The Work of the Woman's Foreign Missionary Society in the East South America Conference

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WOMAN'S FOREIGN MISSIONARY SOCIETY
OF THE METHODIST EPISCOPAL CHURCH
in the
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Approach To Buenos Aires Girls’ School
Approaches

Life, for all those who adventure forth from the known to the unknown, resolves itself into a series of approaches, approaches to the new and untried. To the missionary — that most guileless and yet perhaps most romantic of all adventurers — many such approaches are possible.

There is first of all the Approach Courteous, to the new land and the new people — the approach that esteems the other country, its customs and its culture, at least equally with her own.

There is the Approach Sincere — the approach that reads history, past and present, honestly and judges all dispassionately.

There is the Approach Democratic — the approach that makes working with people more possible even than working for people.

These are only three of the many approaches which every missionary, new or old, must find if she would find the door of the heart and mind open to her. These are approaches which Jesus found, Jesus the trailblazer for those of us who try to follow him. May His Father and ours grant us all such approaches to our New Year of living and working together!

H. G. M.
Colegio Americano para Niñas
BUENOS AIRES

Directora — Grace Barstow
Vice Directora — Blanche Rubright
Other missionary — Miriam Whitely

It is summer time and the pretty dark-eyed girls, whose shouts and laughter forever reminded us of their presence, are in their homes. At the beginning of March when the vacation will have elided, some of them will come back again. There will be others who will not return to us as is the case in all schools. New girls will come to join our ranks. Some are like young colts who need a restraining hand, which has not been placed upon them in their homes and whose parents are at their wits’ end to know what to do with them. But after they have been with us a while, they find that it is not a prison into which they have been cast but a real home, where a personal interest is taken in each girl.

Each year we have in our fold a number of girls from Jewish families. One of these girls has been with us for four years. I am sure that she has imbibed some of our Christian ideas, although she may never be able to separate herself from her own church because of her family.

Perhaps the sweetest child we have ever had as a boarder came to us last year. Her name is Ferry and it just suits her, for she is like a little fairy. It was not long before her winsome ways and dainty manners won all our hearts. Her radiant smile is freely bestowed upon everyone, including the servants. It is her custom to stop at the kitchen door on her way to bed to tell the cook good-night. We were sorry indeed to tell her good-bye for the summer.
Girls' School, Buenos Aires
In one of Goldsmith's poems he tells of a strange piece of furniture in the village tavern which performed double duty. It served as a bed by night and a chest of drawers by day. Some of the shifts we make are more remarkable than that. There is the parlor, for instance, which is used early in the morning and late in the afternoon for piano practice, and which is turned into a kindergarten room by bringing in chairs and tables. Sometimes it serves as a room for private interviews and sometimes mothers use it as a dress—fitting room. Many a piano recital has been given there, because we have no assembly hall. As a sort of side issue it is used for entertaining visitors.

In the dining room, where the day teachers and day pupils have their noon-day meal the scene frequently changes. It, too, is a much frequented spot. The dishes are barely removed before the sewing teacher appears with her rolls of cloth and other materials. At 3:30 the boarding girls rush in to put their books in their lockers. If the teachers in their finely equipped buildings at home could just look on us when we are busy at work, I believe they would never again complain about having poor tools to work with, but would wonder how we can get results down here.

We are doing the very best we can under the circumstances, feeling sure that if we wait long enough, a new building with all the modern improvements will replace this old one. We are confident that a Christian school has a place in this capital so saturated with atheism. In the public schools the children are forbidden to even breathe the name of God, and if they ask any questions of a religious nature, they are silenced at once by their teachers. Pray for us, dear people at home, that we may fulfill to the highest possible degree our mission in these Latin lands.
Faculty and Students of 1924

Instituto Modelo de Obreras Cristianas

Directora — Ruth E. Fish (missionary of the Disciples Church)
Vice-directora — Edna Brown
Other missionary — Helen G. Murray

The Instituto Modelo (Training School) has the distinction of being the only W. F. M. S. school in South America which is being run on the cooperative basis. Here the Womens’ Board and the Disciples Church are working together in a union institution, on a fifty-fifty basis. As yet the school also has the distinction of being the only South American training school for women church workers.

This past year four young women have been pursuing the regular course leading to the diploma of the school and two have been devoting full time to completing the preparatory course which is a requirement for admission to the school. This preparatory course is the equivalent
of the sixth grade primary school course of the government schools. In fact the two girls who were registered in the preparatory department presented their examinations at the end of the year and received their government school certificates for the same. 1925 should find us with three senior girls, one of whom, by the end of the year, should be ready to go out into our Methodist work, two into Disciples work.

From Flores Methodist Church four young women have come for special afternoon classes in Bible Study and Kindergarten Methods, and from La Boca Methodist Church three others have come for similar courses. This extension work of the Institute bids fair to be a significant and promising branch of the whole.

The new year will mark a change in the Methodist representation in the school, Miss Edna Brown having left on furlough and Miss Ina Mae Beissell having arrived to take her place.

As Methodists it behooves us to carefully consider this whole question of the enlisting, training, and later placing in the active work of the church, of these young women of ours. The past year has clearly demonstrated that there are young women ready for the challenge — if the challenge comes to them with compelling enough force. If the church is ready to demand great things from its women, the women will not be lacking. It does not seem possible that our church will show apathy in regard to this vital and urgent question. The idea is new to the men of our South American church but more and more right here the need for the help of the women is being shown through the things that the church is having to leave undone because it is not utilizing the force that lies within its reach — the force of its woman power. More and more the ability of our Argentine and Uruguayan women is asserting itself in the volunteer service which they perform within the church and in the professional service which up to date they are so largely performing outside the church. The latent power is here, however — the latent power of the womanhood of South American Methodism which can help to move the mountains which the man power of the church alone cannot move.
Colegio Norte Americano, Rosario
As Colegio Norte Americano rounds out fifty years of service in Rosario we may look back at the progress it has made. The little school of twenty children started by the first W. F. M. S. missionaries in 1875 has grown to an organized school of over a hundred and fifty pupils. From a purely private school it has gained provincial incorporation for the seven grades of primary instruction and added a secondary course which consists of a commercial course and a Home Arts department. It has steadily outgrown its quarters and although the present building has been added to at various times, we again find a serious need for more classrooms. We expect even greater growth in the Jubilee year, 1925, but this is a report of the work of 1924.

The enrollment for the year was the greatest in the history of the school with a total of 172, over forty more than any other year. Much of the growth seems due to the increased stress on English. For two years it has been a part of the required curriculum and we find that many Argentines are anxious that their children learn to speak that important language. To live up to the provincial requirements and at the same time teach more English we have had to lengthen the school day and increase our faculty, an expense which could not be met by school funds since the tuition was not raised. Since we want Colegio Norte Americano to call in the girls of the middle class who would not be able to afford an expensive school, we continue with our reasonable prices with faith that the Lord will supply the needs.

At the closing exercises, for the third time since our incorporation, a group of girls received provincial certificates which will admit them to any advanced government
school. There were thirteen who tried the seventh grade examinations without a single failure. At the same time the school presented certificates of the commercial course to four girls, the first class to finish the two years of study. The only one who is putting her study to practical use at present is making good in a bank and is an effective advertisement for the school. This advanced course is an exponent of the idea that Argentine girls may take a place in the world outside the school room and home, just as the American girl has taken in the last twenty years.

There are various activities which give the girls more interest and an opportunity to develop their individuality. In the monthly meetings of the Commercial Club they learned parliamentary procedure and had good times that the girls will never forget. The best part of these social times is that the girls made all the preparations, spending a very small amount apiece, thus learning economical planning and the value of money.

To give a feeling of unity to the girls of the superior courses they were directed this year in the formation of a club for all girls taking advanced work. They increased their knowledge of the city by supervised visits to various points of interest. Their main interest became "La Casa del Niño", a free clinic for sick and well babies, where scientific curative methods are employed as well as earnest and minute teaching of the mothers in proper care of babies. At each of their weekly visits the doctor lectured on the cases present and the girls learned to assist him in various ways besides learning many of the underlying causes of illness among babies, practical hygiene and the care of babies and mothers. Further study of home hygiene led to their being invited to the College of Medicine where a professor gave two illustrated lectures on bacteriology and its relation to health.

Our aim is not only to give a complete fundamental education, but also to develop the individual character. To that end, as in all mission schools, the most important part of our work is the religious training and the instilling of Christian ideals. Under loving training we can see the souls and minds develop and when a little
stubborn, disobedient, bad-tempered girl becomes a lovable, happy, eager-to-do-right child we feel that it pays. As Christ enters their lives the girls have a desire to serve and this year more of the older ones have been added to the group which assist in the Sunday Schools and clubs at Gleason Institute.

One day a man came to the school to ask about the conditions for sending a little six-year-old girl as a boarding pupil next year. "You do not need to tell me about the school", he said, "for I have heard a great deal about it, and we know that we want to put our daughter here where she will receive love". Indeed we want to reflect the love which our Heavenly Father has shown us, that our girls may know "the love of Christ which passeth knowledge".
The work of Gleason Institute may be roughly divided into four main divisions: Education, Industrial Training, Health, and Evangelization. These are overlapping departments of course, no one is hermetically sealed against the other three. There is education for health as well as for the three R’s. Clean bodies as fit dwellings for the Spirit of God are part of the definite evangelization program. And the “Thus saith Jehovah” urge is never lacking in any line of the Gleason work. But in general this four-fold division holds good.

Since July the regular primary school, which in a
sense forms the nucleus of the Gleason work, has offered daily Bible lessons, the teachers using the manuals from the Graded Lesson series. The school year closed the first week in December and somewhat later, at a postponed closing "fiesta", five-hundred people were present, a striking testimony to the extent and popularity of the work of the Institute.

The club work which the Institute offers to its community grows in variety and extent from year to year. Every club, no matter what its nature and specific purpose may be, has as its basic ideal the spread and exaltation of the Gospel. The Temperance Club, the Missionary Club, the Star Club (where drawing and painting are the chief features), the Friendship Club (of thirty-six young women), — all combine great efficiency and enthusiasm with a truly spiritual fervor that makes them vital parts of Gleason's evangelization program.

The Friday and Sunday night services show an average attendance of from 80 to 100. Often at special services as many as 150 or 200 are present. The Sunday School attendance statistics are almost identical. Is this merely a coincidence or is it as it should be in a well—regulated Church and Sunday School?

The house-to-house visiting which the presence of Maxima Villalba, an Instituto Modelo student and one of the many fine products of the work of the Rosario Girls' School, has made possible this year, has been especially successful. The friendly visit in the home itself is one of the surest approaches to the hearts of parents and children.

The clinics have followed the fine beginning which the year 1923 made. Inspection and treatment of nose, ear, throat, and teeth defects, have helped immeasurably to spread broadcast the good news of possible health for all the community. One-hundred and fifty-four in the
dental clinic, fifty-seven in the medical clinic — these figures mark a worthy record for the second year's work. And it is a record that can be far surpassed with more adequate quarters. Miss Packer's house-to-house visiting also has borne splendid fruits of increasing confidence and trust in this health-center.
Entering Graff Hall, Crandon

**Instituto Crandon**

**MONTEVIDEO**

Directora — Carrie Purdy  
Sub-directora — Bertha Tuddenham  
Administradora — Jennie Reid  
Other missionaries — Gertrude Wheeler, Mae Murphy, Alice Irwin  
Contract teachers — Effie Price, Fannie Farrand  

The Crandon of today is the most out-standing brick and stone monument to woman's work in all South America. Visitors say repeatedly, "There is nothing like this anywhere else on the Southern Continent. It is
out-standing". To the women of the South, from the women of the North for the girls of the South. A monument to Christian internationalism!

But Crandon is not only a brick and stone monument; if it were it would fail of its purpose. Crandon is a means to an end. That end being to fit the girl of Uruguay for the future in which all her powers will have balanced exercise.

During 1924 four-hundred children, representing eighteen nationalities, came under the influence of the school. Of course the great majority of these were Uruguayans. There were little girls, middle-sized girls, and big girls. To many of the kindergartners and first graders the world is bounded by Crandon's walls and campus. No better school methods could be found than those used with these primary children. They are learning to think, to play, and how to live with folks.

In the secondary school the pupils were offered, in the English language, a similar course to that of the Government Liceo. These Crandon students who, having finished the Secondary School, desire to pursue the professional studies in the National University, will have had the adequate preparation.

Supplementary courses were offered in teacher's training, business, home economics, and physical direction. In numbers and efficiency each course fully justified its existence. It is gratifying to note also that each of the ten graduates of 1924 will take post-graduate work next year.

But Crandon contacts are not limited as to kind or place for

"The world stands out on either side
No wider than the heart is wide".

Today as I sat at my desk, an elderly woman entered the office, "If people would only stop being sick and dying and give me a little vacation! Why I haven't had a vacation in twenty-five years". It was a Crandon Bible woman who spoke. Not knowing her very well, I smiled goodnaturedly, attended to her request and went down to lunch. Miss W. said, "Oh, I must tell you the most
interesting story! A real missionary story! I was visiting in Mary's home this morning and her mother told me how she had been led to Christ. It was through her laundress who, every time she delivered laundry, persistently told of her Christian faith, and now Mary's mother and her whole family belong to the Methodist Church and Mary is a Crandon teacher". And then the light dawned upon me. Our vacationless Bible woman! Sure enough she is a laundress as well as Bible woman. For all these years she has been going about doing good and many are they whom she has led to church and to school.

And then fresh from a Bible examination into the office came Miss R. "Listen to this! Doesn't this make work worth while?" A little note slipped into a Bible notebook, meant only for the eye of the teacher, read "This is the first time I have realized what the Bible is,
you have opened a new world to me. Before this year I thought that I could go through life very well without any religion at all, but you have made me feel my mistake!"

A member of our Advisory Board, a Y. M. C. A. Secretary, brought us a little Czechoslovakian girl asking free tuition for her. "You people are wonderful", said I, "The way you look after the needy immigrants of this Port City". "You missionary women are more so", replied he, "the way your schools circle this globe. This child comes from a Mission school in Russia, now you are receiving her in Uruguay".

A second member of this same Board says, "Why women, you don't half know what you are doing! The influence of Crandon will eventually be felt all over this wide-awake little republic". And we believe he is right, else we would hesitate to work so far from the home land.

And of you, Oh Crandon!

"We ask one thing of you, only one!
That always you will be our dream of you!"

Patio in the Training School
Crandon graduates teaching in Crandon
The Missionary Life

What is the true spirit and ideal of a life of Christian service? What should it really mean to be a missionary?

Surely this: to have seen a great light in the darkness of the world — the life of One who came to heal the broken-hearted and set the captives free, the love of Him who gave sight to the blind, revealing God to man. And in the flame of that Infinite Love to have kindled our own little torch of human brotherliness so that the longing to share with our fellows the unsearchable riches of Christ — the peace that passeth all understanding and the joy which no man taketh from us — sends us out into the world to try to help others, in every way we can, to find those riches too.

True missionary work is not simply teaching the "heathen" a purer religion, or striving to change one form of faith to another which we believe to be better. It is carrying the love of Christ in our hearts and giving it out to men near and far, at home or abroad; it is helping unseeing eyes to behold the glory of God's infinite goodness and mercy, that it may be a light to them that sit in darkness and in the shadow of death, and a guide to the feet of the weary into the way of peace.

To be a missionary is to be a messenger of God's love for man, the bearer of good-tidings which we may proclaim by word and deed, but most of all by our lives—by what we who have seen the vision come to be. We must live our message as well as give it, for only to the extent in which the spirit of Christ animates and inspires our own life can we hope to reveal Him to others.

Blanca C. de Hume