WOMEN AND MISSIONS

Sara Estelle Haskin

MRS. WILLIE HARDING (D. H.) McGAVOCK

This picture was photographed from a beautiful oil painting presented to the Woman's Missionary Council by her grandson, Mr. Spence McGavock, October, 1920

WOMEN AND MISSIONS

IN THE

Methodist Episcopal Church, South

WRITTEN AND
COMPILED BY

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To

The Missionaries and Deaconesses who have stood in the
front of the battle line this book is lovingly
and gratefully dedicated

FOREWORD.

In the following pages the author has set forth merely the outstanding facts in the history of the organized woman's missionary work in the Methodist Episcopal Church, South. The great underlying purpose, however, has been to state these facts in such a way that they themselves will tell the story of God's marvelous leading through the years.

The vision of service came first to a small group of women without means, without experience, and with no authorized channel through which to work; but in less than fifty years their prayers and their small efforts had resulted in the enlistment of over two hundred thousand women and children in the auxiliaries of the Woman's Missionary Society. The appeal of one small school in China and the cry of distress sent out in behalf of the poorly paid preachers on the frontier resulted in an organization which in 1920 was conducting well-equipped schools and social-evangelistic centers in the homeland and in seven foreign mission fields.

The work in the homeland and that in the foreign fields began through separate organizations, but as the years passed the vision broadened until the world became one great mission field for which every auxiliary member was personally responsible. The result was the merging of the two societies and a united effort in prayer and giving.

It is the earnest hope of the author that this story may fill the heart of every woman who reads it with gratitude to God for the great pioneer women who have made it possible for us of the present day to enter into our wonderful heritage of world-wide service.

The story of the work as told in these pages has been gathered from the following sources: The Annual Reports of the Woman's Foreign Missionary Society; the Annual Reports of the Woman's Home Mission Society; the Annual Reports of the Woman's Missionary Council; the "History of the Woman's Foreign Missionary Society," by Mrs. F. A. Butler; the "Life of Miss Lucinda B. Helm," by Mrs. Gross Alexander; and "A Decade of Mission Life," by Miss Nannie E. Holding; also pamphlets entitled "The Story of the Years," by Mrs. R. W. MacDonell, Mrs. F. H. E. Ross,

Mrs. J. B. Cobb, Miss Maria Layng Gibson, and Miss Maude Bonnell. From these last, entire sections have been occasionally embodied.

Grateful acknowledgment is hereby made to my friends Miss Belle H. Bennett, Miss Maria Layng Gibson, and Mrs. R. W. MacDonell, who, from the knowledge gained by their years of experience, have rendered most valuable assistance. Thanks are also due to those of my associate workers who have read the manuscript and rendered helpful and sympathetic criticism. S. E. H.

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PART I.

Organizing at the Home Base.

When you pray the Lord's Prayer, for what do you pray? For *my* daily bread, forgiveness of *my* sins? Have you shut the door to shut the world out and be alone with God? But Jesus taught us to pray *"Our* Father." It is a collective prayer. With the first word it is no longer an experience of the soul alone with God—the thronging hosts of humanity are present in the room. The need of others for bread takes place alongside of our hunger; the passionate desires of others to be released from the pressure of evil stand beside our desire to be forgiven for our sins. It is a prayer of humanity for humanity and for the individual only as a part of humanity.—*From "Christianizing Community Life," by Ward-Edwards.*

I.

BANDING TOGETHER FOR SERVICE.

THE heroic women who laid the foundations of the woman's missionary work in the Methodist Episcopal Church, South, were pioneers in the faith, leading the generations to follow into fields of service and conquest. As is always true in any great enterprise, the beginnings of their work can be traced back to a vision and purpose born in the hearts of a few chosen of God.

SERVICE IN FOREIGN FIELDS.

The First Auxiliary.

The earliest authentic record indicates that the first effort to organize and project in the South any form of missionary work for women was undertaken in 1858 by Mrs. M. L. Kelley. She was the wife of an itinerant preacher, the Rev. John Kelley, at that time located at Bethlehem, Tenn., Lebanon Circuit. The records show that a missionary society was organized and aid sent to Mrs. J. W. Lambuth for the maintenance of a school she was con-

ducting in Shanghai, China. Two years later the Civil War broke out, and this initial effort seemed lost in the great catastrophe that followed. But the missionary zeal in the heart of this woman could not be quenched, for after fourteen years had passed we find her living in Nashville, Tenn., and with renewed effort seeking to make her vision of service a reality. Her son, Rev. D. C. Kelley, D.D., says in speaking of this new society: "In the fall of 1872 the work of canvassing had begun. A good deal of private effort had been made, and meetings had been called in the various churches of the city. The first meeting of the women was on a cold day in November, 1873. The picture is still vivid of the four women who that day came together, the result of much personal effort by Mrs. Kelley and repeated notices from the pulpit by the pastor of McKendree Church. They sat on the ends of the four pews nearest the register on the western side of old McKendree Church. As Mrs. Kelley sat with the list of names she had obtained, waiting, all seemed hopeless. The pastor, Dr. Kelley, entered the church and said: 'Organize your society just as if the house were filled.' Her heart was warmed, and she knelt in prayer. This so-

ciety took up the same work in which the original society had been engaged: aid to Mrs. Lambuth's school in Shanghai."

Mrs. D. H. McGavock says of this meeting, which has since come to be of such large import: "After much thought and prayer, a day was appointed by Mrs. Kelley to meet the women of the Church and bring the subject before them. When the day came the elements of earth, air, and sky all seemed to cast a shadow over the effort. As the wind whirled and the rain poured, the disappointed mother of the movement stood at a window of her dwelling watching the storm. As the clouds emptied their floods the tears flowed from her eyes on her pale cheeks, but her faith never wavered and her resolve to carry on this work did not for a moment falter. Entering her strong tower of prayer, she committed the whole cause to her Heavenly Father without a moment's fear of the result."

After months of delay another effort was made, and at last the desire of the years began to take form. In April, 1874, the Woman's Bible Mission of Nashville was organized, with the following officers: Mrs. M. L. Kelley, President; Mrs. D. H. McGavock, Corresponding Secretary; Miss Lucie Ross, Recording Secre-

tary; and Mrs. T. D. Fite, Treasurer. A vice president and managers, one from each of the different Churches in the city, were also elected. The society had two distinct objects—namely, "To send pecuniary aid to the foreign mission fields and to employ efficiently the women at home in a systematic visitation and Bible instruction of the poor and destitute in their own midst."

This new society thus kept in mind the local work and revived that which had been begun on the Lebanon Circuit—namely, the support of Mrs. Lambuth's work in China.

In 1875 Rev. and Mrs. J. W. Lambuth visited the United States, and in their tour of the home Churches spoke in McKendree Church. Mrs. McGavock was so stirred by their messages concerning the needs of China that under a strict pledge of secrecy she was moved to give to Mrs. Lambuth the diamonds which had pinned her wedding veil. The funds from their sale purchased a new building for the school in Shanghai, which was called the Clopton School, thus honoring Mrs. McGavock's mother, whose maiden name was Clopton.

Work Begun in Baltimore.

A few years prior to the organization of

the Nashville auxiliary, Mrs. Juliana Hayes had begun work in Trinity Church, Baltimore, forming a society called the Trinity Home Mission. In 1873, however, having heard Mrs. Lambuth's call for aid in China, the society changed its name to the Woman's Bible Mission, which embraced in its efforts the work of foreign missions. Through the influence of Mrs. Hayes this organization soon led to the forming of other societies in that vicinity. In April, 1873, one hundred dollars was sent to Mrs. Lambuth from seven auxiliaries of Baltimore. This fund was applied to the support of a Bible woman, the daughter-in-law of the Bible woman who had years before received support from the first auxiliary on the Lebanon Circuit. The contributions from the Baltimore society from 1873 to 1878 amounted to $1,011.50.

A Connectional Missionary Society.

Correspondence was carried on between the officers of the Baltimore and Nashville societies, and here and there throughout the Church missionary fires began to burn. The result was that there came into the mind and heart of Mrs. McGavock the thought of the possibility of a connectional missionary society.

She prepared a memorial to the General Conference in 1874 asking for authority to organize a woman's department of missions. The request was referred to the Committee on Missions and was never heard from again.

This failure increased the determination of the women to push forward in the work that they knew so well God was calling them to do. Soon afterwards their first leader, Mrs. Kelley, was called to her reward, but the women did not flag in their efforts. Mrs. Butler says: "Mrs. McGavock took advantage of every opening and of every concurring thought to push forward this new phase of missionary work. She opened correspondence with all of the prominent ministers and members of the Church, both men and women, whose names and addresses she could obtain; and some who were prominent in other denominations were liberal contributors, supporting boys and girls in Mrs. Lambuth's school. But now the thought of sending a young woman to China to be supported by the women at home began to assume a shade of importance and a tone of probability."

A writer in the *Christian Advocate* asked this pertinent question: "What have we for Christian women to do?"

A few weeks later Mrs. McGavock answered in the following words: "The Methodist Episcopal Church, South, seems to be waking up to the fact that women are both able and willing to render effective service in evangelizing the world. Almost every week letters come from women in different States asking for information in reference to organizing societies, the best objects on which to expend funds already collected, and the channel through which such funds should be sent. The women of our beloved Church are aroused; united effort, concert of action is all that is lacking in the women of Southern Methodism. They are willing, generous, and vitally spiritual; but they stand aloof from this duty, each waiting for the other to lead, to suggest and adopt plans that will advance this movement. The heart-stirring letters from Bishop Marvin and Dr. Hendrix in the East have aroused the missionary pulse to healthy action. Herein will lie the secret of success. Every circuit and station should have an auxiliary society, and every woman and child should give something annually and send their contributions to a given center; then reports should be sent and published that all might know the amounts, sources, and the direction given to the funds."

This shows that the whole plan was mapped out very clearly in the minds of these leaders.

Mrs. Hayes was untiring in her efforts to interest all with whom she came in touch, and the new undertaking was pushed with enthusiasm and unflagging zeal.

In the year 1877 the first woman, in the person of Miss Lochie Rankin, offered herself for missionary service. This gave renewed enthusiasm and another tangible reason for pushing the woman's missionary cause before the General Conference, which was to meet the following year in Atlanta, Ga.

At that meeting Dr. D. C. Kelley, then the Assistant Secretary of the Board of Missions, in report No. 4 of the Committee on Missions, recommended that the women of the Church be authorized to organize missionary work under a constitution. The need of the field was so evident and the ability of the women to help meet it so apparent that, at last, the shackles of conservatism were sufficiently loosed to make possible the unanimous adoption of the report. Then followed the organization of the Woman's General Executive Association.

On May 23, 1878, at 10 A.M., in the First Church in Atlanta a convention of women

was held, and fifty-four names were enrolled as members. The College of Bishops appointed the officers and twenty-three women, living in different sections of the South, as managers. Mrs. Juliana Hayes, of Baltimore, was President; the wives of the bishops, eight in all, were Vice Presidents; Mrs. D. H. McGavock, of Nashville, Tenn., Corresponding Secretary; and Mrs. James Whitworth, of Nashville, Tenn., Treasurer.

In 1882, by action of the General Conference, the name of the General Executive Association was changed to the Woman's Board of Missions. Later the word "foreign" was inserted.

Annual Meetings.

The first annual meeting of the General Executive Association was held in the Broadway Church, Louisville, Ky., May 16, 17, 1879. The reports at that time are unmistakable evidences of the untiring service of love that was given in that initial year of organized work. The Conference societies numbered fifteen, while the auxiliaries were two hundred and eighteen. The membership enrolled had reached 5,890 and the money reported amounted to $4,014.37. Miss Lochie Rankin, of Shanghai, China, six Bible women, and

the Clopton School had that year received support.

The next annual meeting was held in Nashville, Tenn., and it was found that in the second year of the organization the Conference societies had grown from fifteen to twenty-two, with four hundred and seventy-five auxiliaries and 12,548 members.

Probably the most far-reaching plan made at this meeting was the decision to publish a missionary magazine to be called the *Woman's Missionary Advocate.* Mrs. F. A. Butler was elected editor and continued in that office until the home and foreign societies were merged. In the seventh Annual Report we read: "It [the *Missionary Advocate*] is a live organ, and the woman who edits it and the ten thousand who read it are wide-awake. From the first it has vindicated its right to be our paper, has justified our faith in its success, and beautifully illustrated our happy choice of its editor. It is the bond of union between the Conference societies—a living, pulsating bond." These words continued to characterize the magazine throughout its lifetime.

After the First Twenty Years.

In 1895 the annual meeting was held in

Meridian, Miss., and neither the president nor the corresponding secretary was able to be present. Mrs. Butler, in her "History of the Woman's Foreign Missionary Society," says: "In less than one month after this meeting the sad news came that the revered president had passed away and entered into the life more abundant. Mrs. Juliana Hayes died on the second day of June, 1895. She was a woman of marvelous power. While president of the society, in building up the work, she created an interest in it wherever she traveled or was heard to speak and invariably brought to the subject a perennial freshness and enthusiasm.

"The health of the Corresponding Secretary, Mrs. McGavock, was also distressingly precarious, and the end seemed to be approaching stealthily, but most surely. Late in September, 1895, she called a meeting of the local Board to be held in her own chamber; the business was presented, and then, when scarcely able to hold a pen, she signed papers giving the power of attorney to the Secretary of Home Affairs, Mrs. S. C. Trueheart, saying: 'This is my last official act.'"

After twenty years of pioneer work these leaders were called away, but there were those ready to take their places who had been inter-

ested from the very beginning. Mrs. Trueheart was elected to fill the place of corresponding secretary. She had already served with Mrs. McGavock as promoter of the home base, so was eminently fitted to carry on the work. In an editorial of the September *Missionary Voice* of 1912 her work and spirit are characterized in the following words: "The marked success of the missionary enterprise of the Church is due in large measure to Mrs. Trueheart's knowledge of the work both at home and in the foreign fields; to her calm judgment, wise leadership, wonderful insight into character, and deep love of the mission field." Miss Belle Bennett says of her: "As an officer and a member of the Woman's Board of Missions and, after the death of Mrs. McGavock, as General Secretary, she did more to frame the policy and secure the enactment of laws than any other one woman in the work."

Upon the death of Mrs. Hayes, Mrs. Wightman was elected to the presidency of the Woman's Board of Foreign Missions. She served until 1906, at which time she resigned on account of failing health. Throughout these years she gave voluntary service unsparingly. Her power and influence is expressed in the

words of Mrs. R. E. Stackhouse: "For many years she bore unceasingly the toils and trials incident to pioneer work, for the Church had to be won to the cause of woman's work. She met barriers that would have made a weaker vessel falter. In her presence all apathy to the work of sending the gospel to heathen nations vanished. Her enthusiasm was contagious; assemblies addressed by her caught the inspiration of her mighty faith, were lifted to higher ground, moved to give themselves under the inspiration of her sanctifying influence."

Miss M. L. Gibson, who had been serving for a number of years as vice president, was elected to the presidency upon the retirement of Mrs. Wightman. In this capacity she continued to serve until the union of the boards in 1910.

Service at Home.

It will be recalled that the first auxiliaries embraced in their work ministry at home, and that this service soon became overshadowed by the appalling need in the foreign field. The vision of the world as one great field to be conquered for Christ had not yet been grasped, and thus it was that God must seek in other directions for the embodiment of service at home.

A Leader Called.

The home work took form first through the vision of Miss Lucinda B. Helm. In speaking of her burning desire for service in this field, she says: "I felt as if some propelling power beyond me had entered my soul and was moving me with an irresistible force to throw my life into this work of helping to redeem my country from the enemy of souls and to establish the kingdom of the Lord."

Bishop Hargrove, in his work in the West, had been compelled to leave several charges without appointments because there were no parsonages in which the preachers could live. To meet this need the men at the head of the Board of Church Extension began to look to the women of the Church for aid in building these homes, and Miss Helm was asked to formulate a plan for woman's work and to write a constitution and by-laws. In this plan she included local home mission work. When it was submitted to the Board of Church Extension they prepared a memorial to the General Conference which read as follows: "Whereas there is great lack of parsonages in the weaker charges and throughout the Church, and whereas there is no organized agency to supply this demand which appeals

so directly and so strongly to the Christian endeavor of woman, whose special realm is the home, the Board of Church Extension believes that it is expedient that the General Conference provide for a Woman's Department of Church Extension having specific reference to the supply of parsonages for itinerant preachers, and ask the body so to do."

The Woman's Department of Church Extension.

The provision which the General Conference finally made for the woman's work reads as follows: "The Board of Church Extension shall organize a department to be known as the Woman's Department of Church Extension, the object of which shall be to collect funds for purchasing and securing parsonages. All funds so collected shall be subject to the direction of the local boards of Church Extension for the objects specified." It will be noted that the work of the women was confined strictly within the limits of parsonage building and that it resolved itself merely into the collection of funds for that purpose. It was the beginning, however, of larger things for the future.

At a meeting of the Board of Church Ex-

tension on May 21, 1886, Miss Lucinda B. Helm was elected General Secretary of the Woman's Department of Church Extension. In her second annual report she says: "Twenty-four thousand leaflets have been distributed. The woman's work has been kept before the public through the various Church papers and earnestly presented to individuals by personal letters. In response to our efforts, 214 societies have been organized, reporting 3,529 members. The children are reported effectively at work in sixty-one places. The financial report is most encouraging. The benefit that our societies have been to the local work is shown in the report of 171 added to Sabbath schools and a large sum of special donations reported as raised for local work, which amounted to $4,579.09. This was raised by extra efforts outside their dues. We have endeavored through our societies to foster spirituality and urge greater personal effort on the part of our women and children to be missionaries at home and give the comforts and saving grace of the gospel to those around them."

In addition to the work done at her desk, Miss Helm traveled over the Church organizing societies, all without remuneration. The

Board wished to appropriate money for her salary, but she refused to accept it.

The Woman's Parsonage and Home Mission Society.

As she went from place to place she observed that societies for local work were springing up everywhere, and in some places the women were beginning to awaken to the need of a connectional home mission society. As a consequence, Miss Helm resolved to present to the coming General Conference of 1890 a request for authorization to add the work of home missions to that of parsonage building. Even her stanchest friends opposed her, saying that the parsonage society was still young and that the Church was not yet ready for such activities among the women. It was also stoutly maintained that the organization of home mission societies would hinder the work of the foreign mission society. Miss Helm, however, answered all of these objections so forcefully and was so successful in arousing the interest of the leading men and women of the Church that the General Conference approved the plan, changing the name of the organization to the Woman's Parsonage and Home Mission Society. Provision was made

for a central committee, with officers who should share the work which Miss Helm had begun. The following names make up the roll of this committee: Mrs. E. E. Wiley, President; Miss Lucinda B. Helm, General Secretary; Mrs. George Kendrick, General Treasurer. Managers: Mrs. R. K. Hargrove, Mrs. Nathan Scarritt, Mrs. D. Atkins, Mrs. S. S. King, Miss Emily M. Allen, Mrs. Maria Carter, Mrs. Ellen Burdett, and Miss Sue Bennett. After the death of Miss Sue Bennett, Miss Belle H. Bennett became a member of the Central Committee, and the name of Mrs. Gross Alexander was added as Editor of Leaflets.

Parsonage work was continued in the same manner as formerly, but the work of home missions was projected and was entirely under the direction of the Central Committee.

The first annual meeting of the Central Committee was held at Chestnut Street Church, Louisville, Ky., in April, 1891. Miss Helm's report showed 472 auxiliaries and a total amount of $10,477.37 raised during the previous year.

Mrs. Wiley continued to act as president of the Central Committee until the year 1896, at which time Miss Belle Bennett was elected and

continued as the head of the Home Mission Society throughout the remainder of its history as a separate organization.

"Our Homes" Published.

Soon after the new organization took form, Miss Helm began the publication of the home mission organ, *Our Homes.* She was always delicate in health, and as her strength began to wane it became apparent that the work she was doing was beyond her physical powers. She resigned her secretaryship in 1893 and Mrs. R. K. Hargrove was elected in her place. Miss Helm, however, continued to edit *Our Homes* up to the time of her death. On the death of her sister, Miss Mary Helm became the editor and continued in that office until this magazine and the *Missionary Advocate* were discontinued. Miss Helm's large vision and her unusual powers of mind made her an editor of unusual ability. Much of the larger development of the home mission enterprise was due to the power of her pen.

The Woman's Home Mission Society.

In 1898 there came to the organization another change which meant great enlargement of the work. By the action of the General

Conference the name was changed to the Woman's Home Mission Society and, to take the place of the Central Committee, a Woman's Board of Home Missions was organized consisting of a president, two vice presidents, a general secretary, a recording secretary, a general treasurer, and a corresponding secretary or alternate from each Conference. Thus again the responsibility was extended. The first officers of the Board were as follows: President, Miss Belle H. Bennett; First Vice President, Mrs. J. D. Hammond; Second Vice President, Mrs. T. C. Carroll; General Secretary, Mrs. R. K. Hargrove; Recording Secretary, Miss Emily Allen; Treasurer, Mrs. W. D. Kirkland.

Mrs. R. K. Hargrove was general secretary for seven years and then resigned on account of failing health. She gives the following account of the growth of the work during her administration: "Through God's blessing, in the face of almost insurmountable difficulties, our members have grown in seven years from 11,107 local and connectional members, most of whom were local, to 23,315 connectional members. Our annual receipts have increased from $5,038 to $40,190 and our local funds from $3,936 to $20,549. At the beginning of

this period we held no property, but now we have possessions valued at $80,000." Mrs. R. W. MacDonell succeeded Mrs. Hargrove in the office of general secretary. It was during her administration that the office of deaconess was inaugurated and the largest development came to the work of city missions.

A United Work.

The Woman's Board of Foreign Missions had had a corporate existence of thirty-two years and the Woman's Board of Home Missions twenty-five years, when in 1910 the two were merged and a unification plan consummated with the Board of Missions.

The Woman's Board of Foreign Missions had for a number of years worked under the handicap of imposed restrictions, and in 1906 a commission was appointed by the General Conference for the express purpose of presenting to the General Conference of 1910 a plan of unification. The commission was composed of nine men and only four women. Both of the woman's boards, in executive session, voted almost unanimously against any change in their autonomy. Several meetings of the commission were held, but no satisfactory plan evolved, so when the final session came,

just prior to the opening of the General Conference, the entire question of unification was reopened. A plan was finally agreed upon which was presented to the General Conference and ratified without amendment.

Under this plan the two woman's boards ceased to exist as separate organizations, and the Woman's Missionary Council was created as their successor which was to function with much of their former power, subject, however, to the sanction of the Board of Missions. Provision was also made for the membership of fifteen women on the Board of Missions—ten managers, four secretaries, who were also secretaries of the Board of Missions, and the treasurer.

The plan was new and untried, and the representation of the women on the Board was comparatively small, yet they entered into the new enterprise with heart and enthusiasm, believing it to be a step forward in the union of the forces for the upbuilding of the kingdom. Their pledge to the Church was made before the General Conference in the following words:

> We are not unmindful of all that is accorded women by this measure, but we also remember the great heartache that will come to the women of the Church as we

pass out of the old life into the new. We plead that you will, therefore, make no radical changes in the report of the Committee on Missions regarding the women, their special work, their responsibility, and the collection and direction of moneys contributed by them. God helping us, we will do all in our power to make the proposed plan effective in bringing the world to a knowledge of Jesus Christ and his saving power.

MARIA LAYNG GIBSON,
BELLE H. BENNETT,
MRS. R. W. MACDONELL,
MRS. J. B. COBB.

The officers and executive committees of the two woman's boards met at Asheville before the adjournment of the General Conference. Miss Belle H. Bennett, whose heart and life had for years been in the work of foreign missions and who had from the beginning been the great leader of the home mission forces, was unanimously and without question elected as president of this new united woman's work. Mrs. J. B. Cobb, who had been for a number of years Associate Secretary in the Woman's Foreign Board, was elected Corresponding Secretary of the Woman's Missionary Council, Foreign Department; while Mrs. R. W. MacDonell was elected to the secretaryship of the Home Department. Mrs. A. L. Marshall was elected Editorial Secretary; Miss Mabel Head, Educational Secretary; Miss

Daisy Davies, Field Secretary; and Mrs. F. H. E. Ross, Treasurer. Mrs. Fitzgerald S. Parker, Recording Secretary of the Woman's Foreign Board and Mrs. Frank Siler, Recording Secretary of the Woman's Home Board were both elected to this same work in the Woman's Missionary Council. The following ten women were elected as Managers of the Board of Missions: Miss Belle H. Bennett, Miss Maria Layng Gibson, Mrs. L. P. Smith, Mrs. Luke G. Johnson, Mrs. W. F. Barnum, Mrs. E. B. Chappell, Miss Daisy Davies, Mrs. Hume R. Steele, Miss Mary Moore, and Mrs. Lee Britt.

On April 20, 1911, the first session of the Woman's Missionary Council was held in St. John's Church, St. Louis, Mo. The plan of union had left the Conferences and auxiliaries free to unite or remain separate, and at this meeting there came an unexpected demand for definite ruling on this subject. The Council wisely advised union and left the matter to be settled by the Conferences and auxiliaries themselves. While there was much opposition to unification in some quarters, yet within a few short months nearly every Conference had loyally fallen into line. and the world rapidly

became to these missionary women one great mission field.

At the time of the third annual session of the Council the membership of the woman's united societies was increasing so rapidly and the forward look becoming so filled with hope that the President recommended the election of a secretary whose duty it should be to enlarge and strengthen the home base. At this meeting the office of Home Base Secretary was authorized and Mrs. B. W. Lipscomb elected to fill the place.

In 1914 Mrs. J. B. Cobb declined reëlection, and Miss Mabel Head was selected as her successor, while Mrs. H. R. Steele was chosen for the office of Educational Secretary.

The work under the new plan grew so rapidly that a larger working force was demanded. This demand resulted in legislation by the General Conference of 1918 providing for additional secretaries: two executives for the home department, two for the foreign, and two for the educational. The following were elected to fill these places: Mrs. R. W. MacDonnell, in charge of Deaconess and City Mission Work; Mrs. J. W. Downs, in charge of Home Mission Educational Institutions and Social Service; Miss Mabel K. Howell, Execu-

tive Secretary of Oriental Fields; and Miss Esther Case, Executive Secretary for Latin-American and African fields; Mrs. H. R. Steele, Educational Secretary in charge of candidate work; and Miss Sara Estelle Haskin, Educational Secretary, in charge of literature.

Mrs. R. W. MacDonell resigned in 1919 and Mrs. J. H. McCoy was elected to fill her place. Mrs. MacDonell had served the Woman's Board of Home Missions for ten years and the Woman's Missionary Council for nine years, making in all nineteen years of efficient service. Her report at the end of this period says: "Through God's blessing this work in these years has grown from a cash collection of $48,249.17 to $263,896.07; while City Mission Board expenditures have increased from $6,237.76 to $81,418.77. Nineteen hundred parsonages were aided. The endowment funds have increased from $19,494.81 to $119,104. Work among Negroes, Mexicans, and dependent girls has been inaugurated. The office of deaconess has been created in the Church, and its development committed to the Home Department. One hundred and twenty-five deaconesses and one hundred and eleven home missionaries have been trained and sent out

into the work. The number of city mission boards has increased from eight to thirty-six, while a system of Wesley Houses and other social centers has been developed. There are now thirty-seven Wesley Houses, Bethlehem Houses, and other social centers, and seven co-operative homes for working girls in operation."

In 1920 the organized woman's missionary work of the Methodist Episcopal Church, South, marked its forty-second year. The story of its achievements is told briefly in the chapters which follow.

PART II.

Ministry in the Fields of the Orient.

Lead me, yea, lead me deeper into life,
This suffering human life wherein thou liv'st
And breathest still and holdst thy way divine.
'Tis here, O pitying Christ, where thee I seek,
Here where the strife is fiercest, where the sun
Beats down upon the highway thronged with men,
And in the raging mart. O deeper lead
My soul into the living world of souls
Where thou dost move.

—*Richard Watson Gilder.*

II.

THE FIRST MISSION FIELD.

Beginnings.

The Clopton School.

The Clopton Boarding School, conducted by Mrs. J. W. Lambuth, in Shanghai, China, was the strong appeal which urged the women of the Methodist Episcopal Church, South, to launch out upon their first great missionary undertaking. Consequently, when Miss Lochie Rankin offered herself for China she was accepted and appointed to assist Mrs. Lambuth. A contribution in money, which came from the gift and sale of Mrs. D. H. McGavock's wedding diamonds, had already made possible a building for this school. The gift carried with it the name "Clopton," in honor of Mrs. McGavock's mother, whose maiden name was Elizabeth Clopton.

Pleasant College.

Because of the inadvisability of enlarging the Clopton School, it was urged by Dr. Walter Lambuth that a school for girls be opened

in Nanziang, a city fifteen miles from Shanghai. Accordingly, at the close of Miss Rankin's first year she was appointed to this city, which could be reached only by boat or wheelbarrow.

At the first meeting of the General Executive Association of the Woman's Missionary Society $1,500 was appropriated for this new school and $750 for a second missionary, and Pleasant College became the first real missionary enterprise of the women of the M. E. Church, South. Miss Dora Rankin, the sister of Miss Lochie Rankin, offered herself in response to the call that was sent out for another worker. Pleasant College was opened with fourteen boarding pupils. This number soon increased to thirty, the full number that could receive accommodation. In addition to the boarding school, several day schools were opened for boys and girls. With indomitable courage and unwavering faith this first work was carried forward under the trying circumstances of complete isolation and strange surroundings. In 1883 a larger school, a new church, and a new school for the boys made the work less difficult.

Two years later a blow fell upon this new missionary enterprise, when Miss Dora Ran-

kin's health failed, and she was called to her reward. The heroic sister, however, never abated her efforts, but concentrated her mind and soul upon the enlargement of the work. She had been conducting a day school for boys in Kading under the most discouraging circumstances when suddenly, in 1887, the doors of opportunity were thrown wide open. The *literati* of the city had come to appreciate her efforts and were begging her to open an Anglo-Chinese school. Misses Kate Roberts and Ada Reagan were left in charge at Nantziang while Miss Rankin worked in Kading, itinerating between the two places in an uncomfortable canal boat. Because of the difficulty of making the daily trips, she moved to Kading and was the first foreign woman to sleep in that great walled city. Mrs. Cobb says of this wonderful work: "All classes had to be accommodated. The gifted son of the official; the shrewd, quick-witted son of the tradesman; the less brilliant son of the day laborer—all heard the old, old story with the child of the poorest coolie. The school was arranged in every particular to suit the Chinese. There were no stoves, no wooden floors, only large rooms with bare stone floors which even the bright winter sunshine could not

make comfortable. Despite the heat of summer, the rooms were endurable only during that season. At last riots became common in the city, and though Miss Rankin's work was not disturbed, it was deemed wise for her to remove to Nanziang. The work in the two places was very exhausting; but she met all her engagements through cold, rain, heat, and illness; and the school at Nanziang increased in interest and numbers, the power of the gospel penetrating all classes."

In 1901 the General Board of Missions decided to carry on work in prefectural cities only, and upon the withdrawal of other mission workers it seemed wise for the women to abandon Nanziang and Kading. This was a great distress to both Miss Rankin and the people whom she served. She still continued her work among them, however, by paying the expenses of a day school at Nanziang.

Miss Rankin, together with Miss Ella Coffee who had become associated with her, was appointed by the bishop to pioneer work in Huchow. Miss Rankin initiated a school for boys, while Miss Coffee opened the Virginia School for Girls. Miss Rankin remained at her post of service for nineteen years without a furlough. She came home in 1914, but hur-

ried back as soon as the Council would allow to resume with glad heart the service of long years in China. Her courage and energy and ability set a pace for the work in this field that never lagged.

Shanghai.

McTyeire School.

The steamship City of Peking sailed from San Francisco October 18, 1884, carrying nine missionaries, among them Miss Laura Haygood, a talented high school teacher, of Atlanta, Ga., who had responded to the plea of Dr. Young J. Allen for more women missionaries to lead the women of China. His vision of the redemption of China was all-inclusive and carried with it the conviction that the high-class Chinese should be reached by the gospel of Jesus Christ.

Miss Haygood's first work after she reached the field was the teaching of English in the Anglo-Chinese College. She soon caught Dr. Allen's vision for reaching the leadership of China and set her whole mind and heart upon the establishment of a high-grade school in Shanghai for high-class Chinese girls. While waiting for funds from the Woman's Board she taught in the Clopton School, which after-

wards became the primary department of the high school which she established. After many delays, the school had its opening in the fall of 1893. This was the beginning of a new era in woman's work in China. From seven, the first enrollment, the number rapidly increased to hundreds, until within ten years the buildings were outgrown. McGavock Home was added, the parsonage next door secured; but still girls were being turned away. The church building on the compound was purchased, neighboring houses were rented; still these did not suffice for the number who applied for admittance. Miss Haygood, in her seven years of service in the school, put upon it a stamp which marked it as the leading girls' school in all China.

Miss Helen Richardson, her worthy successor, gave to McTyeire seventeen years of self-sacrificing service, helping to build the character of the womanhood of China. During her administration the growth and circumstances of the institution demanded a change of locality, and in 1916 a handsome property of nine acres was purchased in a suburb of Shanghai. The high school was moved into the twenty-five room residence which was already on the property, while the grades were

continued down town. Upon the death of Miss Helen Richardson the school was carried on for one year by the faculty without a principal in charge. In 1918 Miss Martha Pyle was appointed Principal. Miss Pyle had once, for a short time, been a teacher in McTyeire. She had also opened the Laura Haygood in Soochow and continued at its head until it was changed to a normal school. She was, therefore, well fitted as the successor of the two able principals who had preceded her.

If the history of the students of McTyeire school were written, it would be found that they have come from homes of all classes of Chinese people and from all sections of China. It would also be discovered that the graduates have come to occupy positions of trust and leadership, and that they have shared in the making of new China. In 1920 twenty-nine young Chinese women had been sent to American colleges on the indemnity fund. Of this number thirteen were McTyeire girls who had stood the test and won the honor.

Soochow.

The Laura Haygood School.

The woman's work in Soochow, like that in Shanghai, owed its beginning to the wife

of a missionary. In 1881 an appropriation was made by the Woman's Board for the opening of a boarding school in Soochow to be in charge of Mrs. A. P. Parker. A plant was purchased, and the school was opened the following year with twelve pupils and a teacher who had been trained in the Clopton school in Shanghai. This school for a time bore the name of East Side Boarding School, but was later called the Mary Lambuth School. In her first report, Mrs. Parker says: "I spend all my mornings with the scholars, an hour and a half of which time is spent in their Christian books, geography, and arithmetic, the remainder of the time in sewing. In the afternoon a native teacher takes charge." An item in the report of the following year shows the untiring effort and the multiplicity of tasks undertaken by this consecrated woman. She says: "We have taken up no new work. It has required all our time and strength to keep up the old under the demands of its natural growth. We still carry on the day schools for boys and girls, the Bible class for women, the boarding school, and Sabbath school, thus having under constant Christian instruction over 180 women and children." Thus we can see that through

Mrs. Parker's untiring efforts the way for our work in Soochow was pioneered and the foundations laid. She continued in charge of the boarding school until 1887, when it was turned over to Miss Lou Phillips. Mrs. J. P. Campbell afterwards directed the affairs of the school until 1895, when Miss Martha Pyle undertook its supervision. Miss Pyle began at once to urge the enlargement of the institution. She presented to the Board the special need for the Christian education of the women of that section, in order that the Christian men who came out from Soochow University might not, necessarily, be handicapped by wedding heathen wives. It was in the plan of Miss Laura Haygood, when she was Superintendent of the mission, to establish a school in Soochow that would be the equal of McTyeire.

In 1901 the Board voted the consolidation of the Mary Lambuth and the Clopton Schools, giving to the Shanghai school the name Clopton-Lambuth. At the same time plans were made for the establishment of a larger school in Soochow to be named the Laura Haygood. Miss Pyle, having had a year on furlough and a year of teaching in McTyeire, returned to open the Laura Haygood in an old build-

ing and to plan for the erection of a new building. As the Laura Haygood began to assume pleasing proportions, one of the missionaries wrote: "The Laura Haygood, when completed, will be worthy of the name it bears and a fitting memorial to one who gave her life for China." The new building was finally completed in 1906, and the high standard that the school has maintained throughout the years of its existence has placed it in the ranks of the best schools for girls in China. Many Christian women have gone out from its doors who have honored the name of their *Alma Mater.*

In 1916 the demand for a training school that would supply the day schools with trained Christian teachers had become so urgent that the Laura Haygood was changed into a high-grade normal. Miss Mary Lou White served as principal for the first year and was then succeeded by Miss Kate Hackney, who held the place until 1920, when she was in turn succeeded by Miss Louise Robinson.

Davidson Memorial.

At the annual meeting in St. Louis, 1881, Mrs. A. B. Davidson, of the Baltimore Conference, had proposed the building up of a

fund through gifts to be made in memory of departed ones. The plan was approved, and when the school for Bible women was opened in East Soochow by Mrs. Julia Gaither this accumulated fund was used, and the school was called the Davidson Memorial in honor of Mrs. Davidson. The work of this school was to teach women who had professed faith in Jesus to read the Bible and to do personal work in the heathen homes of the city. Later the Bible school was transferred to West Soochow, where a center of work was formed by union with the industrial school and the girls' boarding school.

In 1904 Miss Virginia Atkinson was put in full charge of the West Soochow work, which included not only the Davidson Memorial, with its various departments, but also nine day schools. About this same time the Louise Home, a residence for missionaries, was moved, brick by brick, from Nanziang to West Soochow, a distance of eighty miles. The Louise Home had been the gift of Miss Achsah Wilkins, a member of Trinity Church Auxiliary, Baltimore, in memory of her departed sister, Louise. It had been the home of the Rankin sisters and their coworkers during their years of service in Nanziang.

The industrial department of the Davidson Memorial, later called the Mocha Garden Mission, was enterprised by Miss Atkinson and Miss Susie Williams, Miss Williams' thought had been to keep the girls who were in the literary department under Christian influence longer than the regular school hours and at the same time give them an opportunity to earn a livelihood. The school grew so rapidly, first under the supervision of Miss Williams and later of Miss Mary Culler White, that in 1905 it was moved into larger quarters. The prosperity continued until the "mulberry grove," a desirable piece of land adjacent to the Davidson Memorial, was purchased, and in 1911 a new house was erected. In 1912 Miss Frances Burkhead was made business manager. The number of workers was increased, and the sales increased proportionately. Orders for the exquisite work done in the Mocha Garden Mission came from China, America, the Philippines, Korea, England, Norway, and Australia.

Beautiful as was the work and important as was the financial result for the workers, far more important was the spiritual help that the women received while they sat, two at a frame, and listened to the daily instruction

given by the Bible women. Many of the workers themselves became Bible women; others, learning the value of an education, entered the academic department of the Davidson Memorial. It is also worthy of note that the women of the Moka Garden Mission were the first women to learn to read the phonetic script based on the Wu dialect. The first primer of the Wu dialect written in the phonetic script was prepared by Miss Burkhead.

Kindergarten Work.

The first kindergarten in Soochow was opened in 1907 in connection with the Davidson Memorial. The building which housed the school was made possible through the contributions of the South Georgia Conference. Miss Wu, the teacher in charge, was trained by Miss Margaret Cook, of the Hiroshima School in Japan. Soon after the opening of the kindergarten the new regent decreed that kindergarten schools should be opened in connection with all government schools. This soon led to the establishment of a kindergarten training department at the Davidson. The building was provided by the North Alabama Conference, and Miss Nevada

Martin, of the Mississippi Conference, was appointed director in 1911.

Mrs. Staley, of Knoxville, Tenn., gave a diamond ring which was sold and the money given to the opening of a kindergarten in East Soochow. This school was located near St. John's Church and also in close proximity to the Laura Haygood School. The Senah Staley Kindergarten soon grew to such proportions under the leadership of Miss Marguerite Park that there was not only a morning school but, also, an afternoon school, thus giving ample opportunity to the normal kindergarten students for observation and practice. The idea grew until, in 1914, there were in all eleven government and mission kindergartens in Soochow, and a directors' meeting was being held each month under the supervision of the missionaries.

In 1915 Miss Kate Hackney was made Supervisor of the Kindergarten Training School at Davidson. The following year this department, together with its teaching force, was transferred to the Laura Haygood and made a part of the normal school.

Medical Work.

As early as 1880 plans were projected for

the establishment of medical work in Soochow to supplement that of the General Board by serving the women of China and training native women physicians. The first step taken was to send Miss Mildred Phillips to the Woman's Medical College in Philadelphia that she might be trained for this work. The hospital was finally opened in 1886 in two buildings. One contained a ward large enough for four beds, a room for private patients, and a service room; the other contained a kitchen and a wash room. During the first month 280 patients were treated in the dispensary. After many hindrances the new hospital building was finished and formally opened by Bishop Wilson in October, 1889. A few years later a children's hospital was erected. The "Bright Jewels," of North Carolina, contributed $1,500 to the building and were granted the privilege of naming it in honor of Mrs. Mary Black, a much loved woman of that Conference. The children's hospital was soon discontinued for lack of a sufficient staff, and the name Mary Black was then transferred to the main building.

On the failure of Dr. Phillips's health, Dr. Anne Walter took charge in September, 1893. The institution continued under her supervi-

sion for three years, during which time she inaugurated the first modern medical school for Chinese women. In 1896 Dr. Margaret Polk was put at the head of this medical work, and that year the first Chinese girls to receive diplomas from an accredited medical school were graduated from the Mary Black. The numbers that graduated in the years to follow were limited, but the training received was of the highest order. Dr. Polk secured a charter for the school in 1908 and was able to offer to her students the same instruction that the men of Soochow University were receiving from the same teachers at the same time. This instruction was of inestimable value to the pupils, to the institution, and to the homes visited professionally. Dr. Polk's influence in the mission grew until she became a power not only as physician, but also as advisor and friend. Thousands came to her for treatment, and most of them went away friends of the hospital. She had but little time for outside visiting and only small opportunity for learning the difficult language. For many years she toiled under manifold difficulties. Often she became discouraged, but she never gave up hope or ceased to put into the work her whole life and effort. After

over sixteen years of devoted service Dr. Margaret Polk resigned for personal reasons, and her niece, Dr. Ethel Polk, and Dr. Hattie Love were put in charge. Both of these women had had exceptional advantages. They enlarged the scope of the institution by establishing clinics in several country places. They gave talks to the women on hygiene, tuberculosis, sanitation of homes, streets, and public places, on the care and treatment of children, and on the general health of homes and schools.

In 1907 Miss Mary Hood, R.N., was appointed to take charge of the hospital nursing. Up to that time the nurses had had only such direction as could be given by the busy physicians in charge. Miss Hood began at once to develop the nurse-training department, and in 1913 she writes: "The principal event of the year was the graduating of the first class of nurses. The graduating exercises were held in June. Three received diplomas and four received certificates testifying to a practical training of six years."

The standards of the medical and nurse-training schools were gradually raised. It was found impossible, however, to meet the demands of the time in an institution with no

larger equipment. In the belief, therefore, that there was a vast need for well-equipped and well-trained native women physicians, a definite effort began to be made for the establishment of an institution that would be adequate to meet the demands of the times. This led to the thought of a union woman's medical school in Shanghai, and negotiations were begun with other boards for its opening. For this reason the Mary Black Hospital was closed in 1918, and the physicians and nurses served as Red Cross workers in Siberia until the close of the World War.

Maria Gibson Settlement.

In 1912 Miss Maggie Rogers was appointed to the Kong Hong Church in Soochow for the purpose of helping to conserve its evangelistic efforts by the establishment of a center for woman's work. A kindergarten and a day school were soon developed, the teachers being sent out from the Davidson Memorial Normal Department. Two Bible women were also employed. From this beginning a social center was soon developed, and in 1914 a one-hundred-room Chinese residence was rented to accommodate the work. In 1916, when Miss Bennett was in the Orient, this house was pur-

chased and at her request given the name of Maria Gibson Settlement. The opportunities of the institution were found to be unlimited, for it was located near the church and within one block of the biggest shopping street in Soochow and also within easy reach of one thousand high-class and merchant homes. The work having been begun in the Church, it continued to be looked upon as the woman's department of the Church. The fact that the settlement was being conducted in a Chinese house gave to the people an added feeling of freedom. A large community room, tea room, and rest room constituted one of the most attractive and useful features of the institution. Miss Rogers, as Head Resident, was for a time assisted by Miss Florence Herndon, and later Miss Nina Stallings was placed in charge. In 1920 four Bible women, two day school teachers, two kindergarten teachers, and one nurse made up the force of native workers.

Sunkiang.

Hayes-Wilkins Institute.

At a meeting of the foreign board in 1896 Miss Richardson was commissioned to buy land in Sungkiang for the erection of a Bible

school, to be known as the Hayes-Wilkins Institute. Two thousand dollars had been donated for this school by Miss Wilkins through the solicitation of Mrs. Hayes, both of the Baltimore Conference, and the name was given in honor of these two women. The school was completed in 1898 and dedicated by Bishop Wilson in October of that year. The chapel was named for Melissa Baker, thereby honoring another member of the Baltimore Conference. At first the pupils were few, but the women of the city began to visit the school in such numbers that the prejudice against the foreigners was broken down, giving the missionaries access to the people. In time the building became so crowded that an addition was a necessity. Again a Baltimore woman responded to the need, and in 1904 furnished the money for the building of Thomas Annex, which bears the name of its donor. In 1907 the Hayes-Wilkins School was rebuilt and Thomas Annex enlarged. This institution has for years been a center radiating the spirit of Jesus Christ throughout all the surrounding sections. Mrs. Julia Gaither spent fourteen years in this institution, and as one of the main results of her service many Bible women have gone out to

do work among their own people. In 1916 Miss Irene King became head of the school and was later succeeded by Miss Mary Culler White.

Susan B. Wilson School.

Miss Alice Waters, who was in charge of the day school in Sungkiang, saw the need for a boarding school at that point and in 1903 secured permission from the Woman's Board for its beginning. The school was opened in rented quarters, but soon the Baltimore Conference came again to the rescue and contributed money for a new building, which bore the name Susan B. Wilson, in honor of the wife of Bishop Wilson. The building was dedicated in 1907 by Bishop Wilson, Mrs. Wilson and Dr. Lambuth taking part in the dedicatory exercises. The growth of the school soon demanded an addition, which was promptly made possible by the generosity of the Baltimore Conference. A kindergarten school was developed, and the building for this was supplied through the liberality of Mrs. George Dearing, of Louisville, Ky. This fund was supplemented by the gift of Mrs. Sallie Rushing, of Memphis.

Huchow.

The Virginia School.

It will be recalled that Miss Rankin and her coworker, Miss Coffey, were appointed to Huchow when the work in Nanziang was closed. They brought with them some of their former pupils as workers. At first, when Miss Rankin tried to rent a building in which to open a school, none was found available; either the buildings were too dilapidated or the rent too high. However, the undaunted pioneer of the Woman's Board soon won her way, and the people began to make overtures.

The Virginia Conference had already provided money for a boarding school, so in 1901 the Virginia School opened with thirty pupils, the success being marked from the very first. Miss Coffey was at the head of the school for three years. She was succeeded by Miss Mildred Bomar, whose vision and untiring efforts placed the institution in the rank with our best mission schools. A new building was soon erected, one of the most beautiful owned by the Board. The Tennessee Home, the gift of Tennessee women, was built as a residence for the missionaries. When Miss

Bomar was appointed to Bible woman's work, she was succeeded by Miss Clara Steger.

After the opening of the Virginia School Miss Rankin turned her attention to the development of day schools in the city of Huchow. The Memphis School, so named because of the liberality of Miss Rankin's own Conference, was a day school, and yet many of its pupils came from the surrounding districts and were provided lodging outside the building. This school for boys was still in charge of Miss Rankin in 1920.

The Virgina Primary School No. 1, at Northgate, the Virginia Primary School No. 2, at Zaung Ka, and the kindergarten were established as the result of Miss Rankin's efforts, but were later put in charge of Miss Mittie Shelton and made feeders to the Virginia School.

Day Schools.

It has been the policy of the woman's work to carry on day schools in all the cities where the boarding schools are located, thus making them a feeder to the higher grades. In addition to these, day schools have been opened in nearly all of the outstations. While many of them have not been well graded or adequately equipped, still the benefits have been untold.

In nearly every case evangelistic work resulted in the establishment of schools.

West Soochow Boys' School.

One of the most interesting and fruitful of these day schools was located at West Soochow. Miss Mary Tarrant, its principal and the source of its power, writes of its origin and history:

Twenty-five years ago, coming two miles across the city every day, Miss Atkinson superintended some little day schools for boys in West Soochow. The idea of educating their girls had not yet taken hold of the people. The course of study was not extensive. The much-revered Chinese classics, which the boys learned by heart, swaying their bodies from side to side as they sang out the characters, composed a large part of the course. Bible stories and catechisms were taught the children and as much arithmetic and geography as their classic-bound little minds would receive. It was hard, too, to find suitable textbooks. The trips across the city were very unsatisfactory, and so a Chinese house was rented, and Miss Atkinson gathered her day schools together in one place, where she could live and watch them. English was added to the course for a very nominal charge. This kept parents from taking boys out of school and putting them to learn a trade as soon as they were beginning to understand Christianity. A number of boys united with the Church, some of whom are now teachers in our schools and stewards in the Church. As Miss Atkinson's work increased in other quarters, these day schools were turned over to me. About that time China began to appreciate the impor-

tance of Western education. The lessons she learned after the Boxer uprising were not in vain. The return of the Boxer indemnity money to her by the United States for the education of students in America stirred up the government to improve education in China. A government course of study, according to grades, was published. Our day schools, which had never been regularly graded, we tried to bring into line. Instead of considering them as separate schools for boys of different ages, we rearranged the schools and made three departments according to the government plan, correlating the three under the name Anglo-Chinese Academy. These departments, which still have the names of the home supporters, are: The McKendree Lower Primary Department, the Waco District Higher Primary Department, and the Galloway Middle School. This school meets a need in our West Soochow Church. It makes possible a Christian education for the sons of the Church members. If they are not able to pay the full rate of tuition, they are helped by scholarships. A small part of this money the boys pay back to the school when they go to work. There are one hundred and twenty-two pupils enrolled this fall (1918.) There are forty-five Christians and thirty-three probationers. The majority of those who have not yet made any profession are in the primary departments.

The Sallie Stewart School.

About the time that Miss Atkinson moved the West Soochow day schools into one big house, a little day school for girls was opened near by. This school, called the Sallie Stewart, developed with the years into two depart-

ments, a lower and a higher primary. Later it became a part of the Davidson Memorial.

Changchow.

Two day schools and evangelistic centers were opened in Changchow in 1908, the one at North Gate by Miss Ella Leverett and the other at East Gate by Miss Ida Anderson. The North Gate work was conducted in a Chinese house in which Miss Leverett lived. Speaking of this house, she says: "It is quite easy to spread abroad on the right hand and on the left, and so we have spread as the old tent filled." Of the character of the school work which had been developed, Miss Leverett writes in 1914:

> There is an eight-year course in this school, and Chinese is stressed rather than English. The school has grown wonderfully, and arrangements have been made to accommodate a few other pupils, for we cannot stop, since the tide is pushing us on with such force. The schools in Changchow shape their course by ours, follow us in many respects, and look to us for help. Some of them have even asked me to help them by teaching their girls to sing. A day school such as we are trying to make ours is obliged to wield a great influence for good in the city. The girls go home every night with their Bibles, songbooks, and Christian teachings of the day, and this is bound to impress the family. God is blessing us and our pupils, and we are happy in the work.

The day school at East Gate was opened in an old ancestral hall, which the artistic taste of Miss Anderson transformed into a most attractive room. Adjoining this hall was a famous temple of a war god, which, through the influence of the missionaries, was allowed to be used for evangelistic services.

Humbert Home, named for Mrs. J. W. Humbert, for years Corresponding Secretary of the South Carolina Conference Society, was erected in 1916 for the missionaries' residence. This was the first foreign house built in Changchow. It proved to be a great attraction to the people, and soon became a social and evangelistic center. In 1914 Miss Anderson writes of her day school:

> The school has grown steadily, until now we have about sixty pupils. We have no dividing line between the evangelistic work and the school. Most of our women probationers are from the homes of our girls. These homes are open to the Bible women; and as each of these workers has a Bible or singing or industrial class in the school, they are welcomed in the homes as their children's teachers, and so there are points of contact. The girls not only attend Sunday school and Church services, but many of them elect to come in the afternoons to teach in the two Sunday schools for the children who do not attend our day schools.

Union Institutions.

Ginling College.

As the years passed and the mission work of the denominations grew in China, a need was felt for Christian colleges for women. In response to this demand definite steps were taken in 1911 for the establishment of a union woman's college at Nanking. This institution came to be known as Ginling College. In its building and maintenance the women of Southern Methodism were responsible for a one-fifth share.

Bible School.

In 1912 a union Bible school was established in Nanking, supported by the mission boards of the Northern and Southern Presbyterians, the Baptists, the Friends, the Methodist Episcopal, and the Woman's Missionary Council of the Methodist Episcopal Church, South. This school soon came to be the most highly specialized training center for Christian workers in China. Miss Ruth Brittain, our capable and efficient representative in her report of 1919 says of the institution:

In 1919 a class of eight young women was graduated. There are now thirty-five graduates at work in the provinces of Fukien, Chekiang, and Kiangsu. Fifteen are evangelists, and ten are teachers in Bible schools. This fall thirty-four boarders and three day students enrolled. They represent ten provinces and fourteen denominations. They came from thirty-one schools. The Southern Methodists have three students, two from Laura Haygood and one from McTyeire.

Our greatest need is a new building, to which the coöperating boards gave their $5,000 shares. The plans are being pushed forward, and we hope for their materialization in the near future.

Evangelistic Work.

From the very beginning, the work of our schools in China was made truly evangelistic; but it was not until 1909 that the Woman's Board appointed missionaries who should give their entire time to evangelistic work. It was in that year that Miss Mary Culler White was appointed to the Mary Black Hospital and outstations for evangelistic service. In the hospital she had three or four Bible women who gave full time and a number of helpers who were delegated to work in the city and country. Some years more than 8,500 patients were received into the hospital. A patient was usually accompanied by two or three attendants, thus making about 30,000 people who went in and out of the doors of the hospital.

This gave great possibilities for personal work.

In 1910 all the mission boards of China began to place new emphasis upon evangelistic work, and this opened up new opportunities for our evangelistic workers. The names of Mrs. Gaither, Misses Tarrant, Bomar, Waters, King, Anderson, Leverett, Rogers, Wales, Combs, and Bliler are numbered among those who gave time and service to strictly evangelistic work. These missionaries, together with scores of Bible women trained as workers and helpers, have taught the gospel of Jesus in public meetings and in personal work until thousands have been added to the Churches through their efforts.

Missionary Societies.

One of the most certain signs of the success of the gospel in China was the organization of a Woman's Missionary Society in 1916. In 1920 there were forty-one auxiliaries with a total membership of 1,514. Societies numbering fifty or sixty members were not uncommon, these members often coming for miles to attend their meetings. At that time young people's auxiliaries had also been organized in most of the mission schools.

The report of 1920 showed that the total receipts of that year were $1,315.91. From this amount $768.25 went to the support of the mission in Yun-nan Province and $109.76 to the Woman's Missionary Council for the work in Africa. A large part of this money was raised by life certificates, the life certificate having made a special appeal to the Chinese women as a substitute for some of the practices connected with ancestral worship.

A report of the third annual meeting of the China Mission Conference says:

> The third annual meeting of the China Mission Conference Woman's Missionary Society was held in Sungkiang April 21-25. Eleven Conference officers and sixty-four delegates were in attendance. The total number of auxiliaries in the Conference was forty-one, and thirty-five of these had delegates at the annual meeting. Besides the delegates, there were forty-five visitors attending the Conference, who came at their own expense for the privilege of attending the Conference to listen and learn.
>
> A good program of inspirational addresses, stereopticon addresses, and departmental drills had been arranged, and this was interspersed with business which was conducted in a parliamentary manner. Mrs. K. T. Yang, the President, presided with quiet dignity, and she was ably assisted by an enthusiastic corps of officers. All of the officers were Chinese, and their enthusiasm grew with their growing knowledge of the work. This year there was a distinct advance due to the return of

Mrs. Tsiang and her report of the work of the Missionary Council and the local auxiliaries in America.

Mrs. Tsiang attended the annual meeting of the Woman's Missionary Council in 1919, she being the first representative from the native peoples of the mission field who ever sat as a delegate in the governing body of one of the woman's missionary organizations of the Methodist Episcopal Church, South.

III.

LIGHTING THE TORCH IN KOREA.

Seoul.

As the work in China grew and was crowned with success, the missionary force began to lift its eyes unto other fields. The General Board of Missions had opened work in Seoul, Korea, in 1896, and the Woman's Board of Foreign Missions followed in 1897. Since 1887 Mrs. J. P. Campbell had served in China, working in turn as music teacher, schoolroom principal, assistant in the hospital (for a time in full charge), and as evangelistic worker among women. When the call came from the Woman's Board to pioneer work in Korea she responded gladly, taking with her an adopted Chinese daughter, Miss Dora Yui. They lived for a time in the home of Dr. C. F. Reid. Miss Yui soon learned the Korean language, and she and Dr. Reid took turns at holding Sunday services in Mrs. Reid's parlor. When Mr. Collier was transferred to Songdo, Mrs. Campbell and Miss

Yui moved into the house which he had occupied in Seoul, remaining there for one year.

Carolina Institute.

At the end of that time the Baptist Mission, located in the northern part of Seoul, was withdrawing, and Mrs. Campbell, seeing that her present work was overlapping with that of the Methodist Episcopal Church, purchased the Baptist property, which was located one mile from the General Board compound. It was necessary to act before authorization could be secured from her home Board, so she made the purchase at her own risk. Her faith was rewarded and, as in China, so in Korea, the first mission center was made possible through the gift of wedding diamonds. This time Mrs. Toberman, of Los Angeles, was the giver. The Baptists left the house on Saturday evening, August 1, 1898, and Mrs. Campbell, in company with a Korean woman carrying only a few necessary articles, went over to occupy it at once in order to save the property from possible damage. Miss Yui came on Sunday with a fresh supply of food, and they moved in on Monday. The main building was a finely constructed Korean resi-

dence, having been built for the Minister of Finance. There were other houses on the place, which were renovated for school purposes. A small dispensary was first opened, which was financed by Mrs. Campbell herself. The real work, however, was begun in October, when the school was opened with three pupils. Mrs. Campbell writes:

It was not long before we had twenty-one pupils; these, however, were the children of the serving class only, those who were not wanted in the homes where their parents served. The very first pupil to enter our school was the little daughter of Dr. Reid's gateman, who later became one of the best and most intelligent Bible women in the mission.

The women of Korea for five hundred years had been denied education and any knowledge of the outside world. They were, of course, prejudiced against mission schools, but were not long in seeing that this educated lower class of girls would soon be the superior women mentally. Because of this they gradually decided to enter the school and study side by side with the girls of the lower class.

The school was of course primary, but, even so, required all of the inventive genius of the missionaries to devise ways and means to impart knowledge without equipment. The Catechism and portions of the New Testament had been translated into the Korean vernacular; except for these there were no Western books available. The difficulty was overcome by placing the lesson on the blackboard and having it copied

on sheets of paper, a copy for each child, thus forming books.

In a few years the school was full to overflowing, and several adjoining houses were purchased and new ones erected. There were no architects in Seoul and the men of the mission were rushed with their own work, so it devolved upon Mrs. Campbell and a Korean carpenter, who had never constructed any but mud cottages, to build a new eight-room, two-story, brick house. Mrs. Campbell says of this experience:

> The amusing incidents connected with this building and its construction would be a fit subject for a comedy on the screen. The palace towers were immediately in front of the school property, and superstition caused the emperor to believe that the misfortunes befalling his empire were caused by the presence of the Westerners. This two-story house, he thought, offended the gods of the air. Women attendants from the palace called in style and insisted upon looking from the upper story windows, their object evidently being to peer within the palace walls.

The Sunday services were conducted in the rooms of this house until the chapel was built within the walls of the school compound. These presented a great contrast to the demon worship carried on in the district. In 1899 Bishop Wilson baptized seven women in the

Cha-kol home parlor. (Cha-kol was the name of the district in the northern section of the city, and the school compound was called the Cha-kol compound.) These seven women were the direct result of the woman's work and the nucleus of a new Church. In 1910 this Church numbered five hundred converts from heathenism. The Sunday before Mrs. Campbell left for America, in 1910, ninety were baptized at the morning service.

When the Russo-Japanese War broke out, United States ministers ordered all the missionaries to Seoul, where they were to remain until peace was established. Mrs. Campbell placed her school in the hands of the five workers then on the field and returned to the United States, where she helped in securing money to build a home in Songdo and to add to the property in Seoul. The school had at that time increased to an enrollment of seventy-eight dormitory pupils and a number of day pupils.

The location, however, was not satisfactory, as it was too near the canal. In 1907, therefore, a lot was purchased on a hill commanding a view of the city; and several years later a home for missionaries, a dormitory for a

limited number of boarders, and a day school were built. In 1916 Miss Lillian Nichols was placed in charge. Miss Ida Hankins and Miss Bertha Smith, each in turn, served as principal. Like the other schools of the Council, Carolina Institute made a strong impression upon the life of Korea; but the tragedy of the revolution in 1919 greatly endangered the work. Because of the Student Self-Determination Movement, schools were opened and closed again and again during that year and the year following. It was a period of heavy strain and extreme anxiety for the missionaries, but their efforts to redeem and give to Korea the liberty and redemption of Jesus Christ never ceased.

Union Bible School.

The plans of the Council for enlargement of the work went forward in the face of all the difficulties, one of the most far-reaching being that of the Union Bible Training School in Seoul. The Methodist Episcopal Church was just completing a beautiful Bible school building, and at the meeting of the Council in 1920, it was voted to enter with them into a union plan upon a fifty-fifty basis in build-

ing, equipment, and workers. This was made possible through Centenary funds.

Songdo.

Holston Institute.

In 1899 Miss Fannie Hinds and Miss Arrena Carroll were transferred from Mrs. Campbell's school to take charge of woman's work in Songdo. These missionaries had a bedroom each and, in addition, a kitchen and dining room. Class after class, numbering between fifty and sixty women, met in these bedrooms all during the day. Later, day schools for boys were opened in both the north and south wards of the city. The story of the establishment of the girls' school is especially interesting. One day, when the missionaries were away attending a meeting, the Christian Koreans were having a picnic, at which time it was suggested that a school for girls was needed. A collection was accordingly taken, and a sufficient amount of money to pay a needed teacher for three months was handed over to the missionaries when they returned. As a result, in 1903, a school with a few pupils in attendance was opened in a Korean building, and one of Mrs. Campbell's

best pupils from Seoul was employed as teacher.

In 1905 a boarding school was opened in a conventional Korean house which, according to Korean custom, was placed near the foot of the hill. Like all Korean houses, the partitions were constructed of paper and could easily be removed. A sufficient number of partitions was taken out to form a room twenty-four by eight feet. For the accommodation of the girls, heavy comforts were placed on the floor for sleeping purposes, and this apartment became the sleeping room for twenty-six girls. In the morning the bedding was aired, rolled up, and placed in an adjoining room. The sleeping apartment then became a breakfast room. At the close of the meal, the tables were removed and the same room became a recitation room. Thus, it is seen, that this one apartment served in turn as dormitory, dining room, and schoolroom.

In 1907 a gift by Dr. Staley, of Bristol, Tenn., made possible the erection of a new building. The school was named Holston Institute because of this gift from the Holston Conference. The building was a handsome gray stone structure located on a

commanding hill in the center of the city. When this location was purchased one of the wealthiest Korean men in the city called on Mrs. Campbell, telling her jestingly that she had secured the most notorious devil-worshiping site in Korea, that the demons would keep things so lively that it would frighten the children away. She replied that it would be a fine opportunity to prove the omnipotence of God, for he always vindicates the cause of those who trust him.

The school soon became so crowded that a primary building was added in 1918. The next addition was that of a social-religious building, which became a necessity because of the Japanese laws excluding religious teaching in the schools. The money for this was raised by the South Carolina women and the building was named the Wightman Humbert Chapel. Miss Mabel Howell, Executive Secretary of Oriental Fields, after her visit to Korea, said of Holston Institute:

> Holston Institute, in Songdo, with its six hundred girls before the revolution, stands at the head of the Council's educational system in Korea. It is a splendid school. As soon as possible the high-school department should be developed, and possibly a normal or kindergarten training school added. Miss Wagner has been a wise leader in this work through the years.

Because of home conditions, the Principal, Miss Ella Sue Wagner, was compelled to return to the United States in 1920. The year previous, because of the revolution and the suffering of the Korean people, had been one of trial and tragedy. In her report of that year Miss Wagner says:

> Until March 1, the Higher Common School flourished, and the work of the students and teachers was most satisfactory. Then suddenly and without warning the Independence Movement struck the country like a hurricane, and we found ourselves in the midst of trouble and confusion. Since that time the primary and kindergarten schools have been continued as usual, but for the past six months the higher work has been closed and the girls sent to their homes.

The Mary Helm School.

The Mary Helm School, opened in 1907, is unique in that it was established for young widows of the higher class who had ambitions to attain lives of usefulness and yet were too old to enter the primary school with children, their ages varying from fourteen to eighteen. Three of these young girls made an appeal to Baron Yun and, as a result, Mrs. Cram, the wife of W. G. Cram, missionary under appointment of the General Board,

opened a school in her own home. The teaching was done at night because of the custom which prohibited the girls from appearing on the street in the day time. After a time a home was secured in which a number of the pupils lived, buying their own food and doing their own work. The school continued to be taught in Mrs. Cram's sitting room until the Crams moved into their new home, at which time a place was provided for the purpose.

The work was begun without funds, but when Mrs. Truehart made an appeal there were numbers of responses, among them a contribution from Miss Bennett which came with the suggestion that the school bear the name of Miss Mary Helm, former Editor of *Our Homes*. In 1909 the school was transferred to the compound of the Holston Institute and placed under the management of the missionaries. It was later renamed the Mary Helm Industrial Department of Holston Institute, the change being made to meet Japanese regulations. At first it was conducted in a Korean building, the same room being used for both bedroom and classroom purposes. In 1914, however, a better building was provided.

Wonsan.

Lucy Cuninggim Industrial School.

In 1901 Miss Carroll and Miss Knowles were appointed to open work in Wonsan, property having been purchased from the Methodist Episcopal Church. It took them just one week to cross the country in Korean sedan chairs. One can imagine the hardship of riding, day after day, in the uncomfortable position of sitting on one's feet. The property in which the school at Wonsan was begun was attractive and beautiful, but it was necessary to build dormitories before the work could be made effective. The North Carolina Conference women contributed their thank offering to this enlargement and gave to the school the name Lucy Cuninggim in memory of one of their honored workers. The school prospered and soon outgrew its quarters. Because of its distance from the church it was later deemed wise to move to another part of the city. A beautiful location near the church was selected, and a home for the missionaries and a building for the school were erected. The South Georgia Conference furnished the money, but the school retained its original name. In 1917 the enrollment

numbered 127 and the seven branches, or county schools, numbered 132, making a total enrollment of 269.

In 1917 the plan of the work was changed. The principal, Miss Hallie Buie, writes:

The greatest change in our work this year has been that of giving up the advanced grades of the Lucy Cuninggim Girls' School, in Wonsan, and of establishing the industrial school for girls and women in its stead. When one sees the life of drudgery and helplessness led by most of the women and girls in Korea, the need of a school that will teach them something whereby they can earn their own living and be self-respecting and independent is keenly felt. In the fall of 1916, at our annual mission meeting, it was decided that, if the Council so granted, the Lucy Cuninggim Girls' School building in Wonsan be used for a mission industrial school for girls and women and that the girls in the high-school department in Wonsan be sent to Holston Institute, in Songdo. This decision met with the approval of Misses Bennett and Head, who were then on the field.

In the spring of 1917 a committee was appointed to investigate the situation and to determine just what kind of an industrial school we should have. The committee, after thorough investigation, unanimously came to the following conclusions: (1) That at first only one line of work should be undertaken and that we proceed to make the training in that line as efficient as possible; (2) that said line should be one that would be a benefit to the women of the whole territory occupied by our mission; (3) That it should be a line that would assure us the support and confidence of the government as well as one that would be in harmony with

their plans for the development of the Korean people. We decided that nothing would so nearly satisfy the position set forth in the above three principles as sericulture. As soon as these three plans were indorsed by the Council, steps were taken to carry them out. In March, 1918, the mulberry trees were all planted and are growing beautifully. The school was opened in April, 1918, and we soon had an enrollment of twenty pupils. The forenoons are spent in study and the afternoons in work. The literary work is divided into three grades, with a special or preparatory year for the ones who have had very little chance to study. The industrial work is also divided into a course of three years.

The newly organized school ran only a few months, however, and was closed on account of the revolution. Concerning the future Miss Howell says:

There is a very great field for industrial education in Korea, and this institution needs special care. The greatest need, and an immediate one, is a missionary trained along textile lines. Such a one must be found and trained if necessary.

The Alice Cobb Bible School.

The Alice Cobb Bible School was located on the same compound with the Lucy Cuninggim. The building, furnished by the South Georgia Conference and named in honor of Mrs. Cobb, at one time Foreign Department Secretary of the Council, was constructed in simple Korean style, but appropriate to

the purpose for which it was designed. Before the building was erected the nucleus of the school had been formed by the little band of women who were taught by Mrs. J. B. Ross, formerly Miss Knowles, a missionary under appointment, in her own home. Miss Kate Cooper, principal of the Alice Cobb Bible School, says of the institution:

The winter months I spend in Bible institute work, which is always a joy, for I love to teach the Bible. We work together with the Canadian Presbyterians in Wonsan, and the missionaries who give their time to the institute are splendid Bible teachers. One course covers five years of three months each. Thirty-three books of the Bible we teach in full and the other half by outlines. During the time the women are not studying they have an intermediate reading course, which consists of the books of the Bible they are to take the following term in outlines. Besides the Bible, we teach writing, hygiene, simple geography, arithmetic, and singing. We have weekly lectures from Korean pastors and missionaries on missions, Church history, and other helpful subjects. In 1918 we had an enrollment of fifty-one, nine of whom were graduated in April. It is a rule of our mission that our Bible women must graduate from the institute before they can be accepted as fully qualified Bible women. Some of the women leaders in the country Churches are those who have studied at our institute. It is our aim to have at least one woman from each Church to study and go back to her own congregation to take charge of the Bible classes.

Evangelistic Work.

The great revival which broke out in Korea in 1904 is of special interest to the women of Southern Methodism because of its origin. Miss Knowles went to Korea filled with a burning zeal for the Master's work. She felt in starting her work in Wonsan that they, as missionaries, were not able to grasp the great spiritual privileges which were before them. She and others formed a compact to pray daily that God would give the missionaries power to bring about a great revival. Dr. Hardy was asked to lead the missionaries of Wonsan in a week of Bible study. As he prepared for this work, a deep conviction of his own need overpowered him and he spent one whole night on his knees in prayer. At early dawn there came to him a great blessing and he arose from his knees filled with a new power, which was recognized by all who met him that morning. He rang the chapel bell and called the Korean Christians together, telling them of the night's experience, confessing his own former lack of power. Those present, grasping his meaning, saw the emptiness of their own lives and prayed for forgiveness. Days of prayer and confession followed. Finally there came upon them such a bap-

tism of power that they went forth from place to place and led others into the same experience. The revival swept throughout the Church in Korea and thousands were converted.

The revival spirit in Korea made the woman's evangelistic work one of the most successful features of the mission. In Seoul much of this work was done in connection with the Churches, and under the wise leadership of Mrs. Campbell and Miss Mamie Myers it took on many institutional features. Out from Songdo, the greatest Southern Methodist center in Korea, there radiated into the country districts a great spirit of evangelism.

One of the most successful evangelistic efforts was carried on in Choon Chun. This work was opened in 1911 by Miss Laura Edwards and Miss Alice Dean Noyes. Their first trip into this district, which required three days, was made on pack horses. All their bedding, food, cooking utensils, and clothing went to make up the packs, which they carried with them. The rural evangelistic work was conducted on the circuit plan, each missionary caring for a certain number of charges and the Bible women going out two by two.

From the very beginning, a strong emphasis was placed upon rural evangelistic work, while the schools received the emphasis in the great city centers. When Miss Howell visited the field in 1919-20 she urged an immediate forward movement in city evangelism in Songdo, Seoul, and Wonsan. City centers had been contemplated for a number of years, and at the Council meeting in 1920 Centenary askings were made available to go forward with these buildings in Seoul and Songdo. Provision was also made for the purchase of land in Wonsan upon which a building was to be erected in the near future.

Woman's Missionary Society.

One of the most hopeful results of the missionary work in Korea was evidenced by the organization of missionary societies in the native Churches. The Bible women, as they itinerated from place to place, gave these societies special attention. Special programs were prepared each year by some one of the missionaries. Most of the society members tithed or gave systematically. One-tenth of all their collections went to the work in Africa and the rest of the money was used for the support of native Bible women in the heathen

villages of Korea. The following is a letter sent by the women of the Wonsan District to the Woman's Missionary Society in Africa:

WONSAN, KOREA, April 5, 1920.

To the Friends of the Woman's Missionary Society in Africa—Greetings from the Woman's Missionary Society in Wonsan, Korea.

We, the servants of Jesus Christ, according to the will of God, from our District Society in Hamkyung South Province, Wonsan, Korea, send to all the saints in Africa, even to all who are in Christ Jesus, our heartiest greetings with the hope that you have received from God, the Father, and his Son, Jesus Christ, the grace and peace he has promised to all who are faithful, and that your hope is founded on an eternal foundation, and that your soul has found eternal salvation. With the wish that you may sing the everlasting songs and praise God through all eternity we, even though we are separated from you by miles and miles, pray for you and feel that Christ is hearing and answering in your behalf.

Our Saviour, Jesus Christ, came into this world nineteen hundred and twenty years ago and gave himself once to die on the cross for the sins of all the world. Thus bearing the sins of all mankind, he made all who believe on him to become the children of the Holy God, and to all the saints alike he pours forth his Holy Spirit in order that they may have the power to do his will. Following the example of our Lord, we, too, should love with all our hearts, soul, and strength and serve our God as he directs. Let us give all we have to him and love him with all our hearts.

Like Peter and John, even though we have not the gold and silver to give in the name of Jesus Christ,

we can do many deeds of mercy. As a result of the Centenary Movement at this time the work of the Lord is daily growing in strength, and the faith of many is becoming stronger. Also patience, temperance, brotherly love, and unity are increasing in force. For all this we cannot give thanks enough.

But notwithstanding all the joys and blessings that God so freely bestows here in Korea, we are undergoing a severe trial, and to all of you who love us we earnestly beseech that you will pray unceasingly to the Father of light, who is altogether just and holy. We hope you will pray much and often, for we need your prayers. Like the precious stones hidden away in the mountains that you have to polish for the brilliant colors to appear and like the trees that grow better for the pruning, God means that all our trials shall work together for good, and he is now refining us that his glory may appear.

Although we are sending only the small amount of $11.93, we hope you will receive it in love and use it as our Lord Jesus Christ may direct.

If we look at the world, there is so much sorrow on every hand; but if we endure as seeing Him who is invisible, we shall bring forth the fruits of righteousness and peace. Our hope is in the Captain of our salvation, who is also the Author and Finisher of our faith.

We pray for you that you may bring many of your African sisters to Jesus Christ and that they may receive the crown of life which Jesus has promised to all who are true and faithful. This is our prayer for you, so we will close with this message for this time.

With love,

(Mrs.) Chasun Kim, for the Wonsan District Missionary Society.

IV.

ANOTHER CALL.

In 1885 the General Board of Missions passed a resolution authorizing the establishment of a mission in Japan. In July of the following year Dr. and Mrs. J. W. Lambuth and Dr. O. A. Dukes arrived in Kobe. Miss Maud Bonnell says of this adventure: "It took hearts made brave by long years of service in China to turn to a new country, where the people and the language were wholly unknown. 'Go ye into all the world and preach the gospel to the whole creation' must have sounded in their ears and nerved them to the new undertaking." The territory chosen for this task comprised the ten provinces bordering on the Inland Sea and on the three islands of Hondo, Shikoku, and Kyushu, which, in the census of 1909, had a population of approximately 13,000,000. Upon landing in Kobe the missonaries made their home at No. 47 in the foreign concession and began their work by teaching English to a few Japanese boys in a night school.

Mrs. Lambuth, who had pioneered woman's work in China, undertook with the same tireless devotion and energy to open the way for the women in Japan. That hers was no easy task is shown by these words from her son, Bishop J. W. Lambuth:

> There were no women who seemed to be accessible, and it was months before any Japanese woman united with the Church. A male cook, who was a Congregationalist, led the morning prayer in the family circle until the new missionaries had acquired the language. One of his petitions, which he made daily, was: "O Lord, have mercy on these poor Methodists and enlarge their borders, for they have no women in their membership."

In the year following her arrival in Kobe, Mrs. Lambuth opened a day school for women with eleven in attendance. She also organized a weekly class for women and children. Three years later, in 1890, the Japan Mission passed a resolution calling for the establishment of a Bible school in Kobe. In accordance with this action, the Woman's Bible Training School was opened in 1891 with six pupils in attendance. Mrs. Lambuth had supervision, but Miss May Bice (later Mrs. W. A. Davis) was placed in charge. The records show that the few years which followed were filled with

difficulties, the school even being closed a part of the time.

On the same compound with the Bible school, Mrs. Lambuth opened three other schools—namely, Industrial School, where women were taught embroidery, sewing, music, and the Bible; Kobe Institute, where the children of Asiatic and European parentage were taught; and Palmore Institute, which was a night school for women. In 1899 the Industrial School was closed, and in 1905 Kobe Institute also was closed, both for lack of teachers. Palmore Institute was continued, however, but in 1907 was provided with quarters of its own. Thus the compound was left free for the use of the Bible school.

In 1899 Miss Ida Worth was made Principal and continued in this position until 1905. She was succeeded by Miss Maud Bonnell, who remained at the head of the institution for ten years. Her strong personality and her great spiritual power made these years count large for the kingdom of righteousness in Japan.

The early evangelistic work for women in Japan consisted of special evangelistic services, Bible classes, mothers' meetings, cooking classes, English and industrial classes, Sun-

day schools, and kindergartens. The women who could give their entire time were so few that the services of the missionaries' wives and the teachers in the schools were a necessity. These sought contact with the women of Japan through every possible avenue.

In 1891 Miss Kate Harlan, working in Yamaguchi, Japan, wrote:

> We proposed to teach the women anything they wished to learn—crocheting, knitting, foreign cooking, English—anything to induce them to come, that we might have an opportunity to teach them the one thing of importance, the one thing they need to learn; but, alas! the one thing of which they do not feel their need, the Word of God, the truth as it is in Christ Jesus our Lord. They were hard to reach, slow to come, few in number, and very irregular. Frequently as soon as one began to take any interest the head of the house would assert his authority, and she was not allowed to come any more.

The Woman's Missionary Council Enters.

The work of the General Board in its other departments was of the highest rank, but its woman's work was wholly inadequate. This is easily understood when we consider the lack of equipment, the small working force on the field, and the absence of an administrative force of women at the home base. On account of this lack the entire mission was being

crippled. The prayer of the cook, "O Lord, have mercy on these poor Methodists, for they have no women in their membership," was in reality still the prayer of many hearts as late as the year 1914.

The Japan Mission had continued to entreat the General Board to send out single women as evangelistic workers, but that year found only two engaged exclusively in this work. It was then that the mission unanimously decided to ask the Woman's Missionary Council to enter Japan. Bishop Atkins visited Japan that year, and the following year, 1915, attended the meeting of the Woman's Missionary Council, making an eloquent appeal for the women and children of Japan and pleading for the Council's entrance into Japan with its gifts of money and workers and its administrative talents. The result was that the following action was taken:

> We recommend: 1. That the Woman's Missionary Council assume the support of the woman's evangelistice work in Japan on condition that the Board of Missions continue its usual appropriation to that field. 2. That the Council recommend two new missionaries for that field.

Miss Annette Gist and Miss Charlie Holland were appointed that same year as mis-

sionaries to Japan. Miss Ida Worth, Miss Maud Bonnell, Miss Nellie Bennett, Miss Annie Belle Williams, and Miss Ethel Newcomb were transferred from the Board of Missions, General Work, to the Woman's Missionary Council. Miss Mabel Whitehead and Miss Katherine Hatcher were sent out in 1917, Miss Blanche Hager in 1919, and Miss Jean Callahan, Miss Rubie Van Hooser, and Miss Mary Searcy in 1920.

When the Council entered Japan Miss Maud Bonnell was still in charge of the Lambuth Bible School. The following year, however, she came home on her furlough, much broken in health, and was never able to return. Miss Ida Shannon, of the Hiroshima Girls' School, was made acting principal. Her report of that year says:

> The first Bible woman was graduated in 1905. Up to 1915 the school has graduated thirty-seven, of whom twenty-two are in active service and five are wives of preachers. The present enrollment is fifteen. The women stay in the school three years, studying the Bible and kindred subjects, music, and practical work. The change that takes place in them during that time is nothing short of marvelous. After they go out into service, the chief need is for better and closer supervision on the part of women missionaries.

In 1917 Miss Annie Belle Williams was

made principal. In her report of 1919 she says:

> This year has added two to the list of graduates which before numbered fifty. The opening of another school year in April brought in six new students, making our number twelve. The new class was an interesting one for several reasons: (1) Not one of them came from our own missionary territory; (2) they represented four different missions; and (3) most of them had had some experience in a professional or business way, two of them as teachers and one as a nurse. Five of them are on scholarships. The cost of keeping up this school seems entirely out of proportion to the small number of students, but we want you to think of it as an evangelistic center as well as a school. Counting our own Sunday schools, we touch ten different centers in Kobe and its suburbs.

The 1920 enrollment showed that the number of students had increased to twenty. At this time enlargement of the school was for a number of reasons imperative: first, the inadequacy of the buildings and their unsanitary condition; second, the movement on foot to move the kindergarten from Hiroshima to the Bible school; third, the demand for a union institution; fourth, the action of the General Conference of the Methodist Church of Japan creating a licensed order of women evangelists. In 1919, when Miss Mabel Howell, Executive Secretary of the Orient, was on the field, the

Japan Mission passed resolutions asking that the Council embrace in its plan the training of kindergarten teachers and that the proposed new school be located at Osaka. It was also requested that the Northern Methodists and the Canadian Methodists be asked to unite with the Woman's Missionary Council in the building and conduct of the school in order that the whole of Japan Methodism might be served. It was agreed, however, that the building should not be delayed awaiting the response of the other Methodisms.

In its 1920 session the Council adopted the following recommendations:

(1) That the Council accept the responsibility for the Kindergarten Normal Training School in Hiroshima, approve the plan of uniting it with the Lambuth Memorial School, and establish an enlarged school of high grade for training Christian workers. (2) That the enlarged school be located in Osaka and be known as the Lambuth Training School for Christian Workers. (3) That as the Hiroshima Kindergarten Normal Training School is under the supervision of Miss Margaret Cook, the Council request the Board of Missions, General Work, to release Miss Margaret Cook to the Council for the purpose of assisting in establishing the enlarged school proposed for Osaka, and that the Secretary of the Orient present this request to the Board of Missions. (4) That the $8,000 already on the field for the purchase of land for the new Lambuth Training School and the $18,000 Centenary askings for the

evangelistic plant at Osaka be combined into one fund to be used for the building of the new training school.

Further action was taken, transferring an accrued fund of $4,479.50 already on the field to the building fund, this amount to be used for the proposed chapel in the Lambuth Training School to be known as the Maud Bonnell Memorial.

At the meeting of the Board of Missions that year the request for the transfer of Miss Margaret Cook was granted, it being recognized that a better policy would be to train the kindergarten workers and the Bible women in the same school. Miss Katherine Hatcher, who had been the Council's representative in the Hiroshima Training School, was also transferred. The removal of the Bible school to Osaka, only one hour's ride by trolley from Kobe, was decided upon because of Osaka's being a large industrial city and hence well suited as a demonstration center.

Concerning the kindergartens and the evangelistic centers, Miss Maud Bonnell writes shortly after they were turned over to the Woman's Missionary Council by the Board of Missions, General Work:

We have six kindergartens at various points. Three of these are in Kobe, two at Oita and

Beppu, and the other is in Yoshida, on the island of Shikoku. Oita is as yet our only woman's evangelistic station. Miss Ida M. Worth (St. Louis Conference) went there in 1896. She began teaching English and Bible to the young people and visiting, with her helper, in the homes. Soon she opened a kindergarten, which has grown steadily in efficiency and favor. Visits were paid to the outlying stations, where cooking classes and other women's and children's meetings were held in the chapels or in rented rooms. Miss Annie Belle Williams (South Carolina Conference) went to the station in 1910, and with her personal helper the force was doubled. Soon a kindergarten was opened in Beppu, and other Sunday schools and children's meetings were conducted weekly. Eight stations were regularly visited. Groups of young women working in the telephone exchange and in a yarn factory, where fifteen hundred are employed, have been reached.

Because of the lack of sufficient working force and because of conditions caused by the World War, the Council was unable to enter into any greatly enlarged plans. In 1920, however, the number of kindergartens had increased to fifteen, a home for missionaries had been built at Oita, and the plant itself, containing a home for native workers, was being constructed with the first available Centenary money. Plans were being projected for the building of the new Bible school at Osaka and for the utilization of the old buildings in Kobe as a Christian social cen-

ter. The Centenary askings included a sufficient sum of money for the building of evangelistic centers in thirteen cities and the support of two missionaries and a number of Bible women for each of these places. By action of the Council, in 1920, the evangelistic centers were given the name "Ian-no-Ie," meaning "The House of Comfort and Peace."

Woman's Missionary Society.

In 1920 Miss Mabel Howell reported concerning the Woman's Missionary Society of Japan as follows:

> The women of the West Japan Conference are already organized into a Conference Society. This is the Conference in which our work is located. The district and local work is pretty well developed. The two Conferences unite their gifts in the support of a missionary, Mr. Kihara, in Siberia. The women of the two Conferences of the Japan Methodist Church are taking steps to unite organically so as to form one society for all Japan.

PART III.

Ministry in Latin-American and African Fields.

Oh, could we love with the love that pours
On this great day through all our doors,
Could we gather all in a world embrace,
Whatever the creed, whatever the race,
Not once, nor twice, but all the time,
For ev'ry need and ev'ry clime
The love that knows all aims as one,
All peoples kin beneath the sun—
What a different world this world would be!
For we should see as the Christ would see,
If only a magic way were found
To make us *human* the whole year round!

—*From "The Whole Year Christmas."*

V.

ANOTHER CHALLENGE TO FAITH.

Piracicaba.

Collegio Piracicabano.

Almost simultaneously with the opening of work in China there began to loom large before the newly organized Woman's Missionary Society the urgency of the need in Mexico and Brazil. Indeed, at the very first meeting of the General Executive Association in 1879, there was made a contingent appropriation of five hundred dollars for Brazil. The second annual report of the Corresponding Secretary says:

> After much correspondence, it was shown that the appropriation made last May could be judiciously applied in aiding the school of Miss Newman at Piracicaba.

This school had been opened the year previous by the daughter of the Rev. J. E. Newman, an appointee of the General Board of Missions. This same report quotes the following from a letter from the field:

> Miss Newman's school in Piracicaba has fifteen pupils—three Americans, one English, and eleven Bra-

zilians. Plan—the Rev. J. E. Newman to remain as ostensible head of the school for protection. Desired appropriation for school, $1,000. Reasons—we have an infant mission in Piracicaba under an ex-priest. If he is faithful, we will have a Church there before the close of 1880.

At the second annual meeting of the General Executive Association of the Woman's Missionary Society one thousand dollars was appropriated. The school, however, was suspended during that year on account of the marriage of Miss Annie Newman to Rev. J. J. Ransom and the failing health of her sister. Mrs. Ransom died within a few months after her marriage, and the Rev. J. J. Ransom, returning to this country, plead with the women of the Executive Committee to send a missionary at once to reopen the school. The result was the immediate appointment of Miss Martha Watts who became the pioneer representative of the woman's work in Brazil.

She reopened the school in September of 1881 in a rented house of ten rooms. Eighteen desks were purchased, but on the opening day only one pupil appeared. The Jesuits had begun to fear the entrance of the Protestants and had pledged fifteen thousand dollars for the establishment of a girls'

school. In spite of the discouraging beginning, the report of 1883 says:

> The Collegio Piracicabano has become an established fact. It is steadily gaining the favor of the people and is partly self-sustaining. The corner stone of the new building was laid on February 8, with imposing ceremonies in which several prominent men of the country took part.

The new building was opened in 1884 with forty-five pupils. The number soon increased to seventy.

Miss Watts was to Brazil, in those early pioneer days, what Miss Haygood was to China. From the first she had courted the friendship and influence of Drs. Manuel and Prudente de Moraes Barros, both of whom were federal senators. Dr. Prudente later became President of Brazil. Miss Watts had adopted in her school the public school methods of the United States; and while Dr. Prudente was Governor of the State of Sao Paulo, Collegio Piracicabano served as his model for shaping the school system of that State, which later became the most advanced, educationally, throughout Brazil. These leaders not only looked to Miss Watts for counsel and advice, but were influential in sending the daughters of the leading families to her to be educated.

In time, Collegio Piraciabana outgrew the beautiful spacious building which had been lolated in the center of the town, and to enlarge its usefulness the Martha Watts Annex was built. This building provided an assembly room, classrooms, and space for the kindergarten school. Miss M. L. Gibson says:

> The college and the annex together present the most imposing structure in the city and is a splendid monument to the woman whose name it bears.

Miss Lily Stradley took charge in 1898, and through her high aims and ability the school at Piracicaba has been kept one of the leading girls' schools in all Brazil. The efficiency of the work and its hold on the people is set forth in the following from Dr. Browning, Educational Secretary of the Committee on Latin America:

> There is a fine student body. The premises are kept in beautiful order, and the buildings, modeled after the old Southern mansions and set back from the street among palms and other semitropical plants, present a very pleasing appearance to the passer-by. I visited a number of the classes and, so far as one can tell from such a superficial examination, I judge that good work is being done. The dormitories were clean and well aired, the beds well made, and the closets full of clothing neatly hung in order. A pleasing touch was that of finding in almost all the beds, especially in the dor-

mitory of the small girls, one or more dolls neatly dressed and seemingly patiently awaiting the return of the little mothers from the tasks of the day. The atmosphere of the school was most attractive, the relation between the teacher and the student seeming to be of the closest and most friendly sort. There is an air of home life about the entire establishment that cannot but have a very wholesome influence on the girls who are preparing to go out from its classes as wives and mothers or as members of society. There was a public meeting at night held in the school auditorium which was attended by the students and teachers as well as by a considerable number of teachers from the town. There are in Piracicaba two other very important institutions—the Normal School, with equipment equal to that of Teacher's College in New York, and the State Agricultural College, one of the best I have ever seen as regards equipment and beauty of grounds—and there was a good attendance from the faculty of these schools as well as from the townspeople.

Rio de Janeiro.

The determined purpose of the women to establish work in Rio de Janeiro, the capital city of Brazil, has continued to hold throughout a whole generation amid almost unparalleled failures and discouragements. In the report of 1885 we read:

A few words only will suffice in regard to the Rio College. It must now be generally known that this college is only a projected though determined institution. The plan is to build up a first-class college for the girls in Rio de Janeiro, the capital of the empire.

The college must be planned on a broad and liberal basis, providing a full literary and scientific course and giving from its incipiency due prominence to Christian culture.

Thirty-five years later we find this school still a "projected though determined" institution.

The following story shows the leading of God through a series of disappointments and seeming failures. In 1884 the one-hundredth anniversary of Methodism was celebrated by gifts for the extension of the kingdom into foreign lands. One of the objects selected by the committee, appointed by the General Conference, was a college to be located in Rio de Janeiro for the girls of high-class families. At the urgency of the committee, the Woman's Board (at the time only five years old) ventured to ask the women of the Church for $50,000 for this purpose. The General Board promised hearty support and co-operation. The offering proved to be only $16,229.73, and it was soon discovered that the "hearty coöperation" on the part of the General Board did not mean financial aid. The women were discouraged and wished to abandon the plan and appropriate the funds to other work. When Bishop Granbery vis-

ited the field in 1887, however, he urged the women to push forward in spite of the odds which were against them. In accordance with his recommendation, Miss Mary Bruce, who had been a teacher in Piracicaba, was appointed to Rio de Janeiro. Some months later beautiful property on Larangeiras (street of the orange trees) was purchased. Concerning this property it was said: "The altitude, salubrious air, and distance from the crowded part of the city make it almost a sanitarium when yellow fever is prevailing. No case has ever occurred there."

Miss Bruce encountered difficulties in procuring a license, but in her annual report she writes in high hope:

> Though the children did not swarm in at the opening of the school, yet we are not discouraged. We have fourteen pupils, eleven of whom are boarders. It will require patience and waiting to develop the work here and make a place as Miss Watts has done in Piracicaba; but in no spirit of boasting we believe our time will come when we will be known and trusted and our efforts crowned with success.

Just before the time to begin the second session, there came upon the beautiful city a severe scourge of yellow fever. Schools were suspended and our missionaries were stricken with fever. So great was the calamity that

the General Secretary says: "Of our missionaries in Rio de Janeiro it may be said as of the Jews of old, 'they were scattered and peeled.'"

After this a brave effort was made to continue the work, but pure water was found to be insufficient and the expense of drainage so exorbitant that early in 1893 the school at Rio de Janeiro was closed, it having been demonstrated that the frequent yellow fever scourages made it impossible to establish a permanent work. It was the purpose of the Board to continue its work through a day school and special work among the women. Accordingly, the property on the heights was sold and reinvested in a day school building for Rio de Janeiro and in the establishment of a boarding school at Petropolis.

Miss Lulu Ross opened the day school under the handicaps of sickness and the necessity of seeking new quarters. The following year Mrs. H. C. Tucker, formerly Miss Ella Granbery, took charge. This was the year of revolution, and throughout the bombardment of the city the workers stood at their post despite the falling of shot and shell in the streets. That year seventy-two pupils were enrolled.

After the school had been discontinued for eight months it was again opened by Miss Layona Glenn in 1896. Miss Glenn planned for a system of day schools, and for a number of years three were in session: the Jardim School, taught in the Jardim Church, the Cattete in connection with the Cattete Church, and the Collegio Americano Fluminense. (It will be remembered that "collegio" merely means school.) The last named was finally closed in 1915, because suitable rented property could not be secured.

The most tragic event in the history of the woman's missionary work in Brazil was the failure to hold the vantage ground once held in the capital of the republic, beautiful Rio. At the closing session of the Woman's Board of Foreign Missions, held in 1910, a pathetic appeal came from the entire missionary body in Brazil, pleading for a suitable building in Rio de Janeiro as headquarters for work in the republic. They wrote: "One of three things is inevitable: the school must die a lingering death, it must be closed at once, or the Board must put it in position to compete favorably with the other schools in the city."

They asked for a committee to consider locations and prices and to consult agents and

architects before submitting plans. They pleaded that the work in Rio de Janeiro be considered first.

In response the Board voted:

> That the Executive Committee be authorized to negotiate a loan of $100,000 if, in their judgment, it were considered wise to purchase the property in Rio de Janeiro for which that amount has been appropriated contingently, and that $25,000 of this amount be paid annually to the bank to liquidate the indebtedness.

A month later the Woman's Board of Foreign Missions was merged with the Board of Missions. At the first session of the Woman's Missionary Council, April, 1911, the President, Miss Bennett, said in her message:

> The Foreign Department of this Council, by its action last year, is committed to the establishment of a girls' boarding school in the city of Rio de Janeiro. Every reasonable effort ought to be put forth to accomplish this work within the next twelve months.

At that time it was voted to hold a jubilee in coöperation with the women of other boards. The object of the offering was to be for the still "projected and determined" boarding school for high-class girls in Rio de Janeiro. When the result of the gifts proved to be $25,962.08, it seemed that the vision of the years was about to be realized.

In 1913 Miss Bennett and Miss Gibson visited Brazil, spending four months in Rio de Janeiro in search of suitable property. Because of high prices, the difficulty of securing a suitable place, and the breaking out of the great World War, the long hope of the years was again deferred. However, in 1919, Bishop Moore, on his second visit to Brazil, succeeded in securing a site upon which was located a beautiful building suited to the beginnings of a first-class woman's college, the situation of the property being such as to command the attention of the entire city. Hope again ran high, for the "projected and determined" college for high-class girls in Rio de Janeiro, it seemed, was about to become a reality, and this hope was changed to "glad fruition" when at its session in 1920, the Council authorized the erection of the administration building for the Bennett College at Rio, plans and specifications to be made and submitted at an early date.

Juiz de Fora.

Collegio Mineiro.

The difficulties which met the brave missionaries in Rio de Janeiro and closed for them the doors of opportunity pushed them

out into other fields. In 1891 Miss Mary Bruce spoke to the Woman's Board in session concerning the two strategic centers of Piracicaba and Rio de Janeiro and urged the opening of work in a third, Juiz de Fora. This was a city of 21,000 people, which had already a church and a well-established school for boys, Granbery College. The bishop in charge also urged the opening of a school for girls, and the result was that in 1892 Miss Bruce and eleven of her pupils were transferred from Rio de Janeiro to Juiz de Fora, and Collegio Mineiro was begun. The success of the school from the beginning was almost without parallel in the history of our boarding schools. Children from the high-class families were entered, and soon the poorly equipped rented houses were outgrown. Miss Perkinson writes in 1897: "Situated as we are we have nothing to recommend us but earnest and faithful work."

Thirty-eight pupils were enrolled at that time.

In 1900 she says: "We have been fortunate in finding a much more convenient and commodious house, which costs us the same rent as the one that Bishop Galloway said was next to the worst thing he had ever seen in

Southern Methodism. Life in general seems broader and better here."

The event in 1904 that will always stand out prominently in the history of the school was the purchase of property. The house that was occupied was to be sold at public auction, according to the will of the owner, who left it to his widow during her lifetime. Her death forced the sale. The missionaries longed to purchase it, prayed to God, and wrote to the Foreign Secretary, asking permission to bid on it. Four days before the sale the cable came: "Bid up to eight thousand dollars." They bid and secured the house. The grounds were valuable, in the very heart of the city, and the house was large, though old. A prominent physician, a Catholic, but a liberal man, said: "The Lord's hand was certainly in that purchase, for a number of men were anxious to buy the property, and yet they did not go to the sale." The missionaries and their friends united in a praise service on Thanksgiving Day.

The purchase gratified the town, and many civic improvements followed, among which were a new modern railroad station, an electric street railway, with American cars, which proved a boon to teachers and pupils as well as to the public, and new sidewalks laid around the school.

Many alterations were made, adding to the comfort of the college home. A large open gymnasium was built from the material of a small house on the back lot. Beside this building was the basket ball ground. Another new feature was the rose garden, where the queen of flowers revels in beauty and fragrance twelve months in the year. The house was repaired and painted, and the stately dwelling, all their own, seemed like a palace to the missionaries who had been pilgrims and wanderers so long. ("Story of the Years," by Miss M. L. Gibson.)

The school prospered for a number of years under the principalship of Miss Ida Shaffer and later under Miss Sara Warne. In 1913 the enrollment had reached one hundred and thirteen. Because the building did not meet the needs of the school and because Granbery College was receiving girls, it was decided in 1914 to discontinue Collegio Mineiro. The property was sold to the General Department of the Board of Missions for the use of Granbery. The Council received, in exchange, property for the enlargement of Collegio Isabella Hendrix at Bello Horizonte and also a sum of money which was turned into the fund for the projected school at Rio de Janeiro. Collegio Mineiro was closed, yet its years of efficient service and the consecrated lives of the missionaries have enriched Brazil in manifold ways.

Petropolis.

Collegio Americano.

For a number of years the question of the sale of property in Rio de Janeiro and the purchase of property for the school in Petropolis came before the Woman's Board for decision. The report of 1894-95 shows that the exchange had been made. Miss Watts writes of the opening of Collegio Americano:

> A large house with almost no furniture is not famed for cheerfulness, and this one on a hill far from any other was no exception. On the seventh day of May we opened our doors to the public. Three children appeared, and we went to work with them. No one of us was busy all day, but we all had something to do for the three. As each one constituted a distinct class and each had several studies, there was more to do than any but a teacher would think. In June two more came, and July brought others. New names were enrolled from time to time until we had twenty-four matriculations.

The yellow fever epidemic in Rio de Janeiro had driven the court, diplomatic circles, and all others who were financially able to this health resort of Petropolis, which was only three hours distant. This made the transfer of the Rio de Janeiro property seem wise. However, the situation of the college on the hill made a day pupilage impossible. When

later the court was removed, the numbers decreased and the attendance became small. Because the school did not seem to be serving the largest needs and because of its proximity to the capital city, the teachers and pupils were removed in 1920 to Rio de Janeiro. This formed the nucleus for the opening of that school, and thus the original plan was served. Miss Eliza Perkinson, who for years was the head of the school at Petropolis, was appointed to take charge of this new college.

Ribeirao Preto.

Collegio Methodista.

For a number of years appeals had been made to the Woman's Board to open work in Ribeirao Preto, but because of lack of funds a continued refusal was necessary. Finally, however, in 1899 Bishop Hendrix transferred Miss Leonora Smith to that point and opened a school, making the condition that there should be no cost to the Woman's Board. Miss Smith writes of those early days:

I arrived in Ribeirao Preto August 31 and opened school September 5 in the hall now known as the Methodist church. There being no school furniture, the church chairs and tables were kindly tendered me for use until I could provide better. One of our members

made at reasonable rates five double desks, a blackboard, and a hatrack. Teaching in the church was fraught with many inconveniences, the chief one being the moving of school furniture three times a week to prepare for public services and the arrangements for school the following day. As soon as I could I made a change, finding a house not in every particular desirable. I have two rooms, each about seven feet square, which I use for bedroom and study, and a large room for the school. For these and my board I pay fifteen dollars.

The second year she enrolled seventy-six pupils, and everywhere there seemed to be an open door of opportunity. The success of the school was such that the Board seemed compelled to make an appropriation for its support.

In 1903 there came to the city of Ribeirao Preto a terrible yellow fever epidemic, and Miss Ida May Stewart and Miss Willie Bowman, who were serving there at that time, gave themselves in such self-sacrificing service to the sick and the dying that for years their names were mentioned in the most loving remembrance. This labor of love enlarged their influence to such an extent that the following year we find them moving into larger and better quarters. This brought new courage, and the purchase of a fine lot a little later gave a new prestige to the school.

It was not until 1913 that plans for building were really projected. There were at that time two hundred and twelve children crowded into an old building which was wholly inadequate. The dedication of the new college grounds took place while Miss Bennett and Miss Gibson were in Brazil. Of this occasion Miss Gibson says:

> The dedication of the college grounds to the service of God and ministry to children took place on Sunday night, September 20, 1913. After the night service the large congregation marched in procession to the college grounds, and there under the stars and lighted by a large incandescent lamp the assemblage stood while selections from the Ritual were read in English by Dr. Tilly and in Portuguese by Senor Reis. Hymns were sung in the two languages, and short talks were made by friends of the school, after which the erection of the building was authorized in the name of the Woman's Missionary Council, and Miss Bennett and Miss Gibson each planted a tree in commemoration of the event which would prove of such moment in the history of the Church and community.

The final completion of the building meant for the Collegio Methodista a greatly enlarged field of usefulness, and Miss Jennie Stradley, the directress, continued to hold for it the center of influence in that city of twenty thousand inhabitants, located in the heart of a great Brazilian coffee region.

Bello Horizonte.

Collegio Isabella Hendrix.

Bishop Wilson visited Brazil in 1903 and, upon his return, advised the sale of the property at Petropolis and recommended the opening of work in Bello Horizonte. That same year the Board voted to occupy that important city. Miss Watts, who had pioneered the work in Piracicaba and Petropolis, was appointed to open the school. This appointment was made with the intention of erecting a building in the near future which should bear the name Isabella Hendrix, in honor of Bishop Hendrix's mother, whose deep interest in the work and workers had been untiring. A beautiful lot, comprising four acres near the center of the town, had been given to the General Board of Missions, half of which was turned over to the Woman's Board of Foreign Missions, and, in 1905, the immediate erection of the Isabella Hendrix was recommended.

Entrance into this city was made against the strongest Catholic opposition, but the courageous heart of our pioneer never failed. She writes in 1905:

A little more than a year ago we opened school with five pupils, but during the session of nine months that followed we matriculated sixty-three. It really is a wonder that we have a Catholic child in the school, for the priests preach against us on Sunday and work against us on the week days. One priest told his congregation that Dona Isabella snatched the saint off the neck of one of the children. We hear of people who want to send their children to us, but are afraid.

The school continued to prosper, and in 1914 the enrollment had reached one hundred and ninety-one. Not only did Catholic opposition put the school to the test, but the educational reforms going on in Brazil made a higher standard necessary. Miss Watts says concerning this: "We'll stand the storm as we have done in Piracicaba, Juiz de Fora, and Petropolis; for our schools are God's schools. We must have his lighthouses wherever we can put them, and he will keep the light burning."

Miss Blanche Howell and Miss Mamie Finley, each in succession, followed Miss Watts as Directress. Later, Miss Emma Christine was put in charge. The following from her gives an insight into the success of the school: "The playgrounds are now a delight to pupils and teachers. A little girl, a pupil, was heard to say as she passed our gate: 'O but this

school is good! It is very good. It has playgrounds, a swing, and a seesaw!' "

Work in the classroom would seem to be equally pleasant, for she further writes: "My fifth-year class in the life of St. Paul was especially interesting to me, as in it were many girls who had never before studied the Bible. One day one of these girls said: 'Paul was so enthusiastic for Christ. Why are not our men of to-day interested in religion?' And I thought, 'Why not, indeed?' "

Porto Alegre.

Collegio Americano.

When the Methodist Episcopal Church and the Methodist Episcopal Church, South, agreed to work territorially in South America, and Brazil was given over to Southern Methodism, this meant the entrance into the State of Rio Grande do Sul and the carrying on of the work that had already been begun in the capital of Porto Alegre. The Woman's Board, in its session in 1900, voted to follow the General Board into South Brazil and to accept the responsibility of the woman's work in Porto Alegre, which had already been projected by the Methodist Episcopal Church. Porto Alegre is four days' journey from Rio

de Janeiro, and Miss Mary Pescud, the first appointee, writes two years later concerning this new and untried field: "A year ago I was a stranger in a strange land, a land almost as different from the Brazil I knew as that is from the homeland. Eight or ten different nationalities are represented in our circle of friends, but we all found a common tongue in the Portuguese language." Concerning her school equipment, she says: "Its quarters are as poorly adapted for a school as can well be imagined, and its furnishings would provoke criticism in a backwoods school in the States, though we are in the capital and largest town of one of the largest States of Brazil."

The school was opened with an enrollment of fifty, and in 1918 the number had increased to one hundred and ten. In 1909 two flourishing day schools were in session. Miss Elizabeth Lamb followed Miss Mary Pescud as the head of Collegio Americano and was succeeded by Miss Eunice Andrew.

Constantly the missionaries wrote of their success in spite of poor equipment and an illy adapted rented building, inadequate to meet the great possibilities in this rich city. The Centenary ingathering of funds brought new

courage, for the askings included $100,000 for a new building at Porto Alegre.

SOCIAL SERVICE AND EVANGELISTIC WORK.

While the outwork has never been as strong in Brazil as in China, yet much has been done that is worthy of note. Miss Amelia Elerding, who was appointed to Brazil in 1892, devoted her efforts almost entirely to evangelistic work—first in Rio de Janeiro and for many years to Italian work in Sao Paulo.

In Rio de Janeiro Miss Elerding was assisted for a time by Miss Wright, an English lady. A little organ brought by Miss Watts from the United States was a great help in drawing the people together. Miss Amelia Elerding began an industrial school with nine pupils. With the help of Mrs. Tilly, she organized a woman's prayer meeting. One afternoon in each week the missionaries were "at home" to the *estalagem* people, giving them an opportunity to see how they lived and how they enjoyed social life. Later Miss Elerding organized a Ladies Aid Society to develop Christian activity. Miss Bowman also worked most effectively in Rio de Janeiro, interesting the English-speaking ladies in visitation work and securing from them clothing for children of the families on her visiting list. She visited the Sailors' Mission, going on board ships with the sailors' missionary to assist in Sunday services.

The great Central Mission, conducted by the Rev. H. C. Tucker in a desperately needy section of Rio de Janeiro, has for years had the services of women missionaries supported by the woman's work. The fol-

lowing missionaries have served this Church: Miss May Dye, Miss Eunice Andrew, Miss Trulie Richmond, Miss Blanche Howell, Miss Virginia Howell.

In 1898 Miss Elerding was transferred from Rio de Janeiro to Sao Paulo after her furlough, during which time she tried to gain new ideas and new methods relating to woman's work. There were ninety thousand Italians in Sao Paulo, and from the first Miss Elerding felt a strong interest in them. While she has done some work among the Portuguese, yet her main effort has been directed to the Italians. The work among Brazilians would have been more permanent and encouraging if there had been conservation of effort through a strong central Church that would have commanded the respect and won the confidence of the people of Sao Paulo. With three Bible women and one evangelistic helper, Miss Elerding has lived among the people, visiting their homes, loving them, and serving them for Christ's sake. She has held people's prayer meetings before services on Sunday evenings and on Friday evenings and has attended services at the carpenters' shops with good results.

In Porto Alegre the Institutional Church has been supplied with a pastor's assistant, and for a number of years a day school was conducted in that church by the Woman's Board.

In Piracicaba a Woman's Aid Society was organized years ago to build up the spiritual, social, and financial interests of the Church. During one year four hundred dollars was raised and many women led out into Church work. In 1897 the president of the society urged the members to take up Bible women in China as their special work.

Flower missions and services in jails and hospitals have been carried on in various places.—*"Story of the Years," M. L. Gibson.*

Woman's Missionary Society.

The 1911 report of the Woman's Missionary Society of Brazil showed that at that time there had been organized twenty-two auxiliaries with a membership of six hundred and seventy-three. The aim adopted by this society was to establish parochial schools in a number of small towns in connection with the pastorates and to be responsible for their support. Their plan also included contributions to foreign missions. In 1919 they sent their first check to the Council Treasurer for work in Africa.

VI.

ANSWERING A NEIGHBOR'S NEED.

Early Beginnings.

The beginnings of all worth-while enterprises are fraught with intense interest. This is particularly true with reference to the beginnings of the woman's work in each of the fields occupied, and Mexico is not an exception. It has, indeed, a distinctive interest of its own in the fact that it was begun not on Mexican, but on American soil, and in a private home. The first annual report of the Woman's Missionary Society shows that an appropriation of five hundred dollars was made to a school on the Mexican border, conducted in the home of Mrs. Jacob Norwood at Laredo, Tex. This amount went to the support of four girls, two of whom boarded in Mrs. Norwood's home, the other two being day pupils. This small beginning was made in answer to the plea of the Rev. A. H. Sutherland, the founder of Southern Methodism on the Mexican border. With wonderful foresight he writes: "We hold a very advan-

tageous position. We are able to carry on foreign mission work under our own flag. My plan is to prosecute this border work until we reach the Pacific, thus having one long line of gospel breastworks and an army of gospel workers from the Gulf of Mexico to the Pacific Ocean."

The second annual report shows that an appropriation of an additional five hundred dollars was made for pupils to be boarded and educated in the home of Mrs. Sutherland in San Antonio.

This was, indeed, a small beginning, but there was in the minds of the women the seed-thought of a great school soon to be established in Laredo. Under date of April 17, 1881, Mrs. Norwood says: "You will no doubt be surprised to learn of our removal from Laredo to this place(Conception). The two girls (boarders) will remain with me, I suppose, until the opening of the proposed college in Laredo. I sincerely hope the college will be built, that many Mexican girls may be educated there. Laredo is a promising and an interesting place, and it was with many regrets that we left."

Laredo Seminary.

In September of that same year two regularly appointed missionaries, Miss Annie Williams and Miss Rebecca Toland, were sent to the Mexican border. Already four thousand dollars had been appropriated for the building of Laredo Seminary, and a plot of ground had been donated by the Rev. Elias Robertson. The General Secretary writes in the report of 1882:

> The unavoidable delay in the erection of the building has not materially affected the work of our young ladies this year. Miss Williams is located for the present at the Mexican town Conception, heart and soul given to her work, and Miss Toland not less successfully engaged in teaching a fine school at Laredo.

Miss Annie Williams says of her work in these days: "My home for two months after coming to the border was with Mr. Norwood's family, but they were called away from Conception, and I went to live with a Mexican family, where I have remained up to this time. I have been the recipient of many kindnesses from the Mexicans of this place and realize what a noble people they will become when the light of the gospel truth illuminates their hearts and minds. I ask that an appropriation

be made to complete and furnish the seminary at Laredo."

The building was completed October 13, 1882, at which time Miss Williams took charge. She says: "We spent some time in furnishing the building and trying to make ready for the fall session, which opened the second Monday in November. We had only three Mexican and four American children at the beginning, but in a short time the school increased to eighteen." That same year Miss Toland had sixty pupils in her self-supporting day school at Laredo.

At the end of the first year Miss Williams was married to the Rev. J. F. Corbin, and Miss Toland was given supervision of the seminary until the arrival of Miss Nannie Holding in October of 1883. Since that time the Laredo Seminary has been inseparably associated with Miss Holding's name. Her whole life and soul became incarnate in the institution; and the daughters of the school, some of whom were in attendance for years, were indeed her daughters. She remained at the head of Laredo Seminary for nearly thirty years. When she became principal the building would accommodate by the utmost overcrowding only thirty children. During her

administration it was enlarged to a capacity of between three and four hundred. In her book, "A Decade in Mission Life," she says:

February of 1885 found us domiciled in our comfortable and sorely needed new quarters. The crowding in the old house made the new one seem so roomy that sometimes a little faithless wonder would come: Would it ever be possible for its halls to be filled with children? We were soon rebuked for our faithlessness, for in one short year our numbers caused the prayer to go forth which brought us Faith Hall.

The following incident shows the origin of the name "Faith Hall." Miss Holding says:

It was late in the fall of 1886. As I write, how that November evening comes back to me laden with the perfume of holy memories. I see again the dear friends and the precious children gathered one by one in the little chapel after a day of fasting; I feel again the hush of the Master's presence; I hear the voice of supplication as we told of our need, of how crowded we were, of how our hearts were grieved to turn away those who wanted to enter our home; I hear again the expression of the simple faith of the children. Faith Hall now stands as a monument to that evening's prayer. With strong confidence, one of the little ones, looking up with pure, innocent eyes said: "Shall we begin to-morrow?" I answered "No; but we will prepare the ground." So the morning found us taking measurements and removing trees.

At the meeting of the Woman's Board in 1887 Miss Holding made a plea to the Committee on Extension of Work for the money

to erect Faith Hall. The answer was: "We fear we cannot give you what you ask." On the anniversary night of that same session she made a public address on Mexico. As she closed, Mrs. Lizzie Swiggart stepped forward taking from the table an empty box which had contained flowers. In eloquent words she thrilled the audience until they pressed forward pouring their gifts into the box. This was the beginning of making Faith Hall a reality. Donations came afterwards from nearly every Southern State.

After the Woman's Foreign Mission and Home Mission Boards were united Laredo Seminary was turned over to the home department. Miss Holding was succeeded by Dr. J. M. Skinner. The name was changed to Holding Institute in honor of the one whose hope and faith had been a leaven, not only for the work on the border, but throughout all of Mexico.

SALTILLO.

Colcgio Ingles.

Miss Holding was not only head of Laredo Seminary, but was agent for missionary work along both sides of the border. In 1888 the Woman's Board began work in Saltillo, a

city of about twenty thousand inhabitants. A few years previous a day school, opened by Mrs. Corbin, had been taken in charge by Miss Leila Roberts, who was being supported by the "Rosebuds" of Virginia. As the school grew it became the incarnation of the life of Miss Roberts almost to the same degree that Laredo Seminary had become the expression of Miss Holding's mind and heart. The circumstances under which she was heroically laboring when the Woman's Board entered Saltillo marked her as a true pioneer. The three-hundred-year-old building in which the school was being conducted was adobe with the exception of the stone facings of the windows and doors. There was no glass in the windows, and the heavy wooden shutters "shut out all light where most needed, or let in all of the cold where least wanted."

At the close of Miss Roberts's first year of work for the Woman's Board, Miss Holding reports:

> Miss Roberts has worked faithfully to make the Colegio Ingles what it is. I am more and more pleased with the school at every visit. In the short space of one year we can almost call it self-supporting.

That same year an appropriation was made to buy property. Miss Holding and Miss Rob-

erts searched in vain to find a suitable place, and finally resorted to the three-century-old property then occupied. A letter written four years later by the Rev. H. C. Morrison, Senior Secretary of the General Board, describes the transformation of the building:

At Saltillo we met Miss Roberts, a woman of marvelous power for work and doing good. To her is due the undying honor of the work in that city. Alone and unaided she battled for a time, and then under the fostering hand of the Woman's Board she has wrought wonders—a school property, commodious and well arranged, with the touch of taste on every hand. In addition to this property and fronting on another street is the new church. The lot on which it is located was purchased by Miss Roberts with the proceeds from the school, and the building was erected through her energy and the financial aid of Brother Grimes, of our work. This plant is a gospel arc light in the heart of Saltillo.

Miss Roberts, in her report of this same year (1893), reveals the proportions which the work had begun to take. She says:

A normal department, with a course of study to be completed in three years, was added to our work. As teaching is really the only avenue open to the women by which they can earn enough to be above want, we saw that our opportunity had come to prove to the people that we were ready, as far as possible, to meet this deeply felt need.

By tenacity of purpose and personal effort she succeeded in the establishment of this department. In time all the other mission schools of the woman's work became feeders to the normal school at Saltillo, each sending yearly, when possible, its most promising pupils for teacher-training. Miss Roberts, in her report of 1894, further says:

> Seventy-five poor children were taught in our free schools, and there is one place where all, the high and the low, the rich and the poor, meet together every day, and that is in our chapel services where God is worshiped and his Word is studied. The work wherein my soul delights is that with the poor women. They come to us as their M.D. and their D.D. The number of those enrolled in our Bible and sewing class is sixty-seven. They meet me once a week on the shady side of the wall in one of our courts, as there is no other place.

The record of 1896 shows that there was at that time an enrollment of one hundred and ninety-one and that the income was paying two-fifths of the school expenses. Such prestige had been established that the Governor of the State had recommended it to parents who were asking for the best places to educate their girls. This favor with the officials continued, for later, through the influence of Governor Carranza, a subsidy of

one hundred dollars (Mexican) a month was received from the State. The Saltillo Normal was the only Protestant school invited to have representation in the Congress of Teachers in 1912.

The school at Saltillo was also the only one of our schools that was not closed at some time during the revolution. Miss Roberts made frequent visits into Mexico and was thus able to keep the work from being discontinued. The report of 1919 shows an enrollment of two hundred and three, the student body representing six States in Mexico and the Mexican population in the United States. Governor Mariles, a former pupil of the school, wrote in this year: "I desire to restore to your school the monthly subsidy of one hundred dollars (Mexican) granted by President Carranza when he was governor."

Miss Roberts writes at that time: "Governor Mariles was anxious to have us lay the corner stone of the new school building last September. He guarantees us every necessary protection as well as his personal support."

In view of these facts, the Council voted in 1919 to erect a new building at the very earliest date possible, a fine piece of land facing

the Alameda and diagonally across from the State Normal having recently been purchased with that in view. This action was confirmed by the session of 1920 in the passage of the resolution to erect for the Normal School at Saltillo an administration building to cost $150,000, to be provided from a previous appropriation of $20,000 and from Centenary funds. The great esteem in which the school was held was shown by the fact that its friends and ex-students also subscribed most generously to this building fund. The recent awakening that came to Mexico as a result of the Centenary created a great demand for more intensive training of evangelistic workers. To meet this demand it was decided to open in the fall of 1920 a department of Bible in connection with the Normal, the old normal building to be used for settlement work, thereby providing a center for the further training of evangelistic workers.

Durango.

The MacDonell Institute.

A school at Durango was opened by Miss Kate McFarren during the ministry of Robert MacDonell (the husband of Mrs. R. W. MacDonell, former Executive Secretary of

the Home Department). After his death the desire became strong among the women of the Board of Foreign Missions to help extend the life and influence of this one who had given himself in heroic sacrifice. Accordingly, property was purchased in 1889 and the school, which was taken over from the Parent Board, was called the MacDonell Institute. Miss McFarren was in charge until 1898, at which time she was appointed to evangelistic work and Miss Ellie B. Tidings was made Principal. The MacDonell Institute, from its beginning "met and suffered much." There was in the early days a lack of railroad facilities, so that this mountainous region was almost inaccessible to the outside world. The fanaticism of the people was so intense that many of the experiences of the workers could well be termed persecution. The property seems constantly to have been in danger, and even as late as 1903 Miss Tidings writes:

> One day they (meaning the neighbors, who by law had a right to do so) sent workmen to wall up our windows, and when I asked the chief workman what was their motive, he shrugged his shoulders and said: "Just to injure the school." Last year the Jefe Politico sent policemen to protect us on the night of September 16 (Independence Day); but, notwithstanding their presence, quite a number of our windows were broken,

so this year he sent word beforehand that he would be personally responsible for our property. The mob came as usual, and we heard them screeching for hours. They could see that the Jefe Politico was keeping watch. We heard afterwards that they threatened to kill him for not permitting them to "celebrate their liberty."

In spite of persecution, the school was succeeding; for the Corresponding Secretary of the Woman's Board says in one of her reports:

The city of Durango, while priest-ridden and fanatical, is not openly so hostile as formerly. The gracious influences emanating from MacDonell Institute are being felt very sensibly; and while superstitution and mariolatry abound, the open Bible is no longer an unknown book.

The damage that the neighbors had done by putting one side of the school building in darkness led to its sale and the purchase of a large piece of property with a number of different buildings. An interesting thing about this new property was that between the buildings there was a cock pit. Miss Esther Case, Executive Secretary for Latin America, on her visit to Mexico in 1919 writes:

It has two stories (meaning the cock pit), and at one side there is a long room that could be used as an assembly hall. If this cock pit could be covered with glass, it would serve as a gymnasium and also for a hall for closing exercises.

Miss May Treadwell was in charge of MacDonell Institute in 1910, and in 1911 Mrs. Nellie O'Bierne was appointed principal. Mrs. O'Bierne says in the report of 1911-12:

> Though we have had wars and rumors of wars all the year, our work has steadily grown. In September when we opened we had sixty pupils, we have now passed the two-hundred mark.

In this high tide of success the school was closed, and in the report of the Foreign Department Secretary for the following year we read:

> MacDonell Institute was suspended last spring because of political disturbances in and around Durango.

However, the fall of 1912 found the missionaries at work. All went well for a while, but toward the close of the year conditions became more serious, farms all around the city were burned and provisions destroyed. For a while all communication with the outside world was cut off, and affairs grew so much worse that the vice consul decided that the missionaries should leave.

With the territorial division of Mexico, which was made according to denominational agreement, Durango remained in the hands of Southern Methodism, and the Council voted

in 1919 to reopen the school there as soon as workers were available.

Chihuahua.

Colegio Palmore.

Dr. W. B. Palmore, who visited Mexico in 1889, became so interested in that needy field that at the meeting of the Woman's Board in May, 1890, he made the following offer:

> I hereby promise to donate to the Woman's Board of Foreign Missions for a girls' school in Chihuahua all of a plot of land purchased for me by Rev. S. G. Kilgore and lying on the south side of and adjoining the property of the Parent Board, the property to be used for a site for a girls' school to be owned and operated by the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South.

The gift was accepted, and the school opened the following year with Miss Augusta Wilson as principal. In 1892 a building was erected and the school named Colegio Palmore. The foundations were well laid by the first principal during her three years of service, and the institution had a phenomenal growth from the beginning.

Miss Elizabeth Wilson, who was appointed to Laredo Seminary in 1889 as matron of that school, became the successor to Miss Augusta

Wilson. From that time on, until her death in 1916, the work of Palmore College centered about that remarkable personality. She was assisted during all of these years by her close friend and coworker, Miss Lucy Harper. In Miss Wilson's third report she says: "Our work embraces four departments: a pay school for girls and one for boys with some outside pupils for English only. These, with the woman's work, missionary society, two Sunday schools, a prayer meeting, some visiting, and the help in the Church services, keep us fully engaged."

The enrollment in 1910 had reached five hundred and eighty-seven, and the church, located on the compound and having a membership made up principally of the former pupils of the school, had become one of the strongest in Mexico.

In 1902 a commercial department was opened under the direction of Prof. Servando I. Esquivel, a former pupil of Miss Wilson. Professor Esquivel, in speaking of Miss Wilson, her school, and its work, says:

> Miss Wilson's contribution to Mexico is the education of more than three thousand boys and girls. Could there have been a greater one? To accomplish it she toiled in the early hours of the morning and worked far into the night. She did not spare herself.

Her mission, the one she loved most, was the bringing of souls to Christ. And so if any one visiting Palmore College in its best days had asked to see its highest expression, I should have led him to Holding Hall at chapel time, where the principal brought forth the treasures of the Scriptures to deposit them in the spirit of the students; or to the office at the evening twilight hour, where she gathered the girls around her for prayer and sacred songs; or to the parlor on Sunday morning, where she taught the women of her Sunday school class. These were the crowning moments of her life, the high-water marks of the life of the school. Not all of the students came into personal contact with her, but not one ever left without having felt the touch of her influence. She did not allow any public function of the institution to be opened without recognition of her God. More than one Governor of the State of Chihuahua bowed for the first time in prayer with Protestants at the closing exercises of Palmore College, because Miss Wilson would place God first. She was a spiritual leader.

Herein lies the secret of the marvelous power wielded by Palmore College for more than twenty years.

In 1914, when Miss Wilson and Miss Harper were telegraphed instructions to leave Mexico, the reply was: "No trouble. No fears. Fine school. Firm friends. Please let us stay."

The Secretary of the Foreign Department says in her report of that year:

Misses Wilson and Harper remained in Chihuahua, the storm center of warfare, until General Villa and six trains of soldiers entered the city. Then the American consul ordered them to leave. They left, taking with them their faculty and a number of pupils. They stopped at El Paso, and within two weeks had rented a house in the midst of the Mexicans and opened a school composed principally of children of their former patrons who had refugeed to El Paso. In two months the school increased to one hundred and sixty.

The Council did not, however, deem its continuance advisable because a number of Mexican schools were already being conducted in El Paso. The strain of the turbulent times proved too much for the frail body of Miss Wilson, and on Sunday morning, August 29, 1916, she passed to the life beyond.

In 1914, at a conference of denominational representatives, held in Cincinnati, plans were proposed for a territorial adjustment of Mexico. At a later meeting in Mexico City, the adjustments made allotted to our Church the border States of Sonora and Tamaulipas besides the interior State of Durango, thus giving to the Methodist Episcopal Church, South, an unbroken territory extending across the border of Mexico from the Gulf of Mexico on the east to the Gulf of California on the west. In 1919 this plan was put into effect.

The school at Saltillo had never really closed, so the first one to be reopened by the Council was that of Colegio Palmore. In the reorganization of the school the boys' boarding department was opened in a building received through exchange with the American Board. The Rev. J. P. Lancaster was appointed Principal and Miss Mary E. Massey Associate Principal. Two years later Miss Massey became the head of the institution.

In 1919, in one of the buildings on the school compound, the Council opened its first Christian social center in Mexico with Miss Lillie Fox as Head Resident. It was decided that the name Centro Christiano should be given to this settlement and all others that might in the future be opened in Mexico.

San Luis Potosi.

Colegio Ingles.

In 1882 Miss Blanche Gilbert was sent to Mexico City to pioneer work in Central Mexico. It was later decided to begin in San Luis Potosi, but from the annual report of 1885 we learn that work at that point was carried on for only one year. Miss Gilbert and Miss Mattie Jones, her assistant, were transferred

to other fields and the property which had been purchased was sold.

In 1890 Miss Holding was sent to this city with a view to reopening work. At that time she purchased an attractive piece of property which had formerly been a part of an old Franciscan convent. Miss Toland, the first principal of the new school, writes: "When I arrived at San Luis Potosi last July I found Miss Holding here with everything in readiness to welcome me. Already she had the patio adorned with beautiful pot plants and everything looking bright and cheerful."

Miss Toland was Principal until 1902, when she was succeeded by Miss Esther Case, who was, in turn, followed by Miss Laura V. Wright. In 1902 Miss Frances Moling became the head of the school and continued in this position until its close. In 1892 Miss Holding writes concerning the work at San Luis Potosi: "This school is almost without parallel in its growth and prosperity. In the two years of its existence it has outgrown its boundaries and called for more room, more money, and more helpers."

To meet this demand an addition was made to the building and a boarding department added to the day school. A charity school was

also conducted in another part of the city under Miss Viola Blackburn's supervision. In 1914 the institution was obliged to be closed on account of the revolution. Miss Moling writes concerning this tragic event:

On April 21, 1914, when the Americans entered Vera Cruz, we quickly sent the children away for the night and went ourselves, not realizing that we would never return. The children were in the study hall when the message came that mobs were forming in the streets, that the American consulate had been attacked, the flags torn down and trampled underfoot, and the consul himself saved only by the timely intervention of a servant who wrapped the Mexican flag about him and spirited him away. We knew then that it was time for us to go, as the college, too, had been threatened. Mexican friends came to our rescue, friends who were true when the test came, and all of our girls were given homes for the night. A lady who had been formerly a student at Colegio Ingles offered us the protection of her home, which we, of course, gladly accepted. We expected to return the following day, but were bitterly disappointed, the streets still being filled with infuriated mobs. The time for closing the scholastic year was at hand. The deep solicitude of our friends in the homeland, the frequent messages from our Secretary, which had preceded the occupation of Vera Cruz, all combined to help us to decide to leave Mexico until it would be safe to occupy our building again. Accordingly the last of May, on a special train made up of refugees, we left the work that meant more to us than anything else in the world.

With the exchange of properties incident to the allotment of territory, the Christian Woman's Board of Missions received the property at San Luis Potosi, while theirs at Monterey fell to the Woman's Missionary Council. At this latter place a girls' school was opened in the fall of 1919 with Miss Dora Ingram in charge.

GUADALAJARA.

Instituto Colon.

In 1893 Miss Augusta Wilson and Miss Mattie Dorsey were transferred from Chihuahua to Guadalajara for the purpose of opening a new school. Miss Wilson remained at the head of this institution for five years and was then succeeded by Miss Esther Case.

After two years, Miss Case was followed by Miss Alice B. Griffith. Mrs. A. E. McClendon, Mrs. Ellen B. Carney, Miss Norwood E. Wynn, and Miss Mary Massey, each in turn, served as Principal. Because of the fanaticism of this city, our missionaries were never able to attract a pupilage from the upper classes and the school suffered from the frequent changes of policy resulting from the changes in principalship. However, numbers of the children of the native pastors were among

the graduates, many of whom have given valuable service in our mission schools and in active Church work. During the time that Mrs. McClendon was Principal the school was given the name Instituto Colon (Columbus). While Miss Wynn was the head of the school a property was purchased which was formerly a sanitarium conducted as a branch of the Battle Creek Sanitarium of this country. This was the best piece of property that the Woman's Board owned in Mexico.

A day school was conducted in a building adjoining the church property in San Juan de Dios, the slum section of Guadalajara. This school was called the Trueheart Day School in honor of Mrs. S. C. Trueheart, the Corresponding Secretary of the Woman's Board of Foreign Missions.

In the exchange of properties the school at Guadalajara went to the Congregationalists.

Mexico City.

Mary Keener Institute.

Mary Keener Institute, in Mexico City, was opened in 1897 under the principalship of Miss Hardynia Norville. A day school had previously been conducted in the basement of the mission church which had been supported

by the women of Carondelet Street Church, New Orleans. Their interest in the work had been aroused by Bishop Keener, and when the Woman's Board took over the school it was given the name Keener Institute. At the request of Bishop Keener, this name was changed to Mary Keener, in honor of the bishop's wife, who he said had been the prime mover in the enterprise. Mary Keener Institute was opened in a rented building and was throughout the years of its existence without any permanent quarters. Property was so difficult to secure that the missionaries worked under the severest handicap. Mrs. Cobb, Executive Secretary, says in her report of 1911-12:

> There are no words too strong to portray the real positive need for a change of location. The house for which we pay nearly $4,500 (Mexican) rent each year is dark, gloomy, poorly ventilated, poorly lighted, and, worse still, has sewerage that is a menace to the inmates. There are no windows in the bedrooms and no ventilation except through open doors.

In spite of these conditions the school prospered under the able management of Miss Esther Case. Mrs. Cobb goes on to say in this same report:

> Brave Miss Case! Who else would have endured such conditions? All honor to the woman who, despite

such environment, can sustain the largest school for girls in Mexico City! If she had failed, if there were not still almost constant applications from the best families in the city, including that of Madero himself, we might consider closing the school.

As a result of Mrs. Cobb's visit to Mexico and her presentation of the conditions under which the school was being conducted, a much more desirable place was leased for three years and the last year of the school was conducted under more favorable circumstances.

An interesting feature connected with the Mary Keener Institute was the Chinese Sunday school, in which American and Mexican teachers and pupils from the advanced grades of the school taught Chinese pupils on Sunday afternoon. Many of these pupils were converted and became active members of Mesias Church, the largest Methodist Episcopal Church, South, in Mexico City.

The Institute was closed in 1914. Miss Case says in her report:

Our work was rudely interrupted when the bombardment began on February 9 and lasted for ten days. During that time we sent as many of our boarding girls as we could to their homes. Our church and mission house were in the danger zone. Though more than two thousand people were killed in the city, thousands wounded, and bullets and parts of exploded shell thrown into our school yard and on our roof, we

were mercifully spared and kept from harm. Our boarding and day pupils returned promptly after the bombardment and we carried on the work until the end of the school year in May. On August 28 a cablegram was received telling all the missionaries to leave at once. We sent our boarding pupils home, closed school, and had announcements printed and mailed to our patrons and friends telling them why we were leaving. We came away very reluctantly, hoping we might return after the election in October. When that was a failure, we planned to return by the first of the year; but the revolution continues, and we can only pray that peace may come and the way be opened for us to resume our work.

After the territorial division among the denominations, the responsibility for Mexico City fell into other hands, and the former Principal of Mary Keener Institute was engaged in the tasks which fall to the Executive Secretary of the Council for Latin America and Africa.

Parral.

Colegio Progreso.

In the exchange of properties the Council received a day school, Colegio Progreso, located at Parral, a mining town of about 15,000 inhabitants in the State of Chihuahua. This school, formerly owned by the American Board, was conducted for thirty-five years by Miss Prescott, who was obliged to leave on

account of the revolution. The Mexican teachers were taken over by the Woman's Missionary Council and the school was carried on without interruption. In 1918 four teachers were employed and two hundred and twelve pupils enrolled.

The Centenary in Mexico.

The work of the Centenary was so successfully carried on in Mexico that important financial help was given by the people themselves in the upbuilding of the mission institutions. At that time Miss Norwood Wynn was appointed as Student Secretary for Mexico. More than one hundred and thirty young people volunteered. These she organized into volunteer bands and assisted in making plans for their life work. Miss Wynn also organized Woman's Missionary Society auxiliaries among the women; and Miss Case, in her visit to Mexico in 1919, formed a Conference society with nine auxiliaries.

VII.

A NEW CAMPAIGN.

The Irene Toland School.

Upon the close of the Spanish-American War, the General Board of Missions took immediate steps to enter Cuba. The Senior Secretary, Dr. Walter Lambuth, decided that Santiago was the best place in which to open the gospel campaign. Accordingly, a house was rented and the Woman's Board was allowed the use of one room. Miss G. Hattie Carson was at once transferred from Mexico for the purpose of enterprising a girls' school. This school was named in honor of Dr. Irene Toland, a sister of Miss Rebecca Toland, who was at that time a missionary in San Luis Potosi, Mexico. Dr Toland was a graduate of the American Medical College at St. Louis, Mo. A few days after her graduation she opened an office in that city and rapidly built up a large practice. When yellow fever was raging among our soldiers at Santiago, she offered her services to the government as nurse and worked in that capacity when she

might have gone as physician. Day after day, medicine case in hand, she fought to save the soldiers from the dread pestilence, and then, at last, worn beyond endurance, she fell a victim to typhoid fever and ere long laid down her life as a sacrifice for the American soldiers. To commemorate this service of love, the school at Santiago was named Irene Toland.

Because of the inaccessibility of Santiago and the continued scourge of yellow fever, the Irene Toland School was moved, after a year and a half, to Matanzas, "the city of the two rivers," and Miss Lily Whitman was made Principal. In 1902, however, Miss Rebecca Toland was transferred from Mexico, and in 1920 the school was still under her supervision. For twelve years the Irene Toland School was housed in rented property, but at the end of that time a beautiful situation was secured on a hillside overlooking the city and the bay beyond.

Miss Esther Case, Executive Secretary for Latin America, says in a report of 1919:

> The enrollment of day pupils in the Irene Toland is comparatively small because it is located rather far from the center of the city. The majority of these are carried to and from school in the auto bus, which

is owned by the institution. During the nineteen years of the school's existence it has drawn patronage from more than fifty towns and from every province of the island. The Cuban teachers in the grades are former pupils of the school, and others of its graduates and former pupils are teaching, some in mission and others in public schools. It is incorporated with the institute of Matanzas Province and the necessary equipment is being installed for the third and fourth years of high school.

The Eliza Bowman School.

In the same year that the Woman's Board voted to move the Irene Toland School to Matanzas the following resolution was passed:

> We recommend that Miss Nannie E. Holding be requested to go to Havana and organize the work there as soon as the heat of the summer will admit and that the North and East Texas Conference Societies be granted the privilege of naming the school Eliza Bowman, in honor of one whose holy life was a benediction to all with whom she came in contact.

Mrs. Eliza Bowman was a woman greatly honored among Texas women for her godly life and character and her zeal for missions. Her son, Richard Bowman, gave one thousand dollars toward founding the school.

The twenty-third annual report showed that the school had been opened at Havana and was in charge of Miss Hattie Carson. It remained in this city for seven years and car-

ried on during that time some of its most successful work. Because there was no Church in its vicinity, thereby making it impossible to conserve the efforts of the missionaries, it was decided, at the suggestion of Bishop Candler, to move to Cienfuegos.

At that time the South Georgia Conference Society united with the North Texas in buying a fine piece of property in the central part of the city. Miss Carson writes:

> The school is situated on the corner of two of the best streets, just a block from our pretty new church. It is such a joy to be in our own home without fear of having to move at the whim of the owner. There are twenty-one rooms in the house besides three bathrooms, and there are fifteen stationary washstands throughout the building. The Eliza Bowman has been incorporated with the public schools and renders her monthly report to the city authorities, thus being under the city's protection. Besides Spanish, we teach the usual English branches and are prepared to give a good high school course. We also teach instrumental and vocal music, typewriting, sewing, and embroidery. Most of our boarders do all of their own sewing, even a child of ten years making dresses for her little sister.

Miss Carson remained at the head of the Eliza Bowman School until 1914, when Miss Frances B. Moling, who came out of Mexico on account of the revolution, was made Principal. So crowded did the school become that

there was always a long list of applicants for the boarding department.

In 1919 a piece of land was bought in Juanita, an addition of Cienfuegos, and plans were made for the erection of a new building to meet the demand. This location, it was known, would cut off the possibility of a day patronage, consequently it was voted to retain the old property for the day school and a social center, thus enlarging the scope of the work.

Havana.

Miss Case says after a visit to Cuba in 1919:

> Havana is the great center of population, as it is the center of commerce and everything that is worth while in Cuba. One-seventh of the population of the island is gathered there, and one-fourth of its inhabitants live there and within a radius of twenty-five miles. If the Woman's Missionary Council could establish a girls' school near Candler College, in Havana, our Church would then be in a position to provide opportunity for Christian education for both boys and girls. The parents who send their boys to Candler College from towns in all parts of Cuba are pleading for a school in Havana for girls.

The Centenary askings included a sufficient amount for the projection of this school, and in 1919 a beautiful property was purchased just across the street from Candler College.

This included a city block of land and a handsome stone residence large enough to make a beginning. Miss M. Belle Markey was appointed Principal. The Council could not get possession until January, 1920, so the opening of the school was deferred.

VIII.

OCCUPYING A WAITING FIELD.

At the meeting of the Woman's Board of Foreign Missions in 1910, after much prayer and earnest consideration, there was a unanimous decision to send a memorial to the General Board requesting the opening of work in Africa. The General Board was then in session in Nashville, and the following memorial was presented:

> Recognizing the obligation of the women of Southern Methodism to do their part in the evangelization of the whole world and to reach in the shortest possible time the dying forty millions apportioned to our Church by the great Laymen's Movement, we, the Woman's Board of Foreign Missions, memorialize the General Board of Missions to hear the call from the Dark Continent of Africa and, when it is possible, open work in that needy field.

The question of work in Africa had been before the General Board of Missions in 1906, and now through this memorial from the Woman's Board and other pressure brought to bear the question was again revived at this meeting of 1910. Because of lack of funds

the plan met with much opposition, but it was finally decided that a secretary should be authorized to visit the field and that a "special" should be raised to enterprise the mission.

The following year found Bishop Lambuth, accompanied by Professor J. W. Gilbert, a prominent leader in the colored Methodist Church and a graduate of Paine College, in the heart of the Congo, seeking a place of occupation. A great portion of the territory which had been allotted to the Southern Presbyterian Church in the Belgian Congo had never been occupied, and the Mission Board of that Church had continued to urge that the Southern Methodist Church should help to redeem the heart of Africa. The consequence was that the Presbyterian Mission gave to our ambassadors the heartiest coöperation, and with the help and guidance of volunteers from among their converts our two great Christian explorers arrived at the village of Wembo-Niama, the chief of the Batetela tribe, February, 1912. Here the assurance came that this was the divinely selected spot.

At the second meeting of the Woman's Missionary Council in Washington, D. C., strong appeals for Africa were made by Miss Ben-

nett and other leaders of the Church. In the midst of the discussion that followed, a note from Mrs. L. H. Glide, of San Francisco, was sent to the desk. It contained a pledge of five thousand dollars for the work in Africa if the women should enter. The gift was announced, whereupon the whole congregation spontaneously arose and broke forth into singing the doxology. The following resolution was then passed:

> *Resolved,* That the Woman's Missionary Council, in annual session at Washington, D. C., in 1912, send a communication to the Board of Missions in its annual session, assuring it that if it is decided to open work in Africa the women will coöperate.

The Board, in session the following May, appropriated a minimum of fifteen thousand dollars, which included the five thousand of the women, should they at that time enter the field.

The first missionaries of the Board of Missions, General Work, reached Wembo-Niama in February, 1914. The Woman's Council had as volunteers Miss Kate Hackney and Miss Etha Mills. They were detained, however, and did not sail with the first missionaries. Miss Hackney was later sent to China and Miss Etta Lee Woolsey and Miss Kathron Wilson volunteered for service in Africa.

They were accepted, but detained because of war conditions until 1917, when they, together with Miss Mills, embarked upon their long and perilous journey, reaching their destination January 25, 1918.

Miss Mills was appointed to serve in Lubefu, the new outstation. She not only served as the teacher of the village, but was compelled, because of lack of workers, to supervise the medical work in the dispensary. In her report of 1918 she says:

> Of course the medical work here, of necessity, has been confined to simple treatments, but this does not keep the more serious cases from coming. Many who are incurable come also. The task of extracting teeth is not a very pleasant one, especially as some of them are very hard to get out, being deeply rooted and firmly set in. I have not failed to get one yet, even though it took three separate pulls with all my strength.

Miss Woolsey and Miss Wilson remained at Wembo-Niama, the former being in charge of the girls' home and school. In her report of 1919 she says:

> We are glad to report that the new home built by the Council for its workers was finished during the quarter, and we moved in on July 25, just one year and a half to the day after our arrival at the mission. The house is comfortable, convenient, and pretty, even though the framework is made of trees from the forest

tied together with vines, the walls of mud, and the roof of grass. Our floors are hand-sawed boards, as are also the window and door frames and the doors. Four of our windows are glass and the others are closed merely by shutters. The woodwork in the living and dining rooms is painted white, and against the soft dove gray of the mud wall, it is very pretty. Take our handsome library table in the center, several pretty rockers (all made by the industrial department), a few good pictures in frames on the wall, our white-dotted swiss curtains, several rugs, and we have a living room into which we would be proud to invite even Miss Bennett and Bishop Lambuth.

The little band of workers served these first years under the handicap of a small force and poor equipment and were obliged to work their way slowly through the terrible ignorance, superstition, and degradation of the African women. At the close of her second year Miss Woolsey writes:

We have enrolled eight little girls during the last quarter, but we have only seven at present. One of the mission boys brought his little sister, but her husband objected to her being away, so that the father was compelled to come and get the child. Then the boy brought his little wife in the place of his sister. She stayed two months, when the father said he wanted her for a slave; so he "killed the marriage," as they say, in order to be able to take the child from the mission. I did my best to keep her, for she was so unwilling to leave, but the old man would not listen; so Nkoi took off her apron and went off wearing only the little square of scraps that she had pieced together in her sewing les-

sons, the beginning of the little skirt of which she was so proud. She left crying, and called to us: "I am coming back." Poor child! It is dreadful to see the way these little girls are sold in their infancy. Do pray for us as we try to train these children.

Before she had been on the field more than a few months Miss Wilson, the trained nurse, was obliged to take the place of Dr. Mumpower, whose furlough was overdue. When he left, the entire mission was without a physician, and Miss Wilson was compelled to give medical aid, frequently performing some of the most difficult major operations. Her success was nothing short of a miracle. The total number of patients in her first year of service was 4,422.

In 1920 four recruits were sent out to this lone front line of the mission field. Miss Ruth Henderson, Miss Flora Foreman, Miss Marzie Hall, and Miss Eliza Iles, Miss Iles being a deaconess who was transferred from the Home Department in which she had given eight years of devoted service.

Woman's Missionary Society.

On February 14, 1918, there was organized in the African mission a Woman's Missionary Society with an enrollment of forty-five char-

ter members. In a short time the number was increased to fifty-five. The standard of dues adopted was one egg or its equivalent, one cent, in money. Miss Woolsey said:

> At the April meeting the women decided that they would like to have a share in the work of God by supporting an evangelist in a village which had not yet had one. Accordingly, they took the responsibility for the payment of his salary, $1.30. At first the chief of the village refused to enter the church, so the fifteen members of the society who are baptized Christians met for about two months with one of the missionaries once a week for special prayer for the chief and for Munadi, the evangelist. The chief, we are glad to say, began going to church.

It should be noted that the labors of the years in Brazil, China, and Korea had begun to bear fruit, for in 1920 the Woman's Missionary Societies in those three fields were contributing to the uplift of Africa.

PART IV.

Ministry in the Home Field.

To Christianize the community life means to permeate all its activities and relationships with the principles and ideals of Jesus. It means to make the whole of life religious, so that there shall be no separation between the spirit of worship in the community and the spirit of its play, its work, and its government. The task is not the endeavor of a day.

Christianity demands a fraternal community for the satisfaction of its ideals. It requires that men who call God Father should find the way to live as brothers. Now we have rifts and chasms. Our task is to bring the different groups of our community life, the divers nations and races of the world, together in a real brotherhood until there shall be no handicapped, exploited, dispossessed people, but all shall live together on terms of equal opportunity. Solidarity is not simply the dream of the workers at the bottom. It is the imperative of the gospel.—*"Christianizing Community Life," by Ward-Edwards.*

IX.

ANSWERING THE HOME CALL.

Sue Bennett Memorial.

In the early days of the Woman's Parsonage and Home Mission Society Miss Sue Bennett, the Secretary of the Kentucky Conference Society, became interested in the people that lived shut away in the hills just within sight of the fertile valleys in which her home town of Richmond was located. Her interest had been aroused by the Rev. J. J. Dickey, who was struggling to maintain a school in a mountain community fifty miles from any railroad. The great need of these people at her very door set her soul aflame, and through the enlistment of the children of her Conference she planned to come to the aid of Mr. Dickey's school, which would have to close unless something could be done to meet the emergency. However, before she had even taken the first steps toward the realization of this plan her labors on earth were ended. But the women of the Kentucky Conference had caught, through her inspiration and zeal, a

vision of the need, and they, together with the Central Committee, began to make plans for the mountain work.

Mr. Dickey's school was, in the meantime, sold to the Presbyterians, but plans were at once projected for the establishment of a chain of schools in other mountain sections. Mrs. W. T. Pointer, President of the Kentucky Conference Society, led in the work and was untiring in her efforts to help raise the needed funds. She sent out letters soliciting gifts and, together with her husband, went from place to place helping to arouse interest in the enterprise.

London was selected as the most strategic point at which to begin, and the first term of the Sue Bennett School was opened in an old seminary building. In 1897, however, the large administration building was completed, and the school was opened that fall with seventy-five pupils and a faculty numbering five. The first class was graduated in 1901.

Prof. J. C. Lewis, of the Liverpool University, a man well equipped for the work, was for twenty years president of the school.

In 1917 Prof. A. W. Mohn, of the Ohio Wesleyan and of the University of Chicago, and for nine years the head of the Ruth Har-

grove School, Key West, succeeded Professor Lewis as principal.

From its modest beginning the London School grew to be one of the most efficient secondary schools in the State of Kentucky. The report of 1919 shows an enrollment of students as follows: model school, 125; high school, 101; normal school, 74; school of business, 75; school of music, 172. The students numbered 397 and the faculty 19.

The extent of the influence of Sue Bennett can be measured only by the life and work of its students. It will be found that they have been scattered far and wide, engaging successfully in the various vocations of life—one as a lawyer in Porto Rico; another as a missionary in China; others as superintendents and principals of schools in New York, Georgia, and Florida; some as students at West Point; others working as engineers in Pennsylvania and Kentucky; and still others as prominent business men. In 1919 it was calculated that ninety per cent of all the teachers in the county of Laurel, the county in which the school was located, had been students at the Sue Bennett School. No more fitting memorial could be erected to the one in whose heart this work

for mountain boys and girls was born than this great investment in life and character.

Brevard Institute.

In 1895 another mountain school was opened in Brevard, N. C., by Mr. Fitch Taylor. The Woman's Parsonage and Home Mission Society was asked to share the expense of this school with the Epworth Leagues of North Carolina by supporting one teacher. In response to this request, Miss Armstrong was employed to teach in what was then known as the Brevard Epworth School. The first term was opened with one boarding pupil, who, it was said, had been paid to come. This pupil, with a few from the town, made up the first enrollment.

In 1900 the Western North Carolina Conference adopted the school and appointed trustees. In 1903, however, it was offered as a gift to the Woman's Board of Home Missions. A building had been begun which was still unfinished, and the committee of men who met the committee from the Woman's Board promised to be responsible for its completion if Miss Belle Bennett would tour the State in interest of funds. The school had been closed for two years, and to the women this

call to enter into this new door of opportunity seemed very clear. Accordingly, the work was undertaken, and Prof. E. E. Bishop was employed as Principal. He says in his first report:

About September 11, 1903, I was employed to take charge of the Brevard Industrial School, to begin October 1, with everything finished and furnished. Instead of finding the house finished and furnished, I found a large building unpainted except priming, without windows, doors, chimneys, or floors. The plastering was about half done, and the force at work on the house consisted of only two carpenters and two plasterers. I learned also that the treasury was entirely empty, the building committee in debt, and no funds in sight from any source. To make matters still worse, there were no written contracts and no specifications. The first thing to be done was to get money that we might put on a large force of men at once. The committee was persuaded to borrow about a thousand dollars. On October 20 we opened school with a public meeting. Miss Bennett, Mrs. Branner, and Mrs. Acton were present. The next day fifty-two pupils were enrolled. The enrollment has steadily increased and is now one hundred and four.

Mrs. F. H. E. Ross says concerning the final completion of the building and its presentation:

Money was borrowed to put the building in shape and a mortgage given. Then came the struggle; for the Board would not accept it till finished, furnished,

and unencumbered. Something was secured from the Weddington estate, and the Western North Carolina Conference appropriated a few hundred dollars from the school fund year after year. The columns of the *North Carolina Christian Advocate* were open to our use, and funds were solicited until we lacked only $325 to lift the mortgage. A note was given for this amount signed by some friends, one of whom was our sainted Dr. George H. Detwiler, then pastor of West Market Street Church, Greensboro, N. C. In June, 1905, the annual meeting of the Conference Society was held in the city of Charlotte. On Saturday afternoon the long-prayed-for, hoped-for event took place—the presentation of Brevard Industrial School to the Woman's Home Mission Board. Dr. Van Atkins, chairman of the Board of Trustees of the school, made a very pleasing address in presenting the school, and Mrs. Frank Siler, in her usual happy manner, accepted the property for the Board.

Professor Bishop served until 1907 and was then succeeded by Prof. C. H. Trowbridge, a graduate of Harvard University.

The growth and growing influence of Brevard Institute is shown in the 1914 report of its principal:

Brevard Institute seems to be holding its own in every respect and going forward in many ways. The academic work is decidedly better than at any previous time, the faculty having more experience than ever before and holding the students to a higher grade of accuracy. The grammar and high school are very much crowded. The normal department is working along previous lines, and its graduates are still in de-

mand wherever the work of the department is known. The music classes are very much as they have been, though in the fall there were so many pupils that it was necessary to employ an additional teacher for two days in the week. The commercial department continues its efficiency and is turning out well-equipped men and women, who are always placed within a few weeks after they are ready for a position. In no case has any graduate failed to be successful. The domestic art department has more students than ever before and maintains the high grade of work which it has been doing. The purchase of additional ground gives the agricultural department better opportunities than ever. There has been a considerable increase since last year in the amount of stock and in the value of the farm machinery. The youngest department to be organized is household economics. It is getting well under way this year and has developed a course that is thoroughly practical and valuable. Small classes have been organized in telegraphy, plumbing, and carpentry.

A summer school was started in 1913. Very little advertising was done, but there were enough students to make it evident that summer work is practicable in this summer resort town. Two summer school camps for boys will be in operation this summer. A number of the girls made a respectable income for themselves by running a boarding house during the vacation months. This will be continued next year. The cottages on the place are rented in the summer, and for several years a most delightful colony of people has spent the summer here.

The relations between the school and the community continue most cordial. Some members of the Council canvassed Brevard for two days in July and secured subscriptions amounting to more than three dollars for every man, woman, and child in the town.

Six or seven acres of ground adjoining the campus have been purchased during the year, making a campus of about twenty-six acres located within the corporate limits of the town and still set off in such a manner as to secure a very high degree of protection. It would be difficult to arrange the school property more conveniently.

With its enlarged boundary and the new administration building, it seems that Brevard is about to enter upon an era of increased growth. The dormitories have been practically full all the time during the past three years, and these developments will probably cause a very great increase in the number of applicants for admission. There are few schools in this section which are devoting as much of their energies to vocational work as Brevard Institute is doing, and it seems that the Institute should be able always to maintain its lead with the start it will have when school opens next fall.

The success of Brevard Institute, like that of the Sue Bennett School, is measured by the success of its students, who have been able to occupy positions of trust and responsibility.

Wolff Mission.

The plan for the establishment of Sue Bennett, though first to be conceived, was not the first to be realized, for in 1894, three years previous to the opening of the Sue Bennett, a school was begun in Tampa, Fla., for Cuban children with Miss Jennie Smither as Principal.

Mrs. Eliza Wolff, of St. Louis. Mo., had chanced to spend a season in Southern Florida and was much moved by the suffering of the Cuban people who were beginning to flock to our shores as workers in the tobacco factories. These factories were being moved into Florida in order to avoid the interruption caused by the conditions which eventuated in the Spanish-American War. Mrs. Wolff appealed to the Woman's Foreign Board and as a result, it was recognized that here was an open door which the newly organized Woman's Parsonage and Home Mission Society should enter. At the second convention of this society, which was held in Nashville, Tenn., October 2-5, 1894, the need for a school on the Florida coast was presented and a proposition made to raise one thousand dollars by securing one hundred ten-dollar shares. Within fifteen minutes all the shares were taken.

A few months later the society opened its first school, Wolff Mission, so called in honor of the one whose interest had launched the enterprise. In 1897 Miss Mary Bruce, afterwards Mrs. N. F. Alexander, a returned missionary from Brazil, became Principal. Through her friendly visiting, the homes of the people were opened and the Cuban wom-

en began to identify themselves with the Cuban Church. Night schools were undertaken for the men, many of whom were eager to learn the English language. Numbers of those in attendance later became interested in the Church.

In 1898 Miss Bruce was transferred to Key West and Miss Marcia Marvin, Miss Elizabeth Todd, Miss Josephine Baker, Miss Lula Ford, and Miss Lotie Adams, each in turn, served as Principal of the school.

The following from the report of 1900 shows some of the far-reaching results brought about by the institution:

> One Cuban girl returned to Cuba and now has a Sunday school in her house at a point where there are no other workers. A young man, a laughing, fun-loving boy, who came to the Friday evening socials, was brought into the Church. He returned to Cuba, married, and held preaching service in his house, thus forming the nucleus of a Church. And so it is, here one and there another.

In the year 1914-15 more pupils were enrolled in Wolff Mission than ever before, but because of the better opportunities then being provided by the public schools of Florida the institution was closed in 1916 and the work of Wolff Settlement inaugurated. A gymnasium

was erected, a clinic established, and a day nursery opened. The institution was thus made to serve the larger needs of the community.

West Tampa School.

The year following the opening of Wolff Mission (1895) a small school in West Tampa was opened in the home of two Spanish women, Mrs. Rosa and Miss Emelina Valdes, who were converts from Key West. The zeal of these women and their sympathetic appeal to the people made the work a success from the beginning. Mrs. Valdes deeded to the Woman's Home Mission Board a lot adjoining her home, and upon this lot they built a two-room schoolhouse, which served also as a church. Mrs. Valdes, with the assistance of her niece, Miss Emelina Valdes, continued in charge of this school for twenty years. The little rooms were always full, and the children of the day school crowded to the Sunday school on the Sabbath. Many of them became Christians; years later Christian families were found on the Island of Cuba who had received their inspiration while getting the rudiments of an education from these godly women.

After Mrs. Valdes's death, in 1912, the school was made into a Wesley House, where social features and gospel teachings were carried on with marked success. The Council voted that the new building, when erected, should be called the Rosa Valdes Settlement, thereby perpetuating the work of the founder of the school.

Ruth Hargrove Institute.

In 1898 Miss Mary Bruce opened in Key West, Fla., a school which afterwards came to be called the Ruth Hargrove Institute, in honor of the General Secretary, Mrs. R. K. Hargrove, who was vitally interested in the development of the Cuban work. The enrollment was large from the beginning, and it soon became necessary to broaden the scope of the school, enlarging its capacity to meet the need not only of the Cuban children, but also of the English-speaking children of the community who were being forced, for lack of Protestant schools, to patronize Catholic institutions.

Miss Emily Reede was the second Principal, and during her five years' administration the school grew to such proportions that the campus was enlarged and plans were made for a

new building. In 1909 Prof. A. W. Mohn took charge, and in 1910 the enrollment reached seven hundred.

In 1914, on their return from Brazil, Miss Bennett and Miss Gibson visited Key West and gave the following account of the school:

Key West has a population of 25,000, 10,000 of whom are Negroes. The property we own is in the suburbs—in the geographical center of the island, we are told. There are four buildings on a lot 550x200 feet, which will accommodate five hundred pupils (20 boarders). It is valued at $60,000. There are eleven churches in Key West, four of which are Methodist, having a membership of eight hundred. No other mission board is at work there. There are two Roman Catholic schools, two public schools, and forty schools for Negroes. Bruce Hall is a fine new school building, containing the largest auditorium in the city, which is used sometimes for lectures and concerts when a large hall is needed. Ruth Hargrove building is the home for teachers and students. Then there is the attractive Mattie Wright Kindergarten building and the residence of the principal. The enrollment this year from September 1 to January 1 is 525; in 1911 it was 613; in 1912 it was 609; and it is likely that the present year will see as large a representation. The school has twelve grades, a high-school department, a music department, a commercial department, and a kindergarten with thirty-one pupils. The faculty numbers nineteen, of whom five are men. All teachers are Protestants. There are thirteen Methodists, two Baptists, one Congregationalist, one Presbyterian, and two Episcopalians. The Bible is taught in every grade by the teachers. Professor

Mohn feels the need of a graded course in the Bible covering twelve years. We visited every grade and saw the work on the board for examinations, and we approved what we saw. The night that we left a concert was held in the chapel. For four years the principal has had a lyceum course, charging $5 per season for ten entertainments. The immediate and imperative needs are a teachers' cottage and athletic grounds. In answer to our question, "What returns have come to the school or Church from the pupils?" we were told that they are better citizens, better Christians, better men and women. They have been of immense benefit to the Church. The cost of maintaining this school was $9,875.80 plus fees of $4,815.57.

It will be seen that the success of Ruth Hargrove School was marked. The demand it created for education brought about such improved conditions in the public schools of Key West that by 1917 they were adequate to meet the community's need.

Mrs. MacDonell, Executive Secretary, says in her report of that year:

The situation has greatly changed during these years, and we dare assert that the school has done much toward creating a demand for better educational advantages and that it has saved Key West to Protestantism.

At that time the building was leased for a marine hospital, and the following year was bought by the government at a price of fifty

thousand dollars. Some years previous, the faculty of Ruth Hargrove had opened an extension day school in a congested Cuban district. This was continued and land purchased in this district for the erection of a settlement house.

Holding Institute.

Laredo Seminary, the history of which is told in the chapter on Mexico, was transferred to the Home Department of the Woman's Missionary Council in 1913. The name was then changed to Holding Institute for the purpose of perpetuating the work of Miss Nannie Holding, who had for so many years put her life and energy into the development of the institution.

The school began its first year with four pupils, but in 1917 it enrolled three hundred and seventy-six, and more than two hundred were turned away for lack of room. In 1914 seventy-five pupils came from across the border. Dr. J. M. Skinner was appointed Principal of the school at the time of its transfer to the Home Department and was still in charge in 1920. Holding Institute, in addition to a regular high-school curriculum, has provided a normal course for teachers, a com-

mercial course for the training of clerks, stenographers, and bookkeepers, and a course in domestic arts, thus giving training for nearly every walk in life upon which the students might enter.

The Vashti Industrial School.

In 1903 Deaconess Annie Heath, while working in Thomasville, Ga., found a fourteen-year-old girl in need of protection. She was too old for an orphanage, and the deaconess could find no means of removing her from her dangerous environment. She appealed to the women of the local auxiliary, and through their influence Mr. Walter Blasingame, of that city, gave four acres of land and a house of thirteen rooms, where Miss Heath and Effie, the homeless girl, were sent to live. This was the beginning of the Vashti Industrial School for dependent girls. The home was named Vashti, thus honoring Mr. Blasingame's mother. Miss Heath and Effie were not long alone, for two other girls were discovered in the poorhouse and brought to the home. Within two years, thirty-three girls had found their way to the school, and the house was now too small for their accommodation. The expense, too, had become

more than the local auxiliary could meet, and, as a consequence, the work was transferred in 1905 to the Woman's Board of Home Missions.

Ten years before the opening of the Vashti School, a cigar factory was opened in Cubana (little Cuba), a suburb of Thomasville, but, as it was found impossible to secure Cuban labor, in a few years the enterprise failed.

When Vashti School outgrew its home, the Cubana property was selected as a desirable location. It was purchased by the citizens of Thomasville and presented to the Woman's Board of Home Missions in 1908. Prof. E. E. Bishop was elected Principal in the fall of 1907, and the next January seventy-five girls and teachers took possession of the new home. Since that time there has been accommodation for ninety girls at a time, and yet not more than fifteen per cent of the applicants has been received. The girls who have been trained here have received an eighth grade literary course and, in addition, practical industrial training. With few exceptions, characters have been formed that have stood the test of life after leaving the school. Many have taken the responsibility of homes of their own, while others have gone to work in schools and fac-

tories and hospitals. In 1919 Miss Charlotte Dye was elected Principal.

Paine College Annex.

At a meeting of the Woman's Board of Home Missions, held in St. Louis, Mo., in 1901, a request was presented from Dr. Walker, President of Paine College, Augusta, Ga., asking for the establishment of an industrial department for the Negro girls attending that school.

Miss Belle H. Bennett, Mrs. J. D. Hammond, and Mrs. R. W. MacDonell were guests of Mr. Richard Scruggs. Early on Sunday morning the three were in prayer together. Each arose from her knees persuaded that the Board should undertake this work and that this was the day to present it publicly and take a collection for its beginning. Miss Bennett at once called ten of the women over the telephone to come to the church for an executive session. These ten called others, so that promptly at nine o'clock all responded to the roll call in the pastor's study at St. John's Church. Miss Bennett told them of the conviction that had come to the group of three. A resolution was promptly offered, and after discussion a vote was taken which

was unanimous, with one exception. The dissenting vote came from one of the most enthusiastic missionary women, who held a conviction that she was not authorized to represent her Conference in this matter. There were many who feared that the undertaking would be unpopular, but all were willing to follow God rather than man.

Miss Bennett was requested to present the matter to the congregation after the sermon, which was preached on that morning by Dr. Shailer Matthews. At no time in her life had she spoken more clearly or with greater conviction. When the collection was taken a number of men present were so moved that they arose at once to make large contributions. Dr. Palmore, with streaming eyes, pledged $500, and Miss Mary Helm gave $200. Miss Bennett subscribed $500, and practically every man and woman contributed something. Later, Mr. Richard Scruggs and Mr. Murray Carlton gave $500 each. Thus was launched the girls' industrial department of Paine College, and within two years two buildings were erected on three acres of land adjacent to the school. Miss Ellen Young, graduate of Hampton Institute, was secured as matron in 1902 and for nine years rendered

valuable service. She was assisted by three other teachers in this department. In 1913 Bennett Hall, a large up-to-date dormitory, was erected at a cost of $27,000, a fitting monument to the faith and conviction of the one who had lead the women to take this step in the name of the Master. Concerning this work, Mrs. MacDonell, former Executive Secretary of the Home Department, writes in 1920:

> There are many colored teachers, wives, and mothers, graduates of Paine College, whose lives and homes attest the value of the training at the Annex. This was particularly true in the days when Ellen Young was matron. Many former students have written me. I have met others in my travels, all of whom have given witness to lives made stronger and better.

Virginia K. Johnson School.

The appeal of one unfortunate girl, yearning for a chance to lead a clean life, led to the establishment of the home in Dallas, Tex., which later came to be known as the Virginia K. Johnson School. When no place could be found for her shelter, Mrs. Johnson was led to the determination to open a Door of Hope. The King's Daughters were enlisted, and through their efforts a small building was rented, while other Christian women helped

bear the expenses of the upkeep. It was found difficult, however, to maintain their interest and Mrs. Johnson appealed in vain to the charitable organizations of the city to take over the work. Finally, she brought the matter before the North Texas Conference Home Mission Society at its annual meeting in Gainesville in 1895. After much prayer and consideration, the women of the Conference decided to undertake the support and enlargement of the institution. There was not an available dollar in the treasury and a debt rested on the local group in Dallas. There was, however, a vision of a long neglected need, the call of the Master, and prayer and faith. A gift of land having been secured from Mrs. Ann Browder Cunningham, Mrs. Johnson and Mrs. W. C. Young set out to raise money for the building. An agreement was made with an architect for a a five-thousand-dollar building, expenses to be paid week by week, and work to be discontinued when money failed. The work, however, never stopped until the building was finished, and there was never more money in the treasury than was needed to pay the week's bills. In 1898 the North Texas Conference turned the property over to the Woman's Board of Home

Missions free of debt. After a few years the need of a better location, more land, and larger buildings resulted in the erection of a beautiful $150,000 plant. Up to this time the school had been known as the Ann Browder Cunningham Mission Home, but was now renamed in honor of Mrs. Virginia K. Johnson, whose loving service had provided for thousands of friendless girls the shelter of a home.

During the early years Mrs. Johnson acted as Principal, but later she was made agent and Mrs. M. L. Stone became Principal. She served three years and was then succeeded by Miss Sue Lyon and later by Mrs. O. M. Abbott. After four years of service Mrs. Abbott resigned, and Mrs. Stone was elected for the second time. In 1920 she had already given over ten years of efficient service to this institution, within whose walls many hopeless lives had been restored to self-support, independence, and true character.

X.

A WORK OF SOCIAL EVANGELISM.

The organized work of city missions in the Church grew out of a real need and had its beginnings in the auxiliaries of the Woman's Home Mission Societies through the appointment of visiting committees. In the first quadrennial report of the Woman's Parsonage and Home Mission Society, the General Secretary, Miss Lucinda B. Helm, says: "The majority of the auxiliaries report good work done by committees in visiting and aiding the poor, in Bible readings, in visits to the jails and benevolent institutions, and in developing Sunday school work. Many conversions have resulted in the large cities."

Organized City Missions Begun.

The Central Committee soon began to realize that if the work of city missions was to develop to any proportions there must be some centralizing, directing, and conserving force. As a result of this conviction, a convention was called in St. Louis, May 9, 1893, for the purpose of considering plans of city

evangelization. Miss Helm's report of this convention says: "Every one felt the Spirit of God was present. Great enthusiasm was aroused and, like another Pentecost, its influence radiated throughout the Church." The address of Dr. Walter Lambuth on "City Evangelization" helped greatly in arousing the convictions of the women who attended this convention.

This marked the beginning of a united effort in the work of city missions. At the close of the convention, representatives of the St. Louis auxiliaries came together at the call of Miss Helm and organized for work, employing Mrs. M. R. Skinner for special service. A few weeks later, the General Secretary was called to Nashville, where an organization was effected and Misses Tina and Emma Tucker were employed as city missionaries. Some months later, Miss Helm visited Atlanta and organized the forces in that city. Houston, New Orleans, and Los Angeles are also mentioned in the reports as having begun a united work as a result of the St. Louis convention.

City Mission Boards Authorized.

At the beginning of the second quadrennium (1894), Miss Helm resigned as General Secre-

tary and Mrs. Nathan Scarritt (afterwards Mrs. R. K. Hargrove) was elected to the office.

Another advanced step in the permanent organization of city mission work was made in this year, when the General Conference provided for the formation of city mission boards, these to be composed of two members from each coöperating auxiliary, each auxiliary being allowed to elect its own representatives. The finances were to be provided for by the different societies taking their apportionments.

Mrs. Hargrove continued to serve as General Secretary until the year 1900. Her report of that year shows that city mission work was being conducted in Nashville, in New Orleans, in Kansas City, and in Waco. All of these cities were employing workers, and two of them were raising budgets of approximately twelve hundred dollars each. St. Louis had a city mission board and was carrying on quite an extended work through volunteer service. The types of service up to this time had been largely that of rescue work, house-to-house visitation, and distribution of literature—for the most part, purely personal work; although there had begun to be some institu-

tional features; such as, kindergartens, sewing schools, and mother's and children's meetings.

The First Church Settlements.

Mrs. R. W. MacDonell was elected to succeed Mrs. Hargrove as General Secretary. Her broad vision and constructive mind soon began to give new form to the work. The leaders of philanthropy were beginning to realize that of far greater value than work *for* people was work *with* people, so here and there, through the social settlement, the contagion of the higher life was being brought to bear upon the hitherto detached masses of the crowded cities and industrial centers.

So it was, that with Mrs. MacDonell's administration there began another stage in the development of city missions; and in cooperation with the Nashville City Board the new General Secretary opened the first Church settlement in the South in September, 1901. A house, which had formerly been a pool room, was rented and made habitable. Below there was a large hall in which the work was conducted, while above were clean and attractive living rooms for the workers. Miss Minerva Clyce (afterwards Mrs. J. E. Mc-

Culloch) and Miss Martha Frost were the first Residents.

Miss Clyce had been trained in the Scarritt Bible and Training School; and her alertness of mind, powers of initiative, and unfailing devotion especially fitted her for leadership in the new enterprise. This settlement was the center of all eyes, for it was to set the standard for all future work.

Pioneering the way as good neighbors in a community full of poverty, ignorance, and drunkeness meant days and nights of toil and anxiety. It proved to be worth the cost, however, for it was found, fifteen years later, that self-respecting people were choosing to live in this same community because of the advantages of the settlement, so changed had the community become.

In the year following the establishment of the settlement in Nashville, three other settlements were opened. At Atlanta, Ga., work was begun in the Fulton Bag and Cotton Mill community with Miss Rosa Lowe, a trained nurse, as Head Resident. This was for years one of the largest settlements throughout the connection, carrying on the most varied activities.

In the fall of 1902 Miss Estelle Haskin was

called to Dallas, Tex. There were months of waiting on her part before a footing could be secured in the district which seemed to have the most crying need. Finally, because nothing better could be done, a small four-room cottage was rented and she, with two consecrated girls from the Ann Browder Mission Home and Training School, went to live in a neighborhood where there were twenty-five saloons within a radius of six blocks of the Settlement House, and where the houses of ill-fame were blighting the lives of young men and women as well as little children. The neighborhood responded so quickly to the spirit of neighborliness that in two months' time one hundred Sunday school pupils were packed into a room sixteen by eighteen feet and classes were being conducted in every room in the house. The hallway was converted into a dining room, and because of its publicity some of the community were usually present at morning prayers. The experience was one of living *with* the community rather than *in* it, but it proved to be another demonstration of the power of personal contact.

About the same time Miss Mattie Wright was asked to come to St. Louis to direct the work known as the Sloan Mission.

She wrote, "I will come at once," and added in her characteristic way: "Look for a little old maid in a brown suit, carrying a straw suitcase." Because of her almost insignificant physical appearance, the women of the City Mission Board, upon first meeting her, doubted her ability for the task undertaken, but these doubts were quickly dispelled. She had a most indomitable spirit. No difficulties were too great for her to overcome. She started the work at old Sloan Mission in very small quarters and with no equipment. When she took charge, a policeman stood at the door to prevent the rough boys of the neighborhood from breaking up the services by throwing brickbats into the room. For the sake of privacy, a screen stood inside the door, but Miss Wright moved it and told the policeman she would take his place. She met the boys with a smile and a pleasant word and so shamed them by her kindly spirit that they became her best friends and supporters.

Miss Wright gave herself the name of "general utility deaconess," for she did everything from conducting Church services to playing the part of janitor when that individual failed to appear. Kingdom House would not be where it is to-day had it not been piloted through days of storm and stress by this brave spirit who, in the face of overwhelming obstacles, wrested achievement out of seeming impossibilities. (From leaflet by Mrs. C. M. Hawkins.)

In 1905 the old Sloan Mission house was sold and the work moved a block away to a larger and better building. The name was at that time changed to Kingdom House.

A New Name and a New Office.

In 1902 the Woman's Board of Home Missions sent a memorial to the General Conference asking for the establishment of the office of deaconess. The memorial was granted, and the following year the first five deaconesses—Miss Mattie Wright, Miss Amy Rice, Miss Elizabeth Davis, Miss Annie Heath, and Miss Arabel Weigle—were consecrated. The establishment of the deaconess office and the opening of settlements gave a new impetus to the work in the cities. In 1904 Mrs. MacDonell reported seven settlements, twenty-nine salaried workers, and forty-six volunteer workers.

The success came, however, in the face of stanch opposition. Many of the preachers opposed the settlement, not considering its work to be religious. In order to overcome opposition to the same forms of service conducted by the founder of Methodism in the name of religion, the Woman's Board of Home Missions, at its annual meeting in 1907, decided to give the name Wesley House to the settlements under its direction. There was much in the name, for it overcame prejudice and gave to the work a new popularity.

Christian Americanization in the City Centers.

One of the great tasks accomplished through the city mission enterprise has been that of the Christian Americanization of the foreign-born. In numbers of cities vast communities of foreign-born people have been Christianized and Americanized.

In 1907 a site was selected in New Orleans below Canal Street in a district where it was said that more nationalities were represented than in any other city in the country. Here a work was jointly begun by the Woman's Board of Home Missions, the General Board of Missions, the Board of Church Extension, and the local City Mission Board. The institution was given the name of St. Mark's Hall.

Miss Margaret Ragland was the first Head Resident. Within three years after the establishment of the work, over forty Italians were added to the membership of Second Street Methodist Church. This led to the organization of an Italian Church, which for seven years worshiped in the parlors of St. Mark's. In 1918 a small church house was erected for the congregation. The clinic, which was for a number of years conducted by Miss Kate

Wilson (later a missionary to Africa) was one of the most successful activities.

Miss Martha Nutt, a returned missionary from Mexico succeeded Miss Ragland as Head Resident. Miss Nutt was a great evangelistic force in the community and helped in unifying the philanthropic organizations of the city. It was also through her coöperative efforts that commercialized vice was greatly limited and forces set to work which tended to the breaking up of the legalized districts.

At Birmingham, Ala., the Ensley Community House was established in 1913 to serve a large community of Italians working for the Tennessee Coal, Iron & Railroad Company. Miss Dollie Crim, as Head Resident, was a great organizing force in the community from its beginning and during the World War was particularly successful in rallying her community for patriotic service.

At Forth Worth, Tex., a Wesley House was located in a packing house district, where there lived Greeks, Mexicans, Bohemians, and Russians. The Head Resident, Deaconess Eugenia Smith, with her genius for winning people, brought into existence a regularly organized Church among the Mexicans. In one year two hundred children were enrolled in

the Sunday school and twenty-five adults joined the Church.

In 1912 a Wesley House was opened in a Mexican district in San Antonio, Tex. Deaconess Almeda Hewitt and Deaconess Ella Bowden were the pioneers who made possible this beginning. The difficulties encountered by them were not so much those involved in the task of winning the Mexicans as in the overcoming of racial prejudice in the American Churches. Within a year after its opening the house was too small to accommodate the work. To meet this great growing opportunity to win Mexico on this side of the Rio Grande, a joint work was established between the local City Board and the Woman's Missionary Council. A new house was erected in 1917. The Wesley House here became a great factor in helping to conserve and strengthen the neighborhood Mexican Church.

In 1904 Major Toberman, of Los Angeles, gave to the Woman's Board of Home Missions $10,000 for the building of a hospital and $20,000, the interest on which was to be used for nursing the "Lord's sick poor." In 1913 work was developed in a densely populated Mexican district in a different section of the city. Later, the Homer Toberman Dea-

coness Hospital was sold with the purpose of reinvesting the money in the Homer Toberman Clinic and Settlement that had been opened in this Mexican district. The work of building was delayed, and in 1920 the clinic and a night school were still being conducted in a small and poorly equipped building. However, over two thousand patients were being treated annually, and out of the social ministry of the deaconesses a Mexican Church had been organized.

Within a few years after the opening of the work in Dallas, Tex., in 1903, the character of the community had so changed that the settlement was moved to a cotton mill district. The work, however, was continued in connection with a small chapel which had been taken over from the Northern Methodists. It was later named Wesley Chapel. For a number of years there was such a sway of evil that little could be accomplished. In 1915, however, Deaconess Rhoda Dragoo writes:

> On November 3, 1913, when the red-light district was abolished, Wesley Chapel entered upon a new period of its existence. New forms of social service were organized to meet the needs of the changing population. The kindergarten was the first social feature introduced, and it was a joy to be able to gather the

little tots into the chapel and know that the blighting influence of vice had been removed from their lives so far as the law could do it. The population is almost entirely foreign. Mexicans and Russian Jews predominate. Only through the kindergarten and sewing school are we able to touch Jewish life. Jewish fathers and mothers are manifesting a keen interest in this work. The night school was organized for Mexicans only. Men and women are eager to learn English. The condition of the Mexican is pitiful; but Wesley Chapel is making the most of his extremity, and he is being given a vision of Christian fellowship.

In 1907 a mission was enterprised at Biloxi, Miss., in a district where five large oyster canning factories were giving employment to several thousand people. Concerning the character of this community, the first missionary, Miss Minnie Boykin, says in her report of 1908:

Besides the resident population, there is a large population of people shipped here every year to work in the canning factories. These come in October and return in May, when the oyster season is over. They are shipped from Baltimore and other Northern cities in box cars like cattle and are treated not much better when they get here. Belonging to each factory are two or more long shedlike buildings two or three hundred feet long cut up into small rooms, two rooms being allowed for a family, regardless of the size. Most of the men work on boats and the women and children in factories. Children from five years old and up work. When oysters and shrimps are plentiful, they are re-

quired to begin work in the factory at three o'clock in the morning, and in shrimp season they work late at night and often part of Sunday. The acid in the shrimp eats up the hands and fingers. I have seen little children with their hands swollen stiff, the skin all peeled off and bleeding. All day they must stand with their hands in this eating acid, their feet on the cold, wet floor.

The work was opened in a small cottage and without local support. The Mississippi Conference Society afterwards purchased a house which they renovated to suit the needs of the Settlement. They also supplemented the appropriation of the Council for current expenses.

In the Mining Districts.

The reports show that by the year 1914 missions were being conducted among foreign people in the mine fields of Oklahoma, Texas, Missouri, and West Virginia. Concerning the field at Hartshorne, Okla., Deaconess Willena Henry writes:

This work is supported by the East Oklahoma Woman's Missionary Conference Society and embraces a territory about fifteen miles long and two or three miles wide, with more than twenty nationalities among the six thousand foreigners. In or near the seven towns in this territory are ten or twelve coal mines, giving employment for most of the foreigners. These

people are untouched by any religious influence except the Catholic Church, Roman and Russian, and many of them are drifting away from these.

The mission in the lead belt of Missouri was carried on for seven years through the efforts of the St. Louis Conference Society. The interesting possibilities found there are shown in the following from Deaconess Laura Proctor in her 1916 report:

I arrived on June 2. A few days later, in company with Miss Wike, a tour of the foreign villages was begun. Each day a new village was entered and a new nationality visited. One day it was an Italian village, the next a Polish, another an Austrian or a Russian. When the itinerancy had been made and the ten villages visited, I felt as though I had been peering into a kaleidoscope which showed about thirteen different nationalities in highly colored costumes. These quaint villages, with the people in native costumes and speaking their native tongues, were very interesting at first. Yet in an instant back of this could be seen the great need of religious instruction and social service. The harvest is truly white and the laborers few in comparison with the great host of foreigners found here.

One year later a cyclone demolished the Wesley House. To complete the tragedy six weeks afterwards strange men came into the lead belt and incited the American employees to rioting. The foreign men were stoned and driven from their work and their wives and

children thrust from their homes. Finally, at the point of a gun, they were loaded into cars and shipped to St. Louis. Because of these dreadful events, incident to World War conditions, it became necessary to close the work.

The work in the coal fields at Thurber, Tex., was opened in 1908 by the Central Texas Conference Society. Marston Hall, the social and religious center, through the ministry of the workers appointed by the Council, served a population of 6,500 Americans, Italians, Mexicans, and Poles.

In 1914 a mission was begun in the West Virginia coal mines by the Holston Conference Society. It was soon extended into a number of centers, serving Americans, Hungarians, Italians, Syrians, Slavs, Poles, and Jews.

On the Pacific Coast.

Soon after coming into office, Mrs. Hargrove, the General Secretary, made a visit to the West and became greatly aroused over the needs of Oriental people on the Pacific Coast. It was, therefore, largely through her influence that the work was begun in 1897. Miss Mary Helm, editor of *Our Homes,* visiting the coast mission, gained such a thorough

knowledge of conditions among the Orientals that she was able to make a strong appeal in their behalf. While there she rented suitable buildings and put competent workers in charge. The summer following two hundred and seven Chinese and Japanese were enrolled in the schools, and eleven had joined the Church.

In 1903 Dr. C. F. Reid (returned missionary from Korea) was made Superintendent of the Pacific Coast work. In November of that same year our first Japanese Church was organized in Alameda, Cal., a second in San Francisco, while a little later a third was organized in Oakland. Still later, work was opened in Dinuba, Sacramento, and Isleton. At each of these points a native pastor was put in charge and regular Church activities were carried on. At Alameda regular forms of settlement work were opened, and, at the request of the Japanese themselves, the institution was called Mary Helm Hall.

After the earthquake in 1906, the four mission boards that were at work on the coast agreed upon a division of territory and the Korean work fell to the Methodist Episcopal Church, South. The Korean Church at San Francisco was located in a rented house on

Bush Street. Rev. Ju Sam Ryang, a young Korean, had just come to this country for the purpose of securing a university education. Dr. Reid induced him to postpone college work until he had established the new Church for Koreans. With alertness of mind, depth of spiritual life, and a gift for organization Mr. Ryang plunged into this undertaking. Three years he remained as pastor, setting a standard for our Korean missions. He also edited a Korean magazine. After the lapse of a year's time, the mission secured as pastor the Rev. David Lee, a graduate of the University of California. The Korean missions grew under his ministry until, in 1918, regular services were being held at the following appointments: San Francisco, Sacramento, Manteca, Stockton, Oakland, Marysville, Willow, Maxwell, and Tracy with occasional meetings in about six other camps in the rice fields where there were a number of Korean laborers.

In 1910 Mr. and Mrs. William Acton succeeded Dr. Reid as Superintendents of the coast mission. Under their supervision there was great growth and progress. The activities of Mary Helm Hall were multiplied and seven additional centers of work established. In the new centers the converts from

the older mission for the most part became the missionaries in charge.

In the French Territory.

In 1910 the Board of Missions appointed a missionary to serve among the French people who lived in the territory of the sugar plantations. It was found that in this region there were eighty miles of houses so close together that a message could be sent from one end to the other merely by speaking from house to house. Very little English was known and the people lived shut away from the reach of civilization. They were, of course, largely Roman Catholic.

Two years after the missionary began work he asked for the assistance of a deaconess. In response to this request, Miss Eliza Iles, a Louisianian by birth, was appointed to this field and gave unstinted service for two years. The pastor and deaconess, working together, organized Churches at a number of appointments. In a short time Miss Kate Walker was added to the working force. For three years Miss Walker conducted clubs, classes, missionary societies, and other work at the Houma Church. In the fall of 1917 Miss Ella Hooper and Mrs. Laura White were ap-

pointed to this interesting field. Their headquarters were located at Houma because of its accessibility to all points in the Terre Bonne and La Fourche Parishes. They established a home at Houma and divided the field between them. An automobile was furnished these workers by the Council, so that they were able to make more accessible their extended territory.

Serving the Cotton Mill Communities.

Because of the large number of cotton mill people in the South and their appalling need, Wesley Houses were opened in many mill communities in rapid succession. Atlanta, Ga., was the first. Then followed Augusta, Ga.; Birmingham, Ala.; Knoxville, Tenn.; Meridian, Miss.; Spartanburg, S. C.; Winston-Salem, N. C.; Orangeburg, S. C.; Greenwood, S. C.; Macon, Ga.; Danville, Va.; and Griffin, Ga.

The Wesley Houses served these communities through day nurseries for children of working mothers, night schools for those who were deprived of the privilege of the public school, kindergartens for the little ones, and industrial classes for boys and girls. They also became religious and social centers for

those whose lives would otherwise have been empty and impoverished.

In Other Industrial Centers.

In Kansas City, Mo., St. Louis, Mo., St. Joseph, Mo., Louisville, Ky., Memphis, Tenn., Mobile, Ala., Montgomery, Ala., Murfreesboro, Tenn., Richmond, Va., and San Francisco, Cal., City Mission Boards were organized and settlements established to serve in industrial centers of mixed population.

The Kansas City Institutional Church.

In 1903 Miss Mabel Howell was added to the force of teachers in the Scarritt Bible and Training School as professor of sociology. It immediately became apparent that there must be developed a center of work where students might secure practical training. As a result of Miss Howell's efforts, the forces of the mission Church and the City Mission Board were brought together. The city at large became interested in the enterprise, and within a short time an institutional church was erected. Much credit is due the Rev. M. Charles Moore for the successful establishment of this the first Institutional Church. It

was a triumph over active opposition on the part of numbers of Church leaders.

The extent of the influence of this institution is shown in its by-products. The work of its deaconesses among the children of the Juvenile Court revealed the need of a receiving home where they might be kept in comfort and safety until permanently placed in some institution or returned to their parents. Mrs. T. B. Spofford deeded a splendid property to the City Board of Kansas City and thus enabled it to extend its work in the support of a receiving home named for its donor. The Boys' Hotel Association grew to be an institution because of the effort of these same women to care for the small boy of the street. The Octavia Hill Association, providing clean, wholesome apartments at nominal prices for working women, was also a product of the effort of the Methodist women of Kansas City.

The Bethlehem House.

The Woman's Missionary Council held its first meeting in St. Louis. At this time Miss Mary DeBardeleben presented herself as a candidate for Negro work. A number of years before God had spoken to this young woman on one Christmas eve making her un-

derstand that she was unworthy of appointment to a foreign field unless she were willing to minister to the Negroes at her own door. The surrender was made, but no encouragement came to her that she might serve the people to whom she was called until she went to the Methodist Training School at Nashville, Tenn., to prepare for work in Japan. There she found those upon whom God was laying the same burden. The result of it all was that at an afternoon session of the St. Louis meeting in 1911 she came before the Council; and the members, deeply touched, pledged her in that sacred hour that they would "hold the ropes" while she, as their first representative, entered upon this most needy mission field of the South. She was sent to Augusta Ga., where in 1912 she opened in an abandoned near-beer establishment the Council's first Christian settlement for Negroes. The institution during the first months of its history went by the name of Galloway Hall, in honor of Bishop Galloway, who never ceased to speak in behalf of the Negroes. The Council decided at its meeting in 1913 that settlements conducted for Negroes should be called Bethlehem Houses.

The conviction of the members of the Meth-

odist Training School during these years was taking form and becoming tangible. Very early in its history Mrs. Sallie Hill Sawyer, a godly member of Capers Chapel (the largest Colored Methodist Episcopal Church in Nashville, Tenn.), came to a member of the faculty asking for help in her Church. Because of her oft-repeated appeals and because of the dire need of a neighboring Negro community, definite organized work was begun by the Training School in the year 1913 in the basement of a colored Presbyterian Church. For the first year the funds were furnished and the work was done by the teachers and students. The following year an appropriation was made by the Woman's Missionary Council, a house was rented, and the patient praying of "Mother Sawyer" (so called by the colored people) was rewarded. She herself was the first resident settlement worker ever employed for the Bethlehem House work. She remained the House Mother of the Nashville Bethlehem House until the time of her death, in 1918.

The work at this point was distinctive, in that it furnished a training center for the Social Science Department of Fisk University, one of the leading Negro universities of the

South. The Bethlehem House touched the entire city in its influence and set an example of racial coöperation for the South. Miss Estelle Haskin represented the Council as the supervisor of this work and was succeeded by Miss Rosa Breeden in 1918 who was at that time appointed supervisor.

Coöperative Homes for Working Girls.

The workers and the City Board members soon began to discover that the low wage and the cheap boarding house constituted the greatest menace to the life and character of the working woman. As a consequence there was developed a new form of service in the establishment of the coöperative home for working girls.

At Waco, Tex., a City Board was organized in 1902. Soon afterwards they donated property to the Woman's Home Mission Society for a deaconess home and training school. An effort to use the building for settlement work was unsuccessful because the location was not suitable. However, through the interest of Mrs. Rebecca Sparks and a local Methodist preacher the house was opened to a half dozen country girls for board, and in 1909 the property was returned to the local City Board,

the house was enlarged, and the institution became known as the Rebecca Sparks Coöperative Home for Working Women.

In 1908 Miss Mattie Wright was sent to Houston, Tex., to open settlement work among foreign-born people segregated near the railroad centers. Within a few days she found a young girl from the country who had come to Houston to make her way in the business world. She took this homeless young woman to the Settlement Home, and before she realized it she had gathered twelve girls under its roof. The need for an institution of this type and the system and dispatch demonstrated by Miss Wright appealed to the business men of Houston. Within four years a handsome three-story brick building, large enough to accommodate seventy-five persons, was erected and donated to the Houston District for Methodist women to use as a home for working girls. The stories of the lives saved through this effort proved the wisdom of Miss Wright in her pioneer work at Houston.

Lexington, Ky., soon established a similar home, which, under the guidance of Miss Elliott, came to be a saving center in a complex city life.

Under the leadership of Mrs. Ross With-

erspoon, at Jackson, Tenn., another home came into existence, but soon passed from the Methodist Church to an interdenominational enterprise.

At Corinth, Miss., a community small numerically but important from the standpoint of the young country girl, a Coöperative Home was established by the North Mississippi Conference Society under the guidance of Deaconess Mary Daniel. This home soon came to be one of the recognized social centers of Corinth.

The City Board at Savannah, Ga., established a plant known as the Robert McIntyre Home.

In 1914, at San Francisco, Cal., through the liberality of Mrs. L. H. Glide, the Mary Elizabeth Inn was erected and deeded to the Board of Missions for the use of the Woman's Missionary Council. This building was made to accommodate more than one hundred and eight persons, and during one year more than eight hundred women were turned away for lack of room.

Port Work.

In 1907, when the tide of European immigrants began to come to the South, Port Gal-

veston furnished the largest and most attractive entry. At that time there were no agencies for the help of these immigrants, save a magnificent plant conducted by New York Jews for Jewish immigrants only. Jointly with the General Board of Missions the Woman's Board of Home Missions opened a home for immigrants. For four years this center served as a blessing to these people who could speak no English and were thereby victims of many impositions. Thousands of people were met by the missionaries in charge and directed to centers where work was found for them. Each one was given a chance to know something of the better things of our American civilization. From all parts of the United States letters of gratitude returned to the missionary in charge. In 1912 the government erected an immigrant home on Pelican Island, so there was no longer need for our institution. Despite the fact that the government cared for these foreigners in a most efficient manner, the Woman's Missionary Council nevertheless found it necessary to retain a port missionary at Galveston.

In 1907 there was also established a Seaman's Rest at Gulfport, Miss., with the Rev. W. D. Griffin in charge. It was a rest home,

a social center, and a place where religious services were conducted for the men of the sea. In 1917, when the Great War was declared, fewer sailors came to this country, not enough to warrant the continuance of the institution. A great work was done, however, in the ten years that this mission was in operation, and the Superintendent had assurances from all parts of the country that the Sailors' Rest had filled a great need.

PART V.

Training Conscripts of Prayer for Service around the World.

"O tender Shepherd, climbing rugged mountains
And crossing waters deep,
How long wouldst thou be willing to go homeless
To find a straying sheep?
I count no time,' the Shepherd gently answered,
'As thou dost count and bind
The weeks in months, the months in years;
My counting is just until I find.
And that would be the limit of my journey—
I'd cross the waters deep
And climb the hillsides with unfailing patience
Until I find my sheep.'"

XI.

SCARRITT BIBLE AND TRAINING SCHOOL.

The Scarritt Bible and Training School, located at Kansas City, Mo., has a record of twenty-eight years of splendid and efficient service. It has been the life expression of two women: Miss Belle H. Bennett, out of whose prayer-thought it became a reality, and Miss Maria Layng Gibson, who for over twenty-five years molded and directed its life into a world-wide service.

Responding to a Call.

The Woman's Board was sending to foreign fields women who were untried and untrained or those who had been obliged to secure their training in another Church. That our Church was not meeting its obligation to its ambassadors became to Miss Bennett a burden from which she could not escape. How to meet their need was her one burning thought by day and by night, and God was with her in such closeness and power that the establish-

ment of a training school was a divine call to which she responded with the dedication of herself to its accomplishment.

In the year 1889 the Woman's Board of Foreign Missions met in Little Rock, Ark., and at the earnest solicitation of Mrs. S. C. Trueheart, Miss Bennett attended for the purpose of presenting to the women her thought of a missionary training school. She was just recovering from a long illness, and in speaking of the incidents of this meeting she says:

> I was too sick and too frightened to stand upon my feet when I was called to speak. The President, Mrs. Hayes, seeing my condition, said: "Come right here, Miss Bennett, sit down in this chair and talk it over with us." I did so, standing when I became excited. I poured out the whole thought of my heart as I talked with them about the splendid training that was given to doctors and lawyers and professional men of all kinds. "And yet," I said, "we are trying to send out young men and young women to the great dark lands to teach a new religion that they themselves know little about." When I finished, a few questions were asked, and a prayer was offered by Mrs. Nathan Scarritt, of Kansas City, asking God to make the school a reality.

Although the difficulties involved in undertaking a task necessitating so large an expenditure of money seemed almost insurmountable, yet so strong was the impression of God's

call to this task that the following resolutions were passed:

Resolved, That the Board has heard Miss Bennett's address with pleasure and, recognizing the great importance of its subject, does hereby appoint her as agent of the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, to fully investigate the matter of a training school for missionaries and does empower her to represent its claims throughout the Church, to enlist the sympathy and aid of the workers, and to collect funds, reporting results to the Board.

Resolved, That she be directed also to present this matter to other Mission Boards and to ask their interest and patronage with the view that their missionaries may have the benefit of the advantages thus secured.

Resolved, That Miss Bennett be furnished by this Board with all necessary credentials to show that she is its duly appointed agent.

Upon the unanimous passage of these resolutions Miss Bennett was so overwhelmed at the manner in which God was answering her own prayers that she immediately arose, saying: "But, ladies, I do not know how to do it, I do not know the Church, I do not as much as know how to begin." Even as she protested, however, there came to her with overwhelming power the remembrance of her vow to God, and as the women pledged themselves to stand behind her with their prayers and ef-

forts she consented to undertake the work. The promise, "Commit thy works unto the Lord, and thy thoughts shall be established," became her staying power and her strength and the foundation on which the Scarritt Bible and Training School was built.

It was decided that all subscriptions should be secured from individuals and that the auxiliaries should not be taxed. At that time members of the Board pledged as follows: Mrs. Adam Hendrix, $100; Mrs. E. C. Dowdell, $100; Mrs. Julianna Hayes, $100; Miss Mary Helm, $25; Mrs. J. B. Cobb, $50; and Mrs. C. H. Hall, $50—making a total of $425 as the beginning of the fund.

Miss Bennett was being entertained in the home of Dr. Thompson, and that evening his little adopted daughter gave her a silver dollar, saying: "Miss Bennett, I have waited on the table since you came and have earned this dollar. I heard you talk about how Jesus went about doing good, and I want to be like him. I am giving you my dollar to help you build the training school." This was seed planted that brought forth many hundredfold as the story of the little girl's gift was told.

On the way home from Little Rock, Miss Bennett visited a friend in St. Louis and while

there was urged to call upon one of the shut-in saints, who had been confined to her bed for long years. In telling of this visit, she says: "While in this upper chamber I told her the story of Little Rock and my thought of a training school. Putting her hand feebly under her pillow, she took out a small paper and drew from it a five-dollar gold piece, saying: 'I have been waiting for the Lord to show me where he wanted me to put this, and now I know.' "

This, too, was a seed corn that brought in a bountiful harvest.

When Miss Bennett reached home there were two letters awaiting her, one containing a check from a gentleman in North Carolina and another from Mrs. Trueheart, asking that she attend with her a camp meeting which was being conducted at Park Hill Campground by the Rev. Sam Jones. She responded to the call and went at once. At Mr. Jones's earnest solicitation she presented her cause to a large audience. After she had finished he arose and pledged $500 for Mrs. Jones. He then said: "Miss Bennett, you and Mrs. Trueheart sit down here and let the people bring you their money." They crowded forward—men, women, and children—pledging from twenty-five

cents to twenty-five dollars annually for five years, until they had given more than $1,000.

The Gift of Dr. Scarritt.

Offers began to come from various cities bidding for the location of the school. Louisville, Ky., made the first formal offer: a rented house in which to open at once and the promise of $15,000 and ground within a year. St. Louis offered a furnished house, rent free for five years, with promise of enlargement for future use. Other offers came from Martha Washington College, Abingdon, Va.; Central College, Lexington, Mo., by Dr. Palmore; Asheville, N. C., through Mr. and Mrs. Ray; and the Nashville College for Young Ladies, through Drs. Kelley and Price. These kind offers each received due consideration, but the proposal which seemed most worth while came through a letter from Mrs. Isabella Hendrix, mother of Bishop Hendrix, and a member of the Woman's Board of Foreign Missions, saying that she had had a conversation with Dr. Nathan Scarritt, of Kansas City, in which he had made an offer of both money and land. Miss Bennett went at once to Kansas City. She says of this visit: "On reaching Kansas City I was met at the train by Dr.

Scarritt and was a guest in his home for more than a week. On Sabbath evening Dr. Scarritt, Mrs. Scarritt, and myself walked over to the beautiful hilltop overlooking the bluffs of the Missouri River. While standing there, he said to me: 'If you like this, I will give you here whatever you think is necessary for the establishment of the school.' Later he said: 'I will give you $25,000 provided you raise a like amount for the erection of the building.' "

The Challenge to the Church.

The Executive Committee of the Woman's Board of Foreign Missions accepted this gift and it became a great impetus to the enterprise. Miss Bennett toured the Church, presenting the challenge to the people to make good the promised gift. She visited many of Sam Jones's meetings, where thousands of dollars were subscribed. Churches were also visited, many of the invitations coming from the missionary women themselves. Miss Bennett's request was always for just a few minutes of time at the close of the service. In describing her experiences, she says: "Whether I talked to individuals or audiences, gifts of money and subscriptions were made. At Greenville and Meridian, Miss., as I sat on the

edge of the platform, men and women came up, took off their watches and other jewelry, and with money and subscriptions to the amount of more than $3,000 poured them into my lap."

Mrs. M. D. Wightman was asked to assist Miss Bennett and was appointed Associate Agent. She worked with earnestness and zeal in the southeastern Conferences and secured something more than $11,000 of the funds turned over for building and endowment. In less than two years the full amount was secured for the erection of the building.

The difficulties and the triumph of the work are set forth in an extract from an address made by Dr. W. H. Potter at the time of the laying of the corner stone:

> The originator of the enterprise was appointed Financial Agent to raise the funds with which to start it. There was not a dollar in the treasury; the mind of the Church respecting it was not known; a female fiscal agent with connectional relations was a thing unknown to the Church; yet with a heart strong in the Lord and in the conviction of a great duty she went forward. Her success under such circumstances has been so phenomenal as to convict of blindness those who could not see that God was with her. Miss Belle H. Bennett, of Richmond, Ky., the Financial Agent, deserves and will receive the thanks of this and many future generations for the inception and progress of

this great work. No doubt she has already received the approval of her own conscience and her Lord. Miss Bennett has had many noble and worthy coadjutors, too many to be named here; but her singular strength of purpose, her simple faith, and quiet courage gave heart and hope to them all.

The Trial of Faith.

At the very height of success opposition arose, opposition so strong that it seemed for a time that the enterprise would be wrecked. Some of the men in official position opposed it bitterly, and many of the women feared lest its phenomenal success would be the undoing of the work which was already being carried on in the mission fields. The gift of Dr. Scarritt had already been accepted and the money raised to meet its requirements, but now the question arose as to the right to establish such a school under the constitution of the Woman's Board of Foreign Missions. The Board met in St. Louis in May, 1890, during the session of the General Conference. Dr. Scarritt was present and was invited to speak. He told with emotion and tenderness the story of God's dealing with him. He said that while alone, walking about upon his estate, a voice seemed to speak to his soul, saying: "Why don't you give this land to the Wom-

an's Missionary Society for the training school?" He had obeyed this voice and greatly regretted the delay. At this time he renewed the gift; and to remove the legal barriers a memorial was sent to the General Conference, with the result that the constitution was so amended as to authorize the establishment of the school. On May 21, 1890, the Board met behind closed doors with the expressed intention, on the part of some, to ignore all previous action in regard to the school. Dr. Scarritt had gone home because of his serious illness and Bishop Hendrix was acting as his representative. After a heated discussion, a resolution was unanimously adopted accepting the gift of Dr. Scarritt. At the same time Dr. Scarritt, Rev. W. B. Palmore, and Miss Belle H. Bennett were appointed a building committee with authorization to proceed as rapidly as finances were available.

The news of the acceptance of the gift was sent at once by telegram to Dr. Scarritt. The Board adjourned that night, and on the following day a message came acknowledging the receipt of the telegram and announcing that Dr. Scarritt had died on that morning (May 22). A special meeting was called and resolutions passed expressing sympathy and af-

fection. At the same time the projected training school was named in honor of its generous benefactor.

Two years later, in 1892, the Woman's Board of Foreign Missions met in Lexington, Ky. The progress of the school had been such that this became a time of great jubilation. The corner stone had been laid in July of 1891 with due ceremony, and now the beautiful building was completed, and its doors were to be opened in September of that year.

Miss Laura Haygood had been elected Principal of the school, but had refused to be released from her work in China. In the matter of choosing the principal, however, as in that of the establishment of the school, there was an unmistakable evidence of divine guidance, for God's choice lay in another direction. Miss Maria Layng Gibson was at that time Principal of a high-grade private school for young women in Covington, Ky., but at the earnest solicitation of the leaders of the new enterprise she consented to leave her own prosperous institution and become the head of the Training School. At this Lexington meeting the Board of Managers nominated her as Principal and Miss Elizabeth Holding, of the Chicago Training School, as Bible teacher.

These nominations were approved by the Woman's Board. Miss Emma D. Cushman was elected Superintendent of Nurses for the hospital department.

Notwithstanding the phenomenal success of the enterprise, the Principal must have felt, as she entered upon her new task, that the battle had only begun. The building was beautiful and commodious, but for the most part it was still unfurnished. September was not far distant, and no effort had been made to secure a student body. In November, 1892, after speaking of the success that had crowned their first efforts, Miss Gibson writes: "And yet—and yet, the one thing lacking is students. There has been no lack of applications, but our educational standard is high, and many have failed to meet the requirements."

The school was dedicated on September 14, 1892. Preliminary services were held in Melrose Church, addresses being delivered by Bishop Galloway, Bishop Hendrix, Dr. George Halley, by Miss Elizabeth Holding, Bible teacher, and by the Principal. After the services the entire congregation proceeded to the beautiful memorial chapel of the Training School, where the building was delivered to Bishop Hendrix, President of the Board of

Managers, by Judge E. L. Scarritt, on behalf of the Trustees.

Concerning the first opening, a member of the school writes under the above date:

We had a beautiful day for our opening. The sun shone warm and bright, fairly enticing people out of doors. Melrose Church was crowded. The addresses were delivered in the church; and then the friends came over to our beautiful chapel, where the dedicatory services were held. Hundreds of people viewed the building after the services, and about sixty took lunch with us. Last night we were filled with dismay, for we really feared we should open without a single student; but about eight o'clock Miss Tina Tucker, from Kentucky, arrived. This morning, just before we started for the church, two others came—Miss Sharp, from Missouri, and Miss Irene Shaw, from Texas. Our spirits rose accordingly, and when we mustered the family and started for the church we felt that we made quite a showing. We had often heard that "three was a crowd," but had never had such a practical illustration of it before. Our pretty guest chamber, furnished by the ladies of Centenary Church, Kansas City, was occupied last night by our dear Miss Bennett and her efficient secretary, Miss Crook. These ladies, with Miss Lucinda Helm, arrived yesterday morning. We are without gas, owing to some misunderstanding about laying the pipes. We have a number of lamps, but not a sufficient number to dispel the darkness in these great halls. Of course, Miss Bennett could not wait until morning before viewing the building. We all followed in the wake as she and Miss Gibson made the grand tour; and, although our lamp had a good Rochester burner, yet it made little impression on the darkness

around, and our procession was rather ghostly. The day was a full one, and we were all tired at supper; nevertheless, we went to prayer meeting at Melrose and felt that it must be a good omen for us to spend the first evening of our school life at a prayer meeting.

The enrollment in the Bible department that year numbered five resident students and seven from Kansas City and vicinity.

The first ten years marked a steady growth in the life and usefulness of the school. In the spring of 1894 the first commencement exercises were held. Miss Layona Glenn, under appointment to Brazil, was the first graduate from the Bible department. Miss Clara Steger and Miss Ella R. Coffey, after one year of training, were sent to China that year. At the close of the ten years the school had representatives in the mission fields as follows: Brazil, 11; China, 13; Mexico, 8; Cuba, 10; Korea, 3; Japan, 1.

The nurse-training department, too, had given ministry at home and abroad. The total number of patients receiving treatment during that period numbered 1,617, and thirty-five nurses had been graduated.

In a report dated 1902 Miss Gibson says:

Three representatives of the nurse-training department are engaged in foreign work. Miss Helen Mc-

Intosh, who came from Scotland to enter this school for training as a missionary nurse, after graduation offered herself to the Presbyterian Board and was appointed to India as superintendent of a hospital. Another graduate, Miss Mary Wood, of Virginia, is in the mission field as the wife of the Rev. J. A. G. Shipley, a missionary under the General Board of Missions of the Methodist Episcopal Church, South. A notable representative is our former superintendent of nurses, Miss Emma D. Cushman, now in charge of a hospital at Talas, Cæsarea. While a young girl she was converted, and, being much interested in missions and very desirous of becoming a nurse, she made a vow that if God would open the way for her to secure training she would devote her life to him as a missionary nurse. The way opened almost immediately, and she entered the hospital, where she graduated. When her training was ended, however, she was not ready to fulfill her vow. Ten years later the call of God came again; and she made haste to answer, resigned her position as Superintendent of our hospital department, and sailed from New York on the steamer Majestic on July 26, 1899.

Early in its history the Training School experienced an overwhelming sorrow in the death of Miss Elizabeth Holding, who had already proved herself a great teacher of the Word and a friend of every student in the school. Miss Effie Thompson was elected to the Bible chair, but served only one year, when Mrs. Mary Lipscomb Hargrove began a term of service which continued for twenty years.

In 1896 Miss Bennett and Mrs. Wightman

resigned as agents of the Training School. Miss Bennett transferred the books from her office at Richmond, Ky., to the training school, and Miss Elizabeth Billingsley was elected by the Board of Managers to take charge of these accounts. This position she continued to hold until 1919, at which time she retired because of ill health.

A New Opportunity.

In 1902 the deaconess office was authorized by the General Conference, and the Woman's Board of Home Missions entered upon a new era in its work of city missions. Large numbers of home mission candidates were presenting themselves to the school for training. This necessitated the closing of the hospital department in 1905 in order to make room for the enlarged Bible department.

In 1903 the chair of sociology was established, to which Miss Mabel Katherine Howell was elected. This was a new departure for the school and naturally led to the enlargement of its usefulness.

In 1910 Miss Henrietta Libby Gay was elected as teacher of religious pedagogy, and in 1916 Miss Ida Shaffer was appointed to teach Portuguese to applicants expecting to

work in Brazil. Later, the scope of Miss Shaffer's duties was enlarged by her appointment to the chair of Church history. Thus was completed for the students a thorough and rounded curriculum including courses in Bible, sociology, Church history, religious pedagogy, and training in practical efficiency.

In the Crucible.

In the years which followed, the school enjoyed a season of unusual prosperity, sending to both the home and foreign fields larger numbers of workers than ever before. In 1915, however, it passed through a great financial loss which threatened its very existence. In 1895 Miss Bennett and Mrs. Wightman turned into the hands of the treasurer of the Board of Managers $52,394.58 for the endowment fund. The Conferences added to this fund by collecting $20,000 for a chair named in honor of Miss Belle H. Bennett, and eleven lectureships at $5,000 each. There were, in addition, nineteen endowed scholarships and a small Student Loan Fund.*

The interest on these funds was used for the payment of teachers' salaries and for the maintenance of the students preparing for mis-

*See pages 253-55 for list of Lectureships and Scholarships.

sionary service. The major part of this total endowment was lost through embezzelment on the part of a man to whom these funds had been intrusted in all good faith. This was a great disaster; for, while some appropriation was being made by the Council, the school was largely dependent upon its vested funds. It seemed, for the time, that the institution must close; but friends in Kansas City and vicinity came to the rescue and provided a sustentation fund, which enabled the school to continue until the close of the scholastic year. This was a practical token of the appreciation of the worth of the school to its neighbors. At the Council session of that year action was taken which made good the loss of the interest accruing from the endowment fund.

The news had gone abroad in some quarters that the endowment was lost and that the school would close. About this time, also, the educational standards for missionaries were raised, and, in addition to this, the Council decided to consider all scholarships merely as a loan to the students using them. This combination of circumstances made the two years which followed the most trying and difficult in all the history of the school. The student body was diminished to almost half of that

which it had formerly been. However, the public learned that the Council was standing solidly behind the school; the Council came to see the lack of wisdom in sending its missionaries out burdened with a heavy debt and changed its ruling concerning the use of scholarships. With the removal of these hindrances and the new call throughout the Church for life service recruits, the institution soon entered upon a renewed and enlarged life of usefulness.

Twenty-Fifth Anniversary.

The twenty-fifth anniversary, which was celebrated at the commencement season of 1917, was a crowning event in its history. The occasion was marked by the presentation of a beautiful pageant called the "Spirit of Scarritt." In the prologue the Spirit of Scarritt gave a short history of the origin and work of the school. This was followed in Part II by a representation of the life and work of the institution, while Part III presented the "Spirit" of Scarritt through the lives of its graduates serving in the mission field.

The alumnæ on Alumnæ Day paid tribute to the great moving spirit which had for twenty-five years guided and molded the school,

making its name honored throughout the earth. Miss Gibson had from the beginning poured out her life in loving, sacrificial service. Her deep personal interest in every woman who left the school had caused her influence to reach throughout the bounds of the entire Church at home and on the foreign field; and at this time hundreds of her thousand daughters now girdling the globe with their beautiful ministry paid homage by their presence, letter, or telegram both to their *Alma Mater* and to her whom they counted as their spiritual mother. As an expression of appreciation she was presented with a beautiful silver plate upon which was engraved a picture of the building, and a silver sandwich plate given by a group of nurses, former graduates from the hospital. Another happy surprise came to her with the uncovering of three hundred bright silver dollars, a love offering of the alumnæ. This amount, which was afterwards increased, she accepted as a trust fund to be used for some future need of the school.

The New Era.

In 1916 Miss Mabel Howell, teacher of sociology, was elected by the Council to the office of the Executive Secretary of the Ori-

ental Fields; and the Bible teacher, Mrs. Mary Lipscomb Hargrove, was elected to represent the Woman's Missionary Council as their Centenary Secretary. Miss Gibson, at this same time, asked to be released from the increasing executive burdens and offered her resignation. This made faculty changes necessary. These circumstances, together with the new demand for the new age, led to steps on the part of the Council for the enlargment of plans concerning the school. More and more it was becoming urgent to secure a force large enough to keep the institution before the Church; and to this end, Dr. Ed F. Cook, formerly Foreign Secretary for the Board of Missions, was elected President, while Miss Maria Layng Gibson was retained as Principal. Miss Sophia Gleim succeeded Miss Howell as teacher of sociology for one year only, when Prof. A. M. Trawick, who had had a long and valuable experience in this special field, was elected to the place. Miss Mabel Roberta Carter was elected to the Bible chair, and in 1919 Miss Mary Ora Durham was appointed a member of the faculty as director of practical methods. At the beginning of this new era, the school already numbered four hundred and thirty graduates, and three hundred and twelve students

were serving actively in every mission field that had been entered by the Church. In the year 1919-20 an enrollment of seventy-one students was reached. At the meeting of the Board of Directors that year plans were projected for the securing of a charter which would give to the institution college rank, thereby granting it the power to confer degrees.

The new President, Dr. Ed F. Cook, says concerning the larger program and the forward look:

> The women of the missionary societies have become responsible for the ministry of our Methodism to the women of seven great mission fields and for the greater share of the Church's home mission program. We would urge upon their attention, therefore, the place of fundamental importance held by the Scarritt Bible and Training School, which alone among the institutions of Southern Methodism provides that highly specialized, postgraduate training which will enable our missionaries at home and abroad to fill acceptably a place in the missionary enterprise of to-morrow. In ever-increasing numbers the young women of the Church, under the impulse of the new call to sacrificial service, will respond to the demand of the Church for workers. The school is now full to capacity. The Council must enlarge the plant and the program in order to meet the insistent demands already crowding upon us.
>
> For the glorious service rendered in the past by the Scarritt Bible and Training School we are truly grate-

ful. A new day, however, has dawned. The new world is bringing a new challenge to the womanhood of America through a call to greater service. We must face the future and prepare for even greater things. The first requisite is an adequate supply of missionaries well prepared for the more difficult and exacting tasks awaiting them in an awakening and tumultuous world.

The Scarritt Bible and Training School, enlarged, equipped, and builded into a great training center, is at once our hope and the answer of Southern Methodist womanhood to the challenge of the new day.

Scarritt Training School Lectureships.

The Frances Bumpass, contributed by the North Carolina and Western North Carolina Conference Societies.

The Morgan Calloway, contributed by the North Georgia Conference Society.

The Hannah Lithgow, contributed by the daughters of J. S. Lithgow, Louisville, Ky.

The Kavanaugh, contributed by the Louisville Conference Society.

The Steven Noland, contributed by the Kentucky Conference Society.

The Bishop W. M. Wightman, contributed by the South Carolina Conference Society.

The Stephen Olin, contributed by the South Carolina Conference Society.

The Maria D. Wightman, Woman's Foregin Missionary Society.

The S. C. Trueheart, Woman's Foreign Missionary Society.

The Fannie M. Hitch, contributed by the South Georgia Conference Society.

The Musselman Sisters, contributed by Miss Harriet Musselman.

Scarritt Training School Scholarships.

The Avis Scholarship, contributed by the St. Louis Conference Society.

The Melisa Baker Scholarship, contributed by the Baltimore Conference Society.

The Mary A. Bonnell Scholarship, contributed by the North Georgia Conference Society.

The Harriett Colquitt Boring Scholarship, contributed by the North Georgia Conference Society.

The Alice Culler Cobb Scholarship, contributed by the South Georgia Conference Society.

The Helen Finlay Scholarship, contributed by the North Mississippi Conference Society.

The Sam Jones Scholarship, contributed by the Kentucky Conference Society.

The Virginia K. Johnson Scholarship, contributed by the North Texas Conference Society.

The Fannie Montague Scholarship, contributed by the Missouri Conference Society.

The Memorial Scholarship, contributed by friends in many Conferences.

The Weyman Potter Scholarship, contributed by the South Georgia Conference Society.

The Ellen J. Robinson Scholarship, contributed by the North Texas Conference Society.

The S. Myra Smith Scholarship, contributed by the North Mississippi Conference Society.

The Tennessee Scholarship, contributed by the Tennessee Conference Society.

The Texas Scholarship, contributed by the Texas Conference Society.

The Carrie Steele Waterhouse Scholarship, contributed by the Holston Conference Society.

The Lula G. Watkins Scholarship, contributed by the Mississippi Conference Society.

The Houston-Steger Scholarship, contributed by Mr. and Mrs. W. J. Houston.

The Susan N. Jones Scholarship, contributed by the Southwest Missouri Conference Society.