League of Intercessors

to pray for the salvation of the world. The goals were: a thousand missionaries on the Jubilee roll; 400,000 members in the Society; \$1,600,000 for the conquest; 180,000 subscribers for the periodicals. The Jubilee hymn, "O Zion Haste," was sung; then, in an hour of solemn consecration, secretaries, officers, women of the rank and file pledged prayer, sacrifice, service to make the dream come true. It was a high hour in history.

The goals were not lightly set. The corresponding secretaries carefully estimated emergency needs for missionaries, for buildings, for increases in upkeep of current work, to come within the annual increases estimated with receipts of \$1,600,000. In the year 1914 the receipts for the first time passed the million dollar mark, (and then by grace of gifts and bequests of Mrs. Wm. A. Gamble amounting to \$163,795). The addition of approximately a half million to annual resources would, it was believed, provide for equipment and expansion of missions. Jubilee Commissioners were chosen to head up the splendid plan. Mrs. Lena Leonard (Mrs. John F.) Fisher, brilliant, magnetic, a very dynamo of enthusiasm, fertile of suggestions, gave the Call to the Colors — "A need, a known need, constitutes a call from God himself. I need not recall to you, you have heard through every hour of these days the call. By all the tokens, by the voice of God himself, a need never before known we know today, and Methodist women are called to this tremendous emergency." . . . Mrs. O. N. Townsend, poised serene, tremendously in earnest, was the efficiency expert of the Jubilee campaign. Her grasp of essentials, her meticulous care that plans should be workable, the machinery adequate, every woman at her post, was but preparation for the incoming of the divine power which alone could enable and sustain for the seemingly impossible task. "Plans to shake a world," said she, "will amount to nothing unless we are right ourselves. We must learn the beautiful art of persuasion."

*From Buffalo to Boston*

Through five great years the path wound upward from the launching of the campaign in Buffalo to the celebration in Boston, 1919. Horrors and difficulties of war increased. The Atlantic became impassable for travel. Missionaries of German ancestry were suspect of the allies. In India, German missionaries were withdrawn and added burdens came to the one neutral missionary-minded nation, America. When America, too, was drawn into the War, American women were mobilized for Red Cross activities. Liberty bonds called for the patriotic investment of every possible dollar. Home women were forced into industry. Grief and loss came to many. In spite of all, the goals were steadily pursued. The plans laid down in the "Jubilee Blue Book" were for five years and they were carried out with over and above achievements. Of the plans, that called The Order of the Golden Harvest, with membership and badge conditioned upon the enlistment of new members, subscribers, and personal gifts, went farthest in enlisting the last woman in the Society. Indubitably, the power of the movement, for *movement* it was, lay in the League of Intercessors pledged to "daily, quiet, unhurried thought . . . and prayer for the progress of His Kingdom."

Year by year unexpected difficulties loomed like giants in the way. In 1916 six hospitals in China were closed for lack of funds and doctors. In 1917, when America was drawn into war, the pitiful war orphans of France were brought to our door and the French Orphan Fund was raised by the auxiliaries, while Young Woman's Foreign Missionary Societies, Standard Bearers, and King's Heralds piled up clothing for children (and their mothers) and made layettes for infants. In all fifty-one thousand dollars worth of clothing was shipped for distribution in France. Yet, in 1918, when the influenza epidemic delayed or wholly prevented the various Branch meetings, and the General Executive Committee meeting was postponed until December, the goals were already in sight and, discovered to be altogether inadequate for the needs of this hour, they were

pushed up to 425,000 members, \$2,000,000, and 200,000 subscribers to the periodicals. It was done with a great shout! The Armistice was signed! The War was over! With good hope the Society turned to its goals for the final year. Soon an unprecedented famine, accompanied by epidemic influenza, raged in India. Suffering in the Christian communities called for generous help and another objective was added — the India Famine Relief. Little golden Jubilee bells were offered to donors of one dollar or more, and the festoons of bells at Branch meetings were sent to Boston to decorate the churches. This done, the residue lay in a great “haycock” on the floor. Again the Society had done its bit.

At this juncture the Centenary Campaign of the Mission Boards of the Church was launched. The Centenary Commission extended to the Society an invitation to participate in the campaign, offering to include the Society's askings of \$1,600,000 in the Centenary objectives and to make a united appeal to the Church. The proposal had earnest consideration. The Executive Committee, although facing the upsetting of plans already coming to realization and the demoralization of its regular activities, yet voted to participate, but submitted a budget of \$18,000,000 for the five years of the Centenary period, to finance an expansion of work among women to approximate that of the Board of Foreign Missions, at the same time pledging wholehearted co-operation in the Centenary Campaign and offering the services of the ablest field workers of the Society. By now the Centenary plans included the smaller Benevolent Boards of the Church, and the Commission, while conceding the reasonableness of the asking, declared itself unable to bring so large a budget before the Church. The secretaries of the Board of Foreign Missions announced, however, that in event of an over subscription of twenty-five per cent, an outright gift of one million dollars from Centenary funds would be made to the Woman's Foreign Missionary Society and a like sum to the Woman's Home Missionary Society. The year 1918-19 thus witnessed two campaigns, that of the Woman's Foreign Missionary Society to reach its Jubilee objective of \$2,000,000, and that of the Centenary to reach its great objective for five-year subscriptions. There was hearty accord and co-operation in missionary

education and in promotion of prayer and stewardship. Unfortunately, the discussions and the tentative promise of a million dollars for the Society led to wide-spread belief that the Society would share in the Centenary offerings and should not be allowed its usual entree to the churches for Thank-Offerings, which made the year one of unexpected financial difficulty. Indeed, many members of the Society gave generously to the Centenary in this belief. As a matter of fact, the Society received not one dollar from the Centenary funds, yet it was enabled, under God, to reach its goals.

### *The Jubilee*

Came the Jubilee Hour and the Celebration in Boston. Missionary women gathered from every corner of the land to rejoice together. Great men of Methodism and representatives of other Woman's Boards brought felicitations. None was more welcome than that from the Secretaries of the Board of Foreign Missions, from which a quotation follows:

"No finer contribution of faith and sacrifice than the work of these fifty years finds record in the annals of the Christian Church. We congratulate you upon both service and success and, grateful for the past, bid you God-speed in the fine enterprise of the coming years."

(signed) S. EARL TAYLOR.

FRANK MASON NORTH.

There was reason for jubilation! The work was at high tide in every department. Leaders of Branches, of young people, students, children, brought their reports and offerings until the full measure of success was apparent. Every goal of the Jubilee was overpassed. One hundred missionaries were commissioned in Boston and, including those to sail within three months, there were

1,087 in the Jubilee Roll;

459,498 members in all departments;

212,333 subscribers to the periodicals;

and the receipts of the Jubilee year were \$2,006,370.66.

God had answered the prayers and rewarded the labors of those who trusted in Him!

Looking backward: in 1869, 2 missionaries; at the end of twenty-five years, 268; and after fifty, 1,087, with 547 in active service. In fifty years a total of \$21,617,296 had been laid upon God's altar. Missions, homes, schools, and hospitals valued at over three millions were owned by the Society. Of the receipts of the Jubilee year, as Miss Hooper, treasurer, remarked, "some \$8,708.18, an admittedly incomplete figure, were Jubilee gifts from the foreign field, more than the entire receipts of the Society in its first year, while the total receipts were 501 times those of the first year. The splendid collections of 1919 have, for the most part, already been spent. They have made possible the maintenance of our missions at usual efficiency despite tremendous foreign exchange losses, due to disturbed world financial conditions. They have enabled us to provide for and to send many new missionaries and make substantial advances in other phases of our work. But they have not been large enough to do all of even the absolutely inescapable things presented from the estimates from the field."

Beyond all goals was the Aim — "That they might know Thee, the only true God." The League of Intercessors, Mrs. C. D. Foss, secretary, enrolled 17,731. And prayer was answered! In 1919 there were 55,996 women members of the Church in other lands — a gain of sixty-two per cent over the membership of 1914. In the final year 19,027 were baptized; 2,587 Bible women were telling "the story" to 116,116 believers, and 102,674 non-Christian women were under instruction. Bible institutes enrolled 9,087 women and in thirty-two Bible training schools 1,145 Bible women were in training. Seven colleges wholly or partly supported by the Society were training the pioneers for leadership. In 1,395 schools of all grades from kindergarten to college, 35,721 pupils were enrolled and unnumbered thousands, in unrecorded ways, in Sunday schools, on streets, in zenanas, kraals, and villages had heard of "the man called Jesus" who died that men might live, who lives that they may live in Him.

The medical arm of the service alone had suffered decrease. Closed hospitals and reduced staffs meant fewer patients. In the nineteen hospitals, twelve American and twenty-two national physicians, twelve American and fifty

national nurses had attended 186,524 persons in hospitals, clinics, and homes. The most hopeful feature of the medical report was the fact that eighty-one medical students and 185 nurses were in training.

TO HIM BE PRAISE. Mrs. F. F. Lindsay, chairman of the Home Department, closed the reports of home work, saying, "To this great achievement the whole force of the Home Base has been devoted. Remarkable publicity has been given by our periodicals, millions of pages of literature, hundreds of thousands of clever devices, created by the genius of our publisher, have brought the Jubilee plans to missionary women, young people, children, who responded eagerly, putting 'The Master's service first.' To those who gave time, money, prayer came the Master's 'well done.' His blessing has enabled us."

A CELEBRATION. To the serious, indispensable business of the annual meeting were added historic demonstrations, a pilgrimage to Tremont Street Church, and the placing in the Jubilee Reliquary of names of the Jubilee Legion and those of outstanding service. A masque pageant, "Adana," arranged and directed by Mrs. O. N. Townsend, set forth the progress of woman and with dramatic power and beauty symbolized the Society and its daughters in all the world.

The guest of honor, the outstanding figure in those days, was Mrs. Lois S. Parker the quiet woman to whom, under God, the organization of the Society was so largely due. She alone of the immortal Founders remained. Her co-partner, Mother Butler, full of years and great content, had entered the Upper Kingdom. Mrs. Parker, widowed, childless, left her work in India, her home for sixty years, for this occasion to tell again in simple speech how God had led to the organization of the Society and of the things her eyes had seen in the redemption of India's womanhood. That done, the happy throngs, the banners, the jubilation had no charm to hold her. "How can I rest with the call of India's women in my ears? Come back, come back, they call." Before the meeting closed Mrs. Parker was on the ocean, bound for the land and people for whom her life was truly "laid down."

In the closing hours, with solemn joy, appropriations amounting to \$1,823,000 were authorized, an advance of



24.6%. "Do not imagine that we go from here with any sense of work accomplished," said Mrs. McDowell. "There is only one way in which we may go, and that is forward."

### *Meantime*

While the Jubilee Campaign, headed by the Jubilee Commissioners, Branch Jubilee secretaries, and temporary minor officers was in the forefront, the steady building up of the permanent organization went forward under the leadership of the Home Department. In 1916, at the request of that Department, the title associate secretary was changed to secretary of the home base. Numerous changes in personnel occurred during the period. In the spring of 1916 Mrs. O. N. Townsend, Jubilee Commissioner, tendered her resignation. Mrs. H. M. Lichliter was elected Associate Jubilee Commissioner and served with Mrs. Fisher to the end of the Jubilee.

In 1917-18 changes in the constitution and by-laws provided for the election of one or more vice-presidents. In mid-year of 1917, Mrs. A. W. Patten, broken in health by incessant labors, was obliged to lay down the office of vice-president. New York Branch generously surrendered her corresponding secretary, Mrs. E. R. Graham, to act in the emergency. At the Executive Committee meeting Mrs. Graham was elected vice-president and chairman of the Home Department. Her buoyancy of spirit, contagious enthusiasm, and gift for fellowship made her a tower of strength in the Society. Early in 1919, suddenly, she was not, for God took her. In the critical Jubilee year the Department was left without a chairman.

In 1916 Mrs. C. W. Barnes, for ten years recording secretary, resigned. Mrs. L. L. Townley who succeeded her served for a single year, then became secretary of the Foreign Department, a post for which her wide knowledge and experience and her exactness in details gave her especial fitness. In 1917 Mrs. Charles Spaeth was elected recording secretary and served in that office with great acceptability until 1929.

In 1918 Mrs. Thomas Nicholson was elected vice-president and chairman of the Foreign Department. Then, too, Miss Effie A. Merrill, who had served a long apprenticeship as assistant, then as acting editor during the illness of Miss

E. C. Northup, was elected editor of the *Woman's Missionary Friend*. Under her skillful hand the magazine continues to increase in attractiveness and influence and is indispensable to missionary workers.

At the Jubilee meeting, Mrs. Frederick F. Lindsay, former corresponding secretary of Minneapolis Branch, was chosen to be vice-president and chairman of the Home Department. Schooled and tempered by service in many departments, clear-thinking, judicial in temperament, devoted in spirit, Mrs. Lindsay's gifts have been invaluable to the Society not only in internal affairs but in inter-Board conferences requiring judgment, tact, and patience.

Nineteen-nineteen saw a shift in general secretaries. Mrs. Lucie F. Harrison, beloved leader of the children for twenty-four years, first secretary of children's work, laid down the scepter of love which had ruled her kingdom. Mrs. C. R. Havighurst, her successor, continued to be Pied Piper to the thousands of children. Mrs. D. C. Cook, secretary of young people's work for fourteen years, resigned and Mrs. Ellis L. Phillips was elected. Mrs. Mary Carr Curtis, first secretary of student work, after seven years of service during which she originated and established the Sister College plan and Isabella Thoburn Auxiliary, gave way to Mrs. Burton St. John. In the reorganization at this time *The Study* was discontinued as a separate periodical and Mrs. G. W. Isham, its editor since 1906, was continued as editor of the Study page in the *Friend*.

#### *From Jubilee Heights Upward*

Fortifying itself with that good word of scripture, "Hitherto hath the Lord helped us; henceforth He shall direct our paths," the Society faced Forward.

Before the Jubilee, the "Home Department Message," with plans for the new year, had been circulated and was accepted with joy. The Jubilee organization, which had achieved that whereunto it was called, was dissolved. Two units of the organization were retained, the League of Intercessors and the department of tithers. Theirs not consecration "for the Jubilee" but "for life." Henceforth the organization functioned with less spectacular plans, perhaps with less emotional appeal, but with no less ardor.

## THE THIRD PERIOD

1919-1929

The decade 1919-1929 falls, broadly, into two cycles. In the first five years special efforts were made for the fundamental activities and institutions of missions while maintaining the ever increasing whole. The second five, the "missionary cycle," culminated in the Sixtieth Anniversary objectives and celebration.

The period of sweeping changes, of shifting currents of world thought, and many unanticipated problems brought also special providences and strength from the Father who called to fellowship and service. Taking stock, it was clear that the financial gains of the Jubilee were largely absorbed by the extraordinary demands of the war period and that the new day demanded yet increased provision.

The medical service had first attention. The demand for physicians and nurses for military and Red Cross needs had absorbed many who would, in other times, have sought mission service as the best way to help poor humanity. The costs of maintenance were almost prohibitive. In some hospitals, bed linen and every available scrap of cotton cloth had been used to make dressings. Therefore 1919-20 was proclaimed Medical Year, "To bring every hospital to maximum efficiency." Its objectives were neatly set forth in the acrostic:

S-upplies  
E-quipment  
N-urses  
D-octors

In addition to \$200,000 advance to finance the medical rehabilitation, an over-and-above gift of \$30,000 was asked for relief of missionaries whose modest stipends could not be stretched to supply the necessities of life. This fund was named as a memorial to the memory of much-loved, great-hearted Mary Dolliver Graham. The women at home were touched by the need and worked with a will. Auxiliary members, young people, and children made dressings, bandages, layettes, bed linen and, beside, rolled in \$234,000 for medical work! The magicians of the Foreign Department, with long experience in making one dollar do the

work of two, with these gifts erected two new hospitals, seven isolation wards, and installed four heating plants, three water systems, two elevators, and two x-ray machines! Outside this fund, supplies valued at \$30,000 were sent to the hospitals. The medical staff was strengthened by four new physicians and eleven nurses. Aid was supplied to twelve medical student volunteers.

"On to the villages" was the slogan for 1920-21, in Evangelistic Year to increase the number and equipment of evangelist missionaries and Bible women. The young people had for their Thank-Offering objective the supplying of Ford cars to take the place of slow-moving oxcarts for itinerating evangelists, and \$267,136.81 witnessed to the enthusiasm for this arm of the missionary service. Forty-four Fords, one motor boat, motorcycles, bicycles, horses, oxen, mules, carts, rickshas, and sedan chairs were set in motion to carry the gospel farther and faster. Thirteen new evangelist missionaries were commissioned, 200 additional Bible women were put into the field, Christian literature was given increased subsidy and, in twenty places, sites or buildings for evangelistic centers were provided.

The educational campaign for the strengthening of colleges, primary, and middle schools required three years, 1921-1924. College year was timed to coincide with the Interdenominational College Drive for Union Colleges under the Federation of Woman's Boards.

The Laura Spelman Rockefeller Foundation pledged to this cause one dollar for every two secured before January 1, 1923. The autumn of 1922 saw a remarkable countrywide campaign, with rallies and banquets in principal cities. Receipts from Methodist Episcopal sources totaled \$346,106.37, winning from the Rockefeller Foundation \$160,651 in addition to our direct gifts. The grand total by which the College Campaign profited through our efforts was \$482,088.03, which was expended for Tokyo, Isabella Thoburn, North China Medical, Ginling, Yenching, Madras, and Vellore Colleges. Life and meaning was given these figures by Dr. Mary E. Woolley, President of Mt. Holyoke College and a member of the Educational Commission in China, who said: "The educated Chinese woman is not only a new factor, but already a great factor in deciding the future of that country and of the world. . . .

Wherever I visited in China I found that the Methodist Church had done more for the education of girls than any other denomination. Out of small and humble beginnings has come a great movement which impresses everyone who visits that country."

Children's Year followed, with two-fold objectives, the children there and the children here. Primary schools in India where 60,000 children of Methodist families were without schools; model schools for China where the government was eagerly building an educational system; enlistment and education for missions of children here.

Young People's Year, 1923-24, emphasized world friendship. Friendship Teams did yeoman service, with the aim "no daughterless auxiliaries." The field objective was the pushing up of middle and high schools in numbers, quality and equipment to provide for the multiplying thousands of girls seeking the education which opened a new world and life to them.

PERSONNEL. In 1920 Mrs. Francis J. McConnell was elected vice-president-at-large. In this same year Miss Louisa C. Rothweiler gave up the work to which she had devoted her life, first as a missionary in Korea, then as secretary of German work in the United States and Europe. Miss Amalie M. Achard succeeded, and brought to this office unusual qualification, knowledge and devotion. Her personal inspection of conditions in Europe and her report of the post-war conditions did much to cement ties between the women there and here. In this year, too, Miss Helen Backlund, for ten years secretary of Swedish work, was succeeded by Mrs. Edwin S. Dahl. In 1921 Mrs. McDowell's resignation, presented two years earlier, became effective. Mrs. Thomas Nicholson, brilliant, scholarly, with an uncommon grasp of world events and a genius for international affairs, was elected president. Doubtless she came to the Kingdom for such a time as this. Mrs. McConnell succeeded to the chairmanship of the Foreign Department. Mrs. McDowell consented to serve as vice-president-at-large. The following year Mrs. O. N. Townsend came to the same official rank. In the succeeding years, in uncounted ways these two gave

strength and inspiration. Mrs. McDowell in particular sponsored the cause of Union Colleges, Mrs. Townsend the Retirement Fund.

#### *New Features*

**LIBRARY SERVICE.** In 1920 Mrs. S. J. Herben first suggested Library Service to supply books to missionaries and small libraries to mission schools. The suggestion was welcomed and Mrs. Herben was authorized to inaugurate the new Service. With the smallest of appropriations but with beautiful plans for Book Friends, to "read and send" books to missionaries, and for the sale of Book Bonds, the proceeds to be spent for books. Questionnaires were sent to the field to discover the most wanted books. Branch directors of Library Service were appointed. Librarians were consulted, lists of desirable books were published, and orderly efficiency came to this new service. In 1924 Mrs. Herben gave over the direction to Miss Alice I. Hazeltine, a finely qualified librarian and devoted missionary worker.

**CLOTILDA LYON McDOWELL FELLOWSHIP FUND.** On Mrs. McDowell's retirement from the presidency, those who loved her well instituted in her honor the Clotilda Lyon McDowell Fellowship Fund for the aid of foreign students of promise who, having pursued the courses offered in our mission schools, desired graduate work in America as further furnishing for service. No sooner was the fund announced than applications began to be filed. The early fellows are today leaders in their home lands and some of them in international affairs—Carol Chen, M.A., and Janet Ho, B. R. E., of Foochow; Helen Kim, M. A., of Ewha College; Tsuyu Kitajima from Japan; Mary Shih from Peking. Not Methodism alone, but Christendom is the richer for their lives. It was a happy coincidence that during the session in which this fellowship fund was authorized a cable was received announcing the gift of \$10,000 from the alumnae of Hwa Nan for the erection of a dormitory for their Alma Mater.

**WESLEYAN SERVICE GUILD.** To this same session in Wichita, in 1921, came Miss Marion Lela Norris to present a plan for an organization of business and professional women with a combining membership in both the Woman's

Foreign Missionary Society and the Woman's Home Missionary Society. The plan was given modified approval and put on probation in Northwestern Branch where it originated. In 1922 the Guild was formally accepted as one of the marching units of the missionary host. Once again the providence of God was manifest in this avenue of approach to a section of Methodist women hardly recognized before "the twenties." The great body of professional women today mark this one of the most promising sectors of the Society.

**A CHANGED EXECUTIVE.** In 1920 at Germantown, Pa., a new General Executive Committee meeting emerged. Two days were set aside for intensive business sessions. Conferences with missionaries afforded free interchange of thought on matters relating to the field and therefore vital to the Society. Increased efficiency secured permanency for the dual meeting—first business, then the public inspirational program.

**HOME DEPARTMENT MIDYEAR.** In 1921 secretaries of the home base were house guests of Mrs. O. N. Townsend in Zanesville, Ohio, while the Foreign Department met in Columbus. This meeting was the forerunner of the annual mid-year meeting in conjunction with the Foreign Department. Mrs. Townsend thus opened the way to a greatly needed advance which brought the two Departments into closer unity.

**A BUDGET.** To those who had watched the world-wide expansion of our missions, the ever growing demands for adequate housing and equipment, missionary staff, and national helpers; to those who "sat in" when the Foreign Department appropriated sums not yet in the treasury, and struggled to meet the absolute essentials in the estimates from each station which had already passed rigid inspection and received the approval of the finance committee of the conference in which they originated; to those, it was evident that a change in the method of making appropriations was imperative. Official correspondents, responsible for the development of certain fields and acutely sympathizing with the needs they knew best, sought, as mothers will, "enough" to meet those needs. Particularly in the appro-

priations for buildings, or the opening of new work, the massed pleas of missionaries and bishops in support of this or that project had their influence in the division of funds to the detriment of projects no less needy but less eloquently and dramatically presented to the Foreign Department.

The pressure, heartbreaking for years, became unbearable. Miss Florence Hooper, feeling the tug of all fields, advocated the Hollingshead budget plan, which took into consideration certain factors of established work and unmet needs common to all fields. After careful consideration, the plan was adopted. Under this budget, a fixed proportion of the total is automatically assigned to the various countries.

For a time, adjustment to this plan, admittedly human, was difficult for missionaries whose very hearts' blood was poured out for the advancement of the Kingdom in their particular stations; who saw special gifts secured by their influence go to the credit of the country. Once and again designated gifts came to the Society for the opening of new work not planned for in the strategy of missions. Once opened, the Society was obligated to staff and maintain through the succeeding years centers which would have been more wisely placed if the donors had sought the advice of the Foreign Department. In its outworkings, the rigidity of the plan has been mitigated by the co-operation of secretaries and, in the end, the best interests of all countries are conserved in spite of the inequalities doubtless existing when the budget system was adopted.

#### *Added Burdens*

THE INTERCHURCH MOVEMENT. One of the vexing problems of the decade was the Interchurch Underwriting. In 1919 the General Executive Committee voted\* provisionally to co-operate in the great scheme called The Interchurch Movement for a campaign by united Protestantism looking to adequate survey, occupation and financing of mission fields. Each participating Board submitted an estimate of its needs to be included in the total askings of the proposed campaign, with the understanding that, if

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\*The vote was conditioned on approval by the General Conference of the Church which would convene in May, 1920.



needed, five per cent of its askings should be its obligation for operating expense. Actually, the expectation was that gifts from Friendly Citizens should finance the campaign. These gifts failed to materialize and in March, 1920, the very great expense of preliminary work forced the Interchurch Movement into financial difficulties and its officials demanded that participating Boards make immediate payment of their underwriting.

Our general officers replied to this demand in a letter addressed to the Finance Committee of the Interchurch Movement that while the Society greatly desired to have the estimates submitted included in the Interchurch campaign for funds, they were debarred from action until the General Conference of the Church, to convene in May, should sanction the enterprise. This letter, without the knowledge of the Society's officials, was laid before the Executive Committee of the Board of Foreign Missions. On March 31, that body, minded to strengthen the Interchurch Movement and to accommodate the Society, voted to advance \$300,000 to the Interchurch treasurer and to charge the amount to the Society.

The collapse of the Interchurch Movement soon followed. Consternation reigned. Opinion was sharply divided. Many felt that the Society was not obligated by the unsolicited action of the Board. Others, while deploring the loss and the circumstance through which it came, accepted the debt as a moral obligation because of the tentative vote of 1919. Missionary women are loyal Methodists and the majority felt that the Society could not allow the Board of Foreign Missions, which was itself involved in a large amount and was even now suffering from falling receipts, to bear this additional loss. During the Wichita meeting, after long and painful discussion, the obligation was assumed with the ruling that only monies collected for this express purpose could be applied to payments—this to safeguard our missions and to keep faith with those whose gifts were "for the support of missions." Eventually the entire amount was provided and the account with the Board closed.

**THE JAPANESE EARTHQUAKE.** The unexpected may be expected in any world-wide enterprise. Fire, flood, tornado earthquake, and revolution have, again and again, brought

disaster to missions and ruin to buildings, but none other with the suddenness and magnitude of the Japan earthquake and fire of 1923. When, September 1, cables brought news of the disaster which laid waste cities and blotted out 10,000 lives, deep anxiety for our missionaries and missions in Tokyo and Yokohama was followed by the news that the good hand of God had brought every missionary to safety. Some, indeed, came through many perils, and our schools were in ruins save for one building in Tokyo.

In great thankfulness for their delivery from death, the cry went up, "What fell in a day, we will build in a day." Every cloud has a silver lining and this was no exception. Joint effort of the Board of Foreign Missions and the Woman's Foreign Missionary Society eventuated in a united appeal. A whirlwind campaign headed by Dr. Iglehart for the Board and Miss E. R. Bender for the Society, and in which Home Department leaders and the whole constituency shared, was followed by Earthquake Relief Sunday, December 23, 1923, when Methodists brought gifts for the rebuilding and rehabilitation of the missions of the Church. From these collections the Society received \$146,963.58. Direct gifts through regular channels brought the total to \$198,778.58, and the entire sum was expended for the rebuilding of Aoyama Jo Gakuin, "the school of a thousand girls," in Tokyo. Out of all came the rebuilding of a greater Aoyama, the joint mission of the Board and of the Society. "Surely, He bringeth us out of all our distresses."

Evidences of God's leading made beautiful these years. There seemed a prescience in planning the three-year educational campaign that normal, high, and vocational schools should be the special aims in the year Aoyama lay in ruins, and that before its walls went down the beautiful World Friendship seal was designed in young people's year.

Mrs. Lindsay, summing up the cycle, quoted the promise in which it was begun—"He shall direct thy paths." Five decisive campaigns for five great objects on the field had passed their goals. Continuous promotion of prayer, of tithing, of the Retirement Fund, the enlistment of members and the circulation of periodicals had prospered. In addition to the interdenominational textbooks, the alphabet series—"The A-B-Cedary," the "L-M-Ntary," and the "X-Y-

Zdary," written by Mrs. F. H. Sheets, brought past, present, and promise of the future of our missions within the ken of the newest member. Summer schools of missions were fostered and interdenominational contacts increased. Unnumbered boxes of supplies for hospitals, Christmas boxes for the schools, and books for missionaries were "over-and-above," not counted in receipts. A net gain of 140,000 members and one-fifth of all the missionaries on the field had been won since 1919. The cash receipts of the Jubilee period totaled \$6,243,909. From 1919 to 1924, \$11,090,451 had come into the treasury. Truly the Society had gone from Jubilee heights upward!

#### *Increasing Inter-Relations*

The Founders sharply delimited the scope of the Society's activities to "sending the Gospel to women in heathen lands." Emulating the example of the Father of his Country, they sought to avoid entangling alliances. Early overtures suggesting "marriage" of the Parent Board and the Society were parried by the rejoinder that "the high contracting parties were too near akin." Pleas for the establishment of missions in Utah and other frontier sections were met by courteous refusal as not in harmony with the constitution of the Society. Suggestion of affiliation with the W. C. T. U. and the formation of union auxiliaries with the Woman's Home Missionary Society were similarly answered. The request of the woman's suffrage organization for endorsement, and the appointment of a delegate to their convention met sympathy—and regrets. Pursuing its great task with singleness of heart and tenacity of purpose, the Society declared itself to be a loyal daughter of the Church, seeking only freedom to accomplish that whereunto it was called. Meantime, its members were exhorted to faithfulness to their whole duty in the Church.

With the years came new visions of the power of co-operative action. Women of the Society were active in the formation of the first interdenominational conference in New York, in 1897. On the heels of this action came the Ecumenical Conference of 1900, followed by the formation of the Central Committee for the United Study of Foreign Missions, in which Mrs. J. T. Gracey was the first representative. She was followed in turn by Miss E. C. Northup,

Mrs. Frank Mason North and Mrs. N. Walling Clark. Definite guidance in the selection of topics and authors added to discriminating literary taste have made the missionary educational series comprehensive, inspirational, fitted to the constituency. Approximately one-fourth of the millions of textbooks sold have been absorbed by Methodist women. Northfield School of Missions, pioneer of summer schools, was aided by Miss Butler in its beginnings. Miss Northup, Miss Butler, and Miss Willie R. Lewis were in turn accredited by the Society to the Northfield Committee.

From the time of the Parliament of Religions, held in Chicago in 1893, conferences of missions were held. In 1906 Mrs. J. H. Knowles was appointed by the Society to assist the effort to effect thorough organization. The Jubilee of the establishment of the first Woman's Board was marked by one of the triennial meetings of the Conference. Here Miss Butler read an appeal for literature for women in mission lands, and the Committee on Christian Literature for Oriental Women was formed to meet the very great need. This committee appealed directly to the various Woman's Boards for small appropriations to finance the publication of magazines. In this first actual project of united action Miss Lila V. North of the Woman's Foreign Missionary Society was the first treasurer, and the first fifty dollars received was sent to Miss Laura M. White who was already editing *The Woman's Messenger* in China. The name of the committee was later altered to Christian Literature for Women and Children in Mission Lands to include publications in Latin America. Miss Butler has given long service on this committee.

The plan for the Federation of Woman's Boards was proposed by the Committee on United Study in 1912 and provisionally adopted. In 1916 a revised plan was adopted and the Federation became an effective organization. Mrs. William I. Haven and Mrs. J. H. Knowles were among the leaders in this constructive work.

By 1919 six interdenominational colleges for women were sponsored by the Federation, namely, Madras Christian College, Ginling College, North China Woman's College, North China Medical College, Japan Christian Woman's College, and Vellore Medical School. Three of these institutions were built upon Methodist foundations, and the

Society shares in the support of all. The Union College Drive was to provide buildings for these schools. To these have been added, in the last decade, St. Christopher's Training College, West China Woman's College, Isabella Thoburn College and Ewha College. The increased effectiveness of the schools and the psychological value of united Christian effort in the Orient mark this as one of the major advances in the strategy of missions. Widening influence at home through the promotion of the Day of Prayer, of summer schools of missions, and union student effort have helped to heal the breaches between the churches round the world.

The Federation has chosen two presidents from among us. Mrs. William Boyd and Mrs. F. I. Johnson.

#### *Inter-Board*

Not forgetting the helpfulness of secretaries of the Board of Foreign Missions through the years and the practical co-operation of its missionaries on the field, we may count the visit of Mr. S. Earl Taylor, secretary, at the General Executive Committee meeting of 1912, in Baltimore, as the beginning of a new order.

Relating in detail the work of the Board, the secretary proposed plans in which the two agencies with a common purpose might be mutually helpful. The thin edge of co-operative action resulting was the publication of a series of leaflets on "Prayer and Missions," bearing the imprint of both Board and Society. From that time there has been united cultivation of the home church in the promotion of prayer.

In 1916 a Committee on Consultation with the Board took its place among the standing committees of the Society. At first the president, vice-president, treasurer, and the secretaries of the Departments formed this committee. With changes in officary, the vice-presidents who served as chairmen of the Foreign and the Home Departments logically succeeded to membership. In that capacity Mrs. F. F. Lindsay became a member in 1919. This committee is, indeed, a clearing house for matters of grave importance touching policies and administration, for easing over difficult situations, and for preventing misunderstandings. Still closer bonds were formed by the appointment of Mrs. Thomas Nicholson as representative in the Council of

Benevolent Boards and Mrs. Lindsay as representative of the Society on the Committee on Conservation and Advance. In the following quadrennium these ladies were received as advisory members of the World Service Commission.

The rapprochement between the Board and the Society has been quietly increasing. The General Conference of 1928 wisely made the Woman's Foreign Missionary Society an independent society, required only to report its appropriations to the Board and to work in harmony with it through the consulting committee. Unquestionably this action will lessen causes of friction and make for harmony in spirit and work as well as in purpose. The final advance is the participation of the Society in the Joint Committee on Religious Education on the Foreign Field authorized in 1929, a work begun by the Board of Foreign Missions and the Board of Education two years earlier. Mrs. J. M. Avann and Mrs. Leon R. Peel were made consulting members from the Society.

The future of this work on the field is most promising. These technical official relations are but the solid foundation of beautiful co-operation at home and in many lands.

Still another Inter-Board movement of recent years is that promoted by the Committee on Correlation, in which Mrs. C. R. Havighurst represented the Woman's Foreign Missionary Society, and met with representatives of the Woman's Home Missionary Society, the Epworth League, and the Church school department of the Board of Education in discussion of propositions for the correlation of church activities among young people.

#### *Inter-Society*

The W. F. M. S. and her younger sister, the W. H. M. S. undertook missions in widely separated fields. Each faced needs far beyond its resources and in places a certain rivalry arose in the quest for membership and money. In these latter years the world has grown small and needs for co-operative action have drawn the two arms of service together. Mrs. Vincent F. De Vinney, fraternal delegate from the Woman's Home Missionary Society in 1927, voiced the convictions of both Societies when she stressed

the common objectives in the universal needs of humanity and said, "We may never see the day when organic union is desirable, but we shall come closer and closer together and cultivate co-operation, sympathetic and helpful, in the local church."

In 1929 a Joint Consulting Committee made up of four officers from each Society issued a call to the constituencies of each to united action to reach the uninterested sixty per cent of Methodist women not enrolled in either home or foreign missions; a call to a spiritual quest in personal Christian experience, and an understanding approach to common problems. So each in her separate way strengthens the hand of the other and mutually contributes to the spiritual uplift of the Church.

### *Widening Horizons*

The granting of citizenship and the right of suffrage to women in 1920 immensely widened the scope of woman's activities. Such an event could not be without significance to the Woman's Foreign Missionary Society. Not all its results were favorable. Some, who had hitherto found in this sisterhood a leverage for building a better world, turned to civic and political opportunities. Opportunity and responsibility came hand in hand in a shaken world, but they brought also a means of attack against enemies of the Kingdom.

The hand of God was again evident in the direction of the Society in the election to the presidency of Evelyn Riley Nicholson (Mrs. Thomas Nicholson) in 1921. In her the Society found one rarely qualified for leadership in such a day. At the very moment of her election the Limitation of Arms Conference was in session in Washington. Keenly alert to the social, economic, political, and religious upheaval throughout the world, Mrs. Nicholson presented the Foreign Survey, under the title "A Changing World." In that review she called for a day of prayer for the furtherance of peace to assuage the sorrows of the world. Seeing in war and its losses and hatreds the greatest hindrance to the spread of the gospel, Mrs. Nicholson gave herself to the promotion of education for peace. Two books, "The Way to a Warless World" and "Thinking It Through," were

valuable contributions from her pen to growing peace literature. The General Conference of the Methodist Episcopal Church in May, 1924, adopted resolutions recognizing its responsibility toward and its earnest advocacy of the doctrine of education for world peace. The Conference on Christian Work, assembled in Stockholm, Sweden, and of which Mrs. Nicholson was a member, adopted similar resolutions. In both instances the text was practically identical with the resolutions prepared and adopted by the Woman's Foreign Missionary Society under the personal direction of its president.

The urgency of education for peace was evident. America, long the haven of the oppressed, now the creditor nation, was no longer lauded around the world. The Japanese Exclusion Act of 1924, enacted with altogether unnecessary harshness of speech, arrayed the Orient against America, the yellow races against the white accusing them of arrogance and a race superiority complex. It was stated that but for the evident friendship of American people evidenced in the outpouring of earthquake relief through the Red Cross and missionary channels, a diplomatic break would hardly have been avoided. All the East was sullen at the arrogance of the West.

The Executive meeting of 1925, held in Kansas City, Mo., was memorable for the attention given to the consideration of peace measures and for its emotional quality. It was a time of crisis. China, her pride cut to the raw by restrictions and manners of foreign residents and by the shooting of student marchers by British troops in Shanghai, demanded general revision of treaties and the abolition of extra-territoriality. Missionaries of the Board of Foreign Missions and our own Society sympathized heartily with the resentment of the Chinese people at the preaching of the gospel under the protection of the gunboats of Western nations. The petition signed by fifty-four missionaries of our Church in the Yangtze Valley and addressed to the Secretary of State, asking for an international conference to deal with revision of treaties and the abolition of extra-territoriality, was here concurred in by the Society, as were the resolutions of the same tenor adopted by an unofficial group of officers and members of missionary Boards in the



United States and Canada. In these resolutions, the missionaries went on record as renouncing special privileges and protection imposed by treaty.

Out of that session came the appointment of the Committee on International Fellowship with Mrs. U. S. Grant, Mrs. Frank E. Baker, and Mrs. F. H. Sheets as its first members. The committee was to study matters relating to international affairs and to mobilize and put into action the citizen membership of the Society in support of or opposition to measures before the Congress of the United States. It has been said, "The greatest social change in all history is that woman has been taken from behind the door and set in the middle of the world." What benefits the world if woman does not use her new powers to build the Kingdom of God upon earth? So, in the Society, women began to use the ballot and the right of petition to further the establishment of peace, of justice and righteousness as in the years she had exercised her personal gifts and powers to spread the knowledge of Christ.

World Friendship is a new name for what has been in the hearts of missionary women from the beginning. It was adopted into the Society's phraseology with the General Executive Committee meeting in Des Moines, in 1923, with the plans for Young People's Year. A large number of foreign students were present, speaking and taking part in the pageant "Day after Tomorrow," written by Mrs. Gilbert Blatchley and forecasting the drawing together of the nations through Christian friendship. During that meeting Miss Helen Kim, then a student in Ohio Wesleyan University, on a motion of personal privilege, read a paper urging a new sisterhood to be known as the "Woman's International Association," the urge for which is, that "It is our bounden duty to, hand in hand with men, better the world;" its purpose, "To promote peace and friendship; to help, encourage, and protect women and children throughout the world." The appeal made a deep impression on the convention. On the following day, Mrs. W. F. McDowell presented a resolution, to be referred with Miss Kim's paper to the Federation of Woman's Boards, proposing an international federation of woman's organizations and of Christian women around the world, for world peace and world betterment. One after another, repre-

sentatives of different countries asked the privilege of joining in the request for such a federation. Finally, as a matter of courtesy, Mrs. McDowell withdrew her resolution and it was again presented by Miss Tsuya Kitajima of Japan and seconded by Miss Miriam Nieh of China. So this suggestion from Korea, formulated by Mrs. McDowell, presented by Japan and seconded by China, went its way to the Federation of Woman's Boards of Foreign Missions.

Germane to this proposal is the story of the participation of women in Europe in the work of the Society which follows.

### *German Work*

The ministers of Germany and Switzerland who enrolled their wives as members of the Woman's Foreign Missionary Society in 1886 inaugurated a work greater than they knew. Two societies were formed with about twenty members each. Mrs. Ph. Achard was made secretary for Germany; Mrs. A. Spoerri for Switzerland. Mrs. Achard, mother of twelve children and "haus mutter" to the students of Martin Missions Institute in Frankfort, Germany, might have replied that she was "too busy." But the world's work is done by busy people and she accepted the responsibility thrust upon her. Her preparation was, indeed, providential. From girlhood she had been a personal friend of Harriet Merrick Warren and when Mrs. Warren was made Editor of the *Heathen Woman's Friend* in 1869 her friend in Germany followed the new Society with interest.

Mrs. Achard opened her campaign by sending out a letter to the wives of Methodist pastors, signed by herself and Mrs. Mann, treasurer. This letter appeared in the *Friend*. Excerpts follow.

"Dear Sisters: Since our husbands have, without our knowledge, organized a Branch of the Woman's Foreign Missionary Society, thereby occasioning great joy among our sisters in America, it is our duty to go forward in this work. . . . Firstly: by securing subscribers to the *Heiden-Frauen-Freund*.\* We are of the opinion that if every sewing society or other society of sisters were to subscribe for one copy it would be a fair beginning.

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\*Then in its first year.

Secondly: We ask you to find members for the Society. The rate of membership we have concluded to fix at five pennies a month. Larger contributions will of course be accepted. We entreat you not to let this matter rest, but to do all that is in your power to do."

Within six months, Germany had twenty auxiliaries with about 120 members, and sixty subscribers for the paper. Switzerland, at the end of the year, reported gifts from fifteen places and fifty-two subscribers for the *Freund*. It was the custom to ask for donations from door to door so the number of actual members was not definitely known. The donors were, however, fairly regular in their giving.

The return of Mrs. Achard to the United States and her election as editor of the *Freund* have been noted. Nothing could have been more fortunate for the distant auxiliaries in Europe than to have this loved and honored woman, long resident in Germany, as their counselor through the monthly visits of the *Freund*. Their interest was further quickened by the appointment of Miss Louisa C. Rothweiler to Korea, the first German missionary of the Society. Miss Lydia Diem, of Switzerland, was appointed to Bulgaria in 1893.

Methodists in Germany are dissenters in the land of a State-endowed Church and mostly in poor circumstances. The need of evangelistic work was so great that a small appropriation was made by Northwestern Branch to support three Bible women, or deaconesses, to aid the pastors. This sisterly act was greatly appreciated. Even more closely was Mrs. Achard associated with Germany on her acceptance of the office of Secretary of German work in 1896. In 1902 God called this great woman from labor to reward and Miss Rothweiler succeeded her as secretary and Amalie M. Achard took up the pen which had fallen from her mother's fingers. These two continued to foster the organization in Europe. Miss Rothweiler visited there in 1910 and found much to rejoice her heart in the fidelity of the membership. The spirit of missions dwelt in them.

When the bugles of the World War sounded across these lands in 1914 the curtain rolled down which was to hide these comrades of ours from view for weary years. Such news as filtered through the postal censorship told of continued interest and prayer. Even after the war was over

conditions were such that no forward movement was possible until, in 1922, Miss Achard, as Secretary of German work made an official visitation to her field. Sad scenes met her eye. Stark and dreadful poverty was on every hand. The loss of man power, the scarcity of food and the deflation of the mark had well nigh wrecked the social and economic structure of the nation. Yet everywhere Miss Achard was welcomed and out of their poverty people gave — not because she asked, but because they had a mind to give. The mark was then so depreciated in value that hampers were placed in the aisles to receive the gifts! The people had a mind to pray, also, and the work has progressed steadily since that time.

Numbers of earnest young women volunteered, but were hindered by the ruling requiring that candidates from Europe shall spend at least a year in study in America before sailing. Many were unable to do this. Nevertheless, seven missionaries have been recruited in Germany and Switzerland previous to 1929. Each creates a widening circle of friends for missions in the seven countries in which there are auxiliaries. Special gifts from Switzerland have greatly increased since the appointment of Miss Frieda Reiman to China and Miss Lydia Urech to Malaya. Organization in Austria dates from 1910 when a missionary went to the field from Vienna. But one charge in the mission is without an organization. The Superintendent of the new Jugoslavia Mission Conference was interested in our work through a visit from the secretary of the Austria Conference and later organized five auxiliaries in Novi Sad and Macedonia. These members are affiliated with Germany. A single organization has been formed in France.

#### *Swedish Work*

The converging of widely separated influences leading to the enlistment of women in the Swedish churches; the first organizations in Minneapolis and Topeka Branches and the coming of Miss Jacobson from India have been noted. Miss Winnie Gabrielson, Mrs. A. Farrell, general secretary, and Mrs. Hanna Henschen were leaders in this new extension of the Society. Mrs. Henschen contributed regularly to the *Sandebudet* and prepared leaflets for the new membership.

On the retirement of Mrs. Farrell in 1906, Mrs. Henschen took over the secretaryship also, and later gave her daughter to the foreign field. In 1908 she planned an itinerary for Miss Gabrielson (then under appointment to India) which included all the Swedish annual conferences in the United States. As they talked together Sweden, too, was in their thoughts. Here, also, God opened the way. Dr. K. A. Jansson, Rektor of the Theological School in Upsala, and that year a delegate to the General Conference of the Church, heard Miss Gabrielson and urged that she visit Sweden and organize the women there. Topeka Branch made this possible by sending the outgoing missionary via Sweden.

The hour was ripe. The women of Sweden were earnest and devoted but had no significant work in the Church. They heard with gladness of the possibility of active participation in missionary work. Miss Gabrielson visited thirty congregations and organized twenty-nine auxiliaries in the brief time allotted and the thirtieth group of women were shortly organized. On the advice of Dr. Jansson and Bishop Oldham, Mrs. Anna Lellky was asked to act as conference secretary. Though inexperienced, Mrs. Lellky proved a highly successful leader and campaigner, and the first year closed with thirty-one auxiliaries and 1211 members. On invitation of Bishop Burt, Mrs. Lellky visited Denmark, spoke in every church save one and left an auxiliary in each place. Mrs. Anderson was appointed to act as secretary for Sweden. In 1914 Topeka Branch invited Mrs. Lellky to America and elected her as one of its delegates to the General Executive meeting, the first from over-seas to have this honor. Mrs. Lellky returned to Sweden through submarine-infested seas to continue her labors. At the end of a decade, the membership in the Scandinavian countries was greater than in the Swedish churches in America. In 1920 Finland was visited and wherever the secretary spoke she left an auxiliary!

In 1920 Miss Ella M. Watson visited this outlying section of Topeka Branch and gave added impetus to the work. At that time Mrs. Sandburg was made secretary for Norway. Mrs. Lellky became president and Miss Johanson, retired missionary, the secretary for Sweden.

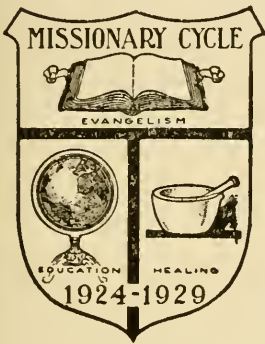
The joy of the women was great when Miss Gabrielson, in 1922, revisited the work she had established. A great missionary conference, the first woman's conference, was held in Stockholm with three of their furloughing missionaries and Dr. Jansson present. In 1926 Mrs. Edwin S. Dahl, general secretary of Swedish work, reviewed a quarter-century of progress in America, Sweden, Norway, Denmark and Finland, saying: "We drink out of the same fountain, warm our hands at the same fires, face the same problems and receive the same rewards and blessings as you in the English churches." There were at that time three hundred-twenty organizations, 11,656 members and the annual receipts of the year were \$20,215. Twenty-two missionaries, fine, dependable workers, had been recruited in the Swedish churches.

The experiences of these pioneers paralleled those of our Founders. This Society gave them their first chance. Because of the vision of service it gave them, plus a certain confidence and recognition, they are now leaders in benevolent and philanthropic work in their churches.

## THE MISSIONARY CYCLE

The period 1924-1929, called the Missionary Cycle, opened with a new rendering of W. F. M. S. in this fashion:—

**W**orld **F**riendship **M**eans **S**ervice  
 sacrifice  
 alvation.



It closed with the inauguration of the International Department and the celebration of the Sixtieth Anniversary.

Missionaries and their needs had special consideration. During the years of enlarging staffs and special drives, little was done to provide homes for missionaries. First objectives in 1924 included building of homes, repair of old ones and supply of furniture. The Retirement Fund was stressed. This Fund was au-

thorized in 1908. The first disbursement of income occurred in 1916. In 1924 the permanent Fund totaled \$314,715 and fifty-eight missionaries were receiving small allowances, but there was an accrued deficit of \$26,000. To meet the emergency, a determined effort to increase the Fund was supplemented by the adoption of a plan to provide pensions for missionaries sailing subsequent to 1916 by the purchase of insurance policies.

Emphasis upon spiritual life was increased. The League of Intercessors, which had undergirded our missions for a decade, gave way to the Order of the King's Highway which required the three-fold stewardship of prayer, personality and possessions. A series of supplemental textbooks was issued. These texts, "Five Laws That Govern the Practice of Prayer," by Dr. S. D. Gordon; "The Master Personality," by Dr. Rollin H. Walker, and "Possessions," by Miss Clementina Butler, were not only written expressly for the Society, but the manuscripts were donated. Dr. Walker added a further gift to finance the translation of "The

Master Personality" into two Indian languages and into the Chinese Mandarin. Mrs. F. H. Sheets summarized the three books in "Three Ways to Happiness" for the fourth year of study. In these years many found new meaning and happiness in life in Christ.

#### *Widening Fellowship*

In 1925 the Forward Movement Committee, Mrs. O. N. Townsend, Mrs. H. E. Wolfe, Miss Butler, Mrs. W. M. Dudley and Mrs. F. I. Johnson, presented plans which for the first time definitely included the Christian women on the mission field, linking "Here" and "There" in the comradeship of prayer. In 1926 plans for the celebration of the Sixtieth Anniversary began to take shape, Mrs. F. I. Johnson was appointed chairman of a special committee on promotion and the motto:

"Renew and strengthen on every line,  
'Till nineteen hundred and twenty-nine"

headed all publicity.

This "Here" and "There" program included systematic effort to foster missionary organization on the field to the end that as rapidly as possible an indigenous missionary society should be developed wherever our missions were established. Invitations were then extended to each woman's conference to join in the Sixtieth Anniversary celebration. Mrs. Johnson gave herself to the development of world-wide plans and, presently, around the world they began to hear that the sender of missionaries, the Woman's Foreign Missionary Society, would come to her Hankap or sixtieth birthday, and that they might send gifts—no money gifts, not any purchased gift, but things made with their own hands. One exception was made to the rule. The plans included a round-the-world sunrise communion service, and for collective giving it was suggested that articles relating to that service should mark the participation of women everywhere.

#### *Foreign Administration*

The Foreign Administration in the decade between 1919 and 1929 faced numberless grave problems. The decision to enter a field in the earlier years was an act of faith in re-



sponse to indications of Divine leading. In this decade but one field, Sumatra, was entered and comparatively few new stations were occupied, but there were kaleidoscopic changes in the Orient. A decade of war and banditry in China, culminating in the anti-foreign and anti-Christian outbreak of 1927; revolution in Mexico; extreme nationalistic manifestation in India; the destruction of mission properties by earthquake in Japan; the demand for government registration of schools in China; the development of colleges and union institutions; participation in interdenominational movements and co-operation with National Christian Councils, all demanded accurate knowledge of conditions and statesmanship of a high order. The load was definitely increased by the withdrawal of many Board missionaries. Increasingly, boys were admitted to our primary schools and some of our missionaries were appointed to boys schools.

To meet these needs, while profiting from the advice of bishops of the Church and secretaries of the Board, the Foreign Department made first-hand study of the fields. Miss Ella M. Watson visited every station of the Society in India, save two. Mrs. Avann represented the Society at the Shanghai Christian Council and studied China intensively. Mrs. R. L. Thomas was official visitor to Korea and Mrs. Lucie M. Norris to Japan. The Misses Carnahan gave personal inspection to missions in Europe, North Africa, Mexico and South America, and Miss Achard to Central Europe. Mrs. F. J. McConnell participated in the Congress of Christian Work in Montevideo and was conversant with all Latin America. Mrs. Eveland was, by residence in the Philippines, an authority on that field and Mrs. Nicholson through her many international relationships was familiar with world trends. So informed, the Department carefully, prayerfully, met the problems of a changing world and a vastly multiplying complexity of detail so that the minutes of their meetings presented a cross section of Christian world-service.

The Home Department had its travelers. Mrs. F. I. Johnson and Miss Lulie Hooper brought intimate views of the field and reported the work "not finished, but just begun." With redoubled diligence, then, they wrought to secure funds for maintenance and extension.

The perennial call for missionaries, members and money took new forms. The missionary shield bearing the legend, Evangelism, Education, Healing, expressed the first objective. No competitive membership drive was launched, but with prayer, Naomi sought Ruth to bring her into the auxiliary and Pilgrim Teams visited "zero" churches seeking extension members and establishing auxiliaries. Advances in money were sought in Patron's Gifts of five dollars from each national Branch, district and auxiliary president, and from Incense Gifts, annuities and bequests. The final appeal was for sixty donors of \$1000. each to mark the anniversary. Their dream was of,

"A membership in conscious partnership with  
Christ for the salvation of the world,  
World comradeship in faith, prayer and service,  
and money for the conquest."

#### *The Sixtieth Annual Meeting*

In Columbus, Ohio, October 23-30, 1929, was convened the annual meeting of the Society and the amazing celebration of the Sixtieth Anniversary.

It was a far cry from the first annual meeting with its twelve timid, untried, yet daring members in session in the home of Mrs. Rich, in Boston, to the assemblage of able and experienced world citizens who constituted the Committee and the missionary staff of 1929, yet they lay within the span of a life time. Both were marked by earnest search after the will of God and consecration to follow it. This one began with a Retreat led by the president of the Society, in which home workers and missionaries communed with God and each other. Here, with increasing throngs of visitors from every part of the country and from many foreign lands, the great essential business of the session was transacted. Reports were received, missionaries were commissioned and appropriations were authorized with deep seriousness and joyful expectancy.

#### *The Society in 1929*

Vital statistics were presented. The total membership stood at 561,165 in 18,989 local organizations, an increase

of 27,253 for the decade. Three thousand were resident in the Orient; 66,800 were enrolled in The Order of the King's Highway. As a result of the Society's work, other women to the number of 11,700 belonged to indigenous missionary societies in mission fields.

The juniors numbered 150,000, a gain of 33,868 in a decade under the leadership of Mrs. C. R. Havighurst. In addition to the support of sixty missionaries, the juniors had erected the Lucie F. Harrison Hospital, Futsing, China, and other mission buildings. . . . The young people, led by Mrs. Ellis Phillips for three years and Mrs. Nicholas Van Sant for seven in the decade, numbered 63,673. To the support of one hundred missionaries, they had added funds for building Clara A. Swain Memorial Hospital in Bareilly and school buildings in Tokyo, Nagasaki, Delhi, Montevideo and Lima. One year they gave toward Fords for missionaries. . . . The student department has no formal membership. It is half-way house between students and the Society. Its objectives are: recruiting and cultivating candidates for missionary service abroad and for leadership in the Society at home, and work among foreign students. Since 1925 Mrs. H. M. LeSourd has fostered the movement, conserving the Sister College activities and reaching beyond denominational schools to Methodist students in state institutions, through the Kappa Phi sorority. In 1929 fifty-two enlistments for foreign service were reported. . . In 1919 the scattered, unrecorded extension members were supporting eight missionaries. In 1929 the 44,743 members of this group claimed thirty-seven! Extension work had proved to be the point of growth in the home work . . . Wesleyan Service Guild, now in its eighth year, enrolled 3,192 members, drawn from 150 professions and occupations. Of these, 810 were tithers! Since 1927 Mrs. Merle N. English was leader of this department. . . .

The membership in German organizations totals (1929) 15,195, and their most notable contribution a group of splendidly efficient missionaries recruited among and supported by the German women. . . . The Swedish membership, led by Mrs. Edwin S. Dahl, numbered 11,674 in the United States and Scandinavia. Mrs. Dahl presented

with her report a memorial requesting the discontinuance of the office of Swedish secretary.

Receipts for the year 1928-29 were:

From Branches	\$2,604,949.99
Special gifts and income on investments	190,249.55
	<hr/>
Grand Total	\$2,795,199.54
Increase over previous year	379,505.77

Included in this total were two unusual bequests, one \$274,000 and the other, \$50,000. The aggregate of receipts in sixty years is \$45,179,533.99. Annuity gifts in the sixtieth year were \$133,601.96. Properties held by the Society in thirty-six conferences over-seas is listed at \$8,621,668.00. The Retirement Fund endowment was \$877,372.75 on October 1, 1929!

### *Results*

Glimpses of the results of this outpouring of treasure of service and possessions follow.

\*"Of the entire staff on the Field in 1929, 88.7% were nationals. For every missionary teacher there were 9.8 teachers native to the Field. Forty-two per cent of the indigenous members of the staff were in evangelistic work. An uncounted host of high school and college students were volunteer workers in daily vacation Bible schools, Sunday schools, street schools and many Christian activities. Our colleges and high schools provide many women leaders for a new era.

"In active service were 723 missionaries with twenty-three more about to sail. The net gain in missionary staff in the decade was only 173, but National workers have increased by more than 1000, bringing the total of indigenous workers to 6,083. The increase in the higher class workers is notable.

"Women and girls under instruction in the Christian way of life numbered 250,000; full members of the Church 95,000, and 16,500 were baptized during the Anniversary year.

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\*Quoted from report of Mrs. Jennie Spaeth Wallace, recording secretary.

“The schools of the Society number 1,350—the larger number being of primary grade for which the normal, high and middle schools supply teachers. Some 60,000 pupils are enrolled, of whom 20% are under constant Christian training in hostels and boarding schools. Bible training schools enroll 1000 young women who are fitting themselves for evangelistic work. Crowning the educational system are the colleges—Hwa Nan and Kwassui being solely our responsibility, while we contribute largely to union colleges in India, China, Japan and Korea.

“Medical work develops new phases. Health education and preventive measures through nurse training, health clinics, baby welfare exhibits and lectures, and physical examination for school girls supplement the ministries of hospitals and dispensaries. The nineteen hospitals and eleven dispensaries of the Society, staffed by 550 American and National doctors and nurses, last year ministered to 13,778 hospital patients and gave more than 300,000 dispensary and out-patient treatments.

“A most hopeful feature of our missions is the fact that, though inaugurated and at first wholly supported by the Society, self-support increases. In Burma, Malaya, Latin America and Japan, receipts from educational institutions are more than double the appropriations of the Society for the same schools, and a number are self-supporting except for the salaries of the missionaries. Of the nineteen hospitals, twelve received larger contributions on the Field, in 1927, than from the Society.”

An honored bishop, briefly present, spoke a word of caution lest the women be vainglorious. But the great unfinished task was ever present in thought. One morning fifty missionaries brought their needs before the meeting with amazing brevity and force. India asked for schools, hospitals, evangelists, teachers, cars, lighting systems, doctors and nurses. In one district with 35,000 Methodists, the one boarding school for girls had room for but seventy pupils! China, Japan, Bulgaria, France and Italy presented compelling needs. Suddenly one in the audience cried, “Africa has not been heard.” “Nor Korea!” cried another voice. “Nor Latin America,” “nor the Philippines,” “nor Burma,” “nor Malaya,” said other voices. And the Regions Beyond are calling year by year!

The response to this appeal was the presentation of Forward Movement Plans—"Forward together to the unfinished task."

### *The International Department*

The great historic event of 1929 was the launching of the International Department of the Woman's Foreign Missionary Society, an action as clearly under divine compulsion as was the formation of the Society itself in 1869. Apparently unrelated events and people of many lands contributed to this denouement.

Auxiliaries of the Society existed in every field for many years. Women in Central Europe were organized in 1886, Sweden in 1908, China and Japan in later years. In 1919, on motion of the Foreign Department they were recognized, and the position taken that they were free to choose either to ally themselves with the Society or with the missionary organizations of the indigenous churches. "In case they desire to be allied with the Society," ran the resolution, "We heartily welcome them and suggest Branch affiliation." Miss Kim's proposal of an International Sisterhood, in 1923, had its influence. At that time the Committee on Extension of the Society, with Mrs. F. F. Lindsay Chairman, began to study conditions and to plan for work outside the United States. In 1924 a revised plan was presented to the Executive Committee which designed to unite all the groups "in closer ties of fellowship and co-operation" and "to so extend the work and activities of this Society that it shall become worldwide in its scope." *Foreign* was changed to *all* countries in defining the sphere of our activities. This far-visioned plan was informally discussed. Co-operation with the Board of Foreign Missions was essential to the plan and financial conditions precluded immediate action though consultation and study continued. In a joint meeting of representatives of the Society and the Board in 1926, with Mrs. Lindsay, Miss Watson, Miss Achard and Miss Winnie Gabrielson representing the Society, approval was given to a further revised plan which still waited "the hour."

In 1928, Mrs. O. N. Townsend, Chairman of the Forward Movement Committee, charged with formation of plans for advance, in a night of prayer, caught a vision of a world-

wide Society. Cincinnati Branch took up the suggestion, memorialized the General Executive Committee of 1928 to change the name of the Society by substituting "International" for "Foreign" and suggested the reference of the memorial to the Committee on the State of the Society. The memorial was given enthusiastic hearing and much thought and prayer. In January the proposed plans of the Committee on Extension of the Society were made the basis of discussions which ensued. It became evident in the midyear meeting that a change of name was inadvisable for legal and other reasons and out of the wisdom of many was born the idea of an International Department. At once Sweden and Central Europe were invited to send representatives to the sixtieth annual meeting to participate in further actions, and certain influential young women from China and Japan, then studying in the United States, were also invited.

IN COLUMBUS. The advisability and the possibilities of an International Department received first consideration in the preliminary missionary conferences in Columbus. Miss Maria Johanson, Sweden's representative, presented a petition from the women of Sweden asking for an organization approximating the status of a Branch, with permission to pass upon their own missionary candidates, (subject to final approval of the General Executive Committee), with further freedom to train them in Europe and send them directly to the field. Mrs. Marie Voelkner, of Germany, presented similar requests from Central Europe, pledging training for missionaries equal to the standard set by the International Council. Mrs. Voelkner further asked affiliation with the Society through the International Department, with the secretary of German work as the connecting link. Oriental students from a number of countries, young women thrilling to the challenge to Christian womanhood, hailed the inauguration of the International Department as the advent of a new day in the extension of the Kingdom of God. Reports of progress of missionary societies in other lands were given by missionaries, then all matters presented in this discussion were referred to the Executive Committee.

THE HOUR CAME. On Saturday afternoon, October 26, 1929, while the children's rally filled the auditorium, a

business session of the Executive Committee was held in a small classroom with Mrs. Nicholson in the chair. Here, quietly, yet with deep emotion, it was voted to approve the provisional organization of the International Department.

As projected, the International Department was not in any sense an overhead agency, but an invitation to women, already accepting responsibility for carrying the gospel to their countrywomen, to join hands in a new union. The further extension of this Department rests with Methodist women in other lands.

The organizations in Scandinavia and Central Europe were approved with the full knowledge that, automatically, membership and receipts of the Mother Society would be reduced. Was this, then, to be the zenith of the Society's life? Rather, we believe, it is the threshold of greater growth, for henceforth we work "with" as well as "for" women in other lands.

As the days passed crowds became ever greater in King Avenue Church where the Executive Committee was in session. On Sabbath morning an overflow meeting was held in the churchyard. Meanwhile, hundreds of women were preparing the setting for the long anticipated celebration in Memorial Hall, with its capacity of 4000. Here, on Sabbath evening with no violation of sentiment, began that dramatic, glamorous and deeply spiritual and emotional event which marked the end of sixty years of work by women for the Christianizing of women in other lands.

### *The Sixtieth Anniversary Celebration*

Long before the appointed hour for the opening of the celebration, Memorial Hall was crowded to the doors. The strains of orchestral music ushered in the opening procession depicting History in Personality. At its head was Bishop John W. Hamilton, senior bishop in our Methodism, and witness to the adoption of the constitution of the Society in Tremont St. Church in 1869, when he hid to see what the women would do. Five women who were members since '69 followed; then officers and distinguished guests; mission-



aries by decades, and presidents of the eleven Branches. The gray wall high above the stage became a bulletin board and a finger of light wrote there, "The world family meets." The tempo changed. Representatives of foreign countries in brilliant attire marched with the official correspondents for those lands. Then came symbolic figures, representing Prayer, Personality and Possessions, leading hundreds of women clad in the stewardship colors, green, crimson and purple. Dr. John R. Mott, Christian statesman, was the first of the notable speakers during the celebration, and his message was a clarion call to "The larger Evangelism; to make Christ known in all relations of life." As he spoke, pride of achievement bowed its head and on the wall the finger of light wrote,

"Heralds of Christ, who bear the King's commands,  
Immortal tidings in your mortal hands,  
Pass on and carry swift the news ye bring,  
Make straight, make straight, the highway of the King."

Not for the sober historian to depict the celebration. It was a dream come true. With infinite patience had the dreamer of dreams, Mrs. F. I. Johnson, caught together, "Here" and "There" the threads of which it was woven. Women in the churches and even in the zenanas and children in the schools sent their gifts—more than 300,000 of them—for the birthday party of Mother W.F.M.S., and these gifts made the setting for the party. A great canvas painted by the girls of Aoyama formed a canopy in front. The walls were paneled by others and the flags of the colleges faced the balcony. Country booths were piled high with glittering stuffs and were balanced by the booths of the eleven Branches. Reverently visitors touched these gifts, as if in imagination they saw the girls in Africa gathering reeds and grasses and seeds and mastering the arts of weaving and needlework that they might make these gifts. "For almost sixty years the women of China have been receiving gifts, now they are sending a few in return," wrote Dr. Ida Kahn.

Here the past lived in historic pageants and dramatized adventures. Here leaders of the Church and missionary movement made challenging addresses and inspired to new

devotions. The promise of the future was in the presence of young women of distinction who voiced gratitude to the Society for their knowledge of Christ and their preparation for leadership in a new age. In them was the passion for service which is the mark of fellowship with Christ. . . . At the World Banquet 2000 broke bread together and East and West were "One body in Christ." On the last night but one, the 'World's Christmas tree' was lighted and there was an exchange of gifts. Something was there for every mission station which had made its requests known. There, in a beautiful service, gifts from the field which related to the feast of the Lord's Supper—the tables, the leopard skin rug on which they stood, tapestries, linens, pitchers, bowls, trays and, from China, 3000 communion cups—were received by Mrs. Nicholson from representatives of the donors, and Bishop Franke W. Warne offered the prayer of dedication. Even at that hour the round-the-world Sunrise Communion Service was beginning as groups of Christians in lands far away were singing in many tongues the chosen hymn:

'Walk in the Light, the beautiful Light;  
The Light of the world is Jesus.'

A few hours later, on the last great day of the feast in Columbus, in spite of a drizzling rain, women began to gather at one-thirty A.M. at the door of Memorial Hall. Presently the plaza and approaches were filled. At three o'clock some one began to sing 'Nearer My God to Thee.' Hymn after hymn followed. At five o'clock the doors were opened and in a few moments door-keepers were turning away those for whom there was no room. At six o'clock Bishop W. F. McDowell began to recite the stately ritual of the Church. High on the wall were the words, 'He is the propitiation for our sins, and not for ours only but for the sins of the whole world.' For three hours the service continued. Toward the close communicants stood five deep to receive the emblems. The attitude of worship, quietness, and the brooding of the Spirit, marked this a pentecostal hour.

On the evening of that day, as at its beginning, the theme was "The World's Christ." In the gallery, 1,396 persons gave a brief, dramatic visualization of the missionaries of

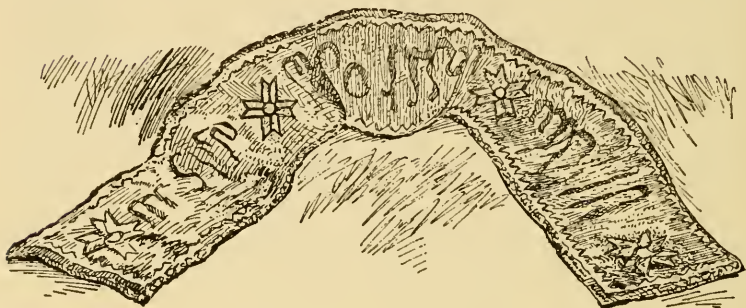
the Society in sixty years. Of these 408 carried the flag of India, 395 that of China. What adventure, what achievement were glimpsed in a moment!

Anniversary Gifts were represented. The Branch presidents carried a banner sixty yards long on which were 340,000 stars, indicating the Patron's Gifts. The home base secretaries brought the Incense Gifts — \$137,000. The donors of \$1000 came, depositing their gifts in the Burmese silver bowl. Not sixty women, as hoped for, but one hundred twelve were there! Miss Hooper, keeper of the treasury, summarized the gold investments of the Society in sixty years. "Field appropriations, from \$3,667 in 1869 to \$2,397,810 in 1929, total \$41,805,000. Some 20% has been spent for real estate. This remains as a tangible asset. But what can one say of that spiritual force, invisible, not to be touched or handled, which has flowed out to all the world in the other 80% of the Society's appropriations? Money is sordid from some points of view, but no tiny trace of filthy-lucre-ness clings to these dollars. A broad golden stream has flowed *into* the treasury, but it has flowed *through*. Tonight we face a new year with an empty treasury. Tomorrow we fare forth to fill it."

Triumphant music rose. One by one the flags of the nations came to attention with Old Glory centered, and framed an immense map of the world. A telegraph messenger appeared with cables. Miss Helen Tupper received and read India's and a light flashed on the map at Calcutta and ran, a thread of gold, to Columbus. From Hammerfest, the northernmost city of Scandinavia, came a message from 6000 women. Algiers, Tokyo, Manila, Old Umtali, Peking, Montevideo, Burma, Lovetch, Seoul, Zurich, Dresden, Paris, Rome, and many another city flashed greetings. Then light circled the map! "And so," said Mrs. Lindsay, "We have been bound together with chains of glory about the Redeemer's feet." "We are of one accord in one place and have all things in common," answered Mrs. Nicholson. The Hallelujah Chorus rose — "And He shall reign forever and ever." The trumpeters sounded "Taps" then "Reveille" and the Sixtieth Anniversary closed. Down from a very Mount of Transfiguration, with new vision and empowering, went these followers of

Christ into the unknown "Road that knows no turning" to help make salvation known to all peoples.

"Be strong, and work: for I am with you, saith the Lord of hosts: my spirit remaineth among you: fear ye not."





# INDIA

## THE FIRST DECADE

1869-1879

When Methodist women banded together to send the gospel to Christless women in India, Isabella Thoburn waited their call and the feet of Dr. Clara A. Swain were on the threshold. Ten months later, in January, 1870, these messengers from women to women, Christian to non-Christian, arrived in Bombay. The long sea voyage over, a yet more adventurous journey lay before them as they traveled by train and *dak gari*, alternately, from Bombay to Bareilly to attend the India Mission Conference. At one stage in the journey, one of the horses lay down and refused to arise. The *gari* drivers departed to find another team and our travelers were alone in the tiger-infested jungle. At the river Ganges, they left the *gari*s and were carried across in *doolies* on men's shoulders. This introduction to India was strangely moving to our pioneers. "Many things we saw on our way up-country touched our hearts and led us to pray earnestly that God would make us useful to this people in teaching them of the true God and how to lead better lives," wrote Dr. Swain. Sustained by the promise, "Lo, I am with you," they faced the new life with courage and hope.

In Bareilly the doubters looked into the faces of these young women and were reassured. The brethren passed

complimentary resolutions and the ladies welcomed them as co-laborers in a needy field. In accordance with the agreement between the Society and the Parent Board, our missionaries were subject to appointment by the conference, over which Bishop Kingsley presided. Since Dr. Swain had come in response to the specific plea for a medical woman in Bareilly, her appointment was foreseen. Miss Thoburn's appointment to Lucknow seemed logical to the conference since her brother, James M. Thoburn, presiding elder of Lucknow District, had his residence in that city.

Lucknow was one of the leading centers of Methodism in India. Here Mrs. Messmore and Mrs. Waugh had found entrance to a number of zenanas and had opened day schools and it was expected that our missionary would develop this work among high caste women. As was her wont, Miss Thoburn quietly accepted the task which lay nearest. She methodically districted the city and appointed teachers, but her mind grappled with the whole problem of Christianizing India and the part women should take in it. The evident intellectual inferiority of even the Christian women to the men was a shock. The zenana women in Lucknow displayed even less mental alertness. To the native pastors Miss Thoburn said repeatedly, "No people ever rise higher than the point to which they elevate their women." Pondering these things, conviction grew that the most hopeful approach to the great task lay in the education of girls. "If we do any good and great work among the women, we must have trained Christian women to work with us," was her conclusion.

Having reached a decision, Miss Thoburn acted quickly. A little one-room house in the bazaar, open to the heat, the dust and the noise of the busy street, and to the stares of curious passers-by was the first schoolhouse. Here on April 18, 1870, six pupils, duly chaperoned by relatives, presented themselves and while a Christian man, "armed with a stout stick" did sentry\* duty, school was begun. After a few weeks in this undesirable location the school was moved to a vacant room in Dr. Waugh's bungalow and thence to a rented house where, in November, the Christian Girls Boarding School was opened. Here this

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\*The daughter of this sentry was later a college graduate.

rare Christian educator taught some twenty-five Indian girls. This school was a distinct departure from the existing zenana day schools which enrolled both girls and women.

In Bareilly Dr. Swain, first medical missionary of her sex in Asia, found eager welcome and adventure. Patients were waiting on her veranda for the "Doctor Miss Sahiba" when she awakened on her first morning in that city. However India might look askance at education for women, medical attention opened the door where men doctors were forbidden to enter. The dreadful sufferings of women so weighed upon the hearts of missionaries that already Dr. J. L. Humphrey had opened a class for the instruction of Christian women in Naini Tal. In anticipation of Dr. Swain's arrival, Mrs. Thomas had chosen fourteen of the most promising orphanage girls for preliminary medical training. Three women from Dr. Humphrey's class joined these and on March 1, 1870, our doctor began careful personal instruction.

Indian gentlemen of high position soon called on Dr. Swain to pay their respects and express appreciation for her mission to their women. In April the Lieutenant Governor of Northwest Provinces, Sir William Muir, with Lady Muir, visited Bareilly to hold a *darbar* (reception) for the Indian princes and officials of Rohilkund District. Dr. Swain was bidden and this kindly English official took occasion to introduce her and her work to the Indian leaders. Among those present was the Nawab of Rampore. Later he, in company with Sir William, visited the orphanage and both were impressed by its humanitarian work and particularly by the progress of the medical students.

So, officially introduced, patients came in increasing numbers and zenana doors opened to the doctor. Ever mindful of her spiritual mission, the story of the Great Physician was told wherever she went, accompanied by Mrs. Thomas or one of the Christian students.

In this fashion our missionaries spent their first year on the field.

### *The India Branch*

A new arm of service was organized in the India Mission Conference of 1871 when our pioneers, with eleven missionary wives and a number of Indian pastors' wives, formed

the India Branch of the Woman's Foreign Missionary Society. The action of the Society at home in April, 1870, assuming support of the orphanage and *all the work among women* had released energies and quickened hope for India's redemption.

Here events of the year were revised, plans and estimates for the coming year made. Our pioneers told of hopeful beginnings; the married ladies of day schools in Bareilly, Budaun, Shahjahanpur, Bijnor, Naini Tal, Lucknow, Roy Bareilly, Moradabad, Pauri, Amroha and many villages. Mrs. Thomas summarized a decade in Bareilly Orphanage where hundreds of girls had been rescued from starvation, child-marriage, ignorance, and a host of other evils; had received loving care, a knowledge of Christ, and fitting for happy, useful living. Fifty had already married Christian men, many of them pastors or teachers in the mission, and were demonstrating Christianity in their homes.

The forty day schools were less encouraging. The teachers were mostly elderly Mohammedan pundits who were teaching for a living and frequently took advantage of limited supervision to substitute their own beliefs for the Christian texts furnished them. "But at least," said one missionary, "they have awakened in the mind of India the idea of female education and so good has been accomplished." The boarding school, where girls could be separated from non-Christian customs, given clearer knowledge of Christianity than existed among new Christians and educated for Christian service, was hailed as the way to strengthen the educational program. The orphanage, the school in the home of Mrs. Zahur Ul Haqq in Amroha, and now the Christian Girls School in Lucknow promised better days.

#### *Unforeseen Providences*

The year 1871 was marked by two events of great significance to the new mission. In Lucknow prolonged search had been made for a property suitable for the woman's work yet within the means of the Society. Many times the searchers passed the Lal Bagh, or "Ruby Garden," which before the downfall of the King of Oudh following the mutiny was occupied by the treasurer of the kingdom. It was ideally located and its compound offered room for



expansion, but its impressive pillars, *porte cochere* and balustrade marked it as beyond the reach of mission folk. Quite unexpectedly the owner offered it at one-fifth the former quotation and on the advice of the older missionaries the purchase was made. Cash was stipulated and, on a Saturday afternoon, fourteen bags, each holding 1000 silver rupees, were delivered to the owner and Lal Bagh came into the possession of the Society. The entire mission joined in joyful celebration over this acquisition.

Lal Bagh, famous before, was to become a household name on two continents as the chief educational center of the Society in India and more than any other place in the Empire, the headquarters of Methodism. Facing the entrance hung the motto, "This house for God." "No more appropriate one could be found, whether we consider the Christlike influence which pervades the house like an atmosphere, or the work which has been accomplished in the few years of its existence. The peculiar love and blessing of God seem ever to rest upon it," observed a later visitor.

The purchase of this first property of the Society, important though it was, was quite overshadowed by the dramatic events which followed shortly in Bareilly.

Under urgent need for a hospital, Dr. Swain looked with longing at a house, or "palace" it was called, adjoining the orphanage, owned by the Nawab of Rampore. If only they might purchase one acre of the land it would be enough. Overtures made to the prime minister led to an invitation to visit the nawab in a distant city. Dr. Swain with Rev. and Mrs. Thomas, Dr. and Mrs. E. W. Parker made up the party. They were escorted in royal fashion to a lodge set aside for visitors. They there waited two anxious days before they were summoned to an audience. Rev. Mr. Thomas was spokesman. Before he could complete his carefully prepared request for a privilege of purchase, the nawab interrupted, "take it, take it, I give it with pleasure for such a purpose," — and the audience was ended! Again God had answered prayer!

The recognition given this first medical woman was the more important in view of the general hostility on the part of the medical profession in India, partly due to resentment at her invasion of a sphere they held belonged exclusively to

men and partly to the conviction that women could not be competent practitioners and that bungling medical work in the zenanas would result in serious outbreaks. Dr. Swain, though young and inexperienced, vindicated the ability and the actual advantage of her sex in this field.

### *Lal Bagh*

The Lucknow Christian Girls School, transplanted to Lal Bagh, was from the outset a unique institution. Its founder gave herself unstintedly to the upbuilding of Indian womanhood. Timid girls found in her a friend, and confidence; the ignorant fell in love with learning; those who had known only ugliness found beauty, and all found Christ. Much more than learning, this great teacher desired culture of mind and soul and nobility of character for her pupils. As their members increased, dormitories and schoolrooms were erected. Many of the students were daughters of Christians who had been cast out penniless when they renounced the old gods and followed Christ. Life at Lal Bagh was kept to simple inexpensive ways that it might be within their reach. Before Miss Thoburn took her first furlough in 1880, one hundred and thirty-two were in the school.

### *Early Boarding Schools*

It is to be remembered that the early schools were, with few exceptions, begun by the women under the Board, though supported by the Society. The earliest of all had its beginning with three pupils in Mrs. Parker's home in Moradabad in 1866 or 1867, and was continued in the home of Mrs. Haqq (a former Bareilly orphanage girl) where it increased to twenty-three pupils in 1872. After Mrs. Parker's return the school was moved to Moradabad and Mrs. Parker resumed leadership. Through many years this great woman was the unchanging factor in the changing and growing Moradabad mission. In 1875 a building quite adequate for its time, was erected for the school.

In Pauri, a mountain town in the far north, Mrs. Mansell and Mrs. Wilson superintended work for women, directing Bible women and teachers in little day schools. A few orphans were received in 1870, and here Mrs. Gill began

her service to the hill folk. In 1874 a very tiny boarding school was begun. At that time, by government census, one man in twenty-two and one woman in 1756 could read. Women tended the cattle, tilled the fields and bore the burdens. Ours was the only missionary in the province and the coming of even one little girl to live in the Christian school was a matter for rejoicing. To Pauri Orphanage came Almira Blake, that first orphan girl received by Mrs. Butler. Here she was matron, doctor, Bible reader and friend.

Budaun school was opened in 1875 with a very few pupils under the fostering care of Mrs. Hoskins.

Bijnor school opened July 1, 1877, with four pupils, under the supervision of Mrs. McHenry. Josphine Merrill, wife of the Indian pastor, "opened her own house to the school and gave the pupils all the advantages of a Christian home." Famine that year made a time of in-gathering for orphanages and Bijnor closed its first year with fifteen orphan pupils.

### *English Work*

One of the unexpected demands of the India field was for evangelization and education of English-speaking peoples. The wide dispersion of the descendants of the English, both pure blooded and Eurasian, and their really needy condition was brought to light in the evangelistic campaigns of William Taylor. Two of Miss Thoburn's first six pupils in Lucknow were Eurasians. When the boarding school was opened a number of girls of English descent were admitted, but soon it became evident that a new school was needed, for which neither missionaries nor funds were available. One day a gentlemen who had a daughter to be educated called on Miss Thoburn and gave to her a thousand rupees "as the first contribution for an English school for girls."

Meantime, the Parent Board had established in Cawnpore a co-educational school. The experiment was in advance of the times and the Board requested the Society to assume responsibility for the girls. Not questioning the leading of God, the women consented. A property consisting of twenty acres, with two bungalows beautifully located on the banks of the Ganges, was purchased for the school.

Having no other missionary to appoint, the conference made Miss Thoburn superintendent of the new school, in addition to her responsibilities in Lucknow.

The English or Anglo-Indian school was opened February first, 1877. Before May first there were thirty-nine pupils, and forty was the limit of accommodations! Miss Thoburn divided her time between Lucknow and Cawnpore, traveling to and fro by night to save the precious daylight hours for the schools. Funds were so low that this heroic woman constantly traveled third class, a degree of discomfort not to be found on American trains. On one of these journeys she suffered an attack of cholera, but with the prompt use of first aid remedies the disease was checked. At such cost was our English work begun. In 1878 Miss S. A. Easton was appointed to Cawnpore and Miss Thoburn was released.

The same conditions which thrust the Society into English work in Cawnpore obtained in cities throughout India. William Taylor's work preceded and led to the appointment of James M. Thoburn to Calcutta. Here he did a unique and far-reaching work. Presently there was transferred to his care a long established boarding school known as the Calcutta Girls School. In response to his presentation of the need and opportunity, the Society assumed support of the school and in 1878 dispatched Miss M. E. Layton to take it in charge. "Under her able management," wrote Dr. Thoburn, "the school has held on a steady course of prosperity and usefulness. It is full of overflowing and many applicants have to be turned away."

#### *Medical Work*

In Bareilly Dr. Swain continued her successful medical-evangelistic work and the conduct of the medical class. In 1872 thirteen passed examination before the civil surgeons of the station and were granted certificates permitting them to practice in all ordinary diseases. Eleven of the number were married within a few weeks (a very necessary protection for them). These Indian "doctresses," so meagerly equipped by present day standards but vastly proficient in comparison to native doctors, were appointed to various places in the mission. Shalluk was a medical Bible woman at Amroha. Almira Blake treated 600 patients

in Pauri and "found a way to the hearts of the people." Grace, Jane Paul and Jane Plomer were outstanding in good works. Precious are the annals of these Christian women, rescued from famine, heathenism and unspeakable degradation to become ministers for Him who "went about doing good."

The conversion of the nawab's house into a residence was followed by the building of the dispensary opened May 10, 1873, and the hospital which was ready for occupancy January 1, 1874. To this place came high and low, rich and poor, Christian, Moslem, Hindu, and each received the same tender care. Interesting indeed were some of these patients. Since it would disgrace purdah women to come without their husbands, they often arrived escorted by husband, relatives and servants, bringing their own cooking utensils to avoid defilement.

Dr. Swain worked on alone, treating many thousands annually until in 1876, she was invalided home with little hope of returning. Dr. Lucilla Greene took her place, but married after two years and went with her husband, Rev. Mr. Cheney, to Naini Tal where she died soon after. Dr. Julia Lore McGrew generously consented to fill the vacancy and carried on with fine success through two years when famine and pestilence augmented the usual stream of patients. Fortunately for India, Dr. Swain regained her health and returned to her post in 1880.

#### *Other Centers*

The success of Bareilly medical work led to insistent demands for missionary doctors in other places. In 1873 Dr. Nancy Monelle was appointed to Lucknow and for a year her skill brought joy to the mission and opened many doors. Then she resigned from the service to become court physician in Hyderabad where under glamorous surroundings she treated 40,000 cases in three years. The charm of travel by elephant, attended by a band of musicians and an escort of sepoy, when attending royal ladies palled and in 1878 Dr. Monelle married Rev. H. Mansell and returned to North India mission and to a widely useful career.

Moradabad was glad when Dr. Julia Lore came in 1874 to a medical work already begun by two of Dr. Swain's

medical students. Two years later she became the bride of Rev. Mr. McGrew but continued dispensary work until the emergency in Bareilly called.

The mortality among physicians is hardly to be wondered at. Young, fresh from school and hospital, trained for this unusual service, they were thrust immediately into work without proper facilities, without homes of their own, without a knowledge of the language. It required a peculiar heroism and efficiency to carry on, as did Dr. Swain, until these things were supplied. Of the various stations where work was begun, Bareilly alone had a "plant" for proper medical work when the decade closed, and no other nawab had yet given a palace for a hospital. When the bachelor missionaries of the Board came awooing, home, love, and a place to serve in less onerous conditions had strong appeal.

#### *Zenana Work*

Because of their isolation, their helplessness and bitter disabilities, the women of the zenana have always had a peculiar appeal for the Christian missionary. It was at first believed that the winning of the higher castes was the first step to the evangelization of India and early missionaries gave particular attention to the *pardah nashin*, or the women behind the curtain. It was ever a difficult and often disappointing work. Victories there were — and defeats. Early the workers found that a knowledge of medicine was their greatest asset in making an approach. In Naini Tal, Moradabad, Lucknow and Bareilly it was constantly felt that the medical work was essential, if for no other reason than the opening of zenana doors.

In Lucknow gains were made until the head of the Brahma Samaj issued orders that Christian teachers should not be admitted to zenanas. The dull monotony and vacuity of life for these women is indicated in a letter of that period. "What do the women think of this (Brahma Samaj) order?" Miss Thoburn asked the Bible women. "Oh, they have no opinions", was the reply. "They only talk of the little world within their observation, they never think," said Miss Thoburn. Miss Jennie Tinsley and Miss Phoebe Rowe, a Eurasian Christian of rare strength and sweetness of character, were also engaged in work among

women. In 1876 Miss Louisa Blackmar was transferred to Lucknow to full-time evangelistic work. She found a changed attitude on the part of those who in former years would scarcely endure the presence of Christian teachers for the sake of learning to read or do fancy work to enliven the monotony of their gilded prisons.

In Moradabad Miss Elizabeth Pultz was an evangelist indeed until invalided home, and in many places the ladies of the Board gave time to zenana and village work.

They who sowed the good seed worked in faith, content to know that many who heard His name worshiped in secret. Such were the persecutions and threats of death that women were not encouraged to come out and receive baptism.

### *Sunday Schools*

The development of Sunday schools was a feature of the seventies. Rev. T. Craven inaugurated them in the boys schools in Lucknow and every day school had its Sunday school session. Street Sunday schools with spirited singing by the boys made inroads on the Hindu front. "Of course nothing can be done among the girls," said the brethren, but Miss Thoburn performed the impossible and in a corner of the court assembled the daughters of the poor. This work spread until there were hundreds of Sunday schools for girls alone, some in connection with the day schools and others in streets or Christian homes.

The end of the decade found the "bold step of 1869" a successful mission with established institutions and work of some sort in thirty-seven places. The oldest institution, Bareilly Orphanage, had sent out Christian girls to become Bible women, medical practitioners, teachers and home-makers, yet came to 1880 with 300 charges, many of them rescued in the famine of 1877-8. Bareilly hospital and dispensary, and dispensaries in Moradabad and Sitapur in charge of Indian women made up the medical work. Seven boarding schools were caring for 353 Christian girls. Over 2,000 girls, a large majority of them Hindus or Mohammedans, were being taught in the 100 day schools. Mrs. E. W. Parker, official correspondent, wrote: "In all the work of spreading the gospel among the heathen, of teaching the children, and of training the native Church,

the Woman's Foreign Missionary Society has a large share. We cannot draw a dividing line and say that the work of the ladies is just this and no more, for the work is one, and the Woman's Society shares in it all." Even in the theological school in Bareilly, where the young men came from the villages, they usually brought their wives and a little "woman's school" was opened for them.

The decade closed with but nine missionaries on the active roll, four of these being on furlough. In these beginning days the wisdom of the "five-year term" had not been seen and those who could do so remained at their posts until sick leave was necessary. Of those no longer missionaries of the Society, Miss McMillan became Mrs. P. M. Buck of the Parent Board and gave long years of truly missionary service to India. Misses Tinsley, Monelle, Lore, Greene and Carey also married missionaries after a brief time under the Society. Miss Sarah Leming and Miss Pultz retired on account of ill health. The indigenous staff of assistants, Bible women and teachers numbered 137.

## THE SECOND DECADE

*1879-1889*

The second decade opened with missionaries of the Society resident in Lucknow, Bareilly, Moradabad, Cawnpore and Calcutta. Methodism was on the march. The remarkable success of woman's work wherever established and the need for it in every new center had the inevitable result of clamant demand from every quarter for missionaries and funds for work of every type and for expansion of work already begun.

Success is not measured by new beginnings, but by results of established work. The missions of the Society met that testing in the second decade. Difficulties and discouragements continued, missionaries failed in health, funds were often wanting, public opinion was fickle, but the boarding schools were everywhere full to capacity and the thirst for education was in the throats of India's girls. Moradabad High School under Mrs. Parker's wise direction enrolled 150 girls from fifty villages, and 100 girls had gone into direct Christian service in the Indian Church.



The village schools had reached higher levels and no girl was received in Moradabad who had not passed examinations in the elementary schools. This betterment of day schools was largely due to the generosity of Dr. Goucher who in 1886 financed forty-eight for girls under the management of the Society along with a greater number of schools for boys. Missionaries of the Society came to aid Mrs. Parker in the school and eventually to carry on alone. In 1896 Miss Mary Means was at the head and a year later her sister Alice took her place.

Out from Bareilly Orphanage-School went more workers than from any other institution in the first twenty years of the Society's history. The Bible women, wives of pastors and teachers, homemakers of a new sort were scattered throughout northern India, a blessing in their communities. Up at Dwarahat the mountain girls, bought and sold as chattels, tilling the soil, tending the cattle, bearing the burdens, were coming into a great place of joy and light and the knowledge of the Savior. From Bud-aun went one girl, Shitabo, whose story is like unto hundreds of others. "She went with her young husband, Lackhman Singh, to Belat, one of the villages where there were many new converts. They have a little house in the midst of the Christian community, and it is beautifully clean and adorned with a few of the pretty covers of the zenana paper and two or three little scripture cards. The village women had not been Christians long and did not know much. So it was our Shitabo who could sit among them, read the scripture and teach them to sing hymns and pray with them. She has a school for girls who do house and field work and learn in school, too. And when asked to the houses of the purdah women, she goes there, too."

The English schools, Cawnpore, Calcutta, and Naini Tal, were training hundreds of girls. Each had its peculiar difficulties and victories. From Cawnpore in 1880 went Ellen D'Abreu to take the entrance examination at Calcutta University — the first woman from the United Provinces to matriculate. The strongest of these schools was Calcutta, which owned perhaps the best Methodist property in any part of the East, and enrolled three hundred pupils, Europeans, Eurasians, Armenians, Bengalis,

Jews and other nationalities and races and had a hundred boarders. In 1889 Miss M. C. Hedrick, Miss Hester Mansell and Miss Martha Day made up the missionary staff with a strong corps of teachers.

#### *A New Agency*

In 1883 the Zenana Paper Fund made possible the publication of the first periodical for women in our foreign missions. Miss Blackmar was chosen editor and the first issue of *Rafiq-i-Niswan*, (the *Woman's Friend* in Urdu) appeared in January, 1884. A few months later the Hindi edition, *Abla Hitkarak*, was published. These little papers were a boon to the new literates among the women of India and were an answer to those who opposed the teaching of women because there was nothing fit for them to read. In 1887 Mrs. B. H. Badley (mother of Bishop Badley) became editor and at another time Miss Thoburn edited these two papers. In 1886 the Bengali *Friend*, *Mahila Bandhub*, was issued with Mrs. Meik as editor until Miss Katherine Blair took it over in 1889. The Tamil edition made its first appearance in July, 1887, with Mrs. A. W. Rudisill as editor. After Mrs. Rudisill's death, Mrs. G. W. Isham was editor for a time, then Miss Grace Stephens added this to her multiple activities. By whatever name, in no-matter-how-queer characters, the little magazines were treasure-trove to zenana workers and greatly prized by their readers. The Marathi edition was sanctioned in 1893, last of the five Indian *Friends*.

#### *The Deaconess Movement*

The deaconess movement fostered in American Methodism by Bishop James M. and Isabella Thoburn flowed back in blessing to the land of their adoption. The missionary staff in the closing years of the nineteenth century numbered many of the new order. The first deaconesses, Misses Elizabeth Maxey and Katherine A. Blair, arrived in Calcutta in 1888. Miss Maxey at once assumed the superintendency of the Deaconess Home and was for three decades a blessing to young and old of many nations and tongues in that cosmopolitan city. Miss Blair was for many years evangelist in Calcutta and in Tamluk. Miss Lucy

Sullivan and Dr. Martha Sheldon were self-supporting deaconesses. Many Indian women, mostly Anglo-Indians, were consecrated as deaconesses. Among their number were Phoebe Rowe, Grace Stephens and Miss E. M. McLeavy.

The summary of 1890 recites: "More women and girls were baptized this year than in any previous year of our history. In North India alone there are 215 schools of all kinds with over 5000 pupils. Thirty-one missionaries, twenty-nine assistant missionaries, and 233 Bible women were on the field. Over 1200 women are learning to read. Seven thousand are under religious instruction and 22,000 were treated in the hospitals and dispensaries. Thirteen students are in Agra Medical School."

Quite unrealized by the writer of this report, the *first ranks* of the Mass Movement, that tide of the hungry-hearted seeking Christ which has been the glory and the despair of India missions, were already moving. In 1888 Rev. and Mrs. Hoskins were in Bijnor and ninety converts were baptized. This seemed not quite normal to the brethren and the Hoskins family was transferred but wherever this couple with burning hearts were sent, the people came into the Kingdom and Mrs. Hoskins fostered schools and evangelistic work. In 1888 Rev. Peachy T. Wilson baptized 5000 people in Budaun District. The gospel leaped the Ganges and people outside the limits set for Methodism were asking for preachers. A decade later the Spirit fell upon missionaries and the church in Baroda and that mission witnessed an amazing hunger for Christ.

## THE ONWARD MARCH

1889-1899

The period from 1890 to 1900 was preeminently one of expansion. New stations were established in quick succession, indeed simultaneously, from the snow-capped Himalayas to the Equator, from the Indian Ocean to the Bay of Bengal. The office of the Society was to follow where the Board established work. That duty it fulfilled to the limit of resources in life and treasure.

*New Stations*

PITHORAGARH. Pithoragarh school was an inheritance. The Rev. Mr. Budden of the London Mission gave it over to the Society in 1874. His daughter, Mrs. M. M. Gray, wife of a Methodist missionary, continued to care for this school. Late in 1879 a second daughter, Miss Annie M. Budden, was accepted as a missionary of the Society. In 1880 a gift from Mrs. Angie F. Newman made possible the opening of a "Home for the Friendless" whose first inmates were "fallen women." With great devotion Miss Budden developed here the Home, with a bakery and farm giving such employment that the women were self-supporting. The transformation in these poor creatures was her rich reward.

A small boarding school and a leper asylum were soon added to activities. This beautiful, isolated field, ninety miles from the railway, has not ceased to be the scene of heroic endeavor. In 1887 a scourge of cholera visited the valley and the people were terror stricken. The surrounding villages were hideous with the noise of drums, of shriekings and dances to drive away the cholera demons. The native doctor fled. Sending her charges, with the teachers, higher into the mountains, Miss Budden gave herself to nursing the sick and to burying the dead. Small wonder that her name is revered in that valley!

Ringed about this Christian center were thousands upon thousands of villagers who had never heard of Christ. Miss Budden's heart yearned over these lost sheep and when Lucy Sullivan came to the mission this pioneer organized a group of workers including her foster daughter, Ellen Hayes, ten Bible women and an Indian pastor (whose mother was one of the first inmates of the Home) and set out visiting the villages of the Shor Valley.

A second "Home for the Friendless" was established in Lucknow in 1882, partially financed on the field through the efforts of Miss Blackmar. It was never a large institution, but it filled a gap in the activities of the mission. Almost without exception the women were converted, trained for Christian service and sent out to witness to the power of God and to minister in his name.\*

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\*This Deaconess Home property now houses the Ashram established in the summer of 1935 by Dr. E. Stanley Jones.

DWARAHAT. In 1882 Mrs. P. M. Buck opened a boarding school at Dwarahat, though no provision had been made for it, because, "it was so urgent we could no longer delay." All the girls were from distant villages, some several days journey in the mountains, all non-Christians, but wishing to become Christians. For such as these this mountain school has been an inexpressible blessing.

NAINI TAL. Mrs. Buck also pushed zenana work and day schools in Naini Tal and, during the hot season when missionaries took refuge in the mountains, held an English school. In 1882 the India Conference appointed Miss Emma L. Knowles to open an English Boarding School here. Miss Knowles had been recruited by Miss Thoburn for this particular work for which friends in Naini Tal had promised support. Delay of a year annoyed these men and they refused to help. Nevertheless Miss Knowles opened school February 1, 1882, in a building rented for the exact amount of her salary for the year. Pupils came, friends were found, and some way Miss Knowles "met and conquered difficulties enough to depress a less courageous spirit." The school had a struggling existence for years with no certain abiding place until the missionaries appointed a building committee, borrowed money, and in 1887 completed a home valued at \$26,000, partly paid for by a bequest from Mrs. Slater of Michigan. The school now known as Wellesley High has been a boon to missionary families by affording in this mountain retreat excellent educational privileges and postponing the breaking of family ties for study in America.

SITAPUR. Mrs. J. T. Gracey was the first to give attention to women in Sitapur. In 1882 Mrs. Emma Moore Scott opened a little boarding school with a few bright, studious girls. Mrs. J. C. Lawson (nee Ellen Hoy) followed and fifty girls were crowded into "room for thirty," and a spreading evangelistic work began. Miss Delia A. Fuller, first W.F.M.S. missionary, arrived in 1888 to take over the evangelistic work with a parish of a million souls. The gospel was eagerly received.

SHAHJAHANPUR. In 1887 Mrs. Hoskins opened a little boarding school which filled a long felt want. Wherever this woman went Christ was glorified and in 1889 forty

girls united with the church in Sitapur. Ten years later Miss Clara Organ took charge of the school with 118 pupils.

GONDA. Gonda, where Mrs. Knowles long toiled in school and evangelistic work, became a full W.F.M.S. station in 1888. An Indian friend donated the site for a school and Miss Anna Gallimore and Miss Phoebe Rowe came to school and evangelistic work. The school grew to the limit of space and at the end of the century Miss Frances Scott and Miss Elizabeth Hoge were in charge of a fine work in city and district.

FAR FRONTIERS. In 1894 Dr. Martha Sheldon and Miss Budden made a journey into Bhot, in the high fastnesses of the mountains on the border of Tibet, and set in motion the plans for a mission. In 1895 Dr. Sheldon and a small band of Indian helpers set out for her appointment of twin stations in the mountains, a day's journey from the nearest European residence and thirteen marches\* from the railway. They found the Bhotiyas a simple people, without a written language, and without the purdah system of the plains. The doctor's earliest work was to master the speech of the people, turn it into writing and translate the Lord's Prayer, hymns and parts of the New Testament. For years cut off from her countrymen, Dr. Sheldon gave herself to winning the Bhotiyas, giving them medical attention, developing a garden and orchard, helping the people to better living conditions while she led them to Christ. Even this pioneering was not the end of her desire. "The regions beyond" drew her, and again and again she came to the passes into Tibet, penetrating farther than any missionary had ever done. After two years Miss Browne was sent to be her associate and together they labored for the salvation of Bhot and for the penetration of Tibet.

#### *In South India*

BOMBAY. Methodism slowly got foothold in the great city of Bombay, the gateway of India, but largely among English-speaking people and through the efforts of William Taylor. In 1882 Rev. D. O. Fox, presiding elder of Bombay District, brought urgent requests that the Society

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\*A "march" is a day's journey.

work among the swarming native peoples, Hindus, Moham-medans and Parsees, multitudes of whom were and are behind the curtain. Not until 1884 were missionaries and funds available. During that year Miss Sarah M. DeLine was sent to Bombay. Mrs. C. P. Hard was indeed the pioneer, beginning zenana work. This Miss DeLine at once took over. A very successful day and boarding school work developed under Miss Minnie Abrams and Miss Mary Carroll, and \$25,000 was granted by the Society for the boarding school which was known as the best in the city. Near the end of the century, famine waifs crowded this and every other school of the Society in this region.

MADRAS was one of the important centers of work in the south. Dr. and Mrs. A. W. Rudisill, deeply concerned for the salvation of that great city, besought the Society to enter. In 1886 Baltimore Branch appropriated \$315 for the beginning. Meantime, Miss Grace Stephens, a young Anglo-Indian woman who had found Christ in William Taylor's meetings and was the first person received into the little church in Madras, was persuaded to pioneer. Miss Stephens gives this graphic picture of that beginning. "I was longing in my heart to do more for God and I was praying about it. When Dr. and Mrs. Rudisill after much prayer selected me I felt it was God's call. . . . It was a day of small things. I did not know the native parts of the city. Although born in India, I knew little of the Tamil language. But with a Bible, a tin box containing some patterns of needlework, in a perambulator (no rickshas in those days) and with a goglet of water to keep me from succumbing to the great heat, I roved about in six different districts from morning to night trying to get an entrance into the Indian homes. The hearts of the people were like gates of brass and bars of iron. After many trying experiences, my joy was great when I had secured seventeen pupils in their homes. Can I ever forget the women who were beaten by their mothers-in-law because they dared to take the scripture lesson from us? Can I ever forget those who had their 'Bible portions' in their saris and read them stealthily at night? . . . The work was mostly among the touch-me-not Brahmins who would not touch me in their homes. They would throw the books to me and I would throw them back."

In August, 1887, Harriet Bond Skidmore Orphanage was begun with four little ones. They were taken in faith, trusting God for their support. The coach house sheltered them. This was remodeled and served as schoolroom by day and dormitory by night. Miss Mary Hughes, first missionary of the Society in Madras, arrived in 1888 and headed the mission until her marriage in 1890. Miss Stephens was consecrated to deaconess orders, accepted as a missionary of the Society and for years headed the unique and highly successful Madras mission. She, first, succeeded in persuading high caste women to come to the mission home for a "zenana party."

HYDERABAD. In 1889, Bishop Thoburn exercised his episcopal authority to provide the long-called-for missionary for work among Mohammedans in Hyderabad by transferring Miss Blackmar from North to South India and appointing her to Hyderabad, five hundred miles from the nearest missionary of the Society. The Society had not anticipated this appointment and no money was available. With only her annual salary of \$600, Miss Blackmar went to her post. To secure a foothold, she rented a house, then sub-let it until needed. During the first year she entered the one open door and started an English school in the Residency city of Secunderabad, outside the walled Mohammedan city of Hyderabad. Miss Catherine Wood was appointed in 1892 and at once took over the English school, releasing Miss Blackmar to Hyderabad city work.

In July, 1892, the first day school for girls was opened within the walled city and proved open sesame to the homes where bigoted Mohammedan and incredulous Hindu mothers welcomed the strange woman who thought girls could be taught! The school in Secunderabad gradually changed its character and became one of the foremost vernacular schools in India, now Stanley Girls High School located in Hyderabad.

POONA appeared in the Society's records in 1886, when a small appropriation enabled Mrs. D. O. Fox, nee Warner, the founder of Rangoon English School, now resident in this city, to open a school for Indian girls. For years Mrs. Fox fostered day schools and evangelistic work though the



extreme observance of child marriage rendered this most difficult. Plague again and again broke out. In 1896 Miss Elizabeth Benthain and Miss Fannie Fisher were appointed and Poona became a station of the Society.

BARODA, capital city of the Gaekwar (ruler) of the independent state of Baroda, is one of the few walled cities of India. Rev. and Mrs. E. F. Frease pioneered for the Board in 1888. With them went Miss Anna Thompson, sister of Mrs. Frease. In 1889 Miss Thompson was accepted by the Society.

Woman's work had a rather unusual beginning. There were at the time but three Christian converts and two of the three were men. Nevertheless two missionaries, one of them a doctor, were appointed. The doctor, Izilla Ernsberger, M.D., treated 3800 cases during her first year and won the entree to a not-too-friendly city. No other Christian agency was at work. Though not distant from other missions, language differences forbade the bringing in of trained Christian helpers and none were available until trained in this new mission. In spite of this handicap, Miss Thompson was soon teaching in fifty homes. A school for Christian girls and an orphanage were begun during her first year. Miss Thompson gave years of heroic service in this field, undeterred by difficulties. For a time she had entire charge of both men's and women's work, and on occasion buried the dead. After her marriage to Rev. W. H. Stephens others came, and the influence of the gospel reached surrounding towns and villages. Famine came and Gujarati girls crowded the school.

KOLAR. In 1890 Bishop Thoburn, on behalf of Methodism, accepted the properties and the responsibilities of an independent mission which had been opened in Kolar, Mysore Province, by Miss Anstey during the great famine of the seventies. The Society at once underwrote the support of the work among women. Mrs. A. H. Baker and Mrs. J. B. Buttrick in turn looked after the girls until the appointment of Miss Florence Maskell, an Anglo-Indian deaconess, in 1893. Four years later Miss F. F. Fisher came to this promising and difficult field, and a widespread multi-lingual mission among Moslems and Hindus included boarding and day schools, a widows home, zenana and

village evangelistic work. Here William Nast Gamble Deaconess Home, erected through the generosity of Mrs. Gamble, was occupied in 1899.

SIRONCHA. Under the appointment of Bishop Thoburn, Miss Blackmar went with an exploring party into Bastar State in 1894 in response to requests for Christian teachers. The missionary explorers journeyed three hundred miles through the wilderness, traveling by day and night up hill and down, across rivers wide and deep, through dense forests which tore at clothing and flesh. Sometimes they started at midnight to avoid the heat and rode from five to ten hours with only a cup of coffee and a biscuit to break their fast. At the end they came into the Godavery Valley, three hundred by one hundred fifty miles, inhabited by millions of people who had never received the gospel, yet were worshipers of the True Name! The story they told thrilled the home Church and the Society appropriated \$3,000 to open a mission in Bastar State.

Miss Blackmar returned to Hyderabad but the vision of the waiting people in the jungle was ever with her and in 1896 she returned to Sironcha\*, the site chosen for the mission, entered into negotiations for property and, at her own expense, put two Bible women to work. In 1897 the coveted appointment to Sironcha was received and accompanied by a number of Christian families she returned to take up her residence. The modest "home" which was soon built and dedicated to God became residence, chapel, school, orphanage and dispensary in one. A many sided mission was quickly in operation in this tiger-infested jungle station. The Board of Foreign Missions stationed workers here only intermittently and throughout its history Sironcha has been an isolated station requiring peculiar courage on the part of its resident missionaries. Here, in the absence of an ordained pastor when a new convert near to death and shuddering at the thought of heathen burial begged for baptism, Miss Blackmar claimed "the ordination of the pierced hands" and administered the Christian rite.\*\*

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\*Sironcha lies on the border of Bastar in Central Provinces.

\*\*This action was cordially approved in the ensuing session of South India Conference.

JUBBULPORE. In Jubbulpore, Central Provinces, Mrs. C. P. Hard, Mrs. Ward and Mrs. T. S. Johnson in turn fostered work among women. A boarding school was opened and prospects were so promising that Miss Anna Elicker was sent in 1894 to take over the work. Before she reached the field, famine children were received and the place was packed with half-starved and all-but-naked waifs — a staggering welcome for a new missionary! Plague followed famine. Then funds were given and good Dr. Johnson superintended the erection of buildings. Within five years 433 girls were sheltered here. One hundred forty poor starved ones died, some ran away in fear of foreigners and others were taken back by friends. Presently there emerged a successful school of over 200 pupils known, today, as Johnson High School and the Christian Normal School.

#### *Northwest India Conference*

The original field of Methodism was limited to the United Provinces and Oudh, but the power of God and the reach of the gospel could not be limited. The first crossing of the river to the west was made when Dr. Thornburn accepted an invitation to preach in the English community church in Cawnpore. The early work in that community followed and, later, Hudson Memorial School for Indian girls was established.

The story of missions among Indian peoples runs back to Rev. Robert Hoskins whose work in Bijnor was thought "too good to be true." Among those who found Christ through his preaching was a young Mohammedan named Hasan Raza Kahn. Having heard the Master's voice, he literally "rose up and followed him," surrendering a government post to become a preacher of his gospel. Presently missionaries suggested that he cross the river to preach among the millions who had never heard. Accepting the challenge, in 1895, he went to the city of Kasganj where he, too, "was despised and rejected of men." In 1886 some of this territory was added to North India Conference. Two Indian pastors were appointed, Rev. and Mrs. Clancy were sent to Agra and Rev. and Mrs. J. E. Scott

were stationed in Muttra. Mrs. Scott at once began work among the women here and in the nearby city of Brindaban.

MUTTRA, the reputed birthplace of the great god Krishna, is one of the most sacred cities in all India to the devout Hindu. Its shrines lure multitudes of pilgrims. Here in the very heart of Hinduism woman is a degraded and exploited creature appealing to the sympathy of the Christian world. In 1888 Miss Fannie Sparkes was sent to this city to open a Deaconess Home made possible by the generosity of Mr. W. E. Blackstone of Chicago. Long since this Home became Blackstone Missionary Institute, the most important center for Bible training for women in our India mission. In its first year eleven students matriculated and the staff and students preached the gospel to 22,000 hearers in city and village. After Miss Sparkes, Dr. Sheldon, Phoebe Rowe and Lucy Sullivan in turn fostered this school. In 1891 a girls boarding school was opened.

With Miss Sparkes went Dr. Kate McDowell to open medical work. She established a dispensary under the very shadow of the great temple and resigned herself to long waiting before patients should be won. To her astonishment the people scarcely gave her time to set her house in order before they came crowding every nook and corner of the place.

So rapid was the spread of Christianity that when Northwest India Conference was organized in 1892, there were within its bounds 15,000 church members and probationers, *ten thousand of them baptized in that year*, and 18,000 children were in the Sunday schools! In hundreds of villages where the village idol on its mud platform had been the center of attraction, the people listened eagerly to the gospel.

To meet such an opportunity the Society had a staff of three missionaries — Miss Susan McBurnie and Miss Sarah Lauck in Cawnpore and Miss Rowe in Muttra — seventeen missionary women of the Board, two assistants, not counting Mrs. Kahn on Aligarh District or Mrs. Luke on Bulandshahr District who were in the thick of the movement. In two years the membership of the Christian community rose to 28,683. This influx caused great changes

in methods. Zenana work and schools for heathen girls were closed or turned to other missions to release workers and funds for the training of women and girls so new in the Kingdom, so ignorant and so eager for teaching. Back of this multitude were others waiting for the message. In this emergency, beloved Phoebe Rowe who had for two decades been wanted everywhere and never permitted to tarry long anywhere because of the demand for her presence elsewhere, had the God-given inspiration of village work of a different sort which set a pattern. She was appointed conference evangelist and with a party of Bible women traveled by ox-cart through this pioneer field, meeting many strange adventures, stopping one night in a palace and perhaps the next in a blacksmith shop. Sometimes the cart was overturned and broken and she traveled weary miles afoot in danger of tigers and other jungle terrors. Everywhere the people listened with eagerness. Miss Rowe wrote: "It is always hard to leave these people and go on as they beg us to stay. It is twenty-four years since I began work, but never until last year have I seen such a seeking after God. The spirit of inquiry reaches all classes. These things stir my soul so that I cannot sleep, thinking of the sheep in the jungle without a shepherd." The sudden death of Miss Rowe in 1898 was a tragic loss to these "shepherdless ones."

In 1892 appropriations were made for the opening of boarding schools in Aligarh, Ajmer and Meerut, and for the support of day schools and Bible readers in many places in the new conference. These new boarding schools were set up by the women of the Board. Not until 1896 was it possible for the Society to increase its missionary staff.

ALIGARH. Mrs. Lawson opened the school in Aligarh especially for the girls of lower castes who were flocking into the Kingdom, but found other doors open. "We had not been here three days before the subordinate judge came asking that his daughter be admitted to the school I was about to open. Next came a lawyer wishing to enter his three children!" In 1895 came Lily D. Greene, first W. F. M. S. missionary in Aligarh.

AJMER school was opened by Mrs. Lyon, Misses Lillian Marks and Elizabeth Tryon were the first resident missionaries of the Society.

MEERUT, where the Sepoy mutiny had its beginning, was an early Mass Movement center. In 1892, four years after the first missionaries entered, there were 2,000 Christians scattered in fifty villages. At that time the one bit of property owned by the Church on Meerut District was a little chapel that cost about \$25 and the Society had nothing. In 1899 there were 16,000 Christians living in some 800 villages, and Meerut School, Plested Memorial, valued at \$10,000 was filled with Christian girls from the villages.

The initial gift for this school was made by Mrs. A. G. Plested, of Denver.

BRINDABAN. From the beginning of woman's work in Muttra, evangelistic work was also carried on in the famous city of Brindaban. To the Hindus it is a holy city, others have called it "Satan's Seat." Three thousand widows are in its temples and pilgrims throng the streets. In 1897 Miss Emma Scott, M.D. became the first W. F. M. S. resident in the home and dispensary which was the gift of Mrs. Calder. The field for this ministry of mercy was most appealing.

At the end of the century the Society had in this new conference alone twelve missionaries, seven boarding schools, a network of day schools and district evangelistic work carried on by district evangelists, Bible readers and teachers, one dispensary and a real estate investment of \$85,710. Nine missionary wives, some of the wisest and most experienced women in India, were actively engaged in the school and evangelistic work.

#### *Bengal Conference*

New centers were opened and woman's work was begun in Pakur, Muzaffarpur and Asansol in the nineties.

PAKUR. As early as '91 twenty-eight girls were in the orphanage in care of Mrs. Madsen. After the death of Mrs. Madsen, her husband directed the whole mission until some woman could come. What transformations took place there! One little waif "more animal than child" was received at six. Two years later she was a proud prize winner in a Sunday school contest, reciting the names of the twelve tribes of Israel, the Judges, the Prophets, the twelve Apostles, Peter's sermon on the day of Pentecost and Paul's

address to the men of Athens! Spiritual as well as mental transformations took place and girls grew in stature and wisdom. In 1896 Miss Alma Jacobson, sent from Sweden under the Salvation Army, was led of God to this place where she served as assistant.

ASANSOL, 160 miles from Calcutta, is on one of the great pilgrim highways and many ill and half starved pilgrims receive kindness at the hands of Rev. and Mrs. W. P. Byers. Mrs. Byers opened a school for girls on her veranda and in 1892 a small school building was given by the Society. The first girls were drawn from the higher castes. The usual boarding department followed in 1895 and, when needed funds for enlargement were not granted, these missionaries made bricks to build dormitories where the Bengali Christian girls might be sheltered and taught. Miss Carlson, of Sweden, and Miss Biswas, a Bengali lady educated at Lucknow College and trained for evangelistic work by Phoebe Rowe, became invaluable assistants in Asansol. Miss Miriam Forster, first resident missionary of the Society, arrived in 1899. Industrial work was a feature of the school from its beginning.

MUZAFFARPUR. In 1888 Rev. and Mrs. Jackson received two starving little girls from a dying mother. That was the nucleus of Muzaffarpur orphanage. A dispensary was opened about the same time with Miss Mary Ward, a Bareilly orphanage girl later graduated from Agra medical school, in charge. This medical work was most helpful not only in healing the sick but in breaking down prejudice against Christianity. So important indeed was it considered that zenana work was closed and maintenance funds turned to the dispensary. In 1898 Muzaffarpur became the residence of Miss Anna Soderstrom, first W. F. M. S. missionary.

DARJEELING High School was opened by Miss Emma Knowles in 1891, as a branch of Calcutta High School. This lofty mountain station grew in importance and interest. In 1899 Miss Josephine Stahl, a wise and experienced educator, took charge in Darjeeling. That autumn the buildings were partially destroyed by a landslide due to torrential rains and earthquake. Nine lives were lost, numbered with the dead were six children of Rev. and Mrs.

Lee of Calcutta. With fine courage Miss Stahl cabled to the General Executive Committee, then in session, "Arcadia continues. Help." and the answer was a pledge of \$20,000. from the yet unrealized Twentieth Century Thank-Offering fund.

#### *Other Stations*

Gulbarga mission was begun by Mrs. J. H. Ernsberger (nee Hughes) in 1892. In Vikarabad Mrs. J. H. Garden pioneered and opened the way for a greater work. In the north a very great affliction to one of the honored missionaries of the Society, Mary Reed, was transformed into blessing for the pitiful lepers at Chandag Heights, near Pithoragarh, when she went to them for a long and wonderful ministry.

#### *Medical Work*

Medical work between 1879 and 1899 had its ups and downs. Bareilly, the one station possessing a real hospital and equipment, was constantly in operation. Dr. Swain returned in 1880 and was for five years the only physician. The new medical missionaries she so earnestly desired as associates were appointed elsewhere. In March, 1885, Dr. Swain was invited to attend the Rani of Khetri in Rajpatana. The residence of the rajah was seventy miles from the railway. For her reception the ruler dispatched an escort and equipages of sorts:—elephants, a camel carriage, a cart drawn by milk-white oxen, two riding horses and two palanquins with seventeen bearers each. Dr. Swain so endeared herself to the rani that after two weeks she was invited to remain as resident physician to the ladies of the court, with the promise of freedom to teach Christianity which had until this time no entrance to the Province. After much prayer Dr. Swain consented and shortly severed her connection with the Society which, nevertheless, continued to cherish its noble "first medical missionary" and to follow her with prayers.

Dr. Mary M. Christiancy replaced Dr. Swain in Bareilly, and was followed by Drs. Mary Bryan and Katherine McGregor in this period. Here the training of medical students continued until the government medical school in Agra removed the necessity from our overburdened doctors. Morad-



abad had alternately the services of medical missionaries and Indian medical women until government facilities were provided for women.

Beginnings in Baroda, Muzaffarpur and Brindaban have been noted. Dr. Sheldon went, an angel of mercy, through Moradabad and Pithoragarh and into far Bhot. Mrs. S. W. Stephens, M.D., one of William Taylor's early missionaries, found a place for Christlike service in plague and famine-smitten Pooa. The "Doctor Mem Sahibas" of the Board, Mrs. Wilson, Mrs. Dease, and Mrs. Mansell, met many an emergency and their ministry is gratefully remembered.

**INDIRECT RESULTS.** Beyond this direct ministry the influence of our medical women helped to bring about two movements of India-wide importance.

Dr. Kate McDowell was called from Moradabad to attend the Rani of Pannah who later sent the appeal to Queen Victoria which led to the inauguration of the Lady Dufferin hospitals and dispensaries for women. These institutions have in many cities been a boon to Indian womanhood. The unfortunate limitations of Government forbid Christian teaching and leaves untouched the supreme need of the patients.

A yet greater contribution to the welfare of India resulted from the attack upon the ancient evil of child-marriage entrenched in religious laws and social custom, an evil which through centuries led to torture, insanity and death. It is a euphemism of its advocates that child-marriage is designed for the protection of their daughters. Since this is a "religious" institution (God save the mark!) the British Government could do little, though the penal code of 1872 did set the age of consent of child-wives at ten years. That this law was ignored everyone, especially the women doctors, knew. The death of little Phulmani Dasi of Calcutta five hours after her marriage was the flagrant case which aroused Dr. Nancy Monelle Mansell to action. Under her leadership a petition was drawn up asking intervention on behalf of the children of India. In that petition were set down exhibits a. b. c., and the rest of the alphabet,—instances of mutilation, paralysis, permanent crippling and death resulting from child-marriage which

had come under the personal observation of the women doctors of India who affixed their signatures to the petition. So dreadful was this list that it did not appear in public print. The controversy which ensued was long and stormy but led, in 1891, to the enactment of a statute raising the age of consent of child-wives to twelve years.

Had no other good than this come out of medical missions their cost and sacrifice were justified. The ancient evil persists, but it is outlawed and progressive Indian men desiring the good of their race continue the fight for its suppression. The steadily increasing Christian Church with its ideals of home and the example of Christian families clean of the taint inherent in Hindu life is more powerful than any legal enactment can be.

#### *The Work Grows*

So, in jungle and in city, by word and deed, the gospel was preached. Calcutta is an example of the intensive work of the period. There was the English High School with three hundred pupils, the Deaconess Home was a center of widespread city work. Mrs. F. W. Warne directed the mission among Hindustani people while Mrs. Byers had charge of the day schools. Mrs. Lee gave her heart to the Bengali work and Bible training school; Miss Stahl added the oversight of the orphanage to care of the high school and Miss Blair edited the Bengali *Woman's Friend* and a paper for India's youth. A busy, happy place it was. Like that were other of the older centers. Out in the new places the faithful missionary wives were breaking up the sod of Indian superstition and planting the seed of Christian thinking. It was a great day to work for the Kingdom.

The day of the statistical table, at best an inaccurate measure of progress, had not yet come. The Missionary Roll is to a certain extent the index of growth. It shows sixteen appointed in the first decade, thirty-nine the second and sixty-five the third. At the end of thirty years seventy-four were on the active list with fifty-eight actually on the field. Many were now numbered among the missionary matrons and continued to toil for India's redemption.

Incomplete records show forty-one boarding schools and orphanages with an enrollment of 2190; 330 day schools with 6076 pupils. Great advance had been made in support

and housing. The appropriations for the thirtieth year were \$146,269 as against \$86,298 a decade earlier. Real estate holdings were listed at \$236,320.

LUCKNOW COLLEGE. The outstanding advance in education for women was the opening of Lucknow College.\* The little school opened by Miss Thoburn in the bazaar in 1870 added to its stature year by year in Lal Bagh, where primary and middle school work was offered. In 1885, three students completed high school work. Only after this was done was the name changed to Lucknow High School. The three students were Lilavati Singh, Mrs. Chuckerbutty, a converted Brahmin, and her daughter Shorat. The two girls greatly desired to pursue their studies further. Miss Thoburn investigated. There were one hundred colleges for men in India, not one for women. In Calcutta was a high class school for girls under the Free Church of Scotland. Would not this school open a college class for girls, she asked? "No," replied the principal, "the Board has repeatedly refused such permission to me." There remained only Bethune College where girls might enter. But this was a non-Christian school with strong Brahmo influence. Said Mrs. Chuckerbutty, "I wish Shorat could finish her education, but I would rather she never knew anything than to be taught to doubt the truths of Christianity."

This was the challenge for the opening of a Christian college. Miss Thoburn, though ill and about to leave India, in January 1886 sent an appeal to the women of America by way of the *Heathen Woman's Friend*. Shortly thereafter the presiding elder transferred Miss Hester Mansell to Lal Bagh to take care of the advanced class. A single year Miss Mansell stayed then she, too, furloughed and Miss Theresa Kyle took up the work. With such eagerness did these first Indian college girls apply themselves that in 1888 they came to the end of the road—in Lucknow—for it was not possible at this time to undertake senior college classes. Lilavati and Shorat, still unsatisfied, took the university examinations in Calcutta and received such high rating that scholarships were granted and both entered Bethune College. Two years later each received the B.A. degree.

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\*Later Isabella Thoburn College.

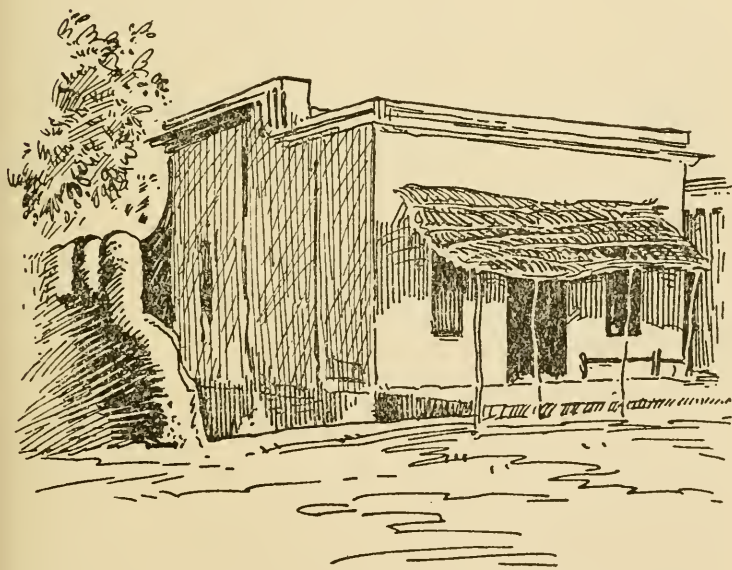
Miss Chuckerbutty took up mission work. Miss Singh a government position in Dacca. Separated from her loved Christian teachers, Miss Singh became indifferent to her religious life and her ambitions were all for the world. The non-Christian college had done its work!

Meanwhile, half a world away, Miss Thoburn was seeking health and praying for Lucknow. In 1887, reinforced by the presence of Miss Mansell and Miss Rowe, she brought the plea for a college to the Executive Committee. No official action was taken, but one interested friend volunteered to sell photographs of Miss Thoburn and Miss Rowe and devote the proceeds to the support of the college! In 1888, with the official sanction of North India Conference, the request for help was again made. Then the college was authorized and Miss Thoburn was given permission to organize young ladies societies and secure special gifts *which would not interfere with regular work!*

In 1890 spiritual hunger reawakened in Miss Singh and she wrote to Miss Thoburn of her desire to take up some Christian service. In America Miss Thoburn's thoughts turned to India and she prayed that God would give Shorat or Lilavati to be her co-worker as she resumed her place in Lucknow. So was prayer answered! Miss Thoburn reached Lal Bagh in December. In July 1891 Miss Singh was added to the college staff at a fraction of her salary in the government school. Now indeed the college was winning recognition. At home it was determined to mark the silver jubilee of the Society by the erection of the first college building. In June 1894 the first bricks of Harriet Warren Memorial were laid with impressive ceremonies. The year 1895 is marked for remembrance. In January Warren Memorial, the first college building for women in Asia, was dedicated and occupied. That year government recognition and a college charter were received, and Lilavati Singh won new laurels for Indian womanhood by passing with high honors in the examinations in Allahabad, leading to the M. A. degree.

Ten thousand dollars given for the building of Warren Memorial seemed ample for the purpose. In the process of erection, it was discovered that the splendid old building in Lal Bagh was being destroyed by white ants. Repairs ate into the precious fund and a debt was incurred. In 1899

North India Conference gave consideration to the college and voted that Miss Thoburn should proceed to America to secure funds to liquidate the debt. Perhaps no harder task had been set for this first missionary in the thirty years of her service but she accepted the call as providential and acted promptly. March found her in New York. Here she was joined by her loved disciple and co-laborer, Miss Singh. Their coming was providential. The Church and Society were at last awakened to the greatness of this thing which was coming to pass in India and rallied to the support of the college.



LAL BAGH'S FIRST HOME

## TWENTIETH CENTURY PROGRESS

*1899-1929*

All that had gone before served as the foundation for unprecedented growth and development of the Christian Church. Forces beyond human foresight or control shaped that development. Stark tragedy, famine, plague, pestilence, the World War and political unrest have been barriers to progress. Through the prayers and sacrificial labors of missionaries and Indian Christians good has followed evil.

Three movements were contemporaneous; the entrance into new fields, the rise of spiritual power in the Church, and the swelling tide of the Mass Movement.

The century opened with an appalling famine. From the far north, across the plains of north India, the Punjab, Rajputana, on through Baroda, Bombay and Central Provinces, the Mysore, and to the Bay of Bengal the fields were parched under the burning sun and the Indian people, only one step from starvation at best, perished by thousands. In British territory famine relief works and camps were established. In the native provinces there was less efficiency and there the burden upon our missionaries was heart-breaking.

Suffering was extreme in Rajputana. Here Misses Marks and Tryon did a great humanitarian work at Ajmer by establishing soup kitchens where hundreds were fed. Fifty Christian families were kept from starvation. Three thousand girls and widows were rescued, fed and clothed. Seven hundred girls and a hundred women were housed at Ajmer while a second orphanage opened in Phalera sheltered five hundred. Every mission had its quota of famine children. On the roster of our mission stations how many a one, like Bareilly Orphanage, had its roots in famine!

Baroda suffered tragically in the famine of 1900 and at the end of the year 1600 boys and girls were being cared for by the Board and Society. The Board opened work in Godhra and Nadiad and in 1901 Miss Anna Abbott took charge of the girls in Godhra where a fine educational work was later developed. Miss Cora Morgan and Miss Ada Holmes made Nadiad the center for a richly rewarding evangelistic work.

*New Stations*

**TALEGAON.** In 1900 a property in Talegaon, a town not far from Poona, Bombay Conference, came into possession of the Society and an industrial orphanage-school was opened with Miss C. J. Porter in charge. Two of the teachers were trained in Pundita Ramabai's school for widows. In 1903 sudden rise in rentals in Bombay led to the transfer of Bombay boarding school to this place. Since then about one hundred girls, year in, year out, have been training in Talegaon.

**BASIM.** Basim was one of the early stations of our Church in the Deccan. The Society financed work among women beginning in 1897. The famine of 1900 brought such desolation that every effort was bent on rescue. Mrs. Moore, in charge, offered relief work and many women of the higher classes came to the homes of the Bible women to sew and earn food for their children. The inevitable result was open doors for the gospel. Miss Martha J. Miller, first missionary of the Society in Basim, arrived in 1902, to take charge of the orphanage. After her marriage a worker from another mission held the fort until the arrival of Miss Elsie Reynolds in 1911.

**RAIPUR.** Woman's work in Raipur was actually initiated by Rev. G. K. Gilder, presiding elder, when a small appropriation from the Society provided support for two Bible women. In 1899 Miss Blackmar was called to help the Famine Relief Committee of Raipur and for a time distributed relief among purdah women. In 1900 her appointment was changed from Sironcha to this new station. Her first activity was the opening of a refuge for deserted wives and widows and an orphanage for girls. The people in this district, the Satnamis, or Worshipers of the True Name, were now turning to Christ in numbers. In 1901 Miss Blackmar became Mrs. Gilder but continued to care for her charges until the arrival of Miss Emily Harvey the following year. Conditions were unbelievably difficult. The girls were crowded into the servants quarters in the rented property, the widows occupied the stable and the missionary a tiny bungalow. Every roof leaked and in rainy seasons there was not a dry spot. In spite of this, Miss Harvey had

constantly to refuse admission to yet other waifs. After long waiting Raipur had proper buildings. "I have never found people so accessible to the gospel," said an experienced missionary in 1903. Later he said, "Three years ago not one among these children could read or write; now some are ready for the fifth grade." On this foundation rose E. B. Stevens Memorial School.

KHANDWA, 350 miles east of Bombay was claimed by our Church in the nineties and Mrs. F. R. Felt began work among women. Miss Elicker, our pioneer in Jubbulpore, was transferred in 1900 to do a similar work in Khandwa. Accommodations were pitifully inadequate but this experienced missionary managed to care for 140 girls while purchasing bits of land to be pieced together for a mission compound. Just as this was done and a home appeared in her dreams, the bank failed and building funds were lost. A little woman would have lost courage, but Miss Elicker sought new measures of economy, proceeded with regular work and, in 1905, a mission compound with schoolhouse, hospital, teachers home and bungalow stood where mud huts and heathen shrines had been. A lonely place it is, for the missionary, but a needy one.

RAICHUR. In 1901 a little school which had been opened in Gulbarga by Mrs. Mary A. Hughes-Ernsberger was moved to Raichur in Hyderabad State, which was called the neediest place in South India. Miss Margaret Carver was transferred from North India to build a new station. She shared a four-room bungalow with forty-five girls until a temporary building could be erected for school and dormitory purposes.

VIKARABAD. For years Mrs. J. H. Garden worked among the women on Vikarabad District, forty miles from Hyderabad, in the Nizams Dominions. During the first year she and her husband lived in a native house. From 1895 the Society financed a small boarding school and a few Bible women. So urgent grew the need for reenforcement that in 1903 Bishop Thoburn took matters into his own hands and transferred Miss Elizabeth Wells from Hyderabad. The school, which had lapsed, was reopened on the front veranda of the missionary bungalow with three boarders and one



day pupil. As no teacher was to be had, Miss Wells taught all day and did evangelistic work mornings and evenings. The year closed with eighteen boarders and three day pupils. The girls who did not know a Telugu letter at its beginning were able at its end to read their Bibles, and astonished the school inspector with their facility in translating from Telugu to English and vice versa—certain evidence of the mental ability of Indian girls!

Vikarabad parish included 2400 square miles and a population of a half million. For years the mission was housed in a rented property on which was a Moslem tomb which was annually the center of wild mobs during the bestial Mohorrum, or “tiger festival” of the Moslems.

Vikarabad mission has a later history of fine success in Mary A. Knotts Girls School and a wide district work.

BANGALORE. Dr. J. E. Robinson, (later bishop) opened at an early date an English co-educational school in the hill city of Bangalore, a British military station in Mysore. Later Mrs. A. H. Baker began vernacular work among women and a little deaconess home was opened.

In 1902 Urdell Montgomery reached India and was at once appointed to take charge of the girls department of the school to develop it as a separate institution. As this development was planned on the field, our missionary was without means or building and had only such furniture as could be spared by the boys school, but with characteristic energy she undertook the task. Friends rallied, purchased a property and erected a building which was rented to the school until its ultimate purchase by the Society. From the first it has been self-supporting save for property and missionary salaries. Later additions to the property have been financed on the field.

With a fine location and able missionaries in charge, the school draws its students from all parts of India and is worthy to stand beside the older English schools in Cawnpore, Naini Tal, Calcutta and Darjeeling in the development of Christian leaders.

BIDAR. Bidar, Nizam's Dominions, offers much of interest, historically. It was the southern capital of the old Mogul Kings. The ancient fort, the city walls and subterranean passages are witnesses to siege and warfare. In

1895 Rev. and Mrs. Cook pioneered for Methodism and reaped the first fruits of harvest. They were followed by Dr. Batstone whose medical skill won the confidence of the people and many were baptized. So few of the converts were women, that the Society met urgent representations of need by appointing Norma H. Fenderich in 1905.

Miss Fenderich's first work was evangelism. Pestilence was raging when she arrived. The begum gave large sums for sacrifices. Goats, sheep, poultry, oxen and, on one great day, four elephants were slaughtered to appease the malignancy of the gods and stay the pestilence. Even in such a time people listened to the gospel and one high caste woman confessed, "That is what I've been waiting for years to hear." Thirty-five hundred villages waited that message in this Kanarese field. Both Moslems and Hindus were accessible and a fine mission was developed, with boarding and day schools and district work.

**BELGAUM.** The old city of Belgaum lies in historic Marathi territory, delightfully situated some forty-five miles from the western coast. In 1820 the English captured the city. The London mission began work immediately and a small Christian community grew up. It was a barren field, however, and in 1904 the whole establishment was given to our Parent Board, and immediately occupied by its missionaries. In 1906 Miss Grace M. Wood was transferred from Raichur and with her twenty of the older Raichur pupils. Rented rooms in the old fort housed the woman's mission until money for buildings could be provided some years later.

**JAGDALPUR.** When Central Provinces Conference was organized in 1905, Basim, Jubbulpore, Khandwa, Raipur and Sironcha were within its bounds along with Jagdalpur, Bastar State, a new mission under the Board. In 1906 Miss Susanna Stumpf of our Calcutta mission was strongly moved to volunteer for this frontier outpost. Already an orphanage school and a dozen Bible women were at work. Though a mission hospital had been established, women refused to go to men doctors so Miss Stumpf took on the cares of medical helper. For a year she worked with might and main. Then sudden illness seized her and Jagdalpur work was again left to the care of overburdened missionary wives.

*Other Stations*

In Bengal Conference also advance was made in these early years. Miss Soderstrom had pioneered in evangelistic work about Muzaffarpur prior to 1900, but the boarding school had a precarious existence. "Barely living," said one report. The greatness of the field and its opportunities were the burden of many letters. In 1903 Indiana Conference adopted the school and named it Indiana Girls School. Miss Jessie I. Peters was sent and there did heroic work. At times no other missionary was within 300 miles.

Pakur mission had like intermittent supervision. Sometimes a married lady was there, sometimes not. In the nineties Miss Jacobson, assistant, began her fine work. The school housed in an abandoned jail became her charge. Distressed over the environment, she appealed to Bishop J. E. Robinson for funds for building. Lacking this resource the good bishop suggested that she visit her countrywomen in America and secure from them the needed help. The story of Miss Jacobson's successful itinerary among the Swedish Methodist Churches is told elsewhere. In 1902 this Swedish woman returned to Pakur, commissioned as a missionary of the Society, with pledges of money for the building. Then Pakur became a W. F. M. S. station, supported through the years largely through the gifts of Swedish women.

To think of Tamluk is to think of Katherine A. Blair. From 1901 this was her field, with short absences when editorship of *The India Witness* or an infrequent furlough took her away. Tamluk is a densely populated section some fifty miles from Calcutta. Here Miss Blair lived and conducted a school in a rented house long before Mary Harvey Home provided comfortable shelter.

While these new stations were being established, there came to the Church in the older sections a spiritual quickening so deep and so widespread that it has been called—

*The Indian Revival*

Quite distinct from the Mass Movement was the Indian Revival which reached its height in 1905-06. This was a movement within the Church, a seeking after God, purification and power not confined to our own Church nor even

to India. It is one of the evidences of the imperial sweep of the Spirit of God and the universality of the gospel. Perhaps it began, humanly speaking, when the General Conference of our Methodism in 1900 appointed a commission to foster a spiritual forward movement. F. W. Warne, elected and consecrated to the office of bishop in that conference, returned to India to appoint a similar commission there. It sought a revival through prayer and presently that dominant desire was expressed in the prayer pledge of the Welsh revival of the period, "Lord send a revival and let it begin in me." That might have become a formula. It did make articulate the longing of multiplied thousands for a closer walk with God. Revivals in widely separated places fulfilled that hope. Prayer bands were formed in the schools and in the churches. To Asansol came an outpouring of the Spirit which deeply affected the church and schools. Even the pitiful human wreckage in the leper asylum had a vision of Christ and consciousness of his presence which lifted them above their pitiful physical condition in an abandon of joy. God used weak human instruments in that fresh manifestation of his Spirit.

Moradabad Girls School was the starting point in North India. Without special meetings or requests they began to meet for prayer, sometimes continuing all night. The Spirit came upon them in great power. Then prayer grew intercessory. One girl wrote to her father, minister on a district where no missionary had ever lived, saying, "For three nights I have had such a burden of prayer that you and mother might be filled with the Holy Spirit for service that I could not sleep." That prayer was answered and a new baptism came not only to this father but to many workers in that remote field.

This incident is typical of happenings in other schools. The revival came first to educated folk in the strong centers, then reached the illiterate village Christians. While the Church sought a fresh baptism of the Spirit, non-Christians turned to God and 18,000 baptisms were recorded for the year.

#### *The India Jubilee*

The fiftieth year of the India mission was fittingly commemorated at Bareilly in a week-long celebration beginning

December 29, 1906. There Mother Butler's heart was nearly broken with joy at the outpouring of Christians to welcome her at the scene of her pioneering. There were heavenly hours when the redeemed sang together, "*Isa Masih ki Jai.*" One of the first four orphans, an old bowed woman now, came all the way from Jubbulpore to kiss the hand of Mother Butler, and Caroline, the first Bible woman, rejoiced to see her once more.

The Woman's Foreign Missionary Society had its due share in the great Jubilee. The girls and women from Aligarh prepared the food and served the tables for the guests at Bareilly as an example of the efficiency of industrial training. There was an outpouring of Christian youth. Thousands of Epworth Leaguers marched carrying banners inscribed in many languages, singing in praise of their common Lord.

On the closing day a great educational exhibit and processional demonstrated not only the handiwork of the schools, but the very children themselves beginning with the ragged children from the village schools who sang and recited texts up to the fine college girls who could speak not only their own Indian languages but English. The crowning feature of that day was an eloquent address by Lilavati Singh on the value of education in creating Christian leadership in this vast land. The speaker was herself a shining example and "the audience was swept with the conviction that Christian education should be the prime issue of the future."

### *The Mass Movement*

Down from the mount of the Jubilee went missionaries and Indian Christians to their white-ripe fields and to the frontier outposts and presently the Mass Movement in widely separated areas reached new proportions. It was not a movement of a month or a year but continuous, somewhere, and beyond the ability of the combined forces of the Church to meet. It was for the most part among the fifty million or more folk called the depressed classes who through centuries had been exploited, robbed and degraded by the caste people. The trend of influence was from the bottom upward, for even among the depressed are various castes.

While North and Northwest India had experienced this turning of whole villages to Christ there was no such movement in the South, outside Baroda, until after the Jubilee. Baroda experienced a marvelous ingathering in 1903 when Bishop Thoburn with other ministers baptized 830 persons in one day. At that time, the whole South India Conference reported a Christian community of less than 4,000. By 1908 it had doubled in numbers and in 1914 numbered 37,000 church members. In the barren Belgaum field there was not a convert during the first two years, then five in the third, nineteen in the fourth and in the thirteenth there were 9,000 Christians. In like fashion was the power of God manifested in those new fields in Central Provinces. As the years passed, Northwest India again became the center of the movement and 15,000 were on the waiting list in a single district and a hundred thousand seeking God.

To women workers, not less than to their ordained brethren, the tasks were superhuman. Not theirs to baptize but to evangelize the women still inaccessible to men in the communities which were seeking Christianity. Theirs to teach new converts the fundamentals of the Christian faith and Christian living. These were, nevertheless, joyful years. None could witness, unmoved, the outstretched hands, the seeking hearts of multitudes but grief lay in inability to reach all.

### *Education*

Two methods were now established, educational evangelism and evangelistic education. The school had until now absorbed the attention of the majority of the Society's missionaries. In 1912 eighty-four were actually on the field, sixty of them in boarding schools and orphanages, twenty in medical and evangelistic service. There were, in India alone, forty-four vernacular boarding schools and orphanages, five English boarding schools and Isabella Thoburn College, enrolling 6,052 pupils. In 425 day schools, 15,332 children were receiving rudimentary education.

The ideal of the mission was a boarding school for each district, one high school and one normal school in each conference, with Isabella Thoburn College as an inter-conference institution. These were schools with a purpose

far beyond the teaching of the three R's. Helen Robinson in Baroda Orphanage-School gives this glimpse; "Our 189 girls present a variety to be dealt with, not by fixed classes as in school, but by the more subtle distinctions of personality. From babies of a few months to girls sent away to study nursing or normal work; from famine orphans without a single human tie to children of our best preachers and workers; from girls of small intellect to girls who reach the high school; from nervous, high-strung, delicate girls to strong healthy specimens, all must be given, not in a body, but in well regulated fashion, the moral, spiritual and manual training to turn out strong, reliable, honest young women who are not afraid to work. So far the progress is encouraging."

In the older schools in North and Northwest India applicants were being turned away. By 1908, Moradabad had a waiting list and Meerut was overflowing. Up in Dwarahat, where girls were bought and sold and married at ten, chiefly valued for the field work they were able to do, doors were shut to many who wished to enter. Pithoragarh was unable to take all the daughters of the church. Pauri school was overflowing and at Shahjahanpur only half the classes could get into the schoolhouse. Others recited on the verandas or wherever they could find a sheltered corner in the compound. Soon the World War sent prices skyrocketing and building costs prevented the expansion of schools. Only the five year Jubilee Campaign of the Society at home made possible the bettering of school plants. Yet such was the need that even during this time some new schools were opened.

Lahore, in the Punjab, was one of these. Its establishment was sanctioned in 1911 and Miss L. D. Greene was sent to begin the work. In 1912 the first girls were received and application was made for government grant. In September, 1916, the long desired schoolhouse was completed and "The girls streamed in—yes, that just expresses it," said Miss Greene. "Girls came from all directions, while rolls of bedding and boxes made our veranda look like a railway station. Our success is our embarrassment. We have seventy-eight girls, sixty-four of them boarders, crowded into rooms planned for fifty." There was then in this district a Christian community of twenty thousand.

In 1919 two schools were opened, the first at Roorkee, Northwest India, with S. Edith Randall in charge. The first pupil to arrive was Rebecca, aged nine years, who started with her father at four o'clock in the morning from their village ten miles away. "I doubt if the opening of any school has been more prayed for than this one, and the joy of our workers, now that it is established, is almost pathetic," said the missionary. Down at Arrah, in the Mass Movement area in North India, a school was opened which was financed by the Board out of Mass Movement funds and conducted by Edna M. Abbott of the Society.

Of necessity the educational pattern was that set by the Government whose inspectors conducted examinations and made grants-in-aid conditioned upon the number of "passed" students. Without this government aid the mission schools could not have been maintained. Outside these requirements our teachers were free to inculcate Christian teachings, and the ideals of Christianity were formed in the hearts of thousands of girls. One of the tragedies of India was that even these Christian girls felt the handicap of the old social and religious systems of India. They could and did teach in the boarding schools but young unmarried girls could not be sent out to teach in the village day schools.

In Kolar school Miss Montgomery first originated in India, in 1913, the corrage or family system of dormitories. Many had deplored the large dormitories, so different from homes from which the girls came, but nothing had been done about it. After experimenting for a year, Miss Montgomery had little thatch-roofed huts built after the village pattern, each to accommodate seven girls of varying sizes. Eighty cents per house provided the housekeeping equipment of clay cooking pots, bamboo sieves, grinding stones, one knife, a cocconut shell spoon. In each family one girl was monitor and responsible for the management of the household, of supplies and cooking. The improvement in the students, their pride in housewifely achievements and their relationships proved this innovation a success. Other missions and newer plants in our own schools are developing the idea in more permanent form.

The boarding schools, under the personal direction of missionaries, with staffs of fine teachers graduated from the



normal schools and their own graduate pupils, were the strongest link of the educational set-up. The weakest was the day schools.

### *Evangelism*

In 1899 there were but ten W. F. M. S. evangelists free for full time work. That year Mary Means began work in Moradabad District, Elizabeth Hoge in Gonda; Lucy Sullivan was appointed "general evangelist" in Northwest India, and Anna Gallimore had a district; Elizabeth Nichols in Bombay, Florence Maskell in Kolar, Louise Haefer in Jubbulpore, Elizabeth Woods in Hyderabad, Katherine Blair in Calcutta and Anna Soderstrom in Muzaffarpur, were touring the villages and carrying the gospel of hope to hopeless women. Miss Stephens in Madras had a great field, but was also in charge of school, orphanage and widows home. The imperative demand for the instruction of new converts called women of fine caliber and remarkable devotion to this ministry. In 1909 eighteen were touring the villages and directing Indian helpers.

After the death of Bishop E. W. Parker in 1901, Mrs. Parker found in evangelism her field for service and in 1908 was appointed to Hardoi, the first and for years the only missionary there. The strong mission since built up is a monument to her untiring labors. She, first, visited the zenana women in that city and found them eager listeners to the gospel.

In Northwest India Conference district after district was set off as the Christian community grew by thousands annually, and for the first time our pioneer missionaries were evangelists. Charlotte Holman on Punjab District had forty Bible women at work and in Agra over 200 women were learning to read. There were day schools to supervise and the days too short for the work to be done. Mrs. Buck and Melva A. Livermore shared the work on Meerut District. One of Miss Livermore's trophies was a Brahmin pundit, an astrologer and fortune teller, who was the family priest in forty villages. When he found Christ he threw away his "sacred thread," burned his astrological books and truly "followed Him." In 1911 Miss Livermore removed to Ghaziabad because of the very great need of the new Christians in that section. People were coming to Christ in great

numbers in spite of cruel persecution. They were beaten, fined, despoiled of their possessions, cut off from their caste and families and forbidden to draw water from the village wells. At the same time the Aryas and the Brahmins were promising them land and schools and temples, and help in the courts if they would turn away from Christ. Yet the people came to Christ, for the Mass Movement was more than statistics and areas and a passing sentiment. The Holy Spirit had touched them and their hearts responded.

The urgency and immediacy of need was widespread. Jessie I. Peters in Moradabad District traveled 500 miles in a bullock cart in 1915 visiting Christians who had waited over-long for shepherding. "If we do not reach them," said she, "they will go back to heathenism simply because there is no one to teach them. They have done their part, done it all, but we have not done ours." Miss Perrill in the new Mass Movement area on Ballia District repeated the warning. "They have come to Christ, turned their backs on Hinduism. They are ignorant of the Bible. Christ is to them the name of the Christian's God. They cannot read, they must hear, so we go to them; but they are so many, we are so few."

In Rajputana a splendid band of Bible women had come out of the girls schools. Miss Estella Forsyth traveled by rail, by horse-tonga, by ox-cart and on camel back. Always at journey's end a group of Christian people greeted her, and more than 500 women and girls were baptized in a year—but there are ten millions of people in Rajputana! In 1916 Miss Holman reported from Punjab district: "3,000 baptized but many refused. People follow the cart long distances and will not be refused—follow begging for baptism. 'Look,' one such company said, 'at the wheat fields, ready to be cut. We are like that. We want baptism now.' And under the brilliant Indian moon twenty gave their allegiance to King Jesus."

From the cold mountain fastnesses from Champawat, Miss Budden's mountain outpost, from the very borders of Tibet to the far south evangelists set up their camps.

The immensity of the movement beggars description. When the capitol of India was moved from Calcutta to Delhi, in 1912, 4,500 people were waiting for baptism in that district. Miss E. M. McLeavy represented our

Society. Everywhere as she told the story of salvation people thronged her. In one place high caste men and women surrounded the cart. The head man of the village stood before the oxen so she could not proceed, while they begged that she stop at their village to tell them of Jesus. Inquirers followed the evangelists from village to village to hear the story of salvation.

**BIBLE WOMEN.** Alongside the missionaries and far out where they seldom penetrated went the Bible women. There was one on Muttra District who "went out, wearing no shoes, carrying a baby on her hip; a woman who never attended a graded school, yet knew the fundamentals of the Bible, knew the Ten Commandments, the Lord's Prayer, the Methodist catechism and something of the life of Christ, and knowing could teach them to her ignorant heathen sisters, while her life and her home were examples known and read of all." Only the Father whose all-seeing eye notes the least of those who serve him knows how great a factor in the growth of Christianity these humble, faithful workers are. So great is the number of villages in which Christians live that for years some never see a missionary. There the Bible woman must tend the "fire upon the altar." The best educated of them have trained in Blackstone Missionary Institute, Muttra, or have gone with their husbands to the theological schools in Bareilly, Baroda or Jubbulpore. Some have had a few years in boarding school before going out to homes of their own. Fortunate the circuits where they teach!

#### *Ministry to Human Need*

Medical work was at low ebb in 1900 with Dr. Martha Sheldon in Bhot and Dr. Emma Scott in Brindaban the only physicians of the Society in India. Dr. Jennie Dart-Dease returned to care for Bareilly hospital in that emergency. It was that darkest hour before the dawn. The permanent foundations of the work of today were laid in the next few years. Matters began to mend on the arrival of Dr. Margaret Lewis in Bareilly in 1901. Dr. Edna Beck came to Ajmer the following year and Mary B. Tuttle, M.D. reached Baroda in 1903. The concentration of famine waifs in these stations made the appointment of physicians imperative.

Definite expansion dates from 1906. Then Dr. Beck took the first patients to Tilaunia Sanitarium. The high point of the India Jubilee for women was the laying of the cornerstone of Mrs. Wm. Butler Memorial Hospital in Baroda. Dr. Belle J. Allen was sent in 1907 and served the mission under adverse conditions until in 1910 the ninetieth birthday of Mother Butler was celebrated by the opening of the first ward of the hospital . . . In 1906 Dr. Tuttle was welcomed in Pithoragarh. . . Dr. Lewis pioneered in Kolar in 1909; treated over 6,000 patients in six months and broke sod for Ellen Thoburn Cowen Hospital. The first ward here was put to use in 1911. . . Dr. Emma Scott spent a dozen years in Brindaban with only dispensary quarters for a ministry to the pitiful victims of Hindu depravity in this city of temples, then left India in broken health while Sarah E. Creighton Hospital was being built. Linnie Terrell, R.N. carried on and the hospital was dedicated in 1910. . . . In 1912 Anna S. Clason Dispensary, with rooms for a few patients, was built in lonely Sironcha and the mission began to wait for a doctor. Teacher and evangelist did what they could to alleviate distress. Eight years passed before even a nurse was sent to Sironcha.

Most romantic was the service of that frontier woman, Dr. Martha Sheldon in Bhot. A small hospital dispensary was provided and operations for cataract brought sight to many blind. In 1911 her presence was demanded for such an operation in Tibet. With servants and coolies she started at the earliest possible hour up the difficult passes, 12,000 to 17,000 feet in altitude, struggling through snow and ice. One horse slipped and was seen no more. The mountains passed, at the border of "Golden Tibet" she was refused admission until the rajah intervened. Tibet was still the Forbidden Land but for her the door stood ajar and after the operation was safely over, the gospel was preached and sung. In 1912 this brave woman took the trail for the Upper Kingdom. Bhotiyas and Tibetans still wait her successor and a lonely grave on the mountain's slope is challenge until another comes.

In Pithoragarh, five days march from another doctor, Dr. Tuttle gave one year of blessed ministry, then an epidemic of cholera swept the Shor Valley, crept even to

Chandag Heights and she fought for the life of the people until she herself was overcome. There was, her associates said, "a fluttering as of wings" as her spirit took its flight. Long the villagers kept a light burning at her grave, holding her memory dear. In Chandag Heights Mary Reed, though not a physician, cares for the physical and spiritual needs of lepers, decade after decade. Generations of patients come and go. She lives on "hid in Christ."

Bareilly continues to be the most famous of our hospitals but the glories of the "palace" are vanished. Dr. Esther Gimson cared for incredible numbers of patients, over 59,000 one year, when there was not a dry place for her instruments. No other has given such continuous service; no name save that of Clara A. Swain is so imperishably linked to this first woman's hospital in Asia as that of Esther Gimson, M.D.

Dr. Cora I. Kipp and Eunice Porter, R. N. did great work in Brindaban. Then the doctor was sent to Tilaunia and the nurse stayed on. Ida Farmer, R.N. came to her relief and she in turn kept the hospital open until the return of Dr. Rita B. Tower in 1929. Only desperate need and the enabling of the Spirit keeps doctors and nurses at their posts under such conditions. There was no lack of either. Dr. Loal Huffman has been sent hither and yon, where needs were most emergent; perhaps the most difficult assignment.

Baroda and Kolar hospitals, hundreds of miles apart, are highly essential centers of healing. Each has enough to do to care for the Christian community, each actually has taken in Christian, Hindu, Moslem, beggar and princess, old and young. . . . In other places medical work has been done by married ladies. Mrs. S. W. Stephens in Rice Memorial Dispensary, Poona, was for years a medical-evangelist. The students trained by Dr. Swain and those who studied in Agra and later in Ludhiana have given untabulated and unsung service to their countrywomen. One of the first, Mrs. Tupper, wife of the presiding elder on Hardoi District, was head of women's work, including the boarding school, itinerating and medical work . . . Mrs. Sukh, an Indian pastor's wife, held dispensary on her veranda with such success that a maharaja gave a site for a dispensary and the Government offered a maintenance

grant. Mrs. Esther Ilahi Baksh went with her husband, a convert from Mohammedanism, to a Mohammedan community and many were led to Christ. After the death of her husband, Dr. Baksh, who had studied medicine in America, entered the service of the Society and established a center at Rasra in a Mass Movement area.

In this far-reaching work the most unique and constructive service is that carried on in Mary Wilson Tubercular Sanitarium.

Tuberculosis is prevalent and deadly in India and the presence of tubercular girls is a constant menace in every boarding school. To send them home was to pronounce a death sentence, and there was nowhere else to send them before this institution was opened. Dr. Beck, caring for the hundreds of famine girls in Ajmer and Phalera, found the way through a series of providential circumstances. The climate in Rajputana, a high and semi-arid plain, was considered favorable; a site at Tilaunia was offered by the Board at a nominal price; famine relief funds gave a start. Relief workers quarried rock from the land and a small stone building with space for eighteen patients was opened in 1906. An Ajmer school girl had studied nursing and became the first nurse. Friends in Colorado gave funds to complete the building as a memorial to Mrs. Mary Wilson of Denver.

During the first five months twenty patients entered, representing six different schools. When the building was full, grass huts were built. Other missions hailed the opening of the sanitarium and the Scotch Presbyterians contributed funds and patients. Five hundred were received in the first ten years. The majority of the patients recovered. Those past the curative stage received tender care in their last days.

Our schools benefitted greatly by the removal of ailing girls. One missionary reported, "Since we send our tubercular girls to Tilaunia we have so little sickness that we have used the boards bought for coffins to fix up the basket ball grounds." Surely a better use for boards!

Dr. Cora I. Kipp and her sister, Julia Kipp, R.N., gave years of constructive labor in building up the institution. Numbers of others no less devoted have given briefer terms.

Certainly the orphanages and the homes for widows meet human needs! While the first have merged into schools, the

homes retain their identity. Pithoragarh, Lucknow, Aligarh, Kolar, Pakur and smaller units in other places are havens for the destitute and, as well, training grounds for Christian workers. Aligarh Home was provided through the efforts of Mrs. Ellen I. Hoy Lawson. Miss Hoy was sent out by the Society in 1881, was married in 1884, but never ceased to work. The forty-acre farm purchased with funds she secured was deeded to the Society.

As the India situation grew more challenging, America, with the rest of the world, was obsessed by the conflict in Europe. Yet Methodism marshalled its forces in two five-year campaigns: the Centenary of the Board and the Jubilee of the Society each launched to secure missionaries and money to further the Kingdom. The results enabled each to maintain and strengthen their missions in spite of rising living costs, but gave no surplus for large advance. The Jubilee was celebrated on the field by gifts to the Society; the Centenary by a thoroughly organized campaign in the Indian churches with definite spiritual and financial goals. In this (also a five year campaign), our missionaries co-operated, two being members of the Central Committee.

#### *The Last Decade: 1919-1929*

The separate consideration of the last decade is not an artificial matter. The years 1919-20 were for India a pivotal point in history. Social unrest was no new thing but it now became violent political agitation.

In the opening years, two major disasters took place. First, one of those famines which in India had taken toll of 30,000,000 people in forty years. This one laid heavy hand on every mission station. Prices of food went to unheard of heights and the strain of securing food at any price was upon every missionary in charge of a school. Emergency relief and increase in salaries were necessary to meet the need. On the heels of this, came an appalling epidemic of influenza. The Church suffered a loss of sixty per cent of its membership in Northwest India and 40 per cent in all India.

No one of these things, nor all of them, could stay the feet of Christ upon the Indian road.

Within our Indian Methodism, 1920 was made memorable by the creation of the home and foreign missionary society of the church. This took place during the session of the Central Conference for all India. Tremendous enthusiasm found vent in the slogan *Maya Zamana*, meaning "New times, new responsibilities, new life, new plans." There were volunteers under the new Society, which included both men and women. The changed estimate of womanhood was evidenced by a memorial from the conference to the General Conference of our Church requesting the ordination of women.

Definitely within the realm of the Society and Church was the eighteen months visit in 1920-21 of Miss Ella M. Watson, official correspondent, for the North and North-west India Conferences, (the territory now including also Lucknow and Indus River Conferences). "She has traveled by train and ox cart, by ekka, auto, jinrikisha, river boat, dandy and elephant, and if there are any other modes of transportation she used them. She has mingled with all sorts of people from royalty to sweepers, and through all and in all she has walked among us as one wise, sympathetic and understanding," they said in India.

Near the end of her stay, Miss Watson called an All-India Council of missionaries of the Society in Lucknow. In that meeting, day after day, the needs of India and ways to meet them were considered. Out of that, grew a more comprehensive view of the task as a whole and better co-ordination of the forces and resources available. There came a new consciousness that the gospel must touch the whole of life in India, that education must fit for a life of service wherever it is spent and that economic as well as spiritual needs must be considered.

The boarding schools were crowded to the danger point, yet in some districts were unable to take more than the daughters of pastors, Bible women and other mission workers. Everywhere, the people begged for schools. Miss Watson made a heartbreaking visit to Hissar District in the Indus River country, a district with a population of four millions and where were Mass Movement Christians by the thousands and not a school for girls above fourth grade. There, to meet the distinguished guest, came thirty or forty Bible women. Just as twilight fell, they sat upon



the floor and one by one spoke of the burden of their hearts. It was for a school for the girls of Hissar. A mission school such as these women, some of them, had known in their girlhood in the older missions. Sick at heart, for no promise could be made, the women went their ways.

With high courage and boundless confidence in God, the missionaries carried on to make every school a better school. And they have done it! They set about for a more thorough training of teachers and to that end more normal training schools and departments were established. Primary schools have grown into middle schools, middle schools into high schools and from these our girls have gone in increasing numbers to the colleges, to Bible training schools, to the medical college at Ludhiana or Vellore or to hospitals for nurse training.

The first was begun in Baihar without building or equipment, just need, children and a missionary. In the south, two struggling little schools at Gondia and Kampti were consolidated to make a strong one at Nagpur. At Jagdalpur, a jungle station in Central Provinces Conference, one hundred miles from a railway, the Board gave over to the Society in 1922 an established school with a fine brick building and added \$1,000 toward the upkeep for a year.

Next came Arrah. Such was the need of the Mass Movement Christians in that district that the Board of Foreign Missions opened a school for girls with special Mass Movement funds. One of our own missionaries was appointed to it. The special fund was soon exhausted and the school about to be closed when in 1921 the Society adopted Arrah school.

In 1925 the long dreams and plans for a school for the girls of the great Christian community in Delhi District came to fulfillment in the opening of a school in the capital city of India with Miss Greene at its head.

At last, Hissar had its school? Since it waited so long, it was an added joy that the most-up-to-date plans and equipment were given it.

In addition to these new stations, other remarkable developments have taken place. At Bijnor, poultry raising delights the girls. At district conference, one of the pupils gave a demonstration of its possibilities by showing

eggs of the well-bred and well-fed hens alongside those of the ordinary village hens. In a famine land, such teaching may mean life to many.

All through India, as rapidly as possible, vocational classes are being opened. The group or family system is being put into operation, giving practical training and responsibility to girls who thus learn to plan and execute, to bargain and keep house and care for little ones.

The polyglot population has in some cases demanded the establishment of additional schools. At Pakur, Bengal Conference, a most promising mission has been developed among the Santali people for whom no other church cares. They are a superior people, less caste-ridden than the Bengalis. A boarding school for them is opened alongside the Bengali school. In the great industrial city of Asansol with its iron mines and steel mills, a school has been opened among the Hindustani people.

Is the need met? From every corner of India the chorus comes, "No!"

India is hungry for education. The "cut" which is the skeleton in Methodism's cupboard has made imperative a sharing in the education of boys. All over India, especially in the later Mass Movement sections, little boys are admitted to our schools. Nowhere are we able to care for all the children of our Church, and beyond that the people are begging for teachers. A while ago, a missionary received a letter asking for a Christian teacher and a school for a non-Christian village, and the letter was signed with the thumb print of every man in the village.

What beyond the boarding schools?

For those aspiring souls of whom Lilavati Singh was the leader, Isabella Thoburn College gives coveted opportunity for wider culture.

#### *Isabella Thoburn College*

In 1900 Miss Thoburn and Miss Singh returned to Lucknow College and a busy, happy year ensued. The burden of debt had been lifted and the future of the school seemed bright. Then, with startling suddenness, after a few hours illness of cholera, Isabella Thoburn slipped away into eternity.

Miss Florence L. Nichols, vice-principal, was at once made principal and Miss Singh succeeded to the vice-

principalship. The school now became in name as it had been in fact Isabella Thoburn College.

Another floor and verandas were added to the building; a generous government grant was made — conditioned on the strengthening of the faculty. In 1907 seven of the twelve teachers were former students. India as well as America was inspired by the example of that illustrious “first daughter” of the college and the principalship of the college was urged upon her, but modesty made her reluctant. At length she consented on condition that time be given for additional study in America. In 1908 Miss Singh, principal-elect, came to America with Miss Nichols with the double purpose of study and of securing help for the college. Her eloquent plea before the Executive Committee secured an appropriation for a high school building but as no funds were available for the needed hostel, she undertook to find special gifts. Before the task was accomplished, on May 9, 1909, this brilliant young leader was unexpectedly taken by death. The loss to India seemed incalculable. The lustre of her achievements, the purity of her life and her high vision for her countrywomen are an enduring inspiration.

The principals of the college between 1908–1921 were Misses Ruth E. Robinson, Katharine L. Hill and Flora L. Robinson. The period was one of growth in spite of heavy odds. The cornerstone laying of Lois Parker High School building in 1909 coincided with the arrival of that illustrious missionary fifty years earlier. Mrs. Parker herself was present and made an address. Hazzard Memorial building, devoted to college uses, was begun that same year and Lilavati Singh Hostel was erected in 1912. (Save for the famous Taj Mahal, this is said to be the first building in India to bear the name of an Indian woman.) The eight acre campus was now crowded and every department from the kindergarten practice school to senior college work went forward there. In the midst of prosperity came disastrous floods during which Hazzard Memorial building collapsed, leaving the college homeless. Someway they made shift and in crowded corners the college functioned.

In 1919 Miss Flora L. Robinson brought salutations to the Society with the report: “The students are drawn

from regions as remote as the equator and the Himalayas, Persia, Burma, America and England. High and low, rich and poor have learned that 'we be of one blood, you and I.' Teachers, doctors (and a dentist), philanthropists, evangelists, wives and mothers call Lal Bagh Alma Mater in a Province where woman's literacy is one third of one per cent! The graduates have gone into 180 schools, twelve hospitals, five evangelistic centers and sixty-two homes of their own and forty-two have taken graduate work in England or America."

In 1920 Mrs. W. F. McDowell became chairman of the Society's Committee on Isabella Thoburn College and with wisdom and devotion fostered its development. From her review we quote:

"In 1919, the Isabella Thoburn College and School was located at Lal Bagh in Lucknow, with Miss Flora Robinson as its principal and a total enrollment of thirty students in the college departments.

Looking back from this time to the beginning, we see the little despised school in the bazaar where our first missionary gathered around her a half dozen tiny Indian girls and began to teach them. "You might as well try to teach our cows," the men of India said in scorn.

Looking ahead from 1919 for ten years, we see the white walls of six beautiful college buildings on a compound of thirty-two acres just outside the city, with one hundred fifty fine young college women and a strong faculty, almost half of whom are Indian professors fully equipped for the positions they occupy.

In 1920, Miss Robinson resigned as principal because of her approaching marriage. As Mrs. Thomas J. Howells, she never lost her interest in the college. Her death in 1925 saddened a host of friends both in India and America. Mrs. Howells' successor, Miss Florence Nichols, reached India in 1921. She faced a tremendous task. Because of government changes and regulations, it was necessary to remove the college from Lal Bagh to a new site. Buildings must be planned and erected. The new relation to Lucknow University as its woman's department demanded high standards and good equipment. Everything at Lal Bagh must be kept running smoothly during the transition. In June 1923, the college moved to its new location

at Chand Bagh. It left behind many treasured associations at Lal Bagh, such as Miss Thoburn's palm trees, Miss Singh's garden and the circle where college functions had been held for forty years. The new compound at Chand Bagh was a barren place, a desert of sand at the time, but gradually from year to year grass, hedges, flowers, trees, even a bamboo grove have appeared, making the waste places beautiful to look upon. When students gather today on the pillared portico of Nichols Hall in the light of the full tropical moon and sing their college song,

“Chand Bagh, Chand Bagh,  
Moonlight on the walls”

they declare their supreme love for their Moon Garden.

While these buildings were going up, we were in the Union College Campaign. Our utmost efforts left Isabella Thoburn College with a debt of \$60,000. The total cost of the new plant having been just short of \$300,000.

In January 1925, Miss Mary E. Shannon, became principal, inheriting not only this unavoidable debt but also a quadrennium of amazing growth, a united, strong faculty and a student body of one hundred fifty. Thankfully, we record that this indebtedness was wiped out in 1928 through the gifts of the Society.

A recent visitor to Chand Bagh brings back this tribute to the college graduates, “Wherever I went in India, I noted certain Indian young women of outstanding character, ability and influence, serving in important positions efficiently. When I asked where they had received their education, almost invariably the reply was, “In Isabella Thoburn College.”

Another tells us of the students. “One is impressed with a sense of their freedom, their graciousness, their courteousness and their beauty, just the qualities Jesus Christ gives to womanhood.”

Our backward look makes us grateful. Our forward look makes us humble but resolute in the name of our Christ.”

### *Other Work*

The Society is one of twelve co-operating Boards making possible in the old city of Madras that woman's college whose motto is “Lighted to Lighten,” whose students come

from the polyglot peoples of south India, whose graduates go out with the conviction that privilege is responsibility.

In the Medical School for Women, Vellore, our participation is likewise limited. For a time Dr. Rhoda G. Hendrick was a member of the faculty. Our girls from the south of India, from three to seven at a time, have been students in this fine school.

Evangelists are the bearers of Good News. They face Hinduism and Islam in their strongholds, the homes and villages. They come near to the heart of womanhood and by day and by night carry the message of salvation. They are walking with their feet set in the footprints of Him who went about doing good. If you are looking for the romance and adventure of missions, its heartbreak of sympathy, its song of the angels, you will find them here. The classification of evangelistic work is merely a figure of speech. As the evangelist goes preaching the Good News, she establishes day schools among the downtrodden millions and passes on to the teachers the inspiration of new methods and, as far as possible, the new psychology of teaching. She dispenses simple remedies to the sick, strengthens and encourages her Bible women, directs their work, and aids in welfare work. In short, what others cannot do, she does. When there were fifty boarding schools there were twenty-two evangelists, and but for the aid of local missionaries trained on the field and the devoted service of missionaries wives, our mission would end in a debacle. That is a strong word. You cannot put influence into statistics. It escapes the yardstick, but it mediates between the love of Christ and the hearts of the multitude seeking after him. We can only bring glimpses of the evangelist in action. In 1919, they were traveling by oxcart, walking the paths between the villages. They came upon places where people pleaded for baptism, in one village saying, "We put away our idols seven years ago, but no one has come to baptize us." They led the people to tear down their idol shrines and believe in Jesus. The decade brought to them the magic of the motor and extended their strength in many places. Up in a mountain district, Mrs. Gill asked that she be given, instead, little rest houses along the trails where no motors could climb but where she and her helpers could go.

Call the roll of the districts. The stories are epic. They have programs, these evangelists, with clearly defined objectives. One year, Miss Livermore specialized in the life of Christ. Every Christian who could read was enrolled. Eight thousand eight hundred eighty-eight passed the final examinations when missing two questions meant failure. The ministry of song is most effective and the little hymnal of thirty hymns is a best seller. On Muttra District, the motto, "Bana, Banao," "Be made and make others," inspires those who can read to teach their neighbors. Other evangelists stress the teaching of Bible stories.

In Hyderabad District, surrounding that great Moslem city which a few years ago seemed impregnable, they say, "The change in attitude toward Christianity has been remarkable and it is now possible to take the name of Jesus anywhere."

Miss Charlotte Holman, in Indus River Conference, says, "I have seen non-Christians, when I was leaving a village, sprinkle water over my footsteps as a purifying ceremony to rid the place of the defilement of my presence. Now, high caste men will come and sit in the Christian settlement during an entire service." This same missionary, traveling far and wide on a district in which are found six native states and three British districts, giving herself in the ministry of Christ, was astonished to receive the award of the Kaiser-i-Hind medal, "for distinguished service and signal devotion on this far frontier."

The Jubilee year found the medical arm of Christian service sadly crippled. Bareilly Hospital was still in bad repair with leaking roof and out-of-date equipment. There was no lighting system. Emergency operations were performed by lamplight. The operating table was wired to hold it together. Dr. Loal Huffman was alone save for Indian assistants. At Brindaban, Miss Eunice Porter, R.N., had kept the hospital open for three years, caring for thousands of sick, without a resident physician, without running water, equipment or supplies.

Tilaunia Sanitarium, just getting out of grass huts into the first permanent buildings, begged for a microscope for a tubercular Sanitarium!

At Baroda, Dr. Ferris was working alone and at the breaking point. The beautiful Kolar hospital was closed for lack of a doctor. Sironcha hospital had never had a doctor and the nurse was also in charge of the school.



Pithoragarh dispensary was cared for by a brave little Indian woman who had never had a medical education. At Rasra, Dr. Baksh was in pitiful need of quarters and equipment. Struggling against such odds, 77,000 treatments were given by the medical staff.



When this story of need came to the knowledge of the Home Department, they came into action in Medical Year with its call for doctors and nurses, for money for buildings, repairs, equipment and hospital supplies. Bareilly hospital was rebuilt and named Clara Swain Memorial. The Tilaunia Sanitarium plant was extended. Values of hospital properties increased from \$52,000 to \$187,000 and more.

Even more important, was the strengthening of the staff. In 1922, Dr. Dodd went to Sironcha hospital and found it just walls and patients. It had not been "counted" in Medical Year. To some extent this greatly needed house of healing has been equipped. Dr. Gimson was honored by the award of the Kaiser-i-Hind medal for distinguished service and retired after twenty-two years of service. Indian Centenary gifts provided the baby fold at Bareilly named in honor of Bishop F. W. Warne.

At Almora in the hospital given over to us by the London Mission, an Indian doctor and twelve nurses carry on.

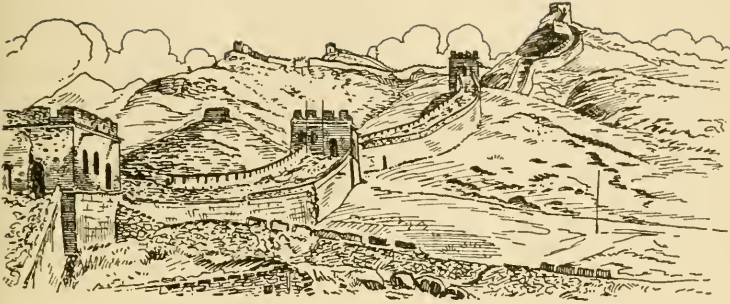
Baby folds have been erected at Kolar, Baroda and Tilaunia, this latter to care for the babies of tubercular mothers. Increasing attention is given to medical examination and care of the schools and a far-reaching work is being done in health campaigns which include baby shows with prizes for "better babies."

The dream of Isabella Thoburn, that educated Christian Indian women should accomplish the evangelization of their sisters, begins to have its fulfillment in national service and leadership. In every school, the teaching staff is largely Indian, not men now, but girls, some of them college trained, many with normal training. For some years, Miss Banerji has been at the head of the normal school at Jubbulpore. Miss Jasmine Peters has become the principal of the great school at Shahjahanpur.

Everywhere, consecrated Indian women are sharing the burdens and joys of evangelistic and medical service. Bible women all along the line are better trained from the village pastor's wife to Mrs. Shantabai David, evangelist in Bombay, who was honored by the Indian Church in her election to General Conference.

Statistics of 1929 show a missionary staff of 157 on the field with fifty-two on furlough. Fifty-one wives of missionaries were regularly in charge of woman's work. The staff of national workers totalled 2571 of whom eleven were local missionaries; 1512 were listed as teachers; 1776 as Bible women, indicating double duty on the part of many.

Impressions of India today are most hopeful. The gospel has its ancient power. Christ is the Savior of mankind and the millions turning definitely to Christ include great numbers of high castes as well as low. The eagerness for the gospel lays upon the Church a new urgency. Heathenism is passing. Educated men and women, if not won to Christ, turn to atheism. Those who know her best say, "There never was a time when India needed missionaries as now."



## CHINA

In Foochow, as in no other field, the Society entered into the labors of others. The Foochow mission had attained its majority, the first organized school was eleven years old, the boarding school for girls was in its tenth year, the organized Mission had held its seventh annual meeting and the first battle for womanhood had been won in the recognition by Chinese Christian men that the evangelization and education of women was essential to the life of the Christian Church, when the Woman's Foreign Missionary Society was formed. The entry of the Society was hailed in China as the coming of a new contingent of the forces of the Church.

The appropriation by the Society in 1870 of \$100 for Foochow mission, provided support for twelve Bible women, or deaconesses, as they were called. This new departure was looked upon by the Chinese as of "doubtful wisdom." Rev. Hu Po Mi, of blessed memory, while desiring the conversion of women, thought they should keep silence in the churches, but consented to instruct Mrs. Wong of Hinghwa City, one of the first deaconesses. Mrs. Wong spent a year learning to read and to understand the doctrine, meantime acting as classleader, before she undertook work outside this church. Her capability, sincerity and success converted Elder Hu, who thereafter led the way in

favoring woman's work. In the annual meeting of 1872 one topic of discussion was, the Woman's Foreign Missionary Society. Two of the ablest Chinese pastors, Hu Po Mi and Sia Sek Ong, spoke on the theme. Said Brother Hu, "If only men preach, only men will be converted, only half the people will be preached to. Some laugh now, and ask, 'Can women preach?'" Then with reference to women in Biblical times he proceeded to commend the new organization and its aims. Rev. Sia urged the necessity for Christian mothers. "If the wife is an unbeliever, the children are like heathen children." So, with many exhortations, the stage was set for woman's work in the Church.

## SOUTH CHINA

*1871-1890*

Little immediate change marked the advent of the Society save in increased support for day schools and the employment of Bible women. Both were under the supervision of the wives of the Board missionaries. The Misses Beulah and Sarah Woolston, formerly supported by the Ladies' China Missionary Society of Baltimore, were accepted as missionaries of the Woman's Foreign Missionary Society in 1871 and resumed their places in the Foochow Boarding School. The number of pupils varied little and quiet, steady work went forward. However, the five years, 1875-1880, evidenced the entrance of the new contingent.

Dr. Sigourney Trask, the first new missionary of the Society in Foochow, arrived in November, 1874, and on February 1, 1875, opened a dispensary which proved so successful that the entire mission joined in asking for the erection of a hospital. Five thousand dollars was promptly granted and on April 18, 1877, the first Woman's Hospital in Foochow was opened. That was a great day in missionary history. An English physician, for twenty years a resident in Foochow, stated that in those years but three women had applied to him for treatment. This new hospital brought hope to bound-footed sufferers who would die rather than consult a male physician. Dr. Julia A. Sparr arrived in 1878, and a second dispensary was opened in 1880. In great faith, Dr. Trask began the training of medical students

in 1876 and for many years this was a feature of the medical work in Foochow.

The first student of medicine was Tang Keng Tie, a first child whose name means, "Grasp the little brother." Keng Tie's parents found Christ soon after her birth and she was baptized Li Ming, or "righteous" and "intelligent." Her grandmother taught her to pray and Li Ming was a pupil in the boarding school for six years. She was married before she began to study with Dr. Trask. Some one has said of the Chinese medical students, "Compared with the ordinary Chinese physician their knowledge is as much greater as the light of the stars is greater than the light of the firefly."

The next important step was the opening of a Bible training school, the first in China Methodism, in December, 1879 by Mrs. S. Moore Sites. But two women studied in the beginning. Others came and, to ease the road to learning for mothers with little children, a kindergarten was opened in connection with the school. So determined was the effort to secure competent workers that two years of training was soon made a requirement for paid Bible women.

Three unrelated events point to the growing influence of Christianity in this period. In 1876 the governor, in the wake of floods and a typhoon, decreed that parents or grandparents putting children or grandchildren to death should receive seventy blows with the bamboo and banishment for eighteen months. Inadequate? Yes. But an unheard of advance in social legislation. In 1877 the mission celebrated its thirtieth anniversary by the organization of Foochow Annual Conference. That same year the first general conference of missionaries of all Boards convened in Shanghai and for fifteen days faced the problems of the evangelization of vast China.

#### *Education Turns a Corner*

In 1879 the Woolstons furloughed and Mrs. Sites for the second time took charge of the girls boarding school and, with the full approval of the mission, began to hear classes in more advanced studies. This did not meet the approval of the Woolston sisters on their return. The preachers, seeing the benefits of learning for girls, desired for them more liberal education and in 1883 addressed a memorial to the

General Executive Committee to that effect. In particular they wished the introduction of English and the Chinese classics. The Woolstons were convinced that this was prejudicial to the best interests of their pupils and would unfit them for life in their future surroundings. This view was upheld by most of the societies working in China but our Methodist missionaries in Foochow agreed with the pastors. The Executive Committee of 1883 gave much attention to Foochow mission. They considered, along with the memorial from the Chinese pastors, the resignation of the Woolston sisters who had given twenty-four years to the boarding school. They faced, too, the problem of how far the native leaders should dominate our missions—not a local question—and the further request from the entire mission for authorization of the education of Hu King Eng in America. Upon their decisions hung large issues!

On the retirement of the Woolstons, the boarding school passed into the care of Rev. Sia and a Chinese teacher until the Franco-Chinese war interrupted all work for a time. On the arrival of Misses Carrie I. Jewell and Elizabeth M. Fisher, late in 1884, but seventeen pupils were enrolled. The year closed with thirty-eight, the largest number of any time in twenty-five years. The following year they sang the doxology when the sixtieth girl was received, yet mourned that twelve were turned away for lack of room. So was liberal education received!

#### *The Most Remarkable Event*

The departure of Hu King Eng in 1884 to study medicine in American was hailed by mission and church as the most remarkable event in Chinese history. It was necessary for Miss Hu to take preparatory studies and ten long years were to pass before her work began in China.

Another epochal event was the organization of the Foochow Woman's Conference in 1886. By this time Drs. Trask and Sparr had married and four new missionaries made up the Woman's Foreign Missionary staff. They, with the married ladies, constituted the conference, but Chinese women from all over Fukien, teachers and Bible women, came to be examined and instructed, to discuss methods, and to find a deeper Christian experience and

fellowship together. This gathering of women awakened much enthusiasm in the Church. A Chinese pastor, in a burst of eloquence, declared it "stranger than the electric telegraph! *That* seemed so wonderful we thought we would never see it in China, but last year the telegraph came, and now the *woman's conference!*" The annual conference received Miss Elizabeth Fisher and Mrs. Ting Sing Kung as delegates with many congratulatory speeches. An English missionary visitor was moved by his "full and burning heart" to express his pleasure that the Methodist women had taken this step.

Yet these were difficult days, tragic with abundant opportunities and inability to take advantage of them because of lack of missionaries. Dr. Katherine Corey was alone in the hospital. With such high fidelity did she serve that English residents of Foochow raised a fund to furnish the hospital and the Chinese contributed to better conditions in the city dispensary. Stretching every nerve to meet the countless calls, the new missionaries were one after another invalidated home until Miss Carrie Jewell alone remained of the second quartet of workers. In this crisis Bishop Warren, administering Foochow Conference, intercepted Dr. Mary E. Carleton en route to Nanking and appointed her to Foochow. For forty blessed years she was physician-evangelist in Foochow Conference. Miss Ella Johnson, first nurse sent to China, soon joined Dr. Carleton. Mable C. Hartford and Julia Bonafield came in '87 and '88 and their record as Kingdom builders continues to this day in Foochow and to the far corners of Fukien.

### *Evangelism*

Since 1872 Bible women had been telling the Good News to their sisters, but no missionary of the Society had been able to give more than over-time to direct evangelism. Interest was quickened by a strange providence. In 1887 all Protestant missionaries in Foochow met to greet the Honorable General Secretary of the Church of England Missionary Society, then in Foochow after inspection of missions in India. This dignitary commented on the success of educational and medical work and then took his seat, when an inward urge—or the finger of God—touched him and he

rose again to speak of zenana work in India and to question if the time had not come for a similar work in China. A resolution was then and there drawn up requesting the societies in England and America to send such re-enforcements that direct evangelism among women might be carried on. So difficult was this considered that it was suggested that the ratio of workers should be *fifty* women to one man!

*1890-1900*

The nineties proved a time of reaping and of extension into new fields. Up to this period no Methodist missionary lived outside Foochow City. The decade began with six first term missionaries in Foochow. In 1899 thirteen missionaries were on the roll of Foochow Conference and five in Hinghwa Conference, which was created in 1896. Among the recruits were Lydia Trimble, Phebe C. Wells, Althea M. Todd, Martha Lebeus, Alice Linam, Mary Peters, Dr. Ellen M. Lyon, Lydia Wilkinson and Elizabeth Varney, none of whom spent less than thirty years on the field. During this time Foochow mission celebrated its Jubilee; Hu King Eng, M.D., returned; Kucheng, Ngucheng, Mingchiang (Mintsing), Yenping, Hinghwa, and Sienyu became Woman's Foreign Missionary Society stations. From Foochow to Hinghwa there was a great turning to Christ.

Elizabeth Fisher was the trail-breaker for women evangelists when, in 1889, she made a historic journey of forty days—500 miles—traveling by chair, boat, and on foot. Fukien Province, lying between the mountains and the sea, traversed by the Min River, is famed for its beauty and its isolation. Even today it has no railways and its roads are paths of slippery mud or paved with stones, and its mountain trails are difficult climbing. On this journey Miss Fisher visited the tiny day schools, counseled with the Bible women and everywhere preached the *gospel* to women. This work she continued until late in 1890, then was married to Rev. W. N. Brewster and went to live in Hinghwa City.

**KUCHENG.** The first permanent mission of our Church outside Foochow was opened in Kucheng (now Kutien) by Rev. M. C. Wilcox and family in 1890. Miss Hartford,



director of evangelism for the conference, visited Kucheng in 1890, gathered a few women together in a training school and left them in care of a Bible woman. In 1893 she took up her residence there and on March 3 opened the third boarding school for girls in South China. A few months later the Romanized school was opened for women. This proved a short-cut to learning, for our Rome-given alphabet was fitted to the tones of the difficult hieroglyphics of the Chinese language which required years for its mastery. This new invention made it possible for illiterate women to learn to read in three or four months. The Romanized school was preparatory to the Bible training school. How determined the women were in pursuit of learning! To one who found the way hard, the missionary said in despair, "Church Mother, I fear you will never learn." "But I *must* read the book. I am so stupid, but I *must* read the Book," and finally she did, with radiant face, and the Word was, "Whosoever cometh unto me I will in no wise cast out."

Violent interruption came in 1895 in an insurrection led by the Vegetarians, a rabid anti-foreign band. In the Kucheng Massacre, at a nearby sanitarium, eleven English missionaries were cruelly slain and Miss Hartford escaped death through the heroism of a Christian Chinese woman, who turned aside the spear of an assassin. The work suffered interruption but was renewed with such vigor that in 1898 the first girls were graduated and in 1899 frequent movings and constant discomfort were ended by the completion of school buildings and mission home.

NGUCHENG. The year 1893 saw the beginning of work in Hokchiang and Haitang Districts. Neither pleasant surroundings nor physical comfort prompted Miss Trimble to choose the wicked city Ngucheng for her residence, but its accessibility from all part of her territory. In a poor Chinese house she made her first home and opened a training school for women. The district pastors pleaded for a school for girls, saying, "Until this need is supplied the mission is like a man with a withered arm." In 1896 Miss Mabel Allen went to aid Miss Trimble and this need was met. When Miss Linam went to Kucheng in 1898 Miss Hartford pressed on to Yenping, opened training and day schools, and put trained Bible women in charge.

MINGCHIANG. In Mingchiang (the Mintsing of today) the usual opening wedge of a woman's training school was placed in 1894 by Miss Ruth Sites and directed by "remote control." Two years later Miss Mary Peters took personal charge and lived among the people. At the same time Dr. Mary Carleton, with a roving commission to general medical work in the conference, chose Mingchiang as her center. As the appointment was not foreseen by the Society at home, no provision had been made for it. With only a poor room in the Chinese house in which she lived as dispensary, the doctor was also nurse and pharmacist, doing everything with her own hands. Thousands came to her for treatment and between whiles she went to find the sick, stopping at the little pioneer churches to dispense medicine and the gospel, the gospel always first.

HINGHWA CITY. Elizabeth Fisher-Brewster pioneered in woman's work in Hinghwa and continued with undiminished ardor for many years. She it was who began the Bible training school in 1892 and Hamilton Girls School in 1893. This was a "special gift" school made possible by the generosity of Mrs. Hamilton of Denver, Colorado.

A generation earlier a little cast-away girl baby had been rescued and brought up by missionaries of the Church and later was married to a Chinese pastor. Their little daughter, named Li Bi Cu, was one of the first pupils in our Hinghwa school. So quickly did she learn that in 1898 she was sent to America to study medicine. Her name adds luster to the fame of Hinghwa.

In 1893 Miss Minnie E. Wilson went to represent the Society and aid in the schools. The demand for evangelistic work soon led her afield. The gospel was winning many in that region but they were nearly all men. With rare success Miss Wilson taught them and Christ came to the mothers and the homes.

In 1895 Miss Wilson invited the day school teachers and Bible women to Hinghwa to an institute. Thirty-five women came, paying their travel expense and furnishing their own food. They spent five weeks in intensive study. So valuable were the results that the institute or station class has ever since been a feature of the work. Work among

lepers in Hinghwa dates from this same year, when the widow of a Chinese pastor opened a little school in a leper village.

HINGHWA CONFERENCE was set aside from Foochow in 1896. The growth of the Church and the impulse toward self-support were unparalleled elsewhere in China of that time. Miss Frances O. Wilson pushed on into Ing Chung District, where Mrs. McNabb of the Board mission had gathered women and girls together in a school in 1893. This was indeed frontier work but the one Bible woman was "embodied faithfulness." Miss Althea Todd was transferred from Foochow Conference and began a career on the frontier of missions which still continues. No "knight of the saddlebags" surpassed her in travel. Her territory included two districts and it took days on days to cross it by chair or on foot. Nearly every woman was bound-footed and their only chance to hear the gospel lay with such a messenger as Miss Todd.

SIENYU. In 1897 Miss Trimble was loaned to Hinghwa Conference long enough to open work at Sienyu.

The girls school was named Isabel Hart Memorial in honor of a beloved leader. Martha Lebeus and Elizabeth Varney were stationed in Sienyu and a well-set-up mission resulted from their labors.

In 1899 Hinghwa Conference was pleading for more workers, "not to open doors, not with future prospects of work, but to fields already entered and a harvest parching ungarnered, to pressing opportunity for soul winning." So grave was the need that three missionaries offered, out of their small stipends, contributions toward the expenses of newcomers.

## NORTH CHINA

*1872-1900*

On April 6, 1872, Misses Mary Q. Porter and Maria Brown entered the capital of the Chinese Empire, and were warmly welcomed by the Wheelers and the Lowrys, who had but shortly preceded them. Methodism was in its infancy. The first public service had been held in 1871 and not one woman was among the few converts in the little First Methodist Episcopal Church in Peking.

The brethren, unable to find other quarters for the newcomers, had generously set aside two buildings on the mission compound, modernizing one for their residence by putting glass in the windows and planks over the earthen floor. This little house, three rooms in a row, was dubbed "The Long Home." When the day of memorial tablets arrives, one will surely mark this spot on Filial Piety Lane, Peking. Here, in 1872, these young missionaries faced the question of bound feet, badge of heathenism, and made the momentous decision that unbound feet should be an entrance requirement for the school they were then establishing. No mission in China had dared to so fly in the face of custom and they received solemn warnings that never, never could they hope to secure patronage on such terms. The missionaries of our own Church, however, approved the decision and here the movement against foot-binding was inaugurated.

A more personal problem faced them. The Chinese sense of propriety was outraged that unmarried ladies should meet gentlemen, even their brother missionaries, greet them with handshake, and converse with them. "Shall we," these young women said, "follow the dictates of conscience and the conventions of Christian society, or bow to Chinese custom?" Risking reputations, they chose the former course and so set a new standard of equality and freedom for womankind which has strengthened the Church in China.

Of this little house Miss Mary Porter later wrote, "Here Miss Maria Brown and I set up housekeeping and spent three happy years together. Here we were joined by Dr. Lucinda Combs (1873), who lived with us until her home and hospital were built. Here Miss Letitia Campbell spent her short life of devoted labor (1875-78) and here she died. . . . In this same house we welcomed Dr. Meta Howard (1877) and to this home came Miss Clara Cushman (1879) bringing a quickening atmosphere of love and energy. Here we welcomed Miss Anna Sears and Miss Elizabeth Yates (1880) and later Mrs. Charlotte Jewell (1883). About this little house cluster memories of great things dreamed and accomplished."

On August 8, 1872, the school was opened in the second of the two houses purchased from the Board. Two pupils

RECORDING SECRETARIES AND GENERAL  
TREASURERS



MRS. J. T. GRACEY



MRS. JENNIE SPAETH-WALLACE



MRS. H. E. WOOLEVER



MRS. J. M. CORNELL



MISS FLORENCE HOOPER

NOTE: From 1906 to 1916 Mrs. C. W. Barnes served as recording secretary. No picture available.

Previous to 1904 Mrs. H. B. Skidmore served for many years as treasurer of the Society but the office did not then include the duties delegated to the general treasurer by action of the General Executive Committee of 1904.

# NATIONALS



LILAVATI SINGH, INDIA



DR. LI BI CU, CHINA



HELEN KIM, KOREA



LUCY WANG, CHINA

appeared, but one, Hui Sin, ran away at sight of the foreigners as fast as her little bound feet would take her. She was brought back to the matron, whose niece she was, and was presently reconciled by the gift of new clothing. Her feet were unbound and she was one of the few who remained, out of nearly sixty girls enrolled during the first two years.

Simultaneously with the opening of the school, women's meetings were begun and on November 9, 1873, to the joy of the whole mission, our ladies presented the first Chinese woman for probation in the church. In 1875 the first school girls received baptism as a seal of their faith in Christ. So with high courage our pioneers came through the difficult years when the smallness of opportunity was their heaviest burden.

Miss Lucinda Combs, M.D., first woman physician of any Mission Board to enter China, came to Peking in 1873 and with scant delay began to treat the sick. In November, 1875, she opened in Peking the first hospital for women and children in all China. In 1875 a woman's missionary auxiliary was organized, with the missionaries, Christian Chinese women, and school girls sharing in self-denial that others might hear the gospel.

So education, evangelism, and medical missions were begun, the first blow was struck at foot-binding, and new Christians began to work for others.

Joys and sorrows came to the little mission. Miss Brown married Rev. Geo. R. Davis in 1874 and technically retired from the Society's work. Actually she continued to be an efficient and beloved co-laborer through a half century. Miss Letitia Campbell's zeal and activity were exceptional. Her death during an epidemic of typhus or famine fever in 1878, the first among our missionaries on the mission field, proved incentive rather than deterrent to the home church, and Clara Cushman came to take the vacant place.

At the end of five years, only twenty-two girls were in the school, but they were fine girls, healthy, happy, natural-footed girls who had been tried as by fire through the persecution and ridicule heaped upon them in their village homes. The schoolhouse was then, in faith, enlarged and given a wooden floor and windows of glass.

Meantime, the most promising of the Christian women were given special instruction to fit them to carry the gospel to their countrywomen. The first and the most noted of these was Mrs. Wang, who came four hundred miles by wheelbarrow to learn the doctrine.

#### *Exploration*

In 1880 Miss Porter, accompanied by Mrs. Wang, toured the country north of Peking, visiting every village where there were believers. Her objective was threefold — to preach the gospel to women, to contact the homes from which our school girls came, and to find women of promise for training as future workers. She was the first foreign woman to attempt such a journey. The two women traveled by Chinese carts and stopped in Chinese inns proverbial for their discomforts, or in the poor homes of the Christians. She returned to Peking convinced that a great and promising field for the gospel lay waiting in the villages. In 1881, following out her plans, she opened in Peking the first Bible training school in North China and cared for it without interruption until, after her marriage to Rev. Frank D. Gamewell, they were appointed to West China.

#### *Medical Advance*

The risks of medical work are many. The death of a patient brought to the hospital as a last resort may awaken dangerous reactions. The belief was widely current that the doctor would take out the eyes of patients to make medicine for her own people. But the ministry of Dr. Combs gradually overcame fears. The desperately ill recovered, the lame walked again, and the blind received sight. Dr. Leonora Howard joined the Peking medical staff in 1877 and took full charge of the work on the marriage of Dr. Combs the following year.

TIENTSIN. It has been said that Peter Parker opened the door of China at the point of the lancet. In similar fashion the city of Tientsin was opened to our missionaries. After the Tientsin Massacre of 1870, in which twenty foreigners, mostly Frenchmen, and many Chinese Catholics were slain, the city retaliated against punitive measures by



passive resistance. The entrance of a foreigner into a street was the signal for every door to slam shut. A providence as unforeseen as dramatic opened those doors.

Li Hung Chang, viceroy, second only to the emperor in power, lived in Tientsin. In 1879 Lady Li fell ill. When the Chinese doctors failed to cure her, the viceroy turned them out and summoned Dr. McKenzie of the London Mission. As Chinese custom prevented his making the necessary examination of the patient, Dr. McKenzie advised that Dr. Howard be called. The viceroy at once dispatched a steam launch and special messengers to fetch her. When her patient was convalescent and our doctor wished to return to Peking, imperious Lady Li insisted that she remain in Tientsin, offering, as an inducement, quarters for a dispensary for women in a temple erected by the viceroy. With one accord the missionaries of our Church urged acceptance of this offer which gave entrance for the gospel into a city with 200,000 hitherto inaccessible women. The authorities at home concurred and the liberality of Mrs. John W. Goucher made possible the early erection of Isabella Fisher Hospital in Tientsin. No new medical woman was sent and Peking Hospital was closed to make possible Tientsin mission.

By 1883 North China had outstripped the older Foo-chow mission. Miss Cushman was head of Peking School and a thrilling sense of life and growth was in all hearts. Numbers of the school girls were received into the church — spiritually and mentally “new creatures in Christ.” The training school was now housed in the hospital building. It was a day of hope and expectancy. Then, suddenly, the staff was depleted by illness and removals. Mrs. Jewell, the new head of the school, was long ill and was ordered to Japan for rest, and the school, with now considerable evangelistic work and day schools, came to the care of Miss Anna Sears and Miss Elizabeth Yates, new on the field.

Under the patronage of Lady Li, Dr. Howard enjoyed great popularity and Dr. Stella Akers went to her aid in 1882. Dr. Howard soon married and automatically retired from the Society’s work. Royal favor continued with her and for her Lady Li built a hospital.

In 1885 Dr. Anna D. Gloss took over our hospital and without the glamor of the earlier days, indeed glad to be free from official dictation, devoted herself to the suffering poor who came by thousands during her first year. Mrs. Jewell returned from Japan to Tientsin evangelistic work but again fell ill, and Dr. Gloss gave her unremitting care. When she was able to travel, doctor and patient were invalidated home together.

In 1890 Drs. Rachel Benn and Ida Stevenson reached Tientsin and there developed a medical work famous in our annals. People of every rank from ragged beggar to ladies from the viceroy's yamen came to these Christian physicians. Whenever possible, the doctors took country trips. The conditions they met were appalling and over many sufferers Dr. Benn said sadly, "It need not have been!"

**TSUNHUA.** The third center in the north was established in the walled city of Tsunhua, seven miles from the Great Wall of China. The city, beautiful for situation, dominated the populous plain visited by Miss Porter in 1880. Land was purchased adjoining the compound of the Board's mission and in 1887 Dr. Edna G. Terry went alone to inaugurate woman's work. Even before her little home and dispensary building were completed she was called to treat a patient of high estate in Mongolia, a four days journey away. Dr. Terry, ever the physician-evangelist, soon won her way to the hearts of the women and they believed in Christ because of her word and deeds. On the arrival of Lillian G. Hale, in 1888, a day school was opened, then a Bible training school. In two years Dr. Terry accumulated a surplus of \$150 and announced that a boarding school would be opened. Miss Cushman, in crowded Peking School, rejoiced. She promptly chose seven of her younger pupils whose homes were in that region and packed them, with their belongings, into two Peking carts and sent them to be the nucleus of the new boarding school. With them went Ti-Na, one of the older pupils, who felt that God called her to service. So quickly was the full-rounded work set up in Tsunhua!

In 1892 rebellion directed against foreigners and Chinese Christians broke out beyond the Great Wall, and Tsunhua lay in the invaders path. The city magistrate, in panic,

urged the missionaries to flee and furnished carts and escort for their journey to Tientsin. The rebellion was short-lived and our workers soon returned. Miss Hale was obliged to return to America and Ella E. Glover accompanied Dr. Terry. The Spirit of God was manifest. Every girl in Tsunhua "had knowledge of Him who is the Way, the Truth and the Life," and earnest women served the Master with glad surrender. Revival fires burned in Tsunhua Church and every agency in the mission flourished.

TAIANFU. The fourth mission center was located at Taianfu, Shantung Province, the Holy Land of China. Woven into its story is that of the Wang family, whose ancestral home was in Chai Chwang, thirty miles from Taian. In some way the gospel message was early carried thither and from this place Mother Wang made her famous four-hundred-mile journey to Peking, with her two bound-footed daughters beside her on the wheelbarrow which her faithful son propelled. In Peking they found our missionaries and the newly opened school for girls. Mrs. Wang "believed" and wished to enter her daughters in the school. The rule of "no bound feet" was a barrier to this Chinese mother, torn between old tradition and new faith. After long hours of prayers and tears faith triumphed and the two girls, Sarah and Clara, brought the enrollment of the school to nine! Mrs. Wang came to a deep experience of Christianity and lifelong personal friendship with Miss Porter and Miss Cushman and other missionaries and to rarely successful service as an evangelist.

Clara Wang completed her school work, married, and went to Taian to establish a Christian home. Here Mrs. Gamewell (*nee* Porter) set her to teaching a day school. In 1898 Miss Anna E. Steere and Dr. M. L. Barrow were appointed to open Taian mission and there they found Mother Wang, now past seventy and too old to itinerate, still preaching the gospel. Late in life she unbound her own feet as an example to Christian women. Often she sat at the door of the street chapel and, when people stopped to look at "the old lady with large feet," she told them of Christ and salvation. In the temples on the flanks of the sacred mountain, she gave to multitudes of pilgrims their first knowledge of a Savior.

Miss Steere's first effort was the beginning of Bible training, with four students. Then a boarding school was opened with eleven girl pupils who lived, cooked, ate, slept and studied in a single room. Dr. Barrow found large opportunity. Our doctors in Peking, Tientsin, and Tsunhua divided their stores and gave medicines, dressings and supplies for Taian, and a gift from an unknown friend financed the building of a small dispensary. Here, in spite of much anti-foreign agitation, they found increasing good will among the people.

During the nineties doors opened on every hand and the gospel had wide acceptance. Little churches sprang up in cities, towns, and villages, and woman's work increased. The schools were now too small to accommodate even the daughters of Christians who wished to enter. A number of day schools were in operation and so great was the pressure for more advanced work that in 1898 Miss Glover was appointed to open a boarding school in Tientsin.

PEKING ADVANCES. Nowhere was growth more evident than in the mother mission in Peking. In 1893 Mrs. Jewell and Dr. Gloss returned to the field, the former to her first love, Peking School, and the latter to reopen medical work in that city. Mrs. Jewell wrote vividly of contrasts in the school of 1883 and that of 1893.

"Then, a court hemmed in on all sides and not large enough for its number of pupils; now, a commodious building and land enough to give good breathing room. Then, two women for the entire work of the station; now one for medical work, one for day schools and industrial classes, one for training school and woman's work, and four free to give their whole time to the boarding school. . . . All the young women of that time are gone, — gone, and where? Most of them married Christian men, some of them exceptionally fine ones. Some of the unmarried girls are doing good service teaching. One who visits much among the churches said, 'If Peking School never did more than furnish wives for our native preachers it would be abundantly worth all it has ever cost. The homes of our young preachers are so neat and attractive compared with those of the older helpers whose homes are made by untaught women.' "

Other phases of the work kept pace. Miss Cushman re-established the Bible training school and Miss Steere, first evangelist, traveled widely, before her appointment to Taian.

ELIZABETH SLEEPER DAVIS HOSPITAL. The reopening of medical work by Dr. Gloss in 1893 was a God-send to the school and to the Christian women. In 1897 the Sleeper Davis Hospital was completed and its dedication occurred with the holding of North China Woman's Conference in its waiting room. From that time it was, in actuality, both chapel and waiting room with a Bible woman always telling the Good News to waiting patients.

## CENTRAL CHINA

*1872-1900*

Gertrude Howe and Lucy Hoag, our pioneers in the Yangtze Valley, reached Kiukiang and the shelter of the home of Rev. and Mrs. Ing in November, 1872, four years after the entry of missionaries of the Board.

Kiukiang was a literary center for men; but the oppressions and disabilities of womankind were extreme, even for China of that day. Infanticide was prevalent and foot-binding universal. Mrs. Ing had not found one woman who could read, but had two under instruction.

Our missionaries began to make known the imperishable gospel which was to affect immeasurably these conditions, by opening a boarding school. Let the date be set down — January 1, 1873. Two frightened pupils appeared, but one ran away before the end of the day. A man teacher was of necessity employed. So firmly entrenched was the evil of foot-binding that even in the mission school the bandages were tightened daily on the feet of early pupils even though tears streamed down their faces. "We do not expect that these girls will unbind, but we hope that their daughters will," wrote Miss Howe. Even she discounted the power of the gospel for the loosing of bonds! Mrs. Shih, wife of one of the first Christians in Kiukiang, and herself "a learner of the Gospel," was their first Chinese caller. Soon she pledged them that her infant daughter's

feet should not be bound. She kept the pledge, so Mary Shih, known later as Mary Stone, was the first Chinese girl in Central China to walk upon unbound feet. Presently they found a woman whose father had taught her to read after all his sons were dead and she replaced the man teacher in the school. The next step was the opening of a day school and meetings for women. These revolutionary events created a furore in Kiukiang and visitors came thronging, until at times the doors were locked to permit the hearing of recitations in the school. In 1874 two schoolgirls were baptized — precious first fruits of the gospel.

Nothing so wrung the hearts of our ladies as the destruction of girl babies and one by one five were rescued and adopted by our missionaries, who had no other way to succor them. The first was a cast-away babe of two months, the sixth child of her mother, and unlucky because the stars forbade her betrothal to the boy chosen for her. She was called Ida Howe for a time, then resumed her family name and was Ida Kahn.

In 1875 our mission felt the wrath of a Chinese mob, an ever recurring danger throughout China, which left hardly one brick upon another of the little day school building of which they were so proud. Then the school was held in a warehouse.

### *Medical Work Begins*

Dr. Letitia Mason, first woman physician in Central China, reached Kiukiang in 1874 and for two years her double ministry blessed the people of that city. Then, broken in health, she retired, but served China to the end of her days on the home side. In 1879 Dr. Kate Bushnell came to the field and, with Miss Lucy Hoag as interpreter, plunged immediately into practice. Though she had not proper facilities, the people thronged her home. Women brought quilts and lay on her veranda waiting their turn. Rich and poor from near and far gathered there. Under the strain Dr. Bushnell fell ill. Her friend Dr. Ella Gilchrist, young, talented, successful, answered the plea for help for Kiukiang and, without waiting for acclimation, poured out her strength in passionate abandon. Within

a year the two doctors were forced to return to America, where Dr. Gilchrist died a few months later.

Having faced the desperate need of a nation of sufferers "without hope here or hereafter," Lucy Hoag took upon her their burden and in 1881 took extended furlough to study medicine.

#### *Unfortunate Events*

After Miss Hoag left, Gertrude Howe carried on alone. The school was crowded with fifty girls and was so established in the confidence of the people that applicants were daily turned away. Of necessity our missionary limited her activities to the school. Even this was too much and in 1883 she closed the school for a time, to recuperate in the mountains. On her return but one American family lived in Kiukiang and our Board mission was manned by Englishmen. Differences arose between the two arms of service. The brethren insisted that the entire school should march through the streets, daily, to attend chapel. This was undesirable from Miss Howe's standpoint, a threat to the girls, a usurpation of authority, and an unnecessary tax upon her strength.\* Protests were unavailing and Miss Howe tendered her resignation to the Society. A letter from the British consul of that day, expressing admiration and appreciation of her work for Chinese girls, comes down to us.

Regretfully Miss Howe turned away from the scene of a decade of unstinted service. On her homeward way she stopped to rest in Nagasaki. God put his hand upon her and she returned to the missionary outpost in Chungking. In 1886 the refugees from West China stopped in Kiukiang. The superintendent and every missionary of the Board signed a petition requesting her return and the close of the year found her building anew in a field which grew each year dearer to her. On reopening the school not one pupil remained of those she gave in charge of the Board at leaving save her own four protegées. In 1887 Miss

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\*This event, regrettable as it was, and other similar happenings, called out a protest from the Society and the agreement was reached that while our missionaries are subject to appointment in the annual conferences, they are free to conduct their own work without interference. With rare exceptions our missionaries have exerted this freedom with an eye single to the growth of the Kingdom and have fitted into the plans for the entire mission.

Frances Wheeler joined the staff. "God alone knows what these noble and self-sacrificing women are worth in preparing the way of the Lord to the heart of poor China," said a fellow missionary of the Board. The growth and success of this school from that time has been limited only by facilities to take advantage of opportunity.

Miss Wheeler became Mrs. Verity of the Board in 1892 and in North China continued her service. Miss Kate M. Ogborn came in 1891 and in 1892 Miss Emma Mitchell followed. In 1896 Miss Clara Merrill arrived and in 1899 she succeeded Miss Howe as principal of the boarding school.

Until the nineties our work in this station was almost wholly confined to the school. With the coming of reinforcements the older missionaries gave part time to itinerating. The church, as elsewhere in China, had few women members. The necessity for workers to go to the homes led to the opening of a second institution.

#### *The Bible Training School*

In 1892 the school building offered one room for a training school, and in 1893 Miss Ogborn made a lasting contribution to the Church in establishing this work — small at first, with the women housed in a small rented place, but a live and growing institution, wisely conducted. In 1898 fifteen women were in the school, nine of whom had unbound their feet. Day schools were also in Miss Ogborn's care. Results were quick to follow. In one church, attendance of women and girls in the church and Sunday school quadrupled.

#### *The Doctors Return*

The most remarkable event of the nineties was the return of Drs. Mary Stone and Ida Kahn, the first Chinese women to open a hospital. This was the fruition of the long years of training by Miss Howe. When, in 1892, she took them to America they were able to enter the medical school at Ann Arbor (University of Michigan) without further preparation. Here they graduated with high honors.

In 1896 they returned to their home city, where their coming was eagerly awaited. Such was the need and the



confidence of the people in them that they gave ten thousand prescriptions in ten months dating from October, 1896, when they began work in a small Chinese house remodeled for their use. At the turn of the century Elizabeth S. Danforth Memorial Hospital was erected.

CHINKIANG. In three years of grinding study Miss Hoag won her medical degree at Ann Arbor, and in January, 1884 accompanied by Miss Mary C. Robinson, sailed under appointment to open a mission in Chinkiang, a city of such importance that it was called "the key to the province."

Methodism was then young in Chinkiang. Church services were held in a warehouse with grated windows, wooden shutters, and a floor of broken brick. The attendants were mostly men, for women were hard to get at in this conservative city. Dr. Hoag opened her dispensary in one corner of this same warehouse and her patients, too, were mostly men. One who was carried a long distance on the backs of two men was the five hundredth patient in the month. When winter came the dispensary was shifted to the rented home and occupied the hallway, the only passageway in the house.

Then a Chinese house was rented and more and more women were among the patients who came in ever increasing numbers until the doctor scarce had time to eat or sleep. Night and day she rode alone through the streets of the city, going wherever she was called. On one occasion her chair was surrounded by a mob and the ominous mutter, "Kill the foreign devil," came to her ears. A man came close and peered into her face, then turned and said: "Do not harm her. She is the doctor lady who takes care of our women," and the mob parted and gave her safe passage.

In 1887 the first small hospital and home was completed. The opening of the hospital was a gala day, celebrated by Chinese officials, foreign consuls, missionaries, and friends. In 1890, after eighteen years without a vacation, Dr. Hoag was forced to rest, and while she furloughed, "Katie Hoag," the little Kiukiang foundling whom she took as a foster daughter in her early years in China, kept the dispensary open. A rare Christian and helper she had grown to be. Dr. Gertrude Taft joined the Chinkiang staff in 1895 and

with Dr. Hoag continued the increasing work in the hospital, now called Letitia Mason Quine Memorial, in honor of the first woman physician in the Yangtze Valley.

Miss Robinson found her life work in the education of Chinese girls. In July, 1884, she opened a boarding school with the five foundlings left by Miss Howe in Kiukiang as a nucleus.\* Miss Robinson was a true teacher, a wise disciplinarian and exemplar of Christ, and under her care rose one of the fine schools of the Society. For seven years she worked alone, then was joined by the gifted and versatile Laura M. White. To the hospital and school Dr. Hoag and Miss Robinson gave their lives and, as they would choose, their bodies rest in "God's acre" in Chinkiang.

NANKING. The third city entered by Methodism was centuries-old Nanking. Its very entrance was a victory! This proud city came to prominence when Hung Wu chose it for his imperial city in 1368. It came into world news as the last stand of Chinese troops in the Opium War. Here the treaty was signed in 1842 and Nanking was named as one of the "open ports." By strategem and intimidation it was virtually closed to foreigners for another decade. Here was the center of ancient learning and here stood the examination halls where students of the classics strove for honors.

In 1883 Rev. Mr. Hart first visited the city and appointed a Chinese pastor, born here, but converted in Kiukiang. From this time until June, 1885, ceaseless effort to secure a site for a mission met disappointment. Every obstacle was put in the way of purchase. Men were thrown into prison for acting as intermediaries and only the intervention of the American consul at Chinkiang made possible the purchase of property. The Society's mission was made possible by a gift of \$4,000 from Mrs. Philander Smith at the moment the Executive Committee of 1885 was regretting its inability to enter Nanking. When Miss Ella C. Shaw, who was appointed to pioneer, reached Nanking in March, 1887, she found that Mr. Hart had already secured a plot of ground for our mission. Here the

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\*One of these Kiukiang girls, Mei Lien Chung, was later principal of the school.

Adeline E. Smith Home and School were erected and in May, 1888, Nanking Boarding School was begun. Miss Emma Mitchell came to take charge of the school and Miss Shaw began her life work among the women of Nanking. Remarkable progress was made in both school and woman's work.

With the suddenness of a tropical storm the spirit of the people changed. An anti-foreign outbreak in Wuhu was followed by warning that Nanking missionaries were marked for destruction and on May 21, 1891, all foreign women and children were evacuated. Before our missionaries were outside the city gates, their home and school were looted and fired. Faithful Christians extinguished the flames and later officials made good the losses incurred.

When the work was reopened, six months later, Miss Sarah Peters came to strengthen the staff. The riots proved to be a "furtherance of the gospel." Hundreds of women came to the meetings. While immediate accessions to the church were few, one old woman confessed, "There are many who believe on Jesus but are not yet ready to give up their idols."

**NANKING BIBLE TRAINING SCHOOL.** Those who came out boldly for Christ were of willing heart and in 1893 the Woman's Bible Training School was opened by Miss Peters. The students were soon carrying the gospel to their neighbors and to surrounding villages. In the beginning the Nanking missionaries said, "What can we do?" In 1899 they asked, "What can be left undone?"

**WUHU.** In 1896 Miss Mitchell was appointed as our first resident missionary in Wuhu and gave her time entirely to evangelistic work centering in the hospital under the Board and radiating out into Wuhu City and District. God blessed the giving of the word and there was an eager turning to Christianity.

The end of the Century found our missions in four centers, with Kiukiang, Chinkiang, and Nanking firmly established; with three boarding schools, two Bible training schools, two hospitals, and the beginnings of a day school system, and with the first generation of trained Christian leaders a glorious example of Christian womanhood. A great wave of revolt against foot-binding marked the

nineties. School girls were ashamed of bound feet. Women were everywhere accessible and in one station sixty were added to the church by the ministry of our missionaries. Beyond the confines of the schools, evangelists were at work and people were pleading for the knowledge of Christ.

## WEST CHINA

*1883-1900*

The entrance of Methodism into the hinterland of China came through the vision, influence and generosity of Dr. John W. Goucher. In 1881 the Board appointed Rev. N. L. Wheeler to open work in this new field. The Society responded to the appeal of the Board by appointing Miss Frances J. Wheeler to accompany her father to work among women. This first second-generation missionary sailed from San Francisco with her family September 3, 1881.

CHUNGKING. Leaving Mrs. and Miss Wheeler in Kiu-kiang, Dr. Wheeler went on a scouting expedition in Szechwan Province and chose Chungking as the strategic point for the first establishment of the church. Unusual floods rendered travel extraordinarily hazardous and for months impossible, but in December, 1882, the ladies reached Chungking.

The delays, hardships and perils of the journey were soon forgotten in the prospect before them. "I have seen nothing like it in China," said the veteran Dr. Wheeler. "We have fairly entered upon the largest and most wealthy province in the empire; unexcelled by any country for beauty and fertility, but whose untaught millions dwell in the shadow of death." Dr. Wheeler did not overestimate the greatness of the land or the opportunity.

The women in Szechwan enjoyed a freedom unknown in other parts of China and scarcely had Miss Wheeler arrived when they came to see her in overwhelming numbers. Ladies in silks and satins mingled with women in coarse garments in their curiosity to see the "red hair," "yellow eyes," and "queer dress" of their hostess.

Very soon, too, she began to find deserted girl babies at her door, evidence, but not "mute," that the story of the adoption of babies by the Christians had gone before

them. A few were kept but most were of necessity refused. There was here no long waiting for pupils for a girls school, but instead weary months of searching for a room. On Oct. 1, 1883, the first Methodist school in West China was opened, with forty pupils.

The retirement of Dr. and Mrs. Wheeler left our lone missionary with a heavy burden. Rev. and Mrs. Spencer Lewis came to head the Board mission and, giving such aid as they could, begged the Society to send reinforcements to meet the unparalleled opportunity. Gertrude Howe consented happily to go to Chungking. Stopping by the way to take charge of her Chinese orphans,\* she reached that destination Dec. 15, 1884. Miss Howe's "log" of that journey introduced the Yangtze to the readers of the *Friend*.

Within the sunless, crowded building, surrounded by a wall, set within the crowded walled city, day school and evangelistic work went forward. It was soon evident that expansion waited on better facilities. Board and Society purchased adjoining sites some three or four miles outside the city walls. Home, school, and orphanage buildings for woman's work were in process of erection in 1886, with the prospect of the early launching of a boarding school.

Then—out of the blue—rumblings of antagonism were heard. The taunt "foreign devil" was flung at missionaries as they passed through the narrow streets. On a Sunday in June, Mrs. Gamewell was alone in the partly constructed mission home outside the walls when a mob broke down the gates. In the melee Mrs. Gamewell was slightly wounded, then the mob fled. Work went forward without cessation and our school closed at the appointed time. Suddenly the city was placarded with accusations against foreigners. Early in July the mob spirit rose to frenzy. All the missionaries were assembled and in prayer, with the mob battering at the doors and no way of escape apparent, when a runner from the magistrate entered at the rear and called them to the yamen for refuge. Hastily snatching such possessions as they could carry on their persons, they made their escape by chair, singly, across the

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\*These orphan girls, with the ones taken by Miss Wheeler, were wards of Chungking Orphanage. The first Thank-Offerings in the Society were given for their maintenance.

city, and for two weeks were hidden by the magistrate. During this time a boy who was a member of Miss Howe's Sunday school class secured for her \$300 which she had concealed in the mission home. With this, Chinese clothing and passage for the whole party were purchased. They were then escorted to a freight boat and sent racing down the turbulent Yangtze at flood, a perilous flight from desperate danger. God brought them, every one, to safety. All foreign buildings in Chungking were demolished and the way to Szechwan seemed closed to the gospel.

Not so easily could God's plan be frustrated. A year later the indomitable missionaries of the Board reopened Chungking mission and soon established work in Chengtu. Men were reached, but women were inaccessible. The Society was importuned to return, but neither missionaries nor funds were available until the rise of the Deaconess Movement and the generosity of Mrs. Adeline E. Smith made it possible in 1894. Misses Helen Galloway, Fannie Meyer, and Sadie Kissack, members of the new Order of Methodist Deaconesses, sailed that year. Miss Clara Collier, formerly with the Board in Central China, joined them in Shanghai and the quartette reached Chungking March 24, 1895. They were the pioneers of permanent occupation.

In less than a month, ground was broken for Flora E. Blackstone Deaconess Home. Miss Collier at once took over the little day school which Mrs. Spencer Lewis had opened in a shed beside the church, and lived with Miss Galloway in the church garret. Miss Kissack, a nurse, went to aid Dr. McCartney in the Board's hospital and a few months later became Mrs. McCartney. Miss Collier was shortly invalided home and Misses Galloway and Meyer carried on alone for almost five years.

When the Home was completed in 1896, the school moved in along with the missionaries and became a boarding and day school. No funds were forthcoming for a schoolhouse and Miss Meyer wrote her father of the great need and he, a sturdy German farmer in Missouri, rode through the county asking all and sundry for aid for "far West China" and so secured the \$1,000 which paid for the first building erected for a girls' school in Szechwan. This building attracted wide attention. The interest of missionaries in "just girls" awakened such a desire for their education that

a number of Chungking merchants, not yet Christians, allowed their daughters to unbind their feet to secure admission to the school.

The school gained friends, reputation, success under Miss Meyer's efficient administration, and her sweet spirit gave a new understanding of Christianity to pupils and parents alike. Miss Galloway was in labors abundant. Within the city she taught women in their homes and in classes and found delight in a class she called the "grandmothers," who, when past three score and ten, found joy in Christ. In another class she found a young woman to train as a Biblewoman and set her to work. Miss Galloway also taught music to boys and girls in the two mission schools. Soon the Chinese sat spellbound to listen to the hymns sung in chapel by her pupils. Very early she began to visit nearby villages, thus beginning a ministry for which the Church in China blesses her memory.

In 1896 a grant of \$250 was made to the General Hospital in Chungking and a ward was set aside for women. The need could not be put into words. The ward was always full and though two and three women were put in a bed together, many were turned away. Inured to suffering, the Chinese seemed utterly callous to their sick. The generous heart of Mrs. W. A. Gamble responded to the cry for help with a gift of \$5,000 for the William Nast Gamble Memorial Hospital for women. Dr. Mary Ketring reached the field before its completion and began treating patients in the general hospital. Nowhere was medical work more imperative. The climate and, more especially unhealthful conditions in the ancient city, had taken heavy toll of our missionaries.

CHENGTU. Chengtu, the capital of Szechwan Province and the largest city in the west, lies three hundred miles northwest of Chungking on the Big Road, a ten to twelve days journey when our first Methodist missionaries went to establish the second mission station in the west early in the nineties. In 1895 severe riots occurred and all foreigners were driven out. The importance of this city made inevitable their return a year later. The early missionary wives Mrs. Canright, Mrs. Peat and Mrs. Cady made every effort to reach the women.

In 1898, Miss Collier was sent to Chengtu and the arduous task of opening a new station. She wrote, "Nowhere in China have I seen women so ready to listen to the gospel as in Chengtu, nor such faith in the power of God to save this people." She found a little day school in charge of Mrs. Cady. In a building twelve feet square, with walls of split bamboo plastered with mud, a roof of straw, and an earthen floor, Miss Collier opened a second day school. With eloquence she put before the Society the emergency of this situation. Our Church had now a field over three hundred miles long, in which were nineteen walled cities and hundreds of other important cities and towns. In Chungking and Chengtu alone were missionaries resident. Native pastors were in charge of little churches at a half dozen other points. Millions of people were accessible to the gospel, and we had a lone missionary in each of the two centers! Only Miss Collier could tell the toils and struggles, problems and difficulties she met in establishing Chengtu mission where, singlehanded, she labored for nine long years.

At the outbreak of the Boxer Rebellion all West China missionaries were ordered to the coast.

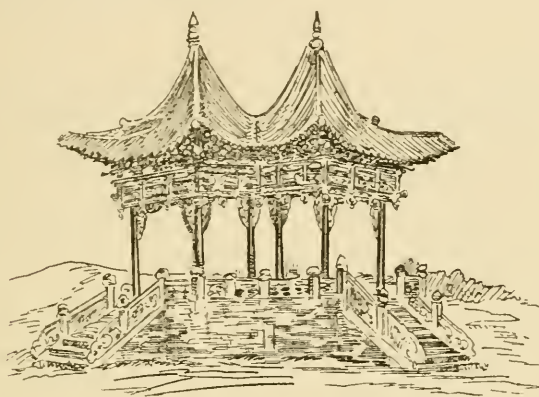
## NINETEEN HUNDRED

In 1900 the long smoldering resentment of the people against foreign aggression, begun with the opium war and the forced opening of treaty ports, became blind rage over the seizure of territory by Germany, Great Britain, and France and culminated in the terror called the Boxer Rebellion. Until this time anti-foreign outbreaks in different sections seemed of local origin. Now they were encouraged by the Empress Dowager, and the Boxers, or Big Sword Society, began drilling with her secret approval. In December, 1899, an English missionary was killed in Shantung and the Boxer outbreak was on.

During many months our missionaries stood by their tasks feeling the threat of some unseen power. Revivals swept through the churches, Christians were undergirded with new spiritual strength, and many new believers entered the churches. Mrs. Jewell voiced the feeling of



many in her report of May, 1900, thus: "Not even the wisest can predict whether the storm is to break upon us or whether mutterings will die down. God has greatly blessed us and we do not intend to stay our hand. 'He that observeth the winds shall not sow and he that regardeth the clouds shall not reap.'"



MEMORIAL TO THE MARTYRS OF 1900

North China Annual Conference began its sessions in Peking, May 31, and the Woman's Conference on June 1. As they assembled, alarming reports of atrocities filled the air and refugees were crowding into the city. On June 1, business being concluded, a part of the missionary force took train for Tientsin. Those who remained intended to follow by the next train—which, alas!, did not run until many months later. As it fell out, those of the Society who went—Drs. Benn, Stevenson, and Barrow; Misses Wilson, Young, Croucher, Glover, and Shockley—were besieged in Tientsin. Those who remained—Mrs. Jewell, Drs. Gloss and Martin, Gertrude and Elizabeth Martin, with a number of missionaries of the Board—were trapped and underwent the siege of Peking, two weeks in the Methodist compound and then in the Legation quarters until, on August 14, the first contingent of the troops of the allies crept through the water gate.

Not ours to chronicle those days of terror. Volumes have been written of the siege. Our own missionaries passed through the holocaust without loss of life. Methodism fur-

nished the "master of defences," Dr. F. D. Gamewell. Mrs. Gamewell saw from behind the barricade the conflagration which swept clean the mission compound on Filial Piety Lane, yet poured out her waning strength with such superb courage that others were heartened. Every woman served unflinchingly at her post. Peking schoolgirls were a part of the loyal and heroic company of Chinese Christians to whom, in the end, diplomats as well as missionaries ascribed their rescue.

The roll of martyrs in the Boxer Rebellion was staggering. One hundred eighty-four missionaries and children, and ten thousand Chinese Christians went unfaltering to death by torture, fire and sword rather than disown the Christ they loved. Among them, in Tsunhua alone, were sixty-five of our membership. Two teachers of the girls school who might have escaped went straight into the jaws of death hoping to rescue the orphans entrusted to their care.

"The blood of the martyrs is the seed of the Church." In ninety years of Christian missions 100,000 Christians had been won. In ten years following the Boxer outbreak 150,000 came to faith in Christ!

### *The Changing Order*

The fall of Peking presaged the downfall of Old China but the New Day which was at the dawning has proven a long and stormy one, with periods of amazing progress alternating with retrogressions.

The Empress returned to Peking and in an effort to bolster the tottering monarchy ordered reform after reform. In 1903 the abolition of the old classical examination system was decreed to be effective in ten years. Two years later, at the insistence of Yuan Shih Kai and other liberals, it became immediately effective and an educational system beginning with universities and ending with a school in every village was set up—on paper. The death of the Empress, the crowning of Pu Yi, the revolution of 1911, which stirred China from center to circumference and led to the establishment of the Republic in 1912, the rebellion of Sun Yat Sen, the ascendancy of Yuan Shih Kai, agitation for the restoration of the monarchy, revolution and counter revolution, the removal of the capital from Peking to Nanking,

rising national passion against extra-territoriality and the presence of foreign warships in Chinese water, Japanese aggressions, the Youth Movement, the Nationalist victory, banditry, communism, and sectional conflict have marked the titanic struggle through which this ancient people is building a new social order.

### *Taking Stock*

Nineteen hundred was, in point of time, the half way mark of our work in China. At that time Foochow, with its two hospitals, its boarding school, a woman's training school, orphanage, kindergarten, evangelistic work, and seven missionaries in residence, was the greatest Woman's Foreign Missionary Society center in China. In the conference, outside the city, seven missionaries cared for evangelistic work and day schools in seven districts, along with two boarding schools, situated in Kucheng (Kutien) and Ngucheng (Lungtien), four Bible training schools, one Romanized school, and numerous day schools. Dr. Carleton being on furlough, there was no medical work outside Foochow. Hingwa Conference with difficulty maintained its two well established centers and a frontier district work with a total of five missionaries. The four stations in Central China were staffed by twelve missionaries, the four in North China by fifteen, while West China claimed four. The total staff numbered sixty, of whom fourteen were on furlough and a number were new arrivals.

At that time there were twelve widely separated boarding schools for girls, but three or four of which were of high school rank. The total enrollment of these schools, including primary pupils, was 759. For the scattered day schools no statistics were recorded. Lacking buildings and equipment, they lacked permanency. In the fifteen Bible training schools 287 women were enrolled.

### *Into a New Age*

Because the pioneers "walked their furlong," missionaries in the twentieth century have "gone their mile." Progress has been simultaneous in many directions. North China missions were reopened, new buildings erected, new stations opened, educational work was systematized and

broadened in scope, medical work has taken new forms, evangelistic efforts have multiplied, and indigenous leaders have been trained. Until 1900 the four grand divisions of Methodism, separated by geographical and language barriers, were without a common center. Episcopal supervision was given by bishops resident in America. The appointment of resident bishops, and of an all-China educational secretary and the formation of a Central Conference have contributed to make the isolated missions one vast field. The movement toward union institutions has drawn the various denominations together as representatives of a common faith and the emergency of strong national leaders in every line of activity witnesses to the power of the universal Christ.

### *Properties*

At the beginning of 1900, ten out of seventeen stations with resident missionaries had homes owned by the Society, and the total of real estate was valued at \$134,122, of which North China had the largest investment. At the close of the year every building, including the new Sleeper Davis Hospital in Peking and scarce-completed Alderman School and home in Tsunhua, lay in ashes, save only bullet-riddled Tientsin hospital, which had been occupied by American troops during the siege. With ten homeless missions and every existing school turning away pupils, buildings became an emergency need. So the Society set to work and missionaries built for the Kingdom with brick and mortar and slow, incompetent workmen. Fortunately, indemnity funds, plus new appropriations, provided for larger and better buildings and equipment, and property values more than doubled for all China with the 1910 listing of \$382,531, and twenty-one stations had some buildings.

Compared with amounts spent for buildings in our own land this is inconsequential, but, dollar for dollar, China's buildings represent much greater values in brick and stone.

Net even the rigorous attention to economy in planning and care in construction could make this ample, but it has enabled our forces to carry on increasing activities and to thrust out a few new stations into the regions beyond and to house projects almost undreamed of in 1900.

## REBUILDING NORTH CHINA

Every missionary of the Society in North China returned to build again the waste places, looking forward and not back. Out of the ruins appeared the fine gold of Chinese Christians tried as by fire. For a stretch of years the widows of martyred Christian pastors were invaluable aids in evangelistic work.

Work was, indeed, never wholly abandoned. When all other foreign women were ordered out of Tientsin after the siege, Drs. Benn and Stevenson were permitted to stay for medical work. After a brief interval Peking School was brought to Tientsin and the combined school was carried on by Miss Effie G. Young in a part of the hospital building. Mrs. Jewell began woman's work in Peking and Dr. Gloss returned to open a dispensary in a rented Chinese house. The first unit of the new mission plant, the home for the girls school, was opened on Christmas Day, 1903. Two rooms in the basement were occupied by Dr. Gloss until the new hospital was completed.

Dr. Terry and Miss Glover returned to Tsunhua in 1902 and were, for lack of a home, itinerants, seeking out the Christian women, holding station classes, dispensing medicine, and opening the first day school for girls. On Lan Chou District the presiding elder proudly put into their hands thirteen dollars, the gifts of the women in the martyr churches who were members of the Woman's Foreign Missionary Society auxiliary!

Studying the field, the authorities decided to put a strong Chinese staff in charge of Tsunhua and to make Changli the mission center for the northern districts. Bishop Moore appointed our missionaries to this place and a year later the first buildings of the new property were completed. Through the years a fine woman's school, boarding school, and extensive district work are the outstanding features of Changli mission.

Miss Anna Steere and Dr. Rachel Benn reopened school and medical work in Taian in 1902. There they found Mother Wang, now past eighty years of age, still preaching the gospel. In 1905 three girls were ready to go to Peking High School, and all were granddaughters of Mother Wang!

There ran through all this field a quickening spirit of love and devotion. Before our first building was completed churches and schools in temporary quarters felt the efflatus. Hundreds were coming to Christ where ten had been. As new buildings rose on ashes of the old—though it took a decade of doing—there were those who “thanked the Boxers for tearing out the old brick beds” and making way for modern buildings. In 1910 the missionary staff (including missionary wives in charge of work) was double that of 1900, and amazing advances had been made in education, medical and evangelistic work.

### *Pushing Back Frontiers*

NANCHANG. The earliest of the twentieth century missions, was opened in Nanchang, capital of Kiangsi Province.

Nanchang was, and is, a proud and venerable city. Not even the Taipings were able to penetrate her walls and when the Methodists tried to enter they were stoned and driven to their boats. But the gospel entered by peaceful penetration in the nineties, and a Chinese pastor was in charge of the early Christians. In 1901 Bishop Moore appointed Miss Kate Ogborn to open a school. Then indeed strange things occurred! New York Branch had made Nanchang an object of its Twentieth Century Thank-Offering and, reversing the usual order, Miss Ogborn built first, then opened the school. In 1903 Stephen L. Baldwin Memorial—school, home and teachers buildings stood complete and on an autumn day were dedicated with eclat. The governor and forty dignified officials were present to offer congratulations and best wishes to the principal of the first school for girls in Nanchang. Then the girls came! And—another innovation—many were self-supporting.

In 1905 Misses Alta Newby and Jennie Hughes came, and Miss Ogborn furloughed. In February, 1906, anti-foreign rioting broke out. Police and magistrates took charge of the school girls and our missionaries escaped to Kiukiang. Returning after forty days, they found the buildings unharmed and every pupil waiting to re-enter school. A year later Miss Welthy Honsinger, accompanied by Ilien Tang, fresh from her training in America, came to care for Nanchang school. The burning of the buildings

in 1911 and the rebuilding were but incidents in the development of this fine school.

Medical work was begun in 1903; evangelistic work in 1904. Within three years the outline of one of the most successful missions of the Society was drawn in Central China.

In 1912 Kiangsi Conference was set apart from Central China with Kiukiang and Nanchang as the two stations of the Society in this conference.

YENPING THE BEAUTIFUL. Christianity entered Yenping in 1866 with the coming of workers from Foochow mission. Thirty-six years later it became a W. F. M. S. station with the appointment of Miss Hartford and Miss Linam. First years were difficult. An old Chinese house was rented for a home and school. They suffered much from filth, vermin, and disease before order was wrought out of confusion, but these things were soon forgotten in the joy of bringing the good news to Yenping. A contemporary wrote of Miss Hartford, "She has straightened tangles, won the good will of magistrates, nursed the sick, buried the dead, suffered cold and hunger on evangelistic trips, besides caring conscientiously for the work to which she was appointed. To spend and be spent is woven into every fiber of her being." With such energy and devotion did these two missionaries labor that an all-round mission was soon in operation.

When our woman's work began, no woman in Yenping could read and even the wives of the pastors were bound-footed. The blessing of God was upon his people and the development of Christian character and intelligence brought great changes in Yenping. In a few years the Christian women were maintaining a flourishing missionary auxiliary and taking their part not only in living and witnessing for Christ but in sending the gospel to others.

HAITANG. Haitang, the island mission, is picturesque, lonely for situation, unique in its development. The island itself is a long, barren strip of land with sand hills and low mountains and a fresh-water lake. To reach it from Foochow requires a day's journey by chair, over slippery paths, and a sea trip by junk which may take three hours or as

many days, depending on wind and weather. The people of this and neighboring islands, some 75,000 souls, are sturdy and independent but poverty-stricken fisher folk.

In the early days of Methodist missions, Captain Ding of Haitang visited Foochow and, hearing the gospel, "believed and was saved." In true Christian fashion he returned to tell the glad news to his family and neighbors. When Miss Lydia Trimb'e evangelist for Hok Chiang and Haitang Districts, visited the islands in the nineties, she was the first missionary of the gospel to set foot there. Those who knew but dimly the truths of the gospel and the ways of Christian living gave her eager welcome. Bible women were employed, and day schools begun. Miss Mamie Glassburner, the first missionary resident, was appointed in 1905, and with her coming a new era began in Haitang. When the King's Heralds were organized, one of their earliest projects was the financing of a boarding school building which stands on a hill top, with a wonderful view of mountain, sea, and dunes. The boarding school was opened in 1907. Miss Glassburner lived in this isolated station for eleven years, with only Chinese helpers. In 1913 Miss Cora Simpson fitted up quarters for a dispensary and established a doctor trained in Foochow hospital.

This mission is a shining example of the power of the gospel lived and taught. The school building, which seemed so large at first, was soon crowded and the demand for day schools grew year by year. The tiny day schools in the little villages were gospel centers and the children carried the good news of salvation to their heathen families. Barren Haitang does not, indeed, "blossom as the rose," but to those who have witnessed the transformation of womanhood it seems "fair as the garden of the Lord." No missionary of the Board has ever resided here. Our own missionaries have been leaders in education, religious training, and social service, fostering in their charges the love of God, of learning, and of the arts of Christian living under primitive conditions.

Haitang, though a lonely field, has been spared the political turmoil which has prevailed for thirty years in continental China. The mission is unique in that here alone there are more girls than boys in the schools. The boarding school, now junior high, became co-educational when in



1925 retrenchment closed the boys school under the Board of Foreign Missions. Co-education now obtains in the day schools also.

**TZECROW.** Tzechow is a walled city of some 40,000 population strategically situated on the Big Road, six days' journey north from Chungking. Mrs. Manly, wife of the pioneer missionary of the Board began holding classes for women in the little church in 1903. The supposedly incurious sex crowded about to see what was happening and climbed upon the roof in such numbers that its collapse seemed imminent. Through Mrs. Manley's efforts a good foundation was laid. In 1907 Misses Ella Manning and Alice Brethorst were appointed by the Society.

Able missionaries have devoted themselves to the development of the flourishing Tzechow mission of today, with its DeWitt Bible Training School and Caldwell Girls Boarding School. This boarding school, opened in 1917, was quickly brought to high school rank. Three girls from Caldwell were in the first class of eight admitted to Woman's College, Chengtu University, in 1924. Architecturally, Tzechow is one of the most attractive stations in China. Built of native stone, the cheapest material available, the well planned buildings with their curving Chinese roofs shelter a most successful mission. Methodism, the Board and Society have in this city a wide and fruitful field and the Kingdom grows therein.

**SUINING.** The walled city of Suining, some six days journey from either Chungking or Chengtu, is on a detour from the Big Road. There was great rejoicing when a special gift made possible the appointment of Miss Helen Galloway and Miss Gertrude Tyler, in 1911, to take over woman's work begun by Mrs. Curnow.

Scarcely had they settled in the new station when Miss Galloway was smitten with typhoid and her life hung in the balance. The revolution soon followed, but in 1912 a fresh beginning was made. Stevens Memorial Girls School was opened with twelve pupils gathered from the day schools. Growth has been rapid in this new station. In 1915, with the well built school, dormitory, and missionary home completed, the first class was graduated and forty promis-

ing girls were following the studies prescribed by the Educational Union of West China.

Stevens has the warm approval of the Government Board of Education. An industrial department is a feature of this school and the junior church, in which the girls participate in all departments, is blessed to the salvation of many. There is also a woman's school with many of the younger women as students. While some go to Tzechow Training School afterwards, many seek the primary education denied them in their girlhood.

Out from this center, day schools and woman's meetings carry the gospel into ten cities on this great district with a population of 5,000,000 for whose evangelism Methodism is charged.

YUKI. In 1914, after a dozen years in Yenping, Mabel Hartford moved on to Yuki City to care for the growing evangelistic work and day schools in this mountainous, bandit-ridden district. Soldiers were sent to capture the brigands, who had been pillaging unhindered for three years. What the brigands had missed the soldiers took and caused more trouble to the church than the bandits had done. The poverty of the people was so great that in some places families sold their boys as well as their girls.

In the midst of turmoil, Miss Hartford had the support of the district magistrate. All over the district men and women came into the church and earnestly desired instruction in the Christian way of life. Begging for reinforcements, Miss Hartford wrote: "I am pleading for Yuki; pleading as never before, for never has the need been so urgent; pleading, not for buildings but for men and women to be saved. I cannot bear for our churches to be of men alone, and I know that many of the men will not hold out unless their wives come with them." In particular Miss Hartford desired sixty dollars for the support for a young Chinese girl from Yenping who had been graduated from Foochow College Preparatory and Normal School, who was her companion, secretary, and assistant, teaching in the school part time, playing the organ in church (the only person on Yuki District so accomplished). "Is this only a man's doctrine? Have we no share in it?" the women asked. With unwearied spirit the pioneer of Kucheng, Yenping, and Yuki toiled to answer that question.

**HANKONG.** Hankong is the youngest station in China. In 1913 the Board transferred its work in Ingchung District to another Church and our Tehwa schools were given into the care of missionaries of the Reformed Church.

After an interval in Hinghwa, Misses Todd and Marriott were appointed in 1917 to evangelistic work on two coast districts in the Hinghwa Conference. One, indeed, was an island district with eighty villages. Hankong, a bustling seaport city of 100,000, was the natural center of their work. Here, some years earlier, Lillian Gamble Leper Home had been established. Presently, without sound of trumpets, these ladies opened a day school in Hankong, the only school for girls in the city, and a small property was given them. An only school could not be kept in bounds and it was soon overflowing. By 1925 Elizabeth Lewis School of 150 boys and girls occupied a fine new building and in 1926 graduated its first class from seventh grade. School, leper home, and a demonstration station for training women converts are the institutions in this infant mission. The veteran missionaries of Hankong have also their work on two districts, and rejoice in the winning of many women to Christ.

## PROGRESS IN EDUCATION

The popular demand for Western learning created an immediate opportunity for Christian missions which was at once the joy and the despair of our missionaries throughout China. In Peking, the center of national influence, our girls school was re-established in its new home at the very moment of the overthrow of the old educational system. Officials charged with responsibility for opening schools for girls were frequent and observing visitors, studying the curriculum and methods. It was the day of vindication for Christian schools. Everywhere they were swamped with applicants for admission and strained every nerve to meet the emergent, passing opportunity. Officials in Tientsin begged for an Anglo-Chinese school for their daughters. Ladies in the yamens of Peking pored over unaccustomed pages struggling to find the way of knowledge.

All too soon Chinese officials formed their plans, lost interest in mission schools, and began to open their own,

without the restraints of either Christianity or old-time conventions. In the first years sex equality was carried to the point of attempted identity. Girls aped the dress and manners of boys and of the crudest western life they knew, mistaking liberty for license. Urgently the watchmen upon the walls, Mrs. Jewell in Peking and contemporary educator-missionaries throughout China, begged for immediate strengthening in support of the educational program lest the day of opportunity pass and our pupils go to non-Christian schools. Educational evangelism afforded the chief medium for gospel teaching and the way to training indigenous Christian workers.

That mission schools, the demonstrators of the capability of Chinese girls, have held a place of influence in this Twentieth Century is due to the indomitable spirit of our missionaries, to the willingness of the Society at home to support the program, and to the increasing staff of qualified Chinese teachers.

Since 1900 every then-existent boarding school and numbers of new ones have been brought to high school standards. The system has been broadened until it goes beyond the ambitious plans of Government. It reaches upward to women's colleges and professional schools and downward past the village primary schools to schools for women where simplified forms of the almost unconquerable hieroglyphics of the Chinese language are taught, and to the Christianizing of the Home Movement now being developed.

In that rapidly changing era, Bishop J. W. Bashford, Christian statesman and educator, was sent of God to administer Methodism in China, and began at once to unify the various sectors of our missions. In 1905, following a meeting of the Union Educational Association of China, the bishop summoned representatives of the various conferences of Methodism, both men and women, to consider the development of colleges for women. The program there outlined called for four colleges to be located in Peking, Foochow, Nanking, and Chengtu, not only because of strategic location but because our Church had already established colleges for men in these places. While it was judged impossible for a long time to come to establish co-education in China, it was thought women's colleges might be within a quarter of a mile of the men's campuses! Foo-

chow was chosen as the location of the first of the projected schools, because it was the oldest mission and more than one-half the membership of the Church in China lived within one hundred and fifty miles of that center. The convictions of Bishop Bashford were many times expressed. After the set-up of the Chinese Republic in 1912 he wrote, "China is building a Republic. If this is to live, if the republican form of government is to endure, Christianity must root itself in the hearts of the Chinese. The surpassing problem of the womanhood in China is that of education. The greatest emphasis must be placed on the training of women for teachers, that they may train the Chinese children." About this time an American diplomat reported to Washington, "The intellectual awakening of the women of China is the most remarkable feature of the whole movement."

Before 1910 two arts colleges and Union Medical College had opened their doors. The Anglo-Chinese school so greatly desired became a reality in Tientsin, in 1909, with Miss Clara Cushman of the understanding heart at its head. Courses leading to college were offered in both Chinese and English and the school won high favor as the one distinctive approach to girls of the upper class. The students were all self-supporting and the Society appropriated but a small sum for current expense over missionary salaries. Such was the pressure for admission that Miss Cushman required a letter of introduction or a sponsor for each father before acceptance of his daughter. No more eager and responsive students are found anywhere than in Keen School. Many have found Christ and the ideal of Christian service has been implanted in young hearts.

Among the schools earliest to attain high school ranking was Peking,\* which offered pre-medic courses in 1906. With over 300 students, it has long been the largest school of the Society in China. Taian School became Maria Brown Davis Boarding School in honor of the other beloved pioneer of 1872. Chinkiang, now Olivet Memorial, has for forty-four years held an enviable record for scholarship and evangelistic fervor. Here Miss White first brought to light the gift of song hidden in Chinese girlhood. Kiukiang School,

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\*Since the death of its illustrious founder in 1907 this is called Mary Porter Gamewell School.

founded in 1873, became Rulison High, a light set on a hill. Miss Merrill's long service as principal in this school began in 1899 and closed in 1927, when the enrollment reached 270.

Nanking school offers education plus, fitting girls for college, for teaching in Christian day schools, and for life. Work like this goes on in twenty-three schools in as many cities, sending out an ever increasing number of young women "to serve the present age" in new ways, with Christian ideals and a sense of responsibility quite foreign to China of yesterday. In Peking, Tientsin, Changli, Taian, Kiukiang, Chinkiang, Nanking, Nanchang, Wuhu, Foochow, Futsing, Mintsing, Kutien, Haitang, Hinghwa, Sienyu, Chengtu, Chungking, Tzechow, Suining, Yenping, and Yuki our missionaries founded and developed the schools with increasing Chinese participation. Chinkiang was first to welcome a Chinese principal (Miss Sui Wang, who returned to her Alma Mater in 1915, after seven years in American schools.)

#### *Day Schools*

In 1912 the Central Conference of Eastern Asia adopted a uniform plan for schools for both boys and girls, outlining curricula from kindergarten through high school "to be developed as needs and resources allow." Dr. Gamewell was appointed Secretary of Education for all China Methodism. In each province interdenominational educational unions were formed. In each section a standard was set up in the effort to bring a unified system of Christian education into operation and much progress was made in this direction. In this program the Society co-operated to its full strength.

In 1919 the Federation of Woman's Boards requested the release of Dr. Ida Belle Lewis from Keen School to participate in a China-wide survey of all schools. This survey has been of inestimable value in the creation of a balanced system of education and of closer co-operation between the Board and Society of our Church, with emphasis on the ideal that there should be a parity between schools for boys and for girls. In 1921, after two decades of effort in this direction, there were 375 day schools for girls, with an

NATIONALS



TOMI FURUTA, JAPAN



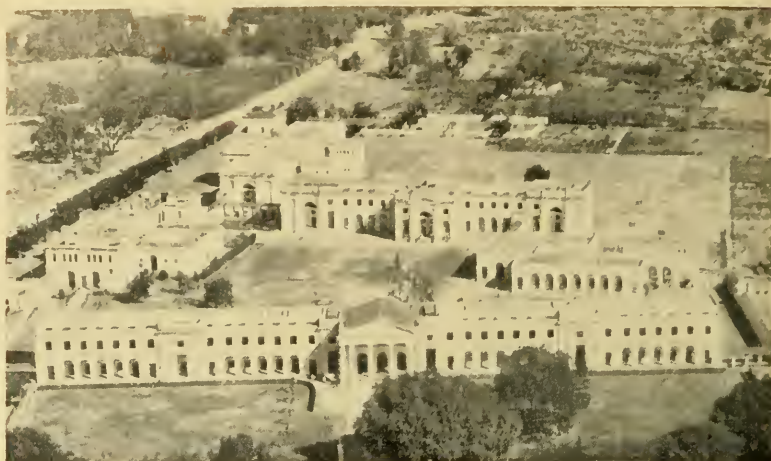
CAROL CHEN, CHINA



BENOBALA BANERJI, INDIA



SILVERIA LUCAS, PHILIPPINE ISLANDS



ISABELLA THOBURN COLLEGE, LUCKNOW, INDIA



HWA NAN COLLEGE, FOOCHOW, CHINA



enrollment of 9,961. There were from two and a half to three times as many boys as girls in Methodist schools.

In West China there were churches and schools for boys in seventy centers, and twenty-one schools for girls. Primary and middle boarding schools at Chungking, Tzechow and Suining with a high school and union normal school in Chengtu, sum-totaled opportunity for girls in Szechwan. Did they care? Three had gone 1,200 miles to Peking for higher education.

When Dr. Lewis surveyed West China, in thirty-four villages a day her chair-bearers stopped to rest on "main street." At each stop she asked, "Can any woman in this village read?" "No," "No," "No" was the response, until at the end of the third or fourth day she heard the response "Yes." This woman of distinction was hurried to meet the traveler and displayed her attainments proudly by reading words of three letters, "in," "the," and "was," from the first verse of the Gospel of John! Yet a dozen years before this time ninety per cent of the men in the churches of West China could read.

A startling revolution in sentiment toward the education of girls has taken place. The first girl was graduated from our first high school, Chengtu, in 1915. Now four high schools and eighty-five day schools are supported by our Society in Chungking and Chengtu Conferences. Harmony Crossett School in Chengtu, with its excellent building and staff is called, "One of the finest day schools in China." The school system in this far land is excellently correlated, following the standard curriculum of West China Educational Union. Supervisor of district schools has become a missionary job in West China.

An outstanding success has been achieved in Central and Kiangsi Conferences. A government commissioner of education sent from Peking reported our Kiukiang District as having the best system for training teachers and the best organized day schools he had found in China. Though this is an old field, it offers wonderful opportunities of extension if teachers, equipment, and buildings are made available.

There were in 1929, 15,047 pupils in our day and boarding schools in China of whom 2,413 were in residence and 5,020 avowedly Christians. Nanking, Chungking, Hwa Nan High, Kutien, Yenping and Mintsing are in this year

100% Christian. A number of others are near this mark. Twenty-seven kindergartens are in operation, over half being in South China, where the Union Kindergarten Training School prepared teachers for this field.

Mary E. Crook Memorial Orphanage, Foochow, was established in 1903 to care for little abandoned babes rescued in different parts of the conference. For twenty-five years a fine work was done. As the children grew a kindergarten was opened for them, which came to be quoted as the best in China. The orphan girls were trained in homekeeping ways and sent to the boarding school. Some became teachers in the mission, two or three studied medicine, and others married. In 1912 the *Christian Herald* opened a union orphanage to be supported by the Chinese Christians of all the churches. As this removed the necessity for the Crook Memorial, no new children were received. The girls then in the home were cared for until self-supporting. The Mary E. Crook Kindergarten, meanwhile, was in urgent need of room and soon occupied the home.

### *Mass Education*

Mass education, seeks to reach the people upon whose intelligence the hope of China rests. There are splendid leaders in China; the best of them, the most devoted, least self-seeking are Christian men and women. But the future of Church and State rests with intelligent, God-fearing folk and Christian homes. Mass education is, after a long last, the Romanized school of thirty-five years ago broadened to include the family. The use of this term and the "thousand character" Chinese vocabulary sprang from the work of Dr. James Yen among Chinese troops in France in the World War. Other simplified "short cuts" have been devised. The important matter is their use in the Mass Education and Christianizing the Home Movements which are a part of the program of the National Christian Council. Our North China missionaries co-operate most heartily in this movement. The stage of experimentation is past. The campaign as developed by them enlists existing agencies, the pastors, their wives, the Bible women, the school teachers. It seeks to bring not only a knowledge of Christ and his Word but better health, better homes, and

better economic conditions to those in adject poverty and illiteracy. Miss Irma Highbaugh is in charge of three big districts; Miss Mabel Nowlin was released for preparation of texts for Religious Education for all China. Dr. Viola Lantz of Changli, first district doctor, with Miss Han, district nurse, arranged a model one-room house for the Better Homes meetings, and no model home in America ever drew greater crowds than this one!

“While teaching the thousand characters is the basis of the educational side of the Better Homes campaign, a spiritual dynamic is absolutely essential to its success. No non-Christian teacher has stayed by a class the four months necessary to learn the thousand characters; every village where the movement lasted has had a Christian family to sponsor it.”

### *Hwa Nan College*

Hwa Nan, The Woman's College of South China, the one college in China wholly supported by the Society, is the fine flowering of seventy years of effort in behalf of education for women who in other days believed the dictum of Confucius: “The aim of female education. . . is complete submission, not cultivation of the mind.”

There is no easy road to learning, nor to the building of colleges. Steadfast courage and persistent effort every step of the way from the inception of the plan, have been demanded to train leaders of leaders. The first official action looking toward the founding of the college was taken in May, 1904, when the Reference Committee appointed a sub-committee to consider the feasibility of such an undertaking. In October, 1904, a tentative organization was set up, with Bishop Bashford as president. No appreciable progress was made, however, until 1907, when the Society received a gift of \$15,000 from Mr. J. D. Payne of California and pledged itself to maintain a college.

The first students for the college preparatory department were received in January, 1908, and the following May Miss Lydia A. Trimble was appointed president. Sod was broken for the first building in October, 1911, with joyful ceremony in which the older students participated, each with a carrying basket removing a load of earth—symbolic pledge that they, too, would build for China. The first

class graduated from the preparatory course in 1912 and in 1913 regular college work was offered. In those years the faculty was small and the president herself taught from 8.30 A.M. until 4.30 P.M. Outside those hours she translated texts and administered the affairs of the infant school. Advancement has fulfilled the dreams of the founders. The faculty has been strengthened by fine educationalists, American and Chinese. The college buildings are gems of architecture set on a commanding site, with a view of purple mountains, sea, and river. Here the first class to complete the senior college requirements was graduated in 1921. In 1922 a provisional charter was granted Hwa Nan by the Regents of the University of the State of New York and in June, 1923, this university conferred the degree of Bachelor of Arts upon seven young women, the classes of '21, '22, and '23. In 1926 the Mary Avann Department of Public Health and Hygiene was established.

In 1925, after twenty years of building for Hwa Nan, Miss Trimble resigned from the presidency. Dr. Ida Belle Lewis, was elected her successor and was inaugurated in January, 1926. At this time anti-foreign sentiment was at fever heat; had been, indeed, through a long year of student strikes; the closing of the college was ordered. Such was the demand for its continuance that a month later it opened its doors to old students, though new ones were refused. The steadfastness of our Christian students in this crisis can never be forgotten.

Nineteen-twenty-seven was a year of transition, gauging the strength of the Nationalist movement, sympathizing with it, and appreciating the capacity for leadership in the Chinese members of Hwa Nan staff. Dr. Lewis tendered her resignation in June, 1917. Miss Ethel Wallace, dean of the college from the beginning, also resigned. The board of directors approved their action and chose Miss Carol Chen for the presidency. This honor Miss Chen firmly refused but she consented to act as chairman of an administrative committee with five Chinese members, and with Dr. Lewis and Miss Wallace as advisers. Miss Chen and the whole student body suffered persecution and danger with great fortitude. The enrollment increased, and the voluntary basis for classes in religious education and chapel service lessened neither attendance nor activity in service. In

1928 Miss Lucy Wang was elected president of the college.

This, in brief, is the story of the founding and progress of one of the earliest colleges for Chinese women. The story of its alumnae is thrilling. In 1921 they pledged \$10,000 gold for a dormitory for the college and the building, Lydia A. Trimble Memorial, was completed and occupied in 1925. In 1929 of the seventy-one alumnae, 71 per cent are in educational work; thirty are in schools of the Society, on salaries a fraction of those offered them in government schools; eleven are principals of schools; two are deans; seventeen are holding positions formerly filled by missionaries.

The investment of life and treasure in Hwa Nan yields incalculable returns. Little did its founders dream that in grave emergency its early graduates would save its missions from disaster. But this they did in 1927 when the missionaries were evacuated.

## UNION INSTITUTIONS

Concurrently with the rebuilding of missions in North China came the demand for higher education. In Peking, with the ground swept clean, need and opportunity led to the first union institutions. Chinese pastors pleaded for a college for their daughters. It was evident that such an undertaking was beyond the financial ability of any one Board and, further, that the whole impact of Christianity would be strengthened by a coalition of forces. In 1905 the North China Educational Union was formed by the Congregational, Presbyterian and Methodist Boards, with the understanding that each would assume the major responsibility for one institution and in turn, the Arts College, Nurses Training School, Woman's Medical College and Bible Training School were established.

### *North China Union Woman's College*

The first woman missionary in Peking opened a school for girls in 1864 which shared the common fate in 1900. Many of its pupils were martyred but not one was known to have recanted. The school, now Bridgman Academy,

was reopened in a new building on the original site and here in 1905 Miss Luella Miner, the founder of the first school, opened the first college classes for women in China. Here it remained until, in 1916, the American Board purchased an old ducal palace erected before Columbus discovered America and remodeled it to accommodate the college and forty resident students.

### *Methodist Participation*

In 1908 Mrs. Field, mother of Mrs. Bashford, gave \$3000 to the college, allotting one-third to each Board. This gift provided a perpetual scholarship for our use, though no one of our pupils entered until 1915. After a dozen years of participation in name only, the Society appointed Miss Ruth Stahl as its first missionary on the faculty and took an added interest in its affairs. A period of reorganization and readjustment followed. During the early years the only union body in the United States was a committee of three, representing the Boards concerned, which met monthly in Chicago to consider the affairs of all the union institutions in North China. Mrs. J. M. Avann, official correspondent of the Society for North China since 1913, was the Society's representative.

In 1919 Woman's College adopted the name Yenching\* in place of the former cumbersome title. A decade of remarkable and dramatic achievement followed. In 1920 the college was affiliated with Peking Union University,\*\* purchased a campus outside the city adjoining that acquired by the University for future development, and graduated the first students who completed full college requirements.

In 1921 a permanent organization on a new basis of co-operation was effected at the home base. The Trustees of the Laura Spelman Rockefeller Memorial Fund promised approximately a million dollars for Christian Colleges toward a proposed three million dollar fund. Yenching College Committee, representing the co-operating Boards, was appointed by the Trustees of Peking Uni-

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\*Yenching is the ancient name for Peking.

\*\*Peking University was founded by the Board of our Church and later became a union institution.

versity to have full charge of all matters connected with Yenching College. The erection of the first unit of two buildings on the new site was authorized, and in 1922 Mrs. Avann, chairman of the college committee, visited the field and had the joy of turning the first sod for the first building. In 1926 Yenching College (with the University which now took the name Yenching) moved to the yet unfinished new home. In September, 1929, ten years of highly constructive effort was climaxed in the formal dedication of the university, including the Woman's College campus with nine beautiful buildings.

The college is always full to capacity. From 70 per cent to 80 per cent of the students, representing seventeen of the provinces of China are Christian. "It would take a map of China to plot our Yenching boundaries," said Luella Miner, M.A. Dean of the college since its incorporation with the University.

Methodist co-operation is not an empty phrase. While the Society has made no capital investments in Yenching, save \$100,000 of the Union College Campaign funds, it maintains three missionaries on the staff. The department of home economics was founded by Dean Ava Milam of Oregon Agricultural College, who gave her sabbatical year to a study of living conditions, household diets, budgets and foodstuffs in China and the Philippines. She then outlined courses in home economics of great value. Miss Camilla Mills, associated with Dean Milam in Oregon, carried on the work. This experiment attracted wide attention from government officials and as a result the teaching of home economics is now required in all middle schools in China.

#### *North China Union Medical College for Women*

The evolution of medical missions by women, for women, begun in Peking by Dr. Combs in 1873, reached a new stage in that same city on the opening of a medical college for women. Back of the new undertaking was the vision and faith of another Methodist, Anna D. Gloss, M.D. While the school was "Union" from the beginning, the plans were born in her heart and mind and her steadfast determination buttressed its early years. In 1905 the pro-

posal of a Union Woman's Medical College, with equipment furnished by our Society, was recorded. Students were already waiting and, pending the beginning of medical classes, these girls were received into Sleeper Davis Hospital and nurse training was undertaken. So was initiated the Union Nurse Training School.\*

During the ensuing year the plan for a medical college was approved by the Boards in America and in February, 1908, the college began to function with an entering class of three, one girl from Gamewell School and two from Nanking School. During the early years most of the students were from our Society's schools. The course paralleled that of Peking Union University, with which the new college was affiliated. Dr. Eliza Leonard, of the American Presbyterian Woman's Board, was made dean. Three instructors from the same Board, one each from the Presbyterian General Board and from our Parent Board and three from the Woman's Foreign Missionary Society made up the faculty.

Three distinct phases have marked the growth of the school which now reaches its majority.

In the first years Gamewell School furnished dormitory space, Woman's College provided laboratory facilities, Sleeper Davis Hospital supplied meals for the students; while classes and lectures were held on the Methodist compound. The school was made possible only by co-operation of all and the sacrificial effort of mission doctors already heavily loaded with hospital and dispensary work.

In February, 1914, two of the original trio of students reached the goal of six long years and were graduated with acclaim — the first women in North China to receive diplomas in medicine. In that year Sleeper Davis Hospital, remodeled for college uses, was turned over to the school, and an entering class of twenty-one was received. In 1917 two years of college study was made an entrance requirement. In 1921 a class of twenty-one was graduated and each member either began her internship or continued her studies in America.

In 1922 the co-operating Boards in America (The Presbyterian Woman's Board and the Woman's Foreign Mis-

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\*This school was made possible by co-operation on the field and was not "union" in the same sense the colleges were.



sionary Society) took action looking toward the transfer of Union Medical College to Tsinanfu and its incorporation with Shantung Christian University. In 1923 the China Medical Board (the Rockefeller Foundation) made a grant of \$50,000, conditioned on the appropriation of \$115,000 by the Mission Boards, to be used for land and buildings in Tsinan, and the merger of Woman's Medical College with Cheeloo\* was made effective. In February, 1924, the teachers, students, and their impedimenta were moved from Peking and the co-educational school was put into full operation. At the end of the year the president of the university remarked: "In spite of sincere doubts . . . as to whether the time was ripe for so wide an experiment in co-education, the result has justified the foresight of those who advocated the step. The women students have taken their place in the life of the university with a quiet dignity and self-possession which it would be difficult to match in any other country, and their presence on the campus has brought a new influence into our midst which is quite out of proportion to their numbers. In scholastic ability and in faithful work, the students have easily held their position with the men students, to whom their competition provided a valuable stimulus."

The Woman's Foreign Missionary Society has, since the merger, sustained two, and at times three, members of the faculty. Drs. Heath and Morgan transferred with the school. Frances J. Wilson, R.N., was loaned from Sleeper Davis Hospital to set up the School of Nursing which is an affiliate of the University. Miss Mollie Townsend, R.N., is anesthetist and teacher of anesthesia.

### *The Preface to Ginling*

In November, 1907, Miss Laura M. White was appointed to Nanking Boarding School with instructions from Bishop Bashford to bring it as rapidly as possible to college grade. A normal department was at once organized and high school graduates from our own and other missions were enrolled. Within two years ten students were studying college texts and a college charter was applied for. There were in 1910 but three missionaries

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\*Cheeloo is the Chinese name for Shantung University.

and the devoted service of these and of every missionary in Nanking who could spare the time, plus a number of Chinese teachers was needed to maintain instruction "from kindergarten to college." The great event of 1912 was the dedication of Lawrence Memorial Building combined with graduation of students from junior college, normal, and high school departments.

Before this time deputations from England and America had visited Nanking to study the possibilities of establishing a union university. After much preliminary discussion five Woman's Boards united to open in Nanking the second union arts college in China. Our leaders entered into this union and discontinued their independent college work.

Ginling College received its first students in September, 1915, eleven in all, nine of whom were Methodists. With the enrollment of the fourth class in 1918, the total reached fifty-three. So thorough is the work of our high schools in Central China that Ginling alone of the women's colleges in China offered no preparatory courses. In 1919 the B.A. degree was granted by the University of the State of New York to five young women, the first to complete in China the studies leading to that degree. Forty were graduated in the first three classes. In 1923 Ginling College took possession of a beautiful new campus and buildings contributed by friends in America and China.

The Christian faith and purpose of the students have been tested as by fire in the volcanic days since 1925. In 1927, with but a few hours warning, the Southern Army entered the city and foreigners were evacuated. Then the students declared, "Our single purpose is that Ginling shall live. We pledge our lives for Ginling. Christ's way is the only way, but it is the way of the Cross." For months students and alumnae conducted college classes and summer school continuously to hold the buildings from occupation by the soldiers. Threats flew furiously but one said, "We seem to be protected by an invisible wall." By such heroism was Ginling saved and in September, 1927, the new year opened with 130 students.

The first missionary of our Society on Ginling's faculty was Miss Elizabeth Goucher. Miss Cora D. Reeves, joined her in 1917 and Miss Whitmer in 1924. When govern-

ment decree required the election of a Chinese principal, one of Ginling's own daughters, Yi-Fang Wu, Ph.D., a very real Christian, with sound Chinese and Western education, was chosen. Her inauguration took place Nov. 3, 1928.

### *West China Woman's Union College*

Forced to create their own teaching staffs, the various Woman's Boards united in opening a union normal school in Chengtu, which received its first pupils in 1914. Miss Ethel Householder was the first representative of the Society in the normal school.

No sooner did the high schools send out their first graduates than the demand for a woman's college was heard. A few ambitious students went the long 1,200 miles to Peking to remain throughout the course and three girls from Chengtu High traveled thirty-two days to enter Ginling; but the cost was prohibitive for the majority so greatly needed in the building of the Church in West China. The same Boards which maintained the union normal were concerned for the college and the question of one or two institutions — or which — was difficult to settle.

Dr. Beech, president, and the Board of Governors most generously extended the privileges of the Union University of West China to the Woman's Boards. In 1923 our General Executive Committee transferred \$5,000 previously allocated to the normal school to the university, to provide accommodation for women students, stipulating that not more than one-fifth of the amount should be used to provide temporary quarters. A decision concerning co-operation as a participating Board was deferred. Miss Alice Brethorst, was returned to China that year and was promptly appointed to Chengtu by Bishop Birney to launch the Woman's College. The fact that China was in upheaval in these years, as well as lack of funds, restrained the Society from making adequate grants for buildings and so put upon the field representative burdens few would have undertaken. Arrived in Chengtu, Miss Brethorst found that no organization either on the field or at home was responsible for the opening of the college—no money, no lands, no buildings, no girls on the campus — but many outside waiting for admission. The first step was the

organizing of the College Board representing the various missions. Miss Brethorst leased land from the university and erected a temporary building large enough to house eight girls and an instructor.

September 8, 1924, is a date long to be remembered in West China, for on that day eight girls were registered in the university. Co-education was an experiment, and for two years they were chaperoned in every class. But the dignity and poise of the college girls won for them the respect and admiration of the men students even though, or perhaps because, they soon were winning first and second places in their examinations. In 1926 three girls who had completed junior college received diplomas, and a tremendous ovation. In 1928 fifty girls were enrolled, and the highest four in the final examinations were girls.

In June, 1929, five of the original eight girls received the B.A. degree, one was continuing studies in the medical school, and another was teaching to finance her final year. During the troubled days the women students, all Christians and half of them Methodists, formed a solid bloc in their stand for law and order, and helped to hold the university in line.

## OTHER UNION ENTERPRISES

### *The Woman's Messenger*

When the Christian Literature Society of China decided in 1912 to publish the *Woman's Messenger*, a magazine for women, the committee chose Laura M. White to be its editor. In 1928, when Miss White furloughed, the Board of Directors of the Literature Society spread upon its record a minute concerning this beloved woman:

"The Board wishes to express its deep appreciation of her talented contribution to the work of the Society during over thirty years. With untiring devotion she has created Christian literature for women and girls that will endure. Through her efficient editorship of the *Nu To Pao* she has trained her assistants and has carried the Christian message and the Christian way of living into many homes and schools. This is truly foundation work. In addition to numerous books, original and translated, she has composed

and adapted many songs which are a permanent contribution to the joyousness of home and school and church.”

Miss White's office has been, as well, a school of journalism. Her first assistants in translation were students in Nanking and from their number came brilliant young writers. Miss Kuan Fang Li, a McDowell Fellow who took her master's degree in Boston University, became editor in Miss White's absence.

### *Kindergarten Training School*

In 1912 the founding of a union kindergarten training school in Foochow was proposed by the American Board, with the offer of buildings for this purpose. In January, 1913, this much needed institution was opened under the sponsorship of the American Board, the Anglican Mission and the Woman's Foreign Missionary Society.

### *Foochow Industrial Work*

Industrial work was begun in the nineties quite without premeditation or funds. When a young widow found she was to be sold by an uncle she fled to Miss Bonafield, her former teacher. The only thing this young woman could do to earn a living was embroidery and Miss Bonafield set her at that. Other Christian women, some young, some old, in similar desperate straits, begged to be taken in. To turn them away seemed impossible; to keep them, equally so. When twenty had been received, Miss Bonafield appealed to the Society for help.

That cry of need touched the heart of young Jean Adams, wealthy, carefree, without definite aims in life, and in 1899 she went to Foochow and took upon herself the care and responsibility for these women. Their number increased rapidly. In "hard years" as many as two hundred were provided with materials, given instruction in fine needlework, and paid for their work. Every woman who came unbound her feet; she not only heard the gospel but committed to memory Scripture texts and hymns. Preference was given to those already Christian and those having dependents. Untold numbers were kept from starvation—or a worse fate. In 1908 Van Kirk Memorial buildings for residence and school were erected by Miss Adams. With

such fine ability did she manage this industrial mission, selling in America the exquisite embroidery and drawn work done by the women, that it became self-supporting.

In 1924 Miss Adams deeded the property to the Society, stipulating that from 1926 to 1936 it should be used by the Christian Woman's Union School of Industrial Arts. Having thus provided for the future of her needy folk, Miss Adams retired from the field after twenty-six years of self-supporting, utterly selfless and joyous Christian service. In 1929 she went to her reward. Surely the Master said unto her, "I was a hungered, and ye gave me meat."

Miss Adams's purpose is being carried out in the Union Foochow Christian Woman's Industrial Institute, stressing vocational training.

## MEDICAL MISSIONS IN THE TWENTIETH CENTURY

At the opening of 1900 there were hospitals in Peking, Foochow, Tientsin, Tsunhua, and Chinkiang; dispensaries in Foochow, Taianfu, and Mintsing; Kiukiang hospital was under construction; and the first woman doctor for West China was approaching Chungking. The wiping out of North China (save Tientsin) was a heavy blow, but discouragement is a word not found in the lexicon of missions, and an era of building and rebuilding followed.

Sleeper Davis Hospital II was completed in 1906; Priscilla Bennett in Taian, in 1905; Changli hospital in 1908. Isabella Fisher Hospital in Tientsin, antiquated and unsanitary, marked by the tooth of time and bullets, was sold and a new, modern building erected in the Chinese city was occupied in October, 1914. In these as in all other medical centers, the ministry of healing and the teaching of the gospel went forward. The details — victories over death, sieges through epidemics of smallpox, plague, famine, and flood, the ever-present suffering from foot-

binding, tuberculosis, and the hazards of motherhood and childhood — would fill volumes. In every place war, banditry, rioting, and shortage of doctors was, one time or another, responsible for closed doors. Two hospitals, those at Changli and Taian, have been taken over by the Board.

During the World War young doctors and nurses who would in normal times have entered mission service were diverted to the bloody fields of France, with disastrous consequences to China. Six of our hospitals were closed for periods of from one to four years. During this time China's daughters came increasingly to places of great usefulness in the field of medicine.

### *Chinese Pioneers*

Four hospitals, operated by four Chinese women who were educated in America and returned to their homeland as missionaries of the Society, have held peculiar interest for China and for women everywhere. In common, their high professional success, their warm human sympathy for their sisters, and the religious fervor which has marked their service has made of their hospitals not only homes of healing but powerful agencies for Christianizing China.

DANFORTH MEMORIAL, Kiukiang, first occupied by Dr. Kahn and Dr. Stone late in 1900, was supposedly amply equipped for a long time to come but within a year every bed was taken and patients were put upon the floors, as the fame of the beautiful building and its wise young doctors ran through city and country. Womanhood took on new value in the Yangtze valley because of their example and achievements. In the history of the Shih family, covering a thousand years, the first feminine name recorded was "Mary."

After the departure of Dr. Kahn, Dr. Stone was driven to multiply herself in the corps of efficient nurses trained in the wards, and increasing demand led to enlargements; a new wing was added to the building in 1908, next a nurses home. Ida Gracey Home for Crippled Children was dedicated in 1914. This latter advance was the more impressive because it replaced a pond hard by the hospital where

girl babies were frequently drowned. Here winsome Dr. Mary Stone was a very queen by right of conquest of hearts and of disease until in, 1920, she withdrew from the Society to enter independent work in Shanghai. By this time numbers of Chinese women had qualified for medical service.

WOOLSTON HOSPITAL was the outgrowth of the dispensary opened within the walled city of Foochow in 1880. When Dr. Hu King Eng was appointed physician in charge, in 1899, the building accommodated forty patients. Again and again improvements were made. In 1914 a new building was erected and ten years later a new wing was paid for from receipts of the hospital. Here for almost three decades Dr. Hu served her Lord and needy humanity. Two sets of statistics were kept. One enumerated dispensary patients (28,440 one year), inpatients, out-calls, surgical cases, etc. The other listed "Hearers of the Word," those who believed, unbound their feet, were baptized and united with the Church.

One of Dr. Hu's first medical students was her sister, Hu Seuk Eng, who became the invaluable assistant of "The Great Dr. Hu" in Woolston. In such esteem was this first Chinese doctor held in her native city that a street was named in her honor and the Government bestowed upon her the right to own property in her own name, a privilege accorded no woman in Fukien before this time. Dr. Hu exercised that privilege, invested her life savings in a home, and deeded it to the Society in 1919 as her Jubilee gift.

"The servant is not greater than his Lord." During the revolution of 1927 "the enemies of Christianity and haters of Christian institutions" looted Woolston Hospital. Dr. Hu went to Singapore with other missionaries. There, tended through months of illness by her devoted sister, in 1929 she reached the gateway to Life Immortal. In the city of her birth memories of the gentle doctor and her deeds of mercy witness for Christ.

NANCHANG. It is quite impossible to separate an account of Nanchang Women's and Children's Hospital from the story of Dr. Ida Kahn, its founder and chief during all its history. The very entrance of Methodism into this capital of



Kiangsi Province is said to have been made possible by her successful treatment of the wife of a high official during her first year in Kiukiang medical work. In 1902 a deputation from the gentry of Nanchang waited upon Dr. Kahn in Kiukiang, begging her to open medical work in their city and pledging support.

Knowing that the Society could supply nothing more than her salary, this courageous woman, with the approval of the mission, in 1903 turned her back upon the bright new hospital and her friends in Kiukiang to embark upon the adventure of self-supporting work in a strange city, there to spend her life. Nanchang at once supplied rented quarters for a dispensary and in 1906 Dr. Kahn made over to the Society the deeds to a dispensary building and a hospital site given by the people.

In 1908, after twelve years of unbroken toil, the doctor furloughed and, with Miss Howe, came again to the United States, where the two sought funds for a hospital building. Miss Howe returned, after brief furlough, to oversee the erection of the building. Dr. Kahn had, on her arrival, entered Northwestern University for the college work she felt would increase her usefulness. Such was her mental ability that she completed three years' work in two years with high rank and, with permission to complete the course by correspondence, proceeded to Europe in 1910 to represent the Y.W.C.A. in the World Conference of that body. In London she studied for six months in the School of Tropical Diseases. In January, 1911, the coveted degree of A.B. was conferred upon Dr. Kahn and in February she reached Nanchang and her people.

The first unit of the hospital was completed shortly and the entire plant was occupied in 1914. An old Tai Tai put the spirit of the hospital into one sentence when she said, "No money could buy service like that of the doctor and nurses in this place." Here came patients, both Chinese and foreign, from every large city in the province. Here, without haste or waste of energy, this doctor performed feats in medical and surgical work, made a home for her foster mother, found time for gracious hospitality and for the famous rose garden of the hospital. During the World War, when the high cost of living threatened the continuance of the work, she installed a young

Chinese doctor, took furlough and a position in the government hospital in Tientsin, and turned the high salary received there to the support of Nanchang work.

Statistics, even impressive ones, cannot measure the activity of this rare woman. When a student in Ann Arbor, someone commended her choice of profession, saying, "I believe in *medical* missions." To this she replied, "Eternity is longer than time." Dr. Kahn wrought for eternity. The Word was glorified in the waiting rooms and wards of Nanchang. As the years passed she saw with increasing clarity that Christ alone could cure the ills of her land. The hospital did not bound her interests. National and international Christian organizations sought her counsel. The Y.W.C.A. chose her as its representative in a World Council on Health and Morals in New York. (She snatched time for six months study in the hospitals and schools of that city.) Kiangsi Conference made her a delegate to the General Conference of our Church.

After 1925 China's turmoil brought new responsibility and anxiety. In tense situations Dr. Kahn was mediator between officials and foreigners. Refugees crowded the mission compound. Soldiers trampled the roses under foot, and she cared for sick and wounded impartially.

In Nanchang in 1929, Gertrude Howe finished her course with joy. In 1872 she had taken an unwanted girl babe to her heart and had seen in her the glory of Christian womanhood as it may be in China.

HARRISON MEMORIAL HOSPITAL. There was general rejoicing in Foochow Conference when Dr. Li Bi Cu returned from America under appointment to Ngucheng (Lungtien) where our missionaries were remote from medical aid. Dr. Li's work began immediately, and success was soon embarrassment. In 1908 a hospital to accommodate sixty patients was built. It proved inadequate and impermanent. The salt air and gales on this coast worked havoc with the building. Yet work went on; many thousands annually found health of body and the way to Christ.

When a new hospital was in prospect the entire mission was relocated in Futsing City. In 1921 the old hospital was abandoned and for four years Dr. Li carried on in

rented quarters, often obliged to refuse patients badly needing her care.

Lucie F. Harrison Memorial building — gift of the juniors of the Society in honor of their beloved first leader — was occupied in 1926.

CHUNGKING. Few hospitals in any land parallel Gamble Memorial in urgency of need and heroic service in face of heavy odds.

When Dr. Agnes Edmonds reached Chungking in 1901, the walls of the hospital were slowly rising under the direction of the Board's medical missionary, who at once put a part of the men's hospital at her disposal. In return, the new hospital was used for men while the General Hospital was rebuilt. In May, 1903, Gamble Hospital was dedicated and opened for women's work.

In 1914, 20,000 treatments were given and the drain on the doctor's strength was so great that night calls were banned by bishop's orders. Dr. Edmonds gave fifteen years to ministry here. After her departure the hospital was closed for three years. Since 1919 the life of Dr. Lydia Chen has been bound up with Gamble Memorial, where she is as truly a "foreign missionary" as her Western sisters.

One of the first Christian girls who learned to read in Foochow married a Methodist pastor. Her daughter graduated from Foochow Girls School, then studied medicine in Woolston Hospital under her aunt, Dr. Hu King Eng, and in 1915 graduated from the Union Woman's Medical College in Peking. Doubtless Dr. Hu inspired Lydia Chen's early desire to serve her people as a physician, but Dr. Chen's life is no feeble imitation of her saintly relative. She dwells close to God and her beautiful life will in turn inspire others. By what rigid economy she contrived to keep seven girls in school, in addition to generous support of the church, she alone knows. When offered five times her missionary salary to teach in a government school in Fukien, she replied, "There is greater need in Chungking."

In the mid-twenties Gamble Hospital was slowly rebuilt and the entire mission rejoiced at its completion in 1926. In 1927 Dr. Chen was in Peking for a year of study but on the evacuation of foreigners, went hurrying back to her

post. In 1928 fire broke out far away in the crowded city. A sudden shift of the wind sent the flames toward the hospital. An hour of desperate, orderly haste ensued; every patient was removed to safety, and the only woman's hospital in West China lay in ruins. There was one voice in Szechwan Mission—"Chungking hospital must be rebuilt."

Nurse training was doubly needed in this remote mission. Only uneducated girls were available when Miss Jennie Borg began training them. In 1913 Miss Lillian Holmes, R.N., was made superintendent of the hospital and training school and the standard nursing course was undertaken. The first class of Chinese midwives was recently graduated. A small hospital was built in Tzechow but staffing was impossible and the Board has taken over the building, the Society still contributing to operating expense. In Chengtu, Dr. Marian E. Manly has the use of a part of the Board of Foreign Missions Hospital for women patients and has a small school for midwives.

### *Three Frontier Hospitals*

CHINKIANG, Mintsing, and Sienyu are among the smaller hospitals. In Chinkiang the Letitia Mason Quine Hospital, founded in 1884 by Dr. Lucy Hoag, was under her care until her death in 1909. Then Dr. Gertrude Taft carried on alone until the arrival of Dr. Emma Robbins in 1911. A new building was erected in 1913 and Miss Florence Sayles, R.N., was added to the staff and a nurse training school was opened.

MINTSING. In 1904, nine years after Dr. Mary Carleton took up her residence in Mintsing, the Good Shepherd Hospital was completed. The nurses trained in the work and two Chinese doctors came to her aid but no other American physician came to Mintsing until Dr. Ruth Hemenway arrived in 1925. Years before this, the Board withdrew its missionaries from Mintsing and this woman's hospital was the only house of healing in that mountainous, inaccessible country. Men, too, came asking attention in such numbers that Dr. Carleton provided a separate ward for them, built of mud, as their own houses are, and employed men nurses to care for them. Here alone, in our missions, is hospitalization provided for men.

When the beloved physician retired, her records for the last twenty-five years revealed a total of 337,000 cared for in hospital, dispensary, homes, and her private office. To have seen so much of suffering, to have brought so much of healing, is given to few. One familiar with China wrote: "There are few hospitals that so utterly pour themselves out for the ministry of so needy and so remote a district." Dr. Hemenway carried on the tradition in hospital and countryside.

MARGARET ELIZA NAST HOSPITAL — SIENYU. Dr. Emma J. Betow reached the new mission station in Sienyu in 1904 and brought to that city and district its first experience of tender care for women and children in sickness. Nast Hospital was opened in 1905 and by 1912 was turning away patients. In twenty-five years but two American doctors have shared Dr. Betow's labors; Dr. Francis Draper, who died after five years on the field, and Dr. Eda L. Johnson. The quiet efficiency and unassuming courage of the members of the Sienyu staff, American and Chinese, endear them to all. In these latter years contending armies and raiding bandits have made travel so hazardous that fewer people come to the hospital; only those, indeed, whose need is desperate.

#### *Peking — Foochow — Tientsin*

The pioneer hospitals of the 70's continue the traditional mission hospital work in modern, well equipped buildings. Each has entered new areas of service. To meet China's needs modern medical practice must become indigenous, must add to curative medicine, preventive medicine, and emerge from hospital walls. In each of these hospitals some far-reaching movement in these directions has originated.

In Sleeper Davis Hospital the first Union Training School for Nurses and the Union Medical College for Women came into being. The first graduates served on the staff.

In old Isabella Fisher Hospital, Tientsin, Dr. Iva M. Miller succeeded a splendid line of missionary physicians and served in the time of transition from the old hospital, with earth floors, to the new building in the teeming Chi-

nese city. This hospital is integrated in the life of the people, with an active board of directors, made up of Chinese and American members. The advisory medical staff, also Chinese and American, though busy physicians, unflinchingly respond to emergency calls and assist in the daily Health Center Clinic, where stated days and hours are given to well baby, prenatal care; eye, ear, nose, and throat; refraction; trachoma, immunizing, and dental clinics. A nutrition ward specializes in the care of undernourished babies and mothers are taught to prepare soy bean milk and other inexpensive foods.

From this hospital Dr. Miller was called in 1921 to the Council for Health Education for all China, which was organized in 1912 by Dr. W. W. Peters. The council conducts health education campaigns and spreads the knowledge of health and sanitation (for which a new word was coined) by means of lectures, pageants, posters, charts, and pamphlets. In one year twenty-five cities extended invitations for health campaigns. Within eight months six city-wide campaigns, in five different provinces, were held.

Liang Au Hospital, Foochow, opened in 1877 by Dr. Sigourney Trask, became Magaw Memorial and in 1914 a fine modern building was occupied. In 1918-19 influenza swept Foochow, with the rest of the world; but here was followed by epidemics of smallpox, typhoid, bubonic plague, and cholera. It was taken over by the Red Cross as a cholera hospital, and was unroofed by a typhoon! In that desperate year Dr. Ellen Lyon, veteran of twenty-nine years, went home to God, with a last message to the women at home, "The suffering here is as great as on the battlefield."

A story was added, before the roof was replaced, to make room for the nurses. In 1921 Dr. Mabel Hammons took charge of the enlarged hospital and 19,719 treatments were given in a year. Following the trend toward union, an agreement was entered into with the Board of Foreign Missions and the American Board for joint operation of Union Christian Hospital. This agreement became effective Oct. 1, 1929, and Magaw is the woman's section of the hospital.

Here, in 1909, Miss Cora Simpson, R.N., opened Florence Nightingale Nurse Training School, the first in Foochow Conference, and at the same time initiated the Nurses Association of China, familiarly called N.A.C. Florence Nightingale Training School was the first registered in N.A.C. and the first in China eligible to the International Association.

There was at that time no national word meaning "nurse." With this national organization necessity brought about the coining of one and it means, "ministering angel." The objectives of N.A.C. are not only the forming of a fellowship between nurses but the creation of a profession with high standards of character, training, and efficiency.

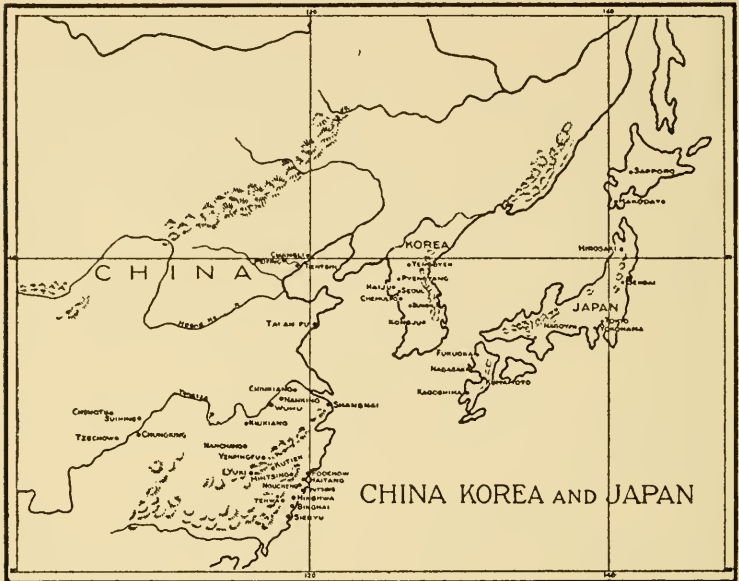
In 1921 Miss Simpson was released from her duties in the hospital to devote her entire time to promotion of N.A.C. and has since traveled widely visiting training schools. With few exceptions mission hospitals, training schools, and increasing numbers of government institutions are affiliated with N.A.C., which in 1922 became a member of the International Council of Nurses. Chinese women came to leadership in 1928 with the election of Lillian Wu as president, Victoria Pon, editor of the journal of the association, and Mary Shih as general secretary. Miss Pon and Miss Shih are McDowell Fellows. All three are Methodists.

### EVANGELISM SINCE 1900

The turning of the people to Christ after the downfall of the old order was as marked as the swing to western learning. Where stone walls had been now were open doors for the messenger of the gospel and churches everywhere were crowded. After the setting up of the Republic the tide swept higher than before. Then whole walls were down! The disparity in numbers between men and women has been the weakness of the Church, the burden and at times the reproach of the Society in that it was unable to cope with the exigent demand that women be taught.

The obstacles to the evangelization of women were staggering. Even yet in most places only women could reach these bound-footed women "behind the door." The Chinese family system held married sons and their families in the ancestral home and under the domination of the

older generation. Even Christian men who desired to teach "the doctrine" to their wives and children were prevented from doing so. There were, also, many nurtured in the tradition that religion was man's prerogative and women had no part in it. Women were illiterate and forbidden by custom to join with men in public places. So the church was by and large a man's church in many places.



### *Bible Training Schools*

In the providence of God the technique of the approach to women had been worked out in the older conferences. First in strategy came the Bible training schools. The necessity for separate schools for women was at once a burden and an opportunity to missionaries. The older women were the key to the building of the church for women. Not yet could pastors visit in the homes, and custom as rigidly excluded the Christian girls from such work. So everywhere Bible training classes and schools were undertaken. Until recent years a large proportion of the



women taught were wives of the pastors, betrothed in childhood, bound-footed and illiterate, many of them still heathen when they entered the schools. Christian husbands often sent their wives at much sacrifice, but two or three years changed these women into helpmeets for their husbands, influential in the little churches as are the wives of pastors in America.

Advancement in education is nowhere more noticeable than in this field. Some of the smaller training schools gave way to central ones, better equipped and taught. The first, in Foochow, is now the Bible Seminary and along with Knowles in Kiukiang and Hitt in Nanking (both established in 1893), Thompson Memorial in Changli and DeWit in Tzechow, offers six years in training and requires middle or high school passes for entrance. The average age decreases yearly. The Union School in Nanking is a graduate school, long under the leadership of Miss Ella C. Shaw. Miss Peters was for many years principal of Hitt. The Taian school bears the name of Edna Terry who finished her selfless life in China in this place. Taian and Peking schools were opened mainly for the wives of pastors. Peking Union Bible Training School offers the most extended course while Changli grades between the others.

Miss Yuen, evangelist in Central China Conference, and Mary Carleton in Foochow were McDowell Fellowship students in America. The Church in China honors its able women. In 1916 Central China began to license Bible women. Numbers in Foochow Conference have been granted licenses as exhorters and here Janet Ho was licensed as local preacher in 1923 — the first Chinese woman so honored.

The forces of evangelism are finely correlated in Foochow Conference and instruction is provided for the older Bible women in institutes and training classes. They in turn teach the women in the churches. Even in backward West China striking advance has been made. A few years ago it was said that few women in the churches could repeat the Lord's Prayer and only one in five could read. In 1920 there was an increase of 31 per cent in the membership of the church. Institutes for workers, mothers meetings, station classes and house-to-house visitations

are changing things and the churches are becoming the social as well as religious centers in their communities.

Ceaselessly the missionary-evangelists foster this work. Gertrude Howe, fifty-seven years in China, spent the last thirty years in evangelistic work. She found five times as many men as women in the country churches about Nanchang. Kate Ogborn went to Wuhu in 1907 and began opening little day schools from which churches sprang. In keeping with the times, an evangelistic-social center was opened in 1924. Her deep joy in the developing strength and Christian character of the women was her comfort in later stormy years. Women now accept responsibility in their local churches and districts and are active members of the Chinese Missionary Society.

In West China Misses Helen Galloway, Ella Manning, Lela Lybarger, Alice Brethorst and others traveled far and wide. In North China thoughts run back to Dr. Edna Terry and Miss Ella Glover with a territory so great that "If each were to visit one village a day, rain or shine, summer and winter, week after week, month after month, never resting, never making a return visit, it would take eleven years to complete the journey." To that field succeeded Miss Clara Pearl Dyer, long the lone missionary on this vast plain. Mrs. Jewell spent her last years in evangelistic work. In 1931 Miss Irma Highbaugh was appointed to district work, glimpses of which are given under Day Schools. Young women of faith and courage, assisted by Chinese women of ability and devotion, now carry on. Not long ago the evangelist on Peking District came into a village never before visited by a foreigner; "a village where bound-feet and bound minds were a heartbreak." Even there she claimed victory in Christ, for her rare co-worker, Ti Ae Te Chen, a Nanking graduate, on fire to win China for Christ, had been a village girl like these. Where Miss Lillian Halfpenny, a beloved missionary, once worked, Marian Yang carries on and tells of the power of Christ to keep his people in perfect peace in the midst of war and rumors of war. "Christians have been most earnest and Bible women diligent and faithful, comforting the people and presenting the word of Christ."

Within the measure of a lifetime this great network of Christian organization has been wrought.

*Bible Women*

Closest to the people, bone of their bone, knowing their limitations and fears, the Bible women break fine the Bread of Life to their less privileged sisters. They stand in lonely places; walk the hardest trails; suffer opposition, persecution and hardship and steadfastly witness for Christ. Their heroism in recent years in the disturbed areas is beyond telling. Particularly in Hingwa Conference they hold the line and maintain church services where pastors have been withdrawn by the Board.

*The Chinese Woman's Missionary Society*

The Woman's Missionary Society of China was organized in Foochow on Oct. 10, 1913. From the early years of woman's work there have been auxiliaries affiliated with the Woman's Foreign Missionary Society. This new organization was a society by and of the women of China. The founders were Misses May Hu, Ruby Sia, and Mary Sia, Foochow school girls later educated in American colleges. The society follows the pattern of the Society which had mothered and educated them. Miss Hu was the first general secretary, and Ruby Sia the second. The women of Foochow Conference rallied to the call of these leaders. Yungan, a section quite destitute of Christian teachers, was chosen as their field. Property was purchased and in 1923 their first missionary, Miss Li, began work.

Miss Li is a native of Haitang Island, educated in Foochow Boarding School and Nanking Bible School, with some years of experience in mission work.

Among the stupendous changes which have taken place in China in sixty years none is more revolutionary, none more hopeful, than the changed status of womanhood. Christian missionaries gave themselves, "laid their bodies down" to bring Christ to women who were without hope here or hereafter. Generations have found peace in him. Infanticide, slavery, foot-binding, child-marriage, concubinage, and illiteracy; religious, social and sex inequality, all pass with the coming of Christ. It is high privilege to have shared in the elevation of womanhood to a new plane.

"Our children" have come to leadership in the Church and in the professions and as Christian wives and mothers. They, too, are missionaries, educators, doctors, writers, social and religious workers. They accept responsibility for making Christ known to others.

It was Carol Chen who said, "We Christian nationalists are trying to establish an indigenous Christian Church and nation that will be a true incarnation of the living Christ. Can you not tarry and watch with us? If there is any time we need you it is now."



## JAPAN

The dramatic opening of the gates of Japan when Admiral Perry's fleet anchored off Yokohama in 1853 is a pivotal point in world history. Soon, diplomats, traders, and adventurers came thronging, and with them Christian missionaries, with "Verbeck of Japan" in the vanguard. Until 1872 the preaching of the gospel was forbidden. In January of that year the Christian and English-speaking residents of Yokohama united in a week of prayer and in March following organized the first Protestant church in Japan, with eleven members. On April 19, 1880, a public service in Tokyo celebrated the completion of the translation of the New Testament into Japanese.

In 1873 the Methodist Episcopal mission in Japan was established. Bishop W. L. Harris presided over the little group of missionaries met in Yokohama who were to inaugurate the mission. Dr. R. S. McClay, veteran of Foo-chow Mission, was superintendent. Rev. and Mrs. J. C. Davison, Rev. and Mrs. J. Soper, and Rev. and Mrs. I. C. Correll were appointed, respectively, to Nagasaki, Tokyo, and Yokohama, and Rev. and Mrs. M. C. Harris, not yet arrived, were appointed to Hakodate; these four

points being the leading cities then open to foreign residence. On August 9, the little company received the sacrament of the Lord's Supper, the bishop read the appointments, commended the pioneers and the Japan Mission to God, and then sailed for China. The hour was auspicious. The imperial edict proscribing Christianity "so long as the sun shall continue to shine" was rescinded in 1872. With this new freedom the long-repressed people, eager for knowledge, "received the Word with gladness."

A visitor at the inaugural of the Japan Mission of Methodism in 1873 was Dr. Lucinda Combs, then en route for Peking. In the General Executive Committee (May, 1874) the Society, though already pledged to missions in India, China, Mexico and South America, authorized the sending of a teacher to Japan and set aside almost \$2,000 for salary, travel, and the opening of the new mission! That year, 1874, is memorable for the establishment of three missions—Mexico, South America, and Japan. The other pioneers went "two and two," but Miss Dora E. Schoonmaker went alone to Japan.

### *Laying Foundations*

Miss Schoonmaker reached Tokyo October 6, 1874, and within two weeks opened a day school for boys and girls in the home of M. Tsuda, first convert in the mission of our Church in that city. Five times during the first year she was compelled to move. She wrote, "No sooner was the school fairly under way in one place than, on one pretext or another, it would be set adrift; for none of the people were sufficiently anxious for money to risk losing caste . . . by too long or too warm patronage of a Christian school." And frankly Christian it was, for so winningly was the gospel presented that before the end of the year three pupils were baptized in the abandoned Buddhist shrine which temporarily housed the school.

Soon Miss Schoonmaker courageously decided to open a boarding school and on November 3, 1875, the school, which was the forerunner of Aoyama, opened its doors in the only quarters available, a part of a Buddhist temple. There, accompanied by the muffled sound of Buddhist

worship beyond the wall, its pupils received the heady draught of Christian education and freedom.

The following year a site was purchased in the foreign concession (Tsukiji) and a building erected. Miss Whiting came to the aid of Miss Schoonmaker and the school grew apace in the new and, they fondly hoped, permanent home.

Greatly encouraged by the Tokyo experiment, the Society dispatched reinforcements, Misses Matilda Spencer and Mary A. Holbrook, to Tokyo; Mary A. Priest to Hakodate, and Susan B. Higgins to Yokohama. A small appropriation had before this enabled Mrs. Correll to employ a Bible reader and open a day school in Yokohama. Miss Higgins entered upon her duties with fine enthusiasm and the work flourished until interrupted by her sudden death in July, 1879.

In Hakodate Miss Priest was welcomed by Rev. and Mrs. Davison, missionaries of the Board, and, as soon as she had mastered a few Japanese verbs "in the imperative," she began to teach English in the little school for boys and girls held in the classroom of the Methodist Church in Hakodate. Lacking an appropriation for a school, Miss Priest contrived to support one teacher in the "joint school" and in the spring of 1879 took two little girls as boarders. Suddenly disaster fell! On December 6, 1879, fire consumed two-thirds of the city of Hakodate and the Methodist mission was homeless. Twenty days later a similar catastrophe befell the city of Tokyo and the beautiful home and school in Tsukiji was destroyed. Missionaries and children narrowly escaped death.

So at the end of five years Tokyo and Hakodate missions were homeless and Yokohama without a missionary!

### *A Second Beginning*

In the very month of these calamities the pioneers of Kyushu reached Nagasaki. The Tokyo missionaries rented rooms for their forty pupils and with little delay reopened school and evangelistic work and rebuilt the mission home. When the new building was almost completed a typhoon so wrecked it that rebuilding was necessary.

In Hakodate Miss Priest "kept school" in her own bedroom until, in broken health, she was invalided home.

In spite of these difficulties, the faith and determination of the missionaries and support of the Society brought the first decade to a close with a shout of victory. The schools in Tokyo, Yokohama, Hakodate and Nagasaki were established in mission-owned homes. Notable missionaries added to the force included Miss Anna P. Atkinson, Mrs. Carrie Van Petten, Misses Minnie Hampton, Ella J. Hewett, Rebecca J. Watson, and E. J. Benton. The results of revivals in the schools had been amazing. In 1884 the Japan Woman's Conference was organized.

The eighties proved a remarkable period for missions. Bishop Wiley wrote, "It is my profound conviction that there is not in the world another field for missionary and philanthropic effort so hopeful and inviting and so ripe for immediate and glorious harvest as is now offered among the daughters of Japan." The tides were setting so strongly toward Christ that the speedy Christianization of Japan seemed assured. Interest in the education of women increased rapidly. The schools were crowded and invitations to establish new schools, with promises of support, came from numerous cities. So hopeful a situation stirred the Society at home and support was increased until appropriations for Japan were second only to those for India and the missionary staff was greatly augmented, the peak for fifty-five years being reached with the sending of ten in 1889. Work was opened in Fukuoka, Nagoya, Yonezawa, Hiro-saki, Sendai and Kagoshima during this second decade. Everywhere missionaries were too few and facilities inadequate to meet opportunities.

Then came one of those strange reversals of public sentiment which have marked Japan's history. In the early nineties anti-foreign feeling was so threatening that grave doubts arose as to the future of Christian missions. Government action hampered the ambitious educational program of the Society, with the day schools, enrolling many hundreds of girls, the point of attack. So long as educational standards were concerned there could be no quarrel. When the freedom to include Christian teaching was threatened, the Society declared that for this reason they were in Japan and if this was forbidden the schools would be closed. The government established primary schools throughout the Empire and the missionaries gradually



withdrew from that field, giving their attention to kindergartens, which were welcomed, and to higher education, in high school and normal training and college work. The Government, while spending vast sums for higher education for men, provides for women only the higher normal schools.

The tides of public opinion have ebbed and flowed. The loyalty of Christians during the Russo-Japanese war and the attentions of missionaries to the wounded, to widows and orphans, lessened the tension, and in 1910 Christianity was in high favor. In 1913 a conference of religions was called by the Government and imperial approval was given to three, Buddhism, Shintoism, and Christianity, with equal standing.

Within the missions, Japanese leadership had steadily advanced. The intense nationalism of the people led to the organization of the Methodist Church of Japan in 1907. This new body was a merger of the Methodist Episcopal Church, Methodist Episcopal Church South, and the Canadian Methodist Church in Japan. A Japanese bishop was chosen and administration passed to the national Christians. It is difficult to state, briefly, the spirit of this movement. Methodist missionaries were in most brotherly fashion urged to become members of the body. Woman's work was less acutely affected than that of the Board and remains under the superintendence of a bishop of our own church, yet maintains close and growing co-operation with the Japan Methodist Church.

Very early our missionaries set themselves to train Japanese leaders. The restraints and inhibitions of centuries were overcome when these modest, retiring, lovely Christian girls and women took upon themselves the obligations of service, first in evangelism, then, in the work new for women, as teachers in the schools. In 1915 Miss Tomi Furuta was made conference evangelist in North Japan. In 1918 the Woman's Missionary Society was organized, with Miss Furuta at its head. The list of noble and notable Japanese women in the church is long and their lives inspiring.

The aftermath of the World War brought many changes to the missions of the Society. The missionary staff was reduced. The high cost of living brought many privations

to missionaries and their Japanese co-workers. Consolidation was forced upon the conferences and after earnest consideration and prayer the Nagoya school was closed, the property sold, and Sendai school was discontinued that more strategic centers might be strengthened. Scarcely had these adjustments been made when Kwassui buildings in Nagasaki were wracked by earthquake. In 1923 the terrific quake, fire, and tidal wave laid waste Tokyo and Yokohama and the mission buildings were destroyed.

One of the most hopeful movements of recent years is that of social evangelism in Japan proper and among the dispersed Japanese in Korea and Manchuria. The missionaries so engaged are proportionately greater than in other fields, and Japanese young women of rare spirituality and training share in Kingdom-building activities which broaden in scope and aim year by year. The call of un-Christed rural Japan is the call of today.

### *Education*

TOKYO. The Tokyo school was predestined by location and seniority to play the leading role in educational work in the Japan Conference, but it required the heroic effort of many missionaries and the faithful co-operation of Japanese teachers to bring that tiny school of 1874 to be "the school of a thousand girls" in 1929. It came through fire, typhoon, earthquake. It suffered from shortage of funds and missionaries, but always "God was in the midst."

The rebuilt Tsukiji school was, at the end of the first decade, so crowded with pupils of all ages that its separation into higher and lower schools was imperative. This was accomplished only through the generosity of the Board, which had acquired "a noble campus" in Aoyama, at some distance from Tsukiji. In this emergency its offer of a plot of land, rent free for forty years, to make possible the establishment of a high school for girls was gratefully accepted by the Society and a building was erected near Aoyama Gakuin (the boy's school). Here the first high school for girls was opened in 1888.

A distinctive departure in education was the establishment in 1890 of Harrison Industrial School. This was the result of the earnest pleas of Mrs. Flora Best Harris, whose

heart was wrung with the suffering of Japanese women, working at starvation wages, or driven to sell their bodies for food. In 1886 the answer came in a bequest of \$5,000 by Mrs. J. F. Harrison of Minneapolis which made possible the erection of the plant. Miss Ella Blackstock was the pioneer "industrial" missionary, and began her work in a little rented house. In 1893 the completed Harrison Memorial Building was occupied. Here, for more than a quarter of a century, Miss Blackstock was a benefactor indeed to Japanese girls and women, giving to them shelter, love, and training for Christian life and honorable self-support. As the domestic science department of Aoyama, the school continues to fulfil its mission.

The happy solution of the troubles of Tokyo schools was of brief duration. The violent earthquake of 1894 demolished the Tsukiji building and the school was, of necessity, united with Aoyama Jo Gakuin. Lack of room and strictures of the government soon brought about the closing of the lower school and the development of a high school and a special English school for the training of teachers. In 1908, when Miss Amy G. Lewis was principal, this school (*Aoyama Semmon Ka*) received government recognition. This was a notable victory in that this was the first school to receive recognition while retaining the Bible in its curriculum.

When Aoyama came to its thirty-fifth anniversary it was the largest mission school in the Empire and its friends and leaders dreamed of developing a college, but with the emergence of plans for the Woman's Christian College of Japan the Society wisely decided to co-operate in that institution and in 1918 the advanced classes of Aoyama were among the first to enroll in the college.

In 1914 Miss Alberta B. Sprowles came to the principalship and through the eventful years which followed has guided in the building of a school of such high standing that when the Imperial University, in 1920, for the first time opened its doors to admit a limited number of women to lectures, about ten per cent were Aoyama graduates. Indeed, such is the reputation of Aoyama that for twenty years it has been impossible to admit all who take the competitive entrance examinations. Each year hundreds of girls have turned sorrowfully away, despair in

their hearts, because there was no room for them. Even so, the school was so crowded that in chapel the students stood, for only so could all be admitted. Opportunity was overwhelming.

In 1922, anticipating the termination of the lease by the Board of Foreign Missions (which now needed the land for its own development), a new site was purchased and with the gifts of the young people of the Society a new domestic science building, the first unit of the "New Aoyama," was erected there. There was a thrill of delight for the students who worked in its airy rooms through the year 1922-23. The ground plan for the second building was outlined. On September 1, 1923, fell athwart these happy anticipations the shock of an earthquake of unexampled severity, followed by a tidal wave and fire — a very holocaust of ruin and death which destroyed the major part of the cities of Tokyo and Yokohama. Methodist mission property in both cities suffered with the rest, but the hand of God was over our missionaries and brought them through, every one alive, in spite of many perils and hair-breadth escapes.

Aoyama campus became a relief camp. The least damaged buildings were hastily repaired and barracks erected to house the students. Hundreds of orphans, stunned by shock and loss, were cared for here. Everybody worked to relieve the stricken survivors of the incredible catastrophe. The silver lining to the cloud of sorrow was the outburst of sympathy and of help.

The Church at home, touched to the heart by the calamity and by the united campaign to "build in a day what fell in a day" gave generously. Of the funds, \$10,000 was spent in emergency relief. With the \$195,093.25 allotted to the Society, supplemented by gifts in Japan, the missionaries "accomplished the impossible" in rebuilding Aoyama. The old dormitories were remodeled and rendered habitable for immediate use. Temporary classroom barracks, a simple, commodious, missionary home, a gymnasium-assembly building, and a beautiful three-story steel and concrete administration building, with classrooms, were erected.

Out of the disaster came other events of far-reaching importance. The whole establishment of Methodist mis-

sions was reorganized and consolidated on the old Aoyama campus. The boys' and girls' schools, though separate in operation, were united under the control of a *zaidan*, or board of trustees, made up of both Japanese and American men and women. So, a co-educational, international project in education was set up. At the same time the Bible training school of Yokohama was merged with the theological school of the Board of Foreign Missions and thus became a part of the greater Aoyama. The Society is deeply indebted to President Ishizaka, who gave his large, comfortable home to be the dormitory of the woman's department. The students provided funds for two prayer rooms.

The school has a notable place in Christian progress in Japan. Revivals have been frequent and the quiet nurture of the spiritual life constant through the years. The more than 1,500 graduates have, with rare exceptions, been Christian in faith and works. The first pupil was Chiyo Iwamura. In 1876 she became a Christian and after her graduation in 1881 she went directly into Bible training. Later she became the wife of Dr. Kozaki, who founded a church in Tokyo in 1879 and was its pastor continuously save for a seven-year interval in which he was president of Doshisha University. In the pastorate and university, Mrs. Kozaki was widely useful but she found time for other activities. With Madame Yajima she helped to organize the Japan W.C.T.U. in 1886, and for thirty-one years was its vice-president and treasurer. In temperance and evangelistic services, Mrs. Kozaki was an able public speaker. For some years she was president of the Aoyama Alumnae Association, then she became a member of the board of trustees of the school and a faithful and efficient member of its executive committee. Her children hold positions of honor and responsibility in the Church.

**HAKODATE.** Hakodate was one of two ports opened to American trade in 1854, and one of the seven cities where foreigners were permitted to live. Rev. and Mrs. M. C. Harris came to this city in 1873. Soon Mrs. Harris was teaching a few little girls in her home. Keenly sensitive to the need, she wrote to the Society asking that a school be opened in Hakodate. The itinerant wheel soon turned

and Rev. and Mrs. W. C. Davison greeted Miss Priest, first missionary of the Society. After the fire of 1879 Miss Woodworth came and in 1881 Miss Mary S. Hampton took over the work.

Meantime the plea for Hakodate had touched the heart of Mrs. J. A. Wright of New York Branch and with her needle she earned \$1,800 for the erection of "Caroline Wright Memorial School" in memory of her daughters. The genius of Mr. Uno, associated with our missionaries in the school from its inception, took the name and the deed and translated them into the word "Iai," or "Memorial Love," and so the school, known at home as "Caroline Wright Memorial," is "Iai Jo Gakko" to Japan. The buildings were formally opened on February 1, 1882, in a ceremony attended by missionaries, Japanese Christians, and a notable array of government officials. Local sentiment was distinctly unfriendly to Christianity and to the education of women. This was the first school for girls on Hokkaido and it was hundreds of miles from its nearest neighbor in Tokyo.

Miss Woodworth soon married. In 1884 Miss Ella J. Hewett came to Miss Hampton's aid. In 1888 Miss Augusta Dickerson became principal. A few years later Miss Florence Singer opened the music department, which set Iai girls singing. Next came the kindergarten, one of the earliest in our mission. As the school grew in favor, girls filled its halls. Wings and more wings were added. When a new plant was to be built, seventeen acres of meadow land two-and-a-half miles from the old site was purchased for the new campus. In June, 1907, work was begun on the dormitory. As it neared completion it was burned to the ground. At once rebuilding was begun. Before it was completed "The Great Fire" of August, 1907, destroyed a wide area in the heart of Hakodate. All the mission buildings of the Board and the old plant of the Society were in ashes and the missionaries narrowly escaped death. In spite of almost insurmountable difficulties incident to the rebuilding of the city, the new buildings were occupied on January 16, 1908. The meadow land has now become a beautiful campus, piled high with snow in winter and starry with flowers in summer. In 1917 government recognition was given the high school.

The orderly, cumulative development of Iai is due in large measure to two missionaries — Miss Hampton, the builder, mother, evangelist, for thirty-five years, and Miss Dickerson, thirty-seven years principal of the school. Miss Dickerson was a remarkable teacher and her impress upon hundreds of students was “for time and eternity.” When she resigned in 1925, honored and loved far and wide, her notable contribution to the education of women was recognized by an imperial rescript and decoration. Miss Alice Cheney, principal since 1925, is a great-niece of Mrs. Wright, early benefactor of Iai, and the high character of the school is maintained.

Seven hundred graduates have gone out to exemplify “The Life.” Among them is beloved Tomi Furuta. Another is Mrs. Takaya, who has passed on “memorial love” in a bequest of *yen* 10,000 for an endowment fund. The alumnae association, active since 1898, supports the school loyally, giving generously to the gymnasium and domestic science buildings, to furnishings and to endowment.

HIROSAKI. Hirosaki is a city of long history. For three hundred years it was the seat of a *daimio* or baron under the feudal system. It became, through the providence of God, the cradle of Japanese Methodism. The story runs thus. In 1874 Rev. and Mrs. Ing, the missionaries of our Church in Kiukiang, were forced by Mrs. Ing’s ill health to leave China. Homeward bound, they tarried in Yokohama. There they met the president of Hirosaki Ancient School, who was in search of a teacher of English. He offered the position to Mr. Ing, who accepted it and went at once to his duties.

The twain were eager witnesses for Christ and soon a group of students asked for baptism. In 1875 a department for girls was opened in the school, which for a century had received only boys. Mrs. Ing was the volunteer and unpaid teacher. Mr. Ing was later transferred to the Japan Mission and then the Christian students asked for admission to the Methodist Episcopal Church. From this church have come many leaders of Japanese Methodism. One of the earliest was Yoitsu Honda, first Oriental bishop in Methodism.

Mrs. Ing’s early efforts awakened a quenchless interest in the education of girls. One of the two boarders taught

by Miss Priest and the entire class with which Hakodate school opened came from Hirosaki. Mrs. Ing was soon invalidated home. The Christians early applied to the new Woman's Society for a missionary teacher, pledging a building and running expenses. In 1886 the Japanese pastor opened a little school for girls in the church and the Hakodate missionaries gave such aid as was possible. In 1889 Hirosaki school was formally opened in the schoolhouse given by the people, and struggled on with little help until 1891, when Miss Georgianna Baucus, a new and rather timorous missionary, went to be its head and the only foreigner in Hirosaki. The Christians rallied round her and soon she was happily directing school and evangelistic work and so learning the language and the hearts of the people that she was fitted for greater service. The Christians were few and poor. The Society gave only salaries for missionaries and teachers. Not until the Government gave Christianity a standing equal with Buddhism and Shintoism did Hirosaki officials acknowledge the legitimate existence of the religion or the school.

When the first schoolhouse was replaced, after a decade, the Society, at the request of the missionaries, gave \$1,000. From the beginning, the property was in the name of Yoitsu Honda, fast friend of the mission. After his death it was deeded to the Society. Missionaries came and went. The Board opened work and missionary wives gave beautiful co-operation. When Mrs. Alexander perished in a burning mission home, Japanese and American friends united to make a new kindergarten building her memorial. One of the first Japanese kindergartners trained in America took charge of it. For years our missionaries were the only foreigners in the city. From Hirosaki one hundred twenty men and women have gone into definite Christian service.

NAGOYA. In the brave eighties, the Society opened a mission in Nagoya, a Buddhist center, with more than 15,000 Buddhist and Shinto shrines. Miss Mary A. Danforth was the first missionary to face the solid front of priestly opposition. The school she opened in 1888 suffered more than the usual calamities. In 1891 an earthquake visited the city and thousands were killed. Miss Danforth and her pupils slept on the earth with only matting for a roof, but the school continued in operation. When a prop-



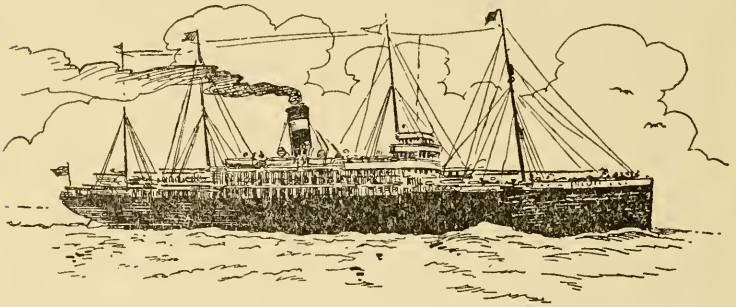
erty was acquired the school flourished, though the attendance was never large. In 1907 a midnight blaze destroyed the buildings so suddenly that only through the heroism of Miss Watson and Miss Lee were their charges rescued. The missionaries were left "without even a spare hairpin." A week later school opened in temporary barracks. Miss Anna P. Atkinson, the builder of our Japan mission, supervised the erection of a model plant and Sieryu Jo Gakko became a firstclass high school.

SENDAI. "The city with the friendly heart" waited long for the woman missionary. In 1892 the Society answered the plea of the Christian community by the appointment of Miss Frances E. Phelps who, during the first year, occupied a tiny Japanese house. Though the only missionary of the Church, she labored happily, directing evangelistic work and conducting a "ragged school." The necessities of the pupils led to the development of an industrial school. Funds provided by the Japanese were always meager but the school grew in numbers and influence. Miss Imhof came to strengthen the industrial feature of the school, which for years admitted only those too poor to attend the State schools. In 1905 war and famine brought great suffering to the region about Sendai and Miss Phelps opened the Christian orphanage. Miss Hewett came to the school and, with remarkable success, concentrated its limited resources on the special lines of Christian and industrial training. Of its fifteenth year it was said, "In spite of the lack of money, room, and almost everything but loyal teachers and Christian girls, it has been a good year." The almost unbroken record was "Every graduate a Christian." Many went from Sendai to Hirosaki, Tokyo, or Yokohama for further training for Christian service. In 1919 Miss Hewett retired and, in the reorganization of 1920, the school was closed and its pupils transferred and Sendai became an evangelistic center.

Miss Mabel Lee and Miss Margaret Haberman established the Christian social center, called "Neighborly Love Center," so sorely needed in a growing industrial city, with many factories and operatives. Leaving the contested field of primary education, they opened a Christian hostel for girls in government schools and in business, and put a fine Christian matron in charge. Kindergartens,

Sunday schools, classes for mothers, for factory girls and university students are all in the ever widening scope of the truly Christian center developed by Misses Lee and Kilburn in the last decade. The genuine loving kindness of the missionaries is open sesame in the community.

Sendai Christian orphanage became a union mission. Miss Imhof was its devoted and beloved superintendent until age required her retirement. Under her loving care hundreds of children received Christian nurture until they were of an age to enter other schools or go into active life.



THE BOAT ON WHICH MISS RUSSELL SAILED

## WEST JAPAN\*

NAGASAKI. The old city of Nagasaki, seat of government of Kyushu, and scene of the massacre of thousands of Christians which was supposed to have exterminated Christianity, was as unfriendly a spot as might be found in which to open a Christian school. When Misses Elizabeth Russell and Jean M. Gheer reached that city and their intentions were known, the opposition was so bitter that it was declared "not one pupil from the city of Nagasaki would condescend to enter, even though she be the daughter of a coolie." Nevertheless, on December 2, 1879, two weeks

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\*In 1899 the missions in Kyushu were organized into the South Japan Mission Conference. In 1905 this gave way to the full fledged West Japan Conference of the Methodist Episcopal Church.

after their arrival, the school was opened with one pupil, a Christian widow from outside the city who hoped to be a Bible woman.

Even then the far-visioned founders looked out upon this southern island, with its five millions of people — virgin soil for Protestant missions — and planned a school for the training of teachers as the greatest contribution they could make. God was with them, the school grew from the first, and a permanent home was provided. The first building, on a “magnificent site” overlooking one of the most beautiful harbors in the world, was dedicated on May 29, 1881. The building, planned to accommodate sixty boarders and forty day pupils, was a nine-day wonder for its great sills and solid construction were well and truly laid to withstand the turbulent elements. Then was the school named Kwassui. Miss Russell desired to honor one of the bishops of Methodism but when Mr. Ober, a Christian teacher, begged the privilege of calling it by that musical name Kwassui, or “Fountain of Living Water School,” she agreed. The name indeed expressed the hope and goal of the founders that it should be a spring from which the Water of Life should refresh the land. Progressively that hope is being fulfilled. In 1883 “the Spirit fell upon the school” and almost every pupil was converted. The revival spread to the nearby Methodist school for boys and to the little Methodist church. Elizabeth Russell “brought the ‘mourner’s bench’ and the Sunday school to Nagasaki.” The Sunday school was organized in the school and later moved to the church.

The story of Kwassui is a long epic of achievement, of struggles with poverty, of mastery of difficulties, and of “victory in the name of the Lord.” In fifty years there have been but three principals. Miss Russell served until 1897, when threatened with breakdown from incessant labors; Miss Mariana Young served from 1897 to 1920 and since that time Anna Laura White. Beloved, rarely successful leaders they have been.

The first class was graduated in 1889. Then Miss Russell took her first furlough and brought to the General Executive Committee her plea for the development of a college. The committee expressed sympathy with her aim and authorized her to receive gifts for this purpose.

This action was almost identical with that taken when Miss Thoburn pleaded for a college in Lucknow the preceding year. Late in 1890 Miss Thoburn sailed for India with monies in sight for Lucknow, and a few days later Miss Russell sailed for Japan with no immediate prospect of funds. Each in her field carried out her purpose, one to build the first woman's college in Asia, the other, the first one in Japan.

At once Miss Russell set about the reorganization of Kwassui on departmental lines, with a specialist at the head of each department, "Making the school not 'equal to' but identical with American colleges" in curricula if not in equipment. In 1898 the first class was graduated from the college department, and the school included every grade from kindergarten to college.

The attendance of the school has had its ebb and flow with the tides of sentiment toward foreigners. The plans and curricula have been shaped and modified to meet the current need. Teacher training was the demand and the normal department was emphasized, and in 1901 Kwassui graduates were first accepted as teachers in government schools without examination. The domestic science and Biblical departments were given great attention. The Silver Anniversary found the new dormitories overflowing with more than 400 girls — a cosmopolitan group, Japanese, Koreans, Chinese, Eurasians, Russians, English, Americans and Danes. Nearly all the graduates and eighty per cent of the students were Christians. In 1911 government recognition was granted, contingent upon the purchase of more land. Providentially, the whole hilltop became "the campus." This included the old testing place where Christians were forced to recant by trampling the image of Christ or to face execution.

Only by dint of great self-sacrifice on the part of missionaries and Japanese faculty were scholastic standards maintained. In 1919 Miss Russell retired at the age of eighty-three. To the greetings and farewells of friends, alumnae, and students were added the tribute of the city of Tokyo and the honor of an imperial decoration — "for philanthropic service." A school girl drew a character sketch a little earlier in these words:

“Her character is brave, strong, faithful and confident. There are other great women . . . who have great minds and strong wills but lack benevolent and gentle hearts. But great is she who has both tenderness and strength. She is not only the Mother of Kwassui but of many poor orphans. All her income is spent for charity and God’s work. She has no money for herself. Her old shawl clings to her shoulders and her worn shoes are dearly used. . . . She is one of the greatest contributions of America to Japan.”

In 1922 earthquakes rocked the city and damaged the forty-year old building beyond repair. In the critical situation the mayor of Nagasaki sent greetings and a gift of \$5,000 from city revenues, with appreciation for the earnest and untiring endeavor of the school for the cause of female education. The alumnae rallied and pledged *yen* 20,000 for a domestic science building. These gifts, with grants from America, provided for high school and domestic science and for Elizabeth Russell Memorial Chapel, for which Japan and America gave equal sums.

The fruitage of fifty years is rich beyond computation. Among the hundreds of graduates are some of high renown and many of great influence. In the first graduating class was Tomi Inouye, the first Kyushu woman to study medicine. Dr. Inouye became the leading woman physician in Tokyo, perhaps in all Japan. Laura Ye, long-time teacher of music in Ewha College, was another alumna. From Kwassui came the impulse for the establishment of every other mission of the Society on Kyushu Island, beginning with Fukuoka and including Kagoshima and Kumamoto. The gifts of the Woman’s Foreign Missionary Society auxiliary of Nagasaki supported the first Bible women sent to the Loo Choo Islands and the first Japanese missionary was from Kwassui.

FUKUOKA. Fukuoka, an important provincial capital, an educational center and a city of the samurai, about a hundred miles (or three days by ricksha) from Nagasaki, was the second center on the southern island. Entrance of our workers was on this wise. A young Japanese pastor began to preach in the autumn of 1884 and gathered a little company of believers about him. In February, 1885,

these young Christians and other citizens appealed to the Kwassui missionaries to open a school for girls.

Recognizing the strategic importance of the opportunity, the missionaries ventured boldly on faith. Representations were at once dispatched to the Society at home. Meantime Misses Russell, Gheer and Everding talked and prayed over the matter, took stock of resources, divided school supplies and equipment, and on receipt of permission only, dispatched Miss Gheer, with O Saki San, a Bible reader of her own training, to set a light in a new center. Fukuoka was not then open to residence by foreigners, but a special permit was issued by officials, with the request that the school be soon opened. Miss Gheer found an open door, for while there were excellent schools for boys there were only primary schools for girls.

Miss Lida B. Smith took charge of the school in 1885 and released Miss Gheer to evangelism. After two years in rented quarters, buildings were erected for home and school and here for years the school flourished, with the customary reactions and recoveries. Before the first diplomas were granted (1894) every girl in the school was a Christian! The missionary staff, never more than two, has been of high character and has had the support of a devoted Japanese faculty. Misses Leonora Seeds, Mabel K. Seeds, Lola M. Kidwell, Edith Ketcham, Elizabeth M. Lee and Harriet M. Howey are among those who have been principals. In 1900 the Government gave consent to the open teaching of the Bible, which had previously been given under the title of "Morals." In 1907 the school reached its limit of capacity—one hundred fifty.

Changes come rapidly in Japan. Fukuoka grew from 60,000 in 1885 to 100,000 in 1913, and the city closed in upon the school and made its location untenable. The closing of the school was considered but the Japanese Christians, led by Bishop Hiraiwa, begged for its continuance. The Society was straitened, but the people rallied to the school. Alumnae and parent-teachers associations were formed and the Government gave assurance of the coveted "recognition" when more land, buildings and equipment were provided. Miss Elizabeth Lee was leader in the development which followed. The old property was sold and even before the buildings of the "Happy Hill

School" were completed recognition came. The change from Ei-Wa Jo Gakko to Happy Hill has been many-sided. Ei-Wa had one building on an acre plot. On Happy Hill today stand the recitation hall, gymnasium, two dormitories, a missionary home, and a domestic science building — the latter given by the alumnae — and a beautiful chapel erected by equal gifts of the parents association and the Society as a tribute to Miss Lee. The student body numbered 320 in 1929. Student self-support has become the rule. The educational and spiritual development of the hundreds of girls is fostered by the missionaries and a Japanese faculty which is one hundred per cent Christian. Student government functions happily. The alumnae, the associations, and the church stand together to strengthen the school whose graduates go out to live for the Christian Japan which is to be.

### *Evangelism*

The earliest missionaries strove by every activity to spread the Good News. The baptism of a few school children could not satisfy Miss Schoonmaker's longing to make Christ known. As soon as reinforcements arrived "city work" was begun in day schools, Sunday schools and mothers meetings, to reach the little ones and the mothers who could never go to school. In every educational center the story of evangelism was the same. The very first missionary free from institutional work for evangelism was Miss M. A. Spencer, who found in Tokyo a great field for service and continued in it, save for furloughs and emergency interruptions, until her retirement in 1920. Even then she tarried to give her age, as she had given her youth, for the evangelization of Japan.

Mrs. Caroline Van Petten came next, and Miss Hampton who, though never free from Iai, fostered the Hirosaki mission and directed Bible woman's work in Hakodate and the Hokkaido until Sapporo was made a station. In 1889, that banner year for the missionary force, came Mary B. Griffith, often called "the evangelist of the north," a beloved disciple who gave years of service in Yonezawa, Yokohama, and Tokyo but found in long neglected Hiro-

saki her greatest field. Here the Sunday schools enrolled nearly 1,500 pupils, and in the country towns far and wide she and her message were welcome. To her, first, came the call to the Japanese in Korea.

That same year came Misses Frances E. Phelps and Louisa Imhof, both incurably evangelistic in spirit. Both came to Sendai after preliminary service elsewhere. Miss Anna P. Atkinson and Miss Rebecca J. Watson through decades were educators or evangelists as greatest need arose. Later came Anna B. Slate, Helen Santee, Grace B. Wythe, Bessie Alexander, and Lora Goodwin to carry on in North Japan. The pioneer in West Japan Conference was Miss Jean Gheer of Nagasaki, who was from the beginning a messenger carrying good tidings far and wide. In 1882, in spite of heavy burdens in Kwassui, she began woman's work in the city. On reaching Fukuoka she established school and evangelistic work simultaneously. Soon the women in that infant church outnumbered the men. Sometimes there were other evangelists, sometimes she alone ranged Kyushu and with her Bible women had oversight of the Loo Choo, the first foreign mission of Japanese Methodist women.

Then came Lida B. Smith and others. Among the makers of evangelists was Mary E. Melton, long the inspiring head of the Biblical department at Kwassui. Others were Leonora Seeds, Mabel Seeds, and Misses Teague, Poole, Burmeister, Gerrish, Finlay and Starkey. Today evangelists outnumber missionaries in schools. Missionary wives, beginning with Mrs. Harris and Mrs. Correll, have given beautiful service in this work.

The first graduate of Tokyo school was Oriou Nakayama San, who began to study with Mrs. Harris in Hakodate, went with her to Tokyo, and entered Bible woman's work immediately after graduation. The first woman's conference (1884) sponsored the first woman's training school. There were trained many of the loyal, devoted women of whom Mrs. Keen wrote, "We have heroic hearts among the Christian workers of this land. With small salaries and but few earthly comforts, they work in face of opposition of relatives and friends."



Space is all too short for the story of our Japanese co-workers. Tomi Furuta, appointed conference evangelist in 1915 and now director of all women evangelists in the Japanese Methodist Church and president of the Woman's Missionary Society, is preeminently their leader. Tsuya Kitajima, yoke-fellow with Miss Starkey in Chosen and Manchuria, and Yoshi Tokunaga are leaders of today and tomorrow.

### *Stations*

YOKOHAMA was the first strictly evangelistic station. When the mission was to be reopened in 1882 the Brethren, distressed by the fact that the church was almost wholly made up of men and that they retained "their old heathenish ideas about women," including belief in their inferiority and absolute subjection to men, urged that this be made an evangelistic rather than an educational center. Agreeing, the Society purchased from the Board "a large square house," which was "remodeled for the ladies" and christened Higgins Memorial Home. Here Miss Benton and Miss Watson began day school and woman's work.

At the first meeting of the Japan Woman's Conference serious attention was given to the field for evangelism. Missionaries who had snatched time for brief itineraries reported that in towns and villages from Sendai to Nagoya were multitudes of women eager to hear the gospel. "There will never be enough of us to do it," the missionaries said, and though they were by no means certain that the time had come to thrust Japanese girls into public work, they petitioned the Society to authorize the opening of a Bible training school in Yokohama.

Higgins Memorial Home afforded room for twenty women. Here, on Sept. 10, 1884, Mrs. Van Petten opened the Sei Kei Jo Gakko, or "The Holy Bible Woman's School." Van Petten San, as she was called, was indeed a woman sent from God to lead timid Japanese women to a knowledge of the Word and boldness to proclaim it, and the stamp of her radiant personality was upon the school through the years. The school soon outgrew its building and wings were added. The earthquake of 1894 destroyed the building. The generosity of Mrs. Sleeper Davis financed its replacement. Before this second building was com-

pleted it was destroyed by fire, but 1897 found the school re-established. Results exceeded all expectations. The women sent out were eagerly welcomed by the pastors and carried the gospel far and wide.

At the very outset Mrs. Van Petten secured as her teacher of Japanese a widow named Mrs. Inagaki. She was not a believer but soon found Christ as her Savior and turned eagerly to the study of the Word and graduated in the first class from the training school. Thereafter, for a long lifetime, she was a true evangelist in the school and the mission. Very soon a second helper was found in Mrs. Ninomiya. Often, indeed, she was a leader in the "city work" of which the training school was the center. Day-schools ministered to all classes. One was for children too poor to enter government schools; another for those lacking the requisite birth certificates. Still another was Maud E. Simons Memorial Domestic Science School, where young women of the higher classes came in touch with vital Christianity. A school for the blind was under the fostering care of the mission until the Japanese assumed its support. A charity hospital was opened and in turn given over to the Japanese. There, too, was the kindergarten, a memorial to Flora Best Harris (Mrs. Bishop M. C. Harris).

Missionaries came—and went. Mrs. Inagaki and Mrs. Ninomiya were constant toilers. Shortly after the thirtieth anniversary was celebrated, Mrs. Van Petten was summoned to appear at a government function and, to her astonishment, there received an imperial decoration "in recognition of the many years she had worked faithfully for the cause of education and benevolence." Mrs. Ninomiya was similarly honored. In 1916 Mrs. Van Petten was stricken with fatal illness and returned to America. Miss Watson and Miss Edna Lee carried on. Financial difficulties of the post-war period soon caused the closing of a part of the day schools. A period of readjustment came, the spirit of the time demanded new methods in training for leadership. In 1922 the training school became Yokohama Training School, a union institution, merging with Kwassui's Biblical Department and the Training School of the Canadian Methodist women, and still occupied Higgins Memorial. After the earthquake of 1923, the only building of the mission remaining was the little school for the blind.

Another fruitful agency of evangelism blotted out by the earthquake was the literary work of Misses Baucus and Dickinson. After her apprenticeship in lonely Hirosaki, Miss Baucus came, after furlough, to devote herself to "printed evangelism," beginning in Tokyo the publication of *Tokiwa*, a monthly magazine for women. With her was Miss Emma E. Dickinson, an unsalaried missionary. Together they prepared, published, and distributed not only the magazine but other Tokiwasha publications, including illustrated pamphlets, calendars, Christmas cards, and an endless variety of attractive literary bits. So successful was the calendar that Buddhists copied it, substituting Buddhist for Christian texts. For more than twenty-five years this self-supporting activity strengthened the hands of our missionaries. The earthquake destroyed the home and Miss Dickinson was buried in the ruins for hours. The stock of literature and supplies was lost in the ensuing confusion and the work was not reopened. It should be remembered that Miss Dickinson, who passed away in California in 1927, bequeathed her fortune to the Society in whose ranks she had labored—the largest legacy ever received.

Miss Draper is now successfully leading in social-evangelistic work in the city, adding to her other labors assistance to the government in its social center.

**YONEZAWA.** Yonezawa an isolated town accessible only by ricksha, by way of a mountain pass, urgently requested the opening of a school. In 1888 Miss Kaulbach was appointed. She and her successors maintained evangelistic work under most difficult conditions until 1895, when clamant need elsewhere led to the transfer of the Yonezawa missionaries and the closing of this frontier outpost.

**KAGOSHIMA.** Kagoshima came into our reckoning through the volunteer efforts of two Kwassui students who opened a little day school there in 1887. This awakened such interest that citizens requested the Society, through Miss Russell, to appoint two qualified missionary teachers. They promised a home, a goodly number of pupils, and freedom to teach Christianity. The delays incident to authorization of the new station and to the sending of missionaries exhausted the patience of the sponsors. When Miss Ella Forbes and Miss Grace Tucker arrived, early in 1891, but one sponsor

(the only Christian) was willing to give support and but thirteen pupils appeared. The school was soon discontinued and Kagoshima has since been an evangelistic center.

Two evangelists have given long service here at land's end. Miss Gheer made her headquarters here in 1896 and ranged the great district with three cities and thousands of towns and villages. Occasionally she was accompanied by another missionary. Oftenest she was alone save for her Bible women. Here she closed her selfless service and her life in 1910. Miss L. Alice Finlay has, save for furlough times, been resident there since then and, like her predecessor, has itinerated widely.

Once she visited a certain town by invitation. There the people thronged until the floor of the house went down, and the yard was filled as far as her voice could be heard. She was said to be the first foreign woman to visit there, but at the close a woman with her child on her hip came to say, with deep emotion, "When I was a child Gheer Sensei came to this place and talked of Jesus and sang the song you sang today." So for a generation the people had waited for a second hearing of the gospel.

The year 1916 was a memorable one, for Miss Kitajima was sent to be the first missionary of the Japanese Christian women in the Loo Choo Islands; Miss Finlay visited the Japanese churches in Korea; and the mission home in Kagoshima, the gift of Mrs. Francesca Nast Gamble, was dedicated.

This home, and at times additional missionaries have made possible a Christian social center reaching many classes of people—kindergartners, mothers, students in the city, and activities far afield in which Japanese Christians serve capably. One unusual yearly event is the summer camp for girls at a mountain resort. Girls from the city and from tiny rural churches have classes in religious education as well as recreation. In the closing candlelight service each girl lights her taper and goes out singing, "O Jesus, I have promised to serve Thee to the end."

Misses Lida B. Smith, Hortense Long, Hettie Thomas, Caroline Teague, Azalia E. Peet and Mildred A. Paine have also labored in this center.

SAPPORO. Sapporo, the northernmost point of the Society's work, is one of the important cities of the Empire,

an educational center of long standing, and a developing industrial center. It has been called "the most Christian city in Japan" and its people, "the cream of the Japanese." Though the Board early established a mission, it is one of the newest of the Society. In 1899 Miss Hampton and Miss Otto toured the district and found eager hearers among the women. Miss Imhof was the pioneer resident missionary for the Society in 1900 and was shortly joined by Miss Hewett. In 1903 Miss Elizabeth Alexander came to this city, and its history and her service are almost synonymous. Among those of shorter terms are Misses Helen Santee, Rebecca Watson, Millicent Fretts, Myrtle Pider, Lora Goodwin, Etta Miller, Erma Taylor, Winifred Draper, and Abby Sturtevant. In spite of so many associates, Miss Alexander has during many of these years been the solitary leader of a varied evangelistic work in the city and surrounding country.

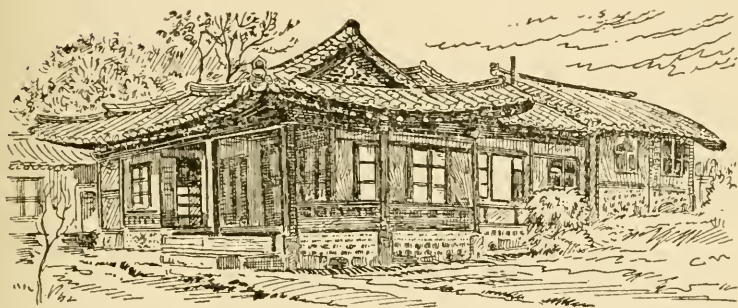
**KUMAMOTO.** Kumamoto brought a plea to Nagasaki missionaries for a school the same year Fukuoka was founded. Twenty-five pupils were pledged—but "there was no one to go." In 1888 Saki San, that pioneer from Kwassui, was appointed alone, for no foreigners might reside in that city. In 1892 two Kwassui girls opened a school. Four years later an orphanage was opened. Miss Russell long fostered this project, collected funds for its maintenance and advised with Miss Kimura, the long-time Japanese head of the orphanage. In 1906 the orphanage was moved to Omura.

After long waiting, Kumamoto became a social-evangelistic center. Mrs. Gamble provided funds, Miss Russell superintended building operation. In 1917 Miss Carrie M. Poole and Miss Harriet M. Howey became the first resident missionaries and an effective and growing mission was established.

Meantime, the evangelistic centers with the educational institutions received increasing attention. After long years of moving from place to place Fukuoka center, with two missionaries, has a home of its own. An example in methods is the Tokyo social center. On the frontiers among the Japanese in Korea is Miss Starkey, with her co-missionary, Kitajima San. Besides the work in Seoul, where the "center" and their home is, they have thirty-five places

which they visit monthly, bi-monthly, or quarterly, going once a year to the distant northeast coast section. Every church and preaching place has a woman's organization which is enrolled in the Woman's Missionary Society of the Japan Church!

The Society may well rejoice in its evangelists in Japan. They are truly ambassadors of Christ, and as Christ took upon himself the form of a man that he might know the heart of man and his temptations, so they have identified themselves with the Japanese to know their minds and hearts. To reach the mothers, the children, the young people, the factory workers, and the millions of rural Japan and bring them to Christ is their objective. So few they are. So great the field!



## KOREA

The long and tragic history of Korea and the character of her people have appealed strongly to the sympathy of the world since, in 1882, the Hermit Nation set her door ajar by the negotiation of a treaty with the United States.

In 1883 the first Korean Embassy reached America. In the providence of God, Dr. John T. Goucher was fellow traveler with the strangers across the continent, and was keenly awakened to the opportunity and obligation of Methodism to give the gospel to Korea. He presented the case to the Parent Board, pledging \$2,000 toward the opening of a mission. At the request of the secretaries, Dr. McClay of Japan went to explore the situation in June, 1884, and was the first Protestant missionary to set foot on Korean soil. On his recommendation the Board soon authorized the Korea mission, appointed its first missionaries, and asked for the co-operation of the Woman's Foreign Missionary Society.

The Society had other indications of God's call, for this same year a converted Korean, resident in Japan, wrote an appeal which was forwarded to officers of the Society. His plea was: "Now that the whole world is receiving the gos-

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Picture on this page is the W.F.M.S. Hospital, Seoul, Korea in 1890.

pel of God, that our own country alone should be left out is a matter of great regret. In my opinion women missionaries would be very important. . . . I desire that a lady missionary be sent . . . . Thus will my countrywomen obtain the happiness which comes from the teaching of the gospel." Even earlier Mrs. L. B. Baldwin, of Ohio, had sent a gift to her Branch treasurer, with the notation, "I give this as a nucleus around which contributions of the Church shall gather until that dark land where woman has no name is reached and one more fire is lighted never to go out until the knowledge of God covers the earth."

Answering these calls the Society, in November, 1884, appointed Mrs. Mary F. Scranton to Korea. In February, 1885, she sailed in company with the Board missionaries, Rev. and Mrs. H. G. Appenzeller and Dr. and Mrs. W. B. Scranton and their infant child. Mrs. M. F. Scranton was the widowed mother of Dr. Scranton; thus three generations of one family were among the pioneers! On arrival in Japan they learned that civil war in Korea made it unwise for so large a party of foreigners to enter the country. Accordingly, the men, with Mrs. Appenzeller, proceeded and the Scranton ladies tarried in Japan until June 11, when they, too, sailed for Chemulpo and traveled thence by sedan chair to Seoul.

#### *Laying Foundations*

Difficulties were legion. They were uninvited ambassadors of the gospel, without a common speech, a Korean translation of the Bible, or even a dictionary. Temporarily our missionary lived with her son's family, while she set about the baffling task of reaching Korean women. First, she desired a home and in August requested authority to purchase a site. Before it was possible to receive a reply, a highly desirable plot was offered for sale. Immediate action was necessary. With the vision and initiative which marked her conduct of the work, Mrs. Scranton purchased the land on October 26, 1885, and wrote, "I feel like singing the 'Te Deum'! The papers are signed and the Woman's Foreign Missionary Society owns property in Korea." This bit of land, adjacent to the Board mission, necessitated transfer of twenty-one deeds for as



many scraps of land, and cost 750,000 Korean cash, or \$450!

Our missionary lived in a native house on the new property and planned for a school and a hospital. Great discretion was necessary, for Christianity was interdicted and it was perilous for any Korean to manifest interest in the foreign religion. Mrs. Scranton therefore applied to the king for permission to open a school for girls and received suave approval, coupled with the statement that the class of girls she wished lived in strict seclusion and therefore could not attend school!

Turning her attention to the poor, she found other difficulties. There were boys in plenty, but the girls were sold as slaves or as concubines. There was no restriction on the number of wives a man might have, save financial ability. But faith had its victory and the first girl, a rescued slave, was received in 1886, while Mrs. Scranton was still in the little native house. Soon a woman, fearful and pleading for secrecy, came in the night to be taught.

In 1887 the new home was occupied and three girls were enrolled in the first school for girls in Korea, which the king now christened Ewha Haktang, or the "Pear Flower School." This year was also made memorable by the organization, in Seoul, of the first Methodist Episcopal Church. The baptism of the first Korean woman occurred October 10, and the officiating minister, Mr. Appenzeller, bestowed also a *name!*

Miss Louisa C. Rothweiler and Dr. Meta Howard, the first woman physician, soon came to reinforce the mission and set Mrs. Scranton free for her great adventure in direct evangelism among women. Early in 1888 she began holding meetings in her rooms, at night, and there the first Sunday school in Korea was organized with an attendance of twelve girls. Religious teaching in the school itself was not then attempted.

Suddenly these happy activities were halted by a government order forbidding all missionary work. (This edict was provoked by Roman Catholics who, under disguise, purchased land and erected buildings overlooking certain graves.) Fearing to imperil the lives of Korean converts, the order was obeyed for some months; then work was

quietly resumed, without attempt at concealment. This suppression helped rather than hindered, and within two months twenty-six received baptism.

#### *A Woman's Church*

Women, too, accepted Christ and on February 12, 1890, a woman's church was organized, with nine Korean women and girls in its membership. This separate church was necessitated by the rigid seclusion of women. Only after nightfall, when men left the streets, could any but those of the lowest classes leave their homes. This church was soon merged with First Church, but for years men and women entered by different doors and were separated by a curtain or partition.

Late in 1890 Misses Margaret Bengel and Rosetta Sherwood, M.D., reached Seoul. Mrs. Scranton, in broken health, furloughed, but returned in 1892 to press with vigor all evangelistic activities. Fruits of the school, under Miss Rothweiler and Miss Bengel appeared in the Christian character of the school girls. In 1892 the first entrant married a Christian and set up the first Christian home. Christians already were Bible lovers, witnessing to the truth in spite of much abuse and persecution and their boldness drew others.

Mrs. Scranton began work at East Gate and a woman's chapel was erected there. Women came to her rooms in increasing numbers and there she trained the pioneer Bible women. Her heart yearned over the regions beyond and in 1894, the year the Christians celebrated her hankap, or sixtieth birthday, this valiant lady was the first woman to make a country evangelistic tour.

#### *First Medical Work*

As elsewhere, medical work made a way for the gospel, though direct teaching was not allowed in the beginning. Women and children who had suffered the ingenious atrocities of native medical practice, including piercing the body with red hot needles and the burning of powder on the chests of babies to drive out evil spirits, came with eagerness to the tender ministry of the missionary physician. Dr. Scranton set apart a ward for women in his hospital

and here Dr. Howard treated 1500 patients during her first year. Then a Korean house with quaint curved roof and paper windows was purchased and adapted to hospital uses. The king gave his approval and christened the hospital Po Goo Nijo Goan, or "house of many-sick-women." This was rendered by the Christians "Salvation-for-All Hospital." Unable to bear the strain of single-handed work with ever increasing clientele, Dr. Howard was invalided home at the end of two years. Dr. Rosetta Sherwood reopened the hospital a year later and treated 2500 patients in the first ten months.\* In 1892 Dr. Sherwood married Dr. W. J. Hall but remained until Dr. Mary M. Cutler came in 1893 to continue the work so well begun.

#### *Losses—and Gains*

In the first decade ten missionaries were appointed to Korea. One was invalided home and two became missionaries of the Board, by marriage. The seven remaining in Seoul were building up a strong mission with the time-honored evangelistic, educational and medical work. The loss in numbers was more than compensated by the activities of these married missionaries in new areas.

The first work for women outside Seoul was undertaken in 1893, when the Korean pastor in Chemulpo complained that his church was a one-sided affair without women and asked aid from the women in Seoul. A Bible woman, Mrs. Ni, was loaned to Chemulpo for a time, then Hellen, one of the women in training, was sent. Just then Mrs. George Heber Jones, *nee* Miss Bengel, of Seoul, took up her residence in Chemulpo and for years fostered work among women. Soon the church would not hold the men and women and the men volunteered to build a chapel for women. The women added their gifts and in 1894 the little building, twenty by eight feet with a thatched roof, was dedicated—the first chapel erected by Korean Christians. This was the only work for women outside Seoul at the end of a decade.

The Chino-Japanese War, coinciding with the end of the decade of missions, was a turning point in history. Korea became nominally a free country. Soon religious

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\*A summary of medical work will be found elsewhere.

liberty was established by foreign treaties. The Word was set free and a new era began for Christianity.

In the building of the Church, the closest co-operation between missionaries of the Board and of the Society kept the balance between work for men and for women. The winning of the whole family was the aim of all. In every instance outside Seoul District the married women made the first beginnings. On the other hand, our missionaries and Korean Christian women vied in the building of the Church. When the first foreign church building was dedicated in Seoul, in 1897, the result of four years of effort by missionaries and native Christians, the gifts from the woman's side of the church surpassed the sum given by the men. A little slave girl who found Christ in Ewha Haktang became an incurable cripple. As she lay on her cot in the hospital she embroidered book marks and thimbles until she had earned 1200 *cash* for the building. Miss Rothweiler secured \$1,000 from German friends, Mr. Appenzeller found a like sum and Korean Christians gave \$700.

Mrs. Scranton ranged farther afield in the late nineties and with weeks of itinerating was still unable to visit many of the villages whose people begged her to come. There is scarcely a town or village in all the southern districts where a teacher would not be welcomed. She begged for funds to open country schools for the women, scarcely one of whom could read the Word for which they hungered, and experimentally opened the first day school for girls in Korea, in 1895, in Seoul.

#### *The Society Enters Pyengyang*

In 1896, Rev. and Mrs. W. A. Noble and Dr. E. D. Folwell were sent to reopen the work in Pyengyang, begun by Dr. W. J. Hall in 1893 and closed at his death. Mrs. Noble began visiting in the homes and opened a school for girls. In 1897 Miss Mary W. Harris of our mission in Seoul became Mrs. Folwell and at once joined Mrs. Noble in the management of the school.

In 1897, Dr. Rosetta S. Hall after two years in America returned to Korea again a missionary of the Society, and in 1898 was appointed by the bishop to open medical work in Pyengyang. Through the generosity of Miss Rothweiler

and Bishop Joyce, a home and dispensary building was provided without expense to the Society. Soon after her arrival, the Governor of the province called to request the doctor's attendance upon his wife. The speedy recovery of the patient led to cordial official approval of her work and the "Dispensary of Extended Grace" was shortly crowded with patients. With a sympathy broad as human need, Dr. Hall wrought for the healing of both body and soul. Susan No was her Korean co-laborer and together they cared for the sick and made country trips dispensing medicine and pointing the way to Christ. When bereavement came to her in the death of her infant daughter, she turned her grief into help for the suffering by adding the Edith Margaret Memorial Wards for children to the dispensary building.

### *The Harvest Ripens*

In 1893 there were but 200 members in our Korean Church; by 1900 there were 3,000, and the hunger of the people for Christ made direct evangelism the emergent need and shaped the development of missions in all the succeeding years. The Woman's Conference was organized in 1900 and its appeal for more missionaries to instruct these new Christians stirred the Society at home. That year Mrs. Esther Kim Pak, M.D., the first Korean woman physician, returned from America to service under the Society.

In 1891 Misses Lula A. Miller, Mary R. Hillman, Ethel M. Estey, and Alice J. Hammond reached the field. Chemulpo then became a station of the Society, with Miss Miller in residence. She was joined by Miss Hillman in 1902 and the two began to write new chapters of the Acts of the Apostles in this challenging, difficult district which included a section of the mainland and an island parish off a coast famous for its high and lashing tides and smothering fogs. The perils they met were many, but angels would covet their victories. They lived in a rented Korean house in most uncomfortable surroundings until 1906, when Mrs. Gamble made possible the erection of a missionary home.

Finding the individual instruction of Christians in the scattered churches an impossibility, Miss Miller and Miss Hillman inaugurated the Bible classes which soon became an outstanding feature of evangelism in Korea. Miss Estey

quickly followed in Pyengyang city and district. These new Christian women, eager for the gospel, walked long distances, carrying their food and sometimes their babies, and spent from one to three weeks in intensive study of the Bible and the Christian way of life. And, as of old, there were added to the Church daily such as were being saved, and believers became the ardent messengers of the gospel.

### *War Intrudes*

The Russo-Japanese War, 1904-05, brought sorrow to the Korean people and serious difficulties to all missions, particularly in the cities of Seoul, Chemulpo and Pyengyang and in the northern provinces. In this war, Korea was not a participant but a battleground and a pawn. At its close the Korean Emperor, in return for guarantee of safety for the royal family, signed away the liberties of his country, making it a suzerainty of Japan. The proud Korean people were deeply humiliated and resentment flared.

### *The Kingdom Within*

In this crisis the people turned from their old gods to Christ, whose kingdom is not of this world, in such numbers that Korea was called "a nation on the run to Christ." The Church which had grown from 3,000 members in 1900 to 4,000 in 1902, had 8,000 in 1904. In 1905 an awakening came to the church in Pyengyang and the most faithful Christians found new heights and depths of salvation. This awakening spread and broadened in scope and the desire for life on a higher plane, for education for themselves and their children, girls as well as boys, became general. "Give us schools," was the cry from end to end of Korea. In 1906 our Church received 4,995 members and probationers. They begged for more missionaries, "not enough to go into the cities, villages and hamlets and there teach individual inquirers, but enough to train native helpers." "Now is the time to take Korea for Christ," they said.

Overwhelmed by the responsibilities which faced them, Methodist and Presbyterian missionaries in Pyengyang united to seek a deeper experience in their own lives. Meetings for prayer and Bible study were held for eight days in

August and a special burden for the Korean Church was laid upon them. In response to their suggestion, hundreds of Korean Christians covenanted to pray an hour daily for the outpouring of the Spirit. This concert of prayer continued through the autumn and winter.

In January, 1907, the very windows of heaven were opened, the power of God was manifest in the Korean Revival in a way seldom witnessed in the history of Christendom. Beginning in Pyengyang, it swept from city to city, from town to countryside. One of our own missionaries wrote, "It is impossible to tell on paper what we saw and heard. Strong men and women and even children cried out in agony as they became convicted of sin. All sorts of terrible sins were confessed," outcroppings of old heathenism. "They felt that they must spew everything out of their hearts or they would be lost. . . . But the victory was as glorious as the confessions had been terrible. The heathen had no part in this; the work was confined to the Christians. Now the Christians are preaching with power and the result is the same as in the early church." The number of members and adherents was more than doubled in this year with the addition of 21,506! After the Great Revival, Methodists and Presbyterians faced the whole task together and made adjustment of territory to conserve forces and energy. In this adjustment Methodism gave to the keeping of her sister mission a much larger number of church members than she received, but gained a compact and workable area with a parish of three million souls.

### *The Women*

In this hour of tremendous need and opportunity our missionaries, but fourteen in active service in all lines, turned with joyful, anxious hearts to the development of indigenous leadership while they cared as best they could for the schools, the hospitals, the women in the established churches, and the new converts. The work in the Bible classes was greatly increased. Miss Estey was sent to Yeng Byen to take over a work well begun by Mrs. Morris. The long desired Bible Woman's Training School was authorized in Seoul. Mrs. Scranton and Mrs. Hahr were giving preliminary training to Korean workers and at the same time directing the Bible women on Seoul District, with

12,000 women under their instruction. On Chemulpo District two missionaries held ten Bible classes, each lasting ten days. Churches sprang up faster than they could be taken care of and the new hunger for education added the establishment of day schools to the work of evangelism. The Society was unable to supply the needed missionaries.

In critical 1909, no missionaries came but death took its toll. Mrs. Scranton, beloved of missionaries and Koreans alike, at the end of twenty-five years of service, "was not, for God took her." Weary? "I can never thank you enough," she wrote to the Society, "for sending me to Korea."

That same year Josephine O. Paine, educator-evangelist, traveled with Gertrude E. Snavely the Chemulpo-Island District, with 136 churches in their charge—traveled 1,700 miles, mostly by boat and chair, and found it impossible to make the second round. Then Miss Paine went suddenly from labor to reward and there was no one to take her place. Miss Snavely went on alone at a time when one said, "The work is growing so that we can hardly keep in touch with it. It is well nigh crushing, considering the fewness of the workers."

### *Tithing Classes*

Miss Estey, alone in Yeng Byen, in frail health and unable longer to endure the hardships of country travel and conduct of Bible Institutes, called in the strongest Christian women of the scattered churches for a special training in the first Tithing Class. Its members took as their motto, "The love of Christ constraineth us that we which live should not henceforth live unto ourselves, but unto Him who died for us." After careful instruction, Miss Estey sent them forth, two by two, to hold neighborhood Bible study classes and to tell the Good News of salvation. As "the seventy" returned rejoicing, so did these first time-tithing Korean women. They told not of cold and weariness, of difficult mountain trails and rebuffs, but of victories won. In the first year ninety-six small classes were held, 2,810 homes visited, 5,647 persons instructed and 830 new believers enrolled.

This extension plan of the Bible Institute was soon adopted in the other districts. In no other land or time have



women, who so shortly before were nameless creatures, rendered such effective and fruitful Christian service.

In 1911 Haiju became a mission station, with Miss Snavely and Miss Mary Beiler in charge of evangelism and day schools. In 1915 Suwon and Wonju were added to the list of missionary appointments and the roll of stations included Chemulpo, Haiju, Kongju, Pyongyang, Seoul, Suwon, Yeng Byen, and Wonju. Save for Seoul and Pyongyang, the work was rated as evangelistic, with few facilities save the missionary residences, which were but "ports of call." So the evangelistic pattern was developed and thus continues. Methods vary, workers are better educated and better trained and their service is broader and more permanent in character, but the flaming zeal for Christ and his Church persists. Circumstances may interrupt but cannot stay the power of God working through human hearts and lives.

#### *The Quarter-Centennial*

The Silver Anniversary of the Korea mission was celebrated on the field by a soul-winning campaign in which Korean Christians made a concerted effort in personal evangelism. The staff of the Society included sixteen missionaries, six of them evangelists, six educators, and four medical workers. More they could not do than they were already doing. In America the Board and Society unitedly sought missionaries and funds for the harvest of this white, ripe field.

It is not in our province to discuss national and political affairs, save as they impinge upon our Kingdom-building work. In the case of Korea they are intimately related. Korean independence was practically at an end in 1905, yet the formal annexation by Japan in 1910 came as a shock. The Emperor was deposed and shorn of his title. Korea became "Chosen, a province of Japan." The use of the old name was forbidden. Japanese became the legal language of government, of courts, and even of schools. A military provincial government was set up and administered with severity. Within the church there was no outbreak of bitterness or rebellion. Methodist missionaries are under orders to refrain from all political activity and in this hour of suffering they were a stabilizing influence. A

deeper surrender to Christ, a new appreciation of the kingdom of the spirit, came to the Christians.

By 1912 the exactions of Japan bore heavily upon the mission. In 1919 there occurred a peaceful revolution. Intelligent, patriotic Koreans, grasping at the promise of "self-determination for small nations," drew up a declaration of independence, which they presented, with courtesy and dignity, to the government officials. Then indeed did tyranny spring to life. The Korean patriots were unarmed and pledged to non-violence, yet the mere pronouncing of their watchword "*Mansei*," or "Freedom" was the signal for attack. Christians were accused of inspiring the revolution and upon them came persecution, imprisonment to thousands, and death to hundreds. At one time every Korean pastor in Pyengyang, and almost every school teacher, was in prison. The self-restraint of the Christians, and indeed of Koreans generally, was beyond praise. They defied persecution and imprisonment. Like Paul and Silas, they prayed and sang praises to God, and fellow-prisoners were won to Christ. "To make Korea intelligent and to make Korea Christian mean more than to make her politically free," was the expression of Christian leaders. When knowledge of this situation at last escaped the censorship, the indignation of the world called a halt and an imperial rescript established a milder regime. Against such a background must the Christian movement be envisaged.

That Japan has accomplished much in the material development of Korea is admitted by all. When she learns that the amalgamation of races cannot be accomplished by force a happier day will dawn.

#### *Education*

EWHA. The second hunger of Korea was for learning. Of the sons of a scholarly past which had given literature, art, and religion to other nations this was to be expected, but for the daughters of women curbed to obedience, seclusion, slavery and ignorance through 3,000 years, the appetite was acquired. It was first awakened in the little school founded in Seoul in 1886 with one, then two, then three little daughters of the poor, which was the foundation of Ewha Haktang, the institution in which the romance of the lifting up of Korean woman has been enacted. That school in-

spired the hunger for learning and culture which is the embarrassment of every school today. To have had so little, to have accomplished so much is one of the major victories of Christian education.

Many missionaries have given their best to the building of the Ewha which now is. Louisa C. Rothweiler, the first educational missionary, was the leader for more than a decade. In those first years every missionary in Seoul shared in teaching—for there were no Korean teachers. The number of pupils increased slowly until religious liberty was assured; then, suddenly, the Korean home was outgrown. Miss Rothweiler tarried on the field to oversee the building of a proper brick structure, which was occupied in 1898. This building, with its solid walls and airy rooms, surpassed any structure in Korea at that time. A Christian woman, after inspecting it, asked in all earnestness if heaven could be more beautiful.

Miss Lulu E. Frey came to Ewha in 1893 and for twenty-seven years her life was devoted to it. She was missionary, teacher, administrator, builder and seer. Under her leadership visions became realities, with the evolution of Ewha into a high school, graduating its first class in 1908 and straightway offering college courses. By 1913 it offered kindergarten-to-college work. Miss Frey's influence drew missionary educators of high standing to develop the different departments of the school. Miss Bengel began to teach voice and organ in 1891; the music department was organized in 1913 by Miss Grace Harmon (later Mrs. McGary); Miss Olive Pye began teaching science; the kindergarten normal was begun by Miss Charlotte Brownlee in 1914. The graduation of the first college class, in 1914, was a thrilling event and set a new goal for Korean girlhood.

There are tides in the affairs of institutions as well as of men. The number of college students was relatively very small until after the independence movement of 1919. The school was closed at that time and a good many of its pupils were in prison. When it was reopened the rush for entrance to the higher classes passed all expectation. Suffering and sorrow were followed by a wave of spiritual blessing in the church and a new appreciation of the need for education. Students from other missions and from government high

schools flocked to Ewha Haktang, the one woman's college in the land, and the suggestion of a union college was heard.

These latter years have been most difficult financially. Appropriations could not be stretched to cover abnormal living costs, and the housing for the rapidly growing school, pitifully inadequate for years, became a tragic matter. Girls slept on floors wherever a two-by-five space could be cleared. In 1921 a board of managers, composed of both Koreans and Americans, was organized to help lift the load and give responsibility to Koreans.

Other changes came quickly. Miss Frey, the beloved leader, finished her work on earth and her passing was deeply lamented. Miss A. Jeanette Walter, a member of the faculty for a decade, was elected principal. The following year Miss Alice Appenzeller, "the first white baby born in Korea," became principal and Miss Walter became business manager and builder. Frey Hall was erected to give the college a home.

A literal transformation has been wrought since then. In 1923 Mrs. P. H. Gray, of Detroit, visited Korea and Ewha Haktang, saw the menace of overcrowding, and gave \$30,000 toward the purchase of a new site outside the city walls, and later added a gift of \$25,000. In 1925 the Methodist Church South made an appropriation which provided equipment to meet government requirements and Ewha College was registered with the same standing as the Union Christian College in Tokyo.

The curriculum has also been broadened to meet the particular needs of Korean life. Physical education is overcoming handicaps. Miss Harriett Morris developed home economics from the experimental stage to the most popular department in the college. The music department received separate government recognition. The inspector, on examining students presented for graduation, commented, "It is not necessary for them to sing and play so well, but they should know more songs in Japanese." Creative work has been done in reclaiming and harmonizing Korean folk songs and the use of Korean musical instruments. Prizes offered for original hymns brought out five of such merit that they are published in the hymnal for the Korean Church. Of the development of womanhood and Christian character in

Ewha volumes might be written. There are glowing prospects for a greater Ewha—the Union Christian College for Women—and the splendid preparatory schools.

PYENGYANG. In no place has the revolution in thought touching the education of women been more remarkable than in Pyengyang, the educational center of the north. The day school for girls, opened by Mrs. W. A. Noble in 1896, was for five years housed in a little mud-walled, straw-thatched hut on the premises of the Board mission. After the arrival of Miss Estey in 1901, a small schoolhouse was built. When Miss Henrietta Robbins assumed charge three years later, one hundred girls were enrolled. During the pentecostal year, 1907, registration rose to 332! Diplomas were given to those who had completed the course and, for the first time in Korea, an entire program was given by these girl graduates before an audience of men and women. That was a masterly stroke! The men were amazed to find that girls could do as well as boys, even in reading Chinese; and the Presbyterian Mission invited Methodist co-operation in the Girls Higher School, later known as the Union Academy. This invitation was accepted and Miss Emily I. Haynes became the representative of the Society.

In 1919 the desire of Koreans for a Methodist high school led to our withdrawal from the Union Academy, and to Miss Grace L. Dillingham fell the task of opening a boarding school of higher grade—without building or equipment. Seldom has a more heroic campaign been waged than for this school. Application was made for a permit to open a high school. Because of lack of facilities, permission was grudgingly given year by year until, in 1924, the first class was graduated from Chung Eui High School.

The growth of the school has been phenomenal under most adverse circumstances and the response of the pupils a challenge to the Society to provide for them. The missionaries made bricks without straw to secure quarters for the school, while four little Korean houses served as dormitories for sixty girls. Came a time when there was no dining room, gymnasium, or any place large enough for general assemblies, and chapel was held under the open sky. Then, with \$1,000 in hand, the missionaries built a temporary barracks and admitted another hundred girls. By 1927 this

largest mission high school for girls in Korea was turning hundreds of applicants away.

Splendid girls, Chung Eui students were, Christians to the core. Outside their class work they taught night schools for street children, sang in the churches of the city and held daily vacation Bible schools. One hundred were members of the Korean Missionary Society.

In 1928 matters came to a crisis when the government officials, who had been patient with long delay, decreed, "You must build or close." There could be but one answer to that demand. The cable from America was one word—"Build." The walls rise and Chung Eui, after a decade of splendid achievement, faces the future with high hope in Freunden Hall.

KONGJU. Methodist occupation of this station was begun in 1903 by Rev. Robert Sharp and his bride, who was Miss Hammond of our mission in Seoul. Two years were given them to toil together. After her husband's death Mrs. Sharp again entered the ranks of the Society and in 1908, by choice, returned to this needy field. For twenty-one years she has served, and still serves, sometimes with an assistant but often alone. A day school, opened prior to 1908, slowly and by difficult stages became a high school in 1923, adding an additional class year by year, in faith that a way would be found to care for the girls gathered into its circle.

Very lonely that station is, and this is the only high school for girls among that "Southern million" for whom Methodism is responsible. How they press for entrance! Two girls graduated from a government common school walked sixty-six miles to enter. When the missionary feared for their health, as they lived in crowded and unsanitary conditions, they begged to stay, saying it was all right if only they might study.

DAY SCHOOLS AND KINDERGARTENS. The day school system began with those pioneer schools in Seoul, Chemulpo, and Pyengyang in the nineties. They increased but slowly until 1904. After 1907 the calls for day schools came from every quarter and in the following year thirty-three schools, partly financed by the Society, enrolled 1,232 pupils. Numerous schools wholly supported by their patrons were

under the supervision of our evangelists. Save in Pyengyang, none claimed the full time of a missionary. The married women of the mission have made a great contribution to education in the nurture of these day schools and almost every missionary wife does her bit. By 1912 ninety-four schools were listed. Many of them were described as "having nothing but children" and a poorly equipped teacher, but a nation on the run for school grasped even this meager opportunity for its children.

The Japanese Government soon turned its attention to schools, claiming education as its province, fixing minimum requirements for mission schools and setting a date when all Christian teaching should cease. In the majority of cases it was impossible to reach the standard and the number of schools dropped sharply, though the number of pupils for a time actually increased. Government schools offered many inducements, but Koreans were loath to surrender their children to Japanese instruction which made of their mother tongue a foreign language. To the Church the maintenance of Christian schools was vital and years of struggle ensued to retain as many as possible. The sacrifices of Korean Christians to supply the necessary buildings and high class teachers were many. The Society maintains strong schools in Chemulpo, Haiju, Pyengyang, Kongju, and Yeng Byen, where small dormitories provide quarters for pupils from a distance.

Fortunately kindergartens were exempt from burdensome exactions and offered wide opportunities. The first noted was organized in Haiju by Mrs. A. H. Norton in 1912. (For years on end Mrs. Norton cared also for the large day school when no missionary of the Society could be spared to the station.) Kindergarten training in Ewha with model kindergartens for practice, opened the way for gifted and aspiring girls and shortly they were carrying on the work none others could do. Miss Ethel M. Dicken was appointed to kindergarten work in Pyengyang in 1919. Four years later she graduated 260 children and still had 800 enrolled in the ten kindergartens under her direction in Pyengyang city and district. At one point, eighty miles from the city, a brave Korean girl taught the children in a bare Korean home, without kindergarten equipment. "But you should have heard them sing 'Precious Jewels' and 'Love Him,

Love Him’,” exulted Miss Dicken. In a very poor part of Pyengyang every family became Christian through the influence of the kindergarten children. The beautiful ministry of the normal trained kindergartners through life and labor is truly building the Kingdom.

On Wonju District, the newest and most neglected field of our Church, the only educational work in 1921 was in kindergartens and night schools directed by Mrs. C. D. Morris. Miss Hann, a Korean teacher of marked ability, brought the kindergartens to outstanding success.

**ADULT EDUCATION.** The Bible classes, or institutes, a unique feature of Korean missions, were begun to give to the women in the churches a knowledge of the Bible. Many women learned to read that they might study The Book. As time passed home study courses were planned, requiring four to six years. They included New Testament, elementary physiology, hygiene, primary geography, letter writing, numerals to 1,000, and the care of children.

The Bible institutes continue to be a great factor in the life of the Bible-loving Korean Church.

**BIBLE TRAINING SCHOOLS.** Uniting education and evangelism stand the Bible training schools. In 1907 Miss Millie M. Albertson was appointed to the task. In 1908 she opened the Bible school in Seoul, and until her death in 1918 was its head. For years the school was driven from pillar to post, lodging in turn in a Korean house, in an unfinished hospital, in the Sontag property. Earnest women longing to be efficient workmen in the Kingdom came long distances. One year three women walked 283 *li*, climbed seven mountains, and spent a week on the way to school. Many of the students were wives of pastors. Gradually the standards were raised and applicants were required to present recommendations from a missionary, a pastor, and a Korean woman. In 1920 the Union Bible Training School emerged, with Mrs. Anna B. Chaffin at its head. High school graduation was made a requisite for entrance and a school for women with lower educational privileges was opened in Pyengyang. The increased efficiency of the trained graduate evangelist workers witnesses to the value of these schools.

**SCHOOL FOR THE BLIND.** A quiet, beautiful ministry initiated by Dr. Hall in her early years was the school for



the blind, so numerous, so helpless and neglected in old Korea that the only training given them was for the practice of sorcery. In a brief month spent in Pyengyang in 1894 Dr. Hall found a little blind girl, daughter of Mr. O., a Christian man, and planned to teach her. In the interim spent in America she studied methods and on her return to Korea began in odd moments to transcribe the Korean alphabet, syllables and easy lessons into "New York Point." Back in Pyengyang, she began to snatch at time to teach little O Pongnai and in a year the child could read. Others came and the "Edith Margaret Wards" gave the school a home. With great patience Dr. Hall persisted. At the end of two years ten girls were reading and the older girls were students in the day school.

Officials were much interested in a demonstration given by one of the pupils, reading both English and Korean and playing her own organ accompaniments to her songs. Small government aid was granted. O Pongnai, better known by her English name, Prudence, later studied in Japan and returned to the school as teacher and matron. Pupils come from other missions and the Korean churches are deeply interested in this ministry. In addition to usual school studies, the blind have instruction in massage, manual arts and housekeeping, and are trained to be self-supporting. Many have completed the common school course, a number have graduated from high school, and one from Ewha College. Miss Henrietta P. Robbins has for years directed the school and mothered these sightless ones.

### *Medical Service*

The humanitarian service of medical missions wins its own welcome. When evangelism was taboo and education a scoffing, old Korea welcomed the healing of the sick. The story of medical work falls into three periods or epochs. Between 1887 and 1899 the hospitals in Seoul and Pyengyang were established. For another twenty odd years work centered in their maintenance and development. In the decade now closing changing forms afford a broadened social service. For nearly forty years two illustrious physicians, Dr. Rosetta Sherwood Hall and Dr. Mary M. Cutler, continued their blessed ministry. So small has been the

medical staff in Korea that furloughs were possible only by the transfer of a doctor from one hospital to another. Comrades they have ever been, associates but seldom.

Dr. Sherwood followed the brief service of the first missionary physician in Seoul. On her marriage to Dr. Hall, Dr. Cutler took over Seoul Hospital. Dr. Hall pioneered in Pyengyang and Dr. Cutler rebuilt and enlarged the hospital while Dr. Hall furloughed. Others served with distinction. In Pyengyang Dr. Lillian Harris laid down her life and Dr. Esther Kim Pak served her country-women. When this hospital was destroyed by fire in 1906, Dr. Hall and Miss Sarah B. Hallman, first American nurse in that city, continued their work in crowded, rented quarters while the new hospital rose on the ashes of the old. Through war and pestilence the sick found loving care. Alas that their work was hampered, their spirits tried by lack of funds! In 1922 the Woman's Hospital was merged with the hospitals of the Board of Foreign Missions and the Presbyterian Board to form the Pyengyang Union Christian Hospital. The union related to operation but not to properties. Our hospital became the woman's unit. Miss Ethel Butts, R.N., who was alone in the final months of independent work, continued in charge of nurses and our building was filled with women patients. It is gratifying that the work of a quarter-century continues with a stronger staff and decreased cost. In 1928 Dr. Evelyn Leadbeater became the Society's representative in the Union Hospital.

In Seoul, with its two centers, the first hospital at East Gate required three physicians for continuous operation. Many thousands were cared for annually. Dr. Cutler, Dr. Emma Ernsberger, and Dr. Mary M. Stewart were physicians in charge between 1900 and 1924. Dr. Amanda Hillman, at her own charges, spent three years in the work. The details of the care of patients, the treatment for "every disease that flesh is heir to" would require volumes. An outstanding development was the establishment of the Training School for Nurses, in 1902, by Miss Margaret J. Edmunds, R.N. The first class was graduated in 1908. Misses Morrison, Naomi Anderson, M. M. Rogers, Elizabeth Roberts, and Elma T. Rosenberger have kept the work at high standards and have opened the way to a new profession and field of service for Korean women.

In 1909 the long needed new hospital, Lillian Harris Memorial, was erected at East Gate and hospitalization centered here. The old hospital became a dispensary.

In Seoul, also the maintenance of staff became a critical problem during the last decade. There were years when the hospital was in charge of the nurses and would have been closed had not Korean doctors come to the rescue. Dr. Bernita Block was joyfully welcomed in 1928.

**NEW PHASES OF SERVICE.** A new adventure in constructive service was begun by Drs. Hall and Cutler when no longer physically able for heavy hospital service. In 1921 Dr. Hall opened a dispensary and extension work in Chemulpo, while Dr. Cutler became an itinerant, with a traveling dispensary, and headquarters in Pyengyang. Her motor car, equipped to care for all ordinary ailments, bore the legend, "Health Education Christian Dispensary." In the years since then, she has been a very angel of mercy in that country. She visits only villages without resident physicians and in addition to caring for the sick gives health lectures, distributes health literature, and preaches the gospel to thousands.

Miss Alfrida Kostrup, R.N., presently took over the Chemulpo dispensary, adding a children's clinic and milk station, and health education in Chemulpo District. Her able assistants are Dr. Hattie Kim and Mrs. Cynn, a Bible woman of long experience.

Miss Maren Bording, R.N., was appointed to union medical work in Kongju. When Dr. Found, missionary of the Board, was called home, Miss Bording took the government medical examination and received a license to practice in the province. Health inspection, health education, dispensary, and prenatal clinic are boons provided by this center. In 1898 the death rate of infants was 70% in the first year. By 1928 it had fallen to 40%, and in the charmed circle of Miss Bording's clinic it was six per cent!

### *Social Service Center*

A new and flourishing Christian service goes forward in the Union Social Evangelistic Center in Seoul, established

in 1922\* Activities are grouped in four departments. The child welfare and public health work was organized by our own Miss Rosenberger. From small beginnings it has come to far-reaching importance and enlists the aid of all the mission hospitals in the city. Well-baby and prenatal clinics, home visiting, health examination and education in schools, a bath station, and better babies shows are part of the work of this department. Mrs. Helen Choi, one of the first college graduates, is a valued worker in the center.

Miss Blanche R. Bair of our mission conducts the no-less-important social service department. The educational and evangelistic departments are directed by missionaries of the co-operating Boards. Not least of the results of this social work is the bringing together of Korean and Japanese Christians in a fellowship and mutual understanding which transcends racial barriers. "I have seen work of this type in many places, but for variety, scope and effective service this beats anything that I have ever seen," was the comment of a missionary secretary.

#### *Korean Womanhood*

The promise of Christ, "Ye shall be free," is having its fulfillment in the transformation of life for Korean women. The woman without a name has become a personality with human rights and liberties, with a place in the Kingdom and in building the Kingdom of God upon earth. Steadily they have climbed round by round. The fourth girl admitted to Mrs. Scranton's school became Esther Kim Pak, first Korean woman physician. A little slave girl, sadly diseased, was brought to Seoul hospital. Later she was the beloved Christian nurse and compounder in Pyengyang hospital and mainstay to the busy physician.

Consider these waymarks. In 1887 the first Korean woman, Pauline Kim's grandmother, received Christian baptism and a name. In 1907, for the first time, the curtain separating men and women in the church in Seoul went down. In 1913, at the close of a mass meeting of

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\*The site of this Center is the exact geographical center of Seoul and is marked by a stone set by the Emperor. In the building first occupied, the 23 patriots of 1919 signed the declaration of independence in their own blood.

Christian women in that same church, a Bible woman said: "I just sat there so happy, thinking first of God, and second of the missionaries; for there was a Korean woman (Mrs. N. K. Hahr) who presided like a bishop, Korean women read the Bible, Korean women sang, Korean women played the organ, Korean women prayed and Korean women preached. I thanked God over and over for the privileges he is giving Korean women."

In 1914 the first college graduates went out from Ewha. In 1922 the constitution of the Korean Woman's Home and Foreign Missionary Society was approved by the woman's conference. In 1923 Korean women were admitted to membership in the conference along with the missionary women. God has given great grace and courage to Korean women and they have consecrated themselves to witnessing to his salvation. Bible women and time-tithing women have found no streams too deep, no mountains too high, no trails too long for eager feet to follow carrying the message which has filled their own hearts with joy. Women like these have helped to build the churches, carrying the stones for the foundations, the timber for the rafters, and have mixed the plaster for the houses of worship while they helped to build the spiritual church. One of the pupils of that first Pyengyang school in a mud hut is president of the Korean Woman's Missionary Society.

Since Ewha began to send out college women a new leadership has arisen, cultured, brilliant and no less devoted than the older women. Always there have been a few, Dr. Pak, Mrs. Hahr, and Laura Ye, musician in Ewha. Now Helen Kim, Hamna Kim and Unsook Saw, second generation Christians, are as lode stars to the girls of Korea. Best known is Dr. Helen Kim, dean of Ewha College, who within a decade of graduation had represented Korean Methodism in the General Conference of the Methodist Episcopal Church, Korean Christians in the Jerusalem Conference, and the Korean people in two sessions of the International Institute of Pacific Relations.

#### *A Tribute*

Of the women missionaries who have poured out prayers and life for the bringing in of this day a noted Korean leader said: "Whether it be a rugged mountainous section,

a wide plain, or an island of the sea, there is no place in Korea to which the missionary woman has not carried the message of Jesus' love. The Korean women have been approached and drawn to the Church distinctively through the loving service of missionary women. . . . The wide diffusion of general knowledge among the women in Korea today is one of the distinctive contributions made by the missionary woman. . . . Christian homes have been established largely through the work of the missionary woman. . . . The Woman's Missionary Society, the Y. W. C. A. and the W. C. T. U. have been organized in this country. . . . The missionary woman has trained the Korean woman and she is silently directing these movements."

Great events impend. The General Conference of our Methodism in 1928 sanctioned the union of its Korean members with those of the M. E. Church South to form the Korean Methodist Church, with autonomous leadership. Two Korean women were appointed on the commission to set up the new organization.

Great days are yet to come. The Christian community in Korea is less than two per cent of the population. Never more than now do they need wholehearted support and aid in reaching the unChristed millions.



## AFRICA

Africa was the first foreign field of our Methodism and for sheer heroism that initial undertaking has not been surpassed in a century. Back of its inauguration lay the horror of the slave trade and the founding of Liberia as a refuge for freedmen. Methodism indeed received her mandate even before the location of the Liberian Republic was fixed for, on the ship *Elizabeth* sailing from New York February 6, 1820, with the first company of emigrants ten days outbound, Rev. Daniel Coker organized a "class" according to the Discipline of the Methodist Episcopal Church, and the members of this embryo church were among the colonists who in April, 1822, came to the Liberian coast. Of the needs of this flock the Church could not be unmindful.

Melville Cox, first foreign missionary of our Church, had no illusions concerning either himself or the field when he said, "If it please God that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken until Africa be redeemed." So sure was he of this result that he wrote his own epitaph, "Let a thousand fall before Africa be given up."

Cox came to his desired haven March 7, 1833, and on July 21, "He was not, for God took him." In that brief

interval he brought the scattered congregations into organic union with the Church, secured the first property, and envisioned schools and churches and missions to the surrounding heathen.

Between 1832 and 1878 thirty-two missionaries were sent out and at the latter date but two, and they newly arrived, were on the field. Death from African fever and pestilence decimated the ranks. Nine of their number died after brief service and others returned to die in America. So was the foundation of missions in Africa laid.

#### *The Woman's Foreign Missionary Society in Liberia*

In 1875 Liberia Conference petitioned the Society to send "female missionaries and teachers," and the Society at that time began to support a school. In 1879 it assumed the support of Miss Mary Sharp, a recent appointee of the Parent Board. Miss Sharp gave her attention to the Kroos and her work was mainly among men and boys near Monrovia.

Miss Emma Michener, the one missionary appointed by the Society to Liberia, chose Africa out of all the world as the place to serve. Rather, she felt the call of God upon her as she said, "because it is the most degraded and needs me most." Warned of the deadly climate and the fat graveyards of Liberia, she replied, "If my death in Africa is worth more to God than my work, then I am his, to do his will." Hers was no sudden impulse of service. She was a devoted Christian worker in our church and missions in Philadelphia and had voluntarily relinquished an enviable position in the city schools to take a post in a Negro school. On March 5, 1880, Miss Michener sailed for Africa in company with Mrs. E. J. Clemens bound for South America. Off the coast of Wales they were shipwrecked and drifted in a small, leaky boat through a long night. God delivered them and they went their appointed ways.

On arrival in Liberia, Miss Michener at once began to teach in Monrovia Seminary, founded by the Board. When her presence was known, the Christians in Bassa, who had been praying for a white missionary, begged her to come to them. Seeking ever the neediest place, Miss Michener went to look the situation over. She found a



few Christians, a little church, no schoolhouse or teacher, and immediately opened a school in the church building. Two days later the king of one of the Bassa tribes begged her to come to his village, twelve miles from any civilized Negroes, to teach his people "God palaver and English." Truly Africa was "holding out her hands toward God."

Miss Michener settled down in Bassa, eighty miles by boat from Monrovia. The only white face she saw was that of an occasional trader. She lived with Negro Christians, in primitive fashion, yet was radiantly happy in the conscious presence of Christ. After a time she went on a journey of exploration, seeking a more healthful location for a permanent mission station. Days she traveled by hammock, with blacks as carriers, and everywhere was welcomed. At last she found a high and wooded hillside overlooking a scene of entrancing beauty. The people in the nearby village begged her to stay. One old grandmother cried, with tears streaming down her face, "Can it be, can it be, that at last someone has come to teach us!" Land was offered for a mission site, with timber and stone for the building. Fully determined to make this her home, Miss Michener returned to Bassa and gave herself with redoubled zeal to teaching men, women, and children while she awaited funds for the building of a mission.

But her race was almost run. The dread African fever attacked her and she lay at death's door with only an African doctor to tend her until Mrs. Van Brunn, a Negro missionary of the Baptist Society, heard of her plight and had her carried to her own home eight miles away. When convalescent Miss Michener returned to Bassa and, though in great feebleness, continued her work. To urgent requests from America that she return, she pleaded the needs of "her people," but consented to take a rest in Monrovia. On December tenth she set forth upon her journey accompanied by the faithful Mrs. Van Brunn. Before the little surf boat on which she embarked reached the coast steamer Miss Michener fainted. At midnight eternity began for her. Her ashes rest beside those of Melville Cox in Monrovia's graveyard. As gladly as he, she gave her life to Africa's redemption.

On the advice of the Board, Miss Sharp was recalled, and in 1883 all white missionaries of our Church were

withdrawn from Liberia. The Society then gave its pledge to "hold itself in readiness to follow whenever the Parent Board shall again enter and extend its operations in Africa."

In 1884 William Taylor, veteran evangelist of three continents, was elected missionary bishop for Africa. He thought in terms of continents and, facing the appalling southward march of conquest by Islam, sought to stay its progress by a line of Christian mission stations right across the continent from east to west. Since no missionary funds were available he called for volunteers for self-supporting work. The eastern base was laid in Inhambane, where the American Board turned over to him an established work. The western base was in Portuguese West Africa. The experiment of self-support proved costly in life and sacrifice but committed Methodism anew to the evangelization of Africa. In 1896, Bishop Hartzell having succeeded Bishop Taylor, the work was reorganized, some stations were given up, and the Parent Board assumed support of the Africa missions.

#### *A Pledge Redeemed*

This reorganization being accomplished, the Society again turned its attention to Africa. In 1898 Bishop Hartzell came to America to claim the earlier promise of the Society and found Miss Cora Zentmire already under appointment, and two other volunteers for African service. Miss Zentmire sailed in December, 1898, to take charge of the little orphanage opened in Quessua, Angola, by Bishop Taylor, and reached that remote place in June, 1899. Here, in a little three-room house, she found thirteen orphan girls and joyfully began their Christian training.

Being a missionary was no sinecure in that day and place. Angola was the penal colony of Portugal and a stronghold of the old slave trade. Slavery was everywhere and the slaves suffered shameful disabilities. Polygamy, belief in witchcraft, and utter ignorance fostered the degradation of the people. An ox was the common fee of the Roman Catholic priests for teaching a person to write his name. Quessua, three hundred miles from the coast and six miles from Malange, where the Board's mission and the post office were located, seemed world's end. Convey-

ance there was none. Support had not been allowed for so many children, and rather than send any adrift Miss Zentmire kept them and shared famine rations, thankful at times for a pot of mush. The comfortless living conditions, inexpressible loneliness, and repeated attacks of African fever slowly sapped the missionary's life. Late in the summer of 1900, Miss Josephine Mekkelson reached Quessua. Miss Zentmire continued in declining health. In December she was married to Mr. Brewster, a missionary of the Board, sailed for America, and on January 8, 1901, died at sea.

Undaunted, the Society planned enlargement of its work in Africa and within three years appointed Miss Susan Collins to Quessua, Mrs. Rasmussen to Rhodesia, and Miss Swormstedt to Portuguese East Africa. Since then Africa has been written indelibly upon our hearts. The development by stations has been won by faith and heroism through the succeeding years. Until 1918 they were but two. In 1929 they are five. The twenties have seen the erection of buildings in each and the advancement of the gospel into ever widening areas.

In Quessua Miss Mekkelson courageously continued her work, alone and frequently ill. Miss Collins arrived early in 1902 and, shocked at Miss Mekkelson's condition, at once reported it to the secretaries at home. Before the reply requesting the instant return of Miss Mekkelson reached Quessua, this servant of God had taken her journey to a country far and fair. With her latest breath she said, "I'm glad you let me come to Africa. There are precious lives here."

Miss Collins, who now carried on, deserves more than passing mention. She, a freedman's daughter, had worked her way through college in Iowa and had served thirteen years in Bishop Taylor's work in Africa. Devoted, experienced, acclimated, understanding African psychology, she was "the woman of the hour" and, though past fifty years of age when appointed, gave almost two decades of service in our ranks. No acquaintance with Africa could dull her sensibilities to need. Pathetically she said, "Our numbers can never be large when girls are worth so many dollars apiece on the market."

After five years our second colored missionary, Miss Martha Drummer, a gifted college woman and a graduate nurse, joined Miss Collins. God set his seal of acceptance upon the work of these compatriots. School and evangelistic work thrived under their care and, slowly, improvements were made. A "grand" nine-room adobe house was built, with room for thirty-two boarders. Miss Drummer had charge of the school. Miss Collins was house-mother. Gardens were planted and tended by the girls to raise food for the school, for the number was ever higher than scholarships provided for.

Miss Drummer found her nurse training invaluable in the school and community. Christians turned their backs on witch doctors and sought her care. Very soon she spent every possible day outside school touring among the kraals (or *sanzolas*, as they are called on the west coast). For a dozen years all travel by our Quessua missionaries was by hammock or man-back. When at last they received money and secured a jinriksha, a little furniture, and a fence to keep wild animals from the gardens, they were grateful for *comfort*.

After seven and a half years, Miss Collins took her first vacation — a three-weeks trip to Loanda, three hundred miles away! Nor was she idle, for she returned with five new school girls. The joy of Quessua was the transformation of the girls. The "impossible creatures" from the *sanzolas* were softened by the gospel and found in Christ a joy and a refuge from fear. Soon the Christians were church members and married boys from Malange mission, and a Christian community, a very "isle of safety," a light in darkness, emerged.

In 1915 Miss Cilicia Cross took over the school and demonstrated that, with proper living conditions, Quessua was a really good climate for white folk. When new on the field, she went on an evangelistic trip with Miss Drummer and was overwhelmed with Africa's need. "My soul is stirred to its depths," she wrote, "by the sight of the ignorance, superstition and sin of the people and their inexpressible fear of spirits, witches and death. In contrast we saw those who have come to freedom, happiness and hope through Christ. The importance of our school can-

not be overestimated. The great need is for educated girls to work among women." With that urge in her soul Miss Cross began her fruitful service in Africa.

Miss Collins retired in 1920. Miss Drummer continued her work in the *sanzolas*, riding all day long in the hot sun, drinking from the mudholes called wells, a very messenger of Christ, teaching, ministering to the sick, recruiting girls for the school. In 1923 no longer able to travel the jungle trails she, too, retired, and in the little windowless huts there was mourning, but many a woman still held by African custom hid in her heart the joy of a Savior.

A literal transformation has been accomplished in Quessua. In 1921 a site was chosen and the assembling of building materials was begun; all, perforce, carried in on human heads. In the 250 workmen employed, Miss Cross saw a unique opportunity for the gospel and began to preach and teach. Building in mission lands is an onerous business, but she wrote, "I am a happy woman these days. The building is going up rapidly and souls are being born again among these men." In 1924 the missionary home, the schoolhouse, two dormitories, dining room, washhouse, and a storeroom stood complete. The African Christians have added a little house for the Bible training school, built and paid for with their own hands. Simultaneously, the farm has been developed, fruit trees set, gardens planted, a herd of cattle put to pasture and—a crowning glory in the community—a deep well dug and abundant water found.

The school has been named by the girls themselves "Henda," or "Love," and they chose its motto "Seek and ye shall find." The new buildings spelled Opportunity. More and more girls came. Additional dormitory space and more storerooms for the crops grown by the girls became necessary. A beautiful spirit ruled all. Daily girls sought and found the Savior. A sense of stewardship of the gospel was born in their hearts. In 1926 eighteen were Bible women. Two took charge of a church while its pastor was absent. He returned to find ten new converts and many hungering after God.

Other missionaries who have labored in Quessua are Misses Marie Nelson, Maud Cone, Alpha Miller, and Ingle Johnson.

*Rhodesia*

Bishop Hartzell found in Rhodesia a "white man's country," high above swamps and miasma and chose it as the locale of Central East Africa Mission Conference. Unusual providences opened the way. In 1896 the British South Africa Company built Umtali for its capital. Two years later the railway reached Rhodesia but stopped the other side of the mountain. The company, with Cecil Rhodes as its leading spirit, built another settlement on the railway and called it Umtali. The old headquarters became Old Umtali. The buildings, valued at \$50,000, and 13,000 acres of land were then given to Bishop Hartzell for mission purposes.

In 1899 Bishop and Mrs. Hartzell visited Old Umtali and selected one of the best of the buildings for the use of the Society, and in 1900 the widowed Mrs. Helen Rasmussen, who had spent some years in Africa with her husband, was appointed to open work among women. Many a time she must have echoed Heber's line, "Every prospect pleases and only man is vile," for the surrounding tribes were sunken in heathenism and woman was a beast of burden, bought and sold, and sometimes mortgaged before her birth.

Though a mission home awaited Mrs. Rasmussen's coming, there were certain drawbacks, as she wrote, "The little villa on the mountain-side is a choice situation for a hermitage, but a trifle lonely for a solitary woman." It was some distance from any other building and jackals, wild cats, wild dogs, wolves, leopards, and an occasional lion circulated about the place, while rats and white ants infested the house.

The outstanding achievement of Mrs. Rasmussen's labors was the mastery of the Chikaranga language and the preparation of a vocabulary and grammar long used in the mission. The spoken language she reduced to a written form and at the end of eight months had a vocabulary of 700 words. With this equipment she began to visit the people, traveled jungle trails, crossed rivers and mountains, and lived for weeks in the kraal of a daughter of King Mtasa. Providence led her to the king's kraal and her ministry to him in sickness won his friendship.

Until this time all her efforts to secure girl pupils had been in vain. Here she found one who was unmarriageable and without market value because, in infancy, she had cut her upper teeth first. Alas, even *her* stay at the mission was brief! The school was opened, however, and Mrs. Rasmussen received boys as well as girls. Opposition to the education of girls was rooted in fear, superstition and greed, mainly greed, for a girl was worth a half dozen cattle and the fathers and prospective husbands feared damage to their property if she went to a Christian school. Then, too, they would lose her labor in the fields. In 1904 thirty-seven boys and *two girls* were in the school. That year Gundba, granddaughter of King Mtasa, came to old Umtali to stay, the first of many hundred girls.

Early in 1905 Mrs. Rasmussen became the wife of Rev. J. M. Springer of the Board's mission, and Miss Swormstedt was transferred from Inhambane to Old Umtali. In 1905 Bishop Hartzell deeded the villa and thirty-seven acres of land to the Society. This year marked the turn of the tide. A girls school was begun in fact with eight pupils. At the end of 1906 forty-three were in attendance and the need for room called out a gift of \$3,500 from Mr. Fairfield of Boston for the erection of a school-dormitory building. In honor of these donors we have the Hartzell Villa and Fairfield School.

The pattern chosen for the mission, as best adapted to the needs of the people, combined primary education with training in household arts and agriculture. Two hours daily were given to Christian education. So successful was the outcome that subsequent change has been only in development of the pattern here and elsewhere in black Africa.

With infinite patience and Christlike love our missionaries received those wild, forest girls, unkempt, untaught, unused to civilization, and taught them. They had every thing to learn! In spite of disappointments and discouragements the girls made incredible improvement. Christian character was formed, and soon the older ones became wives of pastor-teachers trained in the Board's mission school. To very many poor African girls the mission became sanctuary when they fled from unwelcome marriage to the old men who had bought them. At first their only defense was

persuasion, then the British Government ruled that Christian girls could not be sold. That ruling was their emancipation proclamation. By 1909 so many applicants appeared that one-fourth the number was turned away for lack of room. Nowhere in the world was it harder to bar girls from the "only chance."



Miss Swormstedt also married, and Miss Coffin took her place. In 1910 Miss Emma Nourse arrived and for the first time two missionaries were in residence. The industrial feature of the school was warmly approved by the Government and substantial aid was offered on condition that a full-time teacher be provided for this department. In 1911 Miss Grace Clark was appointed to meet this condition. The growth of Fairfield School has been limited only by inadequate room and facilities. For fifteen years the temporary dormitories were crowded to suffocation. Furloughing missionaries secured funds to purchase more land, an irrigation ditch was dug, and the products of the school farm went far in providing food for the girls. Miracles of Grace were a part of the life of this school made up of girls in all stages of development. The older, wiser ones were "far out of heathenism." Beside them were the girls just



from the kraals who must learn the mysteries of the printed page, the Way of Life, the art of homemaking, and the magic of the hoe with earth and seed. Then the wee ones came and our missionaries built a baby fold with their tithes. In 1926 Miss Oril Penny, R.N., came to care for the health of the tinies and their elders.

### *Expansion*

For eighteen years Old Umtali was our only center in Rhodesia. Long the conference had asked the Society to open work at other points where the Board had established work. In 1918 Jubilee gifts made possible a second Rhodesian station at Mutambara.

Two new missionaries, Misses Sadie Rexrode and Lulu Tubbs, were appointed to pioneer. They walked the fifty miles from Old Umtali and found, not a mission home, but thirty girls waiting for school to begin!

With an old stove, two beds, a table, and two chairs loaned by the Board's missionaries, the new ladies set up housekeeping in a small house vacated by the farm director. Enough money was in hand to buy twenty-four hoes, thirty native blankets, three bolts of cloth for dresses, two water tins, a few cooking pots, corn meal, salt, and laundry soap—and school was opened! The girls slept in an open shed the first night, but after school next day they wove a wall of reeds and plastered it with mud, and made a hard dirt floor. From the first day Mutambara girls helped to build the mission. They did not expect something for nothing but worked outside school hours for their tuition and keep. Slowly a proper establishment came into being and the decade in Mutambara is thrilling with stories of overcoming spiritual and material difficulties.

The first "proper" building erected was a combined missionary home and school. Soon the throng of boys and girls (for this is a co-educational school) made necessary a division. The older pupils studied in the morning and in the afternoon worked in the fields and household arts classes, and the wee ones, the pickanin school, filled the school rooms. Some of the older girls became pupil teachers in this school and were trained for extension service. Now boys do the deep plowing, learn the use of tools, the

way to build better homes and simple furniture. The girls clear the ground, plant trees and gardens, shock the corn, and learn to cook, sew, and clean, and to care for children and the sick.

Through every activity runs the golden thread of gospel teaching. Every missionary, no matter what her appointment, is an evangelist and to the limit of time and strength participates in carrying the gospel into the surrounding country. With their own tithes they have developed a sub-station.

Mutambara plant is, for the present, complete. Home, school, and farm function efficiently. The blessings of the gospel are reflected in the rising Christian community, for "Christians of the present generation are raising their homes from the level of dirt floors to the level of beds, tables, chairs, and a shelf with the New Testament upon it. Their hearts are lifted to the skies."

Second only to Africa's spiritual destitution is her need for physical care. Suffering all the ills that flesh is heir to, without knowledge of sanitation, proper food, prevention or cure of disease, her traditional recourse was to witch doctors and charms. The first beginning of medical work of our Society was made by Miss Ona Parmenter, who reached Mutambara in 1921. As she struggled with the language, she began her eloquent ministry of healing. No place was prepared for her and out of odds and ends she fashioned a rude dispensary, where increasing numbers of sick came for treatment. School people first, then those from the surrounding kraals. When she went on furlough, she left a little brick dispensary and a book in the native language on first aid and care of the sick. Miss Jennie Woodruff followed and under her care treatments in the dispensary reached 5,000 in 1928. During these years no doctor has come to Mutambara and our nurses have suffered grave anxieties over the obscure diseases and the injuries of their patients.

### *Mrewa*

A little candle was lighted in Mrewa when Misses Rex-rode and Nourse were appointed to open school and evangelistic work. Here, too, the beckoning missionaries of the Board loaned house and equipment, and soon forty

girls were under instruction. This mission work was never rooted in the soil. The death of Miss Rexrode in 1921, the marriage of Miss Nourse, and the inability to secure land rendered its continuance impossible. The school was taken over by a missionary of the Board, and our projected mission was transferred to a more favorable location at Nyadiri.

NYADIRI is called "this grand north country." It is in the most thickly settled section in Rhodesia and here a joint medical, evangelistic, and educational work was planned by the Board and Society. Education was to be fostered by the Society; the Board was to furnish a physician, the Society a nurse and evangelism was the responsibility of all.

Early in 1924, the Misses Grace Clark, Frances Quinton, and Bertha Ramsey reached Nyadiri and proceeded in modern fashion to build "from the ground up." At once they opened a school with three pupils on the veranda of the mission home. They they invited all and sundry to visit the mission. Curiosity brought crowds, fear was dispelled, and pupils came crowding. A pole-and-mud schoolhouse was built to serve temporarily and as rapidly as possible permanent structures were erected. Miss Clark was in charge of the school, Miss Quinton was builder, Miss Ramsey, a language student, helping in many emergencies before able to take over the school. They were young, devoted, resourceful and enthusiastic, and the growth of Nyadiri in five years was remarkable. With but limited funds at her command, Miss Quinton infected the school girls with her enthusiasm and for three years their major industrial work was making brick. The soil from ant hills was used and the labor had no charms save that of hope for the new schoolhouse. The Lord did, indeed, "build the house" and meager appropriations some way stretched to cover the essential building and such comforts as running water, pumped by means of a dynamo, saving the labor of carrying all water a half mile. Even an electric light plant became possible. When the building was completed, in 1928, more than 200 pupils were enrolled.

The school has made a fine record and its Christian influence parallels that of Old Umtali and Mutambara. It is indeed a unique school, for boys and girls, men and women have their opportunity at such hours as they can best give to study. Mothers come with their babies to their

own session, and an eager Christian community springs up, as in the early days of the Church. The Christian girls and boys have formed a band of volunteers and call themselves "fishermen," giving their week-ends to evangelistic trips to the surrounding kraals. Miss Clark, first appointed to industrial work, was relieved of the school to be evangelist for two districts, with preaching, teaching, overseeing the schools of the pastor-teachers and helping in institutes.

Miss Parmenter was returned from furlough to Nyadiri medical work. Her rejoicing over the prospect of working in association with a doctor was short-lived, for the physician appointed by the Board soon left the field, and she carried on alone. She opened a pioneer nurse training school, with some of the best girls from Old Umtali under instruction. A unique feature of this institution was the group of huts which takes the place of large wards. The school girls are similarly domiciled in small brick dormitories.

Old Umtali has reached the dignity of the eighth grade and receives the most promising pupils who have completed the work in the other schools. A few take advanced work in the Board's school in Old Umtali. After the other stations were served, new buildings were granted here.

The latest project in Rhodesia is the hostel in Umtali. It is a refuge for our students passing through and for girls employed by whites in that town. Not least of the dangers which surround the girls in Africa is the lust of the white man "east of Suez." Miss Stella Hess, long a tower of strength in Fairfield School, prayed for such a refuge. Her prayers and a special gift made possible the home of which she became the first superintendent. So a new center of gospel influence came into existence.

INHAMBANE. For thirteen years after Miss Swarmstedt was transferred from Inhambane the plea of 300,000 untaught women accessible to this important mission was in our ears. Then this third "Jubilee" mission was authorized and Miss Ruth Thomas went in 1918 to take over the little school which had been cared for by Mrs. W. C. Terril, wife of the district superintendent. As elsewhere, buildings were loaned by the Board until a property could be secured.

The response to the invitation of the open door was overwhelming. Our missionary saw not 300,000 women but a million and a half in this Portuguese dependency. Since

this is Moslem territory on the coast, with primitive tribes in the interior, the urgency of need was great. Immediately, the press for admission was beyond possibility of accommodation and many were turned back. Those admitted were from three separate tribes, with Batswa girls in the majority. Portugal requires the use of Portuguese in the advanced classes and Sheetswa is used in the beginners classes, doubling the language difficulties. Miss Elsie Roush, formerly of our West African mission, joined Inhambane mission in 1919. Famine and flood brought added tasks to our young missionaries but through all they had reason to rejoice in the progress made by their pupils.

The inadequate buildings in use were so eaten by white ants as to be a hazard to their occupants. It was determined to locate the mission in Gikuki, across the bay from Inhambane city. Here land was purchased and during her furlough Miss Thomas studied building materials, plans and construction in the University of Illinois. On her return to the field, building was begun. Most of the material was carried up the cliff on the heads of the girls, who worked most cheerfully. "For every emergency appears a remedy, so there is no use to worry," observed our builder-missionary and, presently, there rose three buildings on rock foundations with brick walls and tile roofs—white-ant proof—the home, the school, and the dormitory. To these wonders was added modern plumbing.

Miss Roush married and the Misses Ruth Northcott and Bess Phillips joined the mission in 1924. In the new quarters the girls grew in stature, in mind and soul, and in ability. The school followed the African pattern, with emphasis on religious instruction and industrial training. Modern methods were employed to foster leadership and the sense of responsibility for others. The pupils were divided into groups, having two older girls, called "mother" and "aunt," who lived up to their names, better than their untaught mothers of the flesh in most cases. Well does the mission fulfill its chief aim of making Christ understandable to these awakening hearts and minds. The spirit of evangelism is outstanding and the influence of the school far reaching.

For many years Dr. Stauffacher, medical missionary of the Board in Inhambane, has cared for the health of our people along with many thousands of other patients. In

1927 Miss Victoria Lang, R.N., was added to our staff and after a brief introduction found herself in charge, with the doctor on furlough. Increasingly Miss Lang spread the gospel of health and cleanliness, ministered to the sick, taught others to care for them, and helped to break the power of the witch doctors.

“If you want to see going concerns, visit the missions in Africa.” Africa is the most appealing field of the Church today. The soil is virgin. Old faiths have not been incorporated into a civilization and nationalism has not steeled the people against the messengers of Christ. They are inexpressibly needy and sick—they know not for what. “God has hid eternity in their hearts,” also.

Our mission is, for the present, implemented for its task. To keep it well staffed, to provide for future expansion must follow, if we follow the call of God.





## BURMA

“Our work in Burma was thrust upon us, rather than sought by us,” said Bishop J. M. Thoburn, who visited Rangoon in 1879 in response to most urgent demands, and organized the English church and mission.

It is of interest that five men who were later bishops in our Methodism participated in the building of the mission in this field, namely, James M. Thoburn, William Taylor, J. E. Robinson, W. F. Oldham, and J. W. Robinson. For two decades Burma belonged, in turn, to South India and Bengal Conferences. In 1901 Burma Mission Conference was set apart and, in 1928, it secured the status of an annual conference, with three districts which are language rather than geographical areas—English, Burmese and Chinese.

### *Women Enter*

The story of woman’s work in Burma is a continuation of the eleventh chapter of Hebrews, beginning, “By faith.” Every enterprise has been begun in faith.

In 1880 Rev. John E. Robinson, then pastor of the newly formed Rangoon church, presented to the leaders of the Woman’s Foreign Missionary Society the great need for a school for girls in Rangoon and asked that a missionary be sent at once, assuring the ladies that the school would be

self-supporting. Rejoicing in the opportunity to extend the Kingdom without expense to the treasury, the Executive Committee selected Miss Ellen Warner, who had for ten years been preceptress of the ladies department of Baldwin College in Berea, Ohio, for the new work. The record runs: "She was a woman of such rare gifts that many felt her work should have been at home. But she went very joyfully, glad to give her best to the Master," in a new mission field, with uncertain financial support.

Journeying by way of India in company with Miss Thoburn, our pioneer reached Rangoon on January 3, 1882, and on January 16 opened her school in a rented house, with eleven pupils. Her success was instant and astonishing. Application was at once made to the Government for a site and grant for buildings. Without delay a plat of nine building lots was granted, with Rs. 10,000 for building and Rs. 900 for furniture. The English church added Rs. 10,000 to the building fund and with such speed did the work proceed that at the end of the year Miss Warner held for the Society real estate valued at \$15,000 and the school of one hundred day and boarding pupils was settled in its own home. These results are the more amazing since Miss Warner, new on the field, was alone in charge of both the school and the boarding department. The strain was heavy and her plea for additional missionaries was reinforced by the offer of Rev. Mr. Robinson\* to pay a part of the travel expense in order to secure help. The heavy task of teaching and building up a high grade self-supporting school can hardly be realized. Yet this was actually accomplished. After the initial appropriation for the outgoing expense of our missionary, the next entry in Cincinnati's appropriations for Miss Warner was the item of "return and home salary." The school grew beyond all expectation and soon wings were added to the building. The first appropriation from the Society was a small sum to lift this debt.

In 1883, with no funds in view, Miss Warner received some orphan children. "Believing it is God's will, I can

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\*Grateful acknowledgment is recorded for the unfailing kindness of Rev. J. E. Robinson not only in the early years of the Burma mission but throughout his career as missionary in the ranks and as Bishop in India. Of the talented daughters of Bishop and Mrs. Robinson, Misses Ruth E., Flora, Helen, and Muriel became missionaries of the Society.



rely upon him to supply all our needs," she wrote. A playground was being roofed to protect the children from the burning sun and, in season, the torrential rains of that country. Upon this roof Miss Warner ingeniously perched some rooms for dormitories for the orphans. The members of the English church aided generously in their support and, in time, a few scholarships were given in America. Presently the orphans were removed, for the school was already "pushing out its walls." Scant attention was given its needs at home, as it was counted an "English" school and outside the province of the Society. Miss Warner protested in one of her few published letters that it was indeed a *missionary* school and would yet be the source of valuable missionary workers. This prophecy has been richly fulfilled. When her furlough was due, Miss Warner became the wife of Rev. D. O. Fox of South India Conference, leaving Miss Julia Wisner who was appointed in 1885 in charge of the school.

About this time Upper Burma was taken over by the British and the number of applicants for admission so increased that it became necessary to limit the number received. Dr. Oldham, presiding elder, reported to the Society at this time: "There is no more successful work in all India. Compared with Cawnpore, Budaun, or even Calcutta, it is second to none. Its religious spirit, its effect upon the community as a feeder to the church, make Rangoon school one of the best institutions of its kind in the East."

On the foundations laid by Miss Warner many have builded. There have been no long-time principals, only Miss Julia Wisner, Miss Josephine Stahl and Miss Emma Amburn served more than one term. In spite of this disadvantage, with persistency the three main objectives of spiritual and intellectual culture and economic independence have been followed with remarkable success. The aim, "Every girl for Christ," has been in some years realized. The school is closely affiliated with the church and students are participants in the Christian program in both. Two of its graduates, Miss Charlotte Illingworth and Miss Phoebe James, became missionaries of the Society and many have served Christ well in less conspicuous posts.

Educationally, the school quickly took high rank and its pupils have regularly won high honors in government examinations. Numbers have taken advanced training in America and in government schools, and much of the success of the English Girl's High School is due to the excellent work of the staff of teachers who were formerly pupils. Government inspectors frequently comment upon the harmonious spirit which prevails.

Economically the school has been largely self-supporting from the beginning. The most serious handicap has been that common one of lack of housing facilities. The first home, so quickly outgrown and added to, was supplemented in 1904 by the erection of Charlotte O'Neal Hall, home for the boarding department. The city had before this time so encroached upon the site that the new building was located on Lancaster Road, in a more desirable section. In 1923 the Government took back the "building lots" given in 1882 and paid Rs 300,000 to the mission. This was, by agreement, divided between the Board and the Society, the former receiving one-third the total sum. The Rs. 200,000 enabled our workers to erect a new and modern plant on the Lancaster Road property. Misses Sadie J. Woodruff and Eathel V. Doddridge carried through the difficult task of building a modern, excellently constructed and planned school and dormitory building with Oriental labor and materials, and in the midst of the necessary removal of the old dormitory kept the school of 350 girls at the customary high rank. The dedication called out high praise from government officials and rejoicing of all friends of the school. With this equipment, English Girls High School has beaten all previous records and its future is full of promise.

The orphanage, begun in humble fashion, had precarious existence for years. A small property was purchased in 1889 and Miss Fannie Scott, the first missionary to give time to the institution, brought order out of chaos and did a constructive bit of work. Two years later Miss Fannie Perkins began the long service which links her name imperishably with this humanitarian enterprise. Shocked by the helplessness of these Anglo-Indian children, ground between the upper and nether millstones of race, she determined to create in them Christian character and self-reliance. By the customs of the Orient, English blood

renders one superior to common toil and even those who live on charity scorn manual labor. Determinedly she wrought to awaken nobler ambitions. After some years in the heat and noise of the city, the orphanage was removed to Thandaung, a hill station 160 miles from Rangoon. Though the distance was short in miles, it was as radical a change as possible to imagine. The climate was, indeed, delightful, but Thandaung was inaccessible, thirty miles from the railway and market, with hardly a cart track the last two miles. Conditions were primitive in the extreme. The Government granted one hundred acres, part of an abandoned plantation. A bamboo shack costing less than thirty dollars was the first shelter for missionaries and orphans. No servants would remain and the missionaries were cooks and laundresses. Rev. and Mrs. Julius Smith were appointed to Thandaung and their help made tenable the undertaking.

Out of such pioneer conditions there presently emerged a school-home which was the pride of the whole mission. A Scotch lady gave the first thousand dollars toward a permanent home and plain wooden buildings were erected. Two years later Des Moines Branch gave Elizabeth Pearson Memorial Hall. The gift of money was but the beginning. Before the beautiful gray granite building could crown the hilltop, the hill had to be leveled down and great boulders blasted out. Trees were selected in the forest, cut down, drawn by elephants to the sawing pits, there to be sawed by hand into lumber. The stone was dug from the hillside. All other building material was transported from Rangoon by train, bullock cart, and coolie-back. Here for twenty years a unique and successful co-educational orphanage school was carried on. The industrial features, particularly domestic science courses, were highly regarded by the Government. Gradually the institution changed from orphanage to boarding school, though numbers of homeless children found here a truly Christian home and education.

By vote of Burma Conference, Miss Perkins had the honor of being the first licensed woman preacher of our Church in Southern Asia. For long stretches she was pastor to the community. Notable in service with her was Miss Turrell, who came from England at her own charges and worked for years without compensation. Miss Illingsworth spent more than twenty years in association with Miss Perkins. When

they retired from the field together in 1921 neither had taken a furlough in ten years. The Misses Sadie M. Smith and Emma Amburn succeeded them in Thandaung.

In 1926 Thandaung faced isolation with the official closing of fifteen miles of motor road which had given access in recent years. In this juncture the Board of Foreign Missions sought the co-operation of the Society in the establishment of a co-educational school in Kalaw, an ideal location high in the Shan hills and accessible by rail. The Board proposed to furnish buildings if the Society would provide the missionaries and conduct the school, and this agreement was entered into. Though beautiful Thandaung was abandoned with reluctance, the change has proved advantageous.

#### *Kalaw*

In 1927 our missionaries, Miss Roxanna Mellinger and Miss Lela Kintner, moved the school into temporary quarters in Kalaw and proceeded to build. An authority on educational matters says, "The school now has a magnificent location and a fine building, and promises for Burma what our English schools at Darjeeling and Naini Tal have accomplished in India." The new and beautiful Elizabeth Pearson Hall was dedicated by the Governor of Burma in March, 1929. The new school was christened "Kingswood," in honor of the school established by John Wesley and with the new home and name a new era of usefulness and opportunity for service opened before it. The sale of Thandaung property and liberal government grants placed the school in excellent financial condition. The hardships of pioneering days were past and the scholastic status higher, with no lessening of religious influence.

#### *Burmese Missions*

The Burmans, who make up seven-tenths of the population of Burma, were long neglected by missions. The Baptist pioneers found them tenaciously devoted to Buddhism and impervious to Christian teaching. The Karens and Shans opened wide their doors and to them the missionaries turned. Methodism's first call was to the English speaking people and to the Indian folk who had crossed the

Bay of Bengal. It was a Tamil Christian who led the first Burmese convert to our doors and, about a decade after the founding of Methodism, Bishop Thoburn returned to assist in the opening of Burmese missions.

Burmese women, though without the restraints of caste and purdah as in India are, nevertheless, low in the social scale; by the Buddhist tenets forbidden to read and consigned to the Buddhist hell if they go to school. In spite of this, women are the "better half" of the race, attractive, intelligent and the real "business men" of Burma. Our early missionaries were greatly drawn to them, but neither funds nor forces were available to establish work until about 1891, when a Bible woman trained by the Baptists was employed.

#### *The Burmese School*

In 1892 Mrs. Julius Smith (Mary Price Smith) opened a school for girls on the veranda of her English parsonage home in Rangoon. "We had the girls and the teacher," says Mrs. Smith, "but there was no other place for the school." Some months later a "birthday box" was introduced in the English Sunday school and contributions so received were used to rent a room for the Burmese school which Mrs. Smith continued to mother until her removal to Thandaung in 1897. The school, then left to the care of Mazan, the Bible woman, was moved into the building vacated by the orphanage.

Burmese woman's work was at last recognized as our responsibility and in 1901, twenty years after Miss Warner sailed, the sisters Emma and Grace Stockwell went to Rangoon for vernacular work. Under their care the school quickly outgrew its quarters and in August, 1904, took possession of Shattuck Hall, the gift of Topeka Branch. Its progress since then calls for thanksgiving!

In Shattuck Hall it was possible to care for a few boarders and almost every little Burmese girl who lived in the Christian Home found Christ and, finding him, gave the gospel to her own family. "A little child shall lead them," truly, and Buddhists who stubbornly resisted other messengers received the Christ presented by their little daughters and allowed them to be baptized.

Miss Emma Stockwell became Mrs. B. F. Price, of the Board. Other work claimed her sister and Lotte M. Whittaker became the next principal. In 1909 she was joined by Mary E. Shannon who headed the school, except during furlough, and a veritable transformation ensued. Pupils came and came until every nook and cranny of the building and the added wings were filled. The teachers found quarters elsewhere and dining and classrooms were dormitories by night; the girls, sleeping on mats on the floor, lay so closely together that one could hardly cross the rooms without stepping on them. They not only *came* but they eagerly took advantage of teaching, made fine records, and soon were begging for high school classes. Other circumstances made their plea imperative. The Burmese, who gladly sent their daughters to our school, were adamant in their refusal to send them elsewhere to men teachers. A government ruling requiring Burmese pupils to secure special permission to enter English schools and, further, to give up their national costume and don English dress, was an affront to Burmese pride. The way out was found in adding high school classes in our school. Three of the four in the first class graduated were Christians.

In 1919 Garmo Hall, a three-story modern brick structure, was completed and occupied. So fine was the standing of the Burmese school that the Government made liberal grants to building and current expenses. In the early twenties a student strike, over an unpopular university bill, cut the attendance but the tide soon turned. In 1928 Miss Elsie Power, lone missionary in the school of 428 pupils, found it necessary to limit registrations. Two grades were eliminated and boys were admitted to the first standard only, instead of the fourth, as formerly. Miss Power was principal during the twenties, with the aid of Miss Smith and Miss Mabel Reid for briefer periods.

The fine intelligence and spiritual responsiveness of Burmese students mark them the future leaders of their race. Already numbers have gone out to active Christian service as Bible women and teachers. Two conduct the "Little Sister" Burmese day school in a neglected section. The teaching staff is largely made up of our own graduates. The strategic value of this institution in the whole Christian movement in Burma can hardly be estimated.

*Lengthening Cords*

Burmese work soon spread beyond the school. Miss Luella Rigby, our first evangelist, began work in Rangoon in 1903. When she furloughed, Grace Stockwell, "called to be an apostle" by and to the Burmese, took her place.

Evangelism found new methods in this land. Beginning at 6.30 in the morning, the missionaries went into the streets and bazaars, holding meetings and selling Bible portions wherever people would listen, until they were driven home by heat and hunger. They held numerous Sunday schools; traveled by steamer, launch, small boats, trains and carts and preached as they traveled. "Why do you not come oftener? If we could hear you oftener, we would soon understand and believe," the people in the villages said. One yellow-robed Buddhist priest accepted a Bible and, having read, said gravely, "We are both seeking the same thing. You have found it. We have not."

Ma Shee Myine was the first Methodist Bible woman. She was a member of the English church before the first Burmese church was organized in 1901. When she began to study she was timid and so feared persecution that she hid her Bible, even on the way to the missionary's home. God gave her courage to preach, anywhere, without fear. When urged to rest after long travel and constant preaching, she replied, "I cannot stop; I may never have a chance to tell these people about Jesus again."

Our evangelists lived in Hagerty Hall, the Home given by Des Moines Branch, and from that center traveled far and wide. Miss Stockwell opened a small Bible training school in Rangoon, along with her itinerating.

*Thongwa*

Missionaries of the Board opened work in Thongwa, a Burmese town of some 10,000 inhabitants. There, in 1910, Mrs. Lobdell opened a school for girls. Three years later the Society sent Miss Kate Nicholas, a valued national worker, and secured property for the school. In 1915 Miss Stockwell was given a free hand for the Bible training school and established it in this Burmese town where there was not a single western-built house.

For seven years she carried on in a house on stilts, yet with remarkable success. Among her students were fine

girls from the Rangoon school and women from the jungles who had never been in school. Whatever human material came to her hand Miss Stockwell moulded for the Master's use, "rightly dividing the word" for each. In 1922 funds for the longed for Home were granted and Miss Stockwell managed its construction, even to making the bricks. This building provided a missionary residence and rooms for the Bible training students.

Meantime, the day school begun so humbly in 1910 had become Neil Dexter Reid school, with a missionary of its own. Nearly every one of the pupils is a Christian. Some, who come from the villages, find dormitory room in the new mission Home. This school is worthy of special note for its recent development of vocational training. The Burmese are for the most part poor, living in miserable homes, and the children who learn gardening, simple weaving and other crafts are a decided asset to the community.

Evangelistic work, with the students in training and other workers holding Sunday schools and women's meetings and going out into the villages, is breaking down the resistance of the Buddhists. "Our people do not die like that," said a devoted Buddhist as she sat beside a school girl who sang a hymn as she was dying. So by every ministry Christ is being proclaimed in Thongwa.

### *Pegu*

Pegu was long ago a city of Oriental magnificence. Then the Irrawaddy River changed its course and left it to slow decay. Again fortune smiled and modern Pegu, with its cosmopolitan population, is a rising commercial center, though dominated architecturally by the ancient pagoda second only to the Shwe Dagon of Rangoon. Years ago the Board of Foreign Missions established a mission here and on Sundays the Burmese, Chinese and Indian congregations worship in turn in the one Methodist church, each with its own pastor and organization.

Our Society entered Pegu with the appointment of Miss Roxanna Mellinger as evangelist in 1917. There have been years when no missionary of the Society was available and Mrs. Luella Rigby Jones carried on. In 1924 Miss Sadie M. Smith took charge of this "the most promising evangelistic work in the conference." She found street Sunday schools



an entering wedge and the way to the hearts and homes of the people. Four day schools and an evangelistic program reaching out into surrounding villages offer many opportunities for Christian service. Pegu is ready for the gospel.

### *The Chinese Mission*

Among the folk attracted to Burma by its stable government, its freedom from famines, rebellions and banditry are over 200,000 Chinese of the better type. Some 60,000 live in Rangoon alone. They are energetic and progressive, many of them permanent residents and destined to figure largely in the affairs of their adopted land.

In 1895 a Chinese Methodist came to Rangoon from Vancouver. He met a Christian from Amoy, China; the two sought out other believers and the missionary-pastor of Rangoon English Church organized the group into a little Methodist Episcopal Church. Immediately they asked for a missionary for their own people. Not until 1913 was this possible, yet today the Chinese form one of the important groups in Burmese Methodism.

Mrs. Gough, a talented young Chinese Christian, was the first to essay work among her countrywomen. In 1917 Miss Alice M. McClellan was sent by the Society for this especial work. So soon as she had mastered the language Miss McClellan began visiting in the homes and, with an appropriation of but \$400, she rented a little place and opened an Anglo-Chinese school in the thickly settled Chinese quarter. In 1919 Miss Charlotte King came to her assistance and in four cramped upper rooms a hundred boys and girls were taught. So was the third language area entered and this school came by the same way of difficult pioneering as its sister the Burmese school. Broken by the burden, Miss McClellan retired and Miss King carried on, so successfully that government aid was secured.

In 1922 the whole conference appealed for enlarged provision for this promising institution. The Anglo-Chinese school was rated as an emergency by the Society and \$17,500 was cabled for the purchase of property. This sum was insufficient to buy and build in this city but, providentially, a suitable bit of land with a new cement and brick structure which could be remodeled was secured. In large, airy classrooms, with a fine assembly hall, a new era began.

Miss Edith Stouffer and Miss Hazel Winslow in turn have been leaders in this school which with a little dispensary, visiting in the homes, and co-operation in the Chinese church demand the full powers of our missionaries.

Of particular interest is the development of the indigenous faculty. Four Anglo-Indian and eight Chinese teachers (some graduates of Hwa Nan) are employed. The first graduate of the school returned to teach. So fine is their co-operation in administration that Miss Winslow gives almost her entire time to religious education. The demand for a boarding school is insistent and local support may be counted upon for this advance. In the pioneer Chinese church, the number of women in attendance has been greatly increased. These Chinese women will come to Christ if only he be presented to them in word and in deed.

*An Indian Mission*

Street preaching in Tamil and Telugu was begun in 1879. The Indian people of that day were largely transient laborers. As the years passed more and more families came and the weakening of the bonds of Hinduism rendered the women more accessible than in India.

Already overburdened with their appointed tasks, our missionaries could do little for these people. Some Bible readers were employed and were usually under the direction of the married ladies of the mission. It was therefore an advance step when Miss Grace Wasem was appointed to this work in 1927. Seven Sunday schools, a little day school, and two Indian Bible women indicate the coming of better days for these people.

This, briefly, is the outline of Burma mission. To a notable degree it is self-sustaining, yet we must supply missionaries and substantial aid for vernacular work, particularly in direct evangelism. Missionaries have been pitifully few and their successes have been usually those of "One and God."

Rangoon mission leads the whole field of the Society in the diversity of languages used in schools. There has never been a mass movement. Converts are won one by one. English, Burmese, Chinese and Indians are finding Christ the center of life, and there is opportunity for an international Christian unit. Christianity is taking deep root in the hearts of the people.

# EUROPE and NORTH AFRICA



## BULGARIA

A little land with 1500 years of tempestuous history; seven centuries of freedom, eight of vassalage under Greece, Servia and Turkey,—that is Bulgaria. Cyril and Methidius preached and painted the judgment day, King Bogoris professed conversion and commanded the baptism of his subjects,—so Bulgaria became Greek Catholic. To the average Bulgarian, Christian means non-Moslem. The Bible he knows about is the ancient translation of Cyril in a now dead language. The Law of God, a mass of tradition and church ordinances, takes its place. War following war, for a thousand years “one of the dynamite spots of Europe,” — that is Bulgaria. Surely this land needs Christ!

Methodism entered by request of the American Board when it was unable to extend its work from southern Bulgaria across the Balkan Mountains. In 1857, one year after Wm. Butler went to India, two missionaries were

sent and Rev. F. W. Flocken followed in 1858. The original intention was not the establishment of Methodism but the "revivifying" of the Greek Church, a very modern idea, but results were so discouraging that in 1864 all missionaries were withdrawn. So piteous was the plea of the Bulgarian pastors that, after a lapse of eight years, the Patent Board returned Mr. Flocken and Rev. Henry A. Buchtel with the determination to "press the work with vigor."

*The Woman's Foreign Missionary Society*

In the Report of the Society for 1874 appears the minute: "Resolved: that we adopt the work in Bulgaria demanded of us . . . and hold correspondence with Mr. Flocken with regard to further needs of the work." This resolution was made immediately effective by an appropriation of \$200 for the support of Bible women. In 1875 an additional grant was made for the support of three girls in the American Board school in Samakov.

The first Bible woman employed was Mrs. Clara Proca, a woman of German parentage who was converted under the ministry of Mr. Flocken soon after his first entry. Two Bulgarian Christians were later put to work, teaching little schools and visiting in homes. Mrs. Proca was for years a devoted and successful worker. On the outbreak of the Russo-Turkish war, missionaries were ordered out by the consul and the Bulgarian workers fled for safety but Mrs. Proca was able to continue unobtrusive work, even exhorting Russian soldiers quartered in the houses she visited! The Bulgarian pastor and numbers of the church members in Loftcha\* were massacred and after the return of Mr. Flocken the balance of the funds of the Society were used to care for war orphans here. Demoralization was so great that no appropriation was made in 1879.

In 1880 Rev. D. C. Challis, later superintendent of the mission, urged the establishment of a school for girls and the Board seconded the request. So urgent was the need that the contingent fund of New York Branch was drawn upon, pending a regular appropriation and Mr. Challis

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\*The Turkish name Loftcha was later discarded and the Bulgarian Lovetch adopted by the town.

in his own small house in Troian began to teach a few girls. In 1881 Mr. Challis moved to Loftcha. In 1882 the Board erected a small building for the school and missionary residence. The following year, persecution became so severe that the school was closed for some months. Of these years Mrs. Marie Vasileva \*\*wrote long afterward, "I was one of the first pupils. When I look back . . . I wonder that we had the courage to go on. Personally, I lost my family inheritance because I attended a Protestant school. But to this day God has always been merciful to me."

Miss Linna Schenck, first missionary of the Society in Bulgaria, reached Lovetch in 1884. The Society now purchased the school building from the Board. Lovetch was friendly, but there was much persecution in other places. Already Christians were marked as different folk. "The only clean homes, the only healthy children are those of the Protestants," said the missionary. In 1887 Miss Ella E. Fincham went to the aid of Miss Schenck and primary schools were opened in Sistof, Rustchuk and Orchana, with Bible women teaching. The people grew more friendly and Christians were no longer stoned on the street but the Government, spurred by the state church, passed stringent regulation of the school which interfered greatly.

Visitors of this period commented on the loneliness of this station. A visitor, who took a long fifty mile drive by phaeton to reach Lovetch, declared that she would not feel farther from civilization in the heart of Siberia. Miss Schenck left the field in ill health. Miss Fincham furloughed in 1893 and retired.

In 1892 Miss Kate B. Blackburn consented to go to this lonely field and in November set out, little dreaming of the adventures and perils of the journey or of the high service she would render. She was informed that a passport was unnecessary and had endless delays at European frontiers. On the plains of Hungary, the train was snowbound and she was without food for forty-eight hours then stood the long night through on the relief train; crossed the Danube in a small boat, was held in quarantine, herded in a room without seats, with people who spoke no English, French

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\*\*Mrs. Vasileva is the widow of a Bulgarian pastor. Her four children are an honor to Bulgarian Methodism. Her only daughter teaches in Lovetch School.

or German. After a long last she reached Lovetch and welcome on December 19th. Writing home she said, "I have seen some dark and weary hours, but in every instance when I was almost despairing, God raised up some one to help me. Step by step he has opened the way and not once have I regretted my decision to come."

With like high courage this missionary faced the vicissitudes of service stretching over three decades in which she gave to Lovetch School splendid leadership and to the Bulgarian people the understanding friendship and guidance which led Bishop Warren to call Lovetch School, "The brightest spot in our Bulgarian mission." In 1893 Lydia Diem came from Switzerland, but returned to her home for long vacations so Miss Blackburn was much alone. From 1897 to 1905 no missionary of the Board was in Bulgaria. In 1900 Miss Dora A. Davis arrived and these two became as David and Jonathan. Blackburn and Davis were the Lovetch missionaries until 1923 with only occasional assistants. Not adventure, not years, but fidelity to the stewardship of the gospel is of importance. That is evidenced in the growth of the school, the character of the graduates and *their* fidelity to the mission of Christianity.

To build up the central school of such standing that it would be self-supporting was their aim and this they did, in large measure. They brought it to the rank of junior college, or "gymnasium" in Bulgarian terms. For years no more than ten scholarships were asked. As many as 85 per cent of the students came from Greek Catholic families. The graduates go out to various walks of life, some are teachers, some nurses. Nearly all Lovetch teachers are former pupils. Most marry and set up homes which are examples in their several communities. One of these was Elenka, a part-scholarship girl, the daughter of peasants. Her modesty and bearing were an honor to the school. When her hand was sought in marriage by two fine young men her father gave her the unusual privilege of choice and Ivan Gancheff, now one of the Bulgarian Methodist pastors, won. Elenka is mistress of the manse, mother of four beautiful children, and for a time was president of the Bulgaria Conference Missionary Society.

A missionary auxiliary was early formed in Lovetch and school girls vied with women in the church in interest and

sacrificial giving. Auxiliaries were formed in other places and at length a conference organization was effected and the women undertook support of the Bible women in their own land. The steadiness of these Bulgarian women through every discouragement is proverbial. For them Miss Davis began to publish the "Vestital" or Bulgarian *Friend*, "written, typed, mimeographed and mailed from the every-purpose room in Lovetch School. It began 'on it's own' and the small subscription price was gratefully accepted. Its subscription list grew until it was a lesson in Balkan geography."

An Epworth League was organized in Lovetch Church and for fifteen years Miss Blackburn was its president, leading and guiding many young people to Christ. Out of that League came recruits for the ministry.

One of the long-time teachers was Miss Marie Raicheva who was a teacher in a government school when a copy of the Bible came into her hands. Through it she found Christ and began to teach her students. She was accused of teaching Protestant doctrines, though she did not know them as such, and lost her position. In 1890 she joined the Lovetch staff. Before our missionaries quit the country in 1915 they put the management of the school and their own belongings into her hands. Through the dreadful years of World War Miss Raicheva met emergencies with fortitude and success. In 1918 funds from America miscarried and for the first time since 1883 the school was closed. Wasting with a mortal disease this faithful woman prayed that she might live until the return of the missionaries. That prayer was granted and her stewardship discharged, then she went home to God.

After the war, our veterans faced a new beginning in a land bankrupt through war. When school reopened in 1919, but twenty-four pupils enrolled. They rented rooms to help support the school. The next year, room was at a premium. Worn with years and toil, the missionaries asked release.

As the time of their departure neared the Bulgarian people emptied their hearts to their friends. The thirtieth anniversary of Miss Blackburn's arrival was marked by a surprise party in which the school, the alumnae, the townspeople and friends near and far participated. The muni-

cipal council voted 25,000 Bulgarian francs to establish the Kate B. Blackburn Fund as a student-aid endowment. Gifts poured in from every part of the country. A second demonstration honored Miss Davis with gifts for the needed building and a petition that when erected it should bear her name. Outward bound, they were given an ovation from Lovetch to the sea.

In 1923 a new staff came to Lovetch; the Misses Edith and Fern Perry, with Mrs. Cora D. Reeves. They were God-sent to this place and for this hour. Fresh from the schools, bubbling with energy and enthusiasm, they brought the best of new methods and conserved the work of the founders. Funds were granted for two buildings. To their erection Edith Perry gave unceasing toil, at the same time directing the school. On October 10, 1926, Blackburn Building and Davis Hall were dedicated to the service of God and the welfare of Bulgarian young women.

Of the class graduated that year, one was from Troian, where the school began. Every graduate was a teacher in Lovetch Sunday school. The 125 students represented twenty-nine towns and sixteen villages. Anticipating the completion of the buildings, applications came like a flood by telegraph, telephone, letter and in person. Parents besought the admission of their daughters "even if they must sleep in the corridors."

Sorrow came, too. On March 7, 1926 young Fern Perry, after months of suffering borne without complaint, slipped away to life eternal.

On June 3, 1927 the long-sought Government recognition was granted Lovetch School. "Full to capacity" is the customary condition. The domestic science department, planned for Fern Perry is her memorial and is in charge of Miss Margaret R. Gongwer.

The newest and one of the most promising developments, initiated and directed by the Lovetch missionaries, is the daily vacation Bible school movement. Mrs. Reeves led the first one, then trained the school girls. In 1926 these girls held twelve schools and taught 575 children. So does the leaven of the gospel work!

Every interest of the Society flourishes. "Forward" and "In His Name" are the mottoes of the school. A little school in a tiny land, but big with possibilities for the Kingdom — that is Lovetch in Bulgaria.



## FRANCE



When the Methodist Episcopal Church entered France in 1907, the intention was to consolidate the territory already occupied in Italy and Switzerland by establishing missions in the mountainous strip of country which lies between. Soon a hostel for young women was opened at Grenoble by the Board of Foreign Missions. Mlle. Susanne De Lord, long a member of the faculty in Crandon Institute, Rome, was put in charge. From the year 1910 the Woman's Foreign Missionary Society contributed to the maintenance of this hostel through the Foreign Administration Fund.

As an initial step to further service, it was decided to send an official visitor to study conditions and report to the Society. Mrs. F. F. Lindsay, official correspondent for Bulgaria and Italy, was chosen for the delicate mission and in the summer of 1914 took her journey to Europe and after careful survey of the work in Italy turned toward our mission in Bulgaria, intending then to return to France. While she was in Switzerland, enroute, like a bolt from the blue, the storm of the World War swept down and every door was closed. All transient visitors, particularly Americans, were hustled out of Europe.

Shortly, the invasion of the German Army sent a multitude of homeless waifs back from the battle lines, out of ruined homes and villages. Many of these, orphaned and helpless, were detained near Grenoble. Some were admitted to the hostel and cared for by Mlle. De Lord. In this emergency, Dr. Bysshe, in charge of Methodist work in France, cabled the officers of the Society: — "The destitute war orphans of France appeal to the mother-love of American Methodist womanhood. Luke 9:48." In response, appropriations were made in 1915 and 1916.

In 1917 conditions in France were desperate and America entered the war. The Executive Committee in 1917 authorized the establishment of an orphanage, "Somewhere in France." Miss Ella M. Carnahan, was named as member of a committee to decide on a location for the orphanage and in February, 1918, she sailed for France, accompanied by Miss Mary Lee Bolton who was under appointment to assist in the conduct of the orphanage.

These ladies, with Bishop Anderson and Dr. Bysse, settled upon Grenoble as the best location. An option was taken on a property and, in response to cable reports, immediate purchase was authorized.

Even before the property purchased was available, Miss Bolton was mothering a houseful of children in a rented apartment. Presently Le Foyer Retrouve opened its doors to welcome sixty little ones and to become to them indeed, "Paradise regained," with shelter and love and care. Little ones who cried out in their dreams of the terror through which they had passed came gradually back to health and laughter.

One of the outstanding pieces of "war work" of that period was done by the Society, largely by the Standard Bearers and King's Heralds. Clothing for infants and children, many thousands of outfits, were made by the hands of the young women and children. One hundred fifty boxes were sent to France and fifty to Italy. "The initial value, estimated on the basis of money invested in the purchase of new materials and not taking into account the enormous amount of work expended, was \$50,584.00. Layettes to the number of 7,948, with 1848 complete outfits for children under nine years and 1041 for older children, were included in these shipments."

The War Orphan Fund, an over-and-above gift, reached a total of \$138,033, and was spent for property and expenses in France, North Africa, Italy, Switzerland and Bulgaria. This achievement owed much to the initiative and splendid enthusiasm of Mrs. Lena Leonard Fisher, Jubilee Commissioner.

The orphanage at Grenoble, the primary object of these gifts, was caring for sixty children in 1919. The authorities were unable to furnish school facilities for so many and

requested the establishment of a school in Le Foyer Retrouve. Plans were soon laid for an up-to-date school and fine teachers were sent out. Special gifts provided additional buildings. Miss Bolton, Miss Grace M. Currier and Miss Christian Lockhead served until 1926 when Miss Martha Whiteley was transferred from Algiers to take charge of the mission.

As the years passed and the girls grew, some were sent to the city schools, others to nurse training or to apprenticeships in trades that they might be self supporting. To all the Foyer remained a home. The chief purpose at Grenoble was to bring people to Christ and it has succeeded! The older ones became teachers in the Sunday school of the little Grenoble Methodist Church of which they were no small part. Some became helpers in our missions in North Africa.

The emergency which called Le Foyer Retrouve into existence passed. In 1926 the question of continuance was raised and it was determined to continue the institution as a school for a while.

## ITALY

Methodism made its entry into Italy in 1871 by the appointment of Rev. L. M. Vernon. It required both courage and faith to face Romanism at its fountainhead. Soon Dr. Vernon turned to the Woman's Foreign Missionary Society with pleas for help, saying, "Let the women of Italy be won to a pure faith and the emancipation of two hundred million paganzed Christians will follow. Before the world can be taken for Christ, Rome must be."

In 1877 the Society made a small appropriation for Bible women and one in Rome, another in Venice were soon working under the direction of Mrs. Vernon. As funds were granted, the work increased until most of the larger cities were hearing the gospel from the lips of women. The first missionary of the Society, Miss Emma M. Hall, went to Rome on 1883 and at once began a useful literary

work in addition to the care of Bible women. In 1887 three or four little girls were offered to her to be brought up as Protestants. Others followed and in 1889 the home and orphanage school was opened. This was, in the main, a charity school. In 1891 Miss Ellen M. Vickery went to Miss Hall's assistance.



The Italian Annual Conference of our Church made formal request for the opening of a school of higher rank. Since this was not immediately possible, our missionaries devoted themselves to the home-school. Under happy influences and thorough training, the girls found the Living Christ and developed fine Christian character. Of the first sixty-five it was said not one went astray or returned to Romanism. Not all were charity pupils. General Garibaldi, himself an atheist, desired for his daughter Italia a place in this Christian school because of its fine moral influence.

For some years the mission was housed in rented quarters. When room became an urgent need one of the special providences occurred which have been typical of the work. A property, an old nunnery, was offered them at half its assessed value, with the stipulation that it be used for a girls school. The purchase was speedily made and remodeling begun. News that the Protestant school had acquired property roused a storm of opposition. The landlord refused to extend the lease and no other place could be secured within the city. May 10, 1894, the new home of the only Protestant mission for women in the city of Rome was dedicated.

For five successive years the conference renewed its pleas. For five successive years the presiding Bishop appointed Miss Vickery to the "school of higher rank." At last, unable to resist the pressure, she made an experimental beginning by renting an apartment and sending out announcements. Ten pupils appeared for entrance. All were from wealthy Catholic families and the parents of five insisted that their daughters must not set foot within a Protestant Church. The results of the year were such that in 1897 the *Instituto Internazionale* was formally opened with Miss Vickery actually at its head. This new school was the object of bitter attacks from the Romanist press and priests. At the express wish of Pope Leo XIII the League for the Preservation of the Faith was formed to suppress the school. Every pupil was watched. False reports were circulated and one pupil was discovered actually working within to destroy it.

In the midst of these things, our missionaries went about their business teaching and leading Christlike lives, and indifference, sneering at religion, and treachery of pupils gave way to a spirit of inquiry and desire for light. In 1899 a site was purchased and a building begun. Crandon Hall it was called, in honor of Mrs. F. P. Crandon, faithful friend of the work in Rome. The Twentieth Century Thank-Offering financed the erection of the spacious sixty-room building which was dedicated December 20, 1900, and Crandon began an era of splendid growth.

About this time the home-school was renamed Via Garibaldi School. These institutions absorbed the time of the small staff of missionaries in Italy. For years they developed side by side. Crandon Hall, which seemed so large in 1900 was speedily outgrown. Queen Margherita purchased a palace near by and real estate prices soared. The property which cost \$50,000 was sold for \$130,000 and a larger site purchased elsewhere. On January 10, 1910, the cornerstone of the new Crandon Hall was laid. Generous gifts from Mr. Chester D. Massey and his sister, of Toronto, made possible a second building, named Villa Massey. The new plant was dedicated in 1912, with delegates from Russia, Austria, Hungary, France, Switzerland, Germany, Denmark, Norway, Sweden, Finland and Bulgaria, gathered for the organization of the European Central Conference, as guests. Thither came students

from many of these lands and others, for Crandon Institute was now the outstanding Protestant school for girls in Southern Europe. Bishop Burt said: "Crandon has accomplished wonders in the Christian education of girls and young ladies and in enlarging the sphere of influence of our Church in Italy. . . . I doubt if any school in our Church has made a more brilliant record, especially when we take into account that Crandon Hall is in Rome, where every malignant art has been used to thwart its purpose, nullify its influence and destroy its very existence." Within its definite sphere Via Garibaldi School was also highly successful. Early pupils returned as teachers. Italia Garibaldi was principal for four years and the school was crowded to the doors. At the same time shortage of missionaries made it increasingly difficult to staff the two schools. In 1914 Mrs. Lindsay visited Rome, made a careful study of conditions and on her findings was based the action of the Society which merged the two schools. This was not primarily a matter of economy, but of strategy. The existing schools reached the wealthy and the very poor. From this time emphasis was placed on the education and training for leadership of the great middle class. From every point of view the decision was timely. Via Garibaldi closed a quarter-century of fine service in the beginning of the World War when even Crandon could with difficulty survive the desperate poverty incident to the time.

In the years following a quiet, beautiful work went forward under the wise direction of Miss Mary Jane Eaton, who said: "Crandon is like a growing plant — all changes are for the better. There has been a minimum of that subtle working against our teachings in chapel and Sunday school — the kind of influence every Catholic pupil understands. We seem to have disarmed them, having won that warm affection and trust which overcomes antagonism. What Isabella Thoburn College does for its students of diverse religious affiliations, Crandon does for her daughters of diverse races and warring instincts. Of them it may truly be said, 'Ye are one in Him.' Together they have learned to work, to think, to be kind to others and to pray."

## NORTH AFRICA

One of the youngest missions of our Methodism is that in North Africa, where centuries ago the Christians, their churches, their cities, went down under the onslaught of Moslem hordes. Thank God, Christianity is taking root again! The convergence of influences witnesses that the hour has come in God's calendar.

In 1891 a small independent organization in England sent a few workers to Algeria. Miss Emily Smith landed in Algiers and for two years worked quite alone. In 1893 Miss A. Dora Welch came and the two formed a partnership, dedicating themselves for life to be the messengers of Christ to Moslem women and children. Very young, very poor, disliked and suspected by the Government and by French Roman Catholics, hated by Moslems, they lived quietly, helped and made friends with a few women, but saw no permanence for the mission beyond their lifetime.

Bishop Hartzell, faced by the menace to the Christian churches in Africa of the march of Islam, was led to attack at the very citadel of the enemy. In 1907 Mrs. Hartzell spent two months in Algiers, studying the situation. She was wise and loving and the two lonely women gave her confidence and affection.

In 1907 the World's Sunday School Convention was held in Rome. At Gibraltar Bishop Hartzell embarked on a "convention" steamer scheduled to stop at Algiers. In this crowded, picturesque city many of the delegates were for the first time face to face with a pagan land and a Christless people and Islam shocked them wide awake. The upshot of that visit was a meeting of a hundred Methodist delegates in Rome, an appeal to the Mission Board asking the establishment of a mission, and the authorization of the mission in the same year.

### *Woman's Work*

In 1908 Emily Smith and Dora Welch united with our Church and transferred their mission to its care. Miss Mary Anderson, daughter of a pastor of the McAll Mission

in Paris united with the church the same year. In 1909 the Society assumed the support of Misses Smith and Welch and they became its missionaries in 1910. Miss Anderson was accepted in 1911. In 1911 Miss C. J. Carnahan and Mrs. Lena Leonard Fisher visited the new field and their hearts were mightily stirred. They found the missionaries living in most unsanitary quarters and holding classes in two windowless rooms in an old Arab house. Out of this humble beginning, a fruitful mission has been developed in Algiers, Constantine and Il Maten, bringing the gospel to Kabyles, Arabs and French.

In 1914 searchers found a place outside the city, reached by a series of terraces, high and clean and above the smells and noises of the ancient city. A special gift of \$5000 over the amount appropriated, made possible the purchase of this, the first bit of land owned by Methodists in North Africa. Its name, *Les Aiglons* (the eaglets), persists, though its new name is *Van Kirk Memorial*.<sup>\*</sup> The fear of the "infidel" was strong and but a half dozen children were here in the beginning but they were enough for a demonstration of Christianity. Since French law forbids the opening of mission schools, the children attend government schools. Teaching outside school hours is unrestricted. The World War halted plans for expansion. Many soldiers went from this French colony and "war work" was a necessity. The war did much to awaken and broaden the Moslem mind and opposition was less violent afterward. *Van Kirk Home* soon overflowed with children and a glimpse of its workings is in the following report.

"On an Easter morning seventeen young Moslems professed their faith in Christ and were baptized. Six were girls, eleven were boys. Every girl had found Christ at *Les Aiglons*. Among them was *Zeinib*, rescued from the streets, motherless and fatherless. *Zelhour*, an orphan, was taken away from the Home at the age of seven, bullied and threatened by relatives, then, by a very miracle, returned to the missionaries. *Mehani* and *Hanif* were rescued from cruel Moslems. *Germaine* and *Angela* were French orphans. Brave, serious Christians all, tried as by

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<sup>\*</sup>A memorial to Mrs. Elizabeth Dravo Van Kirk, thirty years secretary of Pittsburg Conference.



fire. The boys? One was the son of the first Moslem to receive the gospel message from Miss Smith in the mountains of Kabylia."

An observer says, "Of all the Christian work in North Africa, Van Kirk Memorial stands out as distinctive in its purpose and management."

RECRUITS. The first American missionaries, Misses Gwendoline Narbeth and Martha E. Robinson, went to Algiers in 1922 and in 1924 Miss Martha D. Whiteley, nurse-evangelist, joined the staff. Villa Elizabeth, adjoining the Home, was then purchased to house the growing work.

FRENCH WORK. Miss Anderson has been evangelist among her own people in Algiers for nearly twenty years. At first classes were held for girls. Presently women and students from the Lycee and the University were taught. In 1924 Misses Esther and Frances Van Dyne took over the student work. Rarely successful they have been and the student club, with its motto "Sursum Corda," is affiliated with the World's Christian Student Federation. Always the thought underlying student activities is, "Lift up your hearts."

Freed of the student work, Miss Anderson continues evangelistic work with increasing success.

CONSTANTINE. The story of Constantine mission resembles that of Algiers. The missionaries of the North Africa Mission requested the Methodist Episcopal Church to take over their work. This the Board did in 1910. Misses Emilie R. Loveless and Nora Webb continued their independent work among women until 1912 when they, too, united with our Church and gave over the direction of their work. In April of that year, the Constantine Home for Girls was begun in the humblest fashion. Suitable buildings for such an institution could not be found and the Home was an itinerant for years.

In 1915 a bequest of \$25,000 from the estate of Mrs. Francesca Nast Gamble "for the support of missions among Moslem women of North Africa," made expansion possible and in 1916 the Society assumed the care of woman's work in Constantine. A property was purchased at that

time but proved inadequate and in 1925 it was transferred to the Board and a site was purchased outside the city. There (in 1929) the walls of Constantine Home for Girls rise. The Constantine mission is unique in that here alone the Society has work distinctly for Arabs.

Miss Loveless and Miss Webb became missionaries of the Society and have continued to develop the mission in Constantine with deep spiritual insight and devotion. To the outcast, the orphan and the destitute, the Home is heaven below. The first ragged, unkempt refugees have grown to Christian womanhood. A number are now Christian wives and mothers, shining lights in the old Moslem city. Others follow in their footsteps, making Jesus their choice and standing steadfast in spite of persecution. Their active, intelligent interest in others and in Christian service has been fostered in Junior League and other activities. Miss Loveless mothered this group.

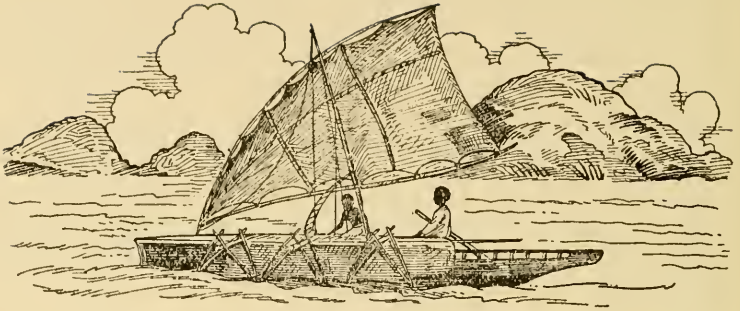
Miss Webb carried on work among women which increased until the transfer of Miss Narbeth as associate was necessary. These missionaries rented a house in the Arab section which became sanctuary for poor distressed women under the yoke of Islam. Classes for working girls and for children for whom there is no room in the city schools extend the gospel in new directions.

IL MATEN. When the Board of Foreign Missions felt obliged by the tragic "cut" to close its mission in Il Maten, an American tourist generously offered to maintain the mission for three years and the Society furnished workers. Miss Robinson was chosen and in September, 1926, took the trail for this isolated outpost. Her associates were Mlle. Chevrin and Mlle. Anen, the one holding a teacher's certificate from the Government and the other an evangelist with nurse training.

By virtue of her certificate Mlle. Chevrin was permitted to open a school for girls, the first in Kabylia! Nine pupils greeted her on the opening morning. As they could speak no French and she no Kabyle they were students together for a time. The little dispensary opened by Mlle. Anen ministers to body and soul with a widening clientele. In the primitive homes of the people, where goats, sheep and chickens share the shelter of the family roof, Miss Robin-

son is making Jesus known to women in deepest ignorance, but with character which promises much with Christian training and education. Tradition has it that these people are the descendents of Christians who escaped the edge of the sword in the Moslem conquest. In the years they have become Moslem, yet a word, now and then, gives color to the tradition.

This, in brief, is the story of the young mission in North Africa; few in numbers are the workers, but they have remarkable access to Moslem homes and hearts. It is a most hopeful entrance to the vast, menacing Moslem world. The secret of its success, is it not as Raymond Lull said long ago, 'In one word — love'."



## MALAYA

It is said that if one stands for an hour on a certain bridge in Singapore people of every nationality on the globe will pass before him. However that may be, this seaport registers 30,000 ships a year. The tides of folk from all the Orient ebb and flow through Malaya\* and seventy languages are spoken by those lured by the riches of sea, land, forest and mine in this "Eldorado of the East." Little wonder that statesmen of the Church called Malaya the strategic point of Methodist missions.

### *Methodist Beginnings*

God's call to the people called Methodist to carry the gospel to Malaya was clear and unmistakable. It came to James M. Thoburn in Calcutta. It was confirmed to Bishop Hurst en route to administer the annual conferences of India. It moved South India Conference to action and claimed young W. F. Oldham as trail-breaker. It touched the hearts of Mary C. Nind in Minnesota and Sophia Blackmore in Australia. Each heard God's call and answered, "Coming."

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\*For years the title Malaysia, an Americanized form of the term Malaya, was used in our records. The recently authorized *Malaya* is followed here.

Without authorization or funds from America, South India Conference voted to open a mission in Singapore. In January, 1885, Dr. and Mrs. Thoburn and a musician from Calcutta accompanied Rev. Mr. Oldham and, with money for one-way passage only, sailed for Singapore, trusting God for their "keep" and for a foothold in a strange land. How God honored that faith is one of the wonder tales of Methodist missions. Revival meetings were at once begun in the town hall, which was loaned to them. Three weeks later the converts won were organized into a little church, Mr. Oldham was appointed pastor, and the rest of the party returned to India.

Mrs. Oldham soon joined her husband and together they faced a task of bewildering proportions. The needs of the women were borne in upon them and they turned to the Woman's Foreign Missionary Society for help. Long after, Bishop W. F. Oldham said, "The coming of the women is the most romantic story of all." This story had its beginning in 1870, when Miss Isabel Leonard organized the first auxiliaries of the Society in Minnesota, and in Winona claimed Mary C. Nind for service. Fifteen years later Mrs. Nind was corresponding secretary of Minneapolis Branch and Isabel Leonard was on a world-evangelistic tour.

In that year, 1885, the General Executive Committee, in session in Evanston, received from Mr. and Mrs. Oldham pleas for the co-operation of the Society by the appointment of missionaries to Singapore. Reluctantly the finance committee reported, "No funds for the opening of a new mission." Then up rose Mary C. Nind to declare, "Frozen Minnesota will yet, God helping her, found a mission at the equator." When the committee assembled on the following morning it heard the announcement, "A woman of Minnesota whose heart the Lord has touched will provide funds to commence work in Singapore." The authorization of the mission was then joyfully voted. The then unnamed donor was Mrs. Nind herself who, out of slender means, gave \$3,000 that the gospel might be given to women in Malaya.

Months passed and no missionary was found for the new post, though search and prayer were given to that end. All unaware of these things Miss Leonard, in Australia,

was about to take her journey to India when she found Sophia Blackmore, recognized her "gifts, graces and usefulness and her clear call to missionary service" and offered to pay her passage to India, trusting that God would open a place for her there. The two were present at the session of the South India Conference, and found *many* doors open. But Mr. Oldham laid the claims of Singapore on her heart, speaking of the opportunity among the Chinese as well as Malays, and Miss Blackmore, whose choice had been for service in China, consented to go to this new field. Application for her appointment was at once made to the Society in America. The cabled reply was, "Blackmore — Singapore," and on July 18, 1887, our pioneer reached that city at the equator which was to be the locale of her long and fruitful career.

The "especial providences" which marked the founding of the mission have been typical of all its history. With the friendly aid of Mr. and Mrs. Oldham, Miss Blackmore immediately began house-to-house visitation, with a Portuguese Christian woman as interpreter. On August 15, 1887, she opened a school in a "shop-house," with nine Tamil girls as pupils. The owner gave the use of the school-room and other friends furnished the meager equipment. In August, 1888, the first school for Chinese girls in Singapore was opened in the Chinese quarter called Telok Ayer. Long afterward Miss Blackmore wrote, "In that first year I felt like a child sewing without a knot on her thread." Yet in that year she seized strategic positions and laid the foundations upon which Singapore mission has been builded. Of the Chinese center, a missionary leader later said, "If we win Telok Ayer we win Singapore, for here the stream of immigration comes first and then flows out to the labor fields of Malaya." When Miss Blackmore opened the school here, the Chinese were eager for the education of their sons, but the age-old attitude toward daughters prevailed and few were allowed to enter. As an opening wedge, the resourceful missionary provided teachers in a number of homes.

A small residence was erected for the missionary in 1889 and no sooner were Miss Blackmore and her English assistants settled under its roof than it began to be a refuge for Malayan girls. The first one admitted was a rescued slave.

Gospel services in the Malay language were held in the home and these girls formed the nucleus of the first Malay Methodist Episcopal Church which was organized later.

For five years our pioneer toiled alone, meeting many emergencies with faith and courage. The growth of the mission was remarkable. The Tamil school, became Methodist Girls School, with pupils of many nationalities. Within two years after the opening of Telok Ayer School forty-three Chinese girls and women were learning to read — and some of them to pray! Many women believed on Christ who dared not confess him publicly. Friendly co-operation on the part of Chinese and Tamil citizens was soon established. Working far beyond her strength, Miss Blackmore faced a complete breakdown and associates urged the sending of two missionaries, that she might furlough. Money was given in America for the salary of one, and two girls volunteered to come on half pay, or deaconess salary. In October, 1892, Miss Emma E. Ferris sailed for Singapore and after the later arrival of Miss Eva Foster, Miss Blackmore returned to Australia for a period of rest — but not for long.

### *Nind Home*

Through the efforts of Bishop Thoburn, ever the loyal friend of Malaya missions, the Society acquired for \$2,000 (a fraction of its value) a finely located property on Mt. Sophia, and here Mary C. Nind Deaconess Home was established in 1894. Leaving the schools to the new missionaries, Miss Blackmore devoted herself to evangelism and the home became a social-evangelistic center long before that term was current. The polyglot folk of the city gathered here and on occasion as many as twenty-one language groups were represented. At the end of the first decade three institutions — Methodist Girls School, Telok Ayer School, and the Home, with numerous girls in residence — together with several day schools, were flourishing and Sunday schools and evangelistic work were being conducted. The first entrant of the home was now an earnest Christian and teacher in the schools, and women won from heathenism were giving the gospel to their countrywomen. Mrs. Nind visited the Orient about

this time and her joy over the fruitage of the "mission at the equator" was so great that sleep forsook her and she spent her first night in Singapore in prayer and praise!

#### *Expansion of Methodism*

Beginning at Singapore, a vast field opened up before our Methodist pioneers. Singapore was, and is, a composite of world citizenry, with an ever-moving human tide. Those who heard and believed the gospel carried it far and opened the way for the Church. When Malaya Conference was organized it included the Straits Settlements, the Malay Peninsula, French Indo-China, Borneo, the Celebes, Java, Sumatra, and the adjacent islands inhabited by the Malay race — but the gospel was not restricted to the Malays. The twentieth century, with its vastly augmented demands for the products of this tropical region, particularly its rubber and tin, brought great prosperity. The leaders of Methodism pushed on into new fields and wherever they founded missions they called for the co-operation of the Woman's Foreign Missionary Society.

The women were not blind to opportunity, but by the limitation of resources the work of the Society during the first decade was restricted to Singapore. Then, by emergent need, the insistence of missionaries of the Board and a series of providential circumstances, it was literally driven to establish three new stations in the next five years. The first was in Penang, a city of ancient renown and of present-day commercial importance. Here Mrs. Young (later Mrs. G. F. Pykett), one of the pioneer missionary wives, opened a school for girls. Mrs. West and Mrs. Mary Carr Curtis followed her, one caring for a Tamil and the other a Chinese school. When Mrs. West fell ill her husband carried on, for he said, "One of the greatest drawbacks to the spread of the gospel is the ignorance and superstition of the women of these lands."

For five successive years Malaya Conference petitioned the Society to take over woman's work in Penang. In 1897 its appeal was backed by the pledge of missionaries on the field to pay two-thirds of the salary for five years and one-half the passage money if only a missionary could be appointed to Penang. By happy providence, the same mail





KWASSUI WOMAN'S COLLEGE, NAGASAKI, JAPAN



EWHA COLLEGE, SEOUL, KOREA



BUTLER MEMORIAL HOSPITAL, BARODA, INDIA



MARY J. JOHNSTON HOSPITAL, MANILA, P. I.



LUCIE F. HARRISON HOSPITAL, FUTSING, CHINA

which brought this pledge to the secretary of Minneapolis Branch brought also a letter from Miss Clara Martin offering herself for foreign service! So came the answer to prayer! In September, 1897, Miss Martin sailed, and such was her devotion and Christlike service and life for thirty years that "to think of Penang was to think of Miss Martin."

By events as unlooked for as the gift of the palace of a prince in Bareilly came the opening of missions in Kuala Lumpur, capital of the Federated Malay States, and in Taiping, Perak. Bishop Thoburn sent the first missionaries into Kuala Lumpur in 1897. In 1898 the Sultan offered to the mission the property, valued at \$7,500 (gold), of a government school for girls which he had established, and further promised grant-in-aid, provided two women missionaries were sent to care for the school. This remarkable offer was accepted on the field without delay and in 1900 Mrs. Mary C. Meek and Miss Luella R. Anderson arrived to fulfil the contract on behalf of the Society. Thus was inaugurated one of the foremost schools in Malaya.

In 1899 the Sultan of Perak made a similar offer of school property in Taiping valued at \$10,000 (gold), with but one educational missionary demanded to secure the opening. Methodism had not as yet found entrance to this state and the taking over of the school would open to it some 5,000 square miles of territory. Immediate acceptance of the offer was made by Bishop Thoburn, trusting the Society to act quickly. At his request Mrs. Mary Carr Curtis went forthwith to Taiping, leaving her husband and home in Penang. The Society, hard pressed for missionaries and money, could not immediately furnish either for a new station. Mrs. Curtis secured the property, developed a fine school and captured the community, at cost of great personal sacrifice. Grant-in-aid is never sufficient to finance a school and presently Mr. Curtis gave up his post in Penang mission and took government employment in Taiping to support Mrs. Curtis and the school. There they remained until 1901, when illness required their return to America, and a missionary was loaned from Singapore to carry on until Miss C. Ethel Jackson reached the field.

Through the influence of Mr. Curtis with the Government, the Society was enabled to secure for a sanitarium,

the property called "The Nest," high in the Larut Hills above Taiping. For all the years since, this retreat has been a life-saver for missionaries exhausted by the tropical climate of Malaya.



Rev. Dr. Shellabear and Mrs. Shellabear, *nee* Emma E. Ferris, were the Methodist pioneers in Malacca. Mrs. Shellabear found the field for woman's work far beyond her strength as she visited in the homes. More, she found there Miss Ada Pugh, an English woman employed by the British and Foreign Bible Society, who was eager to enter missionary service. Mrs. Shellabear urged upon the Society the acceptance of Miss Pugh and her appointment to Malacca. Pending this action, missionaries on the field provided support that this coveted worker might not be lost. Even before her appointment as a missionary in 1906, Miss Pugh opened the first school for girls in Malacca, in the home of a Chinese member of our church. The growth of this school has been phenomenal from its beginning.

Five years passed before the next advance, which led the Society into Moslem Java, a thickly settled and fascinating land. Rev. and Mrs. Denyes were the Methodist pioneers and in Batavia Mrs. Denyes, though without funds even to rent a proper classroom, began to train Bible women. Miss E. Naomi Ruth was sent to her aid by the young people of Philadelphia Conference. In 1911 Miss Ruth was adopted by this Society and at once took over the training of Bible women. With room for but four pupils, she opened a boarding school thanking God for even this opportunity to do something for girls in Java.

Ipoh was entered by Dr. and Mrs. Leuring of our Church about 1900 and Mrs. Leuring, aided by the wife of the Tamil pastor, opened a girl's school which was kept going, intermittently, by Board missionaries, under pressure from the parents of pupils in the boys school who wished a school for their daughters also. The Society was compelled to refuse repeated requests to establish work in this center until 1917, when a mission was authorized "as soon as a missionary is found." The presiding bishop then took a hand and transferred Miss Flora J. Dean from Singapore to inaugurate the work of the Society.

Sitiawan is different, even in kaleidoscopic Malaya. Here is a settlement of Christian Chinese colonists brought from their fatherland to till the rubber plantations. It was said of Sitiawan, "There is not an idol in the town"—neither was there any school for girls nor any work among women. So long they asked and were refused that they said, pitifully, "No one cares for our souls." Again missionaries on the field took the first steps. Miss Pugh was loaned from Malacca to open a school in Sitiawan—with empty hands! The little church served for a school room, where an English school was taught forenoons and a Chinese one afternoons, and a Chinese Christian girl held a kindergarten in the mission home. So Sitiawan came into our arms!

These were the beginnings of "that chain of Christian schools, pioneers in the education of women and in lifting the standards of education for all this mission land"—in Singapore, Penang, Kuala Lumpur, Taiping, Malacca, Ipoh, and Sitiawan—which have been the absorbing enterprise of the Society in Malaya. The story of each is of struggle with adverse circumstances carried on with in-

domitable courage on the part of the missionaries. They had to face extraordinary language difficulties teaching English, Tamil, Malay, and various dialects of Chinese. Often girls were obliged to learn a foreign language as a first requisite. In Taiping school girls of sixteen nationalities were enrolled at one time.

It is a common story that opportunities are lost in the mission field for lack of money and shortage of workers. This situation was acute in Malaya. Missions were projected without adequate resources, the early missionaries were rather literally without purse or scrip, save for personal allowances. This was due to two causes—the financial straits of the Society due to the amazing increase of work on all fields, and the expectation that our schools in Malaya, like those of the Board, would be self-supporting. As late as 1914 Bishop Oldham sagely remarked, "When the desire for the education of women grows as keen as it is for men it will be time enough to expect the schools to pay their own way." Thus it came that no school was "full-handed." Missionaries literally gave their all to meet need and opportunity, as in Penang and Malacca, while they awaited action of the Society in strategic situations.

Though the aim of self-supporting schools has not been reached, the people of Malaya, particularly the Chinese, have been generous donors to building enterprises, and government grants have challenged the Society to keep up with the growth of the schools. In Singapore that first Methodist Girls School had long years of hope deferred in the way of room. Classes are held "every place except on the roof and stairway." "One more won't hurt, Missie, she can sit anywhere," is a constant plea. In 1929, in spite of efforts to keep down the enrollment, 665 girls were in this school, which meets in sections and in four places outside the central building. The housing of Methodist Girls School is one of the major problems of Malaya Conference.

Penang mission has one of the most attractive homes to be found under the Society, largely through the gifts of Minneapolis Branch. Miss Martin's long trial of living and conducting a day and boarding school in a dark native house ended with the erection of Winchell Hall. When this in turn was outgrown, it was exchanged for a larger

building and, when that was crowded to suffocation, Stafford Hall was provided for the missionary residence. In 1916 one of the palaces of the Sultan of Perak, adjoining our property, was purchased and remodeled to house the Effie G. Lindsay School of today.

Kuala Lumpur had similar handicaps for want of room. Holt Hall gave added accommodations in 1911. When the day school building was destroyed by fire in 1914, Miss Mabel Marsh, principal, rallied its friends and rebuilt with funds provided on the field.

Malacca school owed its first home to Mr. and Mrs. Suydam of Minneapolis, who gave the nucleus of the building fund for Rebecca Cooper Suydam School. In 1927 a beautiful home beside the sea replaced the long outgrown one in the city. Shellabear Hall, memorial to the pioneer of woman's work, affords a home for missionaries and the boarding school. In Suydam Hall the day school flourishes.

The gifts which made these developments possible did not drop as manna from heaven. Busy missionaries presented the need and organized pupils and friends to secure the money, at the same time carrying on the heavy work of the schools at the standards required to secure the government grants for running expenses. Yet these consecrated women found time to foster the spiritual life of their pupils. Mrs. W. P. Eveland, intimately acquainted with the work, testified, "A high moral and spiritual atmosphere prevails in all our schools. Among our teachers, both missionary and native, are many who so beautifully typify the Christ life that large numbers of their pupils are led to accept him as their Savior. Each of our workers has a definite Sunday appointment, usually the supervision of Sunday school or Epworth League." Even in the day schools, the devotional exercises are times for leading the young to Christ. Numerous organizations of the pupils give them opportunity for Christian culture and service. These schools, collectively, enroll over 3,000 pupils. The teaching staffs are made up almost entirely of former pupils who find here a field of useful service. To have pioneered in the education of women and to have sustained through the years an ever growing system of schools of fine spiritual tone, is a service beyond computation to womanhood, to the Church and to society in this archipelago. The leaders of tomorrow are in the schools of today.

*Evangelism*

Such were the demands of the schools that rarely could a missionary be spared to give full time to direct evangelism among the multitudes beyond. Yet running like a golden strand through all the educational work have been over-and-above activities of our missionaries. Miss Blackmore began her work in the homes and soon took new converts, unlearned in Christian doctrine and the gentle art of learning, and instructed them, line upon line, and sent them out to say to others, "Jesus saves." As far as possible she helped them by her presence.

In Taiping our women have long been the only American missionaries and, with the district superintendent hundreds of miles away, the care of the little Chinese and Tamil churches with native pastors, along with Sunday schools and Bible woman's work, devolved upon them. Like conditions frequently prevailed in Malacca. Here, whenever a missionary can be spared from the school for even part time, she is in the field with the Bible women.

One shining example of what might be, is the life of Miss Clara Martin in Penang who, after her apprenticeship in the school, became an evangelist. For twenty-seven years she went about Penang, at first in her ricksha, teaching, preaching, ministering to the hopeless and the needy. When a car was furnished, she went farther afield and her influence touched the entire conference. The Hokien-Chinese Church in Penang was in her charge and conversions and accessions were continuous.

Alexandra Home, a feature of our work in Penang, began in early days as a rescue home. Miss Martin and Mrs. Pykett directed the work through the years. Many women were truly rescued and became new creatures in Christ through the ministry of this home. Latterly industrial work was introduced. The local churches and W. C. T. U. cooperate with our Society in financing the home. A faithful servant of Christ is Mrs. Lim Leng Lee, matron for twenty-five years, who has sacrificed much for the destitute and has led many to believe on Christ.

*Bible Training School*

Inevitably our missionaries turned to the development of national workers. Mrs. Emma Ferris-Shellabear gathered



a few women about her in Malacca and gave them regular instruction. When transferred to Singapore, Mrs. Shellabear took her Bible training school with her. This continued to be the especial care of the married ladies of the mission until 1912, when Miss C. Ethel Jackson was appointed to give full time to the work. Since that time the Bible training school has made steady advancement. Miss Jackson soon created two departments, an advanced English course was offered for graduates of our schools, and a vernacular course opened the way for unlettered older women to prepare for Christian service. The school now parallels the training offered in Bible schools in America. In 1920 its name was changed to Eveland Bible School, and in 1928 Eveland Seminary was established to offer higher classes to graduates from Cambridge classes and the Bible Training School became the School of Religious Education in the Seminary. One of the outstanding builders of this institution is Miss Eva I. Nelson, who was associated with Miss Jackson. Miss Mabel Marsh and Miss Lora E. Buel did constructive work also.

The fruitage of the years of training is apparent in the Christian leadership of this new day. There is a consciousness of power and a feeling of responsibility for the progress of the Christian Church among them which promises much. The first Bible Woman's Institute was held in Malacca in 1922. In 1923 the Asiatic Woman Workers Conference was organized to bring together missionaries, Bible women, workers in churches and matrons of schools to study methods and plans for increasing efficiency in evangelism. Missionaries of the Board and Society and Asiatic leaders are united in the support of a forward movement in religious education in mission schools.

So among these people of many tongues Christ is becoming the center and his Church is being rooted.

#### *Netherlands Indies Conference*

In 1917 that portion of Malaya Conference under Dutch rule, namely, Java, Borneo, Banka and Sumatra, was organized separately as Netherlands Indies Conference.

The work of the Society up to this time was restricted to Java. Here the Bible training school begun by Mrs. Denyes in a room in a stable, and taken over in 1911, was in 1917 established in Buitenzorg and had sent out some

strong and well qualified Bible women. Among the thirty-nine millions of Javanese eager for the gospel, the Society had but three missionaries and the school and training school were hampered by frequent changes in residence. In 1924 "Baitani," the training school, took possession of a well constructed building and rejoiced in the fine type of students and of graduates ready for work in a field where opportunities were beyond the telling.

In 1928 the Board of Foreign Missions re-formed its lines and gave over to the Dutch Evangelical Society its churches and members in Java in order to concentrate in Sumatra, where a remarkable advance had been made among the primitive Bataks. As the Society was organized to serve in the fields where the Board has missions, it relinquished the flourishing and promising work in Buitenzorg and evangelistic work in Batavia to the Dutch Society. The training school was continued for another year to facilitate the transfer without loss to the cause, then sorrowfully our missionaries turned from this land of promising development.

The challenge of Sumatra is thrilling. The primitive conditions among a primitive folk call for sturdy pioneering on a new frontier. Medan is the center of the new work and Misses Freda Chadwick and June Redinger are the first missionaries of the Society here. New languages are to be learned, jungle roads to be traveled, schools for the unlettered to be built, but God calls, and again faithful missionaries say, "Here am I."

In 1887 one lone missionary gathered eleven little girls into a school. In 1929 the many-sided work in Singapore and its sister stations, Penang, Malacca, Kuala Lumpur, Taiping, Ipoh, Sitiawan, and Netherlands Indies Conference, has more than 3,000 pupils in its eight schools. Two Bible training schools, have trained evangelistic workers in Malay, Tamil and various Chinese dialects. Women now old, middle aged and young, have established Christian homes and reared children with a Christian birthright. Twenty-three foreign and ninety-five national teachers\* in our own schools and many teachers in other schools are creating a Christian conscience in this crossroads of the Orient. A light has been set which will not go out.

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\*Seventeen foreign and ninety-one native teachers are (1929) supported by the Government.



## MEXICO

Very early the missionary leaders of our Church desired to send the gospel to our next-door neighbor, Mexico. The ancient glamorous civilization of the Aztecs, their conquest by the Spaniards and Rome, the seizure of the fabulous wealth of the country, and the forceful imposition of worship of statues of the Virgin and the horrors of the Inquisition gave insistent voice to Mexico's call for missionary help. After the revolution which in 1857 overthrew Spanish rule and checked Romanist power, the Government banished the monks and nuns and opened the door, a very little way, for the free gospel.

In 1871, at the urgent request of Bishop Gilbert Haven, the Parent Board appropriated \$10,000 to finance a mission in Mexico. Dr. Wm. Butler, founder of Methodism in India and then head of a union agency seeking the evangelization of Mexico, was chosen to lead the new advance. On January 10, 1873, he, with Mrs. Butler, sailed from New York. Bishop Haven had preceded them and welcomed them in Mexico City.

The property purchased in Mexico City was originally part of the palace of Montezuma, sovereign of the Aztecs. Cortez and his warriors took the palace and its rich treasure and it became a Franciscan monastery, "capable of accom-

modating 4,000 monks luxuriously on revenues and lands wrung from the people, who, instead of being elevated by them through education and mortality, were left in ignorance and debasement until at last . . . the conquerors were swept away in a fierce burst of public indignation." After the revolution this monastery building was partly demolished and a street put through the center. The remaining building was in turn a theater and a circus.

This property, 100 x 180 feet, comprised "the cloisters" and was remodeled for chapel, parsonages, schoolrooms, publishing house, and other uses of the mission; today it is the headquarters of Methodism in the Republic and is known as "Gante Church." In the rebuilding, grim evidence of the Inquisition came to light in the cells where victims had been walled in to die in torment.

#### *Woman's Work*

The Society was quick to respond to the appeals of Mrs. Butler for its co-operation in Mexico. In May, 1873, the General Executive Committee designated \$5,776, ten per cent of the total appropriations for the year, to inaugurate a mission in Mexico, and authorized the outgoing of two missionaries. Carrying out these provisions, Miss Mary Hastings sailed from New York on January 10, 1874, and was joined in Havana by Miss Susan M. Warner, who had sailed from New Orleans. Together they proceeded to Mexico City.

Anticipating action by the Society, Mrs. Butler received, in September, 1873, a little Indian orphan girl named Chucha Lopez and thereafter other girls and boys as inmates of an orphanage. Rooms were provided for them in the mission building and Mrs. Butler supervised their care by Mexican helpers. When our missionaries reached the field, twenty-four children were in residence.

Our pioneer missionaries were experienced educators, with high vision of the importance of the mission to which they were appointed and patience for its slow beginnings. While the work of the Board made rapid advancement that of the Woman's Foreign Missionary Society was retarded by the fact that the Society could not at once supply funds for needed facilities, but much more for the

reason that the women of Mexico, socially the submerged sex, were ruled by the priests, were less accessible to gospel teachers and, possessing little education, were unable to assume places of responsibility and leadership in the Evangelical movement, while Mexican pastors very soon outnumbered the missionaries of the Board. Nevertheless, women missionaries, with few contacts with women and scant means, made slow but steady progress.

### *Laying Foundations*

Immediately after the arrival of our pioneers in Mexico City, Miss Hastings assumed charge of the girls orphanage, the first enterprise of the Society in Mexico. In April, 1874, Miss Warner proceeded to Pachuca, capital of the State of Hidalgo, reputedly the most liberal state in the Republic toward Protestantism. Soon, for some unrecorded reason, Miss Warner returned to Mexico City and Miss Hastings went to Pachuca. In 1881 Miss Warner was sent to Puebla and there she established the third boarding school. Guanajuato was occupied in 1885 and the fourth school begun.

### *Background of Later Years*

The development of the boarding schools has been the major enterprise of the Society. The detail of that development in the face of many obstacles has been proof of the presence and power of the Spirit of God. Wherever the Board established missions it desired the opening of work for women, but the inability of the Society to finance and staff the work prevented this. For a time the Mexico Conference sought to force this expansion by appointing missionaries to new stations. The first and only permanent location under such pressure was Guanajuato. In time the necessity of strengthening the boarding schools was apparent to all. The newer stations were given into the charge of Christian teachers trained in Mexico City and Puebla, and intensive work bore fruitage in rapid advancement in the strength of the centers. Years of comparative quiet ensued, but in 1911 serious revolutions began to interfere and a decade of political turmoil brought such

difficulties that only missionaries of great faith, fortitude, and confidence in their mandate from God for this work could hold steady. During the World War these adverse conditions were intensified.

In 1914, and again in 1916, our missionaries were called out by President Wilson, to prevent possible bloodshed. One missionary of the Society, Miss Laura Temple, remained alone as custodian in Mexico City. During these years of revolution the poverty of the people — always poor — became desperate and our missions were perforce driven to establish relief work in the city centers until the Red Cross came in to render its humanitarian service. These were years of testing for Mexican Methodists and nobly did they endure. The spirit of God worked in the hearts of people and there was a turning to the Living Christ such as never before, and our churches everywhere were crowded.

In 1917 a new barrier to the gospel came with the adoption of a constitution which forbade the teaching of the Bible in schools. In spite of many fears, this proved to be not an insuperable difficulty, for Bible classes and religious education were continued in lower grades outside the regular curricula and school hours and the ruling did not apply to higher grades. At this very time there was a greater demand for Bibles and more eager hearing of the gospel than at any time in almost a half century of work.

#### *Growth of Educational Institutions*

MEXICO CITY. The orphanage proved a costly enterprise. The climate was trying, living expenses were high, and the support of orphans, ample in the Orient, proved quite inadequate here. In 1876 Miss Ogden came to assist Miss Warner and the orphanage reached its limit of fifty girls. Housekeeping, schoolkeeping, and mothering so large a group in unsuitable quarters in the old monastery building took heavy toll of health. Seven missionaries, Misses Mary Hastings, Susan Warner, Henrietta Ogden, Margaret Elliott, Mary Swaney, Clara Mulliner, and Marion Hugoboom, were appointed to the orphanage during the first decade, with the intention that two should be in residence. So frequent were illnesses that seldom

more than one was fit for full duty. In 1879 a special grant relieved a financial crisis so acute that the missionaries wept for joy, then went out and bought clothing and furnishings so that "each child could have its own plate, cup, knife, fork, and spoon."

In 1881 the orphanage was moved to a separate, rented building, with an actual playground! Results were immediate and gratifying. "Health, peace and prosperity have come to us" ran the reports of the year. "Our girls are growing responsive, trustworthy, womanly." Concurrently, the institution began to change in character from a charity orphanage to a more or less self-supporting school and rose accordingly in the estimation of the people.

In 1884 Miss Mary DeF. Loyd, an experienced educator and a rare Christian character, was appointed as principal and continued in that role until her death in 1902. Poised, serene, thorough in all her work, her influence was inestimable. In 1886 she was joined by Miss Harriet L. Ayers and they became true yoke-fellows. For years every report from the school was signed "Loyd-Ayers." During their time the orphanage became the Daughters of Juarez School. In 1886 an old convent building adjacent to the original mission was purchased and became the school's first real home. This building was remodeled and added to, in attempts to keep up with the increasing registration. In 1896 the kindergarten was established in a "pent-house" addition provided through the generosity of Dr. John W. Butler. High school and normal departments were added and the thoroughness of instruction and discipline and the high moral tone of the institution won many friends. Its students emerged far above the average of their countrywomen. Many were true followers of Christ and the habits of industry and efficiency, inculcated along with beautiful Christian character, made them a power for good wherever they went.

Miss Ayers was principal until the coming of Miss Laura Temple in 1903. "She is like Miss Loyd," decided the Mexican students and teachers and they rallied about her. Miss Temple was the head of the school until 1920. Under the almost consecutive leadership of these two missionaries for a period of thirty-six years, great progress was

made. Since 1920 changes have been frequent, with Miss Carrie M. Purdy longest at the head of the school.

In 1903 the old convent building was sold and a site purchased in a less expensive and more desirable part of the city. Here a modern structure was erected to accommodate 300 day pupils and provide dormitory space for eighty boarders. The school was renamed Sarah L. Keen College in honor of the beloved woman so long sponsor of the Mexico mission. The aim of the missionaries was to develop a high grade college. Through the critical years of political revolution this standard was impossible of attainment and its cost not justified by the small demand for higher education for women.

In the development of a correlated educational system rather than four detached schools, various adjustments have been made. In 1919 the normal work was concentrated in Puebla, and Sarah L. Keen College of today is a high class preparatory school, offering some college courses. It is the only one of its kind in the city, enjoys a well deserved popularity, and has an enrollment of four hundred. The capable faculty of missionaries and finely qualified Mexican teachers hold true to the aims of the founders in making Christ preeminent.

**THE INDUSTRIAL SCHOOL.** Out of the poverty of the people and recognition of the fact that for many girls an education leading to home-making and self-support was a necessity came the founding of the industrial school in Mexico City. In 1905 a seven-acre plot of land was purchased in the suburb of Santa Julia. Not until 1911 was the erection of a building possible. Miss Bernice Gelvin, a specialist in industrial education and home economics, was the first director. Miss Gelvin was a contract teacher but a true missionary. Her vision was "to enable all the students to obtain an idea of what the Christian homemaker should be and thus raise the status of womanhood and the laboring classes throughout Mexico." Before the carpenters and plumbers were out of the building pupils began to arrive and before the end of the year eighty were enrolled, in the building planned for sixty! From that day there has been a waiting list. Since 1920 Miss Ethel Thomas has been director, with Miss Christine Maltby as associate, and a corps of Mexican teachers.



The regular classes cover the work from the third to the eighth grade. Supplemental work includes sewing, cooking, housework, gardening, bookbinding, basketry, rug weaving, and other crafts.

The ministry of the school is unique. It trains many who otherwise would have no educational opportunities. A number of the pupils are daughters of pastors. Many work to help meet their expenses. Most of the girls come from small villages where they are chosen and recommended by the pastors. Eighty-five per cent are from Protestant homes. Many of the girls are student volunteers. An additional building was recently erected to afford to eager, pleading girls an opportunity for practical education and thorough Christian training.

PACHUCA. The early history of Pachuca school is the story of Mary Hastings. Her first residence and school were above a grocery and liquor store, through which was the only entrance to her rooms. Pachuca was a big mining town surrounded by mountains with silver deposits of incalculable wealth. The children of a little colony of English miners formed the nucleus of the school, added to by a few Mexican girls. In 1874 Miss Hastings was the only missionary. A Bible woman was her companion and Bible and tract distribution was diligently carried on. Life was reasonably safe from fanatical attacks but, in the revolution of 1876-77, the home was in line of bombardment and the building and furniture were bullet torn.

There, upheld by the confidence that God called to this place, she toiled through nearly twenty-four years. In 1877 a bit of land was purchased — the first property owned by the Society in Mexico — and a brick and adobe schoolhouse and a three-room residence were built and occupied early in 1878. The schoolhouse was a marvel in construction in its time and Mexican gentlemen wondered that Americans should be so generous — for the benefit of girls. There was need for generosity. The Government provided schools for boys but paid scant attention to girls and public sentiment demanded even less. What were girls for but to marry, and what need had they for learning?

The poverty of the people where men received from thirty-seven to fifty cents a day for toiling in the mines,

and yet more, the blind superstition of mothers, few of whom could read, made the development of her dreams a slow and often disappointing process. In spite of these things the school numbered one hundred, and the first pupils were fine, dependable Christians and able to assist in teaching before Miss Hastings furloughed in 1880. Before the end of a decade opportunity waited on every hand. Meantime a Board missionary family was stationed here, a home and school erected and the two missions were a unit in service. This was not for long however.

When the Board missionary left the little church in care of a national, the boys school was closed, and Miss Hastings took in as many boys as she could make room for. Now and then a missionary associate was appointed, but mostly she was alone. The little schoolhouse was outgrown. Living expenses mounted and she felt the pinch of poverty in all her work. Yet she had joy, for Christ was being made known and the school was running over with girls. In 1893 she wrote: "To recount the mercies of the past year would be impossible; to recall its trials and difficulties is unnecessary. It is sufficient to say it has been a busy year. . . . To understand its results we must wait the morning of eternal day. The number of applicants increases each succeeding year. Almost every week some are refused. . . . Not only the children but also many parents and friends are brought under gospel influence by our school work, which includes Bible study, tract distribution, cottage prayer meetings, etc., by which some are being led to the knowledge of Christ."

In 1896 the long needed building in Pachuca was erected but, so rapid was the influx of pupils, it was already outgrown at its completion — this in spite of a wave of bitter persecution. That very year ten persons were burned alive as heretics in the State of Hidalgo. Among them was a judge, some were women, and one babe was burned with its mother. Martyrs cried aloud for some great hope, an anchor to the soul, and there was a deep interest in the church.

All too soon "the morning of the Eternal Day" came for this strong leader whose life was incandescent with the indwelling Spirit. When, after a brief illness, she passed from earth in 1898, the Pachuca school, with 400 pupils,

was the largest Protestant school in Mexico, and two thousand girls had come under her influence. Even those who called Miss Hastings "heretic," mourned her passing and the streets were thronged as her body was borne to God's acre in the city she had served so long.

God's work goes on. Miss Amelia Van Dorsten came to the vacant place and served for five years. In 1899 Miss Helen M. Hewitt came to take charge of the English department of the school. After serving a term as contract teacher (long before that term was coined), Miss Hewitt returned as a missionary and from 1904 to 1917 was *directora* of the school. Under her management the enrollment reached 900. For years Pachuca school was the largest maintained under the Society and, even so, constantly turned applicants away.

Miss Kathryn Kyser became *directora* in 1917. In 1919 the Woman's Foreign Missionary Society property was sold to the Board of Foreign Missions. Two adjoining houses in another section were purchased and, under the direction of Miss Temple, were remodeled into an attractive and practical school building and dormitory. In 1927 Miss Hewitt returned to Pachuca and led in a great new development by making Mrs. Elisa Barranca actual principal. In 1928 Mrs. Barranca was confirmed as *directora* by appointment of the Mexico Conference. Pachuca, formerly the largest, was the first school under national leadership.

PUEBLA. Miss Susan M. Warner opened a day school in Puebla in 1881, with three pupils, a rented house and high hopes. These first pupils were from daughters of the pioneer Methodists in Puebla. Slowly additions were made from Romanist families but at the end of two years only twenty-seven girls were enrolled and the Society considered closing the work. Fortunately, better counsels prevailed. In 1885 an old convent building adjoining the Board mission was purchased and adapted to school uses. Under more favorable conditions the school began the steady progress of its history. This original home, added to from time to time, continues to house our mission in Puebla and is acclaimed one of the most attractive mission homes under the Society.

Rare tact and skill were necessary to conduct a truly Christian school without hopelessly antagonizing those it desired to reach. These traits Miss Warner possessed. The Bible, an almost unknown book to the people, was taught daily with no reference to ecclesiastical differences. Light was focused on Christ, the Way, the Truth, and the Life.

Three missionaries, in turn, were sent to Miss Warner's assistance, only to be appointed by the conference to open work in new places, but the progress made by the school stirred the Bishop of Puebla to issue a proclamation forbidding Romanists to send their children to the school, to take employment as teachers, servants, or in other capacities, or to sell materials necessary to their enterprises to the Protestants, on pain of excommunication. God himself answered this challenge by such an outpouring of the Spirit upon the Puebla mission as had not before been witnessed in Mexico. All our boarding pupils were converted and the church had a blessed ingathering.

In 1888 the first class of five girls was graduated and at once all were employed as teachers. Two years later serious eye trouble obliged Miss Warner to return to the United States. Miss Theda A. Parker conducted the mission until 1891, when Miss Anna R. Limberger came to the helm and pointed a true course until her lamented death in 1910. Miss Carrie A. Purdy was Miss Limberger's associate after 1896 and succeeded to the principalship, continuing until 1914, when Miss Joy Hartung was appointed.

During the absence of missionaries in 1914 Temis Valderamina held the Mexican faculty together. On the return of Americans, Miss Blanche Betz became principal. The missionaries associated with these leaders, varying in number from one to three, have been able and devoted. Miss Limberger is held in deep affection as a great builder, educator and missionary. She developed the Puebla Normal Institute in the nineties. Before her death the progressive educational methods and fine moral influence of the beautiful home-school were widely known and students were enrolled from twelve of the twenty-seven states of the republic. They came even from the northern border and from the far south. Her influence for the

emancipation of Mexican womanhood and for social regeneration was felt far beyond the confines of the school. Rarely did a resident student go out without having found Christ her personal Savior.

Students in Puebla are, generally speaking, from better class homes and able to pay reasonable fees. This enabled the management to secure highly qualified American educators for special departments without expense to the Society. Notable among the daughters of Puebla were the sisters Juana and Adela Palacios, early alumnae of the school, who later studied in the States and in Europe and returned to give added prestige to their Alma Mater. In 1903 Miss Juana Palacios organized the Puebla Alumnae Association, a group of loyal supporters of which the institute is proud, and to whom it is greatly indebted.

The former students constitute a body of witnesses for Christ throughout the land.

GUANAJUATO. Guanajuato, three hundred miles north of Mexico City, is a city perched on either side of a deep defile. The streets are so steep that in places they are mere stair steps. In the eighties it was noted as the center of one of the richest silver mining districts in the land, for its wonderworking "Virgin of Guadalupe," and for its unhealthfulness. The river flowing down the defile but ineffectively served the purpose of a sanitary system and epidemics of typhoid were frequent.

Methodism made its entry in 1876. The first missionaries suffered bitter persecution, yet soon established a church. The opening of work here was not premeditated by the Society, but in 1885 the Mexico Conference appointed Miss Laura Latimer (who had gone to assist Miss Hastings in Pachuca) to open a school in Guanajuato. At that time no other American missionary was in the city. Miss Latimer gave herself with enthusiasm to the task and found unusual access to the people. A school was soon established, with teachers trained in our older schools as assistants, and meetings for women were instituted. Unfortunately, illness soon necessitated the retirement of Miss Latimer and years of difficulty ensued. Four missionaries were appointed during the first decade but their service was brief and at times the work was left to the

Board missionary. Miss Amelia Van Dorsten arrived in 1895 and such improvement was made that Mrs. Newman, wife of the bishop visiting Mexico in 1896, gave a site for a home for the struggling mission. In 1897 Miss Effa A. Dunmore, whose name will ever be associated with Guana-juato, came to the school and gave twenty years to its development. Much of the time she was alone. A person of frail health but indomitable spirit, she was a competent educator and a deeply spiritual leader.

The first Temperance Legion in Mexico was organized in this school in 1900. In 1904 Miss Dunmore, moved by the need for deaconess workers, opened a Bible training department with one pupil. Meanwhile the school took rank as the best primary school in the city and was, as well, the only Evangelical school for girls. Boarding pupils were received to the limit of room. In 1913 Miss Dora B. Gladden arrived and freed Miss Dunmore to the Bible training and evangelistic work.

Miss Gladden carried on through the revolutionary period. When other missionaries were evacuated she stayed alone. Though the Government changed hands six times in as many months, the soldiers of each faction were friendly and the work went forward with added impetus. When the mines were closed because of revolution, great destitution followed and relief work was undertaken. After the removal of the Bible department in 1917, other American teachers were employed and special departments opened. The school tripled in attendance, wings were added to the old building, and a small property adjoining was purchased.

Miss Clara M. Hill and other missionaries together with a fine corps of Mexican teachers, giving longer or shorter service, have builded for the Kingdom in this place.

**VALUE OF EDUCATION.** Much of the value of this educational work has been indirect. Thousands of girls have had elementary school education and many hundreds high school and normal training, fitting them for self-support and service to their people. Hundreds received the truth of the gospel with sincere hearts. They have been a considerable and valuable part of the Methodist Episcopal Church and its life. They are the teachers of

mission and government schools in large numbers. They are leaders and participants in all active movements for social betterment.

**THE BIBLE TRAINING SCHOOL.** A small but highly important institution is the Bible Training School in Mexico City. Its inception is due to the evangelistic fervor of Miss Effa A. Dunmore in Guanajuato school. From 1904 to 1917 Bible training was the marked feature of this school. Then it was decided to establish a separate school in the more central city. After the death of Miss Dunmore in 1920, Miss Helen G. Murray became the principal. After difficult years during which the school had no abiding home, a small property hard by Keen College was purchased. Here Miss Ina Paige, Miss Mary Pearson, and Miss Perez have devoted themselves to the training of Christian workers. The students come from far corners of the land and from other missions as well as from our own. One tall young Indian girl rode burro-back for six days, crossing rebel lines, to reach the railway to entrain for Mexico City and this school.

The curriculum is admirably adapted to the needs of the students and the churches they will serve. Not only the usual Biblical studies are included but religious education, sociology and child psychology, along with household arts, sewing, cooking, and nursing. Practice work is done in the six Methodist churches of the city. Proximity to the Union Theological School permits our students to attend lectures there. The graduates have proved themselves worthy and have been of great assistance to the churches. Miss Ruth V. Warner is the present principal of the training school.

#### *Evangelistic Work*

Almost three decades passed before direct evangelistic work was feasible or possible. Miss Harriet L. Ayers was deeply concerned with the spiritual life of the girls in the Mexico City school. "The greatest joy in all my years of educational work," she said, "is to see our girls, one after another, choose the Christian life and, accepting Christ as the all-sufficient Savior, consecrate themselves to him and his cause." Increasingly Miss Ayers turned to the

multitudes whose need for a spiritual religion was so appalling. In 1903 her long desire was rewarded by release from Keen Colegio for this purpose.



Her work began, and has since centered, in Gante Church. She soon drew a company of women about her for Bible study and gradually extended her area of operation until the social-evangelistic center far outran her



strength to care for it and other missionaries joined her and Gante's program rivals that of the best of institutional churches of the United States in its scope. While others have developed the social activities, Miss Ayers has consistently striven for the spiritual development of Mexican Christians. During the Centenary period, by special request, she was released from Gante Church for training the laymen for personal evangelism. With her stereopticon she traveled throughout Mexican Methodism and throngs attended her ministry. When the laws of 1917 made continuance in this field impossible, she turned to the training of children and to holding institutes to prepare the young people in the churches for leadership in the Epworth Leagues. After some years, she put the burden of this training upon two young assistants and turned to the promotion of the Student Volunteer Movement in schools and churches. Praying bands and Bible study groups were organized in many places. In the event the conflict between the Government and the dominant ecclesiastical power forces all foreign workers from the field, many young men and women will be prepared to carry on through the training begun by Miss Ayers.

In Gante Church, now the largest Protestant church in Mexico, Miss Mary Pearson became director of religious education. The field is wide — and white — and activities manifold. The church is open day and night for its Christian services. Later Miss Pearson opened a second center in Aztecas Street Church. There a small clinic for babies and a mothers' club brings added ministry to a needy people. Daily vacation Bible schools are also carried on in various places. Misses Spaulding, Murray, Duryea, and Thomas are among the builders for the Kingdom on this line.

The development of indigenous leadership is the goal sought. A few years ago the Protestant women of all churches united in the formation of an association with spiritual, social and missionary objectives. In 1928 Methodist women sent their first foreign missionary, a nurse-deaconess trained in the Puebla hospital and our own Bible school, to Costa Rica, where the Mexican church had already established a mission. Among outstanding leaders are Mrs. Barranca, *directora* of Puebla school, and

Concepcion Perez, for many years a teacher in Keen, then in the Bible training school, and the first Mexican woman consecrated to the order of deaconess. Years ago a district superintendent said, "Our schools can never be wholly satisfactory until all our teachers are trained in Protestant schools." Long ago that aim was reached and the record of quiet, faithful service on the part of teachers in boarding and day schools is one to rejoice the Master of us all.

The growth of Methodism in numbers and in self-propagating energy and the restrictions of Government against foreign ministers and property holdings worked together toward a desired end — the establishment of an autonomous Methodist Church in Mexico. An Enabling Act was passed by the General Conference of 1928 and the stage was set for the organization of the Methodist Episcopal Church in Mexico.



## SOUTH AMERICA

“If Christ with his bleeding hand has traced upon your heart a map of humanity, Latin America is on that map.”

### *Methodist Beginnings*

One of the first scouts of the Evangelical movement on the continent of South America was Rev. F. E. Pitts, sent by the General Missionary Society of our Church in 1835. Mr. Pitts visited Rio de Janeiro and Buenos Aires and formed in each city a little Society of Protestants, then returned to the States. In 1836 the first resident missionaries, Justin Spaulding and John Dempster, were appointed. The first opened a mission in Brazil, which was later turned over to a sister church. John Spaulding laid the foundations of Methodism in Buenos Aires, capital of Argentina.

At that time religious liberty had its limitations. The preaching of the gospel in Spanish was forbidden, lest the native population be led astray from Roman Catholicism. For more than twenty years the mission was limited to services in English. The long desired access to Spanish speaking people came through the instrumentality of two women. The first was a lady of Old Spain who came to live in the town of Patagonis, at the southern tip of the continent

and civilization, and there opened a school. Into her hands had come a copy of the New Testament and she treasured its sayings. One of her pupils was Fermina de Leon. When Fermina married, one of her wedding gifts was this precious New Testament. Years passed and Fermina, now Doña de Aldebar, widowed and teaching a school in the Boca, heard that "this same gospel" was being preached by Evangelicals in Buenos Aires. On her invitation Rev. Thomson, pastor of the Methodist church, held a Spanish service in her home. In May, 1867, he began to preach in Spanish in Buenos Aires and the crowds attending so enraged the priests that police protection was required.

Beginning with 1870 the Parent Board announced the withdrawal of support from the English speaking churches, now established in a number of cities, and made Spanish missions its objective. The time was opportune for this advance. A degree of tranquility now reigned, after years of revolution and bloodshed. In 1868 Senor Sarmiento, then ambassador from Argentina to the United States, was elected President. His devotion to the cause of education won for him the title of "the schoolmaster President." His approval of North American educational methods opened the door to Christian education—and the gospel.

In 1870 the Rev. Thos. B. Wood was sent to open a Spanish mission in Rosario, an important city in Argentina. He found the gospel hindered through inability to reach the women and the homes, and appealed to the leaders of the newly formed Woman's Foreign Missionary Society to send two "female helpers."

#### *Woman's Work*

Having undertaken to carry the gospel to women in the mission fields of the Church, the Society could do no less than its utmost in response to the request for help in South America. In 1873 Misses Jennie M. Chapin and Lou B. Denning were appointed and they sailed early in 1874 for Rosario. Here, under the direction of Dr. Wood, they began teaching a few children, mostly boys. As soon as their knowledge of Spanish permitted, they began visiting in the homes. This arrangement continued until the General Executive Committee in 1875 took definite action

directing the opening of distinctive work for women; then, "in their own hired house," they opened a school for girls. But five pupils presented themselves, and one of these was little Elsie Wood.

Our missionaries were wise, discreet, and courteous, and the school prospered in spite of the bitter hostility of the priests, who warned mothers against the mortal sin of sending their children to be taught by heretics. Teaching the Bible in school was forbidden by law, but there was no ban on Sunday school or extra-curriculum religious teaching. In 1876 Dr. Wood and his family were appointed to Montevideo and our women were thus left alone to carry on not only the school but evangelical services for the Spanish people.

In 1878 Dr. Wood, in person, urged upon the General Executive Committee the need of woman's work in Montevideo and presented the name of Miss Cecelia Guelfi, one of the earliest converts in the mission, as eminently fitted for missionary service. Moved by the eloquence of Dr. Wood, the committee accepted this young woman and appointed her to Montevideo. Miss Guelfi, the first foreign born missionary of the Society, was an Argentinian of Italian parentage, a devoted Christian, and a cultured educator. She accepted her appointment joyfully, content with half the salary offered her in the government school, and at once opened an evangelical school for young ladies, with forty pupils.

In 1883 Miss Julia Goodenough, formerly in Rosario school, took charge of the girls department of a "ragged school" opened by missionaries of the Board in Buenos Aires and a fruitful work ensued. After three years Miss Goodenough married and the girls school was discontinued. Dr. Drees, superintendent of the South American mission, urging the resumption of work for women, declared of Buenos Aires, "There is in all this region a ferment of thought, a freedom from traditional bonds. . . favorable to the progress of the gospel. Ours is the only great evangelizing agency in all the valley of the Plata." In 1888 Miss Eleanor LeHuray, an experienced and rarely talented missionary, was transferred from Mexico to Buenos Aires.

So was a foothold established in three important cities and centers of Methodist missions in Eastern South America.

For a time our missionaries assisted in the schools of the Board in Asuncion but no separate institution was begun. In each place it was recognized that hope lay in education of the child, and through the child the home. In each there were years of sowing, long patience and endurance under difficulties before the harvest appeared; years of persistent friendliness before confidence was won. The very great expense of living and the small staff of missionaries, as well as fanatical opposition, restricted the work. The schools were isolated units of light in a vast darkness. South America was truly a neglected continent, a stony field with scant harvests in comparison with eastern lands.

We follow the fortunes of Rosario, Montevideo, Buenos Aires and Lima missions.

ROSARIO. The Misses Chapin and Denning gave fifteen years to the Rosario school. In 1884 the first property was purchased and the school had the prestige given by a permanent home. A second day school, in a poor section of the city, was opened that year. A compatriot, teaching in a government school, remarked, "No one can understand what your missionaries are doing here and not acknowledge their success. I cannot conceive how they have built so good a home with so little money, nor cared for so large a family and two schools without more help. They command unbounded respect and no one can measure their quiet influence." On the retirement of these pioneers in 1890 the attendance in the two schools was 250. Two Sunday schools, a Spanish preaching service, and a prayer meeting witnessed their evangelistic zeal. The school girls participated in the meetings and many went out earnest Christians, enduring persecution like good soldiers.

For a short time "little Elsie Wood," one of the first pupils of the school, now a missionary of the Society, was in charge; then Miss Mary A. Swaney began her long career as its principal. Miss Swaney was destined by birth and training to service in Latin America. Her father, a Methodist minister, was an agent of the American Bible Society in Peru, and Spanish was a second "mother tongue" to her. After an apprenticeship with her parents in Chile she returned to the States for her college training, was accepted as a missionary of the Society, served difficult years in Mexico, then was assigned to Rosario.

Familiar with the customs and attitudes of the people, their intense class consciousness, their indifference to education, the indolence of upper class women and their scorn for manual labor, she developed the school along the line of "Mt. Holyoke plans," in which the housework became the training school for home making. Rich and poor mingled together here and a new spirit of democracy was born. With steady courage and fortitude, with sympathetic understanding of the needs of these girls, she wrought for time and eternity. Handicapped by lack of room and equipment, by utmost effort she maintained a high standard in the school.

In 1900 Miss Bertha Kneeland came to the staff. In 1909 the school was dignified by the title *Colegio Norte Americano* and took possession of a new building situated on a most desirable street. The city had changed from the old-fashioned town of 1874, with a population of 25,000, to a beautiful city of 170,000 in 1909. It was then estimated that one-eighth of the mothers of the city had been taught here or in the day school opened in 1884. These were still the only Evangelical schools for girls in the city. In 1912 approaching blindness forced Miss Swaney to relinquish the task to others.

Miss Kneeland, who married Rev. Dr. Tallon, district superintendent, in 1909, had later served in times of emergency and now returned to aid Miss Jessie Marsh, the new principal. Mrs. Tallon's service continued, with some interruptions, until 1919. The Rosario building is a monument to her skill in directing construction.

The quickening which came to all Evangelical missions through the inspiration of the Panama Congress of 1916 was felt in Rosario in an increased missionary staff and higher courses in the school. The opening of a commercial department was an indication of changing roles for Latin womanhood. Both the boarding and day school were incorporated with the provincial educational system in 1922, without prejudice to religious instruction and activities. In 1925 the *Colegio* celebrated its fiftieth anniversary and the occasion brought many evidences of appreciation from citizens as well as from the alumnae and Christian friends of the institution. Misses Susan Walker, Clara Barstow,

Caroline Rubright, Lois Hartung, Miriam Whitely, and Frances Strever, with loyal Argentine teachers, have maintained high traditions of scholarship and spiritual power.

MONTEVIDEO. To Miss Guelfi, founder of the school in Montevideo, we owe a debt of gratitude. The Evangelical school prospered "in spite of ridicule, contempt and even persecution." This first Latin missionary of the Society sought to educate her pupils, to lead them to Christ and to train them for service. Conversions were frequent and the promising pupils were given normal training outside school hours. Other day schools, enrolling both boys and girls, were opened and were supported jointly by the Society and the Board. Before Miss Guelfi's untimely death in 1886, five hundred pupils were under instruction of the teachers she had trained. No missionary was available to take her place and her brother, Rev. Guelfi, pastor of the Spanish Methodist Church, added supervision of the schools to his duties for two years.

Miss Minnie Z. Hyde reached Montevideo in 1888 and during her term effected a reorganization, in which the day schools were relinquished to the Board and the central school became a higher grade boarding school for girls, with a fine standing in the community.

The year 1893 brought three important events—the first class was graduated from the higher school, Miss Elizabeth Hewett (formerly of Mexico) came to the head of the school, and the first property was purchased. Miss Hewett's fine personality and deep spirituality set the model for Uruguayan girls for twenty-one years and her influence is the heritage of the school today. "It is impossible to realize the difficult position of a missionary where Romish ideas have a strong hold upon the people and the walls of opposition seem impregnable. The work is so quiet, . . . that our successes hardly cause a ripple, yet scarcely a day passes without some indication that our work is not in vain," wrote Miss Hewett. Compulsory Bible study turned many away, yet it was made so attractive that even the Romanist pupils delighted in it.

In 1903 the growth and importance of the school demanded better quarters and a building program was authorized. Crandon Hall was completed three years later



and the school was named Crandon Institute in honor of Mrs. F. P. Crandon, through whose influence this enlargement was made possible. Much of the time Miss Hewett was alone in the management of the school.

While the school came first, and her energies were spent to bring it to ever greater influence, its walls did not compass her vital interest. Early she espoused the temperance cause and, during her first year, a half hundred girls pledged to work for temperance. Crandon Institute is active in the movement to this day. Personal religious experience was fostered and this educational missionary sought out the families of her girls and directed the work of a Bible reader. After Miss Hewett's retirement in 1914, Miss Jennie Reid became principal, and a new epoch of growth and prosperity began.

Miss Reid found the school crippled by outgrown facilities. The older building was condemned by the Government and ordered torn down. Permission was given to sell the now valuable site and buy elsewhere. The story of the building of the plant is one of long patience and determination, which was richly rewarded when a beautiful new structure, on a four-acre campus in a desirable section, was occupied in 1922. In 1923 Graff Hall, used for chapel and assembly purposes, was dedicated. Many vexatious delays had occurred, unfavorable exchange had greatly increased the cost and modified the plans, but here at last was a worthy plant, the pride of all Evangelicals in South America, as comments show. One veteran missionary said, "Now lettest thou thy servant depart in peace, for at last he has seen a properly housed mission school in South America." Bishop F. J. McConnell added, "I have never seen any institution more completely fitted to do the work it is set to do." Bishop W. F. Oldham declared, "The Woman's Foreign Missionary Society never did a more statesmanlike piece of work than the building of Crandon."

This plant furnished facilities for the workers. It was the setting for the jewels of Uruguayan young womanhood here polished for the Master's service. During recent years the school has advanced its standards. High school courses, domestic science and gymnasium classes were offered. Miss Reid served alone for two years, then Montevideo

began to come into its own, and the staff was increased by one to four missionaries and additional contract teachers. Misses Helen Gilliland, Carrie M. Purdy, Alice A. Irwin, and May Murphy have in turn been on the staff of the school. Graduates of Crandon are now prepared to go directly into university classes.

In 1925 the board of directors, made up of prominent business men, voted to put the school on a partially self-supporting basis. Since then the Society has given little more than the salaries of missionaries. The chemistry laboratory, equipped by the alumnae association, is named the Elizabeth Hewett Laboratory.

Crandon's reason for being, and its chief joy, is in its students. In the new building, 400 are accommodated in the day and boarding schools. They are a cosmopolitan group, including representatives of sixteen nations, though three-fourths are of Uruguayan parentage. The niece of the President, daughters of senators, professors and leading business men are enrolled, and free scholarships provide for the education of poor girls. Rich and poor study and play and live happily together. They are attractive girls, enthusiastic students, responsive to the guidance and instruction of the strong corps of missionary and national teachers. The spiritual influence marked under Miss Guelfi, Miss Hyde and Miss Hewett pervades all the work of Crandon and a new type of Uruguayan womanhood trained here is making itself felt in the churches and life of the country. The secretary of the Anti-Alcoholic League is an alumna of Crandon. Many have taught in the mission schools of our own and other missions. Four have gone as missionaries to Paraguay. The majority are Christian homemakers.

BUENOS AIRES. Miss LeHuray was familiar with the Spanish language and the conduct of missions and on her arrival in Buenos Aires in 1888 wasted no time in reopening the primary day school. In the following year the boarding school was launched. Girls of many nationalities were enrolled, but the teaching was in Spanish and, in so far as was consistent with the Christian ideals of the school, Spanish customs were observed. Miss LeHuray was both educator and evangelist. The Bible was taught daily and in some



LIMA HIGH SCHOOL, LIMA, PERU



QUEEN'S HILL SCHOOL, DARJEELING, INDIA



KINGSWOOD SCHOOL, KALAW, BURMA



FIRST BUILDING AT  
NYADIRI, AFRICA

HITT TRAINING SCHOOL,  
NANKING, CHINA



DAVIS HALL,  
LOVETCH, BULGARIA

FAIRFIELD SCHOOL,  
SINGAPORE



way she found time to visit the homes of her girls and others.

An event of more than passing interest was the visit of Bishop and Mrs. J. P. Newman in 1893. Mrs. Newman organized an auxiliary of the Woman's Foreign Missionary Society within the school and through her generosity many comforts and conveniences were added to the bare mission home. Through the Bible Readers Fund established by this friend of missions, the first Bible woman in Buenos Aires was employed.

Miss LeHuray's faithfulness and diligence were beyond praise and, to the limit of accommodations provided by the Society, the school flourished and sent out the pioneers of a new Christian womanhood. The door of opportunity stood wide and her pleas for room were written, it seemed, in her very heart's blood. "Give me a house . . . and I will bring in hundreds of children. Buenos Aires is a field white to the harvest. The countries of the Plata offer an open field to every evangelizing agency. We are waiting *here* for the coming of the Lord."

Unfortunately, the hard pressed Society was unable to seize the opportunity of the nineties to purchase property and firmly establish the mission. Four times this, the only Evangelical school for girls in a city of over a million population, was forced to move, each time to a new section of the city, necessitating a new beginning. Rentals for unsuitable quarters were exorbitant. At last, in 1910, property was purchased in a desirable suburb hard by our Spanish church. To this purchase Miss LeHuray contributed \$10,000 saved by wise administration. To her the home was a dream come true. Miss Carrie Hilts came to strengthen her hands. In 1913, after twenty-five years in this city, Miss LeHuray retired.

Misses Hilts, Barstow and Rubright carried on so successfully that the home was at once outgrown. The attic and corridor and two rented houses were used as dormitories and still many applicants were necessarily refused. In the ensuing years the missionary staff was greatly increased and the school saw its best days. The foundation was laid for the duplication of the growth of Crandon Institute. The phenomenal rise in property values in this Paris of America now rendered this impossible.

In the evaluation of South American missions during and following the Panama Congress, the situation was squarely faced. When our pioneer schools were opened, state schools were few and rudimentary. Then the only career open to girls was marriage and wives were both untaught and indolent. In our schools they learned the art of homemaking, and higher standards of education fitted them for teaching and business positions. Now the government schools were vastly improved.

One field of service still largely closed to women was, strangely enough, within the church. Even in our Evangelical churches small opportunity or responsibility was afforded save as teachers. A new acceptance of the dignity and worth of womanhood was now evident and missionary strategists saw the day approach when Christian women should take their due place in building the Kingdom. To fit them for constructive service a special training was necessary. There was not a Bible training school for women on the continent and conviction grew that Buenos Aires was the place for such an institution.

In 1921 our Society gave its authorization and in April, 1922, the *Instituto Modelo de Obreras Christianas* opened its doors. This school was a union enterprise mothered by the Disciples Board and the Woman's Foreign Missionary Society. The first directora was from the Disciples and the Society's representative was Miss Lois Joy Hartung. Later Miss Helen Murray was loaned from the Bible Training School in Mexico for a time. The new venture was heartily welcomed by the churches and, before the first graduates went out, sentiment in favor of women had so increased that salaried positions were open to every one. In 1929 fifteen girls were in residence; eleven were Methodists and the others came from the Disciples, Scotch Presbyterian, and Waldensian churches. A number of part-time students are in training.

With an assured future for this school, the older boarding school was discontinued in 1925 and its equipment sent to the Colegio in Rosario. So, out of seeming defeat, God has led into a great place of influence for the building of the Kingdom in South America.

PERU. Peru, "the last stronghold of the Inquisition," was the scene of heroic adventure to the early Methodist mis-

sionaries. Rev. Francis Penzotti, colporteur, formerly of Rosario, gathered a little congregation which met, by invitation, in a private house in the seaport city of Callao. For this crime he was imprisoned for eight months in the filthy common jail with the off-scouring of the world's ports.

Methodism took up that challenge and dispatched the Rev. T. B. Wood of Montevideo to begin work in Callao. With him on that long and arduous trans-Andean journey in the year 1891 went his daughter, Elsie Wood, missionary of the Woman's Foreign Missionary Society.

Religious intolerance in Peru in that day forbade any activity save in education. Accordingly, on September 15, 1891, the first Evangelical school in the republic was opened. Miss Wood tells the story in detail of her girls department. Señor Penzotti loaned four settees from his little meeting place and a room was rented from a sympathizer, who loaned two chairs, a water bottle, and glasses. The missionary furnished a globe and a few maps—and school was begun, with a polyglot company of twenty Spanish-Peruvian, Indian, Negro and Chinese-Peruvian children. From the first they paid fees and bought their own books.

The school was jointly supported by the Board and Society until 1896. After that the Society provided only the salaries of its missionaries, Misses Elsie and Bertha Wood. One had charge of the girls department and the other taught in the boys school. This was the only place on the West Coast from California to Chile where a girl could secure more than a fifth grade education. Every inch of ground gained was in face of seemingly insurmountable difficulties and bitter and terrible persecution—but gain they did, and in 1897 three girls were graduated from high school, and a great revival occurred.

In 1898 Dr. Wood and his family took up their residence in Lima, "the city of Kings," capital of Peru, as it had been of Spain-in-America and the Inquisition. They found a house on the edge of Inquisition Plaza, where of old those who displeased the Roman hierarchy were burned to death. Here, in 1892, Dr. Wood established a little Methodist church. Here he was arrested while preaching and was marched through the streets followed by a mob.

The Misses Wood continued their work in Callao school until 1904; then Miss Bertha Wood took over its management and Miss Elsie Wood found the long sought opening in Lima by joining Miss Garcia y Garcia, a Peruvian woman who had built up the best school for girls in the city. Here Miss Wood was responsible only for the day school. Three years she waited and prayed and dreamed of establishing a Christian high school. Then funds and a providential room-for-rent in the very house she lived in permitted the opening of a new school, with eleven pupils aged from six to sixteen years.

Then followed years of unique school teaching. The school was forced to rely largely on fees for support, so to each student she gave the special instruction sought. A Christian Colombian, wife of a colporteur, was secured as a teacher. As soon as fees would finance an additional teacher, other classes were opened. In 1909 two girls were seniors in high school.

Time after time the school was forced by Romanist opposition to change its location, but at the end of seven years the best house of all was found and sixty girls were enrolled. Seven former pupils, one of them a full blooded Indian, were now students in the University of San Marcos founded in 1551 and never opened to women until Miss Wood and Miss Garcia persuaded authorities to allow their students to take examinations.

In 1912 Miss Wood, broken in health by incessant labor, took her second furlough in twenty-three years, and later married. For a short time Miss Helen Geiser, in Callao school, attempted to carry on in Lima also. The following year she, too, married, and both schools were left to Peruvian teachers with such supervision as overburdened missionaries of the Board could give.

Meanwhile the battle for religious liberty was being fought and in November, 1915, amid tumultuous scenes, the article of the Peruvian Constitution which read, "The nation professes the Roman Catholic Apostolic Religion. The State protects it, *and does not permit the public exercise of any other,*" was amended by striking out the last clause. Victory for the liberal forces—but not peace. While the State no longer forbade open doors and public announce-



ment of Evangelical services, the priests and their followers were relentless in their opposition. Nevertheless, a great breath of freedom swept through the land.

Bishop H. C. Stuntz, in charge of the Area, determined that the Lima school should have proper missionary direction and brought the long interregnum to a close by transferring Miss Beryl Lovejoy from Buenos Aires. Miss Lovejoy was confronted by staggering difficulties. There was now no building, no furniture, no provision for a school. Providentially, Miss C. J. Carnahan and Mrs. J. F. Keator, delegates to the Panama Congress, soon arrived with the other delegates visiting Lima. Together they searched the city and at length secured a building. Forty desks were ordered from the United States. Again chairs, table, water bottle and glasses were borrowed, and on April 1, 1916, the doors were opened.

No advertising was done, but thirty-two pupils appeared the first day. More and more came until they filled the house and overflowed into the patio. Two months later a second missionary was transferred from the East Coast and a contract teacher from the States came to establish a thoroughly organized high grade school. Lawyers, doctors, statesmen, were eager to send their daughters to such a school—for there were then but three public schools for girls in all Peru above the fifth grade, and they were inferior. To secure Government approval Miss Lovejoy entered the old University and won a degree.

Now indeed were conditions reversed. At first the difficulty was to find pupils. For a decade the chief problem has been to find room for the girls who came crowding for admission. Some came by incredible journeys. One traveled three weeks—eight days by chair on a man's back, ten days on mule-back, and three by boat and train. Some came with barely enough money for tuition and books, begging a chance to work, that they might study. As amazing and unexpected as was this new hunger for learning was the attitude of the girls of all classes, associated together for the first time. Condescension and cringing inferiority vanished and a new sisterhood of rich and poor was born. For a dozen years a changing group of splendid missionaries have rejoiced to lead this liberated girlhood in the pathway of learning, in spite of odds.

In 1920 estimates for a new building were presented to the Society, but no funds were available. Year after year the needs grew more desperate and those responsible for the lives and health of girls crowded into centuries-old residences, utterly unfitted for school uses, prayed for relief.

In 1925 a site was purchased. The All-South America Conference of Mission Boards gave unqualified endorsement to the Lima High and named it as one of twenty projects in a union campaign for educational advance, with a goal of \$250,000 for its buildings. At home the young people and juniors devoted their Thank-Offerings for two years to this cause. Gifts from all sources had so nearly reached the required sum in August, 1929, that the contract for plans was made and in 1930 the erection of a building to contain classrooms, dormitories, living quarters for five missionaries, auditorium, and domestic science laboratories began. For years the students have been working to earn and secure funds for a library.

The gallant missionaries who have worked together against such odds have their reward in the fine girls graduated and those in training. Those who have taken business positions (and they are numerous) are not only efficient, but highly appreciated in the city for their exceptional character. Numbers are teachers in the school. Many are active, earnest members in our Methodist church and, as nowhere else in South America, the youth of Methodism is exerting its influence. Daily vacation Bible schools are managed and taught by them. When one offered herself for Bible training and life service, the Methodist women of Peru provided her outfit.

Miss Gertrude Hanks has served as director and Miss Treva Overholt, Miss Frances Vandegrift and others have rendered competent service on the faculty.

#### *Evangelism and Social Service*

The establishment of the Bible Training School in Buenos Aires was the beginning of a new era of evangelism apart from the boarding schools. In 1925 Miss Helen Gilliland, a second generation missionary in South America, returned from furlough and, in response to urgent requests, was appointed to city evangelistic work in Montevideo.

Central Church was her base of operations and the center of a fine program for religious education and social service.

Miss Gilliland's influence was soon widely extended through the League of Evangelical Women of Uruguay, first organized in Central Church. Branches were soon organized in almost every Methodist church in Uruguay as well as in other Evangelical churches. In 1926 the first National Congress of these Uruguayan women—a notable event, indeed—was held in Central Church. For the first time these Latin American women found themselves. Miss Gilliland was chosen president of the League and director of its activities. A department of missions was soon formed, then a Prayer League, designed to enlist all Evangelicals on the continent.

These new interests required literature, and with the help of national leaders Miss Gilliland prepared material in Spanish on both missionary and devotional themes. This work, with the travel necessary to further the League, soon demanded her full time and she was released by Central Church.

Miss Maruja Ibarra, a charming Uruguayan who had formerly taught in Crandon, completed her training in the Bible school and stepped into the position in Central Church, and there serves with great acceptability. Another national has taken a similar work in two smaller churches in Montevideo. The importance of these new enlistments of Christian women to the future of the Evangelical movement can hardly be overestimated.

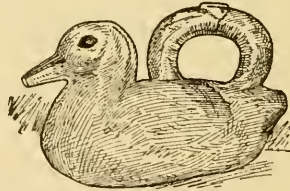
**GLEASON INSTITUTE.** In 1919 a bequest made possible the inauguration of a social-evangelistic center on the foundation of the charity day school opened by our pioneer missionaries in Rosario forty-five years ago, and partially supported by the Colegio. The Center was named in honor of the generous patron, Gleason Institute.

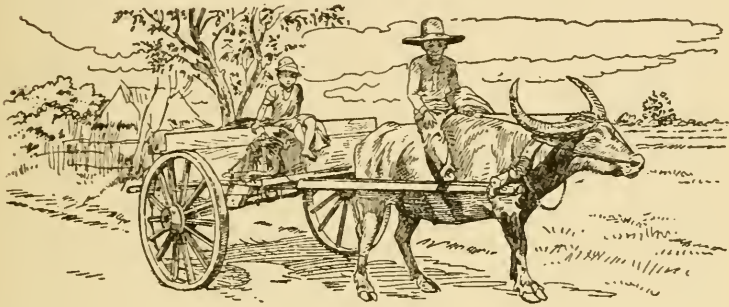
Miss Bernice Cornelison was the happy pioneer in the new work. To day and Sunday schools, so large that they meet in relays, were added adult Bible and industrial classes. Miss Josephine Packer, a nurse and specialist in public health work, opened a first-aid and dental clinic the following year and Gleason Institute was fairly on its way.

The glowing, vital Christianity of these workers made a deep impression on the community. The Center not only serves, but brings opportunity for service. Since 1927 Miss Winnogene Penney has been directora in the program of education, health, evangelism and joy-o-living, with nearly two score helpers, the majority of whom are unpaid volunteers. High school students, housewives, doctors, dentists, a retired railway employee, a customs official, and Gleason boys and girls who have caught the vision of service are helping in the varied and beautiful work, designed to touch and help every person in reach of the Center. Daily vacation Bible schools are extension departments.

Fifty-five years ago women missionaries were needed in South America. They are more needed today. The changing attitude of the people toward religion, the revolt from Rome and acceptance of atheism and agnosticism by the majority of men and by university students, the greater accessibility of women and the tremendous influence they may wield in the future, all call us to maintain and expand the institutions tested through the years and to help our sisters just taking up responsibilities in the church.

A poignant appeal for our *best* was voiced by Latin Americans in the recent Montevideo Missionary Conference. They said: "You make great efforts to build up commercial relations with us. Give us your rich experience in education, social betterment, ethics and soul culture." Through our missionaries and institutions we are giving our best—but sparingly. "And he that soweth bountifully shall reap also bountifully."





## THE PHILIPPINE ISLANDS

By a strange series of events, climaxed in the Battle of Manila Bay, America was thrust into a new role, ancient tyrannies of Church and State were overwhelmed, and Protestant Christianity received a new mandate.

On that May Day morning, 1898, Bishop Thoburn waked in London to hear the newsboys crying Admiral Dewey's victory, and thanked God for answered prayer. At once he appealed to American Methodism to enter the now open door, then continued his journey to India. In Singapore, the following year, he received the answer to his appeal in a cable from the Board requesting him to proceed to Manila with a view to establishment of a mission. There, on March 22, 1899, he preached from the text, "He shall not fail nor be discouraged. . . . And the isles shall wait for his law." During a fortnight spent in Manila the bishop ordained a local preacher and arranged for the maintenance of services pending the arrival of missionaries from the United States.

*The Society Pioneers*

In November, 1899, Bishop Thoburn appeared in person before the Executive Committee in session in Cleveland, Ohio, to ask the immediate appointment of missionaries of the Society to share in Methodist occupation of the Philippines. At that time neither missionaries nor funds were available for the new field. Then, with a suddenness in keeping with other events, they were at hand.

Our first missionaries, Miss Julia Wisner, formerly of Rangoon, Miss Mary A. Cody, Dr. Annie J. Norton, and Mrs. Cornelia Moots, sailed in January and reached Manila February 26, 1900. Eight days after their arrival, Bishop Thoburn, accompanied by Dr. F. W. Warne, arrived from India and on March 6 held the first quarterly conference. Those present beside these brethren were Rev. and Mrs. Goodrich, Mr. and Mrs. Prautch, Chaplain Stewart of the U. S. Army, our missionary ladies, and five Filipino converts. Dr. Norton was appointed Sunday school superintendent and Mrs. Moots was made class leader. The first regular missionaries of the Board had not yet arrived.

The mission so simply inaugurated has some unusual characteristics. In this, the first "foreign" mission under "Old Glory," missionary comity was established in 1902 and prevented overlapping of fields or waste in operation. Freed from the usual educational work, it concentrated on evangelism, religious education, medical and allied agencies; and the ingathering has surpassed that of any other mission field of the Church in the first three decades of its history. From the beginning the aim of Methodism has been to establish a self-propagating, self-supporting church.

*Woman's Work*

Unforeseen developments and difficulties rendered the initial undertaking of the Society abortive. Miss Wisner and Miss Cody went to open a self-supporting school for the daughters of better class Filipinos. They, smarting under American occupation and resentful of Protestant overtures, "did not choose" to attend the school, and the few

pupils deserted the mission school when a shipload of American teachers came to establish the free public schools. Surrounding mission fields were in dire need of reinforcements and before the end of 1900 Miss Wisner was transferred to Calcutta and Miss Cody to Singapore. Dr. Norton, thoroughly equipped with her knowledge of medicine and of the Spanish language, readily found her way to the hearts of the people. Though without a base of operations, she opened Sunday schools, organized Epworth Leagues, and held services in homes and in the open air. Mrs. Moots, temperance evangelist from Northwestern Branch, was self-supporting and did a blessed work for our own soldiers, among whom was her own son. After his death in 1902 and the withdrawal of all volunteers, she returned to America.

In the Reference Committee meeting of May, 1902, Dr. Norton\* was transferred to India. Contrary to general belief, there was no break in the Society's interest in the islands. In that same business meeting it was resolved to open a deaconess training school in Manila. Authority was then given for the purchase of property, and the following November Miss Winifred Spaulding was appointed to begin the new enterprise.

The development of institutions followed rapidly. The Training School was opened in 1903; medical work in 1906; Mary J. Johnston Hospital and Lingayen Training School in 1908 and dormitory work in Manila in 1914. District work outside Manila was begun in 1906.

During the quadrennium ending in 1908 some 27,800 probationers were received into the church and in that year the Philippine Islands Conference was organized.

"The Kingdom cometh not by observation." Faithful missionaries poured out their lives to create the conditions God might use. In other lands years of seed-sowing necessarily preceded the training of Bible women or deaconesses. Here it was the first permanent work.

#### *Harris Memorial Training School*

During the quadrennium, ending in 1908, some 27,800 unexpectedly thrown upon the market and a group of army

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\*After her retirement from the Society's service, Dr. Norton returned to Manila and worked for some years, a loving and beloved friend of the people.

officers generously advanced funds to make the first payment and secure the property for Methodism. One of the best houses was chosen for the proposed school and the Society promptly provided money for its purchase.

Miss Spaulding reached Manila in 1903 to find that pastors already had candidates in line to learn the art of soul winning. So urgent was the case that, without waiting to acquire the language, she took possession of the mission home and opened school June 1, 1903. Providentially Miss Elizabeth Parkes, who had served in Manila under the British and Foreign Bible Society from 1900, was available as assistant and was shortly accepted as a missionary. Her fine spirit and knowledge of both Spanish and Tagalog were invaluable in the difficult beginning days. Before the year closed, the home was filled with students and a fine beginning made.

Miss Spaulding was invalided home in 1904 and Miss Parkes directed the school until the arrival of Miss Marguerite Decker in 1905. Miss Decker, a deaconess with nurse training, was the answer to prayer and fitted into the infant institution, took it and the Filipina girls upon her heart and has, through the years, led in their steady advancement. She was soon joined by Miss Margaret M. Crabtree, a true yoke-fellow for fifteen years. Miss Crabtree's death in 1920 was deeply mourned.

In 1906 a gift of \$5,000 by Mr. Norman Harris of Chicago made possible an exchange and purchase of a larger building near the largest native church in the city, and the school became Harris Memorial. The new location greatly facilitated the field work of the deaconesses in training and the building was expected to amply accommodate the school for many years. Three years later it, too, was crowded to utmost capacity with a fine class of students. "Utmost capacity" was stretched in succeeding years. When the beds were filled, girls slept on the floors and they stood for prayers in chapel because there was not room to kneel. Fifty-four girls lived on scholarships for thirty-five. When offered a choice between the usual school year and short rations, or a short year and full rations, every one chose the long year.

In 1916 Dr. N. Dwight Harris, son of the benefactor of the school, with his wife, visited Manila. So moved were



they by the scenes they witnessed and the glowing Christianity of the graduating students at Harris Memorial that, on the death of Mr. Norman Harris a few months later, they determined to erect a new building in his honor. Post-war building prices were prohibitive and delay followed delay but a beautiful building, splendidly planned for its uses, was completed and occupied in 1924. In its halls the alumnae gathered to celebrate its twenty-first anniversary and the students designated one of their number to express their gratitude to the generous donor for the comfort and beauty of the new home.

*“Except the Lord build the house.”*

The first young girls who came in 1903 represented three language groups and none spoke English or had more than a hint of learning. The teaching was of necessity brought down to their level. They made amazing progress in the three years course

One of those early pupils came from the northern tip of Luzon. She was unattractive, unkempt and understood neither English nor any of the three dialects known by the others. She wept continuously and none could speak a word of comfort to her. When an interpreter was found she was offered the opportunity to return to her home. “No,” she said, she would study hard and learn English. The lessons on the life of Christ she studied from the Gospel of Luke, the only portion of Scripture then translated into her dialect. So they persevered, teachers and pupil, though every lesson had to be twice translated and her answers, also, in reverse order. At the end of three years, she was a transformed person in appearance, mind and character, and became interpreter and head native teacher in the second training school.

So they came, eager Filipina girls whom Christ called. They travelled long distances, some three days horseback to the railway, some three days by coast steamer, some over wide rivers on teetering rafts or over rutted roads by *caromatta*, braving danger, prejudice, and fear — to learn the art of soul winning.

Gradually entrance requirements were raised until now a year of high school is the minimum for admission.

The curriculum was broadened to include not only the Scripture, homiletics, church history and allied subjects, but also music — for they must play on the little folding organs and lead the singing—something of home economics, nurse training, and practice work in the city.

Harris Training School has sent out its graduates to be the ministers of Christ and the joy of the Church. Stories of their work tremble on the pen, but space forbids. Before the school was a decade old Dr. Rader said, "There is no more important work in these islands than is being accomplished in this school. Without it, it would be utterly impossible for us to care for the 30,000 members of the Methodist Episcopal Church as we are now doing." Another says, "They are the very backbone of our work." Whether alone or working in fully organized churches, they are faithful, winsome, successful. One built a church, raising the money by subscriptions from door to door, persevering until her task was completed and the church dedicated free from debt. Bishop Eveland said, "I question if any country in the world can show the like of our deaconesses. Technically they are not deaconesses, but the dear sisters in the homeland . . . need have no fear that the wearing of the name by these dear girls will dim its luster."

Of those who completed training, 210 have received appointments from the bishops. Seventy-five are now on the active list serving in the churches or under the Society. They are in district work, in dormitories, teachers in the Bible schools, assistants in churches, leaders in Sunday schools and in daily vacation Bible schools.

#### *Lingayen Training School*

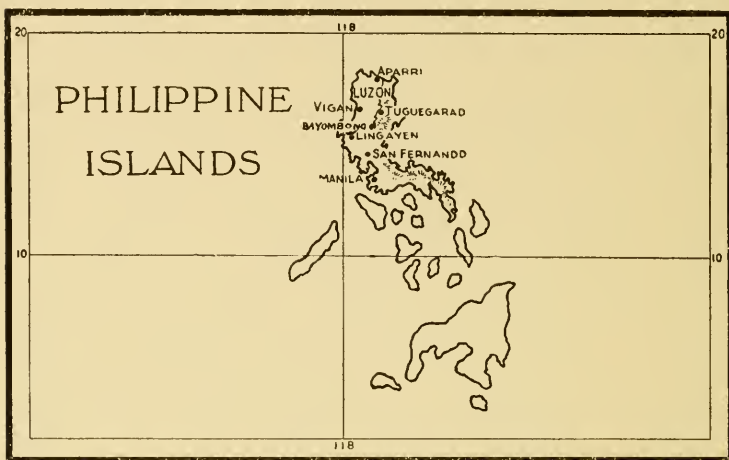
In Pangasinan District to the north, with 10,000 Christians in 156 congregations, there was dire need for trained women workers. The distance, differences in language, customs, and traditions, to say nothing of expense, forbade sending students to Manila for training; hence the opening of a second Bible training school became imperative. Lingayen, one of the most beautiful and healthful cities in the islands and the seat of the only high school in the province, was the chosen location. Here a small property

was purchased for \$2,500, and on May 1, 1908, Miss Louise Stixrud opened the Lingayen Training School. In spirit it matched Harris Memorial, but this was a vernacular, or as they say in the Philippines, a dialect school. The graduates were named *Bible women* not deaconesses, even by courtesy. Their church relation was with the district and local churches and not with the annual conference, and they were expected to be self-supporting, living in their own homes, or supported by the churches they served. Older women as well as girls were received.

Eager to be used of the Master, applicants came crowding and the little house overflowed with pupils. As soon as the first graduates returned to the churches their influence was apparent. Recommendations from the pastor, the district superintendent and the district conference were required of applicants. Though thirty-five were crowded into the space twenty should have had, as many more were turned away. In 1915 a small dormitory was erected and forty were admitted. A later ruling requiring self-support in school reduced the numbers but resulted in higher quality and more intensive training. As year followed year young women went out from this school to work for God and their own people, and the district superintendents reported, "We are certain that more than one-half our converts each year are the direct result of the work of our Bible women and deaconesses."

Missionaries and national teachers have given heroic service in this distant station. Many hardships have been suffered through the years because of shortage of missionaries and inadequate and improper housing conditions. Miss Stixrud and Miss Parkes in turn piloted the school until 1912, when Miss Orilla Washburn came and was its principal for five years. Miss Mildred Blakely arrived in 1913 and since 1917 has been principal almost continuously, with Miss Ruth Copley and Miss Anna A. Thompson in charge during her furloughs. In 1919 Miss Copley, alone, battled floods which drove the family to the second floor, a cholera epidemic and a famine. In 1929 the school reached its majority and took possession of a beautiful new home. The Lingayen School then became the Mary Brown Townsend Training School in honor of a beloved leader, Mrs. O. N. Townsend.

Almost 150 women have completed their training in Lingayen and, at the present time, thirty-two full-time Bible women are in active service, while scores of others are efficient helpers in their home churches. Graduates are eligible for local preachers licenses and each is qualified as pastor, pastor's assistant, or for Bible woman's work, as their situations may require. They have had careful instruction in bookkeeping, budgeting and church finance



in addition to thorough training in other lines. Lingayen women are eagerly welcomed by the churches and in nine provinces of Luzon are giving full proof of their ministry.

#### *Medical Work*

Medical work was not needed as an entering wedge in the Philippines, but the destitution of medical care for the poor, the appalling death rate among mothers and an infant mortality which was a scandal demanded alleviation of suffering and change of conditions. In 1905 a sum of money was given to Governor Luke E. Wright to be used for charitable purposes. The head of the Board of Health pleaded for a hospital for women and children and the governor called Dr. Homer C. Stuntz, then superintendent of our church missions, and put into his hands \$7,132 to be used as an endowment for such medical work.

Dr. Stuntz promptly appealed to the Society to set up a medical unit in Manila and the Society as promptly responded to this call of need. At that time Mrs. C. W. Joyce, corresponding secretary of Minneapolis Branch, was sponsor for our interests in the Philippines. Through her influence Mr. D. S. B. Johnston of St. Paul was interested in the project and, as a memorial to his wife, Mary J. Johnston, long time treasurer of Minneapolis Branch, he gave \$12,000 for the erection of a hospital. Other Branches provided the site, chosen in a poor and crowded section of the city, but beside the bay, with a far outlook.

Pending the erection of the hospital, Dr. Rebecca Parish opened a dispensary in two basement rooms of the training school in December, 1906, and even in such quarters treated 2,500 patients in the first six months. Mary J. Johnston Hospital was completed in May and formally opened in August, 1908. With the \$12,000 a beautifully planned hospital, with room for forty patients, was built, but there was nothing over for furnishings, so with \$750, budgetted for expenses, they were bought and a hospital to serve the poor was opened without a cent in cash. For more than twenty-one years Dr. Parish was in charge, save for furlough periods, and but twice did she have an American physician as an associate.

The hospital has enjoyed remarkable providences as well as vicissitudes. Two months after the opening, a cholera epidemic swept the city and the authorities requested the loan of one floor of the hospital for acute cases. Not only was the request granted but Dr. Parish and Miss Rose Dudley, R. N., volunteered for service. Their unselfish devotion won the admiration and friendship of press and people and local gifts began to ease the financial situation. Many times the promise, "The meal shall not waste . . . nor the oil fail", was verified to them. One day but sixty-two cents remained after the day's marketing and, before they went to the day's tasks, the missionaries laid their extremity before the Lord. Every bed in the hospital was full and 200 patients came to the dispensary. That day the bishop called the local Hospital Board together, \$1,700 was pledged and half was paid in!

In 1911 a disastrous fire ravaged the city and 10,000 people were made homeless. The surrounding nipa huts

burned like tinder but when the beloved hospital caught fire and the fire department was powerless, people left their burning homes to try to save it. Heavy as the blow seemed, good came out of it. The three-year-old building was already inadequate and by the combined efforts of friends at home and on the field an additional floor was added in rebuilding and an unsolicited grant of \$6,000 for operating expenses was made by the Philippine Assembly.

The hospital was reopened five months later. This accomplished, Dr. Parish furloughed and Dr. Eleanor Pond carried on and in 1912 cared for 802 hospital cases and gave 21,676 dispensary treatments. Two years later the Assembly voted \$11,000 for an additional wing for obstetrical wards, dispensary and a milk station for undernourished children, and added \$4,000 for current expenses. Mr. Johnston, the faithful friend, then made his last gift — additional land to lessen the fire hazard, the Assembly added a pavilion. These additions gave the hospital a ninety-bed capacity and yet it could not care for all who came.

For a number of years the government grant of \$6,000 enabled the hospital to care for many thousands of the very poor who came not only from the city but from every part of the islands where the name and fame of the hospital had spread. In 1917 the aid was withdrawn not only from our hospital but from every institution connected with any church organization; this not because of lack of friendship but as a part of the struggle against Romanist domination. For a time it seemed that a part of the hospital must be closed, but the people rallied to its support. Not only our own Church but American residents, clubs, organizations and individuals made gifts, tradesmen made donations of supplies, and the Red Cross furnished half the milk for both the station and the hospital. In 1919 Miss Mary Deam was sent to be business manager and in 1921 the building was again enlarged. Post-war prices brought much hardship and repeatedly the summary of activity was, "A good year, a hard year." In 1925 the Masonic Order underwrote the expense of a ward to be devoted to the care of crippled children. Government rulings requiring a separate home for nurses, with improved equipment

for training, created a crisis which has been but temporarily met.

In twenty-one years well over a million patients have been cared for. Among outstanding features is the maternity work. In some years over eight hundred babies are born in the hospital, and their mothers receive not only expert care but careful instruction on the feeding and care of their babes.

The nurse training, begun in 1908, has been a huge success. Hundreds of nurses have gone out, some appointed by the bishop to serve churches and communities, many to other hospitals and to aid physicians and others to public health service. In 1928 five American nurses, six graduate Filipina nurses and forty-eight nurses in training were engaged in the varied activities incident to the care of this 120-bed hospital, with nearly 2,000 hospital patients and 23,737 dispensary treatments. The training school and public health work round out a volume of ministry well above that of any other hospital under the Society.

The evangelistic note has sounded clear and strong through all the years. The nurses, whatever they may be at entrance, go out to work in the strength of Him who went about doing good. A deaconess is in charge of the teaching in the hospital and everyone who enters hears of the Great Physician.

### *Dormitories*

The rigid separation of Church and State by our Government excluded religious education in the public schools and even forbade school teachers to teach in mission Sunday schools. This situation led to a new approach to the highly important student group, many of whom came from the provinces to attend the University and Normal School in Manila. To safeguard these students and give them a Christian outlook it was determined to open dormitories. The first for girls was opened by Dr. and Mrs. Rader in a rented house and carried on until the Society was able to take it over. In 1913 a site midway between the arts college and the normal school, was purchased by the Society and Miss Bertha Charles and Miss Mary Evans assumed the care of forty-five women students in

rented quarters that first year. A gift from Mrs. Wilson of Minneapolis made possible the erection of Hugh Wilson Memorial Hall, which was completed in 1915. This building, with rooms for eighty girls, was speedily filled. Since then there is a perennial waiting list and if any girl is compelled to drop out another immediately takes her place.

The experiment has been highly successful. During almost the entire history of the institution Miss Charles has been dean, with Miss Marguerite Hewson in charge during her necessary furloughs. Wilson Hall has been a safe refuge, a real home to hundreds of the finest women students in the Philippines and the strong Christian influences expressed through personality and in the activities of the home have brought the majority of them to Christ. Our Methodist students have the first chance and when they are cared for the home is filled from other applicants. The personal service groups, the prayer circles, the Epworth League activities, and the morning worship each have their part in making Christ real and in enlisting the allegiance of these thinking young people. Out from this friendly center the graduates have gone to different lines of work. Among them are doctors, nurses, pharmacists, social workers, teachers in the public schools and in the university itself. Hardly a town in the islands is without some representative of Wilson Hall, either in public life or reigning in a Christian home.

The dormitory has been self-supporting almost from its founding. We have neither money nor workers adequately to take advantage of the opportunity, for thousands of students here now will quickly be beyond our reach.

Almost simultaneously dormitory work was begun in a small way by Miss Edna Thomas at San Fernando. In 1917 Miss Wilhelmina Erbst opened a little home in Tuguegarao and Miss Rose Dudley another in Vigan. All three were in rented native houses. For years each missionary added this responsibility to district evangelistic work. As they were established and every phase of the work increased, associate missionaries came to the aid of the pioneers. Results were surprising. The finest candidates for Harris Training School and Mary J. Johnston Hospital were recruited from among the high school girls sheltered in these dormitories, so they persisted under the handicap



of inadequate and unsuitable buildings. A cement structure was given to San Fernando by Cincinnati Branch in 1920, named in honor of the founder of the dormitory, Edna Thomas Memorial.

Perhaps the most difficult situation was in Vigan, a strong Catholic center, where the priests bitterly opposed the residence of Catholic students in our dormitory. It is difficult to overestimate the value of the work carried on in these provincial centers. Students are not only won to Christ but are trained to Kingdom building work, taking large part in local church enterprises. Everywhere students are turned away for lack of room. In San Fernando seventy-eight students were in residence when the veteran missionary Elizabeth Parkes went from labor to reward. Of Tuguegarao, where thirty to thirty-five girls a year have been in residence for a dozen years, Miss Erbst remarked, "It is true that we do not need a large place to lead a large life, yet the cramped condition of a family of forty under old grass roofs, with rotten floors and broken walls, makes it difficult to do effective work for the Kingdom." So greatly is this care of students appreciated that urgent appeals are received for the establishment of dormitories in four other provincial centers.

It is noteworthy that the first independent native leadership came in this department. A little deaconess opened a dormitory at Ilagan and maintained it for three years. Later it was reopened by the Cagayan Deaconess Association. Each member devotes half her tithe to supporting one of their number as dean. Poor girls, unable to pay board yet wanting a safe place to live, bring their food and cook it themselves, paying a small amount for the use of a bed and a place in the dormitory.

In 1929 a little property was bought in Bayombong and Miss Mapalla, deaconess in charge, mothers thirty-one students. There was no church in Bayombong and for several years Sunday services were held in the enclosed *sala* of the dormitory.

### *Evangelism*

Few are the missionaries freed from other responsibilities for evangelistic work. The pioneers Misses Stixrud, Parkes, Erbst and Dudley were "in journeyings oft, in perils of

waters, in perils of robbers . . . in weariness and painfulness, in watchings often, in hunger often, and thirst" as they helped to build the Church in new fields. The Lingayen missionaries had scant rest. As soon as their school term closed they began the itinerary of their districts, holding institutes, special meetings, visiting the churches. Recently a district missionary lightened the load, but the school staff is smaller.

The variety and intensity of the work have few counterparts. Training institutes for women and for Epworth League and Junior League workers, daily vacation Bible schools, literature prepared under the Department of Religious Education, girls clubs founded in Manila, health education literature prepared and mimeographed in the hospital office — these only partially outline that work. The eighty deaconesses under conference appointment are a band of consecrated and efficient workers, ready for any emergency.

The Society works for the building of the Church. In 1929, twenty-six years after permanent occupation of the field, 18,087 women were in full membership in the Church and 12,403 were probationers 2,218 of whom were baptized that year. Only in India, home of the Mass Movement, is there a greater number of women in the Church. Today is ours and with redoubled ardor should we press for the Christianization of these fair islands.

# AND SIX YEARS

1929-1935

## AT THE HOME BASE\*

On an occasion of high enthusiasm during the celebration of the Sixtieth Anniversary, Mrs. McDowell said softly:

“When the shouting and the tumult dies,  
Then think and watch and pray.”

How needed was that admonition! During those very days came the financial crash which plunged the United States into the depression. The years since then present an extraordinary picture which it is as yet too soon to evaluate. Those who hold Missions to be an elective of Christianity have withdrawn their support. As the night reveals the brilliance of the stars, so have these years revealed the courage and constancy of women who have stayed their hearts upon God and marched straight forward. Their spiritual victories have overbalanced financial losses, serious though these have been.

The inspiration of the anniversary meeting was carried far and wide by those who felt the very presence and the power of God and the call to make known his salvation to others, and the first year closed with comparatively small losses. Plans now took into account changed conditions. In 1931 a drop of 13% challenged our women and they pledged, as did their mothers and grandmothers, to walk in calico, if need be. The College Abroad Movement was launched to secure over-and-above gifts for our colleges in desperate need and \$93,000 was brought in during that year. Falling income led in 1932 to cuts in appropriations, 10% on missionary salaries and 15% on current work. Unforgettable is the spirit of missionaries present when the action was announced. They not only received it with cheerfulness, but asked that they be given even less that the current work might be spared!

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\*Written in collaboration with Mrs. F. H. Sheets.

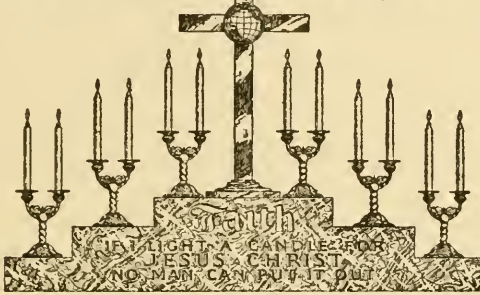
The darkest months of the period followed, with bank failures, the moratorium and financial chaos. In May, 1933, a further cut of five per cent on missionary salaries and 15% on current work with cancellation of missionary sailings either to or from the field, save in emergencies, was voted in the midyear meeting. Had our leaders lost their courage? One present at that meeting, held in the old Chicago Training School, witnesses that, in contrast to the hysteria and fear outside, this group of women possessed the most optimistic spirit discernible in the American scene and a confidence that God, who had brought us thus far, would bring us out of our distresses into a new day. That faith is already being justified. In 1934 missionaries were, in great faith, returned to their posts and over-and-above gifts in 1935 permitted the sending of twelve new missionaries!

Time fails to tell how the crisis was met, save in bare outline. The form of the organization and its dependence upon small gifts, and constant ones, contribute to steadiness. An inquiry of 1930 revealed approximately 55,000 officers—general, Branch, conference, district and local, each of whom, in addition to personal loyalties, accepted responsibility for some share in the promotion of missions by and for women and children. The response of the membership, of missionaries and nationals on the field was one of loyalty and self-denial.

The operating expense of the Society has always been low. In this emergency there was no expensive administrative office or staff to be reduced. Unpaid officers can take no "salary cuts." The General Executive Meeting offered the only opportunity for extensive savings and in 1933 and 1935 these were reduced to executive sessions only, saving heavy expense of travel of delegates, missionaries and speakers for a public meeting. Branches generally made similar reductions in annual meetings or substituted group meetings. Printed reports were reduced to skeletons and every item of expense was pruned to the irreducible minimum. The publication office—publisher, editors and office help whose salaries are paid from profits of the business, voluntarily accepted reduction of pay. Through exceptional business management—and double work—the publisher maintained the unbroken record of self-support for

the office. The *Friends* have, by common consent, been "better than ever" and vitally necessary to the cause.

## Our Altar of Lights



These economies saved thousands of dollars "to keep our missionaries on the field." Positive efforts to sustain the far-flung work literally "sent the Society to its knees," and to redoubled endeavor to retain its membership and morale. Customary activities were maintained. The Forward Movement Committee each year presented detailed plans both material and spiritual, with goals and devices to enable the members to do effective team work. Together they have built the "Altar of Service," lighted the candles upon the "Altar of Lights"; have gone through "The Open Door" carrying the "Open Book" and by their ever-at-it, never-giving-up faithfulness have kept the way open for the Gospel. Moreover, they have gone with smiles on their faces and songs in their hearts.

Mission study has kept the membership abreast with present-day developments. The textbooks were supplemented by the alert editor of the *Woman's Missionary Friend* with studies of our own work. Every department has texts adapted to its needs. Prayer and stewardship are woven into the plans and hundreds of praying bands hold ever before the Throne their desires for the coming of the Kingdom. Attention has been given to training for leadership, and carefully outlined courses prepared by Mrs. J. C. Shover have been followed by hundreds of women and young women. The World Citizenship Committee aids the constituency in the understanding and exercise of Christian

and civic responsibility touching world peace, better movies and temperance. Last year the Society co-operated with the Board of Education of the Church in peace seminars in different parts of the country.

The sustained interest of the young people and children under the fine leadership of their secretaries and superintendents is cause for deep thanksgiving. The promise of a greater future is bound up in these groups. The "life expectancy" of the Society is rising. Their local organizations outnumber the auxiliaries. Mrs. H. M. LeSourd, student secretary, finds students asking "How can we get to the field." This is a rising desire which older people must meet.

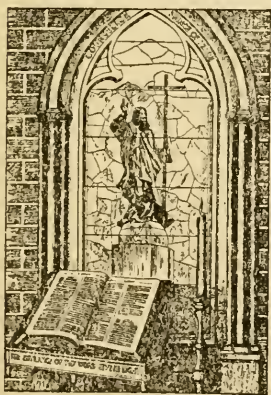
The extension department, operating in the various Branches under a central committee in the Home Department, has in these years made contacts with 3,101 churches which were without representation in the Society, and has established some form of co-operation, ranging from a subscription to the *Friend* to becoming a full fledged auxiliary or other organization. It is indeed within the Branches that all the plans of the Society are carried out.

A unique and far reaching effort to enlist the women of the Church was the Motorcade projected during the bleak days of 1933 and carried out January 30 to May 29, 1934, by the co-operation of hundreds of workers. A gift of \$1100, by a friend who withheld her name, financed the motorcade. Other friends gave the use of automobiles and furnished drivers. (One drove 9000 miles.) Mrs. J. D. Bragg, general chairman, planned the itineraries in detail. General officers, missionaries and home base secretaries in the main composed the teams making the itineraries in forty-one states between the Pacific and Atlantic, Minnesota and Florida. They traveled through snow, rain, hail, sleet, duststorms, black blizzards and sunshine, for this was the year of the great drought which brought the mid-western states to the verge of famine. Two hundred seventy-five meetings were held with attendance ranging from twenty-five to 800. Altogether, 16,428 adult new members were secured beside many hundreds of members for young people's and children's organizations. Pastors were most helpful. Auxiliary members made preparations and pledged new members.

The greater gain lay not in new members but in spiritual

uplift and in personal contacts between the leaders of the Society and women in churches and auxiliaries beset by difficulties and discouragements. During all these weeks pledged intercessors were daily and hourly praying for the workers. Some of the speakers spent six weeks in this service but, when the travel-worn women met, their stories brought smiles and tears. "We received more than we gave," was the common expression.

Each year the General Executive Committee authorizes appropriations for the coming year with an empty treasury, trusting the faithfulness of the membership to keep the pledges made in their various Branches for the support of its missionaries and missions. Perhaps at no time has the keeping of the pledges entailed greater self-denial than in these years. Membership has decreased from the high of 561,165 in 1929 to 352,214 in 1935 and receipts have similarly fallen. The per capita giving as reflected in Branch receipts, was \$4.056 in 1930 and \$3.596 in 1935. He who sat over against the treasury and appraised the widow's mite has not been unmindful of those who have given with sacrifice. Some have picked cotton, others have husked corn, or earned in other unaccustomed ways the gifts they brought. Some have denied themselves comforts, clothing, have eaten bread without butter, have sold heirlooms that they might help to build a better world. Others, men and women of means, have given generously because they thoroughly believe in the work the Society is doing.



In addition to collections in the Branches, which go directly to the support of work on the field, there are endowment funds held by the general treasury: Retirement fund endowment, annuity gifts, the zena paper fund, which has for fifty-five years subsidized the publication of the *Woman's Friend* in five Indian languages. These funds must not only be held securely but must yield income for retirement allowances and annuitants. From the annual reports of Miss Hooper, general

treasurer, we quote as follows:

*Finances*

“The appropriations of 1930 were paid in full and the Society closed the year with no shadow of debt anywhere save that one Branch reported an indebtedness of \$12,881. In 1931 all appropriations were paid in full, leaving a deficit of \$80,000, a little more than  $3\frac{3}{4}\%$  of collections. It was possible to meet appropriations only because certain items actually cost, on account of extraordinary exchange conditions in China, less than was expected. In 1932 there was a decline of 18.8% in the total collections but again exchange conditions were greatly in our favor and made it possible to pay missionaries and national workers and current work appropriations in full.”

“Collections of 1933 represented a decrease of 25.73% from those of the previous year. This was, nevertheless, a truly remarkable showing in view of financial and economic conditions prevailing throughout the United States. The Society had no bank loans nor debts to individuals, nor had any of its Branches any indebtedness except overdrafts on the Society itself. Appropriations to the foreign field were paid in full on a reduced basis except in the case of two Branches, one of which paid only 60% of its second quarter's appropriations and another 80% of those of the fourth quarter. Despite foreign exchange losses, where we confidently hoped for gains, the Society won through, free of debt, with its trust funds intact, its budget balanced.”

“Nineteen hundred and thirty-four marked a turn of the tide, with an increase of \$69,000 over collections of the previous year. Nineteen hundred and thirty-five emphasized again the upward trend with a gain of 6.1% in total collections. The collections for the quadrennium total \$5,683,436.18 compared with \$9,692,079.29 received in the previous quadrennium.”

“The large exchange gain in 1931 and '32 changed, with the devaluation of the dollar, to losses which continue in most countries in which the Society operates. . . . Investment losses represent a fraction of a per cent of investible funds . . . . No missionary has been called home for lack of funds. Branch overdrafts on the general treasury (now totaling \$248,000) are underwritten by funds in hand or shortly to be received. The Branches are thus free of debt as is the



Society at large. Approximately \$8,000,000 worth of real estate abroad is free of any encumbrance and there is no field indebtedness."

"A thoroughgoing scientific revision of the Society's entire budget is now in progress. Its purpose is to adapt expenditures in the most perfect way to conditions abroad; to discover and inaugurate new types of work suited to the present day and to discard those which have outlived their usefulness. This study it is earnestly hoped will result in making the budget a more flexible tool, a more efficient medium for carrying the ideals of Christian women to women of non-Christian lands."

That the treasury comes through the crisis in so sound a condition evidences the masterly handling of its affairs by the treasurer and her counselors. "It is not I, but God," she says. Her concern is not alone for the field, but for the security of retired missionaries and annuitants dependent upon the stability of invested funds. To make doubly secure the increasing volume of life income gifts they are protected by reinsurance in life insurance companies, the risk being distributed among five of the strongest companies in the United States. They are further backed by \$8,000,000 worth of real estate.

"The aggregate of receipts of the Society in sixty-six years is \$55,344,156.15. Approximately one-seventh of this amount has been invested in real estate—college plants in India, China, Japan and Korea; in dozens of normal, high, intermediate, primary and Bible training schools, missionary residences and social-service centers scattered about this needy world. The other "sevenths" make possible the human service of missionaries and nationals in evangelism, education and the ministry to human need. In these schools, girls of the Orient found the meaning of Christ, the wealth in books and the meaning of life. There, have been trained generations of girls who have come to new leadership. What a precious thing is money—given into the service of God!"

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From among us into Life Immortal have gone beloved leaders. Clotilda L. McDowell (Mrs. William Fraser McDowell), president of the Society 1908-1921, vice-president 1921-1930, closed a life of beauty and of rare service, December 27, 1930. Her holy daring and unflin-

ing faith strengthened weaker souls. Her winsomeness and genius for friendship endeared her to a multitude. Her yearning love for the girlhood of the world came to typify the spirit of the Woman's Foreign Missionary Society.

Felicia Buttz Clark (Mrs. N. Walling Clark), gifted writer and editor of the *Junior Missionary Friend*, 1920-1931, met death serenely February 23, 1931.

Cora Tullis Reed (Mrs. J. N. Reed), home base secretary of Northwestern Branch for eighteen years, passed suddenly from labor to reward May 10, 1932.

Amy G. Lewis, missionary to Japan 1898-1911, secretary of the general office for sixteen years, friend and servant of all, died October 10, 1934.

Mrs. Frank M. McKibben, secretary of junior work, 1932-1935, young, gifted, rarely successful leader in religious education, for whom years of happy service was predicted, went suddenly to be with her Lord, September 30, 1935.

Changes in personnel in the central organization have been relatively few. Mrs. Thomas Nicholson, president; Mrs. H. E. Woolever, secretary and Miss Florence Hooper, treasurer, remain. The resignations of Mrs. McDowell and Mrs. O. N. Townsend in 1930 were followed by the election of Mrs. Dorr Diefendorf and Mrs. Charles L. Mead as vice-presidents-at-large. In 1931 Mrs. McConnell, vice-president and chairman of the Foreign Department asked to be released and Mrs. Diefendorf took her place. In 1934 Mrs. F. F. Lindsay, for fifteen years chairman of the Home Department was succeeded by Mrs. Charles L. Mead. Mrs. McConnell and Mrs. Lindsay accepted the less burdensome posts of vice-presidents-at-large. . . . Mrs. James H. Lewis was elected editor of the *Junior Missionary Friend* in 1931. . . Miss Ruth Ransom, formerly missionary in Peru, was elected secretary of the general office in 1934 . . . Mrs. C. R. Havighurst resigned from the secretaryship of the juniors in 1932 . . . Mrs. Carl F. New succeeded Mrs. McKibben in 1935 . . . Mrs. Albert E. Beebe at the same time succeeded Mrs. J. C. Shover, resigned, as secretary of young people's work.

Two offices were discontinued with the redistribution of German and Scandinavian work. Mrs. E. S. Dahl introduced the Memorial requesting the discontinuance of the

office of Swedish secretary in 1929. The memorial was adopted in 1930. In 1933 Miss Achard, secretary of German work since 1920, closed her annual report with a summary of a half-century of German work in the United States. In that time they contributed \$1,303,433.75 to the treasury and thirty-two of their daughters to the missionary staff of the Society. Miss Achard continued as editor of the *Frauen-Mission-Freund*. The German constituency has always been part and parcel of the several Branches and is now identified with English speaking conferences and districts.

Numerous changes have been made by the Branches in corresponding and home base secretaries.

Not all handicaps have been economic. There has been a "depression" in the spiritual life of America. Some have indeed come closer to God but others have sought "some other way" and have become uneasy and insecure. The world waits a new outpouring of the Spirit of God. There is a nostalgia in the human heart which can be satisfied only in God.

At the darkest hour came also the report of the investigation of missions by the Layman's Commission. In material matters some of their criticisms were justified. It resulted in honest self-examination as to methods. In the main its criticisms did not seem to apply to our work. In some quarters it was felt to be the application of a material gauge to spiritual things and to lack conviction concerning the supremacy of Christ. It had the effect of much unfavorable publicity in the press for a time and aroused doubt in the minds of those not familiar with the actual results of Christian missions.

"New occasions teach new duties." Readjustments at home and abroad are being made to fit the new day as rapidly as resources will permit. To that end we have co-operated with interdenominational agencies, with our own Church Boards, especially with the Board of Foreign Missions and the Woman's Home Missionary Society.

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"Until the last woman and child has heard the Gospel," was the enlistment of the pioneers. If a review of the past serves any useful purpose it must renew the conviction that God put into the hands of "the company of women" the imperishable gospel which can change the world—and with it the commands, "Be ye Valiant." "Go ye . . . and I will be with you."

## IN FOREIGN LANDS

### *How of the Field's Fortune?*

The brief years since that glamorous presentation of "all lands" at Columbus have brought changes, in the main, progressive. The economic restriction of the sending Society, the attitudes of peoples and governments, the influence of increasing national leadership, factors various as the lands, shape the developments. Everywhere the presence of God is manifest. Everywhere our workers have adapted themselves to conditions, increasing co-operative measures, working with stout hearts.

It has fallen out, for various reasons, that official correspondents have made visitations to most of the fields. Mrs. J. M. Avann represented the Society on the Joint Commission charged with the organization of the Korean Methodist Church in 1930. Miss Juliet Knox held a like position in the setting up of the Mexican Methodist Church. Miss Elizabeth M. Lee, newly elected to succeed Miss C. J. Carnahan as official correspondent for South America, spent months on that continent. Miss Knox recently visited Europe and North Africa. Mrs. C. C. Peale and Mrs. F. E. Baker were sent to the Philippines on a special mission and at its conclusion Mrs. Peale made an unhurried survey of every part of the work in these islands then visited Malaya and Sumatra. Mrs. Baker proceeded to visit the China conferences under her care. Mrs. Leon R. Peel on a separate visitation studied the work in other parts of China. These correspondents with Mrs. Thomas Nicholson, president, Mrs. Otis Moore, an official correspondent and secretary of the India committee, and Mrs. C. H. Hardie correspondent for Negro Africa have contributed to the following pages, presenting, not full surveys of the field but the developments of these years.

Mrs. Nicholson's reports of the International Department are drawn upon for the facts in this new field.

## INDIA

“Thou art the mighty rock on which we stand,  
 Thou art the hope of this great eastern land;  
 Thy truth hath blazed for us the way of Light,  
 Thy love unveiled for us the path of Right.” Akhtar \*

So sang the people in 1931 at the seventy-fifth anniversary of the founding of India Methodism. Compared with the Jubilee anniversary, this celebration was not elaborate; little money was spent. Miss Clementina Butler, daughter of the founders, was the sole representative from the Church and Society in America. Thoughtfulness was its atmosphere, symbolic of the shift into a new age.

The era of swift expansion was definitely over. Depleted income had in the twenties halted mass baptisms, while thousands were on the waiting list, because there were not workers to care for new converts. In a mission so numerically great, so vital to the progress of Christianity in one of the grand divisions of the earth's population, retrenchment was tragic, for India had never had enough missionaries or money. This was a time for evaluation of institutions and methods, for stock-taking and conservation of forces and resources. This stock-taking would have come, inevitably. It was hastened by financial conditions and is still in process. The comparative worth of every institution is being weighed in the balance. This era of appraisal is, nevertheless, an era of faith and even now some gains appear therefrom.

Building enterprises were restricted to extreme emergencies. The Freeman bequest from Philadelphia provided a new wing for Creighton Memorial Hospital, Brindaban. This wing was dedicated in 1935 and the hospital is now Creighton-Freeman Memorial . . . Historic Moradabad school moved into a spacious new building in 1932 . . . “Jidato,” the school for Santali girls in Pakur, received a new building—classrooms and chapel—as a gift from the Swedish societies in America. The chapel is named for one of their greatly loved missionaries, Pauline Grandstrand. . . . Pithoragarh Home-School building was completed in 1935. Adams School in Almora has enlarged its quarters. . . . Homes for evangelists on two frontier districts in

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\*The Anniversary Hymn of which this is a stanza was written by a student in Isabella Thoburn College who was born of Mohammedan parents.

Hyderabad Conference were built at Ekele and Tandur. The Thank-Offerings of the juniors in 1933 provided a missionary residence in Jagdalpur. . . The earthquake of 1934 devastated an area the size of Scotland and damaged numerous mission properties. The building of Queen's Hill School, Darjeeling, was so shattered that rebuilding was imperative. A government grant, local gifts and the Thank-Offering of New York Branch provided funds for the restoration and Queen's Hill is more beautiful than ever.

### *Boarding Schools*

In the educational field of the Society, there were in 1929 sixty-one boarding schools of various sorts, beside the Bible training schools and Isabella Thoburn College. The cut in appropriations in 1933 made the maintenance of these schools a major problem. It has been possible only by rigid reduction of expenses, increases in self-support and the self-sacrificing co-operation of staffs. Though salaries were cut, no teacher is reported as withdrawing on that account. Expenditures for equipment and repairs were reduced to the minimum. This policy can be kept up for a limited time only or schools and properties will deteriorate.

Fees have been raised and enrollments increased. Lal Bagh High School registration rose from 300 to 400 and the fees nearly doubled. Considerable gains were made in Hyderabad and Jubbulpore high schools. In most places fees must continue to be so low as to afford little revenue.

Both opportunity and danger appear in this situation—opportunity for training women qualified by heritage and tradition to be leaders; danger of shutting out Christian girls of fine capabilities who are unable to pay increased fees. If financial pressure becomes too great, the numbers of non-Christians may lower the spiritual tone of the schools. Our educational leaders approach this problem with the unswerving purpose "to know Christ and to make him known," and a deepening love of God is considered a normal experience. The Charterhouse system of religious education, especially prepared for India, has been generally adopted and is a source of real growth among both teachers and pupils. Lahore school may be taken as an example. Its Indian name is "Anand Bagh" or Garden of Happiness.

Many non-Christian girls seek admission. The day school has increased 90%. An Indian teacher with radiant, religious experience conducts the junior Sunday school. Emphasis is placed upon giving, rather than receiving. The zest for Bible study is shared by Muslims and Sikhs. . . . In Cawnpore English High School, the upper-class girls conduct a voluntary evening prayer service and the prayer room is crowded each night. Similar reports from many quarters witness to the Christian influence of the schools in ever widening circles.

### *Relating Education to Life*

The practical application of education to home and family life is demonstrated in the cottage or family system used in a number of schools, notably at "Jidato," Ushagram, and in modified forms in schools with less equipment. Lane Mother-Craft School, the first in India, was opened in connection with the Warne Baby Fold in Bareilly in 1930. Instruction in mother-craft is given in Pauri with classes in sewing, cooking, knitting, care of children and of the home. Weaving is taught at Nagpur and Puntamba. A vocational school of a newer type has been opened at Kukalpalli, near Hyderabad. Twenty-five carefully chosen girls will study gardening, weaving and small animal husbandry in addition to the usual studies. Vocational training makes headway slowly in a land where trades and crafts are hereditary in castes and families, but Christian schools may help to make possible a self-supporting Church in the future. Education for health is continued in every school, linked with the Health Crusade originating in Tilaunia.

The boarding schools at Hardoi, Muzaffarpur, and Aligarh (vocational) have been discontinued. Basim school was transferred to the Nazarenes in 1935. Muzaffarpur building was demolished by the earthquake of 1934. By a seeming miracle, no lives were lost though many perished elsewhere. The heroism and leadership shown by Miss Jennie M. Smith in caring for the school girls and refugees was recognized by the Government in the award of the Kaiser-i-Hind medal. Other schools opened their doors to groups of the homeless students. Gonda girls said, "We will give them half our food."

*Boys Schools*

While the village schools have always been co-educational, the general taking over of the education of small boys occurred only in recent years. This change is due partly to financial causes, partly to a recognition that this is nature's scheme and partly to the surprising success in the first experiments. Three schools for boys supported by the Board; Parker Branch, Moradabad; Madison Avenue, Meerut; and Ghaziabad are under missionaries of the Society. In our own schools co-education is advancing from primary to middle grades in some instances. At Arrah our missionary remarked that the boys did as well as the girls, as she knew they would if they had the same chance! Times change!

One further trend in education is noted. It has been the practice to send children who were really to be educated to city boarding schools. The village schools were an important evangelizing agency, but, lacking trained teachers, buildings and equipment, they were the weakest link, if link they were, in the educational system. Persistent effort to better conditions has continued and, where missionaries are free for full time village school work, the results are so fine that it is said, "It seems as if the solution of the village problem may be found in the multiplication of just such schools, where continual day-by-day teaching can bring some hope of molding the lives of the children without removing them from the villages as has been done in the past." A new situation has arisen which makes the betterment of village schools vital to the Church. Our boarding schools cannot accommodate the Christian girls who press for admission. The Sarda Act of 1929 forbids the marriage of girls before the age of fourteen and releases them to a few years of girlhood which may be spent in school—if schools there are within the reach and means of their families. Recent surveys disclose that 80% of the population lives in villages or on farms, while 80% of missionary effort is expended in the large centers. The studies of Dr. J. W. Pickett of our own Church in Mass Movement areas presses upon us the need of determined effort on behalf of our village Christians.

An analysis of statistics discloses, in spite of these difficulties, actual gains since 1929. There were, in that year,



767 schools which enrolled 23,077 pupils, staffed by 100 missionaries and 1513 nationals. There are, in 1935, some 777 schools, staffed by 113 missionaries and 1577 nationals, with 25,557 pupils. The increases are, surprisingly, in the upper brackets.

*Isabella Thoburn College*

This first college for women in Asia comes to its fiftieth anniversary in 1936. The past six years have been good years under the able administration of Dr. Mary E. Shannon. On Chand Bagh campus a group of buildings planned for beauty as well as utility form an impressive quadrangle. The hostel called Nishat Mahal, or House of Happiness, made room for additional students. Two wings were added to Nichols Hall.

These buildings provide the absolutely essential equipment, but year by year candidates for admission come in such numbers that only one out of every four or five can be admitted. In consequence the principal is embarrassed, indeed persecuted, by fathers of high position who believe their daughters have been discriminated against because they are non-Christians. The departments most sought are teacher training, and science. This is the only college for women in the province which has a science department. The college is now working at its greatest efficiency. Any increase must include building, staff and equipment.

The faculty, formerly made up largely of missionary educators, grows increasingly Indian in personnel not as a matter of choice but because financial conditions in America have prevented replacement of missionaries, and Indian women took their places. As their salaries are paid from local earnings, this is a heavy load for the budget. In 1932 Mrs. Prem Nath Dass was elected vice-principal. "Her high standards of Indian life and culture and her unflinching readiness to stand by in every undertaking have been a joy and satisfaction," says the principal. In 1935 Raj Molimi Rallia Ram returned to her Alma Mater to take the place for one year of furloughing Dr. Speer, head of the teacher training department. Raj Molimi is the first granddaughter of the college to serve on the faculty.

The high scholastic standards and achievement of the college and the spirit and purpose of the founder are main-

tained. A student makes the statement, "Our ideal is to build the mind and form the character of our students. We want them to be honest, healthy, dependable, broad-minded, scholarly, courteous and above all serviceable to others. Our aim is made explicit by our college motto, 'We receive to give'." Dr. Speer is sending out teachers in whose hearts that motto is hid. One asked to be sent "to the neediest place of all." In such as these is the hope of lifting life from the lowest levels.

"If India is to be saved, her women must be taught," said Isabella Thoburn. Dr. Shannon and her associates carry the torch of learning high.

### *The New Evangelist*

In keeping with new aims, the evangelist has a new dignity. She is one of God's directors in a great enterprise with the double aim, "Christ for all and Christ for all of life." Her first objective is the religious education of the village church; her second is social service. The automobile redeems weary hours from travel which she now spends in the villages. It gives time for public worship, for meetings with Christians for counsel, for instruction of women in the little "missionary societies" in the Gospel, and the ways of better living, care of children, temperance and giving. Along that line of widening service she trains the Bible women, calling them together, when the heat makes touring impossible, for concentrated study of the Scripture, in methods of teaching, in hygiene and sanitation, the care of the sick—then sends them out strong in the inspiration of days of communion with Christ and each other to lift the standard of life in the villages. Bible women are fewer. The less effective workers have been dropped. Neither is it possible to generalize on the subject of evangelists. The field is so great, conditions so diverse, that aside from agreement on the plan of religious education, each must serve as best she can. One dons Indian dress and lives for weeks in a village, giving intensive cultivation to a limited number each year. Others, in districts where evangelists of the Board "are not," must give such succor as they can to the scattered churches. One can make her round but once in two years, though she has added a trailer bedroom to her car to save

the time of setting up and breaking camp. Where she can find a qualified teacher she opens a school. Where this is not possible she uses men, women and boys with slight education if they are able to pass on what they know to others who know less. "Even a candle light is better than utter darkness." A group of loyal and efficient women of English extraction, like beloved Phoebe Rowe, do a great and little-known work in the field of evangelism. Two Indian women have so far overcome the old attitudes toward women that they are in full charge of districts.

The evangelist looks forward to a day when every Christian village shall have access to a school and a church, housed in simple buildings that the people themselves have learned to erect, with a pastor and his wife trained to preach and teach, skilled in the ways of common people and willing to leave all and follow Him.

Medical work has suffered relatively less than other agencies and is able to do more extension and health education work than formerly. Numbers of fine missionary nurses have graduated into evangelistic work.

The new day is yet far off, for village, for city, for school, for hospital, for church but the prelude to it may be in this time of stringency and appraisal. "The work is going on splendidly. Never did we have more to encourage. The fact that there must be retrenchment means only that income is curtailed from the home base." If the women of the Society, with its fine achievements in the past, respond to the challenge of today's conditions the Almighty One will use us to bring about the new day that is to be.

"Thine arm hath guided through the rich years past;  
Vouchsafe to lead us on while Truth shall last.  
Strengthen thy servants for thy service free  
And lead from vict'ry unto victory."—*Akhtar*.

## CHINA

In spite of many ills—floods, typhoons, drought and famine, communism, invasion and world depression, China is moving forward. One of the most striking advances is in transportation facilities. Busses and railway systems are cutting journeying time from weeks to days and from days to hours. A pass is being made through the mountain barrier between Fukien and the Nanchang area. A modern miracle is airways travel. Regular schedules of the amphibian planes allow three days from Shanghai to Chengtu, with flights of a few hours each day—a journey formerly requiring three months or more.

The New Life Movement promoted by Generalissimo Chiang Kai Shek is awakening youth to the needs of China in cleanliness, sanitation, courtesy and caring for others. The Government sponsors many reforms but invites our cooperation in education, medical work and the foundation of a strong church group to lift the morale of China's millions, 85% of whom can neither read or write. Against this background, the Society's workers have written new epics of devotion and achievement, and have shared the calamities and blessings of the people. Mission properties in South China, particularly at Sienyu, were damaged by the typhoon. The failure of the American-Oriental bank brought loss to missionaries and missions, but the work goes on.

One of the problems of the period has been adjustment of schools to government regulations, requiring certain standards and forbidding compulsory courses in religious education in registered schools. Graduates of schools not complying suffer many disadvantages. Registration has now been completed. In so far as reported, the voluntary basis of religious education and attendance on Christian worship has not decreased attendance.

Our colleges are fulfilling the dreams of the founders. Above and beyond their brilliant scholastic progress, the virility and courage of students and alumnae promise much for Christianity in China. That newest Woman's College of West China Union University has just passed its tenth birthday with one hundred and eight students, a gain of one hundred over the first entrance class. Ninety-five per cent

of the students are church members. Thirty-three women are studying medicine and fifteen dentistry. The alumnae are principals of our schools and leaders in evangelism in West China.

Ginling College continues its outstanding social-evangelistic service in Nanking with a practice center, a new day school, a neighborhood visitation plan, a neighborhood center, a girls' club, a well-baby clinic and a church "for all the family" on its program in "sharing of life."

Yenching College, in the most troubled area in China, has an increased registration. Consummate tact and wisdom on the part of the administration and student body, and the over-ruling power of God will be required to carry on in the present situation. "In a most literal sense the university lives its ideals and because it has been willing to sacrifice everything, even its physical life, for them, it continued to live as an institution." Yenching is the foremost graduate school in China. Both students and alumnae continue to "serve this present age." An alumna with the M.A. degree is working on nutrition problems in an experiment station of the Mass Education Movement. The music department has put out a collection of Christian fellowship hymns and is harmonizing Chinese folk songs and melodies for use in the high schools, churches and mass education work, while the school of religion is preparing helpful books for the movement.

A project in home economics in the Rural Institute of Cheeloo University, financed by the Society and carried out by one of our own missionaries, has so interested Gen. Chiang Kai Shek that he asks the transfer of our missionary to government rural reconstruction, saying, "She is lifting a lower level of human life than anyone who has approached China's need in that field."

Under the presidency of Lucy C. Wang, Hwa Nan College has won new standing in both China and America. When the college was unable to meet financial requirements for government registration, the high character and service of the alumnae turned the scale and won recognition. After thorough investigation of curricula, standards, staff and records of alumnae, the Board of Regents of the University of New York granted an absolute charter and the right to confer the A.B. and B.S. degrees. Dr. Horner of the

Board of Regents wrote, "The opportunity of the college in the future seems splendid." Hwa Nan's motto, "Having received I ought to give," is demonstrated by the staff, the alumnae and the student body, which last year was 100% Christian. Fifty-one per cent of the alumnae are deans, supervisors or teachers. One, who later studied medicine in Peking, went into an insane asylum housed in an ancient temple, a filthy, terrible place, and helped to transform it into a Psychiatric Hospital recognized by P.U.M.C. and aided by the Rockefeller Foundation. There are in all China but two such institutions. Surely this is touching the depth of humble service for China's suffering ones.

The boarding schools under Chinese principals continue their essential work. A thumb nail sketch of a typical one follows:

"This has truly been a happy year in our school, due largely to the splendid good will and joyous spirit radiated by our new principal, Miss Li. In addition to her exceptional ability in managing a school, she has the absolute confidence, love and respect of both faculty and students. I have never seen a happier spirit in a school, though I have been in China fourteen years."

Missionaries freed from administrative duties give themselves to teaching and to an enlarged spiritual ministry. Results are reflected in the fact that out of 67,777 pupils, including all schools of all grades below college, 31,765 are Christians. Last year hundreds of students conducted vacation schools in their home village, teaching children in the daytime and adults at night. They taught not only reading, but the gospel and a primer of hygiene and sanitation. At last freedom comes to Christian girls! "They moved about freely and were held in honor."

Applied Christianity is another name for the many phases of the mass education and better homes campaigns. Health demonstrations and home hygiene, diversified farming and gardening, better seeds, and anti-narcotic instruction, prenatal care and budgeting are within its scope. Spiritual, educational, physical and economic needs are met—so far as workers and means are available.

Rural reconstruction is a crying need in the areas devastated by the communists. One of the best known experimental areas is in the Lichwan Valley, 150 miles from

Nanchang. The fertile valley had been devastated. Ruined houses, scattered cones and cartridges, shell holes and hastily dug graves, witnessed to the bitterness of the struggle. This was a backward community even before the communists came, for there had been no school for three generations.

Into this place a group of over twenty Christians, mostly Chinese, of many denominations, have come, each bringing his best gifts to help the people of Lichwan and build again the waste places. Among them are a woman doctor and a graduate nurse from Danforth Hospital and our own Miss Bessie Meeker. To people who need everything, they bring Christ for all of life.

Medical missions increasingly reach out from the established centers and increasing numbers of Christian doctors and public health nurses are in service. The ability and selfless devotion of Chinese women in this service is notable. One of the first graduates of Peking Woman's Medical College later married Mr. Li, one of the leading ministers in North China Conference. When he was made district superintendent, Mrs. Li opened a hospital for women at Shan Hai Kwan, at the end of the great wall. When the restricted term as superintendent was ended, the conference appointed the husband pastor at Shan Hai Kwan that the wife might continue her hospital work. When the overload of work and anxiety in a war torn area led to her breakdown, both were transferred to Changli.

To our medical work in general and to Nanchang Hospital in particular, the death of Dr. Ida Kahn in 1931 was a heavy blow. "She gave her food to the poor and her clothing to the naked," murmured the crowd on the street at the passing of her bier. At the request of the field, Nanchang Hospital is renamed, Ida Kahn Memorial.

Chungking Hospital has risen from its ashes and is largely self-supporting. The merger of Magaw into the Union Hospital proved so satisfactory that further consolidation with the Board work is under consideration. Chinkiang Hospital has already merged with Wuhu General Hospital.

Evangelism finds the people receptive. "It has been a year of depression, but spiritual values have gone up and we believe there has been a greater enrichment of life than we have known before," says one missionary. Methods improve, workers are better trained. In Szechwan the Chris-

tian Council, the university and the missions co-operate in district work of a new order. A preacher, a Bible woman, a woman missionary, a dentist, and an eye, ear, nose and throat specialist, make up the party which travels by bus. Arrived at an appointed station, each takes up his or her allotted task among the people who gather from many miles away to this new clinic of Christianity. Miss Ortha Lane returns to the field to head the evangelists in North China.

A forward step is the appointment of Miss Roxy Lefforge as one of the two general secretaries of religious education for the Methodist Church in China. Her qualifications for such a task are of high order and her spiritual influence is beyond our human measurements. "You represent Christ to the children in our village and they long for you to come again," said one man. "It is great to be alive and at work in China today," says Miss Lefforge.

In spite of decreased appropriations and missionary staff, the Church is marching on, for there are compensations. There are but 91 missionaries today as against 135 in 1929, but there is an increase of nearly 33 per cent in the number of women in the Church. While there are fewer schools, there are 3,233 more pupils. Co-operation increases the effectiveness of the whole church group and the cordial approval of the ranking officials of the Nationalist Government removes heavy handicaps. The missionary motive is alive in the hearts of Chinese Christians. The wives of pastors in Fukien form Witnessing Bands. Christian women labored in unison with the Society in America building the Altar of Sacrifice, lighting their candles at the Altar of Lights and working for the goals in ministry and in prayer. The missionary societies have grown. Their gifts are not for China alone now. International friendship is being fostered. Five hundred children in Miss Edith Fredericks's schools in Kiukiang contribute to African missions.

In 1935 the women in West China Conference organized a society to send the gospel to the Miaos, one of the aboriginal tribes not far from the border of Tibet. Some of the leading Chinese women volunteered to leave their places of honor and responsibility in schools and churches to work in the outposts and so carry out the motto, "We receive to give."



## JAPAN

“The Christian movement in Japan is deeper than statistics, deeper than the influence of any man—it is rooted in the soil, the Christian homes, the souls of the Christians.” Because this is true and because God’s purpose is hid in the hearts of our missionaries, the work has gone forward in spite of depleted missionary force and lessened support.

Significant advance has been made in co-operation with other bodies. The Japan Mission Council of the Methodist Episcopal Church held its first session in 1930. The membership includes all the missionaries of our Church under both Board and Society and representatives of the Japan Methodist Church. Within the Council, the important committees are made up of equal numbers of men and women. The whole task is the concern of all.

Correlation of forces is also accomplished through the Methodist Social Federation Board and the Christian Literature Society. This latter society was organized in 1912. More recently our Methodist Publishing House turned over its site, stock, goodwill and all its property and in 1933 a fine ten story building was dedicated, a few doors from “the busiest corner in Japan.” Our Society is identified with the enterprise through the endowment of the Tokiwashi Woman’s Room as a memorial to Georgiana Baucus and Emma R. Dickinson, the pioneer publishers of Christian literature for women and children. The Japanese call this the Iai Shitsu or Memorial Love Room. For twenty-five years Tokiwashi issued its publications from Yokohama. Now, as a part of the Christian Literature Society, it faces a new day and will find new ways of serving the Kingdom under the direction of Miss Nell M. Daniels. The printed word has unusual access. Everywhere Christian books are being read.

Our missionaries co-operate with the Kingdom of God Movement wherever possible. Miss Marion Draper, released for part time, has translated “A Grain of Wheat,” and other works by Dr. Kagawa.

The actual merger of the Union Woman’s Bible Training School with the Theological School for men in Aoyama Gakuin, Tokyo, became effective in 1929. The women

students were housed in wooden barracks, "impossibly hot in summer, impossibly cold in winter," until 1933 when, through the combined efforts of the Board, the Society, the students, faculty and friends and finally a bequest, the beautiful three story building of the School of Theology was completed. The whole third floor is reserved for women students in the Training School for Christian Workers. Undoubtedly the broader culture here available contributes to increasing appreciation of women evangelists who are now accorded positions of greater responsibility. The creation of the Woman's Board in the Japan Methodist Church centralizes the direction of woman's work. Our own Miss Tomi Furuta is at its head.

"The schools of the Society have heriocrally held their position, which is high testimony to the spirit of missionary teachers and their Japanese co-workers and also to the friendly attitude of the public to our schools."

Aoyama Jo Gakuin continues to draw four or five times as many applicants for competitive entrance examinations as can be accommodated. About 3,000 have been graduated from Aoyama Jo Gakuin in the sixty years.

Iai, the school of Memorial Love in Hakodate, celebrated its golden jubilee in 1932. Through the generosity of the alumnae, Miss Augusta Dickerson returned from America to be the guest of honor on that occasion.

Fukuoka also celebrated the completion of a half century in 1935, with Miss Lulie P. Hooper representing the Society.

Hirosaki school, so largely self-supporting from its beginning, at last has for its 330 pupils a building completed in 1930. It is a wooden building, without heating plant or plumbing but a wonderful advance over the old equipment.

Iai, Hirosaki and Fukuoka schools have had Japanese women principals in recent years. Best known is Yoshi Tokunaga, a McDowell fellow, who spent some years in America. Among forty-eight high schools for girls in Fukuoka County our Happy Hill and the Baptist school are the only Christian institutions.

Kwassui College celebrated its golden jubilee in 1929 under the shadow of governmental order, "You must build." The very life of the college hung in the balance until the

College Abroad Movement secured funds for the worthy college building which was dedicated January 11, 1933. The registration of 1935 surpasses all records. A Japanese teacher expressed the attitude of many in the words, "Now that Kwassui is suitably housed, more than ever we must pour ourselves into making her richer spiritually." Our maintenance of Kwassui and co-operation with Woman's Christian College in Tokyo is vitally important in view of the fact that in 1930 there were in the universities of Japan 80,913 students, of whom but forty-two were women.

"Christian schools in Japan, and throughout Asia are the looms on which a new and Christian civilization is being woven. The position of these schools alongside those of the government system, was never more secure than at the present time. Their patronage was never so great," says Dr. S. H. Wainwright.

Evangelism broadens its scope and employs new methods to bring Christ to all of life. Twelve missionaries are appointed to this task and from the Loo Choo Islands to Manchuria there has been small change in personnel.

Yokohama has suffered loss in the death of Mrs. Ninomya, who closed her half century of service with the gift of a \$5,000. kindergarten building secured through her personal efforts. Social-evangelistic centers in Tokyo, Nagasaki and Fukuoka make notable advances. The Ai Kei Gakuin is located in a poor section of Tokyo and is the only Christian institution among 20,000 people. This center was dedicated December 22, 1930, and a few days later gave a Christmas party to 1100 rag-pickers.

The "limited pattern" of Ai Kei Gakuin is designed for needs of children and functions through a welfare and scouting department, purposeful religious education in a nursery school, a children's library, a well-baby clinic and health instruction for children and mothers. Miss Mildred Paine, and in turn Miss Marian Simons, with seven Japanese women with specialized training, conduct this modern mission with Christian and scientific efficiency.

The Melton-Young Memorial Center in Nagasaki is at home in the building formerly the German Consulate, purchased in 1933 and adapted to a many-sided and deeply Christian ministry to children, mothers, nurses in the hos-

pital, and students. Religious education for children and adults, a church and night school for Koreans, and a clinic carried on by a university doctor and nurses, and other ministries as God opens the way, go forward in Melton-Young Memorial. Fukuoka Evangelistic Home has acquired property recently and a similar work goes on. Sendai Social-Evangelistic Center is now being transferred to the Japanese Methodist Church.

It is impossible to overstate the importance to the Kingdom and to this world in which we live of this thoroughly Christian mission.

## KOREA

An epochal event in the progress of Christianity was the creation of the Korean Methodist Church by a union of the mission-born churches under the Methodist Episcopal Church and the Methodist Episcopal Church South. The labors of the joint commission representing the American and Korean sections of both Churches eventuated on December 2, 1930 in the proclamation of the new Korean Church which is heir to the ministers and members of the Mother Churches. Dr. J. S. Ryang was chosen General Superintendent.

The creed of the new Church is apostolic in its directness and simplicity. The organization steps across many traditional forms of the older Methodism and issues a charter of liberty for women by placing them on an equal footing with men and making them eligible to ordination for the ministry. On the Central Council, which is the connecting link between the Korean Church and the Mother Churches, men and women serve in equal numbers, half are Korean, half foreign. At the first annual conference fourteen women were ordained, eight of them missionaries of our Society.

When our Korean mission faced retrenchment and Bishop Ryang was asked to indicate where the cut should be made, he replied, "Every piece of woman's work is so valuable that we cannot dispense with any of it. The field cannot make recommendations." In 1932 a questionnaire was sent to 583 persons including all the missionaries of our Church and Society, the pastors, Bible women and many

laymen and lay women. It resulted in a searching evaluation of every item of the Society's work as preliminary to the imperative cuts. The adjustments which followed were approved by the Central Council. "Any further reduction of the budget will necessitate the closing of work and possibly of stations as our missionaries simply cannot spread themselves out any further. Any forward moving program, even in small areas, demands some new missionaries both for the training centers and for the 'regions beyond'."

Facing this situation, the General Conference of the Korean Church in 1934 placed all the work of women in the Church under the Woman's Work Section of the Department of Evangelism of the one General Board of the Church. Plans drawn vision "the closer application of the gospel to the whole of human life" and the employment of the young womanhood of the Church, of superior character and training, for service on the districts under the divisions of evangelism, religious education, kindergarten supervision and social welfare activities. It was proposed that the new program be financed by the transfer of sums formerly given by our Society to support Bible women and kindergartens, which the local churches would now adopt and support. Though the woman's work plan is not operative until 1936, the societies and the churches have fallen in line, and a few fine new workers have been put in the field. One is in charge of work on Wonju District, the first Korean woman to assume such responsibility. The Society's work goes on in spite of retrenchment.

### *Training Centers*

Chung Eui, the Pyengyang High School, with an enrollment of 338, was, in 1935, second in size among all high schools for girls in Korea and with more applicants than any other school. But one-fifth of those who came could be received and four hundred girls, with their parents, departed weeping.

Ewha High School has fallen heir to the buildings formerly occupied by the college and the 350 girls now have room to live in comfort and work efficiently. . . The boarding schools in Yeng Byen and Kongju emphasize industrial training and are conducted in co-operation with the boys

schools to conserve funds and teaching force. The eighty-five day schools subsidized by the Society have all been registered with the Government.

In 1930 the Union Bible Training School for women and the school for men began an experiment in co-operation in class work and in 1932 were united in the Union Methodist Theological Seminary for men and women. Dr. B. W. Billings and Mrs. Anna B. Chaffin, heads of the former schools, remain as president and vice-president of the seminary. It is of interest that, in the comparative rating of institutions in 1932, the seminary took first place with Ewha College a close second.

#### *Medical Service*

East Gate Hospital, Seoul, continues its large maternity work under Dr. Ahn and Elizabeth Roberts R.N. Nurse training has been transferred to Pyengyang where our four medical women, Dr. Bernita Block and Naomi Anderson, Ethel Butts and Zola L. Payne, nurses, are contributing magnificent service in the Union Christian Hospital. Two pioneer physicians, Drs. Hall and Cutler, recently retired.

The centers for child welfare and public health, notably those in Chemulpo, Kongju and Seoul, are becoming training centers not only for mothers and children who are their patrons, but in the professional training of a limited number of nurses sent by the hospitals for classes in public health.

Child welfare is capturing the minds of both Koreans and Japanese. A group of mothers in Seoul have raised two-thirds of the fund for a new building. One, who has lost two beautiful children, has written a book entitled, "From a Mother to Mothers" and donated the proceeds from sales to the building fund. Miss Maren P. Bording's extension work in Taiden, now the capital of the province, is eliciting the co-operation of the public. The annual milk consumption of the million and a half people in the province is less than one glass per capita. Under the direction of Miss Bording the milk stations in Kongju and Taiden last year provided 71,000 bottles of milk for needy children.

*Ewha College*

Under the splendid leadership of Alice R. Appenzeller, president, Ewha has enjoyed a veritable transformation. The academic work has been carried on with consistent success from year to year. The return in 1932 of Helen Kim, Ph.D., fresh from graduate study in Columbia University, to become vice-president of her Alma Mater, brought joy to every friend of the college. Dr. Kim has been actively engaged in procuring endowment for the college from Korean sources.

There are now 225 students in the college, while 224 have been graduated since its beginning twenty-five years ago. The Kindergarten Training School, opened in 1914 and closely affiliated with the college, has graduated 262.

In 1929 the college was strengthened by the entrance of the Woman's Missionary Society of the United Church of Canada as a co-operating board. The adoption of the constitution and organization of the co-operating committee in America followed. By common agreement of the three boards represented, the college retains its time honored name—Ewha. The place of Ewha in the Korean Church is indicated by the establishment of "Ewha Sunday" when woman's education in general and Ewha in particular are subjects of prayer in every church and a collection is taken for the college.

The great achievement of these years is the creation of the new Ewha plant on the beautiful site three miles outside the city walls made possible by the gift of \$35,000 from Mrs. Phillips Howard Gray. The gift of \$100,000 from Mr. and Mrs. Henry Pfeiffer and small sums from many individuals enabled the co-operating committee to undertake the building. High exchange on gold, greatly reduced costs on materials and labor, and the superb skill and management of Captain M. L. Swinehart, the building engineer, have achieved the impossible in the construction of the beautiful, granite, fireproof buildings at a cost of 8½ cents a cubic foot. On June 10, 1933, the cornerstone was laid for Pfeiffer Hall, the main building of the new Ewha. A like service was later performed for Case Hall, the music building, a gift of the women of the Methodist Church South;

Emerson Hall, a wing of the same building, and the gymnasium, named for Mrs. R. L. Thomas. These buildings were formally dedicated on May 31, 1935. Their informal dedication and occupation took place on March 7, the birthday of the founder, Miss Lulu Frey. Early on that morning a group of students and teachers marched out single file over the hills, each carrying some precious or fragile possession of the college. At the threshold of Pfeiffer Hall they marked the transition from the old inadequate home to the beautiful new one, by a service of prayer.

Four buildings are under construction. 1. The three-unit dormitory under one roof, two of them Mrs. Pfeiffer's gift and one the gift of the women of the United Church of Canada. 2. The kindergarten provided by the children's Thank-Offering, associated in our thought with Mrs. McKibben. 3. The English House, Mrs. Pfeiffer's gift. 4. Home Economics Practice House, provided by Dean Ava B. Milam and the Ewha Alumnae Association. Mr. and Mrs. Pfeiffer have also given \$50,000 toward a permanent endowment fund.

So have the love and sacrifices of many brought to pass a very miracle—a great Christian College for women in a land which found its womanhood through Christ.

In a very definite and unusual way our missionaries and the institutions they have helped to build are integrated with the Korean Church. One out of many instances is the fact that the Society is supporting two fine young women who are serving the Board of Education of the Church. One of these workers is Pauline Kim, whose grandmother was the first Korean woman to receive Christian baptism.

The jubilee anniversary of Methodism was celebrated in 1935. In spite of remarkable victories in our own and the sister Presbyterian missions, but 3% of the population is Christian—a small proportion but a mighty force; a solid undergirding for a great superstructure. We can say with Bishop Ryang, "Behind is infinite power, ahead is endless possibility, around us boundless opportunity."



## AFRICA

Our missions in the three conferences in Central, West and East Africa have progressed normally in recent years. The one added center is the Hostel in Umtali which offers a diversified social service program. The death of old chief Mutambara in 1933 marked the transition, in a sense, from dark "heathen" Africa in Rhodesia, and showed amazing contrasts of conditions under a Christian regime. The British Government (in Rhodesia) is anxious to have religious work stressed in the schools. The Bible has first place on the school program. With the exception of three special training schools, the government educational program is carried on through the mission schools. Everywhere the educational-vocational work in our schools is shot through with the love of Christ exemplified in missionary lives and teachings and students go out with the conviction that He is to be a part of all life.

The years of stringency have driven the schools to increased effort toward self-support through improved and extended agricultural and industrial work done by the girls themselves. At Nyadiri it was necessary to cut down the registration, somewhat, and sixty-five girls who stayed during vacation sewed, threshed hemp and rebuilt the practice and wagon houses.

Fairfield School, Old Umtali, recently graduated a class of eleven fine young girls prepared for teaching. Village teachers' institutes are proving most helpful to those out in service. . . A school inspector said of Mutambara, "The handsome school buildings of brick and iron would do credit to any European school. Everything was in spotless order and the discipline firm and just." Here an electric lighting system has been installed by co-operative effort. Our missionaries' savings bought the equipment; missionaries of the Board installed it. The kraal work from this center is extended through the use of a Ford, though donkeys are still needed on some roads. Schools and church services are held in the pole-and-mud buildings erected by the people themselves.

Quessua Girls School, Angola, has reached a high-water mark of 250 pupils. Never have the girls done their work so well nor sought more anxiously to be true Christians than now.

Gikuki School, in Portuguese East Africa, is full to overflowing with 175 boarding and day pupils. During a severe famine the work has gone forward. The girls voluntarily sacrificed a meal a day rather than have the school year shortened. A "family" practice house accommodates successive groups who learn home making.

Here, too, a car makes possible extension of district work. Evangelistic meetings and institutes are held in co-operation with missionaries of the Board. The nurses training class continues to send forth groups of consecrated young women. A crying need has been supplied by the translation of textbooks for their use.

The trend to co-operative effort is drawing different church groups together to work for Africa's redemption. The magazine "Listen," edited by Miss Margaret Wrong is the fruitage of such co-operation. A recent visit of John R. Mott did much to aid this movement.

This field shows an increase of two in missionary staff, a gain of ten per cent in enrollment in the schools and fifteen per cent in the number of women in the Church.

## BURMA

The earthquake of 1930 shook the whole peninsula, destroying life and property. Mission buildings in Rangoon, Pegu and Thongwa, though damaged, were soon repaired. There was ample opportunity for deeds of mercy and sympathy drew the Christian community close together.

In spite of this inauspicious beginning, the decade has seen definite growth of the Kingdom in Burma. Kingswood School, Kalaw, outgrew the one commodious building and used funds, saved on the field, for the erection in 1935 of a day school building, with a large assembly room. The Chinese Girls School added a second story over half its building, thus relieving an unbearable congestion. This building was also financed on the field. The Chinese community, both school and church, is growing steadily. The

big English school and the Burmese school are badly overcrowded and must soon have buildings. The fine little Neil Dexter Reid School in Thongwa was in 1932 united with the boys Anglo-vernacular school, and the two combined have expanded the curriculum of vocational studies, hoping by training in gardening, poultry raising, rice culture, carpentry and weaving to prepare boys and girls to demonstrate practical Christian living in the villages.

Under the leadership of the National Christian Council of Burma, definite advance in evangelism was undertaken. The efforts combined in a Kingdom of God Movement. Intensive cultivation of definite areas was part of the program. Girls from our schools joined with the students from Baptist schools in gospel teams which achieved lasting results.

Burma reacted gallantly to the reduction of financial support. The taxes had already been assumed by the Burma treasury. Some workers were dropped, salaries were cut, cherished plans were postponed to the indefinite future, opportunities for expansion were refused, but the only institution discontinued was the Bible training school in Thongwa. Its students were accepted in the Baptist seminary in 1933 and its building occupied by the Neil Dexter Reid School. Members of the Chinese community assumed the support of scholarships in the day school. The English high school turned over the salary of its missionary to the common fund. The Indian day schools were sold to their Indian masters who conduct them as self-supporting Christian schools.

In the Burmese churches a new financial plan was adopted. Funds from the Board of Foreign Missions and the Society were turned over to the local churches to which they were allocated. Each church drew up a financial plan and became responsible for such expenditures as the combined budget from America was inadequate to meet. Bible women were paid by the local treasurer, under the orders of the finance committee. In each church a woman's society, made after the pattern of a Woman's Foreign Missionary Society auxiliary, stood behind the finance committee. This plan, still in its infancy, appears to be successful in encouraging even the very poor to share in the support of religious work.

## EUROPE AND NORTH AFRICA

*Bulgaria*

Lovetch school, which has for many years been giving fine academic and Christian training to girls from every part of Bulgaria, is full to overflowing with nearly 200 students. While the Government in its schools for girls still offers the old semi-classical courses, it permits ours to add home economic courses, which are eagerly sought by our students. The school Y.W.C.A. is doing social service work among needy families in Lovetch and providing some scholarships for girls who otherwise could not attend school.

The abiding influence of Lovetch school is seen in the character of the Christian women of Bulgaria. Though in extreme poverty, they have their own missionary organization, giving the Sunday eggs from their flocks to support a Bible woman working among servant girls who are rented out twice yearly in the market, as well as among gypsies, Slovenes and Turks. (In dramatic contrast to the early journey of Miss Kate Blackburn, Miss Juliet Knox traveled by plane on her recent visit to Lovetch.)

*France*

The Foyer in Grenoble, opened in 1918 to care for destitute war orphans in France, was closed in 1934 as the need for such an institution had passed. The building has been rented to the French Y.W.C.A., the probable future purchasers. The Y.W. conducts a hostel and carries out the original purpose of the Society by training youth for Christian service.

*Italy*

Crandon Institute, in Rome, has for many years offered to the girls of Italy, and a cosmopolitan clientele, a type of Christian training not offered elsewhere in southern Europe and has enjoyed wide popularity. In recent years government schools have afforded excellent training at lower cost.

Reduced attendance and greatly increased expense for taxes, maintenance and upkeep led, in 1933, to the reluctant decision to discontinue the school in 1935. The buildings will be sold and the proceeds used to strengthen other work.

### *North Africa*

Miss A. Dora Welch and Miss Emily Smith, first missionaries of the Society in North Africa and founders of Van Kirk Home, or Les Aiglons, retired from active service in 1933. For more than twenty years Les Aiglons has been a haven for needy children, mostly Kabyles, and their transformation from pitiful waifs to radiant Christian personalities is one of the miracles of missions. . . . A similar home in Constantine, the only one under the Society for Arab girls, occupied, in 1931, a beautiful new building, named for its donor, Francesca Nast Gamble.

At Il Maten, high in the mountains of Little Kabylia, a beautiful work goes forward. A school for girls, a dispensary, milk stations (with lectures on the care of babies), bath privileges for boys and girls, and visitation in surrounding villages give opportunity for the gospel and helpful ministry in a large territory.

An unusual and successful work is carried on in Algiers where a hostel and student center secure access to French university students. Visitation in French-Colonial homes carries the gospel to other groups.

An appealing ministry is found in the Hannah Bradley Memorial Home, located on the edge of the Arab section of Constantine. Many Arab women and girls come secretly by the narrow alley to the back door, others come openly to the front door, drawn by the friendly shelter to a hearing of the gospel. Sick women, afraid to go to the hospital alone, come to our missionaries, seeking and finding help and encouragement.

## MALAYA

The educational work which is the distinguishing feature of Malaya mission goes forward steadily in eight fine schools which are, as well, training schools for Christian workers, since the Government permits religious instruction. There were, in 1929, seventeen missionaries on the field and three under appointment. Today there are seventeen on the field and three urgently needed.

Nevertheless progress is noted everywhere. Methodist Girls School and Fairfield (Chinese) School in Singapore have been united in administration without change in location. . . . Kuala Lumpur Tamil School has occupied a more commodious building and opened a Chinese hostel.

. . . At Ipoh a new home for the missionary completes a plant of beauty and utility, set in spacious grounds. . . Lady Treacher School in Taiping is now self-supporting. Miss Ada Pugh and Miss Emma Olson are working toward the building of a church for which the Government offers a site.

Sitiawan has a new missionary home-hostel building and a clinic building where Miss Mechteld Dirksen ministers to large numbers. Malacca has added a beautiful auditorium, large enough to seat the whole school, completing the most modern building equipment in Malaya mission.

Two building emergencies exist. Methodist Girls School still waits for its long needed building. It is hoped this project may be completed by the time of the jubilee of our Malaya mission in 1937. . . . The great school in Penang imperatively needs a building to replace Winchell Hall, which has been condemned as unsafe. The attendance of these schools has risen from 2,933 in 1929 to 3,875 in 1935—an increase of over 32%.

The newest institution, Eveland Seminary in Singapore, is sending out fine Chinese and Tamil young women to teach in the schools, to prepare religious education material and to do evangelistic work. Miss Ruth M. Harvey, dean of the Seminary, is also director of religious education for the whole of Malaya. In 1935 the attendance in religious education classes, institutes and daily vacation Bible schools was 14,400. Miss C. Ethel Jackson, evangelist, keeps in touch with former students and young people in the churches. Evangelistic work is carried on in every station.

## SUMATRA

Our Sumatra mission is still in the pioneering stage. Save for the transfer of Miss June Redinger and Miss Freda Chadwick from Java in 1928, its development lies within this later period. After two years study of new languages, these missionaries took over the responsibility of Methodist Girls School opened in Medan in 1922 by missionary wives. A beautiful building, erected since then, houses a live and growing school of 200 girls of many races, tongues and religions who are finding new faith and a new life through Christian education.

After completing the transfer of our work in Java to the Dutch Mission, Miss Vera Edborg and Miss Lydia Oelschlager came to work in Tebing Tinggi and Kisaran. Two Swedish missionaries of the Board were evangelist teachers in this region and presently Miss Edborg became Mrs. Ostrom and Miss Oelschlager married Mr. Alm. Both have continued to be active missionaries of the Society. With their husbands, they have traversed jungles, preached the gospel, lived among these different peoples and won their confidence and love.

The only new recruit in Sumatra is Miss Elsa Schwab an International Department missionary from Germany who works among people in the rubber plantations and in the jungle.

Words are incapable of expressing the wonder and amazement of a traveler who views the jungle work and hears the stories of the intrepid women who go out to the jungle stations bringing to troubled and fearful souls the life giving, releasing message of the gospel.

The joint annual conference of 1934 was a revelation to the official correspondent of the unity of program and endeavor by all our workers. The Methodist Church which is being established in Sumatra by the women of our Society and the missionaries under the Board, and ministering to Malays, Bataks and Chinese and many other racial groups, is having a great and potent influence. The native people are receptive and adaptable and as they sing on their wearisome journeys through the jungle paths, the name of Jesus is heard by the non-Christian people who will eventually be brought to know Him, "whom to know aright is life eternal."

Malaya and Sumatra are to be experimental fields under the leadership of Bishop Lee who is studying the field as a whole with a committee of an equal number of missionaries from the Board and Society. A unified approach will be the result which it is hoped will center about the larger development of the Church with a view to soon being a self-supporting mission field.

## MEXICO

Two commissions, representing the Methodist Episcopal Church and the Methodist Episcopal Church South, met in Mexico city in July 1930, to consummate the union of the two Churches in Mexico. The Mexican pastors and laymen were ready for the step. The new Church was called the Methodist Church of Mexico. At its first General Conference, in September 1930, it elected a Mexican Bishop. Mexican Methodists were ready and willing to assume leadership and responsibility though they were not able to assume financial support of all the churches and institutions. The Board and Society of our Church have continued to give the very necessary financial aid and self-support is increasing.

Missionary methods have been altered by the passage of yet more stringent laws forbidding Christian teaching in secondary, primary and normal schools. After a careful study of the situation, the General Executive Committee in 1935 decided that the Society could no longer use its funds for educational institutions under such limitations. This action is in harmony with advice of the Mexican section of the Committee on Co-operation in Latin America as of September 1935, that in its opinion the day for secular education on the part of mission boards has passed.

We are not withdrawing from Mexico but plan other forms of service, such as hostels, literature, etc. and our educational missionaries will be released for new types of work. Three of our missionaries have, within the past two years started rural centers, a service greatly needed in Mexico. The Bible Training School has been specializing in the training of lay workers holding religious education classes mornings and sending its students to government school in the afternoons to learn trades that will render them self-supporting.



## SOUTH AMERICA

The erection of the Lima High School building, the subsequent development of this institution and the definite emergence of women as leaders in the Evangelical Church are the high lights of our work in South America since 1929.

The completion of the Lima building in 1932 at an approximate cost of \$185,000 marked the beginning of a new era in education for Peruvian girlhood. Since then the enrollment has doubled and now numbers over 430. The secondary courses have received government recognition and training for broader service is offered in courses in English, business and secretarial work, home economics and physical education. The Bible has become an open book. Increasing numbers of students are finding the living Christ, and are becoming leaders in the Protestant Church. The Sunday school teachers in the Methodist Sunday schools are largely the product of Lima High School.

A new era of woman's work in the Church began when Miss Peregrina Chavez returned from the training school for Christian workers in Buenos Aires to work in the churches in Peru. A full time evangelistic missionary is directing very live and hopeful activities carried on by Methodist young people. The development of daily vacation Bible schools in charge of these young people has been striking.

A new personality—the trained Protestant young woman—a result of Christian education in Montevideo, in Rosario and in the training school in Buenos Aires is being recognized as a factor in the life of the Church. The training school is pronounced, "The most creative type of Christian activity now being carried on in the continent." Its graduates take their places as pastors' assistants, ministers in the smaller churches, deaconesses, teachers and social workers. The deaconess of Central Methodist Church in Montevideo, an alumna of this institution, has wide influence not only in her own church circle but in the Evangelical community.

Self-support is increasing. Crandon has been on this basis for a decade. Protestants are economically disadvantaged and few in numbers. The interest and aid of Christian friends in the United States is greatly needed for the development of leadership in the Evangelical Church.

## THE PHILIPPINES

The growth of Methodism continues in the face of all difficulties and now numbers over 80,000, of whom 6,325 were received into the church this year. Work is carried on not only in the city of Manila but among the Negritos and other primitive tribes in the mountain regions. Hundreds of little brown children attend Sunday schools and study with interest the picture rolls sent from the United States. The deaconesses trained in Harris Memorial Training School are eagerly welcomed in the churches and the supply is never equal to the demand.

The work of the Society in its six centers, from Manila to distant Tuguegaro, was unhurriedly studied by the official correspondent and found fruitful.

Mary J. Johnston Hospital continues its successful ministry. The Edith I. Gale bequest was used to repair and strengthen the building which might, but for this, have gone down in the last destructive typhoon. The Masons brought joy to the little ones in the crippled children's ward by the erection of a large sun porch for their use. The new Eveland Nurse Training School building averted a crisis in the life of this fine institution. Over 300 nurses have been graduated. Most of them went out to work in hospitals or as public health nurses. The hospital has been the birthplace of nearly 14,000 babies since its founding.

Mary Brown Townsend Memorial Training School in the beautiful city of Lingayen is fitting girls and women for intelligent service in their home communities. Miss Silveria Lucas, a finely trained national worker was in charge of the school during the furlough of Miss Mildred Blakely.

In San Fernando and Vigan dormitories, religious education is reaching groups of fine students and Epworth Leagues flourish. In Bayombong Miss Wilhelmina Erbst has built a little stone chapel. Young people crowd it in the evening and their voices ring out in Methodist hymns. The young Filipinos have the qualities of leadership, dramatic ability and remarkable facility in prayer and testimony. Training institutes of some days duration are held and hundreds of young people attend, some walking many miles to be present. As they return to pass on to others the lessons learned, the gospel is spread.

The last and loneliest station is Tuguegaro in the far north, often isolated by landslides and high waters. No worker of the Board is stationed here but an evangelist missionary of the Society cares for the people.

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NOTE: A schism in the Church in which four missionaries of the Society participated led to the sending of Mrs. C. C. Peale, official correspondent, and Mrs. Frank E. Baker on an official visitation. Before their arrival two of the missionaries had resigned. One was transferred and another recalled. Eventually they joined the new group known as the Philippine Methodist Church, Inc.

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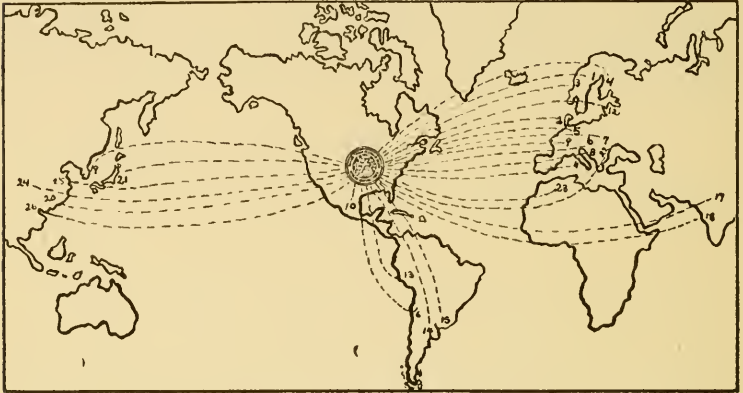
## THE INTERNATIONAL DEPARTMENT

History is in the making and a very wonder tale it is in these opening years of the International Department. Autonomous societies were already existent when the Department was launched in 1929 and before the end of the first year women in fourteen countries had asked for affiliation with the Mother Society *and with each other*. The first of these was the Feminil Methodist of Mexico.

“It was proposed that already existing national organizations of Methodist women should at once affiliate, whatever their form or name, provided only that their ‘clearly stated purpose should be the application and extension of the gospel at home and abroad.’ In some cases, several countries united to form a unit as for example, Scandinavia and Central Europe. The number of affiliates to date (1935) is as follows: Sweden, Denmark, Norway, Finland, Germany, Austria, Hungary, Jugoslavia, Switzerland, Mexico, Italy, Esthonia, Peru, Argentina, Uruguay, Chile, Lucknow Conference, Gujurat Conference, Korea, Fukien Province Woman’s Missionary Society, Japan, Bulgaria, North Africa, West China, Central China, Kiangsi Conference.” (It was voted in 1932 that, pending national organization in China and India, Conferences might be admitted.)

In 1930 Methodist women in Scandinavian countries, formerly an integral part of the Society in Topeka and Minneapolis Branches, set up housekeeping as the Scandinavian Unit of the International Department. Mother Society gave her blessing, though it removed from her roll

110 auxiliaries and 6675 members. Miss Achard visited Europe in the summer of 1930 and presented the cause of missions in Germany, France, Austria, Switzerland and Jugoslavia. Some 696 new members were won and the Central Europe Unit was organized with 6,000 members.



THE SPREAD OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY THROUGH THE INTERNATIONAL DEPARTMENT.

- |                |                              |
|----------------|------------------------------|
| 1. Sweden      | 14. Argentina                |
| 2. Denmark     | 15. Uruguay                  |
| 3. Norway      | 16. Chile                    |
| 4. Finland     | 17. Lucknow Conference       |
| 5. Germany     | 18. Gujarat Conference       |
| 6. Austria     | 19. Korea                    |
| 7. Hungary     | 20. Fukien Province W.F.M.S. |
| 8. Jugoslavia  | 21. Japan                    |
| 9. Switzerland | 22. Bulgaria                 |
| 10. Mexico     | 23. North Africa             |
| 11. Italy      | 24. West China               |
| 12. Esthonia   | 25. Central China            |
| 13. Peru       | 26. Kiangsi Conference       |

These European Units assumed the support of some of the nationals who had been on our missionary roll. The first to be transferred was Elizabeth Roberts, R.N., in our East Gate Hospital, Seoul, Korea. In 1935 the Scandinavian Unit joyfully assumed the support of Miss Gabrielson, founder of the Society in Sweden, and returned her to India as their "very own" missionary. Miss Hanna Scharpff in Korea, Lydia Urech in Malaya and Elsie Schwab in Sumatra are in the work of the Society. Switzerland has just sent Miss Gertesch to Malaya. Beside these mission-

aries, Central Europe supports thirty-two scholarships, ten Bible women, two preachers in Macedonia, and helps support Mrs. Bozinovich and an orphanage in Jugoslavia.

Units not previously a part of the Society choose their own fields. Mexican women support both home and foreign work and are in 1935 engaged in a year of evangelism. In spite of strictures against foreign pastors and Christian schools, "Christianity seems to be facing its greatest opportunity. Evangelicals have been bound together in a new loyalty and in longing for a spiritual revival." "God has his own calendar and has apparently shaped their program for this hour," says Mrs. Nicholson.

Bulgarian women work among Turks, Slovenes, Gypsies and "little servant girls" and send a small gift to Mother Society for work outside their own land.

Mrs. Rodriguez has been president of the Methodist Woman's Federation of Argentina in the six years of its existence. In 1932 she was the only woman delegate in the Central Conference of South America, at which time she was appointed to organize woman's work on the continent. Mrs. Rodriguez has charge of the missionary work the federation is doing in Bolivia among the Indians and is also active in temperance work under the W.C.T.U. She has traveled extensively through Latin America by the aid of a small appropriation from the International Department, and has organized work in many places, speaking before audiences of both men and women, inspiring and challenging women to dedicate themselves to active service in Kingdom building.

Methodist women in twenty-three countries are now affiliated through the International Department. The latest entrant is Esthonia. The first missionary society was organized in the Methodist church in Thallium in July, 1935, by Mrs. Adalgoth Seck, wife of the minister. There are now 600 members in Esthonia and they have given support for a Bible woman in Pakur, India, in addition to work in the home land.

Mrs. Nicholson is the intermediary "between them and us." All are within the compass of her love and to them she gives aid and cheer.

The orchestration of the simple theme of the organization, at first the auxiliaries and the general officers, reaches its complement with the coming in of women of many lands. The love of Christ, the divine compulsion to make Him known is in their hearts.

The end? No! "Of the increase of his government . . . there shall be no end."

## THE MISSIONARY ROLL

“Come good or ill—cross, or crown,  
The earthquake or the thunder,  
I fling my soul and body down  
For God to plow them under.”

From Isabella Thoburn to new recruits sent out in 1935, the missionaries commissioned under the Woman's Foreign Missionary Society are listed below, with the year of appointment and the lands to which they went.

They have, literally, faced shipwreck, earthquake, fire, flood, violence of the sword, of siege, of persecution, but the hand of God has delivered them. In countless voyages, but one has been lost at sea. That one, lovely Helen E. Robinson, stripped off her life-preserver and gave it to another—who was afraid—when their ship went down in a mine-strewn sea during the World War.

Some have spent decades on the field; others went soon to Heaven's gate. Some have stood before kings; others served in lonely and obscure places. He who seeth all will reward. They have brought light in darkness, joy in sorrow, have helped to unbind feet and minds, have loosed hearts from fears and have lifted souls up to God on wings of love and prayer.

In devotion, courage and resourcefulness they match the pioneers; in learning and diversity of ministries they surpass. The fashion of this world changes. The enemy of souls takes new forms. Never more than now was there need for a ministry in which Jesus Christ is central.

We give thee thanks, O Father, for these, thy witnesses.

## This list was compiled as of 1935.

For present status of workers see latest Year Book of the Society.

### INDIA

Aaronson, Hilma A. . . . .	Des M., 1905—1917	Carroll, Mary E. . . . .	N. W., 1888—1897
Abbott, Anna Agnes. . . . .	N. W., 1901	Carter, Fern . . . . .	N. W., 1928
Abbott, Edna M. . . . .	Cin., 1915	Cartwright, Ida May . . . . .	Cin., 1903—1904
Abrams, Minnie F. . . . .	Minn., 1887—1899	Carver, Margaret B. . . . .	Cin., 1898, <i>m. Ernsberger, Pac.</i>
Adams, Lois A. . . . .	Pac., 1915—1929		1917
Albertson, Mildred L. . . . .	Top., 1931	Cary, Mary F. . . . .	Phila., 1876—1880.
Albertson, Miriam A., M.D. Top., 1930		Charter, Mabel . . . . .	Top., 1913—1917
Anderson, Dorothea M. . . . .	Des M., 1927	Chase, Bertha A., M.D. . . . .	N. E., 1928
Argus, Florence. . . . .	N. Y., 1930	Challis, Grace M. . . . .	N. W., 1930
Ashbrook, Anna. . . . .	Cin., 1914	Chalmers, Eleanor M. . . . .	N. E. 1916 ( <i>resigned</i> )
Austin, Laura F. . . . .	Col. R., 1905	Chilson, Elma M. . . . .	Top., 1911
Bacon, Edna G. . . . .	N. W., 1916	Christensen, Christine. . . . .	N. Y., 1894—1896
Bacon, Nettie A. . . . .	N. Y., 1913	Christensen, Lydia D. . . . .	Des M., 1913
Badley, Mary Esther. . . . .	Cin., 1927—1931	Christiancy, Mary M., M.D. N. E., 1884—1891	
Ball, Jennie L. . . . .	N. W., 1915 ( <i>resigned</i> )	Clancy, Kathleen. . . . .	N. W., 1932
Barber, Emma J. . . . .	N. W., 1909	Glancy, M. Adelaide. . . . .	Pac., 1909—1914
Barry, Elda M. . . . .	Top., 1918	Clark, Faith A. . . . .	N. W., 1921
Bass, Allie M. . . . .	Des M., 1927	Clark, Jessie E. . . . .	N. W., 1918—1925
Bates, Grace M. . . . .	Des M., 1922	Cline, Marie Ida. . . . .	Des M., 1921—1927
Bates, Ruth E. . . . .	Des M., 1918—1921	Clinton, E. Lahna. . . . .	Des M., 1910
Beach, Lucy W. . . . .	N. W., 1920	Clipping, Frances. . . . .	Top., 1904—1905
Beale, Elizabeth M. . . . .	Phila., 1911	Cochran, Ruth E. . . . .	N. W., 1912—1925
Bear, Irene C. . . . .	N. W., 1929	Collins, Irma D. . . . .	Top., 1925
Beck, Edna L., M.D. . . . .	Pac., 1902—1907	Collins, Ruth H. . . . .	Des M., 1894—1899
Beck, Rosetta. . . . .	Cin., 1914—1930	Colony, Lucile. . . . .	Des M., 1912
Becker, Gertrude A. . . . .	Minn., 1920	Comstock, Joy E. . . . .	Phila., 1923
Beesmyer, Gertrude S. . . . .	Pac., 1926—1930	Connor, Olive B. . . . .	Pac., 1911—1912
Bell, Laura E. . . . .	N. W., 1919	Corner, Sula Marie. . . . .	Col. R., 1924
Bennett, Fannie A. . . . .	N. W., 1901—1923	Covington, Lottie V. . . . .	Cin., 1926—1926
Benthien, Elizabeth M. . . . .	N. W., 1895—1927	Cox, Ruth M. . . . .	Top., 1921
Bills, Grace Ida. . . . .	N. W., 1906—1909	Coy, Martha M. . . . .	Top., 1929
Bishop, Beulah. . . . .	Des M., 1930	Craig, Frances. . . . .	N. W., 1892—1902
Bishop, Francine L. . . . .	Pac., 1916—1918	Crawford, Janette H. . . . .	Top., 1925
Black, Lillian A. . . . .	Phila., 1888—1889	Creek, Bertha M. . . . .	N. W., 1905, China, 1916—
Blackmar, Louisa. . . . .	Top., 1872—1902		1929
Blackstock, Anna. . . . .	N. W., 1913	Grouse, Margaret D. . . . .	Phila., 1906
Blackstock, Constance E. . . . .	Phila., 1914 ( <i>resigned</i> )	Grouse, Sara E. D. . . . .	Phila., 1913—1919
Blackstock, Isabella T. . . . .	Phila., 1905—1913	Crowell, Bessie F. . . . .	N. E., 1905—1912
Blair, Katherine A. . . . .	Cin., 1888—1927	Curtis, Martha E. . . . .	Top., 1925—1932
Blasdell, Jennie A. . . . .	Cin., 1917	Curtis, Kate O. . . . .	N. Y., 1895—1908
Bliss, Lois E. . . . .	N. W., 1929—1932	Daily, Rebecca. . . . .	N. W., 1890—1897
Bobb, Mildred H. . . . .	Top., 1927—1933	Dalrymple, Marion E. . . . .	N. E., 1928—1933
Bobenhouse, Laura G. . . . .	Des M., 1897	Dart, Jennie M., M.D. . . . .	N. W., 1895—1898
Boddy, Grace. . . . .	Top., 1912—1933	Daubendiek, Letha I. . . . .	Des M., 1923
Boggess, Edith E. . . . .	N. W., 1915—1921	Davis, Grace C. . . . .	Cin., 1908
Boles, Lulu A. . . . .	Top., 1923	Davis, Joan. . . . .	Des M., 1902—1931
Boss, Harriet. . . . .	N. W., 1897—1898	Dawson, M. Gayle. . . . .	N. Y., 1935
Bothwell, Jean B. . . . .	Top., 1922	Day, Martha E. . . . .	Des M., 1888—1895
Boyde, Mary L. . . . .	N. Y., 1935	Dease, Margaret E. . . . .	Balt., 1914—1923
Bradley, Edna I. . . . .	N. Y., 1929	DeLine, Sarah M. . . . .	N. W., 1884—1895
Bragg, Jessie A. . . . .	Top., 1914	Dennis, Viola Bella. . . . .	Cin., 1919—1934
Brechorst, Helen G. . . . .	Minn., 1915—1919	DeVine, Esther J. . . . .	Cin., 1882—1891
Brewer, Edna C. . . . .	N. W., 1913—1920	Dimmitt, Marjorie A. . . . .	N. W., 1920
Bricker, Mary E. . . . .	N. W., 1923	Dodd, Stella, M.D. . . . .	Des M., 1921
Britt, Edythe M. . . . .	N. Y., 1914—1918	Donohugh, Emma E. . . . .	Phila., 1919—1929
Broadbrooks, Edith. . . . .	N. W., 1912—1914	Dosch, Laura B. . . . .	Cin., 1909—1912
Brouse, Louise T. . . . .	N. W., 1899—1905	Dove, Agnes C. W. . . . .	Col. R., 1920, Phila., 1925
Bryan, Mary E., M.D. . . . .	N. Y., 1891—1897	Downey, Clara A. . . . .	N. Y., 1884—1894
Buck, Lois M. . . . .	Cin., 1904—1907	Doyle, Gladys B. . . . .	Top., 1925
Budden, Annie M. . . . .	N. Y., 1880—1919	Doyle, Letah M. . . . .	Top., 1926
Bugby, Mary Marguerite. . . . .	Cin., 1920	Draper, Helen. . . . .	Des M., 1926—1932
Bulow, Agnes. . . . .	Minn., 1913—1914	Drescher, Mildred G. . . . .	N. W., 1920
Bunger, Frances. . . . .	Col. R., 1912—1929	Dudley, Hannah. . . . .	1890—1891
Burchard, Mary A., M.D. N. Y., 1934		Dunn, Agnes Dora. . . . .	Pac., 1927
Burman, Matilda C. . . . .	N. W., 1898—1903	Dunn, Olive. . . . .	N. W., 1921
Burton, Mildred E., M.D. N. E., 1934		Dunton, Dorothy K. . . . .	Cin., 1923—1933
Buss, Helen S. . . . .	N. W., 1926	Dunton, Mrs. May L. . . . .	Cin., 1911—1914
Butcher, Annie. . . . .	N. Y., 1894—1896	Easton, Celesta. . . . .	Pac., 1894—1922
Buyers, Anna P. . . . .	Phila., 1928	Easton, Sarah A. . . . .	Cin., 1878—1915
Calkins, Ethel M. . . . .	Top., 1915	Eddy, Mabel L. . . . .	N. W., 1920
Campbell, Eleanor Louise. . . . .	N. W., 1931	Eddy, Mrs. S. W. . . . .	Cin., 1902—1926
Carpenter, Mary F. . . . .	Phila., 1923	Ekey, Mary E. . . . .	Cin., 1911—1917
Carr, Rachel C. . . . .	N. W., 1909	Elicker, Anna R. . . . .	Des M., 1894—1912
		Elliott, Bernice E. . . . .	N. W., 1914
		Elliott, Martelle. . . . .	N. Y., 1897—1904



Elliott, Mary E. . . . . N. Y., 1885—1886  
 Emery, Phoebe E. . . . . Top., 1916  
 Emmel, Actna L. . . . . Col. R., 1919—1922  
 Engberg, Mrs. Lila Kehm. . . . . Minn., 1916  
 English, Fannie M. . . . . N. Y., 1884—1913  
 Eno, Enola. . . . . Des M., 1915—1929  
 Ericson, Judith. . . . . Top., 1906  
 Ernsberger, I., M.D. . . . . Cin., 1888—1900  
 Evans, Alice A. . . . . Des M., 1895—1925  
 Eveland, Ruth. . . . . Des M., 1915  
 Everley, Garnet M. . . . . Top., 1924  
 Ewers, Harriet C. . . . . N. W., 1899—1900  
 Fales, Cora. . . . . N. W., 1918  
 Farmer, Ida A. . . . . N. Y., 1917  
 Fehr, Helen. . . . . Cin., 1927, N. W., 1934  
 Fenderich, Norma H. . . . . Phila., 1903—1914  
 Feline, Maud Amy Clarissa. . . . . N. Y., 1929—1931  
 Fernstrom, Helma J. . . . . N. W., 1925  
 Ferris, Phoebe A., M.D. . . . . Col. R., 1917—1931  
 Field, Ruth. . . . . Col. R., 1918  
 Files, Estelle M. . . . . N. Y., 1888—1916  
 Finch, Harriet. . . . . N. E., 1911—1916  
 Fisher, Fannie F. . . . . N. W., 1895—1927  
 Fisher, Mrs. Mabel G. . . . . N. W., 1917—1927  
 Forster, Miriam. . . . . N. W., 1898—1906  
 Forsyth, Estella M. . . . . N. W., 1907  
 Foster, Carrie. . . . . Des M., 1902—1935  
 Fuller, Delia A. . . . . Top., 1886—1902  
 Gabrielson, Winnie M. . . . . Top., 1908 (*Inf. Depr.*)  
 Galbreath, Elizabeth. . . . . Cin., 1906—1907  
 Gallagher, Hannah C. . . . . Cin., 1932  
 Gallimore, Anna. . . . . Balt., 1887—1903  
 Gibson, Eugenia. . . . . N. Y., 1878—1882  
 Gimson, Esther, M.D. . . . . N. W., 1905—1923  
 Godfrey, Annie Louise. . . . . Col. R., 1912—1925  
 Gooch, Mary Esther. . . . . N. W., 1910—1912  
 Goodall, Annie. . . . . Des M., 1911—1926  
 Gould, Olive Laura. . . . . Des M., 1921—1934  
 Gourley, Ina, M.D. . . . . Des M., 1925—1928  
 Grandstrand, Pauline. . . . . Minn., 1905—1934  
 Green, Lola M. . . . . Top., 1930  
 Greene, Leola Mac. . . . . N. W., 1920  
 Greene, Lily Dexter. . . . . N. W., 1894  
 Greenc, Lucilla H., M.D. . . . . N. E., 1876—1878  
 Gregg, Mary E. . . . . Des M., 1899—1912  
 Grey, Ruth. . . . . Cin., 1930—1934  
 Griffin, Alta Irene. . . . . N. W., 1921  
 Griffin, Martha A. . . . . N. W., 1912—1925  
 Grove, Mrs. H. L. R. . . . . N. W., 1905—1912  
 Gruenewald, Cornelia H. A. . . . . Des M., 1912—1919  
 Hadden, G. Evelyn. . . . . Pac., 1913  
 Haffner, Freda, M.D. . . . . Pac., 1935  
 Hall, Dorcas. . . . . Phila., 1922  
 Hancock, Mrs. Nellie D. . . . . Balt., 1920—1932  
 Haney, Ida C. . . . . N. E., 1912—1919  
 Hannah, Mary Louise. . . . . N. E., 1924  
 Hardie, Eva M. . . . . Cin., 1895  
 Hardsaw, Rosa A. . . . . Top., 1921—1934  
 Harris, Alice C. . . . . N. E., 1920—1929  
 Harris, Nellie M. . . . . Cin., 1893—1895  
 Harrod, Anna M. . . . . N. W., 1919  
 Hart, Mary Ames. . . . . Pac., 1904—1907  
 Harvey, Emily L. . . . . N. E., 1884—1920  
 Hasler, Abbie C. . . . . N. W., 1922—1924  
 Heafner, Louise. . . . . Phila., 1891—1907  
 Hebinger, Josephine. . . . . N. W., 1892—1894  
 Hedrick, M. C. . . . . N. Y., 1884—1890  
 Heist, Laura A. . . . . Col. R., 1921  
 Hendrick, Rhoda G., M.D. . . . . N. W., 1923—1925  
 Henkle, W. Nianette. . . . . Des M., 1901—1912  
 Henry, Mary. . . . . Top., 1904—1906  
 Heuschen, A. Lillian. . . . . Pac., 1914—1917  
 Hepperly, Hattie H. . . . . Top., 1921—1923  
 Hermiston, Margaret I. W. . . . . N. E., 1919  
 Hill, Katherine Ledyard. . . . . Phila., 1905—1915  
 Hoath, Ruth. . . . . Top., 1916  
 Hodge, Emma, M.D. . . . . Phila., 1895—1899  
 Hoffman, Carlotta E. . . . . N. W., 1906  
 Hoffman, Thekla A. . . . . Cin., 1914  
 Hoge, Elizabeth. . . . . Cin., 1892—1935

Holder, Mary Edna. . . . . Col. R., 1922  
 Holland, Mrs. Alma H. . . . . Des M., 1904  
 Holland, Harriet A. . . . . N. W., 1906—1909  
 Hollister, Alice E. . . . . N. W., 1899—1913  
 Holman, Charlotte T. . . . . Pac., 1900  
 Holman, Sarah C. . . . . Minn., 1914  
 Holmes, Ada. . . . . Col. R., 1905—1924  
 Honnell, Grace L. . . . . Top., 1920  
 Hoy, Ellen I. . . . . Cin., 1881—1884  
 Huff, Edyth A. . . . . Des M., 1920—1927  
 Huffman, Loal E., M. D. . . . . Cin., 1911  
 Hughes, Mary A. . . . . N. Y., 1887—1890  
 Hughes, M. Pearl. . . . . N. W., 1923  
 Huibregtse, Minnie. . . . . Des M., 1931  
 Hunt, Ava F. . . . . N. W., 1910  
 Hunt, Maud Edna. . . . . N. W., 1918—1921  
 Hutchens, Edna May. . . . . N. W., 1921  
 Hyde, Laura, M.D. . . . . N. Y., 1883—1886  
 Hyde, Nettie M. . . . . Des M., 1897—1907  
 Hyneman, Ruth E. . . . . Cin., 1915  
 Ingram, Helen. . . . . Minn., 1898—1913  
 Isham, Ida G. . . . . Pac., 1912—1919  
 Jacobson, Evelyn R. . . . . Minn., 1922—1931  
 Jakobson, Alma. . . . . Minn., 1894—1904  
 Jenkins, Mary E. . . . . Top., 1921—1923  
 Johanson, Maria A. J. . . . . Top., 1915—1930  
 Johnson, Frances E. . . . . Pac., 1931  
 Jones, Joan Comber. . . . . N. Y., 1920—1930  
 Jonte, Louise M. . . . . Top., 1912—1926  
 Justin, Catherine L. . . . . Top., 1923  
 Keeler, Anna C. . . . . Cin., 1892—1899  
 Kehm, Alta. . . . . Minn., 1924—1928  
 Kelley, Luella. . . . . Balt., 1880—1885  
 Kemper, Harriet. . . . . Des M., 1891—1895  
 Kennard, Ada Marie. . . . . Pac., 1924  
 Kennard, Olive E. . . . . Pac., 1914—1934  
 Kennedy, Mary E. . . . . Des M., 1891—1894  
 Kerr, Harriet. . . . . Phila., 1881—1886  
 Keyhoe, Katherine. . . . . Des M., 1925  
 King, F. Grace. . . . . Cin., 1916—1920  
 King, Winifred E. . . . . Pac., 1922—1934  
 Kinzly, Katherine M. . . . . N. Y., 1924  
 Kipp, Cora I., M.D. . . . . N. W., 1910  
 Kipp, Julia I. . . . . N. W., 1906—1931  
 Kirkpatrick, Reba Agnes. . . . . N. W., 1918—1919  
 Kleiner, Clara E. . . . . Des M., 1927  
 Kline, Blanche May. . . . . Phila., 1917—1924  
 Klingebarger, Ida M. . . . . Top., 1924  
 Knowles, Emma L. . . . . N. E., 1881—1917  
 Knowles, Grace M. . . . . Des M., 1920—1925  
 Kyle, Theresa J. . . . . Phila., 1888—1913  
 Lamb, Emma L. . . . . N. W., 1896—1901  
 Landrum, Margaret. . . . . N. W., 1909  
 Larson, H. Ruth. . . . . Top., 1928—1935  
 Lauck, Ada J. . . . . Des M., 1892  
 Lauck, Sarah. . . . . Phila., 1885—1888  
 Lawrence, Mabel C. . . . . N. W., 1914  
 Lawson, Anne E. . . . . Des M., 1885—1931  
 Lawson, Christina H. . . . . N. Y., 1892—1925  
 Lawson, Ellen L. . . . . Cin., 1917—1935  
 Laybourne, Ethel M., M.D. . . . . N. W., 1921—1930  
 Layton, M. E. . . . . Balt., 1878—1892  
 Leavitt, Ollie R. . . . . Top., 1932  
 Lee, Mary H. . . . . N. W., 1914—1917  
 Leming, Sarah F. . . . . Cin., 1873—1875  
 Lewis, Margaret D., M.D. . . . . N. W., 1901—1907  
 Liers, Josephine. . . . . Des M., 1907  
 Livermore, Melva A. . . . . Top., 1897  
 Logeman, Minnie. . . . . N. W., 1905—1910  
 Loper, Ida Grace. . . . . N. Y., 1898  
 Lore, Julia A., M.D. . . . . N. Y., 1874—1876  
 Lorenz, Theresa. . . . . Top., 1926  
 Lossing, Mabel. . . . . Des M., 1904—1911  
 Low, Nellie. . . . . Cin., 1913  
 Ludgate, Abbie M. . . . . N. W., 1919—1928  
 Madden, F. E. Pearl. . . . . Phila., 1918—1933  
 Manchester, Ruth C. . . . . N. E., 1919  
 Mansell, Hester V. . . . . Cin., 1884—1889  
 Marble, Elizabeth Dana. . . . . Pac., 1904—1907  
 Marks, Lillian R. . . . . Pac., 1894—1903

Maskell, Florence W. . . . . Des M., 1898-1927  
Mason, Inez D. . . . . N. E., 1915-1929  
Masters, Florence F. . . . . Des M., 1924  
Matthew, Helen. . . . . N. W., 1924  
Maxey, Elizabeth. . . . . N. Y., 1888-1919  
Mayer, Lucile C. . . . . N. Y., 1912-1931  
McBurnie, Susan. . . . . Phila., 1888-1894  
McCanoe, S. Elizabeth. . . . . Balt., 1914-1927  
McCartney, Blanche L. . . . . Top., 1926  
McDowell, Kate, M.D. . . . . Phila., 1886-1891  
McGregor, Katherine, M.D. N. W., 1893-1895  
McKesson, Mary. . . . . N. W., 1883-1886  
McKinley, Mary B. . . . . N. W., 1899-1906  
McKnight, Isabel. . . . . Top., 1901-1933  
McMillan, Carrie. . . . . N. Y., 1871-1872  
McMillan, Helen K. . . . . Top., 1920-1927  
Means, Alice. . . . . Cin., 1897  
Means, Mary. . . . . Cin., 1896-1926  
Metsker, Mary K. . . . . Des M., 1923  
Miller, Anna E. . . . . Des M., 1915-1919  
Miller, Martha J. . . . . Des M., 1900-1904  
Miller, Oriel. . . . . Cin., 1886-1889  
Mills, Harriet M. . . . . N. W., 1911-1918  
Monelle, Nancy, M.D. . . . . N. Y., 1873-1874  
Montgomery, Urdell. . . . . Top., 1902  
Moore, Blanche. . . . . Cin., 1914-1917  
Morehouse, Edith T., M.D. N. Y., 1921-1931  
Morgan, Cora L. . . . . Top., 1904-1930  
Morgan, Mabel. . . . . N. W., 1918  
Morgan, Margaret. . . . . N. W., 1910  
Morrow, Julia E. . . . . Col. R., 1913  
Moses, Mathilde R. . . . . Top., 1916  
Moss, Loma R. . . . . Cin., 1913-1929  
Moyer, Jennie E. . . . . N. Y., 1899-1927  
Mudge, Ada. . . . . N. E., 1904-1909  
Munson, Kezia E. . . . . N. W., 1918  
Naylor, Nell F. . . . . Top., 1912  
Nelson, Ada M. . . . . N. W., 1915  
Nelson, Caroline C. . . . . Top., 1906  
Nelson, Dora L. . . . . N. W., 1910  
Nelson, E. Lavinia. . . . . Top., 1906  
Newman, Emma E. . . . . N. W., 1925-1930  
Newton, Marion. . . . . N. W., 1898-1902  
Newton, Minnie E. . . . . N. Y., 1912  
Nichols, Florence L. . . . . N. E., 1894-1927  
Nicholls, Elizabeth W. . . . . N. Y., 1896-1924  
Nickerson, Florence. . . . . Cin., 1880-1887  
Northrup, Alice M. . . . . N. W., 1903-1910  
Norton, Anna J., M.D. . . . . Cin., 1900-1905  
Norberg, Eugenia. . . . . N. W., 1907-1936  
Nunan, Nellie F., M.D. . . . . N. E., 1913-1916  
Okey, Mary C. . . . . N. W., 1924  
Older, Mildred. . . . . Des M., 1915-1931  
Oldroyd, Roxanna H. . . . . Top., 1909  
Organ, Clara M. . . . . N. E., 1900-1926  
Osburn, Carolyn B. . . . . Pac., 1918-1930  
Otto, Violet L. . . . . Top., 1913-1932  
Ovenshire, Laura B. . . . . N. Y., 1921-1925  
Palmer, Ethel M. . . . . Pac., 1921  
Palmer, Florence K. . . . . N. W., 1930  
Palmer, Pearl E. . . . . N. Y., 1927  
Parks, Vera E. . . . . N. W., 1922  
Patterson, Anna Gail. . . . . Cin., 1910  
Payton, Lela E. . . . . Pac., 1916-1921  
Penner, Eva N. . . . . Minn., 1918-1933  
Perrill, M. Louise. . . . . Top., 1910  
Perrine, Florence. . . . . N. W., 1888-1894  
Perry, Ella L. . . . . N. Y., 1931  
Peters, Jessie I. . . . . N. W., 1903  
Pierce, Mildred L. . . . . Des M., 1922  
Pool, Lydia S. . . . . Des M., 1903  
Porter, Charlotte J. . . . . N. W., 1896-1901  
Porter, Clara A. . . . . Top., 1912-1927  
Porter, Eunice. . . . . Top., 1913  
Power, E. Marie. . . . . Top., 1926-1929  
Precise, Myrtle. . . . . Top., 1922  
Precise, Pearl E. . . . . Top., 1922  
Pultz, Elizabeth M. . . . . N. Y., 1871-1877  
Pynce, Rosa M. . . . . Des M., 1902-1906  
Quirin, Flora. . . . . Des M., 1919  
Randall, S. Edith. . . . . Top., 1911  
Rebstock, Thelma A. . . . . N. Y., 1919-1935  
Reddick, Olive Irene. . . . . Phila., 1921-1933  
Reed, Mary. . . . . Cin., 1884  
Reilly, Marnie B. . . . . N. W., 1913-1916  
Rexroth, Elizabeth. . . . . Cin., 1912-1919  
Rexroth, Emma K. . . . . Col. R., 1916  
Reynolds, Elsie M. . . . . Des M., 1906-1931  
Richards, Emily. . . . . Cin., 1925-1929  
Richards, Gertrude E. . . . . Phila., 1917  
Richardson, Faith. . . . . Top., 1925  
Richmond, Mary A. . . . . Top., 1909  
Rigg, Bessie E. . . . . Des M., 1925-1935  
Riste, Rose A., M.D. . . . . Col. R., 1922-1929  
Robbins, Adis. . . . . N. W., 1930  
Robinson, Flora L. . . . . Minn., 1909-1921  
Robinson, Helen E. . . . . N. Y., 1902-1917  
Robinson, Muriel E. . . . . Cin., 1914-1931  
Robinson, Ruth E. . . . . Balt., 1900  
Rockey, Lois. . . . . Cin., 1912-1921  
Rockwell, Lillie M. . . . . Balt., 1919-1935  
Rogers, Hazel T. . . . . Des M., 1919  
Ross, Elsie M. . . . . Phila., 1909  
Rost, Carrie H. . . . . Top., 1916  
Rowe, Phoebe. . . . . N. W., 1881-1898  
Ruddick, Elizabeth May. . . . . N. E., 1901-1915  
Ruggles, Ethel E. . . . . Des M., 1916  
Ruppel, Leona E. . . . . Des M., 1919  
Salzer, Florence. . . . . Minn., 1920  
Samson, Carrie J. . . . . Des M., 1899-1903  
Saxe, Agnes E. . . . . N. Y., 1904-1913  
Schaefer, Carolyn E. . . . . Minn., 1925  
Schlater, Irma. . . . . Pac., 1931  
Schlemmer, Hildegard M. . . . . N. W., 1924  
Scholberg, Miriam R. . . . . N. Y., 1931  
Schroepfel, Marguerite E. . . . . Des M., 1913-1913  
Scott, Emma, M.D. . . . . Cin., 1896-1922  
Scott, Frances A. . . . . Cin., 1889-1921  
Secor, Valeria. . . . . Des M., 1909-1915  
Sellers, Rue A. . . . . Cin., 1889-1929  
Shaw, Alice Fawcett. . . . . N. Y., 1910-1911  
Sheldon, Mabel Marie. . . . . Top., 1927  
Sheldon, Martha A., M.D. N. E., 1888-1912  
Shoemaker, Esther, M.D. . . . . Phila., 1927  
Shute, Vivian L. . . . . Minn., 1915-1920  
Siddall, Adelaide. . . . . N. E., 1903-1904  
Simonds, Mildred. . . . . Des M., 1906  
Simpson, Mabel E. . . . . Top., 1910-1934  
Singh, Lilavati. . . . . N. W., 1900-1909  
Smith, Grace Pepper. . . . . Pac., 1919  
Smith, Jennie Mabel. . . . . Col. R., 1915  
Snider, Myrtle M. . . . . Pac., 1921-1926  
Soderstrom, Anna. . . . . N. Y., 1896-1901  
Soper, Laura DeWitt. . . . . Top., 1917-1932  
Sparkes, Fannie J. . . . . N. Y., 1870-1891  
Spear, Katherine A. . . . . Phila., 1896-1900  
Speer, Dorothy. . . . . Balt., 1929  
Spence, Mattie B. . . . . N. W., 1880-1883  
Stahl, C. Josephine. . . . . N. W., 1892-1921  
Stallard, Eleanor B. . . . . Pac., 1924  
Stearns, Mary P. . . . . N. E., 1899-1903  
Stephens, Grace. . . . . Balt., 1892-1919  
Stephens, Vida W. . . . . Pac., 1910-1913  
Sterling, Florence. . . . . Minn., 1895-1897  
Stewart, Emma. . . . . N. W., 1917  
Strumpf, Susanna M. . . . . Des M., 1902-1907  
Suhr, Laura J. . . . . Top., 1921-1929  
Sullivan, Lucy W. . . . . Cin., 1888-1923  
Sutherland, May E. . . . . Top., 1915  
Swain, Clara A., M.D. . . . . N. E., 1869-1896  
Swan, Beulah M. . . . . N. W., 1923  
Swan, Hilda. . . . . Top., 1904-1918  
Sweet, Mary Edith. . . . . Des M., 1917  
Terrell, Linnie. . . . . Cin., 1908-1914  
Thoburn, Isabella. . . . . Cin., 1869-1901  
Thoburn, Isabella. . . . . Phila., 1917  
Thompson, Anna. . . . . Phila., 1889-1895  
Thompson, Vera R. . . . . Balt., 1913-1923  
Tinsley, Jennie M. . . . . N. W., 1871-1876  
Tirsgaard, Maren M. . . . . Minn., 1924, N.W. 1917

Toll, Kate Evalyn . . . . . N. W., 1904—1930  
 Tower, Rita B., M.D. . . . . N. W., 1922  
 Truckenmiller, M. Irene . . . . . Des M., 1925—1932  
 Tryon, Elizabeth V. . . . . Des M., 1895—1900  
 Tucker, Alta M. . . . . Top., 1932  
 Tunison, Bessie D. . . . . N. W., 1914—1918  
 Turner, Elizabeth J. . . . . Des M., 1915—1935  
 Turner, Mrs. Maud. . . . . Top., 1905—1909  
 Turner, Sarah B. . . . . Phila., 1903—1904  
 Tuttle, Mary B., M.D. . . . . Top., 1903—1907  
 Vickery, Loraine L. . . . . N. W., 1912—1916  
 Voight, Mary . . . . . N. W., 1908—1911  
 Voigtlander, Gertrude . . . . . N. W., 1912—1916  
 Wallace, Margaret . . . . . Minn., 1922  
 Walsh, Susan J. . . . . N. W., 1919—1925  
 Warner, Ellen . . . . . Cin., 1880—1885  
 Warner, Emma E. . . . . Top., 1919  
 Warner, Maria . . . . . Des M., 1919  
 Warrington, Ruth A. . . . . Top., 1915  
 Watts, Annabelle . . . . . Cin., 1917—1914  
 Waugh, Nora Belle . . . . . Cin., 1904  
 Webb, Gladys M. . . . . N. W., 1930  
 Welles, Doris I. . . . . Pac., 1912  
 Wells, Elizabeth J. . . . . Des M., 1901  
 West, Esther Irene . . . . . Cin., 1927—1929  
 West, Nellie Maud . . . . . Des M., 1920  
 Westfall, Georgia . . . . . Cin., 1921—1922  
 Westrup, Charlotte . . . . . Top., 1927  
 Wheat, Lemira B. . . . . Top., 1915—1933  
 Wheelock, Ethel C. . . . . Cin., 1921  
 Whitcomb, J. Carolae . . . . . Minn., 1923  
 Whiting, Ethel L. . . . . Top., 1911  
 Widdifield, Flora M. . . . . Cin., 1896—1898  
 Widney, Mary C. . . . . Top., 1906—1912  
 Wiegand, Marie . . . . . N. W., 1914—1918  
 Williams, Laura V. . . . . Balt., 1928  
 Williams, Mary E. . . . . Phila., 1900—1910  
 Wilson, Mary . . . . . N. W., 1894—1935  
 Wilson, Nellie A. . . . . Des M., 1913—1916  
 Wilson, Retta I. . . . . Cin., 1914  
 Winslow, Annie S. . . . . Top., 1901—1913  
 Wirz, Frieda . . . . . Cin., 1925—1931  
 Wisner, Julia E. . . . . Cin., 1885—1917  
 Wood, Mrs. Anna M., M.D. . . . . Pac., 1928—1934  
 Wood, Catherine . . . . . Des M., 1891—1925  
 Wood, Daisy Dean . . . . . Des M., 1909—1919  
 Wood, Elizabeth . . . . . N. W., 1911—1913  
 Wood, Hazel O. . . . . Top., 1925  
 Woods, Grace M. . . . . N. W., 1901—1911  
 Woolston, Henrietta, M.D. . . . . Phil., 1878—1879  
 Wright, Laura S. . . . . N. W., 1895—1929  
 Wright, Mildred V. . . . . D. M., 1931  
 Yeager, Maud . . . . . N. W., 1910—1921

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Abel, Edith F. . . . . Top., 1915  
 Adams, Jean . . . . . Phila., 1900—1929  
 Adams, Marie . . . . . N. W., 1915  
 Akers, L. Stella, M.D. . . . . N. E., 1882—1885  
 Aldrich, Sylvia E. . . . . N. W., 1912  
 Allen, Mabel . . . . . Des M., 1894—1919  
 Allen, Mabel E. . . . . N. W., 1920  
 Anderson, Edla V. . . . . N. W., 1924—1926  
 Ankeny, Jessie V. . . . . Des M., 1908—1913  
 Apple, E. Blanche . . . . . Top., 1923  
 Bachman, Mary V. . . . . Des M., 1923—1930  
 Bahrenburg, Lyra H. . . . . Top., 1919—1926  
 Baker, L. Catherine . . . . . Cin., 1907, Korea, 1926  
 Barrow, Mrs. M. M., M.D.N. Y., 1895—1900  
 Bartlett, Carrie M. . . . . Des M., 1904  
 Bartlett, Myrth . . . . . Pac., 1923—1932  
 Batscy, C. Frances . . . . . N. Y., 1915—1921  
 Battio, Lora I. . . . . N. W., 1920  
 Baugh, Evelyn B. . . . . Pac., 1907—1921  
 Beard, Bertha M. . . . . Des M., 1902—1903  
 Beatty, Mabel A. . . . . N. E., 1916—1927  
 Bedell, Mary E. . . . . Col. R., 1917  
 Beggs, Nelle . . . . . N. W., 1910—1920

Benn, Rachel R., M.D. . . . . Phila., 1890—1911  
 Bennett, Lorraine . . . . . N. W., 1926, Burma, 1927—  
 1929  
 Betow, Emma J., M.D. . . . . Cin., 1904  
 Bigler, Mary A., M.D. . . . . Top., 1930—1931  
 Bjorklund, Sigrid C. . . . . N. E., 1920  
 Boddy, Estie T. . . . . Des M., 1907—1921  
 Boeys, Katherine B. . . . . Des M., 1925  
 Boggs, Lucinda . . . . . N. W., 1910—1913  
 Bonafield, Julia . . . . . Cin., 1888—1936  
 Borg, Jennie . . . . . Top., 1907—1915  
 Bowen, Alice . . . . . Cin., 1922—1932  
 Brayton, Margaret . . . . . N. W., 1922—1933  
 Brethorst, Alice B. . . . . Minn., 1906  
 Brethorst, S. Marie . . . . . Minn., China, 1913  
 Bridenbaugh, Jennie B. . . . . Des M., 1911  
 Bridgewater, Gertrude M. . . . . Des M., 1914—1919  
 Brown, Cora M. . . . . Top., 1910  
 Brown, Maria . . . . . N. E., 1871—1874  
 Brown, Zula F. . . . . Pac., 1911—1933  
 Bushoell, Kate C., M.D. . . . . N. W., 1879—1882  
 Burdeshaw, Rhoda A. . . . . Cin., 1922  
 Campbell, Leticia A. . . . . N. E., 1875—1878  
 Caris, Clara A. . . . . Cin., 1914—1926  
 Carleton, Mary E., M.D. . . . . N. Y., 1887—1927  
 Carlyle, Elizabeth M. . . . . Col. R., 1920  
 Carncross, Flora M. . . . . N. W., 1908—1925  
 Castle, Belle . . . . . N. W., 1915—1928  
 Cheney, Monooia L. . . . . N. W., 1918  
 Chisholm, Emma Mac . . . . . Balt., 1904—1906  
 Clark, Elsie G. . . . . Balt., 1912—1919  
 Cole, Marion R. . . . . N. Y., 1925  
 Collier, Clara J. . . . . N. E., 1895—1919  
 Combs, Lucinda, M.D. . . . . Phila., 1873—1878  
 Cone, Gertrude M. . . . . Cin., 1930  
 Connor, Lottie M. . . . . N. W., 1912—1916  
 Corey, Katherine, M.D. . . . . N. W., 1884—1888  
 Cowan, Celia M. . . . . Col. R., 1920  
 Crane, Edith M. . . . . N. W., 1904—1932  
 Crook, Winnie M. . . . . N. E., 1916—1923  
 Crooks, Grace A. . . . . N. W., 1904—1912  
 Crosthwaite, Isabella . . . . . N. Y., 1892—1893  
 Croucher, Miranda . . . . . N. E., 1895—1903  
 Cully, Frances E. . . . . N. Y., 1924  
 Cushman, Clara M. . . . . N. E., 1878—1924  
 Daniels, Ruth Natalie . . . . . Top., 1920  
 Danner, Ruth M. . . . . N. W., 1917  
 Danskin, Elsie M. . . . . Top., 1932  
 Davis, Mrs. Anna L. . . . . N. W., 1892—1904  
 Davis, Mary Grace . . . . . Balt., 1926  
 Day, Georgia E. . . . . Des M., 1910—1914  
 Dean, Florence E. . . . . N. Y., 1920—1922  
 Deaver, Ida C. . . . . Phila., 1896—1897  
 Deavitt, LaDona . . . . . N. Y., 1903—1907  
 Decker, Helen M. . . . . N. W., 1899—1904  
 Denny, Etta A. . . . . Top., 1921—1932  
 Desjardins, Helen . . . . . N. W., 1928  
 Deyoe, Ella M. . . . . Col. R., 1910—1917  
 Dillenbeck, Nora M. . . . . N. Y., 1913  
 Donahue, Julia M., M.D. . . . . Cin., 1893—1897  
 Draper, Frances L., M.D. . . . . N. W., 1906—1911  
 Dreibelbies, Caroline . . . . . N. Y., 1899—1906  
 Dudley, Mrs. Ola Hawkins . . . . . Des M., 1928  
 Dyer, Clara Pearl . . . . . N. E., 1907  
 Edmonds, Agnes M., M.D. . . . . Des M., 1901—1921  
 Ehly, Emma L. . . . . N. W., 1912—1931  
 Eichenberger, Emma . . . . . N. W., 1910—1919  
 Eide, Mary Louise . . . . . Des M., 1920  
 Ellison, Grace F. . . . . Top., 1912—1933  
 Eno, Eula, M.D. . . . . Des M., 1912—1929  
 Evans, E. Florence . . . . . Pac., 1929  
 Falstad, Constance . . . . . Minn., 1921—1923  
 Fearon, Dora C. . . . . Cin., 1912  
 Fearon, Josephine L. . . . . Cin., 1911—1914  
 Ferris, Helen . . . . . Pac., 1923  
 Filley, Georgia A., M.D. . . . . N. W., 1913—1919  
 Fisher, Elizabeth . . . . . Balt., 1884—1888  
 Flessel, Anna M. . . . . N. Y., 1923—1930  
 Fonda, Edith L. . . . . N. W., 1908—1917  
 Foreman, Elizabeth J. . . . . Balt., 1917—1921

- Posnot, Pearl Beatrice ..... Top., 1921  
 Fox, Eulalia E. .... N. W., 1913—1935  
 Frantz, Ida F. .... Cin., 1914  
 Frazey, H. Laura ..... Top., 1908—1932  
 Fredericks, Anna Edith ..... N. Y., 1915  
 French, Clara M. .... N. Y., 1931  
 Frey, Cecelia M. .... Cin., 1891—1894  
 Fuller, Edna H. .... Pac., 1924—1930  
 Gable, Florence L. .... N. W., 1920—1921  
 Gabosch, Ruth ..... N. W., 1931  
 Galleher, Helen M. .... Cin., 1914  
 Galloway, Helen R. .... Des M., 1894—1924  
 Gilchrist, Ella, M.D. .... N. W., 1881—1881  
 Gilman, Gertrude ..... N. E., 1896—1929  
 Glassburner, Mamie F. .... Des M., 1904  
 Glenk, Marguerite E. .... N. Y., 1898—1905  
 Gloss, Anna D., M.D. .... N. W., 1885—1914  
 Glover, Ella E. .... N. E., 1892—1925  
 Goetz, Adeline ..... Minn., 1900—1901  
 Golisch, Anna Lulu ..... Des M., 1908  
 Gooding, Laura ..... N. W., 1923—1930  
 Goucher, Elizabeth ..... Balt., 1913—1921  
 Graf, Martha A. .... Cin., 1912  
 Gray, Frances ..... N. Y., 1912—1923  
 Greene, Nellie R. .... N. E., 1886—1890  
 Greer, Lillian P. .... Top., 1917—1935  
 Gregg, Eva A. .... N. W., 1912—1934  
 Griffin, Helen F. .... Col. R., 1929—1930  
 Griffin, Pansy Pearl ..... Phila., 1920  
 Hale, Lillian G. .... N. E., 1888—1894  
 Halfpenny, M. Lillian ..... Pac., 1914—1929  
 Hall, E. Baylie ..... Pac., 1913—1915  
 Halverstadt, Harriet J. .... Top., 1918  
 Hammons, Mabel, M.D. .... Top., 1921—1932  
 Hansing, Ovidia ..... N. W., 1920  
 Harger, Gladys B. .... N. W., 1919  
 Harrington, Susan ..... Col. R., 1892—1893  
 Hartford, Mabel C. .... N. E., 1887—1929  
 Hatfield, Lena, M.D. .... N. W., 1907—1918  
 Heath, Frances J., M.D. .... N. Y., 1913—1929  
 Hefty, Laura M. .... Col. R., 1909—1912  
 Hemenway, Ruth V., M.D. N. Y., 1923  
 Highbaugh, Irma ..... Top., 1917  
 Hitchcock, Frances H. .... Des M., 1905—1908  
 Hoag, Lucy, M.D. .... N. Y., 1872—1909  
 Hobart, Elizabeth ..... N. W., 1915  
 Hobart, Louise ..... N. W., 1912—1934  
 Hoddinott, Lucerne ..... Cin., 1921—1927  
 Hoffman, Cora E. .... Phila., 1928—1932  
 Hollows, Bessie A. .... N. E., 1922  
 Holmes, Lillian L. .... N. Y., 1911  
 Holmes, Maybel Marion ..... N. Y., 1931  
 Honsinger, Welthy B. .... N. Y., 1906—1921  
 Hosterter, Flossie M. .... Cin., 1913—1918  
 Householder, C. Ethel ..... Top., 1913—1934  
 Howard, Leonora, M.D. .... N. W., 1877—1884  
 Howe, Delia A. .... Phila., 1879—1882  
 Howe, Gertrude ..... N. W., 1872—1917  
 Hu, May L. .... Des M., 1904—1922  
 Hu, King Eng. M.D. .... Phila., 1895—1929  
 Huelster, Luella ..... Minn., 1908—1912  
 Hughes, Jennie V. .... N. Y., 1905—1920  
 Hunt, Faith A. .... Minn., 1914—1932  
 Hurlbut, Floy ..... Top., 1913—1931  
 Huser, Minnie E. .... Cin., 1923—1927  
 Hyde, Flora A. .... N. W., 1912—1915  
 Jaquet, Myra A. .... N. W., 1909  
 Jayne, Ruth E. .... Pac., 1924—1933  
 Jewell, Carrie I. .... Cin., 1884—1913  
 Jewell, Mrs. Charlotte M. .... N. Y., 1883—1929  
 Johnson, Anna ..... N. W., 1894—1895  
 Johnson, Eda Lydia, D.O. .... Pac., 1918—1934  
 Johnson, Ella ..... Phila., 1888—1893  
 Johnson, Juliet M. .... Des M., 1928—1934  
 Johnson, Mary A. .... Minn., 1925—1935  
 Jones, Dorothy ..... N. W., 1903  
 Jones, Edna ..... Balt., 1907  
 Jones, Jennie D. .... Des M., 1911  
 Jones, Laura E., M.D. .... N. Y., 1919—1931  
 Jordan, Ella E. .... N. W., 1911—1925  
 Kahn, Ida, M.D. .... N. W., 1896—1931  
 Keckman, Anna ..... N. E., 1916—1918  
 Keeney, Dorothea L. .... N. Y., 1920—1935  
 Keister, Ida M. .... Minn., 1922—1927  
 Kellogg, Nora Evelyn ..... N. W., 1912—1932  
 Kesler, Mary G. .... Top., 1912  
 Ketring, Mary, M.D. .... Cin., China and Philippine  
     Islands, 1888—1905, India,  
     1922—1928  
 Kissack, Sadie E. .... Balt., 1893—1896  
 Knapp, Elsie L. .... N. W., 1912  
 Knox, Emma M. .... N. W., 1906  
 Koether, Luella G. .... Des M., 1931  
 Koons, Sue L., M.D. .... Phila., 1904—1910  
 Lacy, Alice M. .... Cin., 1917—1921  
 Landis, Rothera S. .... N. Y., 1926—1934  
 Lane, Ortha May ..... Des M., 1919  
 Lantz, Viola, M.D. .... Pac., 1920  
 Larsson, Marie E. .... Top., 1911—1926  
 Lawrence, Birdice E. .... N. W., 1917  
 Lebeus, J. E. Martha ..... Cin., 1897—1929  
 Lefforge, Roxey ..... N. W., 1918  
 Lentz, Grace Z. .... Pac., 1920—1934  
 Leslie, Grace E. .... N. Y., 1923—1931  
 Lewis, Ida Belle ..... Des M., 1910—1932  
 Li, Bi Ca, M.D. .... N. Y., 1905  
 Linam, Alice ..... N. Y., 1895—1929  
 Lind, Jenny ..... Phila., 1926  
 Linblad, Anna C. .... N. E., 1908—1929  
 Loland, Serene ..... N. E., 1921—1924  
 Longstreet, Isabella D. .... N. W., 1898—1910  
 Loomis, Jean ..... Pac., 1912—1926  
 Lorenz, Frieda V. .... Minn., 1904—1916  
 Loucks, Blanche Helen ..... N. W., 1917  
 Lowe, Mary Louise ..... Pac., 1929  
 Luce, R. Isabel ..... Pac., 1925—1933  
 Lybarger, Lela ..... Cin., 1909—1934  
 Lyon, Ellen M., M.D. .... N. W., 1890—1919  
 Mace, Rose Alice ..... Balt., 1911  
 Maddock, Lois G. .... N. Y., 1920—1923  
 Manderson, Mabel Melissa,  
     M.D. .... N. W., 1907—1923  
 Manly, Grace E. .... Cin., 1924  
 Manly, Marian E., M.D. .... Cin., 1925  
 Mann, Mary ..... N. W., 1911  
 Manning, Ella ..... Des M., 1899—1930  
 Marks, Inez M. .... Pac., 1916—1922  
 Marriot, Jessie A. .... N. E., 1901  
 Martin, Elizabeth E. .... N. W., 1900—1908  
 Martin, Emma E., M.D. .... N. W., 1900—1927  
 Marvin, Elizabeth ..... Pac., 1915—1919  
 Mason, Florence Pearl ..... Cin., 1917  
 Mason, Letitia, M.D. .... N. W., 1873, Cin. 1874—1876  
 Masters, Luella, M.D. .... N. W., 1892—1913  
 McBee, Alice M. .... Cin., 1921—1926  
 McBee, Edith F. .... Cin., 1926  
 McCaig, E. Fern ..... Top., 1929  
 McClurg, Grace K. .... Cin., 1912—1926  
 McCutchen, Martha L. .... Top., 1919  
 McDade, Myra L. .... Balt., 1919  
 McDonnell, Clella E. .... Minn., 1912—1915  
 McHose, Lorrice ..... Cin., 1904—1907  
 Meader, Frances S. .... N. W., 1924—1933  
 Meek, Grace Anna ..... Minn., 1911—1915  
 Meeker, Bessie L. .... Top., 1919  
 Merrill, Clara E. .... N. W., 1896—1932  
 Merritt, Edna F. .... N. Y., 1924  
 Merrow, Luella, M.D. .... N. W., 1917—1918  
 Meyer, Fannie E. .... Des M., 1894—1899  
 Miller, Geneva E. .... Des M., 1932  
 Miller, Iva M., M.D. .... Col. R., 1909  
 Miller, Viola Luc. .... N. W., 1920  
 Mills, Camilla ..... Col. R., 1922—1911  
 Mitchell, Emma L. .... N. Y., 1888—1906  
 Morgan, Julia E., M.D. .... Phila., 1922  
 Muir, Winifred ..... N. W., 1909—1914  
 Myers, Ruth L. .... N. W., 1922—1929  
 Nagler, Etha M. .... N. W., 1920  
 Nelson, Lena ..... Phila., 1911  
 Nevitt, Jane Ellen ..... Balt., 1912

Newby, Alta ..... Des M., 1905-1912  
 Nicolaisen, Martha C. W. .... Minn., 1900-1927  
 Nordyke, Lela E. .... N. W., 1920-1927  
 Nowlin, Mabel Ruth ..... Des M., 1915  
 Nuzum, Ruth P. .... N. E., 1921-1928  
 Oghoro, Kate L. .... Des M., 1891-1932  
 Palm, Emma ..... Cin., 1922  
 Parkinson, Phoebe A. .... Col. R., 1899-1909  
 Parsons, L. Maud. .... Phila., 1930  
 Patterson, June B. .... N. W., 1921-1922  
 Peirce, Ruth ..... Cin., 1921-1924  
 Penney, Winnogenc C. .... Top., 1916-1934  
 Persson, Bertha ..... Top., 1920-1929  
 Peters, Alice ..... N. W., 1906-1911  
 Peters, Mary ..... N. W., 1894-1926  
 Peters, Sarah ..... N. W., 1888-1926  
 Pierce, Thirza M. .... N. W., 1902-1908  
 Pittman, Annie M. .... N. Y., 1919  
 Plumb, Florence J. .... N. Y., 1900  
 Pool, Miriam, M.D. .... Top., 1924-1927  
 Porter, Mary Q. .... Des M., 1871-1881  
 Powell, Alice M. .... N. Y., 1906  
 Pray, Susan, M.D. .... N. Y., 1886-1887  
 Prentice, Margaret May ..... Top., 1924  
 Proctor, Orvia A. .... Des M., 1919  
 Proud, Vivian L. .... Cin., 1926-1933  
 Pyke, Edith ..... N. W., 1916-1919  
 Pyke, Mildred ..... N. W., 1912-1916  
 Radley, Vena I. .... N. Y., 1915  
 Rahe, Cora L. .... N. W., 1912  
 Reeves, Cora D. .... N. W., 1917  
 Reik, Elsie H. .... N. W., 1922  
 Reiman, Frieda ..... N. W., 1918  
 Richey, Elizabeth H. .... Cin., 1919  
 Riechers, Bertha L. .... Pac., 1915-1934  
 Robbins, Emma E., M.D. .... Top., 1911-1927  
 Robinett, Gusta ..... N. W., 1930  
 Robinson, Faye H. .... N. E., 1917  
 Robinson, Mary C. .... N. W., 1884-1906  
 Rossiter, Henrietta B. .... Des M., 1917  
 Rouse, Willma H. .... Minn., 1893-1905  
 Rowley, Mary L. .... N. W., 1899-1904  
 Royer, Mary Ann ..... N. W., 1913-1922  
 Russell, Mary K. .... N. W., 1930  
 Sauer, Clara ..... N. W., 1915-1919  
 Savage, Eugenia M. .... Col. R., 1931  
 Sayles, Florence A. .... Col. R., 1914  
 Schaum, Lydia L., M.D. .... Top., 1920-1924, *detained*  
 Scheirich, A. Beta ..... Cin., 1922-1935  
 Scherich, Rilla ..... Top., 1923-1932  
 Schlaefli, Trudy M. .... Cin., 1930  
 Schleman, Laura M. .... Cin., 1930  
 Search, Blanche T. .... Phila., 1914  
 Sears, Anna B. .... Cin., 1880-1895  
 Seeck, Margaret ..... Top., 1917  
 Seidmann, Paula ..... Cin., 1908-1924  
 Shaw, Ella C. .... N. W., 1887-1933  
 Shawhan, Grace B. .... Top., 1923  
 Shockley, Mary E. .... Cin., 1895-1904  
 Shoub, Hazel M. .... N. W., 1917-1922  
 Shufelt, Edith E. .... Minn., 1921-1928  
 Sia, Mabel ..... Des M., 1902-1903  
 Sia, Ruby ..... Des M., 1904  
 Simester, Mary ..... N. E., 1905-1913  
 Simpson, Coea E. .... N. W., 1907  
 Sinkey, Fern M. .... Cin., 1921  
 Sites, Ruth M. .... Balt., 1890-1895  
 Smith, Adeline ..... N. W., 1907-1910  
 Smith, Alice ..... N. Y., 1921-1924  
 Smith, Alice L. .... N. Y., 1924-1934  
 Smith, Clara B. .... Phila., 1914  
 Smith, Ellen E. .... Top., 1922  
 Smith, Eunice E. .... N. Y., 1935  
 Smith, Joy L. .... Des M., 1918  
 Smith, Madorah E. .... Minn., 1911-1920  
 Smith, Myrtle A. .... N. W., 1921  
 Smith, Ruth B. .... Minn., 1910-1912  
 Snow, Myra ..... N. W., 1928  
 Snyder, Chestora, M.D. .... Cin., 1912-1915  
 Sparr, Julia, M.D. .... N. W., 1878-1883  
 Spatzelf, Rena F. .... N. W., 1925-1931  
 Sprunger, Eva F. .... Pac., 1919  
 Stahl, Minta M. .... Cin., 1919  
 Stahl, Ruth L. .... Cin., 1917  
 Stahl, Tirzah M. .... Cin., 1921-1926, *detained*  
 Stanton, Alice M. .... N. Y., 1892-1899  
 Staubli, Frieda ..... Cin., 1922  
 Steere, Anna E. .... N. W., 1889-1900  
 Stevenson, Ida M., M.D. .... Top., 1890-1907  
 Stone, Anna ..... Minn., 1904-1906  
 Stone, Mabel C. .... N. W., 1913-1917  
 Stone, Mary, M.D. .... Des M., 1924-1920  
 Stone, Myrtle M. .... N. Y., 1922-1931  
 Stout, Winifred ..... N. W., 1906-1913  
 Strawick, Gertrude ..... N. W., 1906-1930  
 Strow, Elizabeth M. .... N. Y., 1924-1925  
 Stryker, Minnie, M.D. .... Phila., 1908-1931  
 Studley, Ellen M. .... N. W., 1924  
 Suffer, Ellen H. .... N. W., 1917, Pac., 1924  
 Taft, Gertrude, M.D. .... Pac., 1895-1924  
 Tang, Ilien ..... Minn., 1906-1920  
 Taylor, Mabel ..... Col. R., 1922-1929  
 Terry, Edna G., M.D. .... N. E., 1887-1913  
 Thomas, Mary M. .... Cin., 1904-1929  
 Thomasson, Leona B. .... Balt., 1920  
 Thompson, Erhel Truesdale, N. Y., 1921-1932  
 Thompson, May Bel ..... Top., 1915  
 Tippet, Mrs. Susan ..... Balt., 1921-1909  
 Todd, Althea M. .... N. E., 1895  
 Todd, Grace L. .... N. W., 1897-1898  
 Townsend, Mollie E. .... N. Y., 1921  
 Tracy, Althea W. .... N. Y., 1908-1912  
 Trask, Sigourney, M.D. .... N. Y., 1874-1885  
 Travis, Grace B. .... N. Y., 1903-1910  
 Tretheway, Lucile D. .... Pac., 1916-1920  
 Trimble, Lydia A. .... Des M., 1889-1935  
 Trotter, Charlotte ..... N. W., 1918  
 Tschudy, Marianne H. .... N. W., 1915-1918  
 Tucker, Emmeline, M.D. .... N. Y., 1915  
 Twinem, Marguerite ..... Pac., 1931  
 Tyler, Gertrude W. .... Des M., 1909-1930  
 Tyler, Ursula J. .... Cin., 1915  
 Vanderberg, Annie ..... Minn., 1925  
 Varney, Elizabeth W. .... Top., 1898-1918  
 Waldron, Rose E. .... Pac., 1922  
 Walker, Jennie C. .... Top., 1918-1932  
 Walker, Joyce E. .... N. W., 1917-1935  
 Wallace, Lydia Ethel ..... Balt., 1906  
 Wanzer, Menia H. .... N. E., 1911-1925  
 Watrous, Mary ..... N. Y., 1912  
 Watson, Harriet L. .... N. W., 1920-1931  
 Welch, Mildred ..... N. W., 1922-1928  
 Wells, Annie May ..... Des M., 1905  
 Wells, Phebe C. .... N. Y., 1895  
 Wencke, Doris R. .... N. W., 1920  
 Westcott, Pauline E. .... N. W., 1902  
 Wheeler, Bernice A. .... N. E., 1920-1924, *detained*  
 Wheeler, Frances ..... N. W., 1881-1892  
 Wheeler, L. Maude ..... N. W., 1903  
 White, Laura M. .... Phila., 1891-1934  
 Whitmer, Harriet M. .... N. W., 1924  
 Whitmore, Clara B., M.D. Des M., 1924-1935  
 Wilcox, Alice A. .... Top., 1919  
 Wilkinson, Lydia A. .... Des M., 1892-1929  
 Williams, Christiana ..... Minn., 1901-1902  
 Williamson, Iva M. .... Cin., 1921  
 Willis, Katharine H. .... Balt., 1916-1934  
 Wilson, Emma W. .... Top., 1924  
 Wilson, Frances O. .... Des M., 1889-1915  
 Wilson, Frances R. .... Top., 1914  
 Wilson, Minnie E. .... N. W., 1893-1929  
 Wisegarver, Pauline ..... N. W., 1922-1927  
 Witham, Lois E. .... Top., 1920  
 Witt, Helena ..... N. W., 1903-1907  
 Wolcott, Jessie Louise ..... Des M., 1928  
 Wolcott, Ruth F., M.D. Des M., 1927-1932  
 Woodruff, Frances E. .... N. Y., 1919  
 Woodruff, Mabel A. .... N. Y., 1910  
 Woolston, Beulah ..... Balt., 1871-1879  
 Woolston, Sarah ..... N. W., 1871-1896

Yates, Elizabeth U. . . . . N. E., 1880—1885  
 Young, Effie G. . . . . N. E., 1892—1929  
 Yoursey, Edith R. . . . . Top., 1912

JAPAN

Albrecht, Helen Ruth. . . . . Cin., 1921—1931  
 Alexander, V. Elizabeth. . . . . Cin., 1903  
 Allen, Belle J., M.D. . . . . Cin. and N. E., Japan and India, 1888—1917  
 Alling, Harriet S. . . . . N. W., 1894—1912  
 Appenzeller, Ida H. . . . . N. E., 1917—1919  
 Ashbaugh, Adella M. . . . . Cin., 1908  
 Atkinson, Anna P. . . . . N. Y., 1882—1927  
 Atkinson, Mary . . . . . N. Y., 1888—1893  
 Bailey, Barbara May . . . . . Top., 1919  
 Bangs, Louise . . . . . N. W., 1911—1925  
 Bassett, Bernice C. . . . . N. W., 1919—1929  
 Bancus, Georgiana. . . . . N. Y., 1890—1926  
 Bender, Elizabeth R. . . . . Balt., 1889—1897  
 Benton, J. Emma. . . . . N. E., 1882—1885  
 Bing, Anna V. . . . . Cin., 1888—1912  
 Blackstock, Ella M. . . . . Minn., 1889—1913  
 Bodley, Ellison W. . . . . Pac., 1915—1927  
 Burmeister, Margaret J. . . . . Minn., 1926—1935  
 Bullis, Edith M. . . . . N. W., 1905—1915  
 Byler, Gertrude M. . . . . Top., 1927  
 Chappell, Mary H. . . . . Cin., 1912—1927  
 Chase, Laura. . . . . N. E., 1915  
 Cheney, Alice. . . . . Des M., 1914  
 Cleary, Mary. . . . . Cin., 1921—1923  
 Collins, Mary D. . . . . Phila., 1928  
 Couch, Helen. . . . . Phila., 1916  
 Curry, Olive. . . . . Phila., 1925  
 Currice, Lois K. . . . . N. E., 1914  
 Danforth, Mary A. . . . . N. E., 1888—1893  
 Daniel, Nell Margaret. . . . . Des M., 1897  
 Davis, Lois L. . . . . Col. R., 1913—1933  
 Davison, Mabel W. . . . . N. Y., 1902—1907  
 DeMott, Mary. . . . . Des M., 1891—1892  
 Dickerson, Augusta. . . . . Phila., 1888—1925  
 Dickinson, Emma E. . . . . N. Y., 1897—1926  
 Draper, Winifred F. . . . . N. Y., 1911  
 Elliott, Mary J. . . . . Cin., 1886—1890  
 Everding, Emma J. . . . . Balt., 1883—1892  
 Fehr, Vera J. . . . . Cin., 1919  
 Finlay, L. Alice. . . . . Cin., 1905  
 Forbes, Ella R. . . . . N. W., 1890—1894  
 French, Anna S. . . . . N. E., 1889—1895  
 Pretts, Millicent. . . . . Phila., 1911—1917  
 Gard, Blanche A. . . . . Top., 1920—1934  
 Gardner, Minnie. . . . . Top., 1908  
 Gerrish, Ella M. . . . . N. E., 1928  
 Gheer, Jean M. . . . . N. Y., 1879—1910  
 Goodman, Zora. . . . . Phila., 1924—1927  
 Goodwin, Lora C. . . . . N. W., 1915—1925  
 Griffiths, Mary B. . . . . Des M., 1888—1925  
 Haberman, Margaret O. . . . . N. W., 1920, Ind'ya 1926—1934  
 Hagen, Olive Irene. . . . . N. W., 1919  
 Hamisfar, Florence N., M.D. . . . . N. W., 1883—1886  
 Hampton, Mary S. . . . . N. Y., 1881—1917  
 Heaton, Carrie A. . . . . N. W., 1893—1929  
 Hewett, Ella J. . . . . Phila., 1884—1919  
 Higgins, Susan B. . . . . N. E., 1878—1879  
 Hitch, Alice E. . . . . N. W., 1918—1921  
 Holbrook, Ella M. . . . . Pac., 1900—1906  
 Holbrook, Mary J. . . . . Cin., 1878—1890  
 Hopkins, Rhoda Mae. . . . . Col. R., 1917—1918  
 Howey, Harriet M. . . . . Cin., 1916  
 Imhof, Louisa. . . . . Top., 1889—1924  
 Kaubach, Anna L. . . . . N. Y., 1886—1889  
 Kerchum, Edith L. . . . . Des M., 1911—1913  
 Kidwell, Lola M. . . . . Cin., 1894—1918  
 Kilburn, Elizabeth H. . . . . Phila., 1919  
 Lee, Edna M. . . . . Top., 1913—1927  
 Lee, Elizabeth M. . . . . Phila., 1914—1931  
 Lee, Irene E. . . . . N. E., 1894—1901  
 Lee, Mabel. . . . . Minn., 1903

Lewis, Amy G. . . . . Balt., 1898—1911  
 Long, Hortense. . . . . N. Y., 1905—1911  
 MacIntire, Frances W. . . . . N. E., 1916—1929  
 May, Pauline. . . . . N. W., 1922—1925  
 McDowell, Jessie. . . . . N. W., 1912—1912  
 Melton, Mary E. . . . . N. W., 1897—1916  
 Miller, Etta. . . . . Phila., 1917—1922  
 Oldridge, Mary B. . . . . Cin., 1919  
 Otro, Alice M. . . . . Des M., 1894—1900  
 Paine, Mildred A. . . . . Cin., 1920, N. Y., 1923  
 Pardoe, Mary E. . . . . Phila., 1888—1893  
 Peckham, Caroline S. . . . . N. W., 1915  
 Peet, Azalia E. . . . . N. Y., 1916  
 Perry, Harriet Louise. . . . . N. E., 1922—1933  
 Phelps, Frances E. . . . . Des M., 1889—1915  
 Pider, Myrtle L. . . . . Top., 1911  
 Place, Pauline A. . . . . N. W., 1916  
 Poole, Carrie M. . . . . N. E., 1914—1918  
 Preston, C. Grace. . . . . N. Y., 1912—1918  
 Priest, Mary A. . . . . N. Y., 1878—1880  
 Rulofson, Gazelle M. . . . . N. E., 1886—1888  
 Russell, Elizabeth. . . . . Cin., 1879—1919  
 Russell, M. Helen. . . . . Pac., 1895—1931  
 Santee, Helen C. . . . . Phila., 1908—1914  
 Schoonmaker, Dora E. . . . . N. W., 1874—1878  
 Seeds, Leonora H. . . . . Cin., 1890—1934  
 Seeds, Mabel K. . . . . N. W., 1902—1914  
 Simons, Marian G. . . . . N. W., 1930  
 Simons, Maude E. . . . . Balt., 1889—1898  
 Singer, Florence E. . . . . Phila., 1893—1914  
 Slate, Anna Blanche. . . . . Phila., 1901—1908  
 Smith, Lida B. . . . . N. Y., 1885—1912  
 Smith, Pauline H. . . . . Top., 1930—1934  
 Snapp, Reba. . . . . N. Y., 1913—1914  
 Soper, E. Maud. . . . . Phila., 1903—1911  
 Southard, Ada J. . . . . Des M., 1900—1905  
 Spencer, Clarissa H. . . . . Phila., 1896—1901  
 Spencer, Matilda A. . . . . Phila., 1878—1920  
 Sprowles, Alberta B. . . . . Phila., 1906  
 Starkey, Bertha F. . . . . Cin., 1910, Korea, 1925  
 Sturtevant, Abby L. . . . . Minn., 1921—1932  
 Sutton, Daisy B. . . . . Cin., 1908—1910  
 Taylor, Erma M. . . . . Phila., 1913, Des M., 1926  
 Teague, Carolyn M. . . . . Cin., 1912  
 Thomas, Hetrie A. . . . . Cin., 1903—1920  
 Thurston, Esther V. . . . . N. E., 1920—1927  
 Tucker, Grace. . . . . N. Y., 1890—1896  
 Vance, Mary A. . . . . Des M., 1887—1892  
 Van Petten, Mrs. Caroline. . . . . N. W., 1881—1916  
 Wagner, Dora A. . . . . Top., 1913  
 Watson, Rebecca J. . . . . Top., 1883—1922  
 Weaver, Georgiana. . . . . N. Y., 1902—1916  
 Weiss, E. Ruth. . . . . Des M., 1920—1927  
 White, Anna Laura. . . . . Minn., 1911—1917  
 Whiting, Olive. . . . . N. Y., 1876—1882  
 Wilson, Fannie G. . . . . Cin., 1896—1900  
 Wilson, Mary E. . . . . N. Y., 1889—1896  
 Woodworth, Kate. . . . . Phila., 1880—1883  
 Wythe, K. Grace. . . . . Pac., 1899—1931  
 Young, Mariana. . . . . Cin., 1897—1932  
 Zolliker, Johanna Z. . . . . N. Y., 1913—1914

KOREA

Albertson, Millie May. . . . . Cin., 1907—1918  
 Anderson, Nanmi A. . . . . N. W., 1910—1921  
 Appenzeller, Alice R. . . . . Phila., 1914  
 Bair, Blanche R. . . . . Des M., 1914  
 Banning, Elsie N. . . . . N. W., 1929  
 Beiler, Mary. . . . . N. E., 1910—1921  
 Benedict, Ruth E. . . . . N. Y., 1911—1916  
 Bengel, Margaret. . . . . Cin., 1890—1892  
 Block, N. Bernita, M.D. . . . . N. W., 1927  
 Boyles, Helen E. . . . . Cin., 1916  
 Brownlee, Charlotte. . . . . Cin., 1913  
 Butts, Ethel H. . . . . Col. R., and N. Y. 1920  
 Chaffin, Mrs. Anna B. . . . . Des M., 1917  
 Church, Marie E. . . . . Col. R., 1915  
 Conrow, Marian L. . . . . Top., 1922  
 Cutler, Mary M., M.D. . . . . N. Y., 1892—1935

Dicken, Ethel Mae ..... Cin., 1919—1926  
 Dillingham, Grace L. .... Pac., 1911  
 Edmunds, Margaret J. .... Cin., 1902—1908  
 English, Marguerite G. .... N. E., 1921—1930  
 Estey, Ethel M. .... N. Y., 1900—1929  
 Erosberger, Emma, M.D. .... Cin., 1899—1920  
 Frey, Lulu E. .... Cin., 1893—1921  
 Gaylord, Edith F. .... Des M., China and Korea,  
 1913—1934  
 Grove, Nelda L. .... Top., 1919—1932  
 Guthapfel, Minerva L. .... Phila., 1903—1912  
 Haecig, Hulda A. .... N. W., 1910—1922  
 Hall, Ada Bearl. .... Cin., 1921  
 Hallman, Sarah B. .... Balt., 1907—1912  
 Hammond, Alice J. .... N. Y., 1900  
 Harrington, Sylvia Rhoda. N. Y., 1918—1921  
 Harris, Lillian, M.D. .... Cin., 1897—1902  
 Harris, Mary W. .... Cin., 1891—1894  
 Harmon, Grace. .... N. W., 1911—1914  
 Hatch, Hazel A. .... Top., 1910—1932  
 Haynes, Emily Irene. .... N. Y., 1906  
 Hess, Margaret L. .... Cin., 1913  
 Hillman, Amanda, M.D. .... N. W., 1911—1914  
 Hillman, Mary R. .... Cin., 1900—1928  
 Howard, Meta, M.D. .... N. W., 1887—1890  
 Hulbert, Esther L. .... Cin., 1923  
 Hulbert, Jeannette C. .... Cin., 1914  
 Hunter, Alice. .... Cin., 1926  
 Krook, Mrs. Ruby L. .... N. W., 1913—1914  
 Laird, Esther. .... Cin., 1926  
 Leadbeater, A. Evelyn, M.D. N. Y., 1923  
 Lewis, Ella A. .... Balt., 1891—1904  
 Lund, Pearl B. .... Phila., 1929  
 Marker, Jessie B. .... Cin., 1905  
 Miller, Ethel. .... Phila., 1917  
 Miller, Lula A. .... N. Y., 1901  
 Miller, Marie. .... Cin., 1922—1923  
 Miller, Sara H. .... N. E., 1901—1903  
 Morris, Harriett Plummer. Top., 1921  
 Morris, Mrs. Louise Ogilvy N. Y., 1927  
 McQuie, Ada. .... N. W., 1922  
 Oldfather, Jeannette. .... Des M., 1923  
 Overman, L. Belle. .... N. W., 1917  
 Paine, Josephine O. .... Phila., 1892—1909  
 Pak, Mrs. Esther K., M.D. Phila., 1900—1910  
 Payne, Zola L. .... N. W., 1929  
 Pierce, Nellie. .... Phila., 1897—1905  
 Poinier, Louise. .... N. W., 1928—1932  
 Pye, Olive F. .... N. Y., 1914—1931  
 Raabe, Rosa M. .... Des M., 1915—1919  
 Robbins, Henrietta P. .... N. Y., 1902  
 Roberts, Elizabeth S. .... Minn., 1917 (*Ins. Dept.*)  
 Rogers, Mayme Marie. .... Cin., 1921  
 Rosenberger, Elma T. .... Cin., 1921  
 Rothweiler, Louisa C. .... Cin., 1887—1899  
 Royce, Edith M. .... Des M., 1920  
 Salmon, Bessie C. .... N. W., 1915—1923  
 Scharpf, Hanna. .... N. W., 1910 (*Ins. Dept.*)  
 Scranton, Mrs. M. F. .... N. Y., 1885—1909  
 Sheaffer, Olga P. .... Cin., 1910—1914  
 Sherwood, Rosetta, M.D. N. Y., 1890—1935  
 Smith, Ada. .... Cin., 1921—1923  
 Smith, Eloise G. .... Top., 1930  
 Snavely, Gertrude E. .... Phila., 1906  
 Stewart, Mrs. Mary S., M.D. Phila., 1910—1924  
 Stover, Myra O. .... Cin., 1925  
 Swearer, Mrs. Lillian M. N. Y., 1917  
 Trissel, Maude V. .... Des M., 1914  
 Troxel, Moneta J. .... N. W., 1925  
 Tuttle, Ora M. .... Cin., 1907—1914  
 Van Fleet, Edna Marie. .... Cin., 1918—1935  
 Walter, A. Jeannette. .... Top., 1911—1933  
 Wood, Grace. .... N. Y., 1929  
 Wood, Lola. .... N. W., 1914—1930  
 Young, Mary Elizabeth. .... Col. R., 1919

AFRICA

Ault, Clara V. .... Cin., 1918—1921  
 Benson, Mildred O. .... Col. R., 1926

Peven, Georgia H. .... Pac., 1922—1923  
 Clark, Grace. .... Col. R., 1911, Pac. 1925  
 Coffin, Sophia J. .... N. Y., 1906—1914  
 Collins, Susan. .... Pac., 1901—1922  
 Cone, Maud E. .... Col. R., 1923—1926  
 Crandall, Violet B. .... Pac., 1929  
 Cross, Cilicia L. .... Minn., 1913  
 Drummer, Martha A. .... Pac., 1906—1926  
 Fuller, Marjorie A. .... N. W., 1920—1925  
 Glidden, Zella M. .... N. Y., 1935  
 Graf, Hedwig. .... Cin., 1909—1919  
 Gugin, Irene P. .... N. Y., 1931  
 Hess, Stella A. .... Cin., 1914  
 Johnson, Ingle A. .... Top., 1927  
 King, Sarah N. .... Pac., 1923  
 Lang, Victoria C. .... N. W., 1927  
 McMann, Mary Ethel. .... Cin., 1922—1931  
 Mekkelson, Josephine. .... Des M., 1900—1902  
 Michel, Mabel P. .... N. W., 1929  
 Michener, Emma. .... Phila., 1880—1881  
 Miller, Alpha J. .... Cin., 1924  
 Moore, Agnes Stephens. N. Y., 1922—1927  
 Nelson, Marie. .... N. E., 1923  
 Northcott, Ruth E. .... N. W., 1924  
 Nourse, Emma D. .... N. W., 1909—1921  
 Parmenter, Ona M. .... Minn., 1920  
 Penney, Oril A. .... Pac., 1926  
 Pfaff, Jessie A. .... Minn., 1929  
 Phillips, Bess L. .... Cin., 1924  
 Quinton, Frances. .... N. W., 1916  
 Ramsey, Bertha E. .... Phila., 1924  
 Rasmussen, Mrs. Helen E. N. Y., 1900—1905  
 Reitz, Beulah H. .... Top., 1922  
 Rexrode, Sadie M. .... Cin., 1917—1921  
 Roush, Hannah Elsie. .... N. W., 1911—1924  
 Scovill, Ila M. .... Cin., 1925  
 Sharpe, Mary. .... Western, 1879—1883  
 Shields, Wilhelmina. .... N. W., 1930  
 Swormstedt, Virginia R. .... Cin., 1903—1907  
 Thomas, Ruth F. .... N. W., 1917  
 Tubbs, Lulu L. .... N. W., 1917  
 Whitney, Alice. .... Pac., 1931  
 Woodruff, Jennie G. .... N. W., 1925—1932  
 Zentmire, Cora. .... N. W., 1898—1900

BURMA

Amburn, Emma E. .... Des M., 1918—1933  
 Ashwill, Agnes. .... Cin., 1908—1926  
 Baldwin, Virginia E. .... N. E., 1927—1931  
 Burmeister, Elsie K. .... Des M., 1914—1919  
 Cavett, Maurine E. .... Des M., 1926  
 Christensen, Edith Julia. N. W., 1932  
 Doddridge, Eathel V. .... Cin., 1922—1927  
 Ebersole, Stella. .... Minn., 1921, Cin. 1926  
 Illingworth, Charlotte J. .... Phila., 1898—1925  
 James, Phoebe. .... Top., 1906—1926  
 King, Charlotte. .... N. W., 1919—1925  
 Kintner, Lela L. .... Cin., 1922  
 Mabuce, Ethel L. .... Des M., 1916—1923  
 McClellan, Alice M. .... Phila., 1915—1922  
 Mellinger, Roxanna. .... Cin., 1913  
 Mitzner, Amanda. .... Pac., 1932  
 Moore, Mary Gladys. .... Des M., 1920  
 Orcutt, Hazel A. .... Cin., 1912—1921  
 Perkins, Fannie A. .... Des M., 1890—1924  
 Power, Elsie May. .... Top., 1919  
 Reid, Mabel J. .... Des M., 1924  
 Rigby, Luella G. .... Des M., 1900—1909  
 Robinson, Alvina. .... Des M., 1907—1928  
 Shannon, Mary E. .... Top., 1909, India, 1925  
 Smith, Sadie May. .... Pac., 1921—1935  
 Stockwell, Emma. .... Top., 1901—1904  
 Stockwell, Grace L. .... Des M., 1901  
 Strouffer, Edith J. .... Phila., 1922—1930  
 Wasem, Grace. .... Des M., 1926—1931  
 Whittaker, M. Lotte. .... Minn., 1904—1912  
 Winslow, Hazel. .... Des M., 1926  
 Woodruff, Sadie J. .... N. W., 1920—1928

MEXICO

Arbogast, Gertrude. . . . . N. W., 1930  
 Ayres, Harriet L. . . . . Cin., 1886-1931  
 Baird, Mary. . . . . N. W., 1926  
 Baumgardner, Lucy E. . . . . Des M., 1900-1903  
 Bennett, Lulah Grace. . . . . Des M., 1920-1921  
 Betz, Blanche A. . . . . N. W., 1907  
 Bohannon, Ida. . . . . N. W., 1900-1908  
 Butterfield, Nellie M. . . . . Pac., 1921-1930  
 Cook, Celinda. . . . . Phila., 1903-1907  
 Cook, Rosalie. . . . . Phila., 1903-1907  
 Daniels, Martha. . . . . Phila., 1924  
 Dunmore, Effa M. . . . . Phila., 1891-1919  
 Duryea, Grace. . . . . Phila., 1921-1925  
 Dyer, Addie C. . . . . Cin., 1917  
 Elliott, Margaret. . . . . Phila., 1879-1883  
 Field, Nellie H. . . . . N. E., 1887-1888  
 Frymoyer, Lucille. . . . . Des M., 1927-1932  
 Gilmore, Erastine B. . . . . N. E., 1920-1925  
 Gladden, Dora B. . . . . Minn., 1910-1923  
 Gibson, Clara A. . . . . Phila., 1929-1933  
 Hastings, Mary. . . . . N. Y., 1874-1898  
 Helm, Mabel. . . . . Cin., 1924-1930  
 Henderson, Lucile. . . . . Cin., 1919-1920  
 Hewitt, Helen M. . . . . N. W., 1904-1934  
 Hill, Clara M. . . . . N. E., 1921-1931  
 Hoffmann, Jeanette. . . . . N. Y., 1929  
 Hollister, Grace A. . . . . Cin., 1905  
 Hugoboom, Marion. . . . . Phila., 1883-1884  
 Johnson, Katherine M. . . . . Balt., 1912-1931  
 Knight, Florence. . . . . Pac., 1925-1928  
 Kurtz, Alice W. . . . . Phila., 1902-1903  
 Kyser, Kathryn B. . . . . N. Y., 1911-1924  
 Latimer, Laura M. . . . . N. E., 1884-1924  
 Lauderdale, Grace. . . . . Top., 1928  
 Limberger, Anna R. . . . . Phila., 1890-1910  
 Loyd, Mary De F. . . . . Phila., 1884-1902  
 Lunn, Mary V. . . . . Cin., 1922-1924  
 Maltby, Christine. . . . . Top., 1923  
 Mason, Hazel A. . . . . Top., 1920-1921  
 McAllister, Hazel. . . . . Top., 1929  
 McClintock, Ethel L. . . . . Pac., 1918-1925  
 McKibben, Martha L. . . . . Des M., 1900-1900  
 McMurray, Sarah. . . . . Top., 1922-1923  
 Moore, Alice M. . . . . N. E., 1900-1903  
 Mulliner, Clara. . . . . N. Y., 1878-1883  
 Murray, Helen Grace. . . . . Phila., 1919-1935  
 Neiger, Lillian. . . . . N. W., 1892-1895  
 Ogden, Henrietta C. . . . . Cin., 1876-1889  
 Paige, Ina. . . . . N. E., 1922-1929  
 Parker, Theda A. . . . . N. Y., 1889-1894  
 Payne, Ella E. . . . . Phila., 1904-1910  
 Pearson, Mary N. . . . . N. E., 1920  
 Purdy, Carrie M. . . . . Phila., 1895-1930  
 Rodgers, Anna M. . . . . Phila., 1889-1890  
 Russell, Esther A. . . . . Top., 1922-1923  
 Salmaos, Edith. . . . . Pac., 1910 (*resigned*)  
 Seal, May Belle. . . . . Cin., 1922  
 Shepherd, Elsie. . . . . N. W., 1928  
 Swaney, Mary F. . . . . Balt., 1878, Top., South America 1890-1912  
 Taylor, Anna Mabel. . . . . N. Y., 1918-1935  
 Temple, Laura. . . . . N. Y., 1903  
 Thomas, Ethel E. . . . . Top., 1919  
 Van Dorsten, Amelia. . . . . N. W., 1889-1894  
 Waldrath, Pearl C. . . . . Cin., 1932  
 Walton, Ida B. . . . . Phila., 1890-1891  
 Warner, Susan B. . . . . N. W., 1873-1892  
 Wells, Margaret C. . . . . Col R., 1926-1934  
 Wolfe, Elsie I. . . . . Phila., 1932  
 Wyatt, Lillian D. . . . . N. W., 1919-1921

SOUTH AMERICA

Atkins, Ruth Marie. . . . . N. W., 1925-1930  
 Barstow, Clara G. . . . . Pac., 1912-1929  
 Beissell, Ina Mae. . . . . Phila., 1924-1930  
 Benard, Helen M. . . . . Cin., 1921-1923  
 Bertoll, Pearl. . . . . Phila., 1925-1932  
 Bowen, Mary E. . . . . N. E., 1888-1898

Brown, Edna B. . . . . N. Y., 1920-1927  
 Chapin, Jennie M. . . . . N. E., 1874-1890  
 Clausen, Mionie. . . . . Top., 1925-1931  
 Clemens, Mrs. E. J. . . . . N. W., 1879-1884  
 Cornelison, Bernice M. . . . . Col. R., 1922  
 Denoing, Lou B. . . . . N. W., 1873-1890  
 Donahue, Katherine Mamie. . . . . Phila., 1926  
 Edmeston, Rhoda C. . . . . Phila., 1929  
 Foster, Ina Lee. . . . . Phila., 1924-1931  
 Geiser, Helen C. . . . . Minn., 1910-1913  
 Gilliland, Helen C. . . . . Pac., 1918  
 Givin, Olive I. . . . . Phila., 1931  
 Goodeough, Julia E. . . . . N. E., 1881-1886  
 Goodin, Elizabeth S. . . . . Des M., 1895-1899  
 Greenwood, Ruth C. . . . . Phila., 1930  
 Guelff, Cecilia. . . . . N. W., 1878-1886  
 Hagar, Esther May. . . . . N. Y., 1925-1930  
 Hallagan, Bess. . . . . N. W., 1933  
 Hammond, Rebecca J. . . . . Cin., 1892-1899  
 Hanks, E. Gertrude. . . . . Phila., 1920  
 Hartung, Lois Joy. . . . . Pac., 1911, Mex. 1924-1934  
 Harch, Ella. . . . . Des M., 1915-1919  
 Hayes, Virginia. . . . . Cin., 1923, Philippine Is., 1930  
 Hewett, Lizzie. . . . . N. W., 1886-1914  
 Hiltz, Abigail M. . . . . N. Y., 1911-1915  
 Hiltz, Carrie A. . . . . N. Y., 1911-1919  
 Holway, Ruth. . . . . N. E., 1924-1930  
 Hosford, Ruby C. . . . . Top., 1918-1934  
 Hyde, Mionie Z. . . . . N. W., 1888-1894  
 Irwin, Alice A. . . . . Cin., 1923-1933  
 Kessing, Mac G. . . . . N. W., 1928-1935  
 Kneeland, Bertha. . . . . N. E., 1900-1919  
 Latimer, H. Isabel. . . . . N. Y., 1930  
 LeHuray, Eleanor. . . . . N. Y., 1884-1913  
 Lovejoy, Beryl H. . . . . Top., 1914-1920  
 Loy, Nettella. . . . . Top., 1914-1924  
 Malvin, Elizabeth. . . . . Cin., 1914-1918  
 Marsh, Jessie L. . . . . N. W., 1906-1914  
 McKioney, Alice. . . . . N. Y. and Phila., 1907-1911  
 Minear, Ruth. . . . . Des M., 1927-1934  
 Murphy, May. . . . . Col. R. and Phila., 1922  
 Overholt, Treva B. . . . . N. W., 1929  
 Packer, Josephine R. . . . . Des M., 1922-1928  
 Ransom, Ruth. . . . . Phila., 1919-1934  
 Reid, Jennie. . . . . Phila., 1913  
 Rubright, Caroline B. . . . . Phila., 1913-1928  
 Schreckengast, Joy R. . . . . Top., 1917-1922  
 Siberts, Sara Miriam. . . . . N. W., 1920-1920  
 Strevor, Frances. . . . . Top., 1922-1931  
 Turney, Mrs. L. M. . . . . Western, 1881-1882  
 Vaudegriff, Frances C. . . . . Phila., 1919  
 Waidman, Isabel. . . . . N. Y., 1896-1905  
 Walker, Susan. . . . . N. W., 1903-1910  
 Warner, Ruth Virginia. . . . . Col. R., 1918, Mex., 1929  
 Webster, Alice S. . . . . N. Y., 1924-1928  
 Wheeler, Gertrude V. . . . . N. E., 1920-1925  
 Whiteley, Miriam F. . . . . Phila., 1920-1926  
 Wilson, Ruth McK. . . . . N. W., 1929  
 Wood, Bertha L. . . . . Phila., 1903-1906  
 Wood, Elsie. . . . . N. Y., 1889-1915

MALAYA

Anderson, Luella R. . . . . Cin., 1900-1924  
 Baroes, Sylvia M. . . . . Phila., 1925-1928  
 Blackmore, Sophia. . . . . Minn., 1887-1923  
 Brooks, Jessie F. . . . . Minn. and N. Y., 1907-1928  
 Buel, Lora E. . . . . N. W., 1927-1930  
 Bunce, Thirza E. . . . . N. W., 1908  
 Cliff, Minnie B. . . . . N. W., 1913-1927  
 Conn, Cora Elbertha. . . . . Minn., 1920-1926  
 Corbett, Lila M. . . . . N. W., 1920  
 Cradall, Jessie Ruth. . . . . Pac., 1920-1927  
 Craven, Norma. . . . . N. W., 1927  
 Dean, Flora J. . . . . Minn., 1917-1923  
 Dickinson, Jane M. . . . . N. E., 1920-1926  
 Dirksen, Mechteld D. . . . . N. Y., 1927  
 Ellis, Ida. . . . . Minn., 1900, N. W. 1904-1908



Ferris, Emma E. . . . . Minn., 1892, Col. R., 1897  
 Foote, Rhetta C. . . . . N. W., 1925-1932  
 Foster, Mary Eva. . . . . Col. R., 1893-1895  
 Gertsch, Martha. . . . . Cin., 1935  
 Harb, Mabel E. . . . . N. W., 1924-1932  
 Harvey, Ruth M. . . . . Minn., 1923  
 Hemingway, Edith A. . . . . N. E., 1898-1909  
 Holland, Ary J. . . . . Top., 1905-1919  
 Holmberg, Hilda. . . . . Minn., 1913-1922  
 Jackson, C. Ethel. . . . . N. W., 1902  
 Jewell, Amy L. . . . . N. Y., 1924-1928  
 Johnston, Ruth H. . . . . Cin., 1926-1933  
 Kenyon, Carrie C. . . . . Phila., 1917  
 Kleinhean, Florence E. . . . . Cin., 1924-1935  
 Lake, Virginia S. . . . . Phila., 1930  
 Lilly, May B. . . . . Col. R., 1897-1916  
 Marsh, Mabel C. . . . . Top., 1910, Mexico, 1925,  
 Malaya, 1926  
 Martin, Clara. . . . . Minn., 1897-1929  
 Meek, Mrs. Mary C. . . . . N. Y., 1899-1906  
 Messersmith, Marie. . . . . N. Y., 1930-1932  
 Nelson, Eva I. . . . . Minn., 1916-1933  
 Olson, Della. . . . . N. W., 1917  
 Olson, Elizabeth. . . . . Minn., 1915-1922  
 Olson, Emma. . . . . N. W., 1932  
 Olson, Mary E. . . . . Minn., 1903  
 Pugh, Ada E. . . . . Minn., 1906  
 Rank, Minnie L. . . . . Minn., 1906  
 Rea, Caroline Lois. . . . . Cin., 1912  
 Richardson, Fanny E. . . . . Minn., 1918-1925  
 Royce, Marian D. . . . . Cin., 1924, N. Y., 1931  
 Sadler, Eva. . . . . Phila., 1928  
 Shiveley, Mirtha E. . . . . Cin., 1926  
 Stowe, Genevieve G. . . . . Col. R., 1927-1930  
 Sutton, Marianne. . . . . Minn., 1907-1913  
 Traeger, Gazelle. . . . . Top., 1922  
 Urech, Lydia. . . . . N. W., 1916 (*Int. Dept.*)  
 Vail, Olive. . . . . Top., 1913-1927  
 Wescott, Ida G. . . . . N. W., 1915-1928  
 Wheeler, Hettie Ada. . . . . N. W., 1913-1919  
 Whitfield, Mary W. . . . . Phila., 1926-1933

PHILIPPINE ISLANDS

Atkias, Ruth Joyce. . . . . Minn., 1921  
 Black, Gladys H. . . . . Pac., 1925-1935  
 Blakely, Mildred M. . . . . Top., 1913  
 Bording, Maren P. . . . . N. W., 1916, Korea 1922  
 Carson, Anna. . . . . N. W., 1913  
 Charles, Bertha D. . . . . Cin., 1912  
 Cody, Mary A. . . . . Minn., P. I. and Malaya, 1900,  
 Cin., Japan, 1905-1919  
 Copley, Ruth Elizabeth. . . . . Top., 1918, Mexico, 1925-  
 1932  
 Crabtree, Margaret M. . . . . Cin., 1905-1920  
 Crawford, Mabel L. . . . . Des M., 1907-1909  
 Darby, Hawthorne, M.D. . . . . N. W., 1925-1934  
 Davis, Hazel. . . . . N. W., 1919  
 Deam, Mary L. . . . . N. W., 1919  
 Decker, Marguerite M. . . . . Minn., 1905, Pac. 1908  
 Dingle, Leila V. . . . . Col. R., 1928  
 Dolz, Henrietta. . . . . Top., 1931  
 Dreisbach, Gertrude I. . . . . Top., 1906-1912  
 Dudley, Rose E. . . . . Col. R., 1907-1929  
 Erbst, Wilhelmina. . . . . Minn., 1909  
 Evans, Mary A. . . . . N. E., 1913  
 Finlay, Annette. . . . . Cin., 1920-1929  
 Grennan, Elizabeth. . . . . N. W., 1921-1932  
 Hawkins, Sallie C. . . . . Top., 1921-1934  
 Hewson, Marguerite E. . . . . Col. R., 1922  
 Klinefelter, Mary A. . . . . Pac., 1922-1926  
 Kostrup, Bertha Alfrida. . . . . N. W., 1916, Korea, 1922  
 Maull, Alice P. . . . . Des M., 1924-1932  
 Moots, Mrs. Cornelia. . . . . N. W., 1900-1902  
 Ode, Bertha. . . . . Top., 1921  
 Parish, Sarah Rebecca, M.D. N. W., 1906-1935  
 Parkes, Elizabeth. . . . . Pac., 1903-1928  
 Pletcher, Mina L. . . . . Cin., 1923-1929  
 Pond, Mrs. Eleanor J., M.D. Balt., 1911, China, 1919-1925

Salmon, Lena L. . . . . N. W., 1910-1915  
 Scheidt, Ellen A. . . . . Top., 1920-1923  
 Spaulding, Winifred. . . . . Top., 1903-1910, Mexico  
 1917-1923  
 Srixrud, Lonise. . . . . Minn., 1906-1919  
 Swank, Lotric Agnes. . . . . N. W., 1920-1921  
 Thomas, J. Edna. . . . . Cin., 1914-1918  
 Thompson, Anna Armeia. . . . . Top., 1920  
 Thompson, Flora. . . . . Minn., 1916-1917  
 Walker, Marion. . . . . N. W., 1930  
 Washburn, Orilla F. . . . . Top., 1912-1924  
 Wilk, Helco J. . . . . N. W., 1925-1934

ITALY

Beazell, Laura E. . . . . N. W., 1900-1903  
 Bowne, Ida May. . . . . N. Y., 1897-1903  
 Burt, Edith. . . . . N. W., 1906-1913  
 Dearmont, Mrs. Ellen H. . . . . N. W., 1928-1929  
 Eaton, Mary Jane. . . . . Cin., 1917-1930  
 Foster, Mildred. . . . . N. W., 1922-1935  
 Hall, Emma M. . . . . N. Y., 1885, N. W., 1886-  
 1900  
 Llewellyn, Alice A. . . . . Phila., 1901-1919  
 Odgers, Evaline A. . . . . N. W., 1900-1908  
 Porter, Anna D. . . . . Top., 1913-1919  
 Ruese, Mrs. Artele B. . . . . Balt., 1918  
 Stoy, Ellen Louise. . . . . N. W., 1919-1923  
 Sweet, Mary B. . . . . Top., 1912-1919  
 Swift, Edith T. . . . . N. E., 1902-1914  
 Vickery, M. Ellen. . . . . N. W., 1891-1920  
 Ware, Lena. . . . . N. Y., 1922-1931

NORTH AFRICA

Anderson, Mary. . . . . Phila., 1911  
 Frees, Mabel A. . . . . Cin., 1930-1935  
 Loveless, Emilie R. . . . . N. Y., 1919  
 Marshall, Eva T. . . . . N. E., 1930-1931  
 Narbeth, E. Gwendoline. . . . . Phila., 1912  
 Ostrom, Eva. . . . . Top., 1927  
 Roberts, Frances E. . . . . Balt., 1931  
 Robinson, Martha E. . . . . Phila., 1922  
 Smith, Emily. . . . . Cin., 1910-1935  
 Van Dyne, Esther H. . . . . Balt., 1924  
 Van Dyne, L. Frances. . . . . Balt., 1924  
 Webb, Nora. . . . . Top., 1919  
 Welch, A. Dora. . . . . Cin., 1910-1935  
 Whiteley, Martha D. . . . . Phila., 1925  
 Wysner, Glora M. . . . . Cin., 1927

BULGARIA

Blackburn, Kate B. . . . . N. W., 1892-1926  
 Davis, Dora. . . . . N. W., 1900, 1926  
 Diem, Lydia. . . . . N. W., 1893-1921  
 Fincham, Ella E. . . . . N. W., 1887-1893  
 Gifford, Etta Mary. . . . . N. E., 1911  
 Gongwer, Margaret R. . . . . Cin., 1926-1935  
 Kriil, Beredene. . . . . Cin., 1928-1935  
 Perry, Edith. . . . . Top., 1923-1928  
 Perry, Fern E. . . . . Top., 1923-1926  
 Reeves, Mrs. Florence G. . . . . N. Y., 1923, Italy, 1931  
 Schenck, Linna. . . . . N. W., 1884-1892  
 Turner, Mellony F. . . . . N. Y., 1925

NETHERLAND INDIES

Chadwick, Freda P. . . . . Phila., 1920  
 Edborg, Vera M. . . . . Minn., 1923  
 Oelschlagler, Lydia. . . . . N. W., 1924  
 Redinger, June E. . . . . Phila., 1928  
 Rohde, Eleanor C. . . . . N. W., 1921-1934  
 Ruth, E. Naomi. . . . . Phila. and N. W., 1911-1924  
 Stefanski, Pauline. . . . . Top., 1912-1917  
 Young, Ethel. . . . . N. W., 1916-1919

FRANCE

Currier, Grace M. . . . . Des M., 1919-1928  
 Lochhead, G. Christian. . . . . Phila., 1922-1931  
 Milligan, Grace H. . . . . Phila., 1919-1921  
 Wildermuth, Pearl C. . . . . N. Y., 1931-1932

## CONTRACT WORKERS

Contract workers are not regular missionaries of the Society but under temporary appointment agree to serve three consecutive years in the work of the W.F.M.S. on the field. This list represents almost entirely those whose contract has expired.

Altman, Esther	Maddox, Grace
Appenzeller, Mary Ella	Malberg, Mildred A.
Ashley, Thelma G.	Matheson, Margaret
Atkins, Ruth E.	McConnell, Esther M.
Bennett, P. Mabelle	Meek, Lucile C.
Blackburn, Frances E.	Merryman, Florence
Bolton, Mary Lee	Milam, Ava B.
Boyce, Florence	Milnes, Frances A.
Brewster, Karis	Mitchell, Zoa
Brittain, Blanche F.	Moore, Helen G.
Brooks, Alice E.	Myers, Miranda M.
Brown, Anoa M.	Paulson, Mildred
Caldwell, Ruth M.	Peterson, Ruth
Chandler, Frances A.	Pike, Isabel K.
Chandler, Mary H.	Plimpton, Margaret
Chapman, Irene	Price, Effic C.
Chesney, A. Louise	Raab, Theodora A.
Cnossen, Sadie M.	Raney, Saleoa
Corbett, Evelyn D.	Richardson, Ruth E.
Courtney, Margaret E.	Ritchie, Estelle
Davis, Helen T.	Robertson, Winifred
Edwards, Jessie E.	Rodgers, Rosetta B.
Evans, Elizabeth	Rowe, Dorothy
Fairchild, Nora M., M.D.	Rudisill, Mrs. T. F.
Finton, Iva M.	Seesholtz, Jessie
Forsythe, Genevieve	Sewall, Ruth McK.
Fredine, Marian C.	Shaver, Ivy Virginia
Fry, Edna E.	Skinner, Geraldine
Garden, Frances E.	Smith, Jean Gardiner
Garrett, Minnie Hester	Spencer, Edith A.
Gibbons, Gertrude L.	Spencer, Helen M.
Graves, Anna M.	Stevenson, Julia E.
Hammond, Dorothy	Terry, Beatrice C.
Harper, Florence O.	Townsend, Elinor B.
Hartman, Martha	Tucker, Emma Curtiss
Hatfield, Mrs. Sarah M.	Twitchell, Thera
Heath, Neva	Vandertill, Elizabeth
Howey, Mary E.	Vaughan, Elizabeth B.
Hoyt, Herma O.	Voke, Rea G.
Justin, Florence L.	Wadsworth, Lettie I.
Kilheffer, Marie	Wagy, Ada
Knoles, Edith E.	Waldorf, Ethel M.
Lee, Helen Morris	Webster, Grace
Leonard, Ethel L., M.D.	White, Laura
Lewis, Donna May	Whitford, Marian T.
Long, Laura V.	Wilson, Julia
Longshore, Lillian	Wino, Prudence
Lytton, Ruth Twila	Zimmerman, Doris
Maclay, Jean R.	

### WORKERS UNDER UNITS OF THE INTERNATIONAL DEPARTMENT (1935)

Miss Esther Bjork	Kambini, P. E. Africa
Mrs. Maria Bozinovich	Strumitza, Yugoslavia
Miss Peregrina Chavez	Lima, Peru
Miss Winnie Gabrielson	Phalera, India
Miss Agnes Nilsen	Hissar, Punjab, India
Miss Elizabeth Roberts	East Gate Hospital, Seoul, Korea
Miss Hanna Scharpf	Hongsung, Korea
Miss Elsie Schwab	Tebing Tinggi, Sumatra, D. E. I.
Miss Lydia Urech	Penang, Malaya
Miss Bessie Ye	Kongju Ryung, Manchukuo
Miss Marian Ye	Hsinking, Manchukuo
Pok Nyo Ye	Harbin, Manchukuo



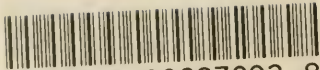








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