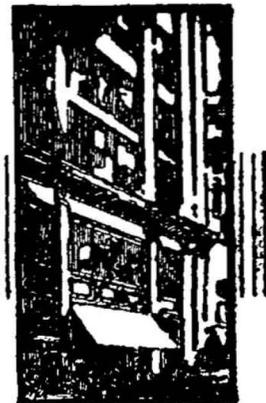




The
MISSIONARY
VOICE



AUGUST, 1927

Dr. Walter Reed and the Yellow Fever
in Rio de Janeiro

Reconstructing Mexico

On to Peking

Women as Nationalists

Brazilian Women, History Makers and
Tradition Breakers

What the Women of Southern Meth-
odism Have in the Hiroshima
Girls' School

OUR CONTRIBUTORS

DR. H. C. TUCKER tells the story of Dr. Walter Reed's connection with the fight on yellow fever in Rio de Janeiro. He is Secretary of the American Bible Society and a resident of Rio, but even better known to the Church as a great missionary.

* * *

HON. ANDRÉS OSUNA, who furnishes our article on "Reconstructing Mexico," is a native of Mexico now living in Mexico City. He is a patriot, publicist, and Christian, and better qualified, perhaps, than any other man now living to discuss the reconstruction of Mexico.

* * *

PAGE NINE gives the General Conference plan for a Commission on Nationalism. The editorial comment seeks to throw some light on the important work of that Commission.

* * *

REV. S. G. CERAVOLO is the pastor of our Italian Church in Ensley, Ala.

* * *

MR. D. D. STEELE is director of the Colegio Industrial Agricola, at Montemorelos, Mexico, where he directs the agricultural work.

* * *

REV. A. M. MARTIN is a native of the section of Louisiana of which he writes in "Lost Sheep without a Shepherd." He speaks the French language—as do all our preachers working among the French—and is rendering an invaluable service.

* * *

REV. EDMUND CHAMBERS was a missionary in Canada to Polish immigrants when he decided to go to Poland for language study. Then came the war, after which our Church entered Poland for relief work. At present Brother Chambers is in charge of our work in Little White Russia. Because of his thorough knowledge of the language and long residence in Europe, he is one of our most valuable missionaries in Poland.

* * *

REV. G. D. NAYLOR was appointed to the important post of Santa Barbara, Isle of Pines, Cuba, by Bishop Candler in 1915, and for the past several years has been in charge of the Guantanamo Circuit, Eastern District, the Cuba Conference.

* * *

MISS DOROTHY WONG is a third generation Christian, a graduate of McTyeire, in Shanghai, as was her mother before her. She is now studying in Columbia University in preparation for Christian service among her own people upon her return to China.

THE MISSIONARY VOICE

E. H. RAWLINGS AND MRS. E. B. CHAPPELL, EDITORS

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MRS. EMMA HERMAN was an English journalist and mystic whose death in 1923 robbed the world of a devotional writer of great power. As editor of *Presbyterians*, the organ of the Presbyterian Church of England, assistant editor of *Challenge*, London, correspondent of the *Homeletic Review* (New York), and author of several books, Mrs. Herman is well known to an appreciative public.

* * *

MRS. EULA LEE KENNEDY LONG is the daughter of our beloved J. L. Kennedy, senior missionary to Brazil. She lives in Porto Alegre, where her husband works as a Y. M. C. A. Secretary.

* * *

REV. S. A. STEWART, president since 1920 of the Hiroshima Girls' School, Hiroshima, Japan, has written fully of

the investment Southern Methodist women have in this institution. His article appears at a significant time, since the Y. P.'s have made this school their prayer special for the current year.

* * *

DEACONESS BERTA ELLISON, DEACONESS BESS SARGENT, and MISS ANNIE ROGERS are enthusiastic workers in St. Mark's Hall, New Orleans,

* * *

DR. JOSEPH B. MATTHEWS AND MISS MARY DE BARDELEBEN continue to write helpful Bible lessons for the adult and young people's societies, respectively.

* * *

TURN TO PAGE THIRTY and read the names of the auxiliaries honored this month as one hundred per cent in *Voice* subscriptions.

THE MISSIONARY VOICE

VOLUME XVII

NASHVILLE, TENN., AUGUST, 1927

NUMBER 8

Troublesome Maybe But Wholesome Certainly

"I find it very hard to put Chapter Four across to an average congregation in a manner that will not further prejudice them against the cause. So many people are only too glad to find something to ease their consciences anyway, and the fact that there is trouble of any kind in the work furnishes them a good excuse."

THESE words are taken from a letter coming to the office of the Board of Missions from a pastor regarding his mission study class. The disturbing passage referred to in Chapter Four of the book was the discussion of nationalism. Apparently the members of the class had not kept up very well with the changing situation abroad, and this statement by the book of some of the elements in this new attitude of the rising Church toward missionaries and the Church at home came as a disappointing shock. It is a situation that bishops, secretaries, and leaders, not only in our Board, but in all the boards, are having to face; but they have witnessed its development and are more or less accustomed to its troublesome manifestations. Administrators have come to feel very profoundly that the movement is natural and, indeed, inevitable, and as it is one of the most characteristic, it is at the same time one of the most wholesome and promising phases of the work abroad. What we have needed in every field and have been seeking to develop has been a strong and dependable leadership; and that leadership, if it is to be effective, must be indigenous and native. Nobody has known better than the missionary that his chief business, especially in the last five or ten years, has been to decrease, especially in official authority, in order that his son in the gospel and beloved brother, the national leader, may increase in the growing work of the Church.

A strong memorial on the subject of nationalism went from the Board of Missions to the General Conference, and probably no subject was considered more earnestly and carefully in that body than was the subject of this memorial. Central in the whole consideration was the special plea coming from some of the leaders in Mexico. Day after day, in all perhaps twenty hours, a large and able committee of the Conference came together, hearing the representatives of different fields, discussing the various aspects of the question, and finally accepting, with little change, the recommendation of the Board of Missions.

A Committee On Nationalism

THE plan agreed upon by the General Conference for dealing with the question of nationalism directed a four years' study of the question for all fields, to be made by a commission constituted of missionary leaders at home and representative leaders of the Churches abroad, both missionary and national, special care being taken that the Church abroad should have due representation. The Board of Missions was instructed to set up such a commission. The matter was considered fully by the Executive Committee of the Board, and upon the nomination of the Executive Committee the Board of Missions at its last session selected the personnel of the commission. The home section of the commission is made up mainly of members of the Board of Missions, but a few outstanding leaders outside of the Board of Missions were asked to serve on the committee.

Probably no action of the General Conference is likely to prove more far-reaching or of greater value than its provision for this Commission on Nationalism; and if it was timely then, after a year it is even more so, because one incident after another in various fields has transpired to intensify this situation. Certainly it could not have been avoided, even if there had been any disposition in the General Conference to get by a troublesome situation by temporizing. It is a condition we face, and not a theory. In not one country, but practically every country, there is a situation in nationalistic aspiration that in its urgency did not exist ten years ago, or five years, or scarcely two years ago. The Board is wise in taking this action now, and the commission, it is hoped, will go immediately to its work, because in a few years, maybe a few months, if the Church at home should hesitate, action will be forced upon her from the fields. The plan of the commission seems ideal. Opportunity is given for a field study, largely by national leaders themselves. These field members, constituting subcommittees, but being regular members of the commission, have their final say in the conclusions of the commission, although it is exceedingly important that the commission should clear from its central point of vantage in the homeland the reports of conclusions from the various fields. China should not reach its conclusions independently of all the light that can be got from Mexico or Brazil or Japan.

Francis Asbury And Self-Determination

THE VOICE believes that what the field finally desires in the matter of its relationship to the Church at home should be cheerfully conceded by the General Conference and the Church. Certainly American Methodism, remembering Francis Asbury and the American Revolution and the freedom of national policy in organization and action maintained by early American leaders, could not consistently hold another position. Probably the commission will not assume that such separation and an independent organization in every field is wise or desired. The writer has had the opportunity not only of observing, but of a pretty close study, through administrative relationships, of the work in every country save the Belgian

Congo, and does not remember that any of these fields, as long ago as seven years or four years has desired complete separation. Nobody would for a moment deny or could doubt that the time has come for us, even upon our own initiative, to yield to every Mission in the nature of easements, in administration, and changes in organization, such autonomy in field operation as would allow the fullest freedom in national initiative and direction; and if, after due deliberation, with all the light that can be gotten from the policies of other fields, with the sympathetic counsel and aid of the Board of Missions, a field should desire complete separation and an organization separate, but sympathetic with the Board, as in the case of Japan Methodism, it is believed that the Church at home would grant that separation and send the new Church out with her heartiest benediction.

Dr. Walter Reed and the Yellow Fever in Rio de Janeiro

DR. H. C. TUCKER

THE yellow fever scourge in Rio de Janeiro was a matter of great concern with Mrs. Tucker and me for a number of years. We both suffered severe attacks of the disease, nursed scores of cases in the days when there were no trained nurses and hospitals to care for the sick, and yearly saw many strong people swept away by it. The first intimation that the manner of the transmission of the disease and a possible means of its control or elimination had been discovered greatly interested us, and we read every notice to that effect that appeared in the publications that came our way.

We were on a short furlough in the year 1901, visiting Mrs. Tucker's parents, Bishop and Mrs. Granbery, at Ashland, Va. Mrs. Blincoe, sister to Dr. Walter Reed, of fame in the discovery of the mosquito theory of transmission, was a near neighbor and intimate personal friend to the Granbery family. Of course we often talked yellow fever.

Mrs. Tucker remarked one day that she would like very much to meet Dr. Reed and propound a few questions, as we had seen and suffered so much of yellow fever. We re-

turned to Rio by and by and resumed our duties in the plague-stricken city. We told friends of what we had heard and read about the fight and experiments going on in Cuba. We were surprised and greatly pleased one day to receive a letter from Dr. Reed and copies of printed reports of work, experimentation, and discoveries he and his colleagues had been making in Cuba and the South. Mrs. Blincoe had told him of our wishes to talk with him about yellow fever. He asked in his letter that we propound any questions that we

might have in mind and let him have anything we might have learned about yellow fever.

It happened that a few days later we had to call a doctor to treat a case of yellow fever in our home; he was a member of the Public Board of Health. I showed him the letter and reports, translated and read to him most striking paragraphs setting forth the theory that the mosquito serves as the intermediate host for the parasite of yellow fever. He became deeply interested and asked if he might show the pamphlets to his chief, Dr. Oswaldo Cruz, president of the Pub-

The House of Reed

AT Rio de Janeiro in 1921, the editor was told by Dr. Tucker the thrilling story of how the city of Rio was rid of the dreadful scourge of yellow fever and of the connection of Dr. Walter Reed with that marvelous achievement. It is too good a story to be lost from the missionary annals of the Church, and so at our urgent request Dr. Tucker is telling the story for the readers of this issue.

Dr. Walter Reed was the youngest son of Rev. Lemuel S. Reed, an influential member of the Virginia Conference for many years. A brother, Dr. J. C. Reed, is a member of that Conference, has been several times a member of the General Conference, and is, as a superannuate now, for his noble character and splendid record of service, one of the best-loved ministers in that Conference or the Church. A sister, Mrs. J. W. Blincoe, surviving her distinguished brother, Walter, only a few years, was the link that, through Mrs. Tucker, brought Dr. Reed in contact with Dr. Cruz, of Rio, soon after his epoch-making work with the yellow fever germ in Cuba.

lic Board of Health. A few days later he came with the request from Dr. Cruz that I secure for him from Washington copies of these and all other available publications



MAJOR WALTER REED

dealing with the mosquito theory of transmission. It was a pleasure to comply with the request. I soon got to know Dr. Cruz personally and remember to this day the interesting conversations enjoyed with him. For about two years I carried on correspondence for him with Dr. Reed and his successor, Dr. James Carroll. Dr.

Cruz occasionally caused to be translated and published in the leading daily paper of the city of Rio letters I received. He accepted the theory, conceived the possibility of eradicating the mosquito, *Stegomyia Fasciati*, and thus eliminated yellow fever from the city.

DRS. REED AND CARROLL became greatly interested when they learned that attention was being awakened to the possibility of eliminating the fever from Rio. Dr. Carroll followed the campaign, put on later, with close attention. Dr. Reed died in November, 1902.

In planning the work Dr. Cruz heartily approved the suggestion that the battle was not one to be fought successfully by the Board of Health and the doctors alone. The interest and coöperation of the people must be secured. In a measure this could be accomplished by means of the press. There appeared in the *Jornal do Commercio*, and perhaps other papers of the city, a brief statement and appeal to the people showing what they should do to help the movement and make it a success. I remarked, so far so good, but thousands would never see what was there requested, and that the Board of Health should print the matter in leaflet form and put it in every house in the city. Then why do you not tell them so, was asked. Instantly I dropped my paper, picked up a pen, and addressed a letter on the subject to Dr. Cruz, whom I had come to know by this time and to greatly admire. Just thirteen days after boys passed along my street scattering the leaflet in every yard and house. I treasure in my collection a copy of *Meios de Evitar a Febre Amarella*. This publication in Portuguese states emphatically that yellow fever is transmitted by mosquitoes and tells the people how they may get rid of them and help in the campaign. In addition to enlisting the interest of the general public, the Board of Health caused to be issued orders to tear off all the broken wine

and beer bottles stuck in cement on the tops of the walls around the houses and yards for the purpose of keeping out thieves. There were many miles of these walls covered with broken bottles that held the rain water in which the mosquitoes multiplied at an astonishing rate. Orders were given also to drain ponds, get rid of standing water, and cover tightly all water boxes. This step was a task in itself. A systematic effort was carried out successfully to sweep and clean all the roofs of the houses in the city and remove the rubbish that had collected in the back yards and unoccupied grounds. This was another great undertaking. The next step was to kill all the mosquitoes; this was done by sealing up houses one by one where cases of the fever appeared and burning Persian powder in each room; out sheds were closed in with great sheets of cloth that fumes from the burning powder might destroy all the mosquitoes that had gathered in dark and damp corners. It was estimated that about three hours was the time required to kill all the mosquitoes in an ordinary house. Hundreds of men were employed by the city government in the campaign of extermination; they were often called the mosquito brigades.

THE doctors were then required to report all suspected cases. The method of procedure was first to kill all the mosquitoes in one room of the house, screen the windows and doors so that others could not possibly get inside, place the patient in that room with some person detailed to do the nursing, and then endeavor to destroy all infected mosquitoes that might chance to be about the place.

The following out of these prophylactic methods brought immediate results in the diminution of the num-

(Continued on page 10)

The Spirit That Won

(A Letter from Maj. Walter Reed to His Wife)

COLUMBIA BARRACKS, QUEMADOS, CUBA.

11: 50 P.M., December 31, 1900.

Only ten minutes of the old century remain. Here have I been sitting, reading that most wonderful book, "La Roche on Yellow Fever," written in 1853. Forty-seven years later it has been permitted to me and my assistants to lift the impenetrable veil that has surrounded the causation of this most wonderful, dreadful pest of humanity and to put it on a rational and scientific basis. I thank God that this has been accomplished during the latter days of the old century. May its cure be wrought out in the early days of the new! The prayer that has been mine for twenty years, that I might be permitted in some way or at some time to do something to alleviate human suffering, has been granted! A thousand happy New Years. . . . Hark, there go the twenty-four buglers in concert, all sounding "Taps" for the old year!

Reconstructing Mexico

HON. ANDRÉS OSUNA, LL.D.

MEXICO is one of the red spots of the world to-day, according to some people. It is difficult for outsiders to see anything else in that country but constant turmoil, a chronic unsettled condition, and a permanent menace as to the old standards of civilization.



DR. ANDRÉS OSUNA

For those of us who have been living in the country conditions are not so bad. We have some great forces that are working against each other which present a critical period of the history of the country. But there is not so much of the unsettled conditions as reported abroad. There have been recently some revolutionary attempts in several sections of the country, but they have been rather isolated uprisings of ignorant people who have been unfortunately misled by people who are supposed to understand the needs of the country and the proper methods to satisfy those needs. Nevertheless, almost all those uprisings have been quieted down and the government is in perfect control. The Yaqui Indians of the northwest have been in rebellion against the Federal government for several months. Those Indians form a tribe which has never been completely under the control of the Mexican government. They occupy a very rough and mountainous section of the state of Sonora and are no more than about 7,000 people. They were always in rebellion during the long administration of President Diaz. The government established by the revolution after the downfall of Diaz gave them all sorts of protection and economic help, and they were partially quieted down. But lately they were led into another revolt which has been general and probably the most serious of their history. The government seems to be determined to subdue them, and therefore the Federal troops were ordered to fight them and have defeated all the organized military groups, having taken full possession of the territory occupied by those Indians. A great many have been captured—not only men, but women and children—and they have

been sent to the interior of Mexico to be distributed in certain zones far away from their abrupt mountains. The remaining groups of armed Indians are rather scattered through the mountains and seldom get together. They are unable to cause any damage to the peaceful people of the valleys and are constantly being chased by the soldiers. Practically, there is no military problem in that section of Mexico.

Small groups of religious fanatics have recently risen in arms in several places, but especially in the states of Jalisco and Guanajuato. Some have gone so far as to hold up trains and cause a great deal of disturbance. The government has sent out troops to those states and has controlled the situation completely. Other small groups had also started trouble in other sections of the country, but they have been easily pacified. We could say in general that there has not been any properly organized revolution, but only local disturbances. Ordinary life is going on all over the country in practically normal conditions. There has been a great deal of agitation on account of the diplomatic relations between Mexico and the United States. Some people were easily carried by the reports that relations were to be broken up and the government of Mexico overthrown. Others have been expecting the moral help of the United States to organize a very strong armed revolution which is to overthrow President Calles. That has brought about uneasiness nearly all over the country and business depression in the leading centers. Otherwise, the country is going on with its normal life.

Dr. Andres Osuna

DR. ANDRÉS OSUNA began his education in Laurens Institute, coming later to Vanderbilt and still later studying in one of the Eastern universities. He was for years official translator, connected with the Board of Missions and the Publishing House. Returning to Mexico, his fine ability and training were at once recognized by the government, and he was placed in charge of the school system of Saltillo. Later he was chosen to head the Federal school system, finally becoming governor of the state of Tamaulipas. It is high testimony to his integrity and discretion that, though allied with no political party, Dr. Osuna has kept the confidence of successive administrations. Dr. Osuna is a great Churchman and, though not ordained, is sometimes called "the Bishop of Mexico." No Protestant in Mexico is better known or more highly regarded. And he is a great patriot. He knows the point of view of the United States equally well with that of Mexico, and when in this country is eagerly heard by all sorts of groups as he tells of his country's struggle to win her rightful place in the sun. Nobody in Mexico or this country is better qualified to discuss the reconstruction of Mexico.

FOR those who are close to the center of power in Mexico and watching unbiasedly what is going on, it is very plain that there is a great effort to reorganize completely the government of Mexico and all the public activities so as to solve the old and most important problem that Mexico has ever had—that is, the problem of lifting up the common people, which is a great majority of the population. I estimate that about one-half of one per cent of the people of Mexico have been enjoying the natural resources and all the luxuries of life. They have been the owners of the

land, of the mines, of all sorts of business, and of the wealth of the country. About ten per cent forms what we would call the middle class, which is in fairly good condition. They generally have small property, they are educated, and some of them devote themselves to the various professions of life; others are employees of private concerns or of the government. In general, they are developing normally, although they have always to accommodate themselves to the leadership of the higher class.

The great majority of the Mexican people, or nearly ninety per cent of the population, belongs to the lower classes, to the wage-earning people, who have always been the object of exploitation on the part of the other classes. The governments of Mexico have always been organized to suit the needs and wishes of the higher class. The middle class seldom participated in that government and hardly ever had anything to say about it. The problem of the modern leaders of Mexico is to establish a government to take care of the whole mass of the people and to protect especially the ninety per cent of the trodden down, the neglected, and the exploited class. The present laws of the so-much-criticized Mexican constitution devote its most important articles to the protection of this class. The governments organized after the revolution have always been trying to help it in some way. Living conditions of this class of people have been rather pitiful up to a very few years ago. To-day the government is trying to give them a fair chance to live and develop in a normal way. Living wages are being paid now almost everywhere, according to the requirements of the constitution. Laws are being enforced so as to limit the hours of work of the people, to give them a day of rest every week, and to afford an opportunity to enjoy recreation and to educate the children. These people have never had much chance for an education.

AFTER the close of the colonial government of Spain in Mexico, which lasted three hundred years, no more than one-half of one per cent of the people knew how to read and write. That means that these lower classes had never enjoyed the privilege of a school. After nearly a hundred years of independent life some progress was made, especially during the long administration of President Diaz, but up to 1910 about seventy-eight per cent of the people could not read and write. The endeavor of the present government of Mexico is to foment education in such a way as to put it within the reach of these destitute and poor classes. After improving their economic conditions they have to be in position to send their children to school.

EACH Mexican state has its own system of schools, and a great many of them have increased the number of schools in a wonderful way within the last five or six years. The Federal government now is authorized to open schools supported with Federal money in every

state of the republic, so that at present we have two parallel systems of public schools in every state. The Federal government is spending annually more than 26,000,000 Mexican gold pesos in the support of its schools. There are now more than 12,000 schools open through the country. We have rural schools for country people, primary schools with six grades, high schools where two cycles are developed—one of three years as a high school and another cycle of three years similar to the American junior college. We have industrial or vocational schools established everywhere for young men and young women. These schools are supported either by the various states or by the Federal government. We have also our normal schools for the training of teachers, and above these we have our universities, the most important being the University of Mexico, located in Mexico City with more than 10,000 students. According to the last census about 1,100,000 children and young people are attending the public schools of Mexico. Besides, we have about 200,000 more in private schools. That means that we have in Mexico now 400,000 more children attending school than in the best days of General Diaz's administration. We can say that the work done in behalf of education in Mexico to-day is better than ever before in our history. The writer has had a chance to travel through the republic and see personally the work that some of these schools are doing.

THEN again, the government of Mexico is trying to help the country people, and especially the lower classes, to get some land and till it as small farmers. There had always been a great monopoly of land in Mexico which kept the rest of the people as serfs living on those large estates which belonged to these great land barons. By different methods several million acres have been given to the poor people to be worked as private property. Different methods have been tried, but at present the homestead plan is prevailing.

The government has also undertaken the construction of waterworks for irrigation. The tropical land of Mexico receives the benefit of the rainy season, which lasts about four months of the year. One good crop can be raised everywhere, but the rest of the year being dry, no crops can be raised. Waterworks of irrigation may collect part of the rainy water in reservoirs or may use the rivers to irrigate land all through the year. The government of Mexico has organized a large national commission of irrigation, which is building some twelve or fifteen different works of this kind. Three of them are to be finished within a short time. The farmers will have to pay for these works at cost price. Railroad branches are being built also to connect these new agricultural sections with the leading railroad lines of the country. Besides, there are a great many agricultural schools being organized to train the future farmers. The general plan is to secure a large farm, put up special buildings to accommodate about 1,000 boarders in each

On to Peking

GEN. CHIANG KAI CHEK did not tarry very long at Nanking. Maybe there were reasons.

But he arrived in Shanghai with a good section of his army and began to issue his official proclamations. After some parleying and adjustment, he began to move forward northward again. Apparently this move has been less successful. There are reports of repulses and retreats and there are two or three great armies between him and the capital in the north.

The papers tell of serious division between Rights and Lefts in the Southern Army. General Chiang has set up his headquarters at Nanking, leaving the Reds at Hankow. Negotiations between Chang-Tso-lin and Chiang are reported to have failed, and Gen. Chang Tso-lin has been elected generalissimo of the Northern armies, with headquarters at Peking. It is difficult to foretell with any certainty whether Chiang will reach Peking. The missionaries believe he will, and hope so; and the missionary has a right to his opinion and preference. Some daily papers and critics and funny men who blame the missionary for his partiality and charge him with making much of the present trouble do not know the A B C's of what the missionary business is all about. The missionary is not disloyal to his own land. If there were a real issue between China and the United States, there is no question as to which side the missionary would be on. But the missionary knows that America is strong enough to take care of herself. It is China that he is interested in. It is China and her four hundred million people for which he is giving his service, taking his great risk, even unto blood. His supreme thought now is of China's future, and he believes that the real liberation of China and her unification lies with the Cantonese and Nationalist party.

There are some important considerations looking that way. For one thing, the generalissimo of the Nationalist army, trained in Japan and a young man, is reported to be an unusually well-poised leader.

In a recent interview with an American reporter, General Chiang is reported to have said that the Christian general, Feng Yu-hsiang, is with him and will help ultimately in the march to Peking.

Mrs. Sun Yat Sen arrived with the front line of the Southern forces at Hankow and is said to be very influential with the party founded by her late husband. Mrs. Sun is a graduate of Wesleyan College, in Georgia, the daughter of the first Southern Methodist preacher ordained in China. One wonders if she is in Nanking now.

Besides and chiefly, it must not be forgotten that the Kuomintang is the party of Sun Yat Sen. Sun Yat Sen was a Christian. His ideals, sorely blurred, were essen-

tially Christian, and he was a patriot; and it is believed that in spite of mixed ideals, misguided policies, and much violence, if the Nationalist party reaches Peking, the ideals of Sun Yat Sen will prevail, China will be unified, and China will be free.

Come, Come, Friends!

FRIENDS of missions who sincerely but rather recklessly concede the failure of Western civilization have seemed to forget that while Christian civilization may not be altogether identical with Western civilization, and that Christianity should not have laid to its charge all the weaknesses and faults of Western life, there is no way of avoiding the fact that it is with the West that Christianity has had its best chance, and if the West and its civilization is a failure, then Christianity is certainly not a success. They should know as any thoughtful man knows, that Christianity is not a failure. When men accept it, it does make a difference. It makes them live differently, makes their homes different, their communities different. There are numberless individuals in this country who, under the influence of Christianity, are stemming the tides of worldliness and sin and selfishness and are showing forth the power of the gospel of Jesus Christ. The gospel is still the power of God unto salvation, not only to individuals, but to communities and races of people. The difference is with the rank and file of the people, even those who do not personally accept it, and the gospel has been the great dynamic that has begun to stir in these other countries and is bringing them to consciousness and making a difference. "For Western civilization is the inseparable product of Christianity. What is there in it for which these heathen—I beg your pardon—have no use? Equality? Then let us adopt their caste system, only I have been taught that it is a curse. Is it the emancipation of womanhood? Then let us go back to babies thrown into the river for alligator breakfast food—especially girl babies. Education? Have we nothing to help them? Industrial system? Are their laborers better off than ours? Are their people under employment so much freer and more independent? Is capital so much more generous?" Thus whimsically one writes.

Come, come, friends, let's be honest and humble, but let's be fair—fair to the Christian institutions and ideals of Christian countries, to the thousands of lives of people who are faithfully trying to live by their high ideals, and most of all to the gospel of our Lord that has had its best chance in Christian countries, and ought not to have failed!

Suggestions for Missionary Leaders

PASTORS -- LAYMEN -- COMMITTEES

Commission on Nationalism

AT the meeting of the Board of Missions on June 15, 1926, the question of nationalism, which had been referred to the Board of Missions for consideration by the General Conference, and with instructions to appoint a commission to study the whole question during the ensuing quadrennium, was referred by the Board to the Executive Committee, with instructions to study the whole question and report to the Board at its next meeting, together with its findings and nominations of members of the Commission on Nationalism.

Pursuant to these instructions, the whole matter has been given careful attention by the Executive Committee, and we beg leave to present the following plan for consideration and adoption:

1. We recommend that the Commission on Nationalism be composed of twenty-five members from our Church in the United States and fifty-two members from our Missions in foreign countries, as follows:

1. That the members of the commission from the Church in the United States shall be composed as follows:

Bishops in charge of foreign fields, 5; the General Secretary of the Board of Missions, 1; the Foreign Secretaries of the Board of Missions, 2; five preachers and twelve laymen, six of whom shall be women, 17.

2. That the members of the commission from our Missions in foreign countries shall be composed as follows:

Brazil, 15 (to be apportioned equally to the three Brazil Conferences); China, 9; Europe, 9 (to be apportioned equally to the three European Missions); Mexico, 9; Cuba, 5; Korea, 9; Africa, 5; provided that in each field adequate representation shall be given both nationals and missionaries.

3. That the members of the commission to be appointed from among the membership of our Church in foreign lands from each Conference or Mission be elected by the Annual Conferences or Missions on the foreign fields at the coming annual sessions.

2. We recommend in the matter of procedure the following:

1. That the twenty-five members of the Church in the United States of America be termed the Central Committee of the Commission on Nationalism.

2. That the members of the commission in each field be known as the Field Committee on Nationalism, as China Committee on Nationalism, etc.

3. Each committee of the commission shall be organized by electing a chairman, a vice chairman, and a secretary.

3. We recommend that the duties of the committee shall be:

CENTRAL COMMITTEE

1. It shall be the duty of the Central Committee to notify the Field Committees of the action of the General Conference and the Board of Missions regarding the work of the commission.

2. It shall be the duty of the Central Committee to keep in close touch with the Field Committees and to receive the results of their investigations and findings. After mutual and satisfactory agreements have been reached between the Field Committee and the Central Committee as to a policy for that field, the committee shall report to the General Conference through the Board of Missions.

3. The Central Committee and the Field Committee for any given field shall constitute the Commission on Nationalism for that field.

4. The Central Committee shall study the whole question

of the attitude of our Church in America toward the nationalistic movement in foreign fields, and at the proper time it shall inform the Church at large of the proposed policies.

FIELD COMMITTEE

1. The Field Committee shall investigate the whole question of Church autonomy on mission fields, as well as methods of administration, control, and cooperation.

2. The findings of the Field Committee shall be forwarded to the Central Committee for its consideration.

3. Any member of the Central Committee who may be visiting a mission field shall, for the time being, be a member of the Field Committee.

4. Any member of a Field Committee who may be in the United States of America shall, for the time being, be a member of the Central Committee. . . .

Let Us Pray

ON page nine we are presenting the plan for the General Conference Commission on Nationalism. No more important action was taken at its last session by the General Conference than the authorization of this commission.

Nationalistic aspirations, special national movements, relationship of the Church abroad in all fields to the Church at home, whether an independent and separate Church organization or connected with the home Church with large autonomy in the national Church, episcopal supervision of the fields, election of national bishops—these and other questions vitally bound up with foreign missionary policy are involved in the work of the commission.

Let earnest and unceasing prayer be made for the commission in its study and final recommendations!

Dr. Walter Reed and the Yellow Fever in Rio de Janeiro

(Continued from page 5)

ber of cases appearing. There were 501 fatal cases in less than four months at the beginning of the year 1903, and only 83 for the remaining eight months of the year. In 1904 there were only 48 fatalities from this disease. These prophylactic methods were gradually extended to the extensive suburbs of the city and to Nictheroy, where seats of infection appeared. By the end of 1908 it was stated that yellow fever had been completely extinguished from the city of Rio de Janeiro.

I am always glad for an opportunity to pay a layman's tribute to the memory of this distinguished hygienist, Dr. Oswaldo Cruz. I had the honor and pleasure of conversations and interviews with him in the private library of his home in Botafogo and his office at Public Health Headquarters. I always found him to be courteous and gentlemanly. He was not a politician in any sense of the word, but a most thorough, devoted, and efficient scientist in public office and private life. When the opportunity arose, in 1906, to initiate the educational, social, and religious work of what is known to-day as the People's Central Institute in the Saude District of the city, I had a conversation with him on the subject. He expressed some surprise that such a district as that should be selected for attempting the first institution of its kind to be started here. He assured me, however, of his hearty approval and promised any professional and official advice and help he might be able to render. He had occasion to favor us several times in different ways.

I was greatly amused one day when the good news of the extinction of yellow fever from Rio had been published abroad, to receive a letter from Washington complimenting me highly for my services as a doctor in the successful campaign of extermination.

If in the mind of the readers interest attaches to this communication, I trust it may serve to suggest the idea of the helpful service each may render his fellow man in works of human betterment and in efforts to make this world ever a healthier and happier place in which to live.

Walter Reed, A.M., M.D., LL.D.

[The *Comeback*, Washington, D. C., in its issue of July 24, 1920, presents a most interesting story of the life of Dr. Walter Reed, written by Maj. Mahlon Ashford, executive officer of Walter Reed Army General Hospital. We are using that article below, with grateful acknowledgment to that paper.]

WALTER REED was born September 13, 1851, in Gloucester County, Va. He graduated in medicine at the University of Virginia in 1869, when but a little over seventeen years of age, being the youngest student of medicine ever graduated from the university. He then went to Bellevue Hospital Medical College, from which he received the degree of Doctor of Medicine one year later.

He spent the next four years as a hospital interne, district physician to the poor of New York City, and later health inspector of the city. At this time he determined to enter the army and was commissioned as assistant surgeon in June, 1875. A year later he was ordered to Fort Lowell, Ariz., then a sparsely settled frontier post. For the greater part of the next eighteen years Dr. Reed lived the garrison life of the Far West.

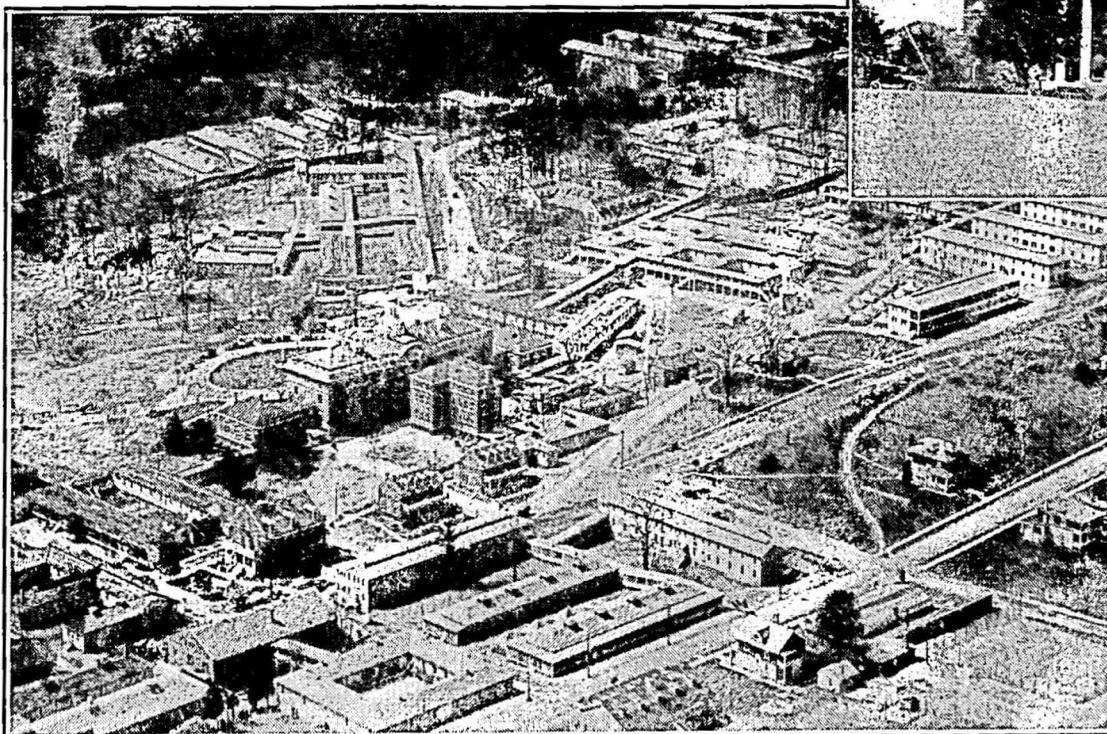
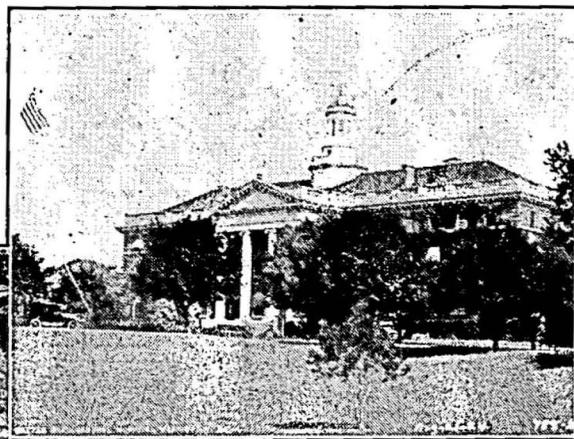
Dr. Reed married Miss Emilie Lawrence, of Murfreesboro, N. C., in April, 1876, just before starting for Arizona. Mrs. Reed joined her husband at Fort Lowell one year later, and thereafter shared the perils and hardships of frontier post life.

In 1881 Dr. Reed was ordered to Baltimore, for his promotion examinations and remained at Fort McHenry for the greater part of the year. During the year Dr. Reed studied at the Johns Hopkins University. From McHenry Dr. Reed was transferred to Fort Omaha, Nebr., in the Department of the Platte, as it was then called. Five years later he was ordered to Alabama, and from there was transferred at his own request to Baltimore in

1890, where he at once resumed his study at the Johns Hopkins University, specializing in pathology and bacteriology. A year later Dr. Reed was sent to Dakota, where he remained until 1898, when he was transferred to the office of the Surgeon General at Washington. As Curator of the Army Medical Museum and professor of bacteriology and clinical microscopy at the Army Med-

ical School, Dr. Reed was promoted to the grade of surgeon, with rank as major, at this time after eighteen years of service, during which he had experienced fifteen changes of station.

In 1898-99, Dr. Reed was appointed chairman of a board to study the origin and spread of typhoid fever in the United States military camps during the Spanish-American War. The other members of this famous board were: Dr. V. C. Vaughan and Dr. E. O. Shakespeare. At this time also Dr. Reed and Dr. James Carroll were designated by the Surgeon General to investigate the relative claims of the *bacillus interoidse* of Sanarelli and the *bacillus* of Sternberg as the causative agent in yellow fever. This committee in its report discredited these organisms as factors in the causation of the disease.



VIEW OF WALTER REED HOSPITAL, WASHINGTON, D. C. TAKEN FROM THE AIR.
INSET SHOWS MAIN BUILDING.

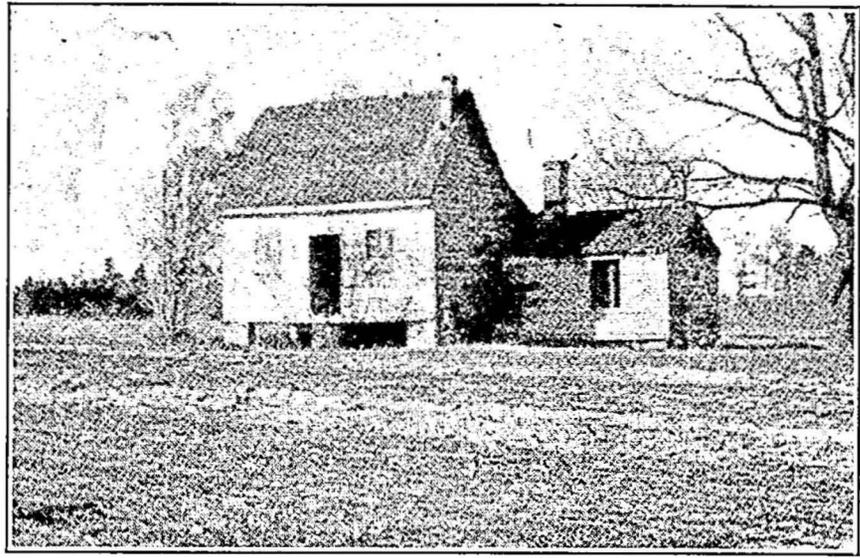
In 1900 yellow fever became prevalent among the American troops stationed in Havana, and a commission was appointed to study the causes of the disease. The members of this board were Dr. Walter Reed, Dr. James Carroll, Dr. Jesse W. Lazear, and Dr. Aristides Agramonte. The last-named officer, a native of Cuba, alone of the four was protected by immunity from the disease. This board met in Havana in June, 1900.

The early efforts of the board to discover the organism causing yellow fever proved unavailing, whereupon Dr. Reed determined to learn the way in which the disease was carried from the sick to the well. The first attention of the board was now devoted to proving or disproving an old theory first advanced by Dr. Carlos Finlay, of Havana, that yellow fever was transmitted by the mosquito. It became necessary to make experiments on human beings. Dr. Reed had been called back to the United States, and Dr. Lazear continued the experiments at this stage, applying selected mosquitoes which had bitten fever patients to several volunteers, himself included, without result. On July 27 a second attempt was made in which Dr. Carroll submitted to the bite of an infected mosquito applied by Dr. Lazear. Dr. Carroll was taken with the fever on August 31, and Dr. Lazear, who had repeated the experiment upon himself, was taken ill in September and died one week later. Dr. Carroll recovered. The experiment was also tried upon eleven other volunteers, of whom one or two became infected with the disease. As a result of these experiments Dr. Reed was able to announce publicly in October, 1900, that the mosquito acts as the intermediate host for the parasite of yellow fever. An experimental station for further study was established in November, 1900, near Quemados, Cuba, and named Camp Lazear. Here the work was carried on by the three surviving members of the commission, together with Drs. Roger P. Ames and Robert P. Cooke, one acting hospital steward, and nine privates of the Medical Department. Volunteers were called for from the American troops, and Privates John Kissinger and John J. Moran, both of Ohio, volunteered solely in the interest of humanity and the cause of science. Both men declined an offer of money compensation. Other volunteers were found without difficulty from the American troops.

By these experiments, five men became infected with the disease. Privates Folk and Jernigan, of the Medical Department of the army, were tested by living in the presence of the clothing of fever patients, but with total exclusion of the mosquito. These men did not incur the disease, although they thus voluntarily exposed themselves to what was then generally thought to be certain exposure. By this heroic act these men demonstrated that yellow fever was not transmitted by contact with clothing and effects of yellow fever victims. Finally, on December 21, by a definite experiment upon a soldier, John J. Moran, the period of incubation of the disease was established. Moran allowed himself to be bitten by infected mosquitoes, and three and a half days later, on Christmas Day, was taken ill with the fever.

Without going further into detail, suffice it to say that in the first two months of 1901 the board by further experiments established definitely the rôle of the mosquito in the conveyance of yellow fever. The importance of this work is beyond words. It has enabled succeeding sanitarians to drive epidemic yellow fever from the world. It has enabled the United States government to build and operate the Panama Canal. The saving of human life is immeasurable, as is the actual saving in millions upon millions of dollars to commerce.

Major Reed now returned to Washington, where he con-



BIRTHPLACE OF MAJOR WALTER REED, BELROI,
GLOUCESTER COUNTY, VA.

tinued his investigations and teaching at the Army Medical School. In November, 1902, Major Reed, who was in poor health from his long-continued labor in behalf of science, had an acute attack of appendicitis. He did not react well from the operation and died November 22, 1902.

Over his grave at Arlington his wife has erected a monument with this inscription:

WALTER REED, M.D., OF THE UNIVERSITY
OF VIRGINIA

A.M. OF HARVARD UNIVERSITY

LL.D. OF THE UNIVERSITY OF MICHIGAN

PROFESSOR OF BACTERIOLOGY, ARMY
MEDICAL SCHOOL, AND

COLUMBIA UNIVERSITY, WASHINGTON, D. C.

"He gave to man control over that dreadful scourge,
yellow fever."

After Seven Years

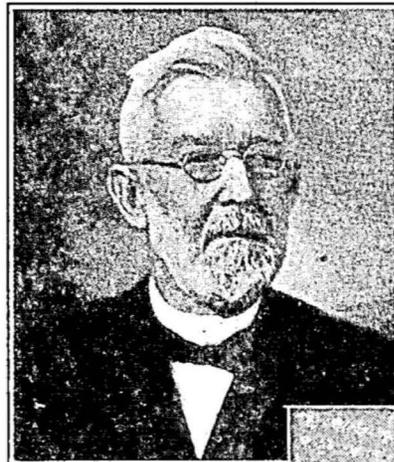
REV. S. G. CERAVOLO

ON the 17th of May, 1920, I was sent to Ensley, Ala., by the Home Mission Board, and at that time the work was started. There was at first no mission place, no home for me to live in, and it was a year before we built our present chapel. Last year we also built a six-room parsonage. Our Italian mission property is now valued at \$22,000, and all is paid up. Since we have been here we have received one hundred and eight members.

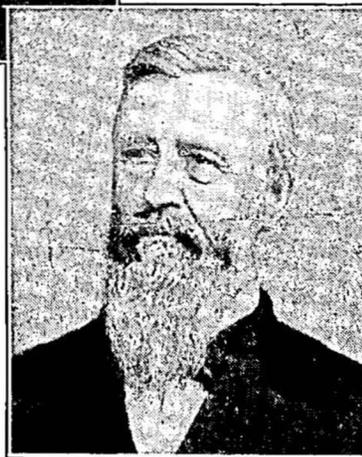
We have among our Sunday school teachers two of our Italian girls—Miss Lina Ceravolo, teaching the beginners, and Miss Natala Ceresa, teaching the primary. Mr. Charles Moloy, one of our best workers, teaches the intermediates.

The best of our boys is Mr. Mariano Ceresa, aged seventeen. He has been our Sunday school superintendent for three years, and you would be surprised how he is always on time and ready in his office.

As Italians here among Americans in this great country of America, we are thankful first to God, our Maker, and then to our American brethren for such hospitality and proof of their love, which is proof of their love for God. We have found here in America not only our daily bread but also the Bread of Life, Jesus Christ.



REV. J. C. REED, D.D.
Brother of Walter Reed



REV. L. S. REED
Father of Walter Reed

The Aim of the Colegio Industrial Agricola

MR. D. D. STEELE

THE aim of the Colegio Industrial Agricola, at Montemorelos, Mexico, is to meet the threefold needs of the Mexican people and to aid in their physical, mental, and spiritual development.

Although the recent enforcement of certain laws in Mexico has curtailed to some extent our religious work, we are still free to exert a large influence in the cause of Christ. We have no Church here, but are worshiping with other Protestant denominations of the town. Our pastor is actively engaged in work at a small charge near the town.

OUR plant is indeed an asset to the work. We have a plot of ground adjoining the town on the north and bordering the railroad track for some distance. This tract includes about sixty-five acres of land, mostly under irrigation, and a small orange grove of over a thousand trees.

The main building of the school is large and roomy and makes a commanding appearance in its elevated location. The mechanical and wood-working departments are housed in a large, well-constructed shop building, formerly used as the dining hall and main building. The director's cottage and a recently constructed implement shed form the last two units of construction to the college.

The courses offered cover a wide range. Besides the regular government-prescribed courses through the seventh grades, courses are offered in agriculture, carpentry, and mechanical training. With the wide application of these courses the students are able to choose from many different life works.

Physical development is given an important place, and the school supports and encourages various kinds of athletic contests. A modern athletic and recreational field is being developed, where the exact needs of each student can be met. Teams will be trained for matches with other schools and towns.

WE find a great need for agricultural enlightenment among these people, and through our agricultural work we are trying to reach out and meet this need. Some of the crudest methods of agriculture are still used, and these, with poor seed, naturally result in poor crops. It is the hope of the school to establish a night school in agriculture for the farmers and to reach them through our extension service and eventually through an agricultural publication.

It is quite surprising to one familiar with a wide variety of vegetables and edible plants to find that here in Mexico the natives know only two or three, corn and beans making up the greater part of their food. Their menu really varies but little at any time of the year. The school has introduced many common vegetables, and the people of the town are beginning to use them. Cauliflower, string beans, head lettuce, spinach, and many of the grain crops are hardly known at all in many sections of Mexico.

In connection with the agricultural work we have recently introduced the modern beehives. This is indeed a new method of beekeeping to most of these people, who are still using the old bee gums of several generations ago. In the poultry line there is a



PREPARING SEED BEDS, COLEGIO INDUSTRIAL AGRICOLA
MONTEMORELOS, MEXICO

big field, and we hope to increase the quality and quantity of production.

The industrial field offers great possibilities as the youth of Mexico needs to be taught how to work and how to apply modern science to his efforts. It is the hope of the school to enlarge and improve both the manual training and mechanic departments and reach a larger number of boys for that field.

IN the agricultural class and field work the boys are intensely interested and enthusiastic about the work. In the beekeeping class they crowd so closely about the hives that the bees themselves can hardly find room to get in. Sometimes because they are crowded out of their homes they get angry and go on the warpath, but the boys never seem to mind. In the incubation of chicks the boys care for the incubator and the little chicks with the keenest interest. In the mechanical work they quickly learn to handle and care for the school tractor. In these lines of work they are receiving impressions which will go with them

through life and be an asset for better farming wherever they may be.

Many marked changes are often noted in the lives of the students entering our mission schools, and they usually compensate one for the efforts put forth in their behalf.

Several years ago a ragged, unkempt, and ignorant boy made his appearance at the school and applied for admission. He had previously received little or no education and hardly seemed worthy of help. The director thought he was a hopeless case, but did not want to turn him away without some sort of a chance, and therefore took him for a few weeks on trial. At the end of this period, as he seemed to have made good progress, he was given more responsible work and

more opportunities for progress. His development was very marked, and he worked day and night to make the most of every opportunity offered him. He continued to improve in every way until he won the high esteem of the teachers and pupils, until at the end of the third year he was head of the student body, president of the Epworth League, assistant pastor, and was in charge of the school live stock and had completed his school work through the seventh grade. He felt a deep religious conviction and after leaving school took a small charge. Afterwards he entered

one of our more advanced colleges to prepare himself better to spread the gospel among his own people in Mexico.

ANOTHER remarkable case of a rise against difficulties and discouragements is that of a young fellow who came to us from the streets, a boy whose mother had died and whose father was not in sympathy with the school and practically disinherited his son when he came to us. This boy was very timid, shy, and self-conscious during his early days at the school, but he busied himself in his work and little by little began taking an active part in the religious work. More responsibility was given him as he won the confidence of friends in the school. He passed through the seventh grade and continued taking mechanical and carpentry work until now he is ready to carry on with his education in the United States and prepare himself better for his chosen work.

THE work of the Colegio Industrial Agricola is constantly being expanded, and every year finds us a little better able

to serve the many and needy students that knock at our door.

The last year has brought many changes, including a water system, mechanical and carpentry departments, new agricultural implements, including a tractor; also a new implement shed, a roof on the main building, and a general improvement in the lands and orchards. A branch school for the first four grades has been established in the center of town.

It is the hope of those closely connected with the work to open a department for commercial students, to give extension courses in English and agriculture, to offer summer courses, and to bring the benefits of the school more directly in line with the program of the town people. We have plans for a modern athletic field and are already training teams to compete in various kinds of sports. A large tank is being built to serve as an irrigation reservoir and a swimming pool. There is a wide field for agricultural work among the farmers.

THERE is great need of evangelists in Mexico. The local preacher here at Montemorelos has a rather large district to cover, and he is often away from his home Church for days at a time. At the present time there are many people coming into the Protestant Churches, and as the people become more educated and enlightened they will come in greater numbers. There are many hardships and dangers connected with evangelistic work in the rural districts, and, owing to the religious situation in Mexico, many radicals are threatening the Protestant workers. Not long ago our pastor was forced to make a wide detour to avoid a band of radical natives.

REV. W. G. WILMOT, pastor of Central Church, Brussels, Belgium, occasionally announces his services by wireless. His congregation continues to grow, and he writes that there have recently been some remarkable conversions.

"One of the members who recently gave her heart to God attributed it to the teachings in the Young People's study class. Although hitherto indifferent to the things of God, she had been deeply moved during a special service, and after the meeting she came to me, saying: 'I will come to-morrow night.' She came the following night accompanied by her husband, who is an infidel. When the appeal was made she was the first to rise, and afterwards she told me that she had insisted on his being present to witness her public confession of Christ."

Lost Sheep without a Shepherd

REV. A. M. MARTIN

LIKE lost sheep without a shepherd are many thousands of poor French people in Southern Louisiana who cannot afford the ceremonies and costly services of the Roman Catholic Church, the faith of their fathers. These poor families are very hospitable to the French missionaries of the Protestant faith, who have ever before them opportunities of ministering to many thousands of these poor people.

Most of the hired men on the sugar cane plantations, or "hands" as they are commonly called, have married before the age of twenty and are soon supporting large families. The average pay on a plantation is ninety cents a day for actual labor from sunup to sundown. If for reason of rain or for some other cause an hour is lost during the day, that much is deducted

have left their farms to take up this work. Because of their inexperience, there have been many failures in the trapping business, and the families are now undergoing severe hardships.

To these humble French people who have chosen the marshland as a means of support, the gospel of Christ is indeed a revelation. They have been accustomed to the orders of the Roman Catholic priesthood as compared with the glad tidings of the "power of God unto salvation."

A vast multitude of French people are also engaged in the fishing industry in Southern Louisiana, especially during Lent, for on Wednesdays and Fridays during Lent and all through Holy Week the Roman priesthood has forbidden Catholics to eat meat, and as sea food does

not come under this head there is naturally a great demand for it at this time. Most of these fishermen with their families live in small two- or three-room cottages along the bayous or on the shore of the small lakes. His small boat is the only thing in the world that the fisherman has to depend on to make a living for his family.

As we visit these unlearned and long-neglected French people we are reminded that the Christ of the Gospels would say unto them: "Come unto me, and I will make you fishers of men."

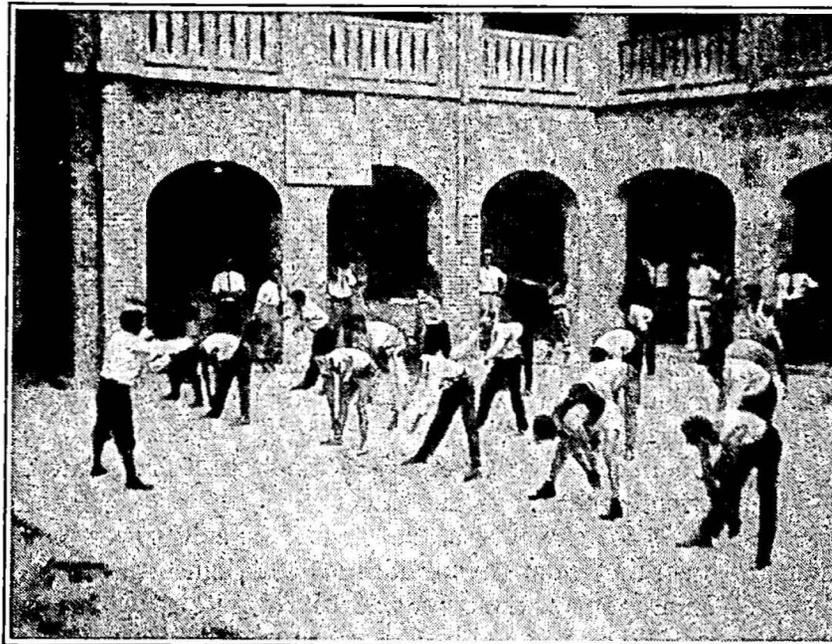
Once a month, to reach our appointment at Pecan Island, La., we travel by water for fifty miles from the town of Abbeville, La. Going across White Lake, the largest body of water on the

route, we meet boats from all directions, and I am impressed each time with the large number of families who live in these regions and are spiritually neglected. Would that it were possible to tell them of the love of God!

A Catholic widow with three children to support came to the parsonage a few weeks ago asking for help. We invited her in and gave her some of our small supply of groceries. During the conversation she discovered that we were Protestants, and she was much surprised that we were willing to help her. She had always thought that Protestants were some kind of animals or evil-possessed human beings. Since learning from us that Protestants are Christian people she has been back again, and we took the opportunity to tell her something about the love of God, as well as helping her as best we could.

The French people here in Southern Louisiana greatly need Jesus.

ST. MARTINSVILLE, LA.



PHYSICAL DRILL ON VISITORS' DAY, COLEGIO INDUSTRIAL AGRICOLA

from their pay on Saturday night. During the past ten years we have known families who have moved from plantation to plantation every year, usually during the months of January and February, and are now as poverty-stricken as when they started. We have learned that the majority of these families have simply followed the routine as a custom of their ancestors.

The many muskrat trappers of Louisiana offer unusual opportunities for Christian work. Hundreds of families live along the bayous, bays, and small lakes in their camp boats and devote their whole time to the trapping interest. A Southern Louisiana camp boat is about thirty-five feet long and twelve feet wide and is usually divided into two or three rooms. Water for the family washing is obtainable from the stream, and the cooking and drinking water is contained in a barrel or small tank. The muskrat furs have been selling for a good price for the past few years, and many

Sowing the Seed in White Russia

REV. EDMUND CHAMBERS

VERY few White Russians had ever heard of the Methodist Church two years ago. Since we began work among them the most extravagant tales have been spread about our teachings and methods. Fear increases the significance of our modest efforts so that to read the articles in some of our clerical papers one would imagine that the Methodists are everywhere. One of these writers reported that we had one hundred congregations in White Russia alone, which is magnifying our work with a vengeance, for we have only two.

Perhaps one of the reasons for this fear of the growth of Methodism is the choice of the methods that we have made. Because we are dealing with a primitive people we cannot expect the workers to carry on evangelistic work for a few years at least, even if we had funds to begin a big program. Therefore we are attempting to reach the teachers and young students, the leaders of the future.

In the White Russian districts in Poland there are four gymnasias, or high schools—at Wilno, Radoszkowice, and two other places. Our preacher was put at Wilno so that he might get in direct touch with the young folks in the large school in that city. Some of our early plans have been hindered by political complications (the director of the school is under arrest accused of dealings with the Bolsheviks), but we have not given up, and a start has been made.

In Radoszkowice we have an internat or hostel for students from the country. Here we have sixty young folks with one of our workers in charge. We have the moral and religious oversight over these young people and supply them room, light and heat, while they bring their food from the country. This service, invaluable to them, is done at a cost of about \$80 monthly, or a little over a dollar a head per month. If our funds do not fail, we are planning a similar work for the third institution, leaving only one of the four gymnasias at which we are not directly represented. If we can improve and intensify our work at these points, a large number of the leaders of the future will come under our influence.

Even in this sphere we have made only a start—but what a hopeful one!

OUR work among the teachers has taken the form of courses held for different groups. Three of these have been held at Klarysew, near Warsaw, in former years, but these were small, never more than fifteen taking part because of the expense of traveling so far from their homes. Last summer we secured the coöperation of a few influential men and were able to have our preachers give two addresses a day, carry on services, and direct the sports at a teachers' training school in which about forty took part. The results left no doubt of the wisdom of carrying on in this way, and as a consequence we resolved to hold a ten-day course for selected teachers and others in Wilno early in the year.

Therefore, on February 26 the course opened at Wilno and continued till March 7. During this period the ladies of the small Church at Wilno surpassed themselves in hospitality. The Lutheran pastor had kindly lent us his hall for the midday meal, and with very inadequate resources, Mrs. Witt, our preacher's wife, and Mrs. Nausner, a lady who had had a similar experience for Methodists in Kowno, furnished meals that satisfied even the sturdy farmer boys. Our noonday meal, to which we all sat down together, became a time for friendly exchange of views.

As for the course, what could be said to men and women who had not the slightest knowledge of the evangelical interpretation of Christianity. The great human needs of salvation from sin, the need of repent-

ance and faith, and the gospel of the grace of God were faithfully proclaimed. In the talks on Church history and on the Methodist message and organization never for one moment were these basic truths forgotten. The Bible was opened up to these young people, and for one unforgettable week eternal things in all their majesty and Jesus Christ in all his grace were brought nearer to these young Russians, plunged as they are in a sea of materialistic ambitions and appeals to the lower instincts of man.

To this people our Methodist missionaries came a little over a year ago. They came upon invitation of the White Russian leaders, who are coming more and more to realize that the only hope of improvement is to forsake petty political ambitions and to get down to foundation truths, that the soul of all improvement is the improvement of the soul, and that that improvement can come only by the reception of vital religious truth. The Roman and Greek Churches seemed to them to be political agencies rather than anything else; hence the invitation to the Methodists to come to them with the Bible teachings and the gospel message.

WHO can tell the results of the sowing of the seed here in White Russia? Some seed doubtless fell by the wayside, but from the statements of the students themselves some has fallen on good ground and will surely bring forth fruit. All who took part in the course as teachers and leaders felt that it had been worth while. We are hoping by such courses to find certain native leaders who, seeing the comparative unfruitfulness of the all-too-prevalent political agitation, will prefer to serve their nation by giving themselves to the service of God.

Opportunities await us here which, if we can seize them, open up untold possibilities for the future. This is the front line between Western civilization and a militant anti-Christian communism. We are only at the very beginning of the task. Let us go forward in the strength of God, and a great victory may be won for him in White Russia.

WARSAW, POLAND.



EVANGELICAL CHRISTIANITY WAS ENTERPRETED TO THIS GROUP OF TEACHERS OF WHITE RUSSIA IN A TEN-DAY SCHOOL HELD AT WILNO, POLAND

Reconstructing Mexico

(Continued from page 7)

school, with enough classrooms to develop the whole program. Young men are taken of about fourteen, and they are expected to work one-half of the time on the farm and in the small rural industries under expert leadership and the rest of the time is to be devoted to study and to class recitation. After three or four years these young men are supposed to be ready to go and be the leaders in the new agricultural life of the country. The government is also building public highways to multiply the means of intercommunication between the different towns in the country districts. They have also started the building of a system of banks through the country, especially the rural credit banks, to help the small farmers. All of this is part of the reconstruction program of the government of Mexico.

THE religious problem remains yet without definite solution. The government is trying to enforce existing laws to establish definitely the government policy in regard to religion. According to laws enacted about sixty-five years ago, we must have a separation of the Church and the state. The liberty of worship has to be a fact. No Church is allowed to meddle in politics; the public school system has to be firmly established, and even private schools have to be under the supervision of government officials. The laws of the land are to be supreme and the civil government recognized and respected by all individuals and organizations. All Churches are treated equally, and most all of them have decided to obey the law. But the Catholic Church refused to recognize the law and to obey the authorities and started the present struggle, which is rather between the hierarchy of the Church and the government. The hierarchy appealed to several methods to overpower the state. There was an economic boycott established all over the country which failed in a very few months. The hierarchy also appealed to the Catholics of this country to induce the American government to exercise pressure, and even if necessary to use armed intervention, to put down the present government and constitution of Mexico. They have also failed in this endeavor. They also withdrew all the priests from the different churches of the country. The churches remain open, and the faithful people gather there constantly to pray and to practice their devotions, but no priests are allowed by the hierarchy to exercise their functions publicly. In a private way they may administer the sacraments, but as large fees are required it is only the wealthy people who can afford to secure their services. The poor classes, which constitute nearly ninety per cent of the Cath-

olics, are deprived altogether of the services of their ministers. Finally, *they have been advocating an armed revolution against the government of Mexico. Government officials have complete evidence that the hierarchy of the Church have been leading this revolt.* There are a great many priests who have become military leaders and are among the leaders of the different bands which are attempting to fight the government in several sections of the country. Not long ago one of these bands held up a train and, after fighting until the military escort was killed, they massacred a great many of the passengers. When the Federal officials called in the archbishop of Mexico and several bishops to confer upon this matter, they clearly and definitely stated that the Catholic people of Mexico were authorized according to the principles and dogmas of their Church to fight the government because they considered themselves persecuted by the government. They also stated that they knew about it and that they assumed the responsibility falling upon them for their opinions and the attitude they had taken in the matter of advocating an armed revolution against the government. After proper consultation the president of Mexico decided to send out of the country the archbishop and the bishops who were doing that kind of work against the legally established government. In spite of all this, no one acquainted with present conditions can predict any serious revolution in the country.

THE fact is that the government of Mexico is in perfect control and is also able to pacify the country within a few weeks. There is no organized revolution of any kind. It is only the endeavor of a few groups, independent of each other, who are attempting to start a movement which they hope may spread through the country and may be converted into a real revolution.

The attitude of the American people toward the government of Mexico and toward the people of Mexico in general has been greatly appreciated in Mexico. We know that the diplomatic relations have improved wonderfully and are about to be perfectly normal, due to the proper arrangement of all pending questions. Never before has the Christian spirit of the American people been shown more clearly than on this occasion in behalf of peace, proper understanding, and good will toward their next-door neighbor. We Mexicans are in hopes that the good will of the American people will soon be rewarded with the proper solution of all our internal Mexican problems for the benefit of the millions of Mexican people who have been neglected and exploited through our history and

who are receiving to-day the attention and help of their own leaders to secure the proper normal development, education, and uplift which they require in order to become the citizens of a democratic American republic.

Buying a Bible in Guantanamo

BY REV. J. D. NAYLOR

THERE is no place in all Guantanamo where one can buy a Bible except in my home, where I always keep some on hand, and a few copies can be bought in the largest bookstore in town,



RUDOLPH PROSPERO GUERRA

Who came to Cuba as a Spanish soldier, remained after the Spanish-American War, was converted, and is now a member of the Cuba Conference.

as I took some down there and asked the privilege of leaving them. Some of them have been sold there.

We are distributing thousands of tracts and Gospels and a great many selected portions of the Scriptures and New Testaments at our cottage prayer meetings during each year and also at all special services.

Last year Mrs. Naylor published a little hymnal, "Canticos de Adoration," for primary children. This has been well received in all the Spanish-speaking mission fields, where there was a great need for such a publication, because there was no primary book in the Spanish.

This year Mrs. Naylor is publishing a little collection of Christmas songs. It is in the publishers' hands in Havana, and we expect it to be ready very soon. This collection of *Christmas Songs of Many Nations* should be very popular among the Spanish-speaking children for they have nothing of the kind at present.

PERSONALS

BISHOP JAMES E. DICKEY was present at the Kentucky-Illinois Pastors' School and preached every night for the first week. By his able but simple and helpful messages and personal association he endeared himself the more strongly to the pastors of his episcopal district. Bishop Dickey is chairman of the Board of Missions Committee on Education and Promotion and is always a friend of the Board's great causes. The presence of Mrs. Dickey with her husband was much enjoyed and appreciated.

* * *

BISHOP W. N. AINSWORTH has recently undergone treatment for appendicitis, and his friends will be glad to learn that the operation was successful and the Bishop at our last report was making a good recovery. Bishop Ainsworth is to preach morning and evening to the Summer School of Missions, Lake Junaluska, July 24, and on August 11 will sail with Mrs. Ainsworth on the steamship Empress of Asia for the Orient.

* * *

A TELEGRAM to the General Secretary of the Board of Missions on June 20 brought the sad intelligence of the home going of Rev. J. F. Corbin. Brother Corbin was for many years a missionary to Mexico, and after the redistribution of territory among the boards was assigned to Mexican work on this side of the border. Since that time he has been continuously a superintendent until his superannuation at the last session of the Western Mexican Mission. So loyal, so true, so apostolic, we have had few, if any, missionaries who will leave in our missionary annals a record of Christly service above that of this apostle of goodness and righteousness. His funeral was announced to take place at Trinity Church, Los Angeles, Thursday, June 23.

* * *

DRS. W. M. AND DIXIE TUCKER are resigning their work in the Monterrey Hospital, Mexico, to return to private practice in the United States. Dr. and Mrs. Tucker, both of them skilled and experienced practitioners, came to the hospital several years ago when careful handling of a delicate and difficult situation was greatly needed. Dr. Tucker writes: "We have made friends of the most worth-while Catholic doctors. Thirty patronize our laboratory, X-ray, violet ray, and hospital for operations. At one time ten doctors had patients here. We could easily fill a fifty-room hospital. We have beds in the chapel; the guest room is never vacant. We put our guests on the roof to sleep."

IT WAS LIKE OLD TIMES to be associated with Dr. D. C. Hull at the Kentucky-Illinois Pastors' School. It brought back Centenary days and Dr. Hull's splendid service in the Laymen's Missionary Movement. Dr. Hull was dean of the school at Winchester and showed himself a master of platform service, both in presiding and speaking. He is a knightly combination of the Mississippi teacher and the Kentucky gentleman and Christian. Fortunate an institution, as Kentucky-Wesleyan, with such a leader at its head.

* * *

REV. R. L. OWNBEY was present at the Kentucky-Illinois Pastors' School, giving a course in stewardship. The Board of Missions rather claimed this course, so doughty a supporter of the missionary enterprise is Brother Ownbey. Every year he puts on in his charge, Belmont Methodist Church, Nashville, a Church School of Missions that is an event in his Church community. His work as a preacher and teacher at Winchester was highly appreciated, and he is rejoicing in the graduation with Phi Beta Kappa of his only son at the recent commencement of Vanderbilt University.

* * *

REV. A. M. MARTIN, our pastor at St. Martinsville, La., reports some interesting things from his work among the French, and some rather curious. He says: "A man who had been sick for three or four years died recently and left his family in a distressing financial condition. Much to our surprise, we were called upon to officiate at the funeral services. The family explained that the Catholic priest had refused to bury the man without immediate pay, and as they had spent all during his illness they were not able to meet this demand and were themselves in great distress. They were at first very reluctant to ask a Protestant minister to do them such a favor, to bury their loved one. They particularly asked if they would have to pay for my services. I was glad to help them without charge. There were a great many people at this service who were attending a Protestant funeral for the first time in their lives. The reading of God's Word was something new to them, as the Catholic Church conducts services in Latin. This funeral proved to be the open door for the extension of our work in and around St. Martinsville."

REV. C. J. THIBODEAUX writes from Houma, La.: ". . . In the three parishes, or counties, in Louisiana where our work extends, there is a vast stretch of territory where the gospel of Christ has never penetrated, and yet these neglected people are hungering and thirsting after righteousness."

* * *

REV. JOSEPH THACKER, superintendent of the Western Mexican Mission, in a recent letter gives a few interesting glimpses of his work: "The money spent for evangelizing the Mexican people in the United States will not be spent in vain. . . . Our Church at Belvidere is located in one of the best sections for Mexican work, with an estimated population of about 35,000 Mexicans close around it. . . . Mrs. Thacker spends about three days each week visiting in the homes of the people and holding cottage meetings among them. . . . Nothing can take the place of the Bible with our Mexican brethren. They love memorizing its verses and even whole chapters. At a recent service in Hayden, Ariz., one little girl about three years old, who was hardly able to speak, recited the twenty-third Psalm very sweetly without a single mistake. . . . Four days each week a dental clinic is held in connection with our Homer Toberman Mission. A great many points of contact have been established, and the missionaries visit the homes of the patients, many of whom have become interested enough to attend services."

* * *

MISS FANNIE MONTAGUE is the principal of our Effie Edington School in El Paso. This is a school for Mexican girls and one of the best schools conducted anywhere by the Board of Missions. Effie Edington was established in 1901. In 1914 the first graduates from the grammar school entered the city high school, and in 1921 a high school department was added. Since 1914, sixty-six girls will have finished the grammar school, eighteen the junior high, and four the senior high. Eight of the girls have given over five years of service in missionary schools; one will graduate from Roberts College, Saltillo, Mexico, in June, and another is attending college in California, preparing for Christian service. This is the kind of missionary work that counts on with the years.

CABLE FROM DR. GODDARD

RIO DE JANEIRO, BRAZIL,
1 A.M. JULY 10TH.

BRAZIL CONFERENCE DISTRICTS SET NUMBER EQUAL TO TWENTY PER CENT PRESENT MEMBERSHIP GOAL FOR NEW YEAR. DOUBLE MEMBERSHIP TWO QUADRENNIUMS. SIXTY-EIGHT NEW CONGREGATIONS, THIRTY-FIVE NEW CHURCH HOUSES, TWENTY-SEVEN SELF-SUPPORTING CHURCHES. GODDARD.



Woman's Work



Women as Nationalists

DOROTHY T. WONG

(Reprinted by special permission of the *Current History Magazine*, a monthly periodical published by the New York Times Company.)

WE have women in China, too. Yet the American newspaper provides no space for our 200,000 women, except in the case of Madame Sun Yat Sen. These women, whom a certain writer called "China's liability," are coming to be an asset to the Nationalist government.

Confucius once said: "Woman is subject to man." Contrary to that traditional teaching, the Chinese women to-day subject themselves only to a program. In pushing the Nationalist movement onward and outward the men play the noisy games and hence are heard overseas. Who does not know the dynamic notes of Eugene Chen? Meanwhile the women attend to an internal reorganization, a general house cleaning, so to speak.

While Madame Sun Yat-sen, widow of the first president of the Chinese republic, whose "three people's principles" have been the driving spirit behind the Nationalist movement, is playing an important rôle in the Central Executive Committee of the Nationalist government, Madame Lai Pui Wa, a member of the Women's Section of the Central Executive Committee, and Madame Tong Wan Kung, chief of the Women's Section and member of the Judicial Reformation Committee, are devoting their full energy and time to the solution of the problems of Chinese women.

The Women's Department of the Nationalist government is responsible for the founding of the day and night schools, establishing vocational courses for their children. Also they have been fighting for equal educational opportunities and have already won admission to the higher schools in Canton, including the law and medical colleges. General educational work among illiterates, whether of the laboring or other classes, has also been begun under the auspices of the Women's Department. Volunteer teachers have been used. Nothing is given to the teachers except their rickshaw fare.

Another important phase of the Kuomintang women's work has been the dissemination of political and social principles. This is being done by special organizers in the field, both in Canton and the outlying districts. The work is done in homes and factories, where an effort is made to bring to the people a realization of the problems that confront them, affecting their own lives and the life of China, and the means that the Nationalist party has adopted to solve those problems.

Organizers also are sent out to take charge of Red Cross work with the army. To the present time, fifty trained organizers have been sent into the fighting regions. These women have organized Red Cross corps on the field and have done a service which has received considerable commendation from army leaders.

In the field of suffrage, as Madame Sun Yat Sen has pointed out, there is no possibility of a fight for the vote such as has been waged by the women in Europe and America. In China, outside the Nationalist party, there is but little suffrage machinery. Inside the party, however, the women have fought their battle and won. As a matter of fact, they did not have so difficult a battle on hand as in the West, for the leaders of the Nationalist government have an open mind to the ideas of votes and representation for women. In the first party congress there were no women. But in the second party congress there were sixteen women representatives in a group of about 130. In the next Congress it is expected that there will be still more women.

BUT the most difficult of all the tasks for Chinese women is to break away from the customs and laws which have held them in bondage for the past several thousand years, as Madame Tong has said. The big struggle in China is against conservative public opinion, which has remained unchanged and seemingly unchangeable for some time. Women in the West have also had to

THOSE who attended the Council meeting held in Tampa in 1924 will remember Miss Dorothy Wong as the petite Chinese girl who charmed her audiences. Who can forget the picture she made in her Chinese robe and straight bobbed hair? It was she who extended to the Council the invitation to meet in Shanghai, saying she wished to "show off the Council to China." After Miss Wong left the auditorium, it was learned that she had given to the Council in token of her appreciation of what they had done for her and her country her beautiful jade bracelet, an heirloom and the gift of her mother on her leaving for America. It was recalled that both Miss Wong and her mother are graduates of the school made possible by an earlier gift in the history of the woman's work—the gift of Mrs. McGavock's wedding diamonds. Finally it was determined to redeem the bracelet and return it to Miss Wong. By fives, tens, and twenties, individuals, classes, auxiliaries, all brought their gifts until Dorothy Wong's gift had brought one thousand dollars to the cause of missions.

fight this battle, but it has never been a fight on so gigantic a scale as it will be in China, where the position of women has been more backward and the women more diffident. But the battle is on, and the most encouraging aspect of it is that the stern opposition of the men that has been the wall against which the Western women have battled is not encountered in China. There was no difficulty in putting through the second congress last year a woman's resolution that covers adequately the claim of

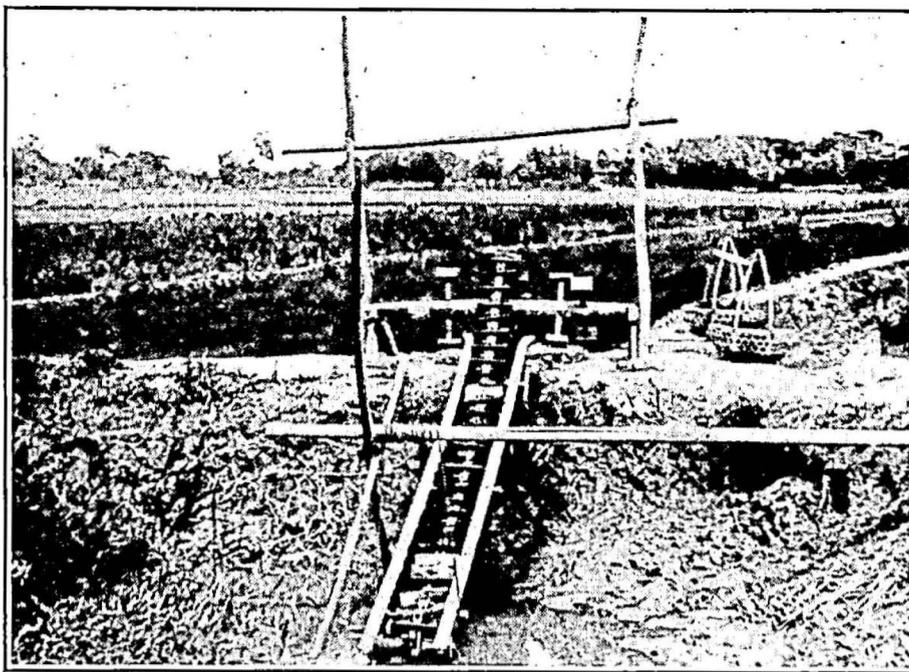
women for independence and equality. The extent to which women's rights will be protected in future China can be seen from the following points covered by this resolution, which is being made the basis upon which the Judicial Reformation Committee is drafting new laws:

1. Equality of education for both sexes.
2. Equality of vocational opportunity for both sexes.
3. Absolute equality of both sexes in respect to law.
4. Equality of wages for both sexes.
5. Protection of motherhood.
6. Protection of child labor.
7. Aid for women labor unions.
8. Overthrow of traditional rites enslaving the female sex.
9. Opposition to polygamy.
10. Opposition to the system of juvenile wives.
11. Absolute freedom of marriage and divorce.
12. Opposition to unequal judgment on the sexes by law courts.
13. Promotion of equal treatment of remarried women by society.
14. Securing for all women the right of property and inheritance.

This resolution, however, is not the end of the battle, as Madame Tong pointed out. The next step is to get these changes enacted into laws.

Madame Tong is one of the four women who are on the Judicial Reformation Committee which is now engaged in the reorganization of the laws, and one of the primary purposes of the women on the Committee is to see that proper women's laws are framed. A complete new body of women's laws may be expected to be placed upon the statute books within the present year, at latest by the end of next year, Madame Tong states.

CHINESE women are now emerging into politics, and there is no resistance to them in the Nationalist party. They are now going into the student world, into the labor world, into the business world, and in these



Keystone View Co.

CHINA GRADUALLY AWAKENS

A view of the latest invention in the rice fields of China for the gathering of rice in the watery fields. This dispenses with laborious hand labor and is more efficacious.

not seem to have the "drive" to assert themselves in the struggle for independence. Unlike the middle class of America, the women of this middle class in China represent the intervening group between the well-educated and the entirely ignorant women. They have no profession or responsibility. Their economic status in the society amounts to nil. Unless a fundamental rearrangement of our society is brought about, these women will continue to remain in their present idle and inactive state.

To many Westerners this women's movement within the Nationalist party may appear elementary, and it may even be suggested that there is no need of taking things so seriously, but the memory of the race is short. One so seldom knows or cares to remember his grandfather's struggles and disappointments.

A TELEGRAM just received in the Board's offices announces the death on the 12th instant, of Miss Maria Layng Gibson, President Emeritus of Scarritt College. Although eighty-two years of age, Miss Gibson had seemed in good health when she left Nashville for El Paso, Tex., to visit her sister, Mrs. C. M. Clark, and the opinion prevails that she died rather suddenly. The telegram stated that the burial would be in the family plot in Cincinnati. Besides the sister, Miss Gibson had no close relatives who survive her except Miss Anna McCoy Francis, teacher of expression and dramatic arts in Kansas City.

At the memorial service held in the Assembly Room of the Lambuth Building, led by Dr. J. L. Cuninggim, the same Scripture lesson was read which Miss Gibson had herself selected for the first service held in Scarritt College after it was moved to Nashville: "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Every one who heard these words felt confident that this saint of God had at last attained the prize, the victor's crown, for which she had striven.

spheres also they meet with no resistance. As they play a greater part in the political and economic struggles they become less dependent upon the old Chinese ideology. Slowly they are cutting themselves away from the family. They are becoming individuals who insist upon their right of choice.

While the women on the farm have always been and still are an economic asset, and the workers and student women are being transferred to the debit side of the ledger, the women of the middle class do

The Secret Garden of the Soul

E. HERMAN

[Reprinted from "The Secret Garden of the Soul," by E. Herman, by permission of the publishers in America, George H. Doran Company.]

EVERY soul that is truly alive has a garden of which no other holds the key; and in hours of weariness, when it is breathless with the hot race of life and harassed by a babel of voices, it slips through the gate and walks at peace among the flowers. There is a garden of the soul also, of which that beyond the brook Kedron is the type, where Jesus walks with his disciples, and the clash of the world cannot drown the music of his voice. . . . And still the true Christian disciple is a man of the garden. He carries with him a breath of the pure, invigorating, fragrant air that blows across the secret garden of communion. The sound of its crystal fountains is in his voice; the radiance of its sunlit flowers is mirrored in his eyes. He is not as other men are; he carries a garden in his heart, and his fellows take knowledge of him that he has been with Jesus. . . .

WITH religious and social activities multiplying around us, and the call of a world's need in our ears, we are at times tempted to neglect the quiet place. To walk with God in the garden in the cool of the day seems to us a misuse of time when so much remains to be done. There is, indeed, no cool of day for us; it is always sweltering noon, and toil as we may, the evensong bell still tarries. We race and pant; we work feverishly and beyond our strength; yet our efforts seem doomed to ineffectiveness because we have forgotten the garden. . . . Our actions are numerous and precipitous rather than weighty. They tread on each other's heels, neutralize each other, become increasingly mechanical and futile. "Are there not twelve hours in the day?" asks Jesus. "He that believeth shall not make haste," and of all the hours of the day, that spent in the garden gives color to the rest.

When a crisis finds us unready and inadequate to its demands, it is largely because, while we have jostled our brethren along the highroad of religious activity and kept ourselves busy in the house of organized effort, we have neglected the garden. The glare of the road and the bustle of the house have deceived us. We thought ourselves sterling coin, and when the hand of our Maker rang our metal against the counter of hard fact we were dismayed at the hollow sound. Had we but submitted ourselves to the gentle testing of the garden, we would have escaped this shame. For the garden is a great touchstone. In its clear, quiet light, what passed as gold under the limelight is seen to be tinsel; beside its delicate bloom the pageantry of the public highway appears as so much crude pretentiousness. No soul can remain utterly artificial in the garden of secret fellowship. Its sunshine kills the poison germ of unreality; its deep quietude lays bare the hidden equivocation, the latent apostasy of our recalcitrant hearts. . . .

TO give the garden its true place, then, is our task, for without the garden we cannot live; and by the garden, rightly used, our work in the world is determined. And if in estimating our own condition we must take our garden hours into account, we need to do the same in judging others. Our judgments are often harsh and cruel because we only see the highroad and the house frontage of our brother's life; we leave the garden behind the house out of our reckoning. . . .

And what is true of leaders among men is true of the obscurest. Every day we meet and fail to recognize those who, behind an apparently mean and narrow house of life, can show a garden of flowers and singing birds. . . . We need to learn the art of knowing a good man at sight, and the Christian soul is discerned only by him who knows how to discover the hidden garden, because he, too, carried a garden in his heart.

AND THOU SHALT NUMBER SEVEN SABBATHS OF YEARS UNTO THEE SEVEN TIMES SEVEN YEARS; AND THE SPACE OF THE SEVEN SABBATHS OF YEARS SHALL BE UNTO THEE FORTY AND NINE YEARS. AND YE SHALL HALLOW THE FIFTIETH YEAR, AND PROCLAIM LIBERTY THROUGHOUT ALL THE LAND UNTO ALL THE INHABITANTS THEREOF.

LEVITICUS 25: 8-10.

MY COVENANT
AS A MEMBER OF THE JUBILEE PRAYER LEAGUE, I ENTER WITH THE OTHER MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY INTO A COVENANT OF PRAYER.

I COVENANT TO PRAY:
FOR THE JUBILEE CELEBRATION, THAT IT MAY BE AN OCCASION OF SPIRITUAL AWAKENING AND ENLARGEMENT OF THE ENTIRE CHURCH,
FOR MYSELF, THAT I MAY KNOW GOD AND UNDERSTAND THE WILL OF CHRIST CONCERNING HIS CHILDREN OF ALL RACES AND CONDITIONS.
FOR ALL FORCES WORKING FOR RIGHTEOUSNESS.
FOR ALL AREAS OF LIFE THAT ARE UNREDEEMED.
BECAUSE OF THE NEED OF MY OWN LIFE AND THE LIVES OF OTHERS I WILL SACREDLY OBSERVE THIS COVENANT ACCORDING TO THE TEACHING AND EXAMPLE OF JESUS CHRIST, OUR LORD.

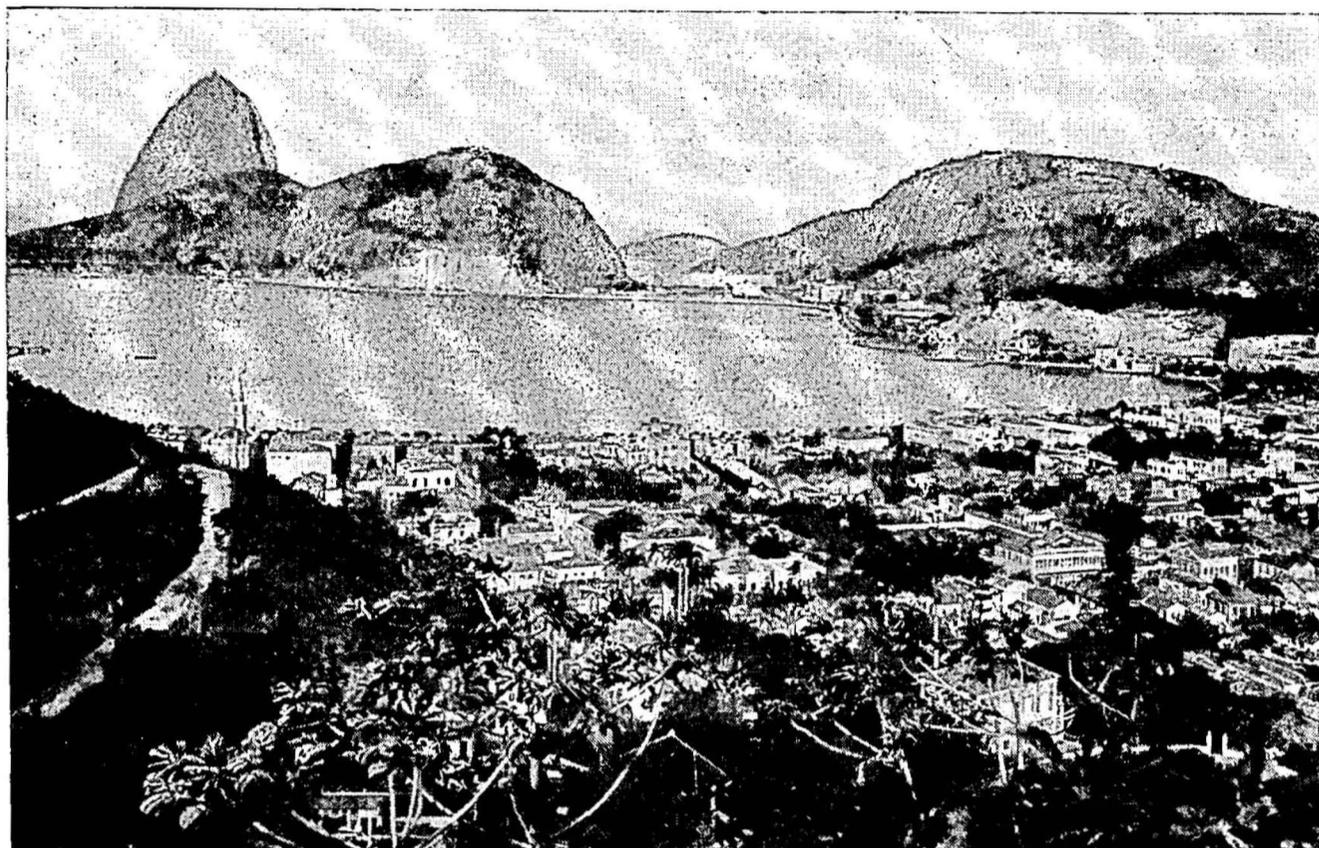
WOMAN'S WORK, BOARD OF MISSIONS
METHODIST EPISCOPAL CHURCH, SOUTH
NASHVILLE, TENN.

The above is a facsimile of both sides of the prayer card being furnished for use of individual members of the Jubilee Prayer League. These may be ordered by the leaders of the local auxiliary Prayer League from Literature Headquarters.

Brazilian Women, History Makers and Tradition Breakers

EULA LEE KENNEDY LONG

PART I—THE POCAHONTAS OF BRAZIL



RIO DE JANEIRO, BRAZIL

COME, Paraguassu, quickly! See what the storm has blown in on our shores."

The raven-haired Indian girl, springing from the mat on the floor of her father's wigwam, ran out with the cousin who had called her. Along the sloping, palm-girdled shores a crowd of warriors had already gathered, prepared for whatever action might prove necessary. A few women had hid away among the coconut trees, and here the girl came to a stop, anxious to run forward, yet hesitant, fearing both unknown contingencies and the known severity of Paraguassu's father, chief of the Tupinamba tribe, one of the proudest of Brazil.

The placid blue surface of the ocean betrayed in only one way the angry storm that had lashed its waters into the fury of the evening before, and that was in the drifting and dismantled sailing vessel wrecked on the rocks of Mairape. Spars, timber, and other débris drifted to the shore. Then suddenly from every Indian throat rang a cry, "Behold, a paleface," and as the spar to which he clung was thrown up on the shore, the white man, faltering, worn by a twelve-hour struggle for life, arose, only to fall to the sand.

"Back!" shouted Taparica, the chief, to the crowd of Indians who instantly surged around. "Only my four men come with me. Pick up the man and carry him to my tent."

Big-eyed and thrilling over the closeness of a possible adventure, Paraguassu had seen all from her hiding place; and as she heard her father's words, she raced across the white sand to his tent, there to await the adventure and be

ready for the chief's orders. It was only a few months ago that her lovely mother had died, leaving her, only seventeen, to look after the needs of the father and smaller children.

As the the men brought in the paleface, Taparica called to his daughter for water; and Paraguassu approached quietly, bringing the gourd and peering curiously at the white, bearded man lying on the ground. What would her father do to him? Would he slay him, as she had seen him slay so many others who had fallen into his hands? Or would he keep him for a captive slave? O, how she hoped he would not slay the white man, for she wanted to know him, to

understand his language, to learn something of that other world from which he had sailed.

Taparica, however, had but one thought at present, and that was to revive the unconscious man. After a few days there would be time enough—to torment him, to use him as a slave, or to kill him outright, whatever his fancy might urge.

It thus came about that Diogo Alvares Correa was brought back to strength by the very hands of those who might have slain him. Consciousness returned, and strength too, with the passing of the days; and Diogo, perplexed by his host's attitude, grateful, yet fearful and cautious, watched with half-closed eyes the shaping of events. He saw the braves come in, look toward him, and confer with their chief; he saw the beautiful Paraguassu tiptoe in and out and cast him furtive glances. Once he thought he caught a look of tenderness in her eyes, and he smiled at her, but she fled away in haste. Next time he smiled more bravely, and after a quick glance to be assured that Taparica's back was turned Paraguassu smiled back, a cautioning finger on her lips. During the week that followed Diogo and Paraguassu exchanged many a glance and gesture, which no words were needed to interpret, and it was not unpremeditatedly that Diogo prolonged his recovery.

One day as he walked in the sun outside the chief's tent he spied an open box which he recognized at once. It was the box of muskets and ammunition which the Indians must have brought ashore in canoes along with other things they had salvaged from the wreck. Not

understanding its contents, they had laid it aside as of no value.

Diogo waited for an opportune time and with the help of the loyal Paraguassu, who acted as watchman, chose the best arquebus and loaded it. As he returned to the tent a group of excited Indians, headed by Taparica, ran to meet him. "My time has come," thought Diogo, "nothing can save me now."

Just then the startled *marrecos*, little wild duck of Brazil, rose in fright from the beach. Quick as their movements was the thought that came to Diogo, and one after another, as he shot off the providentially found musket, the *marrecos* fell to the ground. Taparica and his followers paused in amazement. "Caramuru! Man of Thunder!" they cried and, throwing down their spears, gave him the sign of homage due to a god.

Sensing the situation at once, Diogo, henceforth called Caramuru, ran to the Indians with outstretched hands and gestures suggestive of a willingness for friendship. From this time on he was accepted as a brother by the tribe; and Paraguassu, who had ministered to him and whom Diogo had learned to love during the days of his illness, was given to him for his wife.

This was in 1510. Diogo Alvares, living with his wife among adopted brothers, learned not only their language and customs, but those of other tribes. He succeeded in persuading them to settle in homes and give up, at least in part, their wild, nomadic life; and with the help of Paraguassu, who served as a bond between the white and red men, he often served as mediator for expeditions of Portuguese who came to colonize the new country.

Many years later an opportunity came to revisit Europe, and Diogo sailed for France with his Indian wife. There in Dieppe, Paraguassu received Christian baptism and, according to custom, was christened with the name of Catherine.

The urge of the "back home" country, however, was insistent, and it was not long before the couple had returned to Brazil, where they continued living happy and useful lives.

To the visitor in the city of Bahia—which boasts a church for every day in the year—one of the shrines of interest is the chapel of Nossa Senhora da Graca, a proof of the devotion of Paraguassu, who built and donated it to the monastery of Sao Beuto. And there rest the remains of this noble Indian maid, whose descendants, under the name of Torre, constitute one of the oldest and most illustrious families of North Brazil.

THE MISSIONARY EXTRAORDINARY

The men of Sao Paulo, eager for the gold which they had heard was abundant in the river beds of Goyaz, struck out determinedly for the *sertoes*, where the Indian tribe of Cayapos had their lands. Ruthless in their treatment of and wars against the Indians, whose greatest crime was defending their lands and fighting for the preservation of their freedom, the Paulistas were in turn subjected to fiercely hostile incursions from the Cayapos.

It was the governor, Luiz da Cunha e Menezes, who decided to conquer by love, a means until then forgotten by men who nevertheless called themselves Christians.

With fifty men and three friendly Indians, who served as guides and interpreters, Luiz started on an expedition inland of jungles and rivers. His journey and methods were so successful that even the chief of this great Indian tribe was won over and with him many others who brought their wives and children and were, like Paraguassu, baptized as Christians.

Among these was Damiana, young granddaughter of the old chief, to whom the governor, acting as godfather, gave his own surname of Cunha.

Damiana, endowed with courage, intelligence, and a generous heart, began noticing as she grew into womanhood many things that tore at her heart. She suffered, too, as she witnessed the privations and hardships of her red brothers, due not only to the persecutions of succeeding white governors who did not follow the practices of Luiz da Cunha, but due also to the nomadic, savage life of those Cayapos who would not bend the neck to any form of government whatsoever.

Led on by faith and boundless love for her own people, and accompanied by her husband (she was now married to a Brazilian soldier), Damiana would penetrate the fastnesses of the jungles, visiting her people and urging them to embrace Christianity and a life of civilization and peace. By the Indians she was always received with respect and admiration, for she was their old *cacique's* grandchild. By the white man also, for whom she had often served as mediator and protector, she was treated with demonstrations of heartfelt gratitude. Many a time, as the hostile Cayapos advanced, setting fire to quiet villages and terrorizing the inhabitants, it was Damiana who would run to meet them, and using her powers and gifts as an intermediary, avert the inevitable bloodshed that would have ensued. At her suggestion a village was built in Sao Jose de Mossamedes, with streets



INDIANS OF BRAZIL

(Continued on page 25)

Getting Acquainted with Our World

Prayer for China

ALMIGHTY GOD, whose kingdom is everlasting and power infinite, look with compassion, we beseech thee, upon the people of China in this hour of their awakening; give to them leaders who shall guide them into freedom and peace; protect for their sakes the messengers of thy love; grant to the nations patience and wisdom, that they may help and not hinder the unity of a great people; and bring to the whole world the blessing of fellowship with thy Son, our Saviour, Jesus Christ. Amen.—*Bishop Charles L. Slattery.*

America's Duty To the Negro

WHETHER we think of the presence of 11,000,000 Negroes in the United States as a problem or as a burden, a responsibility or an opportunity, it is becoming more and more obvious that we must do something about it," says the *Southern Workman*. "There is a historic reason why we should: our Negro Americans have been here as long as most other Americans—since 1619—and they came, as Booker Washington used to say, by the 'personal invitation' of white men. There is an economic reason: the country cannot afford to let any tenth of its population stagnate in ignorance, inefficiency, and degradation. There is a moral reason: no clearer case of *noblesse oblige* can be imagined."

Evangelizing The Indians

PROTESTANT missionary work among Indians in the United States is represented by 26 denominations and societies, having 597 mission stations and Churches, 428 pastors and missionaries, and more than \$1,000,000 invested in buildings. Christianity numbers 80,000 Protestants and 65,000 Roman Catholic adherents. Gratifying as are the achievements of the past, however, there yet remains much to be accomplished. Approximately 50,000 Indians, scattered over 40 reservations, have not yet been reached by any missionary agency, while large numbers dwelling in or near white communities still cling to pagan beliefs and carry on pagan ceremonials. Whittier foretold a better day for the red man, which has not yet come, when

The Ute and the wandering Crow
Shall know as the white men know,
And fare as the white men fare;
The pale and the red shall be brothers,
One's rights shall be as another's,
Home, school, and house of prayer.

Health Promotion In Mexico

PLANS for the promotion of public health work in Mexico, which has been seriously hampered by lack of funds and adequate medical research equipment, were discussed at the seventh Latin American Medical Congress, which convened in Mexico City on March 15, 1927. The Mexican Department of Health has planned to choose two states each month during the next year in which an intensive campaign will be carried on

to teach the native population simple facts of hygiene, sanitation, and nutrition by means of public lectures, health exhibits, and distribution of pamphlets on sanitation.

The government is attempting to meet the great need for serums for the prevention of smallpox, typhoid, diphtheria, and other diseases by establishing a serum production laboratory at Popotla. The new laboratory will be opened within a few months.

Pagans in Germany Versus Pagans in America

IN Germany the taxpayer must declare his religion, and the state collects his Church assessment in accordance with his income tax report. What a good idea, you exclaim, until you hear the sequel, which is that thousands of people have been registering as atheists this year. The many deserted Churches in our own rural districts cannot be attributed to the same cause . . . but to the far sadder one of poverty and denominational rivalry and bitterness. In the little book, *Empty Churches* (Century), Charles Josiah Galpin, of the Bureau of Agricultural Economics, tells us that more than four million children in America are virtual pagans.

Illiteracy In America

STATISTICS recently issued by the Parent-Teacher's Association state that the United States stands tenth from the top among the nations of the world in the percentage of illiteracy. If lesser nations were considered, we would rank even lower. Stated differently, the illiterates in this country number more than the population of the following States: Delaware, Idaho, Montana, Utah, Nevada, Wyoming, Arizona, New Mexico, Oregon, North Dakota, and South Dakota. Of these five million illiterates only 1,763,000 are foreign-born. Here is a problem of national proportions that must be solved in all haste.

Doll Messengers Welcomed in Japan

WHEN the Committee on World Friendship among Children of the Federal Council met in New York in May, a report was made on the Doll Messengers of Friendship which were sent by American children to Japan in December. Dr. Sidney L. Gulick told of the wonderful reception that the dolls had had and of the many letters that have come in, both from officials in Japan and from children who have received dolls. Hon. George W. Wickersham had written of a personal conversation he had had with Ambassador MacVeagh, in the course of which our ambassador to Japan said that "this project of the Doll Messengers to Japan was very profound," and he regarded it as "one of the most valuable expressions of good feeling that he had ever met. The detailed story of the reception of the Doll Messengers is told on another page of this issue.

Christian Literature Needed in Korea

THE Christian Literature Society of Korea, founded in 1890, is a well-established union publication society, under the control of various Missions working in Korea. Last year it distributed nearly 2,000,000 books and tracts in the Korean language, thereby multiplying many times the power of the missionary. By colporteurs, employed by missionaries, and bookrooms all over the country, the population of cities and remote villages are alike reached and the Word of God circulated and explained. Many souls are genuinely converted through the society's publication who would never learn of Christ in any other way. By this means also Christian literature is provided which counteracts the influence of the impure and evil books now flooding the market. The society has outgrown its present quarters and is raising funds for the erection of a new building in Seoul which will serve as the publishing and editorial plant of the Christian Literature Society, headquarters for the Sunday School Association, Christian Endeavor, Epworth League, and other union enterprises.

Interest Grows In a World Idea

THERE is a great and awakening interest in World Association of Daily Vacation Bible School for children wherever the news of it is taken. The desire on the part of all Protestant pastors to try out all methods possible, especially those which have been successful in America, of giving children a religious education, has pathos in its eagerness. The latest news is that of one in the Alps, near Cannes, conducted in a summer home for children, by the pastor of the First Baptist Church of Nice.

The desire seems to have traveled across the Mediterranean, for this news item appears in a religious journal: "The Synod Sunday School Committee of Egypt is investigating the Daily Vacation Bible School idea in connection with working out a plan for a Sunday School Union for Egypt and the Soudan."

Jails as Aid to Crime

THE lack of segregation in most jails is one of the greatest evils. There is seldom any means of separating witnesses, persons held for trial, or the young, inexperienced criminals from those who are already hardened. This condition is rendered still worse by the fact that prisoners in most jails are absolutely idle. In a few jails some form of work is provided for those already sentenced and for prisoners awaiting trial who choose to work. The care of the jail buildings and courthouse grounds and the domestic work of the jail often furnish some employment. Federal prisoners in county jails are entirely under the control of the local authorities. In many counties where population has increased rapidly the jails are now seriously overcrowded. This, of course, aggravates the other evils.

Mr. Hasting Hart, of the Russell Sage Foundation, who has made thorough study of the influence of jails on crime, considers that the practical remedy for the situation in the county jails may be found in the resolutions recently adopted by the American Prison Association, which advocate the establishment by the Federal government of a jail system of its own.



FIRST CHINESE WOMAN TO BECOME BRITISH SOLICITOR

Miss Kathleen Hoshing is the first Chinese woman to pass the Solicitor's final examinations. She is very fond of chess and draughts as a pastime and is seen playing a game of draughts with her father.

Doll Messengers

LETTERS and dispatches from Japan report the almost unparalleled effect of the arrival of the 13,000 doll messengers of friendship sent from American children in accordance with the Federal Council's plan.

The Vice Minister of Education, Mr. Matsuura, writes from Tokyo:

The scene of the presentation of the American dolls . . . by small children of both countries was very touching and beautiful. Forty-nine sweet American girls, each carrying a doll in her arms, came out on the platform and handed the dolls over to as many of the Japanese children, who came in from the opposite entrance. Miss Betty Ballantine, daughter of the American Consul General in Tokyo, addressed the Japanese children with a message of friendship; and Miss Yukiko Tokugawa, granddaughter of Prince Tokugawa, thanked her on behalf of the Japanese children. There was also singing of songs to welcome your dolls. The American children sang a doll song in English, while Japanese girls sang a welcome to your dolls in Japanese. . . .

The large hall was crowded with guests to its full capacity. . . . Especially the presence of seven of Their Imperial Highnesses was a great honor to us. They were Princess Takeda, Princess Asaka, and her sister, Princess Kitashirakawa, and her two sisters of our imperial family, and Princess Ritoku of Chosen. Besides, there were Mr. Okada, our Minister of Education, Baron K. Shidehara, Minister of Foreign Affairs, Marquis Komura, Baron Y. Sakatani, Governors Hiratsuka and Ikeda of Tokyo and Kanagawa prefectures, and other high officials.

The Osaka Y. M. C. A. writes:

Taking it all in all, you are certainly to be congratulated on the tremendous success of this undertaking. The Japanese people have coöperated in it one hundred per cent. The distribution of the dolls has been so wide that it has apparently reached to the far corners of the country (including Korea). The demonstrations in official buildings and department stores, together with the very liberal space given by newspapers, have made of it a national event. You are all to be congratulated.

From Yokohama:

In his speech at the Yokohama Doll Ceremonies, Mr. Sekiya, representing the Department of Education, said that dolls always make people have smiling faces, and if all the smiles of Japan are added to all the smiles of all America, he thinks enough smile infection will be produced to make the whole world smile.

From Tokyo:

I am sure if you could feel the radiation of good will and good spirit that has been created in every part of this empire you would feel that it has not been in vain.

Letter from a governor, Wakayama, Japan:

The beautiful dolls, the messengers of friendship from your children, arrived at Wakayama-shi Station yesterday, where they were welcomed by more than one thousand school children, each holding the flags of your country and ours. . . .

I had the letters which the dolls brought rendered into Japanese and am going to exhibit the dolls and their letters to the public in the Exhibition Hall of Wakayama Products, the most beautiful building here in this city. . . . Let me take the liberty of expressing my heartfelt thanks for your grand work.

Sincerely yours,

K. HASEGAWA.

The Osaka *Mainichi* says editorially:

There is no need to comment on this splendid plan of sending Doll Messengers of Friendship, for it will go a great length toward cementing a friendly sentiment between the young people of the two nations. We believe that when the lovely messengers arrive the whole juvenile world of Japan will clap its hands in joy and gratitude. The Japanese children will not be slow to express their appreciation in the best manner in their power. Let children first be friends and international friendship will be everlasting.

From Baron K. Shidehara, Minister of Foreign Affairs, on April 18:

I desire to add my very high appreciation of your recent undertaking for the gift of American dolls to Japanese children on the occasion of the Dolls' Festival in this country.

These little messengers of friendship and love have created profound impression in a wide circle of Japanese homes, and I hear from all sides expressions of joy and gratitude.

It is out of anti-Japanese sentiment, fostered by very trivial things, that there have come such grave international stumblingblocks as the Japanese Exclusion Act. It is out of little unreasoned emotions that friendship or enmity between peoples is built up. And the way the children respond shows the psychological correctness of the proposal.

North Georgia to Have Conference School of Missions

FOR the first time in its history the North Georgia Conference Woman's Missionary Society is undertaking a School of Missions.

Reservation of the Emory University dormitories has been made for September 19-23 at the rate of \$2 per person (without meals), and the registration fee is \$2 per person.

Mrs. Hugh H. Harris is to be the dean and will teach Story-Telling in Religious Education. Dr. Hugh Harris will teach Present Rural Conditions and Problems. Other members of the faculty are Dr. W. J. Young, Dr. W. A. Smart, Mrs. T. E. Atkinson, Mrs. M. E. Tilly, Mrs. J. W. Perry.

Interest centers in the announcement that Mrs. J. W. Perry will teach Missionary Education for Adolescents and conduct institutes each afternoon on Organization and Methods.

Dr. W. G. Cram has accepted the invitation of the committee to make three evening addresses on International Aspects of Christianity, and Dr. Plato Durham will be the speaker for the fourth evening of the school.

Through the Federated Churchwomen of Georgia, women of other denominations have expressed their desire to enter this school, and it is thought that this may be the beginning of an interdenominational school to be held in Atlanta annually.

Brazilian Women, History Makers and Tradition Breakers

(CONTINUED FROM PAGE 21)

and squares and respectable one-story houses, and here lived the Indians who had listened to her pleas for peace and friendship and had left the forests for life in a settlement.

So well-known did the work of Damiana become that the French writer, Auguste St. Hilaire, sought her out for a visit while traveling in Brazil. This was in 1819.

Finally, in 1829, after a series of depredations by the still rebellious Cayapos, a new governor, Miguel Lino de Moraes, sent Damiana a letter urging her once more to use her good offices with the Indians. In 1830 she set forth again with her husband and a couple of Indians who always accompanied her, bearing gifts from the governor and empowered to establish permanent relations of friendship with the red men.

They struggled heroically against the hardships and terror of unbroken forests, against the roaring strength of swirling rivers; against the ferocity of the hungry beasts of the wild. It was eight months later before they returned to their native village, to be received by Damiana's friends and brother Indians with dances and other demonstrations of joy.

Alas, however, 'twas a different Damiana whom they now received! Broken by hardships, the beautiful, courageous maiden was no more; but an exhausted old woman, the brilliancy of her eyes dulled, sadness and weariness in every step, hung tremblingly on the arms of her faithful companions.

Damiana's life mission was accomplished; and surrounded by her own people, she closed her eyes as for sleep. Thus ended a life remarkable for its unselfishness, courage, and unwavering devotion to ideals of service.

In the little village of Sao Jose de Mossamedes, the streets are deserted; through the broken tiles of the houses, now falling in ruins, grow the rank tropical weeds; and nowhere is there a monument to keep fresh the memory of Damiana, the wonderful "missionary woman," as she was once lovingly called.

The Unconquerable Sister

The same spirit of love for her fellow men, which was Damiana da Cunha's moving impulse, was also shown by women like Jacyntha de Sao Jose (born in 1715), and her sister Francisca, founders of the Order of Carmelite Sisters. However much one may differ as to the value of their spiritual

ideals for meeting the exigencies of life, no one can have aught but admiration for these two women who, as girls, voluntarily retired from what to them should have been a beautiful world into a life of renunciation and solitude. They sold their few jewels to invest all in the building of a

bishop, who wanted another order established in place of that of the Carmelites. It was a lone woman's fight against the powers that be; but finally, and only after a trying voyage to Portugal, the necessary consent of the highest authorities was gained.

It was in 1750, with the help and protection of the Count of Bobadella (then governor of Rio) that Sister Jacyntha saw the beginning of the realization of her dreams with the laying of the corner stone of the convent of Santa Thereza.

At this same time the governor was building the famous arches of the Carioca Aqueduct, which to this day lend service and beauty and dignity to the city of Rio. By a strange coincidence, neither Jacyntha nor the Count of Bobadella lived to see the fulfillment of their great dreams—Sister Jacyntha died in 1768 and the count in 1763.

"My daughters," she said to her companions, "you know how hard I have worked to finish this mission; but God has not allowed me to see the end. I go, however, assured that the work will be completed after my days."

And so it was. Under the protecting walls of the convent she founded rest the earthly remains of Sister Jacyntha, and near by, under the same walls, the body of the governor who had given her such whole-hearted help and support.

Though she is gone, the convent of Santa Thereza, rising above the arches of the aqueduct, stands forth as a silent and majestic witness to the dreams of an unconquerable woman.

The Gallant Warriors

When the Dutch in the early part of the seventeenth century attempted to invade and conquer for themselves

a part of northern Brazil settled by descendants of the Portuguese they found a people small in numbers but already strongly imbued with a distinct sense of nationalism and fervent patriotism.

What they supposed would be a skirmish of slight duration dragged itself out into a thirty-year conflict which finally ended in their withdrawal from Brazil; and this despite the successful attempt in 1630 which had brought Prince Maurice of Nassau from Europe to Brazil.

Notwithstanding the final outcome, however, there was a time when the Brazilian fighters, failing in strength and courage, were pushed to the wall and almost over-



PICKING COFFEE IN BRAZIL



DRYING COFFEE

little chapel dedicated to the "Child God." But their jewels were not sufficient for even a modest little chapel, and the sisters suffered many discouragements in the carrying out of their ideal. Nothing, however, could overcome their dauntless spirit. When funds were low and there was no help in sight, no money with which to pay the laborers, in order that the work might not stop those two sisters, in the cool of the evenings, under the light of the bright tropical moon, would often carry the rock themselves.

Other girls joined the two sisters. There followed a long period of struggling against different obstacles, one of the most serious being the opposition to her plans by the

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What the Women of Southern Methodism Have in the Hiroshima Girls' School

S. A. STEWART

THE year 1927 will doubtless become famous in the annals of the Woman's Council because in this year the Belle Bennett Memorial was completed and because in this year the women of Southern Methodism became heirs of the Hiroshima Girls' School. In both cases the decisions leading to these results were arrived at previously, but the year 1927 marks the consummation of the undertakings. Of course we do not think of either as "the end of the trail," but rather as the beginning of a new enterprise. Both Scarritt and Hiroshima have had a glorious past, and we believe that under the blessing of God they will have a still more glorious future.

What have the women of Southern

tion on it—about what it would bring in a forced sale—it is worth \$120,768. There are some fifteen buildings on it, large and small, which would probably bring from fifteen to twenty thousand dollars. Library books and equipment are worth about twenty-five thousand more. Of course the actual cost of these buildings and equipment was several times the amount estimated, and the land is worth twice the amount indicated. At least, if we were to purchase more near by, it would cost twice as much.

The school is located in the eastern part of the city, near the castle grounds and almost adjoining the private grounds of Marquis Asano, the former Daimyo. Being in a quiet residence section, it is well located, but as we are completely surrounded by other buildings, it is very difficult and expensive to buy more land for the necessary growth of the school.

And, too, brick and mortar grows old as doth a garment. The cankerworm, not to mention the white ant, gets in his work. We are in need of putting on a new building program. As indicated above, we have a number of buildings in various stages of preservation, or dilapidation, as one may choose. In thinking of the primary building and the high school dormitories, perhaps the latter term would be more appropriate. However, in spite of these defects, we have a splendid plant. For

years some of our buildings have been models for other schools. Gradually other schools have caught up and some have gone ahead of us, but we have made a contribution even from the architectural standpoint. We hope to be able to continue to lead even in this physical part of our educational task.

SPIRITUAL RESOURCES

The Hiroshima Girls' School has a good past. She has made for herself a good name through the trinity of womanly virtues—patience, prayer, and persistence. She has just closed her first forty years of service. What has she to her credit?

In the first place, she has stood for high ideals in education. She has maintained a five-year course, whereas government high schools for girls have run only four years. Just now the tendency is to lengthen the term to five years in government schools. It has always been five years in boys' high schools—that is, eleven years from first grade to high school graduation. Next year the Prefectural Girls' High School (which is regarded as the best in this prefecture) will graduate its first class from the five-year course. Doubtless other schools will follow suit in due time. Recently we have taken a further step and established a three-year college for women, the first in this part of Japan. The Prefectural School started a two-year higher course about the same time and has since lengthened it to a three-year course, the same as ours.

We were the first school in this section of the country to realize the importance and value of the kindergarten. Not only was a kindergarten early established along with the attached primary, but a normal training department was opened for the training of kindergarten teachers. This department has been transferred to Osaka and made a part of the Lambuth Training School for Christian Workers. The Hiroshima Girls' School is one of the few mission schools that has held on to its primary school. This has been done for the sake of linking up the various stages of education in order to study the continuous process.

Already we have a fine body of graduates, more than 1,200, not counting those of the primary and kindergarten. Not all these graduates are interested in the work of the Alumnae Association, but there is an ever-increasing number of graduates who are interested. In the near future they expect to complete their fortieth anniversary gift of a five-thousand-dollar residence to Miss Gaines.

There are four names connected with the history of this school that I am sure the women of Southern Methodism will not



A JAPANESE BRIDE AND THE WEDDING FEAST

Methodism in this new institution, the Hiroshima Girls' School, which they have just taken over?

THE PHYSICAL PLANT

Japanese law divides property into two classes, movable (*dosan*) and immovable (*fudosan*), but I prefer to speak of the resources of the Hiroshima Girls' School as *physical* and *spiritual*. To speak first of the physical plant:

We have about four and one-half acres of land in the heart of the city of Hiroshima. To put a low valua-



soon forget: Rev. T. Sunamoto and the late Bishop Lambuth, who are honored as the founders of the institution, and Miss Nannie B. Gaines and Mr. S. Nishimura, who have been longest with the school, loving it as their own child, making it, largely, what it is to-day. Some one has said that while a mother educates her child, she is herself educated by the child. And this is true of Miss Gaines and Mr. Nishimura. In a large sense they made the Hiroshima Girls' School, but it is also true that the Hiroshima Girls' School has made them. And they are worthy figures. Sad will be the day for the Church when she forgets her great names. Miss Gaines may well take her place alongside Miss Belle Bennett in the annals of Southern Methodist history.

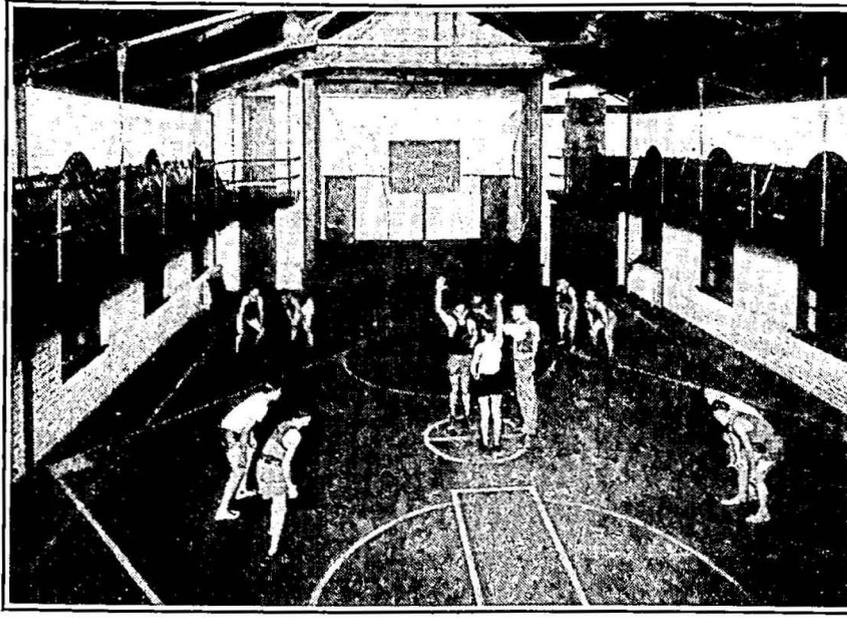
"But the visions they saw
Have become wood and clay,
While the dreams they spun
Have foretold a brighter day."

The Hiroshima Girls' School has not simply a great past, we believe that under divine guidance she is headed for a larger future. But in order to have a future there must be an opportunity for enlarged usefulness and service. There are some people that I know who object to the use of the word "challenge," because, forsooth, it has been overworked. But it is a perfectly good word, and there should be no objection to its right use. There are three distinct lines in which the challenge comes to us for the future of this school.

The first one is the inadequate physical plant mentioned above. With the increased burden of maintenance items, it seems too much to bring to the women of Southern Methodism an additional request for a large building program. Yet this has to be faced. The future of the school is wrapped up in this question of physical equipment. Education is a tremendously expensive thing in Europe and America. Why should we think it can be done on a pittance in Japan? It cannot be. The government is setting a high standard for the physical equipment of its schools. If we want the Japanese to respect our religion, we must respect their standards of education.

Again, our environment has not yet been conquered. We are located in one of the two famous conservative Buddhist strongholds. Kanazawa on the northwest coast and Hiroshima in the Chugoku are famous as Buddhist centers. In most places in Japan to-day, students are knocking at the doors of Christian schools in ever-increasing numbers, twice and thrice as many appli-

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GYMNASIUM, ST. MARK'S HALL, NEW ORLEANS

They Say It Themselves at St. Mark's

ST. MARK'S has been admitted to New Orleans's Community Chest as one of the character-building agencies of the city. In common with other agencies of the Chest, local publicity has been given that could not have been done otherwise. . . . Through conference with other organizations of like aims and purposes, mutual good will and understanding have been established. In a sense the atmosphere has been clarified, the scope and sphere of our work better defined, so that plans for future development stand clear-cut before us. This has not come as suggestions from the Chest, but has developed through contacts made there. Some one has characterized the New Orleans Community Chest as having a *heart* as well as a *head*. Be it said to its credit, it does not meddle with the internal affairs of its member agencies. . . .

The Sunday school is my own peculiar joy. As superintendent I have watched its growth and development for months past with a mingled feeling of pride and gratitude. Our enrollment has gone over the 200 mark. We are now rated as a Progressive School of the "C" type. Twenty-six pupils united with the Church during a revival season at Easter time. Our pastor is keenly alive to the situation, thoroughly appreciative and sympathetic, diligent, and helpful in many ways. It is a joy to serve at St. Mark's.

DEACONESS BERTA ELLISON,
Head Resident.

My work for the most part is with the young people. We have a splendid crowd of young men and young women in our Young People's Bible Class and Senior League. Each Sunday evening at six o'clock supper is served to our Leaguers. Following this happy social time together comes the devotional meeting. Some of our Leaguers offer prayer and make splendid

talks. All are willing to take their turn in leading and are glad to share in responsibilities. We are taking up "The Story of Missions" in our Mission Study Course. . . . Just a word about our Girls' Athletic Club. It is composed of young business women. We *spend* quite a bit of our time and *expend* quite a bit of energy playing basket ball. Parties and an occasional banquet are enjoyed. Last, but not least, we read and discuss good books together. I am grateful for a place in which to serve, and trust I shall be able to render a worth-while service in the days to come.

DEACONESS BESS SARGENT.

The spirit and behavior in our game room is much better than last year. This club is for boys from eleven to fifteen. Most of them are "street boys," coming from homes where they are not disciplined or taught fair play. We have caroms, checkers, ping-pong, puzzles, etc., which are interesting to boys who have nothing of the kind at home. When our checker tournament was in progress Miss Ellison saw a group of boys huddled together on the street. She thought that, of course, the usual game of "craps" was going on. But when she got nearer she discovered that the "gang" was watching two of its number play checkers.

My Camp Fire has grown from eleven to twenty members, which is the largest number allowed in a Camp Fire group. Many of the girls are high-school girls. They have helped to raise the standard of the club. The spirit is better than ever before. . . . When I see the unlimited possibilities in this group, I pray that I may be a real friend to each girl, such a friend that I may show the way to the Christ, the best Friend of all.

Our Junior Church and prayer meeting are very much alive. It is encouraging to see that we are holding the intermediate boys and girls, who make up more than half of our junior congregation.

As I see St. Mark's to-day, the future seems very bright. I believe the work here will grow rapidly, if only enough prayer, faith, and hard work are put into it.

MISS ANNIE ROGERS.

"Hurrah for St. Mark's clinic. They saved my life there." In a Community Chest parade held a year ago in New Orleans marched a man who publicly acknowledged his debt to St. Mark's Church and Community Center by shouting these words as he marched up and down the streets. This unique expression of gratitude was the man's own idea.

Adult Bible Lesson---September

Major Themes from the Minor Prophets

The Book of Obadiah

JOSEPH B. MATTHEWS, S.T.M.

BETWEEN the books of Nahum and Obadiah there is marked similarity. Nahum exults in the downfall of Israel's foe, the city of Nineveh. Obadiah rejoices in the destruction of Edom, also a historic enemy. But Obadiah lacks the literary excellence of the book of Nahum. In our present study, then, we may say that we are on the lowest level of Hebrew prophecy. Obadiah not only has the distinction of being the shortest book in the Old Testament, but also the more undesirable distinction of revealing the narrowest sympathies. Our prophet is the revengeful patriot of the Old Testament.

Between Israel and Edom, whose ancestors were Jacob and Esau, there was an enmity of long standing. In fact, it is the oldest enmity of the Bible, covering almost a thousand years. The book of Obadiah was written after the destruction of Jerusalem in 586 B.C. The sting of Edom's conduct at the time of that disaster is still burning in the mind of the prophet:

"'Tis for the outrage to your brother
Jacob you are disgraced, destroyed.
For when you stood aloof, as foreigners
bore off his goods,
As aliens invaded him and cast lots for
Jerusalem, you were as one of them.
Never should you have gloated over your
brother's fate on his day of disaster,
Never have exulted over the men of
Judah upon their day of ruin,
Never have laughed aloud on the day of
distress;
Never should you have entered the gates
of my people on the day of their
calamity,
Never have gloated over their agony on
the day of their calamity,
Never have looted their goods on the day
of their calamity,
Never have stood at the passes to cut off
their fugitives,
And never have betrayed their survivors
on the day of distress.
As you did then, so it is done to you:
your deeds recoil on your own head."

THE prophet condemns Edom for exulting over the destruction of Jerusalem, but before he finishes his condemnation he himself has committed the same offense against the spirit of magnanimity. That may be inconsistent, but it is certainly not uncommon. How often do we condemn in others what we condone in ourselves! It is the well-known habit of making large demands upon others while making excuses

for ourselves. Sometimes we even call virtue in ourselves what we call vice in others. The disposition that is clearly the vice of obstinacy in others, we see as the virtue of "strength of character" in ourselves. Inexcusable conceit in another nation becomes laudable patriotism in our own nation.

But we must not be severe in our estimate of Obadiah. His attitude toward Edom was mild in comparison with the utterances of many *Christian* leaders during the World War. Obadiah lived about five hundred years before Christ said "Love your enemies," and we live nineteen hundred years after that ideal was translated into the language of life. Even in Obadiah's day however, there were some who reached a lofty height of magnanimity, which fact accounts for the Book of Jonah.

IF Obadiah thus represents a low level of prophecy, why was it included in our Bible? In answering that question we must remember that the Bible is not only a revelation of God, but also a revelation of man. It records the experiences of Israel, covering the widest range of thought and conduct. Life is not always lived on the highest levels, and if we are to have a correct view of the life of the Israelites we must read their Nahums and Obadias as well as their Jeremiahs and Jonahs. The Bible is true to life!

The name of Obadiah means "servant of Jehovah." It was probably given as an expression of parental hope and dedication. We wonder if they were disappointed in the work of their son. In the fifty-third chapter of Isaiah we have the description of one who is called "the servant of Jehovah." But between him and the man Obadiah there is a great gulf. Isaiah's servant of Jehovah is one who suffers on account of the wrongdoing of others and by his suffering serves God.

Obadiah, like Nahum, raises in our minds the question of patriotism. Here is an age-old attitude that has not yet been Christianized. If Obadiah was even slightly conscious of any evil in Judah, he has not mentioned it in his book. Carlyle said: "The greatest of all sins is to be conscious of none." But Obadiah was keenly aware of the evil in Edom, his brother people. Jesus dealt with this attitude in his figure of the mote and the beam, but we have scarcely introduced his principle into patriotism. We have *personal* virtues, like modesty, that are considered by many to be *national* vices. In speaking of myself it

is generally understood that I should be modest, but in speaking of my race, my nation, my school, my Church, my club, boasting may know no bounds. This is proof of my loyalty or my patriotism!

WHAT would happen on the Fourth of July if the orators gave us some idea of the *universal* aspiration and struggle for freedom instead of the usual self-centered boasting? Told us about Jeroboam's revolt against the Solomonic policy of Rehoboam? Told us about Judas Maccabeus and his brothers in their struggle against Antiochus Epiphanes? Told us about Mazzini and Cavour in Italy? Told us about the aspirations and methods of Gandhi in India? Told us about the real aims of Sun Yat Sen and his followers in China? Told us about the program for a free Mexico under Calles? Told us about the "day of prayer for independence" in the Philippines which is observed on each February 22? Surely our horizons would be extended if we were made to feel ourselves a part of a great universal brotherhood of liberty-loving spirits. Modesty is not a mere negative thing—silence about our own achievements; but a positive virtue, the capacity to appreciate the achievements of others.

The great prophets of Israel always saw the faults of Israel as their first problem. They often rose to world vision and understood the faults of other nations, but were not blind to their own sins. Note that universal outlook in Amos! But the most beautiful expression of the universal mind will come to us in a later study in the book of Jonah. In our Bibles it follows immediately the book of Obadiah. What a lift from the depths to the heights!

Adult Program for September—From Yearbook, Issued by Literature Department, W. M. C.

HOME MISSIONS FACING NEW SITUATIONS

HYMN. No. 136, "The King of Love My Shepherd Is" (Methodist Hymnal).

DEVOTIONAL PERIOD.

Bible Study. A Revengeful Patriot.

"As thou hast done, it shall be done unto thee." (Obadiah.) "Love your enemies." (Jesus.) (See MISSIONARY VOICE.)

Hymn. No. 481, verses 3 and 4.

Leader.

BUSINESS. Minutes. Reports of officers and committees.

DISCUSSION TOPIC. What are the new situations that are facing the Home Missionary Enterprise? How shall they be met? (Leaflet.)

HYMN. No. 411, "O Master, Let Me Walk with Thee."

Young People's Bible Lesson--September

Getting Acquainted with Jesus

WAS JESUS A GOOD ORGANIZER AND LEADER OF MEN?

MARK 1: 16-20; 2: 13, 14; John 2: 13-16; 6: 15; Matthew 20: 3; 10: 5; Mark 6: 32-44.

MARY DE BARDELEBEN

JESUS was an executive. He spoke, and men obeyed. Walking early one morning by the seaside, he saw some men washing their nets after a night's work. He called them. "Come, follow me," he said, "and I will make you fishers of men." Immediately they abandoned their nets and followed him. One day, passing by the tax collector's office, he saw Levi, a tax collector, sitting there at his place of business. "Come, follow me," he called to him, and immediately Levi (Matthew) arose and followed him. A paralytic was laid at his feet. Jesus, taking him by the hand, said: "I tell you, get up, pick up your mat, and go home." Immediately the man picked up his bed and went out before them all. Another time Jesus was in the temple. Looking around, he saw many men selling animals for sacrifices there in the courts of the temple. Arguing, heckling, they were cheating the poor people out of all the money they had brought up to Jerusalem, giving as a pretext that the sheep or oxen or doves they would buy out in the streets or down in the regular market would not be clean enough to be accepted in the temple service. Jesus looked on, becoming all the while more and more indignant. He plaited little whips of cords, keen and strong, and then he proceeded to drive out the oxen and sheep and goats. He then walked over to the cages of the doves, opened them, and let all the birds fly away. Over to the money changers' table he strode and turned them all topsy-turvy. "This is my Father's house," he said, "it was intended to be a house of prayer, and you have made it a den of thieves, stealing and robbing from poor people who cannot defend themselves." Funny, but they got out, all of them, with never a word of retort.

Jesus was a man of authority. When he spoke, somehow men listened and obeyed. He drew about him a group of twelve men whom he loved and trusted. After training them awhile, he sent them out by pairs to cover better the field where he himself had worked. They came back, worn out from the strenuous work they had found to do. Jesus, seeing in their faces the strain and fatigue of their journey, said to them: "Come, let us go across the lake here and rest awhile." The crowd saw the little boats as they pulled off from the shore, and lo and behold, when Jesus and his disciples landed on the other side, there they were, all drawn up to listen to the stories he had to tell them and to get from him all the help they could in other ways. He did not

turn them away, but all day long he taught and healed them. Finally he noticed that it was getting late, so he called the disciples to him and commanded them to give the people something to eat before they left. We are told there were in all five thousand people there that day, a motley, restless, unmanageable crowd; but Jesus knew exactly how to handle them. "Make them sit down," he said, "in groups of hundreds and fifties, then come to me, and I will give you the food and you may pass it out." Thus they worked in perfect order, with perfect system until the whole crowd was fed and the scraps were then all carefully gathered up.

Jesus could have been king had he felt it to be his Father's will. Just after his baptism, when he was conscious of his great power, this temptation came to him. As he told it afterwards, it seems that Satan came to him and, taking him up on the top of a high mountain, pointed out all the kingdoms of the world, telling him they were his if only he would worship him—that is, if Jesus would just give up his ideals and his allegiance to his Father. And Jesus might have done so. He might have sought to bargain with Rome and become leader of his people as a tributary king, and even later have helped his people to throw off the Roman yoke. Yes, I think he might have been king. On that day after he had fed the crowds, they tried to take him by force and make him king; but, splendid executive that he was, he never lost control. Sending away first his disciples and then the people, he withdrew alone into the mountain to pray to his Father about it. And there it was we know that he got the strength and courage to carry on.

Yes, Jesus was an executive. He knew men. He drew them by the force of his personality and inspired them to do his will.

He planned his work, taking long looks ahead. He knew that one day the course he was taking would lead to death. He worked accordingly. The twelve men he had chosen he now took apart into quiet places that he might give them intensive training. He gave himself to them without reservation, imprinted upon them the stamp of his own great personality, and to-day the very years are numbered from the birth of this Galilean carpenter. One day a week people around the world gather in churches to do honor to his name, and men and women go over land and sea to spread his teachings.

Young People's Program for September —As Given in Yearbook of Literature Department

WORSHIP SERVICE (see page 12, Yearbook.)

BIBLE DISCUSSION PERIOD. (See VOICE.)

Question. Was Jesus a good organizer and leader of men?

1. What are some of the necessary qualities of a good executive?

2. Read Mark 1: 16-20; 2: 13, 14; 2: 11, 12; John 2: 13-16; see if you can find for yourself the secret of the immediate response people gave to the commands of Jesus. "By the powers of his faith in himself, he commands men, and they instinctively obey." Do you agree with this statement?

3. Read Matthew 16: 18 and Acts 4: 13, 18-20; 5: 29. Do you think Jesus knew his men as he chose them?

"He believed that the way to get faith out of men was to show that he had faith in them." (Bruce Barton.)

4. Could Jesus have been king of his people? (John 6: 15.)

5. Write the reasons you can think of why he should not have been king.

"He who refused to turn aside from his business to become a king was never too busy to turn aside for a sick man, a friend, or a little child." (*The Man Nobody Knows*. By Bruce Barton. Copyright, 1925. Special permission of the Bobbs-Merrill Company.)

Personal Questions for Thought

Jesus could have been king of his people. Do you wish he had accepted? Why? What would you have missed in him had he been king? Could he have been the same Jesus, lover of the out-of-doors, lover of people? Would he mean as much to you to-day?

OUR HOME SPECIAL. St. Mark's in New Orleans:

About Great Men and Women of New Orleans. (From *Times-Picayune*.)

BUSINESS. Reports of personal and group service. (See page 24, Yearbook.) Reports of officers and other committees. Work on gifts for St. Mark's Christmas. (See page 25, Yearbook.)

BENEDICTION. And Jehovah, he it is that doth go before thee;

He will be with thee;
He will not fail thee;
Neither forsake thee.

*Youth is our glory! Here we stand,
Fearless and strong and free!
Build we now a new to-morrow
For humanity.*

*Ours the dreams that mold the future;
Ours the doubts and fears.
In our hands we hold the promise
Of the unknown years.*

*May we keep the strength to labor
And the will to learn!
Women of the past have served us;
We will serve in turn.*

—Selected.

Things We Do

Something Different

WHEN the mission study class of the auxiliary at Sapulpa, Okla., met in the church parlors for a review of the book, *Moslem World*, the auxiliary had already finished the required course in study, but wished to cover this text also.

Following the luncheon, the women taking part in the program robed themselves in costumes characteristic of women of the Moslem world. The meeting opened with prayer and song, after which the leader, garbed as a Moslem missionary, read the Scripture lesson and gave the foreword and preface of the text.

The first chapter, "Moslem Life," was given by a woman veiled and costumed as a Mohammedan woman of Capetown. The second chapter, "Moslem Women," was given by a woman dressed to represent an Arabian woman. Another woman in the gorgeous costume of an Algerian woman gave the chapter "Native Measures of Reform." Still another, in the garb of the average woman of Palestine, gave a review on "Islam and Christianity." The chapter, "Power of the Gospel," was given by one in the white-veiled costume of the average Egyptian woman. The last chapter, "Cheer and Challenge," was given by a woman dressed to represent the wealthy woman of Palestine. A solo, "Song of India," further carried out the theme of the afternoon.

The program was well prepared, and, combined with the colorful costumes and sympathetic music, all felt that some real missionary education had been accomplished.

THE Eagle Pass, Tex., auxiliary is not going to take a vacation this summer, for so enthusiastic are the members that at the last business meeting they voted to continue the regular weekly meetings all through the hot weather.

Recently the Superintendent of Social Service of this group prepared a program on Health Education, in which she stressed the field this society has for service among the Mexicans of the border. That's putting home into home missions, isn't it?

This auxiliary also reports a live Superintendent of Study, Mrs. H. G. Scrivener, who prepares such instructive programs that an invitation has been extended to the women of other Churches to hear them. The members have honored Mrs. Scrivener by giving her a life membership.

THREE well-attended and successful zone meetings have been reported to the editor of this page during the past month—one in

Derma and another in Brandon, Miss., and the third at Whiteville, Tenn. Given a good zone leader and well-arranged programs and missionary enthusiasm and interest are sure to follow in the wake of zone meetings. The chairmen for the occasions mentioned were: Mrs. Joe L. Davis for the Derma meeting, Mrs. Robert Pennington for the one in Brandon, and Mrs. T. R. Hazelwood for the one in Whiteville.

Two new organizations have hailed us, and we give hail in return. One is the adult auxiliary of seventeen members of Brookside Methodist Episcopal Church, Kansas City, and the other the junior missionary society of thirteen members organized during an all-day meeting of the Caryville auxiliary, Knoxville District, Holston Conference. We feel very confident these two groups will grow, since they have already begun working.

DURING the month the Haven Street Mission and Bible Class, St. Louis, Mo., have organized a reading circle with twenty-two members at the date of reporting. We note with interest that a missionary book is the text. One of their members has undertaken a useful and beautiful service during the week of July 7-14, when she will entertain the children at Arcadia with stories. Vacation days may mean much to the children in the neighborhood of a wide-awake auxiliary.

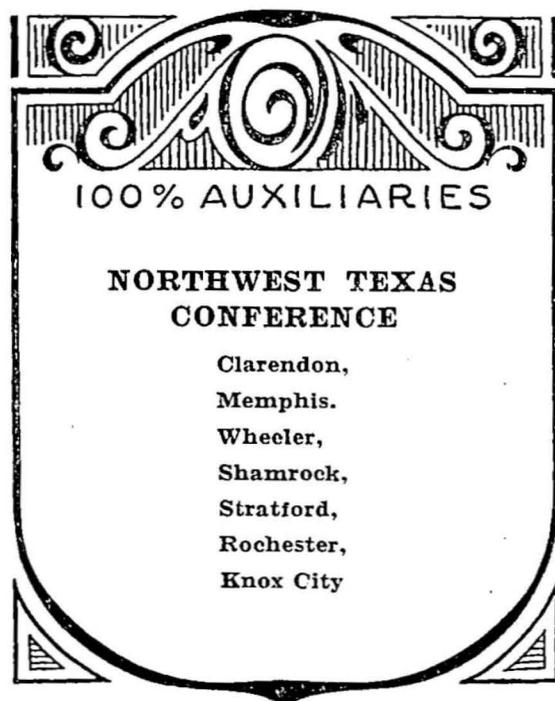
Pray—Give—Go

THREE things the Master hath to do,
And we who serve him here below.
And long to see his kingdom come,
Must pray or give or go.

He needs them all—the open hand,
The willing feet, the asking heart—
To work together and to weave
The threefold cord that shall not part.
Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak—we all can pray;

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.
—Annie Johnson Flint, in *Woman's Missionary Friend*.



Is every member of your missionary society a subscriber to the *Missionary Voice*? If so, yours is a 100 per cent auxiliary and deserves mention on the Honor Shield displayed above. Let us know at once if your society has won this recognition, and we will enter your name once upon the shield. In writing, please give the name of your Conference as well as your auxiliary. The names appearing this month were furnished us by Mrs. C. C. Hoge, Conference Missionary Voice Agent, of the Northwest Texas Conference. She believes in the *Voice* and has put on a lively campaign in her Conference for subscriptions.

DID you know the MISSIONARY VOICE had a birthday party? Nice idea, wasn't it? It was given by the Woman's Missionary Society of Frederick, Okla., with special emphasis on the history of the magazine. One woman told the history of the *Missionary Advocate*, which first appeared in 1880; another the history of *Our Homes*, which first appeared as a quarterly in 1892; and another of the merger of these and *Go Forward*, the organ of the General Board, into the MISSIONARY VOICE in 1911. At the conclusion of the program who should walk in but the MISSIONARY VOICE herself, who was none other than Mrs. W. C. Walker, our agent at Frederick, dressed in our best paper covers and looking "altogether lovely." She was greeted with a missionary "yell," after which "Subscribe to the Missionary Voice" was sung, to the tune of "Auld Lang Syne." Then came the presentation of the birthday cake, with seventeen candles by Mrs. A. H. Holloman, the president of the auxiliary. Let's hope the subscriptions poured in, so that the VOICE will continue to grow.

Brazilian Women, History Makers and Tradition Breakers

(Continued from page 25)

come. It was on one of these occasions that the women of Pernambuco showed their mettle by actually bearing arms against the enemy, thus confirming their previous record for bravery in standing up under the continued strain of insults and privations.

The Dutch held Recife, the capital of the state; but notwithstanding this seemingly advantageous position, the rapid depletion of their food supply was forcing Admiral Lichtart to take steps for re-provisioning.

With this end in view, he set out with twenty-seven ships for a surprise attack on Sao Lourenco da Malta, a small town near by. He was met here by a mere handful of men, whose captain was one of the first to fall under Dutch fire. The way seemed open to enter and sack the town, but now suddenly an element Lichtart had not counted upon as a source of opposition came into play. Sao Lourenco had dauntless women!

Perceiving at once the danger to which their men were exposed, and consequently the whole population of their little village, these brave Pernambuco women did not hesitate. Gathering up all available arms, they took their places alongside the men fighting from behind the high embankments that had been built to protect the little village against just such raids as these.

"Hold on, sisters, in the name of the Redeemer, hold on!" shouted one of the most daring of the women as she incited the others to courage with an upheld image of the Christ. "Fight on, the enemy shall not enter our village!"

Aroused to new hope and strength, once more the disheartened men battled with the enemy.

Thrice the Dutch attempted to scale the fortifications, fighting for every inch of ground; thrice they were repelled by the new and valiant-souled soldiers; and at last, after a combat of several hours, they were forced to sound retreat and return with their dead to the ships.

An Early "Red Cross" Lady

It would take many pages to tell of the lives and exploits of some of the early Brazilian women. There was Rosa Maria de Siquira, who, in 1713, sailed for Portugal with her husband, on the sugar-loaded Nossa Senhora do Carmo.

A three-month voyage, and they were almost in sight of Lisbon, when "Ahoy here!" rose a cry. "The sails of pirate vessels!"

In truth, it was the Moors who had descended upon them, and a fierce and long

struggle took place in which all felt the fighting to be not merely for their lives, but for their religion.

"Viva the faith of Christ!" With this cry the desperate men rallied to the guns, heartening the discouraged ones to whom victory seemed hopeless, or those to whom surrender to the Moors appeared preferable to surrender to the deep.

"Viva the faith of Christ!" cried Dona Rosa, now encouraging the men at the guns and bringing them powder and arms, now ministering to the wounded, caring for the dead, and organizing the other women passengers into first-aid helpers. And when an officer, about to shoot off his cannon, was himself shot, it was Dona Rosa who jumped into place and fired the gun, staying at her post until a regular artilleryman could be found to take charge.

Two days later the vessel sailed up the Tagus into Lisbon, its shattered spars and blood-stained decks bearing witness to the fight that had been waged by the passengers and crew.

But wherever the story was told, in street or house or at sea, there could be heard a paean of praise for Dona Rosa, the Brazilian lady whose courage and devoted ministry had helped save the ship.

Wielders of the Pen

Brazilian women, however, are by nature peace-loving and gentle; only the demands of self-defense and patriotism, as we have seen, drawing forth those traits which, being considered manly, give a rich promise of what such mothers can instill into the lives of their sons.

But there have been women of another type yet who have injected their life and personality into the making of the Brazilian people.

From its earliest years Brazil has had women to honor the fields of prose and poetry, as well as those of battle. The first to be mentioned favorably by contemporary and later writers was Rita Joanna de Souza, born in 1696, all of whose works, by some queer trick of fate, have been lost to posterity.

Not many years later the outstanding woman writer was a young blind girl, Angela Raugel. Deprived of physical eyes, nevertheless a brilliant imagination, acting as spiritual eyes, opened to her a world of beauty which her artist soul mirrored in poetry.

Later there appeared Gracia de Mattos, the "little philosopher," who said, among other noted things: "There are many men who find it harder to forgive a woman her talents than her vices." I have often wondered what experience of Gracia's brought forth *that* remark!

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What the Women of Southern Methodism Have in the Hiroshima Girls' School

(Continued from page 27)

cants as can be received. But this is not yet true in our case. There is even yet a strong prejudice in this city against sending children to this school, chiefly because we will not compromise on religious questions. We propose to stand for something here whether we have many pupils or few. During the next ten years I expect to see the tide turn. Our doors, too, will be crowded with applicants. Many of the best families have always patronized our school. The daughters of the presidents of the two leading government colleges for men are in our college, while daughters of professors in those institutions are in both college and high school. We have a mission to break down prejudice and narrowness in the city and to elevate the standards of morals and civic righteousness.

Finally, we have a mission in aiding the cause of the higher education of women. The old idea that women do not need as high an education as men do has prevailed in Japan too long. We should take our place with those who are demanding real college and university work for women. The challenge comes to us to help hasten the day when the women of Japan shall have equal opportunity with their brothers.

I remember Miss Howell's making a strong and inspiring address to our Mission some years ago at Karuizawa on the challenging words of Mordecai to Esther. I wish to adapt them to our situation. The Belle Bennett Memorial is completed. Scarritt has been put on its feet. It will need other buildings and equipment from time to time, but its future is assured. Hiroshima Girls' School is at the stage where it must be pushed over the top. Its equipment must be secured. Its future must be determined within the next few years. "Who knoweth whether the women of Southern Methodism are not come to the kingdom for such a time as this?"

HIROSHIMA, JAPAN.

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