

I. J. RL  
ISSUED MONTHLY

LIBRARY  
OCT 11 1911  
THEOLOGICAL SEMINARY

VOL. 38

No. 9

✓  
THE  
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY  
OF AMERICA FOR HEATHEN LANDS

SEPTEMBER, 1907

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50CTS. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

# TABLE OF CONTENTS

IN EASTERN LANDS.	ITEMS OF BUSINESS.
Chinese Medical Missionary Association.	
Dr. A. Isabel Hamilton . . . . .	Treasurer's Report . . . . . 11
A Wide Field. Miss S. A. Pratt . . . . .	Addresses of Missionaries . . . . . 12
 <b>HOME NOTES.</b>	Endowed Beds in Mary S. Ackerman- Hoyt Memorial Hospital . . . . . 12
Fresh Responsibility . . . . .	Endowed Beds in Margaret Williamson Hospital . . . . . 12
Non-Missionary Girls' Schools . . . . .	Important . . . . . 13
Self-Centered. . . . .	Concerning Mission Boxes . . . . . 13
 <b>FOR MISSION BANDS</b>	Life Members . . . . . 13
The Little Wife. Ellen H. Todd . . . . .	
A Station in India. Ellen H. Todd. . . . .	

## THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

## OFFICERS OF THE WOMAN'S UNION MISSIONARY SOCIETY

*President*

MRS. SAMUEL J. BROADWELL

*Vice-Presidents*

<p><b>New York</b></p> <p>MRS. J. E. JOHNSON " V. H. YOUNGMAN " Z. S. ELY " I. WILBUR CHAPMAN " H. L. PIERSON MISS E. S. COLES " L. P. HALSTED " M. S. STONE</p> <p><b>Brooklyn</b></p> <p>MRS. L. R. PACKARD " RICHARD C. MORSE MISS IDA P. WHITCOMB MRS. E. E. ROBINSON " W. W. CLARK</p>	<p><b>Philadelphia</b></p> <p>MRS. ABEL STEVENS <b>Albany, N. Y.</b></p> <p>MISS D. M. DOUW MRS. FRED. TOWNSEND <b>Syracuse, N. Y.</b></p> <p>MRS. ROBERT TOWNSEND <b>Plattsburgh, N. Y.</b></p> <p>MRS. M. K. PLATT MRS. F. G. BRONSON <b>New Brunswick, N. J.</b></p> <p>MRS. CHARLES DUNHAM</p>	<p><b>Newark, N. J.</b></p> <p>MRS. C. C. HINE " P. H. BALLANTINE <b>Morristown, N. J.</b></p> <p>MRS. JULIA KEESE COLLES " F. G. BURNHAM " R. R. PROUDFIT MISS E. M. GRAVES <b>Princeton, N. J.</b></p> <p>MRS. ARNOLD GUYOT <b>Boston, Mass.</b></p> <p>MRS. H. T. TODD</p>	<p><b>Haverhill, Mass.</b></p> <p>MRS. WM. RANSOM</p> <p><b>New Haven, Conn.</b></p> <p>MRS. F. B. DEXTER</p> <p><b>Rockford, Ill.</b></p> <p>MRS. RALPH EMERSON</p> <p><b>Johnson City, Tenn.</b></p> <p>MRS. W. H. HARRIS</p> <p><b>St. Louis, Mo.</b></p> <p>MRS. S. W. BARBER</p>
---	--	---	---

*Treasurer*—JOHN MASON KNOX, ESQ. *Asst. Treasurers*—MISS MARGARETTA W. HOLDEN, MISS ELIZABETH B. STONE  
*Auditor*—JOHN M. NIXON, ESQ.

*General Corresponding Secretary*—MISS S. D. DOREMUS  
*Corresponding Secretary for China*—MRS. S. T. DAUCHY  
*Corresponding Secretary for Japan*—MRS. CALVIN PATTERSON  
*Secretary for Specific Objects*—MRS. HENRY JOHNSON  
*Recording Secretary*—MISS HELEN LOUISE KINGSBURY  
*Editor of the Missionary Link*—MISS S. D. DOREMUS

**Checks payable to Woman's Union Missionary Society, 67 Bible House, New York**

The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

### FORM OF BEQUEST

*I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands, incorporated in the City of New York, February 1, 1861, the sum of \_\_\_\_\_ to be applied to the Missionary purposes of said Society.*

Entered according to Act of Congress in the year 1878, by the "WOMAN'S UNION MISSIONARY SOCIETY," in the Office of the Librarian of Congress at Washington.

# THE MISSIONARY LINK

VOL. XXXVIII.

SEPTEMBER, 1907.

NO. 9.

## WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

**D**R. W. S. AMENT said at the Centenary Conference that "the women of China found that they were lagging in the race of life, and in Peking and the north they were organizing themselves into women's clubs and were discussing questions of high import. They were giving indications that they were not lacking in the qualities of force and power which were possessed by the women of the West, but had no interest in things Christian. These women of high official rank could not be approached by direct methods, but missionaries should then try to meet them by indirect methods. The system of extension lectures had been a success, but as these women had no leaders among them they needed the assistance of their Western sisters."

**S**TATISTICS presented at the Conference showed that whereas in 1877 twenty-seven societies were at work in China, the number is now eighty-two. Foreign Missionaries have increased from 473 to 3833. In 1877 the communicants were 13,035; in 1900, 37,287; while the baptized Christians are now 178,251."

**M**EDICAL work was heartily indorsed. "This Conference recognizes Medical Missions as an integral part of the missionary

work of the Christian Church. The primary aim of the work of medical missionaries is to make known God's saving grace to man, and they must necessarily have more influence on patients than any one else can have; therefore we recommend that all evangelistic work and agents be under their direction, and they be impressed with the importance of personally superintending this work and taking active part in it."

**T**HE "dense ignorance of India" is the subject of Rev. B. T. Bradley's plea for a Christian college. "In British India only, is a total population of nearly two hundred and thirty-two million people, of whom 218,416,826 are totally illiterate. The educational problem of the womanhood of India confronts us by facts even more startling. There are in British India fourteen million girls of school-going age, and out of this immense number only 405,000 are under any instruction. Only one girl out of every thirty-four receiving even a primary education! And the rest?—growing up to motherhood without even a word of learning or sympathy for anything of the kind."

**F**OR "eighteen years Mr. Ishii has conducted a Home for Orphan and Destitute Children at Okayama, Japan, on account of the famine in the northern part of the country. Mr. Ishii received destitute children sent to the Orphanage, and in less than two months 825 children were added. Non-Christian Japanese peasants passing by the children's cottages throw over the fence one yen or even five yen bills, calling out to the house-mothers, 'Here's a trifle to help you in your good work.' People crowd the largest theatres in various cities, when the Okayama Orphanage Band displays its cinematograph views of life at the Home which cares for 1200 children."



NURSES AND ASSISTANTS, MARGARET WILLIAMSON HOSPITAL

## IN EASTERN LANDS CHINA—SHANGHAI.

CHINESE MEDICAL MISSIONARY ASSOCIATION

By DR. A. ISABEL HAMILTON.

THE Chinese Medical Missionary Association held its triennial session in Shanghai, immediately preceding the Centenary Conference. This is the only national body in the Empire devoted to the pursuit of science. Though a report of technical proceedings would not be of general interest, much transpired that would be welcome to those who furnish the sinews of war for missions in China. This association differs from American medical bodies, in being composed wholly of Christians who are making the art of healing subservient to the extension of Christ's kingdom. Services were opened and closed with prayer.

The recent association may be regarded as a bridge between past and future medical practice in China. Hitherto foreign medical practice, even of the most ordinary quality, has been so far superior to Chinese methods, that the aim seemed to be to treat

as many patients as possible, leaving the physician little time for study or scientific research. Now that China is awake and many Chinese physicians are being educated abroad, more than mediocre work on the part of missionaries is necessary, in order to maintain for them the respect of the educated classes of Chinese. This is a fact which Mission Boards must ever keep in view.

With all the disadvantages of over-work, of expending time in acquiring a new language, of scanty equipment, and of being at a distance from the centres of medical progression and from one another, it is remarkable that the missionary body of China is keeping such good pace with the rest of the world.

Causes of interference with scientific progress were dealt with. Though often hindered by the lack of suitable buildings, and the proper outfit, the principal cause was the undermanning of Hospitals. Where only two doctors must do all the work of a Hospital, they are necessarily overworked. Moreover, they were compelled to do their work superficially, and could not attend to laboratory examinations. If there were a number of physicians there would be an opportunity to specialize, and each would become an ex-

pert in a particular branch. Not only have physicians too much professional work to do, but the whole business management falls on their shoulders. No American Hospital would expect its chief physician to act as business manager, and yet this is what is expected in China. The Chinese Medical Missionary Association and its journal, form a medium of communication among the medical fraternity of China, but the doctors are too busy to report interesting cases or make out statistics. Hence each doctor has acquired a fund of information which is useless to other members of the profession. Travelling in most parts is yet so slow, that few doctors can get time to attend, especially when the journey to and fro requires several months.

Some remedies for this condition were pointed out. One was union of effort among members of different missions. There could be no reasonable ground for maintaining three Hospitals, under three missions, in one city, each with one doctor in attendance. A union Hospital would permit one man to devote himself to surgery, one to medicine, and one to microscopical and chemical work. Another remedy is to train Chinese assistants to do as much work as possible. This plan works well, especially in men's Hospitals, but to a lesser extent in women's, where marriage may deprive the Hospital of a valuable assistant. There is also some danger in trusting too much to those who have not had the advantages of a thorough medical training. A third remedy lies in the hands of Missionary Boards. It is the duty of missionary societies to supply a sufficient medical staff for each Hospital. This does not seem such a difficult matter now, when statistics show that the medical work of China is approaching the position of self-support.

The Association dwelt much on the evangelistic aspect of medical work. "Does medical work pay as an evangelistic agency?" is often asked. The Association answered this very emphatically in the affirmative. In the Dispensaries, while the patients were waiting, the Gospel was preached daily. Patients treated in the Hospital Wards were visited by the evangelists, and frequently, in consequence, became Christians. The mission of healing had disarmed prejudices against the Gospel. Several cases were cited where the seed was sown by the physician without any apparent result, but after

the lapse of years the patient was found to be a Christian, dating his conversion from the time of his contact with the foreign doctor. It is often medical work that makes possible the Church audience for the minister. It was strongly dwelt upon that the physician must be an evangelist, and too much work was detrimental to his spiritual usefulness. In order for the physician to do evangelistic work, a good knowledge of the language is necessary. In the suggestions made to the Conference it was recommended that doctors spend two years on the language before entering on professional duties.

A deep interest was also shown in the moral welfare of the Chinese Empire. A resolution was passed endorsing the action of the Emperor in his dealing with the opium traffic, copies of which were to be sent to the Imperial and Provincial governments and to the local press. A prominent Chinese official had previously informed one of the members, that a resolution coming from such a body would be gratifying and would strengthen the hands of the Chinese Government. It is stated that the reason of the ten years' limit was because immediate prohibition had no hope of meeting with the co-operation of the British Government. It is sad to think that a so-called Christian nation, after reaping the profits of a traffic which is degrading to another nation, should still wish the time extended.

The alcohol question was also discussed. Fears were expressed that alcohol would take the place of opium. As China has no temperance literature, a committee of three was appointed for its preparation, also for anti-opium and anti-foot-binding literature, if necessary.

A committee was appointed to prepare a treatise on the preservation of the health of the Missionaries in China, that Mission Boards may give it to their new Missionaries.

The Association has for some time been engaged in the translation and publication of medical works in the Chinese language.

There were seventy-five members present from China, Japan, and Corea, nearly one-third being women. A lady member afterwards remarked, that there was a time when the brethren in the profession looked down upon women, but Dr. Elizabeth Reifsnnyder, by an operation which was taken note of by the leading gynæcologists of the world, had done more for medical women in China than any one else.

## JAPAN—YOKOHAMA.

A WIDE FIELD.

By Miss S. A. PRATT.

THE Yokohama Prison and Reformatory for Women is about an hour's walk from our Schools at 212 Bluff

Mr. Arima, the Governor of the Prison, is a very devoted Christian. For some years a Sunday-school, conducted by our Bible-women, has been held in his house, and during the summer months, when they are at work in the country, Mr. Arima's sons carry on the work. Every Christmas an elaborate Sunday-school entertainment is held, and at this time a great crowd, including all the prison officials, their wives and children, gather in Mr. Arima's home.

One of our Bible women has recently started a woman's meeting, held on Sunday evenings, which is well attended. Having received permission to visit the women in the prison, they avail themselves of this privilege two or three times every week. Two elderly Bible-women do the work among the women, while a younger Bible-woman talks to the girls in the Reformatory Schools. Four prisoners by turn are permitted to stand in a small shed and listen to the story of Jesus.

The Governor told me he had seen a change for the better since the Bible-women had been working in the Prison, as the prisoners were easier to manage. One young woman has become a Christian, and after she left the Prison began to attend church and has been preparing for baptism. An old woman has become so changed that her sentence of nine years has been commuted to five. The younger Bible-women talk to eighteen girls at a time, some of whom have been sentenced for arson and thieving.

We were conducted through the heavy iron gates, across the large courtyard to the office where, until the Governor appeared, we were entertained by the interpreter, who showed us the rules of the Prison. The Governor personally showed us all over the Women's Prison, and as he opened the great gate to their quarters, we saw a woman taking her daily exercise in the courtyard with a basket of finely woven straw over her head to conceal her features. Other women, who had received their sentence, dressed in the dull brick-red garments, were working in the garden.

The cells where the prisoners who had

not yet received sentence were confined, were light, airy, and very comfortable, each being provided with a water-tap, a small desk, books, besides bedding. In one cell I saw some flowers in a bottle.

The regular prisoners were confined in an old-style Japanese prison. Eight or ten women are put into a large, square room with polished floor, and as the sides are made of great wooden posts there is good ventilation. In cold weather sliding paper doors are used as a protection. The women seemed to thrive living in this way, and are rarely if ever, sick.

We were then conducted to the work-rooms, where we saw rows of women sitting on the floor, making quilts or dresses, while some were at the looms weaving. The Governor told me that school is held every day for two hours, and that some of these women had learned to read and write since they entered. He pointed out an old woman who had learned enough to write a letter.

Some of the women wore good-conduct badges, a strip of white cloth sewn on the sleeve. In the Reformatory we saw about forty girls sewing and knitting, and a few were doing the work in the kitchen.

Every day for a number of hours, school is held, and the rooms were furnished with comfortable desks, black-boards, and an organ.

As a rule, the women who leave the Prison are changed for the better, as Christian influence is making itself felt slowly but surely. The Prison chaplain is a Buddhist, but one of the keepers told me the prisoners said they never remembered what he had said. Mr. Arima is trying to raise enough money to build a home for discharged prisoners. He has taken into his own home as maids, two girls who seemed thoroughly repentant, and is doing all in his power to help them.

Two of the Bible-women are at present working in the large railroad station in Tokyo. During the Exposition many young girls leave home for Tokyo, not knowing where to lodge. The Bible-women meet them and take them to a Christian house, and many girls have been rescued in this way.

These same Bible-women distribute tracts among the many who are waiting for trains and also talk to any who will listen. Much seed is sown in this way. I would ask all the friends to pray much for the work of the Bible-women.

## HOME NOTES.

### FRESH RESPONSIBILITIES

NO epitome of Christian giving could surpass St. Paul's masterly disquisition to the Corinthian church (2 Cor. viii and ix chapters). Well would it be if the church of to-day would memorize it, and so put its counsels in practice that "the forwardness of mind" would "abound unto the riches of liberality."

But Mark Guy Pearse proclaims a great truth in the words: "There is an awful law that runs through all things, which finds its cruelest force in money. The more a man has, the less he thinks he has." It also remains true that, whereas many are born generous, and giving is their highest privilege, benevolence can be acquired, and does transform and inspire the children of God.

These thoughts come to us in the face of fresh responsibilities we are assuming in sending a party of missionaries to India, when we shall need the help of many of the Lord's stewards.

Miss Edith H. May, with restored health, is returning to her mission work to which she formerly consecrated her highest powers. This time she goes to our new station Fāteh-pur, to assist in the "Rescue work" which she inaugurated while in Allahabad. Her devotion to this form of service began in this country, and her gifts rendered her peculiarly fitted to carry it to success. Beyond the salaries of our mission staff, no appropriation was possible from our treasury already taxed to its utmost, and the work in this new station has been inaugurated and will be carried on by faith. Miss May takes with her as assistant Miss Margaret Jones, who has been engaged in a similar mission in Boston. We bespeak for them the sympathy of all whose hearts were won by Miss May while she represented us in this country.

A peculiar interest centres about Miss Adeline W. Owen of Morristown, N. J., who goes out for the first time to India. Her grandmother, Mrs. Graves of Brooklyn, was one of the Charter Members of our Union Society, and at her death left us our first legacy. Miss Owen's mother and aunt having been constant and generous donors to our work, interest in our missions comes to her almost as an inheritance. More than this,

she brings to us a thorough equipment as a trained nurse, which has come to be recognized as an imperative adjunct to our medical work. We look forward not only to her personal service, but to her training native girls in the best methods of ministering to the sick, and are sure that richest benedictions will surround her.

Miss Lillian Norton has been appointed as teacher to our Mary A. Merriman Orphanage in Cawnpore, and her experience in music as well as in other lines of work fits her admirably to train the promising girls who are to recruit our stations in India as Bible-women, native teachers, or nurses.

So many of our constituency are personally interested in these orphans, we are sure that Miss Norton will occupy a place in their prayers. It is in our power to uphold her with our keenest sympathy, especially in the trying time of adjustment to a new life, and in struggles with the foreign languages so imperative to her success as a missionary. The party sails October 12th and we trust many of our friends will give them a parting blessing at the "Farewell Meeting" to be held October 11th at the Bible House.

### NON-MISSIONARY GIRLS' SCHOOLS

A HOPEFUL sign for the women of China is found in the establishment of girls' schools. We commend for perusal a condensed article in *Woman's Work in the Far East* by Miss Paddock, Sec. Y.W.C.A., which gives most valuable information.

"Before the year 1901 the only girls' schools in Shanghai, and in fact in any part of China, were opened and supported by foreign missions and conducted by missionaries, and these institutions were rarely patronized by the wealthy classes of Chinese. The year 1901 marks the beginning of a new order of things, and attention has been turned to the higher education of China's daughters as well as of her sons. Shanghai alone can boast of twelve schools, up-to-date and in fine working order.

"The oldest of these is Wupen (literal meaning—strive for duty), not far from Bridgman Home, and since its opening in the spring of 1901 it has had a distinguished success. Mr. Wu, the director, is a returned student from Japan, is progressive and well equipped for the position. There are on the

staff of teachers eighteen men and six women, two of the latter being Christians. The institution has had twelve graduates, some of whom are acting as teachers in their native towns and a few are pursuing their studies in Japan. The school is self-supporting. I-kwo (Patriotic School), as its name signifies, aims to cultivate patriotism and to advance woman physically, morally, mentally. The principal is Mrs. Wu, whose husband acts as head master.

"Chung Mang (Worship the Noble) is near the South Gate and is supported by Mrs. Chen, a wealthy widow.

"Mr. and Mrs. Yang have made a fine success of Ch'eng Tung (East of the City). Mr. Yang received his training in Japan and is the head master, assisted by three of his friends, who devote their time gratuitously. The girls are members of two separate societies—the Debating Society and the Elocution Society and hold joint debates at certain intervals. Their discussions are based on current events. The natural foot rule is also enforced here.

"The Anglo-Chinese Girls' School is on Park Road, with Mr. Li as patron and superintendent. Here also the girls are requested to unbind their feet within the first term. There is in existence one society known as the Society for the Encouragement of Education.

"Tien Tsu Huei Girls' School is under the Managing Committee of the Anti-foot-binding Society, and the funds are subscribed by members of the same. It is the aim of the school to impart useful knowledge, protect women's rights, cultivate self-reliance, develop their physical, mental, and moral capacity. The girls are to unbind their feet on admittance. There are ten women teachers, three of whom are Christians.

Chi Sin is generously supported by Miss Chu, the daughter of a wealthy Cantonese merchant. Her object is to give the pupils a practical education on modern lines and to prepare them for schools in the Cantonese community in Shanghai. With the exception of the instructor in Chinese, there are six women who give the necessary knowledge to eighty-five girls; twenty-five of the latter board in the school. The girls are all under twenty years of age and are mostly from refined Cantonese homes. The two courses are known as the preparatory and industrial, covering one and a half years, and the higher or academic which takes five years.

Pei Hao is a day-school inside the East Gate and is kept by Mr. Sung in his own home. His idea is the diffusion of higher education to equip the girls to be better help-meets and wiser mothers. The age limit is fifteen. Besides Mr. Sung another gentleman, and a lady who teaches needlework, assist. There are ten young girls from the neighborhood; the tuition is \$7.00 for five months.

"Fu Chiang (Help to Attain Strength). Ching Wha (Struggle for Reform). Tsai Nyi (Silk-worm Industry). 'Anglo-Chinese High Class Ladies' School.'

"The Fu Chiang is supported by Messrs. Ling and Ting, both well-to-do gentlemen, and the school occupies a part of Mr. Ling's residence inside the South Gate. It is the hope of the promoters to give the girls such education 'as shall enable them to be upright, independent women.' Girls under sixteen and with unbound feet are admitted.

"Ching Wha is a teachers' training school for girls from twenty to thirty-five years of age. Mr. Yin is the principal, and is materially assisted by a Board of Directors. It is the aim of the organizers to give the students a training course before they launch out as teachers and principals, thereby raising their standard and increasing their influence in primary schools. The course takes three terms, and special attention is directed to the elementary sciences, calisthenics, principles of house-keeping, psychology of young minds, and the system of directing a school.

"The 'Anglo-Chinese High Class Ladies' School' was opened in the fall with Mr. and Mrs. Kai and another assistant teacher. It is not yet in working order, and only a few girls have begun their studies, although over twenty have enrolled, and Mrs. Kai seems quite confident of success and self-support.

#### SELF-CENTRED.

OUR lives are still in some measure self-centred. Self-energy or self-complacency in service; self-pity when we are suffering; self-seeking in desiring the praise of men; self-introspection and self-judgment in hours of trial; self-sensitiveness in contact with others, self-defence when we are injured; and sometimes above all, a self-consciousness that makes life almost a burden, are some of the indications of the self-centre within.

MRS. PENN-LEWIS.



IN A ZENANA

## FOR MISSION BANDS.

### THE LITTLE WIFE.

By ELLEN H. TODD.

ONLY the outlines of a picture can be given, but it portrays many a little girl's life in India.

A child lying on the ground near the gate of our small Compound was clutching a piece of bread in her hand but seemed too exhausted to eat it. On inquiry I learned that she was first found by the well in a Mission Compound, having wandered in from the road. When asked from whence she came, and about her parents, the only information gained was that the child had walked a long distance, did not know the name of her village, that her parents were dead, and she was tired and hungry.

She replied to the question "Will you stay here with us?"—"Yes, if you will give me something to eat." She was so little as we lifted her up, it seemed as if she were about seven years of age. A dirty cloth was wound about her waist and head, and heavy anklets and one very cheap bracelet on each wrist completed her costume. The child's head was shaved in quick time, then followed a suc-

cession of baths, and little Lachinmi stood the ordeal wonderfully well, though she shivered and shook even though the water and air were both warm. When a new dress was slipped over her head, and she stood before us changed outwardly, one would hardly have recognized her. How we thanked our Heavenly Father for guiding this little one to our very gates!

Lachinmi seemed very content until suddenly the next day she rushed to our Matron and said, with her face and tone full of fear and dread, "I have seen my mother-in-law at the gate." For a day or two she would not leave the back of the house even when others said they would care for her. She cried much, and we could only glean from her few words that her mother-in-law beat her, and was very cruel to her. We saw on the child's side marks of where she had been burned some time ago. Was it possible that she was living with her mother-in-law when she was so young? Alas, the only reply was "Yes." That night a man came to claim the child as his wife. He was a tall, strong man, with a heavy face, and utterly ignorant, and the pathetic little figure of Lachinmi was a

great contrast. The man admitted that his mother ill-treated the child, but he had paid twenty rupees for her and he must have her. It was a case we could refer to the Collector. As there had been a marriage after the payment of the money the Collector could not free the little girl, but he told the man that she must be left with us for a few days for she seemed really ill. We have prayed and we are praying that little Lachinmi may be saved for Jesus Christ.

Now two months have passed and no one has come for the child, and we are hoping that she will never again be claimed by any heathen people. Do you not hope so too? It is pathetic to see her in her favorite position on the ground, bent over like an old woman. We go for a walk, and soon we miss Lachinmi and looking back there she is under a tree sitting, really having no strength to walk, and rarely do we see her running and playing like other children. Seldom do we see her even smile.

It was interesting to watch her face when she first saw a doll—she made a *salaam* to it as if it were alive. Her work before coming to us had been cutting grass all day long, and she was made to do this work with one meal a day. She is now in such a condition that the doctor says she must have as much nourishing food as we can give her, with a tonic for toning her up also. This is a picture with a continued story attached to it, and we will have more to tell you. There is much to read between the lines of what has already been told you of fettered childhood in India.

#### AT A STATION IN INDIA.

By ELLEN H. TODD.

AS you look upon the groups sitting on the platform of our Fātehpur R. R. station it is an Oriental picture. On the side of the track for the up-country trains there is a beautiful background of trees with the western golden sky beyond. The costumes remind one of a bed of portulaca flowers. There are women crouched near the fence, trying to make themselves as small as possible so that no one will see them, and now and then an inquisitive woman glances furtively here and there from under her covering.

Bright pink, yellow, and green papers

may be seen in the hands of the majority of the people, for it has been a good opportunity for missionaries to distribute tracts. It is intensely interesting to watch the effect of the reading upon different people, for as a rule they begin at once to find out what is printed on the bright-colored paper. Look at the old man with the spotless white Indian costume and the beautiful blue shawl thrown carelessly about him, and see how eagerly he listens as a man reads aloud to him, and then watch how the group increases until the men are leaning over the shoulders of one another, and this interest lasts, until there is the sound of the in-coming trains. We have not had time to watch the Mohammedans as they too have been reading their Urdu tracts, nor the younger men who have been so keen to receive a paper in English, and are proudly walking up and down intent on finding out the meaning of that language not altogether familiar to them. Now the train has arrived, and many hands are outstretched at the last moment for a printed message, as the train moves away. Whether they receive or reject this message depends much upon your prayers and mine.

While I am writing, I am told that boys have come for papers, and find seven bright young men. One steps forward and says in English: "Please, Madam, you gave a little book to a boy at the Station and we wish one like it." They had walked two miles to receive a one-cent pamphlet about David the giant-killer. It was a great pleasure, through kindness of friends in America, to give the boys what they desired. I asked them if they would read an English marked Testament, and as they seemed ready to accept them we had a little talk together.

A few days later, the same boys, with several new lads who wanted books, brought their New Testaments for me to write their names in. I loaned them two-cent pamphlets of Life of Stanley, of Livingstone, and others, and several have already returned them. One earnest-faced boy came for a New Testament, and I wish you could have seen his expression as he read: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."

One of the lads sends word to me that his mother would like to have the Miss Sahiba visit her. These women and girls are touched by any ministry which we render to their fathers, husbands, and brothers.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from July 1 to July 31, 1907.

ALLAHABAD, INDIA.

Pa.—Johnstown, Dr. B. T. Caldwell, for Chaneli, Mich.—Detroit, Miss M. Gutekunst, 20.00; Miss F. Bristol, 20.00; St. Paul's Miss. Con., per Miss H. Wunderlich, 12.50—all toward salary Miss Bertsch,	\$5 00
Total,	\$57 50

CALCUTTA.

Mass.—Northampton, Mrs. L. C. Seelye, for orphanage,	\$25 00
R. I.—Providence Aux., Mrs. J. C. Stockbridge, Pres., Mrs. A. T. Pierce, 1.00; Mrs. W. T. Barton, 1.00; Mrs. Lucius Lyon, 10.00; Mrs. S. Smith, 1.00; Miss Durfee, 2.00; Grace Ch. S. S., 10.00; Mrs. J. L. Lincoln, 2.00; Miss Farmer, 1.00; Miss Peckham, 1.00; Mrs. H. G. Russell, 10.00; Mrs. F. S. Richmond, 5.00; Mrs. J. C. Stockbridge, 1.00. Total,	45 00
N. Y.—Hastings, Orphan Asylum, Mr. R. R. Reeder, Supt., for orphan, 25.00. N. Y. City, Y. W. C. League, Mrs. C. de P. Field, salary of Miss Mudge, 150.00. Total,	175 00
N. J.—Hamburg, First Pres. S. S., per Miss J. V. Linn, for orphan, 25.00. Montclair, Mrs. Wm. Vernon, for Suaha Biswas, 10.00. Total,	35 00
Pa.—Phila., Mrs. Marston, for Elizabeth Marston, orphan,	12 00
O.—Cincinnati Br., Mrs. M. M. White, Treas., Miss Phebe Baker, for orphan,	30 00
Ill.—Chicago Br., Mrs. J. R. Leonard, orphan,	20 00
Total,	\$342 00

CAWNPORE.

Mary Avery Merriman School.	
N. H.—Concord, Mrs. H. K. Morrison, for support of child,	\$20 00
Mass.—Lowell, Y. W. C. Ass'n, Miss M. N. Wiggin, Treas., for Kaku,	10 00
Pa.—West Chester, birthday offering for Delari,	5 00
Total,	\$35 00

FATEHPUR.

Me.—Bar Harbor, Miss C. French, per Miss May, 100.00. Calais, C. E. Soc., First Cong. Ch., Mr. C. G. McCully, Treas., 20.10. Total,	\$120 10
Mass.—Boston Br., Miss C. Tuxbury, Treas., Mr. C. Le Boutellier,	100 00
Conn.—Stratford, Bethany Mission per Mrs. H. T. Todd,	12 00
Total,	\$232 10

JHANSI.

Mary S. Ackerman Hoyt Hospital.	
Md.—Baltimore Br., Mrs. A. N. Bastable, Sec'y, Nurses' Circle, per Miss Cook, for support of nurse,	\$50 00
SHANGHAI, CHINA.	
Pa.—Robesonia, C. E. Society, per Mrs. S. E. Keiser, for pupil in Bridgman Home,	5 00
O.—Cincinnati Br., for support of Pharmacist in M. W. Hospital,	35 00
Total,	\$40 00

YOKOHAMA, JAPAN.

Conn.—Guilford, Lily Miss. Band, Mrs. H. D. Cone, for Ester Hayashi,	\$10 00
N. Y.—Brooklyn, Mrs. Peter McCartee, for Miss Inoye, 15.00. Corona, Leverich Mem'l Band, Mrs. M. Le Fort, Treas., for B. R., 15.00. N. Y. City, Miss S. B. Hills, "In Memoriam" of Mrs. Sarah W. Hills, for B. Reader, 60.00. Ossining, Crotonville S. S., per Miss Van Winkle, for S. S., 5.00. Total,	95 00

Pa.—Pittsburg, Miss M. S. Smith, for Miss Strain's work,	\$10 00
Mo.—St. Louis, Mr. C. W. Nau, for B. Reader,	60 00
Total,	\$175 00

GENERAL FUND.

N. H.—Concord, Mrs. H. K. Morrison,	\$10 00
Mass.—Boston Br., Miss H. Dudley,	1 00
Conn.—Southport, a friend,	500 00
N. J.—Morristown, U. S. Co., refunded,	75
Pa.—Johnstown, Dr. B. T. Caldwell, freight,	69
Total,	\$512 44

SUBSCRIPTIONS TO MISSIONARY LINK.

Miss L. Jones, .50; Miss Hope Jack, .50; Miss Cooper, .50; Mrs. Thos. Morrison, .50; Providence Aux., 1.50. Total,	\$3 50
--	--------

WILLING AND OBEDIENT BAND.

(Rev. D. M. Stearns, Germantown, Phila., Pa.)	
For Allahabad:	
Washington, D. C.—Prayer Circle, for Daisy,	\$15 00
For Cawnpore:	
Miss A. H. Vreeland, for girl,	50 00
For Jhansi:	
Mrs. G. A. Brewster, two B. Women, 10 00;	
Miss L. E. Allen, for B. Women, 10.00. Total,	20 00
Total,	\$85 00

For China:	
Mr. M. D. Lathrope, for Mrs. Tsaung,	\$10 00
For Japan:	
Mr. F. E. Nettleton, for Iijima Sueno,	\$60 00
Unto Him, for Harada Shobi,	10 00
Frank Nichter, for Ito Kotogi,	5 00
Mr. and Mrs. W. H. Frederick, for B. Woman,	5 00
Mr. and Mrs. Benj. Daniels, for Yae Hirota,	30 00
Mr. and Mrs. G. H. Weigle, for Rai Sugai,	30 00
Chas. L. Hutching, for Yoshida Kono,	5 00
Miss A. R. Harper, for Iguchi Tadayo,	10 00
Mrs. G. A. Brewster, for Saki Suzuki,	5 00
McMurray & Bisel, for Yachiyo Maru,	5 00
Mrs. S. Dickson, for Inone Makiyo,	50 00
Miss B. F. Clark, for Yamamoto Some,	30 00
Total,	\$320 00

SUMMARY.

Allahabad,	\$72 50
Calcutta,	342 00
Cawnpore,	85 00
Fatehpur,	232 10
Jhansi,	70 00
China,	50 00
Japan,	400 00
General Fund,	512 44
Link Subscriptions,	3 50
Second payment of legacy from Edwin Stone,	1,000 00
Total,	\$2,767 54

MARGARETTA WEBB HOLDEN, *Asst. Treas.*

PHILADELPHIA BRANCH RECEIPTS.

(Mrs. Wm. Waterall, *Treas.*)

Quarterly interest on Miss Elizabeth Schaffer Fund,	\$54 00
Interest on deposits:	
Semi-an. int. on Miss Rachel Wetherill Fund,	13 72
" " " " Mary A. Boardman Fund,	25 00
" " " " Mrs. Agnes W. Leavitt Fund,	15 00
Total,	\$132 72

MISSIONS OF WOMAN'S UNION  
MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

*Address:* Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

*Address:* ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School, Zenana Work, Day Schools, Evangelistic Work.

*Address:* Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

*Address:* Mary S. Ackerman-Hoyt Hospital.

FATEHPUR: *Address:* Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work;

*Address:* Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

*Address:* Woman's Union Mission, 212 Bluff, Yokohama, Japan.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 144 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: 6 South Road.

CAWNPORE: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.  
ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Maia Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

Mrs. Lavinia Agnes Dey, } Anthony Dey.

Mrs. Mary B. Humphreys Dey, }

"In Memoriam"—A Sister.

Eleanor S. Howard-Smith Memorial—Friends.

Charles M. Taintor Memorial—A Friend.

Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.

Associate Congregational Church, Baltimore.

Mrs. A. L. Lowery.

Peace—Mr. S. T. Dauchy.

Annette R. Lapsley Memorial—Miss A. S. Lapsley.

SHANGHAI, CHINA.

ENDOWED BEDS IN

MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.

Mary Ogden Darrah— }

Robert and William Van Arsdale—Memorial by their

sister, Julia C. Van Arsdale Jones.

New Jersey—Miss Stevens.

Henry Ward Beecher— } Plymouth Foreign Missionary

Ruthy B. Hutchinson— } Society.

Mary Pruyn Memorial—Ladies in Albany.

Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.

Charlotte Otis Le Roy—Friends.

Emma W. Appleton—Mrs. William Appleton.

Mrs. Bela Mitchell—Mrs. Bela Mitchell.

The American—A Friend.

The White Memorial—Medical Mission Band, Baltimore.

E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.

Drusilla Dorcas Memorial—A Friend in Boston.

Mrs. John D. Richardson Memorial—Legacy.

S. E. and H. P. Warner Memorial.

Frances C. I. Greenough—Mrs. Abel Stevens.

Emeline C. Buck—Mrs. Buck.

Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.

Elizabeth W. Clark— }

Jane Alexander Milligan—Mrs. John Story Gulick.

"Martha Memorial"—A Friend.

Mills Seminary—"Tolman Band," California.

Maria N. Johnson—A Friend.

"In Memoriam"—A Sister.

Maria S. Norris— } Miss Norris.

Mr. Wm. M. Norris. }

Mrs. Sarah Willing Spotswood Memorial—By her

daughter.

John B. Spotswood—Miss Anne R. Spotswood.

A. B. C. Beds—By Friends.

Sarah A. Wakeman Memorial—A Friend.

In Memoriam—A Friend.

Ellen Logan Smith—By her Mother.

Helen E. Brown—Shut-in Society.

Anna Corilla Yeomans— } Mr. George G. Yeomans.

Mrs. Anna Yeomans Harris. }

Miss Elizabeth L. Yeomans. }

{ Mrs. Mary B. Humphreys Dey— } Anthony Dey.  
 { Mrs. Sarah Scott Humphreys— }  
 Olive L. Standish—Mrs. Olive L. Standish.  
 Eliza C. Temple—Mrs. Eliza C. Temple.  
 Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge  
 Torrey.  
 Perlie Raymond—Mrs. Mary E. Raymond.  
 Mrs. Mary Elliot Young—Poughkeepsie Branch.  
 Camilla Clarke—Mrs. Byron W. Clarke.  
 Sarah White Memorial—Miss Mary F. Wakeman.  
 { Hannah Edwards Forbes— } Miss H. E. Forbes.  
 { Adeline Louisa Forbes— }  
 Agnes Givan Crosby Allen—A Friend.  
 Sarah Ann Brown— } Ellen L. A. Brown.  
 Caroline Elmer Brown— }  
 Maria Robert—Miss L. P. Halsted.  
 Zalmon B. Wakeman Memorial—Mary F. Wakeman.  
 Bethune-McCartee Memorial—Mrs. Peter McCartee.  
 Mary Finney—Mrs. J. M. T. Finney.  
 Concord (N. H.) Branch.

### IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

### CONCERNING MISSION BOXES.

**F**RIENDS who intend sending Christmas Boxes to our stations will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible, during June and July.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

#### FOR INDIA—General Direction.

Dolls—black-haired, with china heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax, composition, jointed, or kid-covered dolls are not desired. *Cawnpore*.—Few dolls are used. Two or three large ones with hair desired, for prizes.

For prizes—Boxes of note-paper, desks filled, work-bags or boxes filled, boxes of lead pencils with rubbers, small looking-glasses, metal tea sets for dolls or sets of drawing-room furniture. Twelve prizes are needed in the Orphanage. Cheap soaps, cotton towels, cotton handkerchiefs by the hundreds, night-gowns, very stout unbleached muslin by the piece for underclothes, outing flannel by the piece, spool thread (Nos. 30 and 50), coarse, strong combs, warm jackets for winter and material for them. Five or six yards of stout gingham is a good present for native teachers, and two and one half yards of unbleached cloth for *chuddahs* for all the mission. Quinine in powder is most useful.

*Calcutta*.—Besides 1000 dolls and prizes similar to those needed in Cawnpore, 1000 cotton handkerchiefs, 200 cotton towels, and 200 night-gowns.

*Allahabad*.—Unbleached muslin is better than sending made *kurtas*, as work is furnished thus for Christian enquirers living on the Compound. Calico or gingham, seven yards, for native teachers' dresses, bright-bordered cotton handkerchiefs, coarse combs, kindergarten maps or materials.

*Fhansi*.—For Hospital.—Cloth for bandages, unbleached cotton in any quantity, flannel, heavy white flannelette for skirts, sheets and pillow-cases, blankets, thin white counterpanes for single beds, pins—safety and straight, needles, thread—black and white, coarse and fine, notes books, note-paper, tape of varied widths, scissors, old linen, white rubber-sheeting, white vaseline, soap—castile, ivory, etc., sapolio, scrubbing brushes.

For Schools and Zenana Work and Nurses.—Dolls with black china heads, dressed, cards of all kinds, picture rolls, black board sheeting—crayon, pencils—lead and slate, pens, note-books, blocks of paper, bags for school books, work bags filled, prizes, cloth in 6 to 7-yard pieces suitable for Xmas gifts for Bible women and nurses, remnants of bright colored cloth for *kurtas*.

#### General use—

*Kurtas*—For Hindus, made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders.

*Jarmas*—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only *Ayahs* (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*Basted*, is needed to teach sewing to the younger scholars.

Aprons—Long sleeved, of calico or gingham.

Dresses—Simple pattern, *no ruffles or trimming*; long in the skirt, that they may suit children of rapid growth.

*China*.—*No wristlets* needed for some years, as the supply is over-stocked. Remnants for garments, cheap cotton bath towels and soap are used for Christmas gifts. Unbleached cotton for sheets and pillow-cases. No chalk for the Bridgman School.

For Hospital.—Boxes of safety and assorted pins, bone buttons by the gross, tape of varied width and "baby bobbin," scented soap for Christmas gifts, mosquito netting of finest mesh, unbleached sheets 7½ feet long by 5 feet wide, pillow-cases 2½ feet long by 1½ feet wide, cotton blankets in gay colors (*never white*), thin rubber cloth or rubber sheets, small kerosene stoves with one or two burners and bundles of wicks. Old linen much needed. No spreads, tray cloths, or napkins. Sliced animals, dissected maps, and scrap-books for sick children.

*Japan*.—Cotton table-cloths, towels, and handkerchiefs, pads, paper, pencils, soap in cakes. *No* scrap-books.

General Direction.—Scrap-books must be carefully prepared and no questionable pictures inserted. Pictures of children, scenery, and animals desired. Great care must be used in selecting Scripture pictures, either for the walls or in cards. Many sent cannot be used.

If gifts are sent to missionaries, fine damask towels, table-cloths and napkins, or hemstitched handkerchiefs with very narrow borders, are acceptable.

### LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

# The Knickerbocker Press

New York and New Rochelle

Special attention is given to the planning, the printing,  
and the binding of

Memorial Volumes      Reports      Society Transactions  
Monographs      Illustrated Catalogues      Genealogies  
Scientific Theses      Club Books

and to every department of book and pamphlet manufacturing requiring  
care, judgment, and good workmanship.

Correspondence Invited

Estimates Furnished

New York Office: 27 & 29 West Twenty-third Street

Works: New Rochelle, N. Y.

NATIONAL.

UNDENOMINATIONAL

## THE AMERICAN SUNDAY SCHOOL UNION.

MORRIS K. JESUP, ESQ., PRESIDENT.

E. P. BANCROFT, FINANCIAL SECRETARY

WITH A REPRESENTATIVE BOARD OF MANAGERS.

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN.

### A PATRIOTIC WORK!

#### TESTIMONIALS.

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and that it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever been before, and that it is doing better service now than it ever did."—D. L. MOODY.

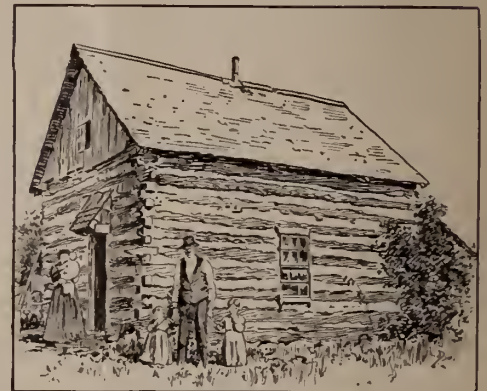
"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for *generous* support. These destitute children will, many of them, be among the *future voters*, perhaps *rulers* of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest, and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian, and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers, and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 30 good books into a needy school. \$10.00 a Library of 60 books. \$25.00 starts a new school. Nearly 2000 schools established in the past twelve months. UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary,  
156 Fifth Avenue, New York City.

The legal form of bequest is, "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa.....dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."

The Knickerbocker Press, New Rochelle, N. Y.