

Ellison and Lottie Hildreth Papers

Yale Divinity School Library Record Group No. 15

Finding aid for collection available at:

<http://hdl.handle.net/10079/fa/divinity.015>

Series: II. Notes and Writings

Box / folder: 9 / 129

Folder label: Miscellaneous collected writings about China, 1914-1926

For copyright information see: <http://www.library.yale.edu/div/permissions.html>

Originals of collection held at:

Yale Divinity School Library, 409 Prospect Street, New Haven, CT 06511
(divinity.library@yale.edu)

Scanning and computer output microfilm prepared by Conversion Service Associates LLC, Shelton, CT with financial support from The Center for Christian Studies, Shantou University, 243 Da Xue Road, Shantou, Guangdong, China 515063

Abstract of letter Huntley & Clark to
Rooster, Ashmore, & Baker, Dec. 12, 1914.

We have received very definite and detailed instr. from Boston and ~~we~~ we believe we have followed these instrs faithf'ly. After a careful study of the situation and having held several conferences with the Churches, we have prepared our report which is ^{as} well on its way to Hoogon.

We have not been entrusted with any executive power, so that the rumor reaching you that we are planning to "turn over the Central China Mission to the Wesleyans" is incorrect. Having made our report to the Board we now await Dr. Franklin's visit early in February and it is unlikely that any definite action will be taken until after his arrival. (C. G. C.)

Two possibilities have been before our C.C. Churches, (1) Independence and self-support. 2) Cooperation with some other strong society. It was expected by the Board that the Churches would need some months for decision while the putting of that decision into effect would require at least "three years" from the time the Board's ~~decision~~ determ. to leave C.C. was first announced. The Board's decision to continue the services of two evangelistic families until Nov. 1916 was made with a view to help the Ch's during the time of transition, whether to self-support or cooperation.

Of course we all wish that the churches could be independent and self-supporting but we are persuaded that bona fide self-support is absolutely impossible within a reasonable term of years. It is also evident that the churches concerned are not nearly ready for independence as they have not been accustomed to govern their own affairs. There have never been regular business meetings of the Church nor has there ever been an Association of Churches as in our other fields. The government has been paternal rather than democratic and what would perhaps be a wise procedure for the South China would probably be altogether disastrous for the Churches in C.C. If independence were attempted at this time it is most likely that the church would degenerate into a Chinese Guild, with a few strong men running it in the interests of fighting lawsuits for their own aggrandizement. This would be almost inevitable at Kaiyu.

..... We find that the Wesl. and Swedish Missions are both willing to take over our work and plant (excepting Hosp) on terms which are quite satisf to the great majority of our members.

... (outstation territory stations Kaiyu, Fuchi, Shengshan) was magnanimously given over to us by the Wesls. and they have notified us that in the event of our withdrawal from Hupoh they would be glad to have that territory back again.

Fuchi. we found that there was absol no hope for independence and self-support, and after quiet conference and earnest prayer the Ch voted unan'ly for cooperation ~~and~~ with Wesl Mission on following conds. 1 That name of Mission Hall be not changed. 2 that immersion be always administered to those who desire it. 3 That the society does not sell the ch. prop to the Wesl. Mission but leave it for the joint use of the cooperating societies. It is understood that our missionaries would continue in charge of the work for two years at least, and the transfer, should it be effected, would be a gradual one.

A similar vote, also unan, was taken at Shengshan, and there was an earnest Christian spirit in the meetings at Fuchi and Shengshan, with an attendance of about 70% of the total membership in both places.

Nothing definite was done at Kiayu as the meeting got into the control of two men of the bully class, both of whom had been suspended from church membership for leading in clan fights in which several were killed. Only fifteen members, (1% of the total membership) attended the Conference, altho 46 attended the Communion Service on the previous day. The two leaders referred to above, told most of the communicants not to attend the business meeting, as they could get on better without them, and at the business meeting proposed adjournment because of an insufficient quorum! Rather novel Baptistic methods! The feelings and wishes of the great majority of Kiayu members are well expressed in the words of their Evangelist Mr. Chao, a graduate of Shanghai Seminary and a native of Kiayu:-

The Chinese have many serious failings, I do not need to mention them, Our church is too young and weak for independence and cannot support itself. Suppose the attempt were made, some members will be offended ~~and~~ thro the preaching and leave. Others will stay away if the preacher refuses to help them in lawsuits. The preacher is subject to the dictates of the members, he cannot follow his own conscience. It is best to unite with another Mission".

The negotiations with the Christians have been very greatly complicated by the Christians being led to believe that to join with another society would be disloyal to the memory of the late Rev. J.S. Adams. By a plan of independence and so-called self-support being suggested to the natives, ~~and~~ which looks for supplies from abroad for the purpose of supporting Baptist work in Central China. By the presence of Mr. L.A. Gould at Kuling ~~and~~ last summer when he sought to get moral support from the missionaries of this center as well as from our own missionaries in South China. Further, by the presence of Mr. Gould in Hanyang, who now lives in a rented house opposite the church and has boarded in the Ladies' House in the Mission Compound. He has held frequent conferences with the Christians, with a representative of the Woman's Board acting as interpreter.

Mr Gould has now been living in Hanyang for about six weeks, but has not visited either of us. He has gathered to himself about a dozen sympathizers who seem obsessed with the idea of the largeness of funds at his disposal. He has engaged three of our discharged helpers, one of whom is receiving \$15 a month, being \$3 a month more than he got when in Mission employ. He has made statements to Missionaries in this center giving the impression that he is a member of the Board in Boston and that he has now been recognized as pastor of the two churches in Hanyang, which statements does not correspond with the facts.

G

His followers have adopted the most questionable methods. Members who oppose them have been churlishly dealt with, intimidation has been used freely, and we are distressed to see the splendid work of more than 20 years being endangered.

Before we left for the outstations two letters were sent to the Evangelists in charge, questioning our veracity and authority and on the day of our departure the following telegram was sent to Kiayu and Puchi. Evangelist Chang? Baptist Mission Kiayu. This is to inform you that Huntley and Clark are proceeding (to Kiayu) You positively must not follow another society nor is it permissible to put faith in their words. Sent by Baptist Mission, Hanyang.

The last epistle written by Mr. Gould's chief helper which has come into our hands is as follows: "Christian Greetings to all the Brethren and Sisters that which we have hoped for, and all have hoped for, we now have obtained, namely that Pastor Gould is able to help all the Baptist Churches in Hapeh since a large society in the western part of America, where Mr. Gould ~~previously~~ preached, has fully commissioned Mr. Gould to help the Foreign

Mission Society in Hupeh. This Society also assumes responsibility for all Rev. Gould's expenses. These glad tidings should comfort all of us. Let us all gratefully thank God and beseech Him to continue His abundant grace. I will not say more. Joy and peace to all of you. On behalf of the whole membership of the Central Church. Liu Sao-Fang, Secr.

A Church meeting was not called for the consideration of the above letter and only a few members knew that the letter was being sent to the out-station churches.

If Baptists only had a chance of getting into the Kingdom of Heaven, then these Churches must be retained with their Baptist imprint at all costs but with several large evangelical societies working here with Godly workers both foreign and Chinese and an earnest consecrated membership we are convinced that there ought to be no difficulty to fix upon a society willing and able to carry on the work which we are compelled to relinquish.

1921

CHING-CHAO AT WORK

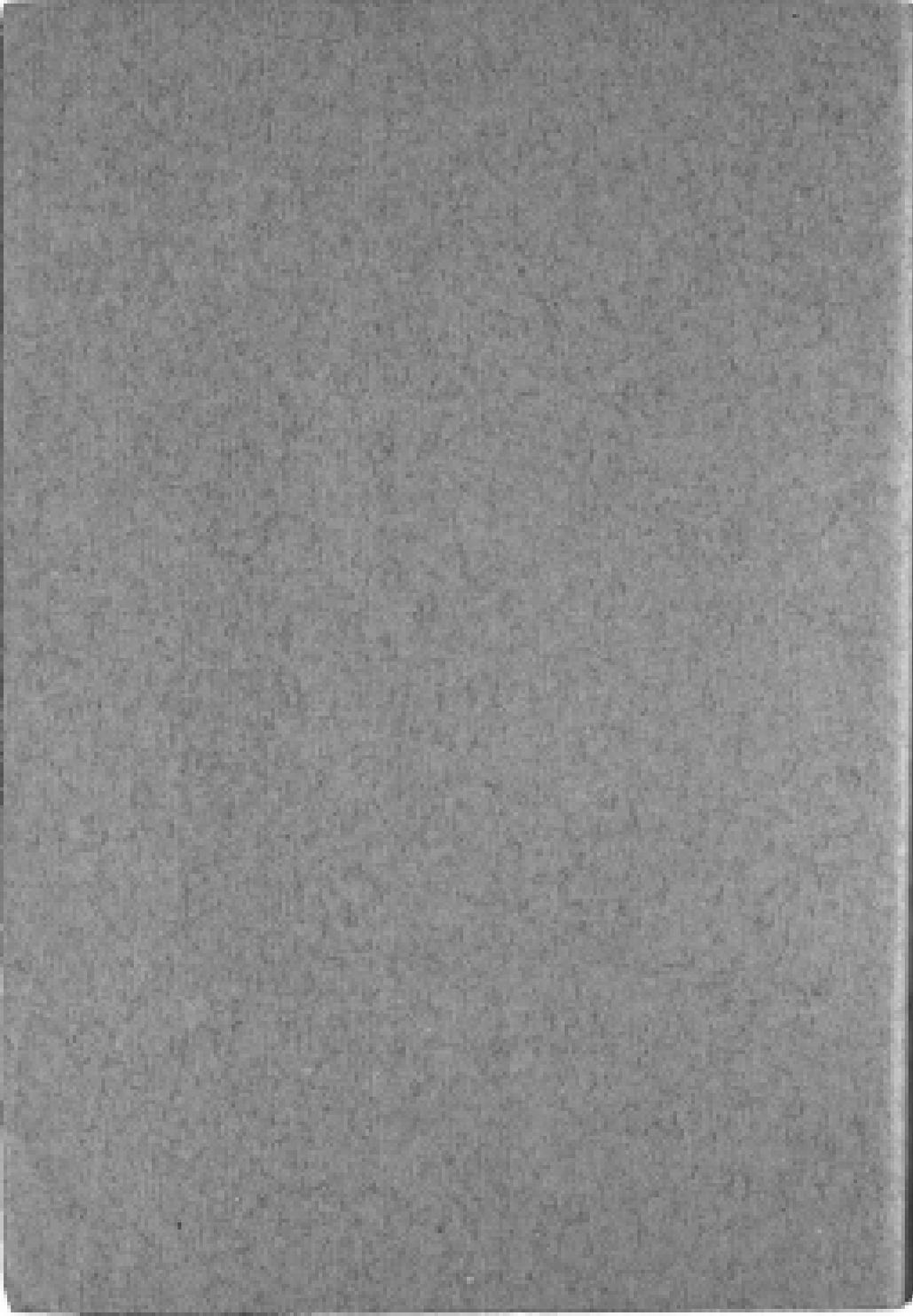
P. 8
P. 13
P. 14
P. 15
P. 26

Map.
Cont.



Wall of
Peking.

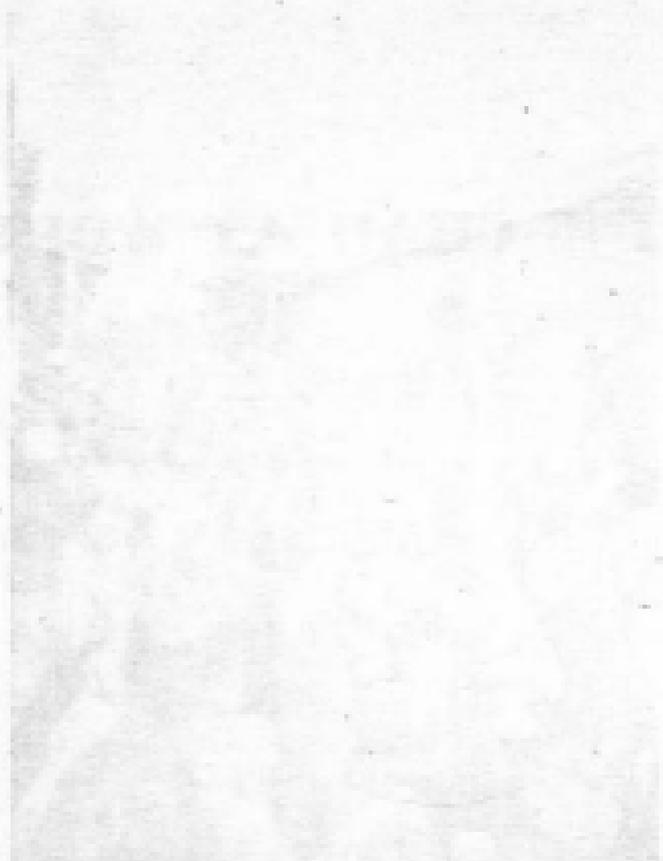
7026029





A Market-day Crowd.
Street before the Hsiang-Hsi Chapel.

See pp. 22.



CHING-CHAO AT WORK.

An open letter.



March 1921.



WHAT IS IT ALL ABOUT ANYWAY.

(THOSE WHO KNOW NEED NOT READ THIS PART.)

Dear Friends everywhere, (or Sir or Madam, as the case may be.)

Ching-Chao (pronounced Jing-Jow) is neither a person nor a place. It is a number of places and a number of people. Geographically it is the region around Peking; specifically, here it is the united Peking-Tungshien Station of the American Board Mission; with the 20-odd outstations in the surrounding country; personally it is the group of Americans living in Peking and Tungshien, and their Chinese colleagues living throuot the field, and doing the work of the Mission.

"But," you may say, "I am not interested in Foreign Missions, why should I read this?" If you are not interested, frankly, how much do you know about them? Come out and spend a few months looking them over.

What are missionaries, anyway, and what are they trying to do? Why, I know people who would feel hurt to be called out of date, who think of missionaries as of the comic opera type: threadbare frock-coat and shovel-hat, hymn-book under one arm and conspicuous Bible under the other, with long face and "pious" air,—such folk as these going, unwelcome, to foreign lands to disturb the tranquility of peaceful, law-abiding natives (well enough as they are) with sanctimonious psalms and preachments to the end that they, the missionaries, may be secure of "salvation," because on "Judgment Day" they can rise up and, in their best black-kid-glove manner, say, "So many heathen souls have I snatched as brands from the burning—I got them to throw away their native gods and say that they believed in mine."

But if you came out you'd find a group of people, in appearance very much like most anybody that you'd meet anywhere; a delightful lot of young people, ranging in age from the early 20's to the early 30's, college-bred almost without exception, with a generous sprinkling of *q. B. K.* keys; alert, and alive to the affairs of the world, interested and interesting; working together, each at his task, in a common cause that they feel is worth their life's best effort.

Moreover they are vitally concerned with helping to fit people for better living in this world, as well as the next. How far the trains you ride on, your auto, the clear, well-lighted streets of your home town, the schools your children go to, the bank you draw your checks on, your family physician, the things you call "common sense" and "common honesty",—how far these things are outgrowths of Christianity, you little realize until you have lived in a land that has had no Christian background nor intimate touch with these that have.

The so-called Christian lands are far from perfect, how very far we realize more keenly since the War, yet ideals are working strongly for better things. Some would have us wait for our own perfecting before we venture forth to touch others. But we know that the world is an organic unity; if both hands are infected it would be folly to wait until the right was healed before beginning treatment on the left. Moreover, if we have it in our power to help a man stand on his feet and walk, have we a right to leave him to creep, albeit forward, on hands and knees?

HOW THEY GO ABOUT IT.

Educational Work,	...	...	...	...	...	page 4.
Medical Work,	...	...	...	...	...	" 13.
General Work,	...	...	...	...	...	" 17.
Literary Work,	...	...	...	...	...	" 26.
Social Work,	...	...	...	...	...	" 27.

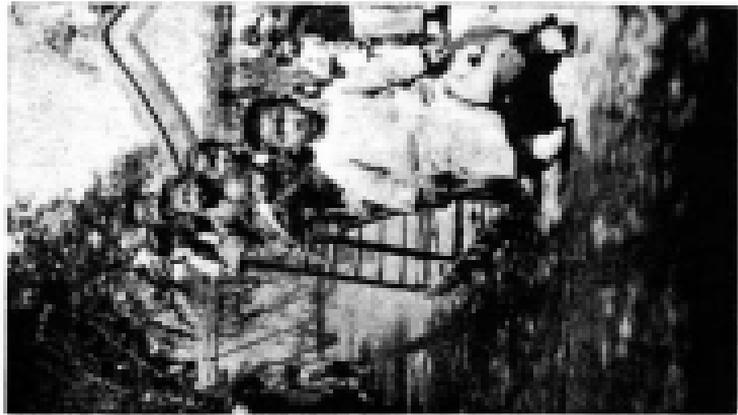
EDUCATIONAL WORK.

Schools are nothing new in China. For hundreds of years learning has been revered, and the scholar placed at the top of the social scale. Even a scrap of paper with writing or printing on it was deemed too honorable to be disposed of otherwise than by careful gathering up and burning. Every family that, by extra industry, could spare a son from the tilling of the fields or the plying of the family handicraft, set him apart to be educated. These so set apart spent every day from dawn till dark or longer bent over their books, loudly learning to repeat the Classics, and to read and write the characters therein. Ahead of the successful student were examinations and more examinations, until he became a Scholar and finally, the aim of his years of labor, an official—for officials were chosen only from the Scholar class.

In theory the classical education was a suitable preparation for political preferment, as the theme of most of the classical writers was how to establish and maintain good government; and many of their teachings are really excellent. But in practice the student merely memorized the words of the Classics, written in the literary language, spoken by none and that the ear cannot understand. (Its meaning is conveyed thru the eye only.) Later he learned to "explain" these books, chiefly by memorizing some one else's explanation.

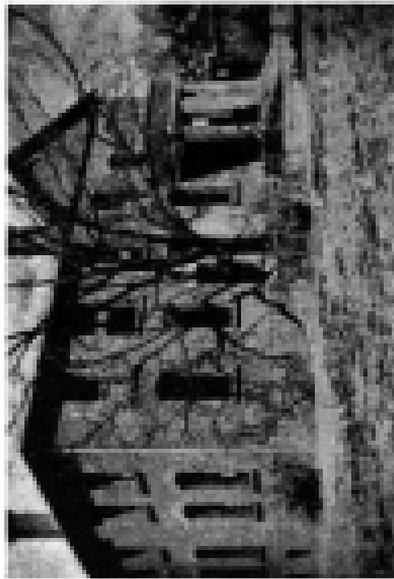
The examinations were chiefly contests in physical endurance and writing essays in the classical style. Those who passed became Scholars, with stoop shoulders and waddling walk, who hoped to secure some public office so that they could get money for their families—the purpose for which they had been educated. Had there been any general knowledge or understanding of the teachings of the Sages, whom the Chinese revere almost as gods, or any effort to live up to them, China would be in a much better way than she is.

When China was swung, in spite of herself, into the edge of the stream of progress of the modern world, her leaders came to see the inadequacy of the old-style education as a preparation for



Kindergartens at Play.

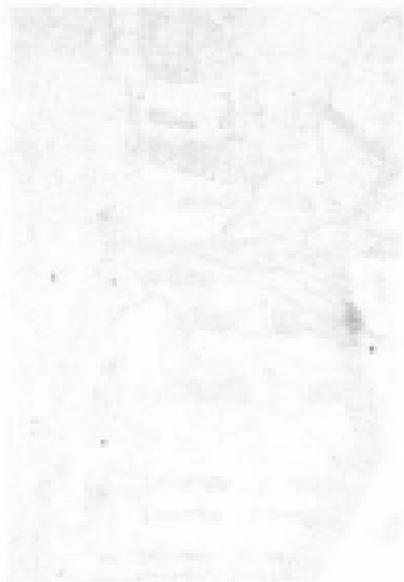
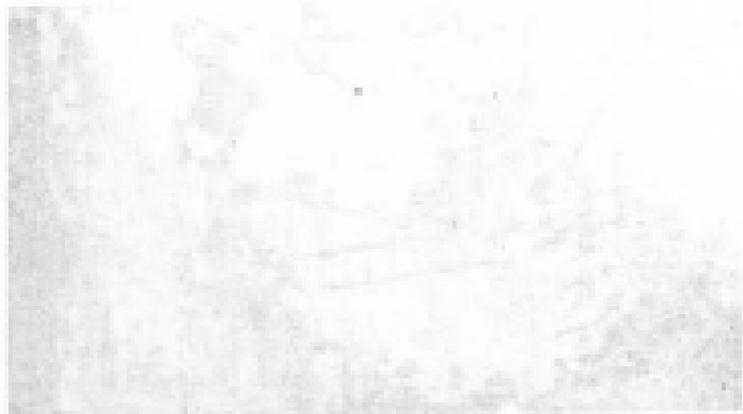
(See page 4)



Pic-Vit Higher Primary School.

(See page 4)

Photograph of the



a part in modern politics, and economic progress. There are still plenty of old style Confucian schools, and the memorizing of the Classics is still considered a foundation stone of education. But there is now a new system of Government education patterned mainly after that of the West. Beginning with technical schools and colleges, there has been a gradual gain, on the one side in suitable equipment and adequacy of the teaching staff, and on the other in the realization of the importance of high-school, secondary and, finally, primary education. So that now there are scattered over the country Government schools, where tuition is free and, in some cases, books and even clothing (uniforms) provided. These aim to teach geography, Chinese history, arithmetic, natural science and ethics, besides reading and writing and the Classics.

What, then, is the function of the Mission schools? Historically it is largely to the Mission school that China owes her realization of the superiority of the new world method of education to her old classical one, as a preparation for a part in the modern world. It is wholly to them that she owes the idea of the possibility, as well as the desirability of the education of girls. And it is chiefly to the work of Christian missions that is due the piercing of the age-old wall of conservatism and pride which was so seemingly impregnable that less than 20 years ago many "well informed" people felt sure that China would never have "an awakening".

But the need for the Mission school is not past. There remain several important functions for it alongside of the Government schools. *First*: the Government schools reach only a small proportion of the population. Mission schools, few and small as they are compared to needs and opportunities, bring into school just that many more. *Second*: the Government still gives scant attention to education for girls, and the Mission schools stress the value of equal educational advantages for women, and show some shining examples of how worth while it is. *Third*: Mission schools usually lead in thoroughness of work, and become standard setters and patterns for the others. *Fourth*: Mission schools, because they are Christian schools, maintain and teach standards of morality and character that China needs above all things, whereas

the "ethics" of the Government schools is hardly more than a code of good manners. That this is appreciated by Chinese parents is shown in the eagerness of many non-Christian families to have their sons in Christian schools. One reason may be indicated by the fact that, a couple of years ago, when the students of a Government college were given physical examination they were found, almost without exception, to have venereal disease. But beyond this, China will never make real economic progress nor have a large measure of political stability until she, by some means, attains a better standard for the conduct of public affairs, and a more enlightened and active public opinion, working against the using of public power and moneys for private profit. These things the Mission school helps to do, aside from its more specialized object of providing education for the children of its church people, and the training of those who shall become leaders in Christian work.

At the present time the Ching-Chao Station has in operation 4 kindergartens, 25 lower primary schools, 4 higher primary schools, 2 academies (middle- or high-schools), and shares in the conduct of a union university. The general educational scheme is presented in graphic and tabular form on pages 8a and 9.

Kindergartens.

Few Chinese as yet appreciate the value of the kindergarten. Nevertheless our present number is limited by lack of funds and not by lack of demand. Those whose children attend find them a great boon, not only in relieving the busy mother for a part of the day, but in the training of the children in obedience, cleanliness and happy pastimes. There is a marked contrast between the kindergarten trained child and the average Chinese youngsters who are considered "cute" if they learn to revile when knee-high, and whose only notion of obedience is to make such a row that their mothers must obey them as the price of peace.

The kindergartens in Peking have the exceptional advantage of the help of the Kindergarten Training School of the University. The Porter Kindergarten (which is now counted as connected with Peking University) has started a Mothers Club, of great value in educating the mothers in the proper care of children. There is



A Country School.

(See pp. 81)

An Aesthetic Contrast.

(But the less attractive is doing more for China)



A Buddhist Temple.



Figure 1



Figure 2

also a class for the children's nurses, as the children are mainly from well-to-do homes.

Primary Schools.

The primary grades are divided into Lower and Higher, the "lower" covering the first 4 years, and the "higher" the next 3, following the Government system. The curriculum is, in general, the same as in the Government schools, with the addition of the Bible, and singing and, where possible, drawing and hand-work of some sort.

Even in the Mission schools it is hard to get away from the age-long Chinese custom of "learning" purely by memorizing the text book. But effort is made to teach and persuade the children to use their minds; and here they receive their introduction to the, to them, novel idea of trying to understand what they read, and to reproduce the thought and not merely the words.

The preparation of the teachers and their pedagogical methods are usually better than those in Government schools, so much so that in some instances local officials have asked the Mission to supply them with teachers, especially for girl's schools. But unfortunately this has seldom yet been possible, as we ourselves need all that are available.

Our ideal for these schools is to have every teacher a Normal School graduate, with salary at least equal to that paid in Government schools, and enough to enable him to buy books and magazines for his culture and mental growth. At present some of the teachers of the Lower Primary grades have not gone beyond the 7 years of primary work and few, if any, beyond 2 years in the Academy.

They receive salaries ranging from \$8.00 to \$12.00 per month, Chinese money. (The Chinese dollar is reckoned as normally about 8.50 gold, but much of the last year, has been nearly on a parity, and now is something below normal.) In the Higher Primary grades the women get up to \$18.00 and the men \$20.00 if they are Academy graduates and \$25.00 if a College graduate—as a Principal may be. Of course these figures mean little except as measured by purchasing power. As a guide, I may say that the barest subsistence for one of the coolie class is counted as

about \$2.00 per capita per month for food, while \$36.00 per month is not considered too high for a (native) pastor, a graduate of College and Seminary, with a family to care for and large responsibilities in the work. Outside of Mission circles many Chinese have much larger incomes and manage to eat and wear them pretty well thru.

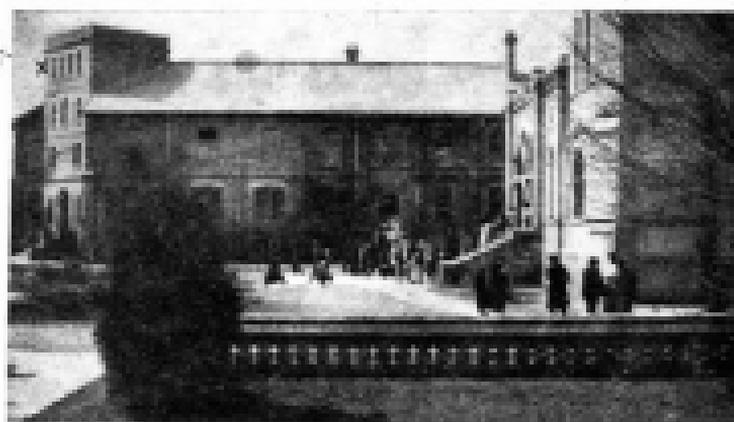
We would like to have schools for boys and girls both, in every place where regular work is carried on; to have all cover the first 4 grades, and with two teachers to a school. Now we can do no more than supply one teacher to 2 or 3 grades in the schools indicated on the chart.

In physical equipment the schools, especially the *Lower Primary*, are of necessity reduced to lowest terms: one room some 12 x 35, with papered lattice windows, low ceilings, rough plaster walls, and floors of porous brick. A table and chair serve the teacher, while saw-horse benches and small, some too steady tables provide seat and desk for two pupils each. In winter a portable tin stove that gives off much coal-gas and a little heat tries to lessen the discomfort. A small blackboard and a few poor pictures complete the average school—no maps, no reference library, nothing to handle or look at to add reality and vividness to what they study.

In the *Higher Primary* schools the equipment is better, but would look poor enough in America. Usually there is one large room with "real desks and seats", and 2 or 3 smaller class-rooms, a stove that you would recognize as such, a few maps and books. The American schools might laugh at the buildings and class-rooms, they could not but respect the quality of work done and the application of the students.

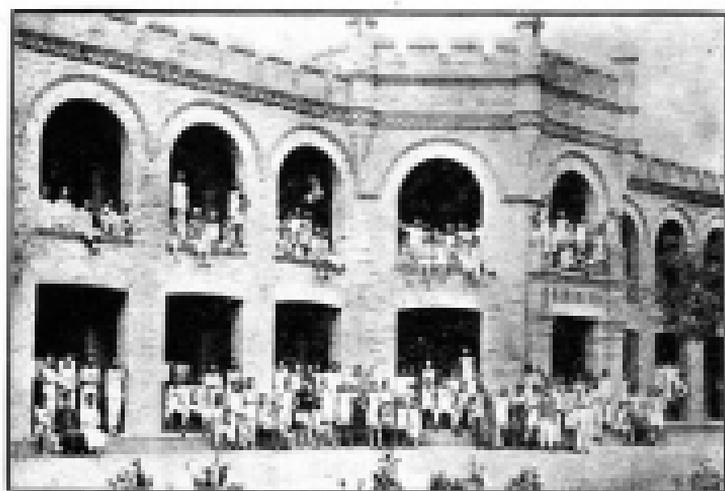
Some day we hope for more sanitary buildings, for seats and desks fitted to the educational and physical needs of the students, for play-grounds with suitable apparatus. We have a vision also of courses in gardening and the elements of scientific farming, in personal hygiene, and domestic work, for the country schools; and courses in handwork and manual training in the cities. A portable moving-picture outfit, for circuit use, showing educational and recreational films would be a great boon. But sometimes these things that we want now look discouragingly far away.

271



Bridgman Academy, Peabody

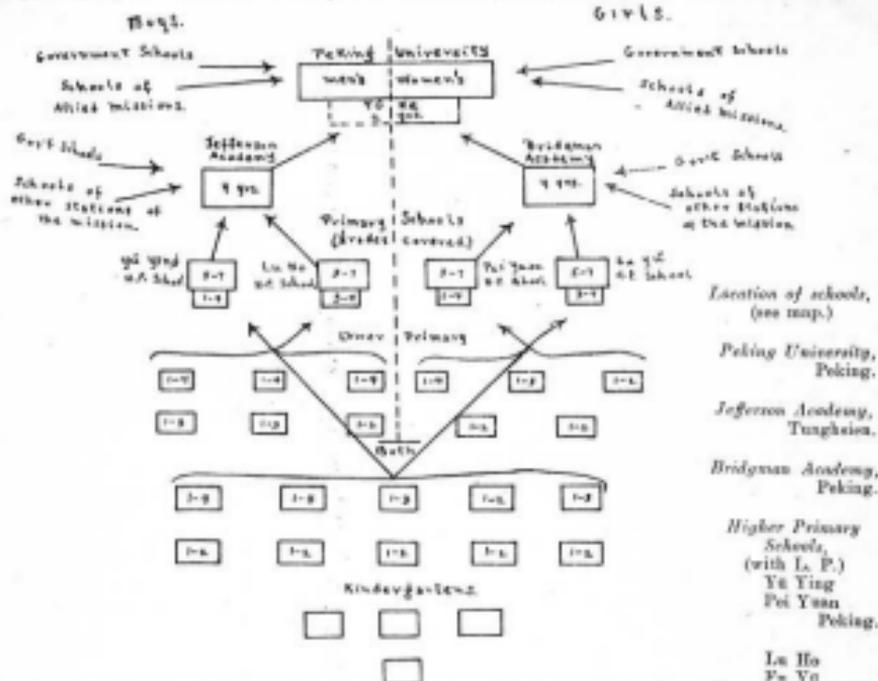
See pg 101



Just back from Exercise, Jefferson Academy.

See pg 111

Tunghillen
Mr. Martin
& Parents



Location of schools, (see map.)
 Peking University, Peking.
 Jefferson Academy, Tungshien.
 Bridgman Academy, Peking.
 Higher Primary Schools, (with L. P.)
 Yu Ying
 Pei Yuen
 Peking.
 Lu Ho
 Fu Yu

NUMBERS OF STUDENTS.

Peking University

Men's Senior College	
Arts and Sciences	102
School of Theology	21
Commercial Course	32
(All Missions) Total	155

(Jr. College grade, Am. B.I. Miss. 15)	
Woman's Senior College	34
Junior College	104
Total	118
University Total	273

Academies or Middle-Schools

Boys	
Jefferson—total students	163
Girls	
Bridgman—students	150
Middle schools, 315	

Higher Primary Schools

(having also lower primary grades connected)	
Boys	
Yu Ying, H. P. grades	169
L. P. "	168
School total	277

Boys.

Lu Ho, H. P. grades	49	Liang-Hsing
L. P. "	35	Fang-Shan
School total	84	Pu-An-Tun.

Girls.

Pei Yuen, H. P. grades	68	Girls—1st row
L. P. "	107	Chang-Hsin-Tien
School total	175	Hai-Tien

Fu Yu, H. P. grades	34	2nd row
L. P. "	52	Ma-Tou
School total	86	Tung-Pa.

Pupils in Higher Primary grades, total	206	Girls—1st row
In Lower Primary grades, total	886	Chang-Hsin-Tien
		Hai-Tien
		Hai-Chi.
		2nd row
		Ma-Tou
		Tung-Pa.

All primary grades

(The 4 Higher Primary schools have boarding departments.)

Kindergartens.

Number of children.

Peking	78	Kindergartens
Tungshien	30	Peking
Total	108	Tungshien

Lower Primary org.

Boys—1st row
 Chang-Hsin-Tien
 Chi-Yang
 Hai-Chi

2nd row
 Liang-Hsing
 Fang-Shan
 Pu-An-Tun.

Girls—1st row
 Chang-Hsin-Tien
 Hai-Tien
 Hai-Chi.

2nd row
 Ma-Tou
 Tung-Pa.

Girls—1st row
 Peking
 North Chapel
 East Suburb
 Yang-Lo-Tien
 Shun-I-Hsien
 Hoing-Ha.

2nd row
 Yen-Chiao
 Tung-Hsien
 Village
 South Church
 Temple
 Drum-tower.

Kindergartens
 Peking

The cost of all the Primary Schools for 1930 (exclusive of boarding departments) was about U. S. gold \$7,117.00. This includes the salaries of the 58 Chinese teachers (but not, of course, of the 3 missionaries who devote their time to this work.) Of this sum the Mission furnished \$2,144.00. The rest, \$4,973.00, was paid by the Chinese, (helped, in some cases, I strongly suspect, from the private pockets of some missionaries.) Among the boarding pupils few bear all the costs. Most are substantially helped by "student aid funds" raised largely by contributions from the even-tinged Missionary group.

Academies or Middle-Schools.

As we move up to the Academies we get beyond the Ching-Chao Station unit. The Mission has in Chihli Province 3 stations, Tientsin, Paotingfu and Peking-Tungshien or Ching-Chao. Each of these has its own Primary School system, but the three unite in the Academies, having the one for girls, Bridgman, in Peking and the one for boys, Jefferson, in Tungshien. The general control and management is in the hands of a District Educational Committee. This committee might be called a "double jointed" one, because it is not only joint foreign-Chinese, as are the local ones, but also joint- (or inter-) station.

This Committee voted last year that the women teachers should receive the same scale of salaries as the men, and that there should be a raise all along the line. At Bridgman this meant increasing the budget over \$600.00 (Chinese), the highest salary rising from \$18.00 per month to \$35.00. It was voted that, to help meet these added costs, students be required to pay in at least their board (\$12.00 for a school year of 9 mos.) and, if need be, borrow the rest, signing an agreement to repay within a definite time. For the present, signed blanks are of small aid in paying salaries.

This new arrangement comes hard on those from the homes of our church people, many of whom can not possibly pay this amount. If they are barred out, the children of our church members lose their chance of Christian education beyond the primary grades, and we our best primary teachers, to say nothing of Christian leaders. So the need for scholarships is pressing. Moreover this results in what, if you feel choiceful, you may call a merry-go-round. For if students have borrowed money and promised to repay, they

must have wherewith to do so. If some teach in our Primary schools, where they are needed, the salaries must be raised or, either they are driven to repudiate their pledges or find better-paying work elsewhere. If we raise the tuitions in the Primary schools, etc.—I leave the rest to your imagination. Here is a serious problem that we cannot escape.

In these Academies we find students coming, not only from our Primary schools but from Government schools, and some from long distances and other Provinces. Many apply for admission who cannot be taken in, some because the dormitories are full, some because they cannot meet the requirements of grade.

The occupations of the parents of these students is an interesting study. Scholars, officials, farmers, merchants, they seem to range thru all sorts. This indicates how valuable is the opportunity of these schools for contact with all classes of society, and for extending helpful influences in many directions.

Considerable attention is given to athletics and physical training. The relation of air and exercise to health is an important lesson for the Chinese student to grasp and experience, besides lessons in teamwork and fair play and the dignity of physical exertion. An old style scholar was supposed to spend all his time over his books, and it was beneath his dignity to lift anything heavier than a pen, or engage in any occupation that might endanger the carefully preserved claws on his fourth and little fingers. It did not come easily, but it is a pleasure to watch their eager interest in outdoor sports and athletic contests. The boys of Jefferson are enthusiastic "muscle-ers" and have won a cup and countless medals at the annual North China Track Meet, in competition with many other schools.

Peking University.

At the top of the chart, whither all the arrows lead, is the Peking (or "Yen Ching") University. It is the goal toward which students face when they enter our Primary schools, tho of course comparatively few can go so far. This is a union institution in which the higher educational work of 4 Missions joins: The American Presbyterian and Methodist, the London Mission and the American Board (both Congregational). It is incorporated in

New York State and has its Board of Trustees there, with a Board of Managers here, composed of appointees from the missions concerned and other representative people in Peking, Chinese and foreign.

In its present form "Yen Ching" is only 2 or 3 years old, but it brings together the heritages of the 4 institutions (3 already united) by whose affiliation it was formed. In organization it follows the Government universities, having 2 years of Junior College (or Yu Ke) and 4 years of Senior College, besides Graduate Schools.

This year there is no Men's Junior College connected with the University; students who would be in its Yu Ke are in other institutions doing work of like grade. Next year it will have its own Men's Junior College.

The Men's department of the University has a College of Arts and Sciences, a Commercial course, and a Graduate School of Theology; the Women's has its department of Arts and Sciences and, in the Junior College, Kindergarten Normal and Pre-medical courses. It is hoped in time to add other Normal work, departments of Agriculture and other subjects as opportunity offers and need arises.

A beginning in co-education has been made. One woman student is taking full work in the Theological School, and 8 others attending some classes at the Men's College, while several men attend certain classes at the Woman's College.

At present the Men's College is in the south-east corner of Peking, in Chinese and semi-foreign buildings that happened to be on the ground. The Woman's College is in the east central part of the city, in a one-time "princely palace", in very restricted space. A property of 100 acres, for a permanent site, has been secured, 4½ miles north-west of Peking, on a good auto-road leading to the Summer Palace and the Indemnity College. There are many fine old trees and other features that will make it a most desirable campus. The architects' plans have been drawn up, and they await only the magic touch of some fairy-god-mother, or god-father, to become realities of brick and stone, and the center of an eager student group that shall mean much to China's future.



Dr. Love.



The Hospital, Tonghoire.

(See pp. 131)



A Private Ambulance.

MEDICAL WORK.

Formerly Ching-Chao had its share of work in the Peking Union Medical College, formed by the union of the same missions as Peking University. Now the men's college, hospital and dispensary have been taken over by the China Medical Board of the Rockefeller Foundation. The Mission has one physician connected with it who is now transferred to the Medical Board and giving his full time there.

The other of our physicians in Peking teaches in the Union Medical College for Women. He does other work also, as teaching in the North China Language School, answering such calls as may be made upon him, etc. In 1918 his regular work was interrupted when he went to Siberia to be in the American Red Cross Hospital for the Czecho-Slovak army. The following year he accompanied a thousand of their wounded and disabled home to Prague. He is now back in Peking teaching, and working at the construction of delousers for famine refugee camps to prevent, if possible, an epidemic of typhus.

The Hospital.

The fixed and regular medical work of the Station centres in the hospital at T'ungchien. It is a small hospital but a busy one. The mission doctor has to help him a Chinese doctor, (trained at the Medical College), three trained nurses, two men and one woman, a pharmacist, and a capable man of many works who helps with records and accounts, collects the fees, assists at operations and acts as a chaplain of rare power. Then there are orderlies, coolies, cook, washerman, night watchman, etc., to the number of eight.

The men's ward has twenty-five beds, the women's six. When these are full, Chinese affairs of boards on saw-horses are used to increase the capacity. We need more beds, and bedding to go with them. For the beds we have, there are not sheets enough nor comforter covers to change all at one time nor as desirable.

Here, in 1920, 244 patients were cured for, whose time amounted to 5224 days (of which 1050 days' case was to women). Some stay only a few days and some many weeks; one man has been there a full year.

The dispensary is a busy place during its open hours; 2456 different people received treatment the past year, and the return cases totaled 6140. Nor was the operating table idle. The doctor performed 78 operations with general anesthetic, 18 with local, and 299 without anesthetic.

Native Treatment.

To a Westerner the superiority of modern medical treatment over native methods seems too obvious to need mention. But the Chinese give up old ways slowly. Some Chinese doctors have real skill in acupuncture and in the compounding of herbs—most of the drugs we use are known to the Chinese. But a good thing badly used ceases to be good. Many an eye has been injured by sticking with these needles, and many an infection started by the use of dirty and even rusty ones.

A common method of seeking medical advice is for the sick person or a relative to go to the medicine god's shrine in some temple and from a jarful of bamboo tallies, blindly shake out one. The number on this is that of the desirable prescription, which is forthwith filled at an herb shop. Even where doctors are called in to personally inspect and prescribe, common sense seems generally lacking. For several different doctors are called, sometimes as many as five in one day, I am told. Each comes independently, administers his doses and leaves his medicine, (which the patient takes or not as he pleases) entirely without knowledge of what treatment any other doctor may be giving. They say, "Chinese medicine is strong", and lay many troubles to overdosing or unwise combinations, but hold by the old way. Even among Christian Chinese there is a tendency to try native methods first, because the initial cost is a few coppers less, and much money is thrown away so before they turn to the foreign doctor.

The Hospital's Part.

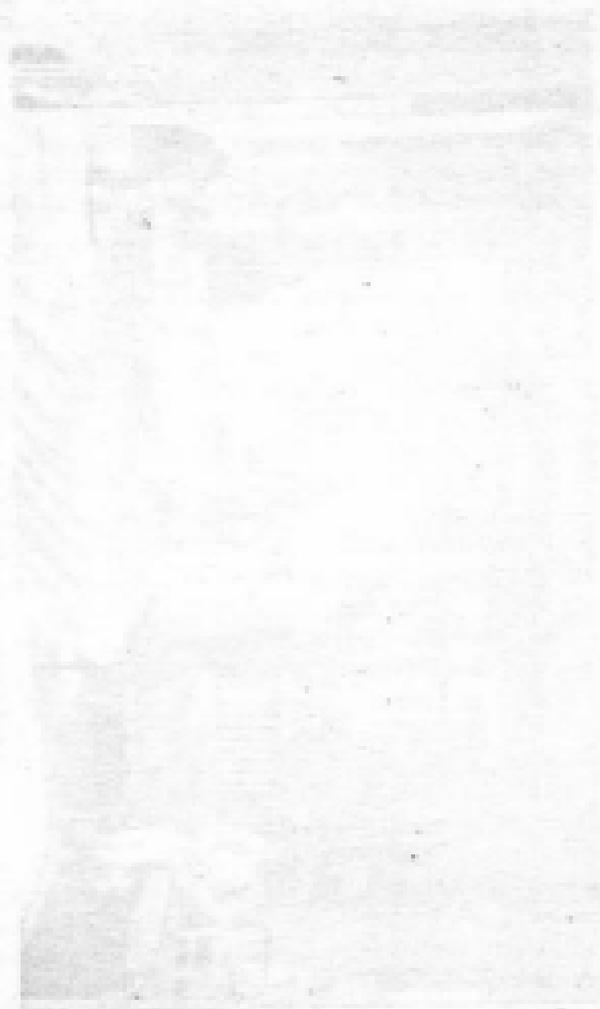
These facts will give an idea of what the mission doctors and hospitals have to contend with. Most of the cases come as a last



One of the Men's Wards, with screened porch beyond.

Oct 26, 1913

T. W. H. H. H.



resort after native effort or neglect have done their worst. But the Chinese do learn, and gradually cases in earlier stages come in; and gradually the relatives learn to trust the foreign doctor to the end, even if that be death and not trot the patient home when his case becomes critical.

Many interesting and many pitiful cases come to this little hospital, where the untiring skill of the doctor does much good with small equipment. Space lacks to even mention more than two or three.

1. A would-be suicide, an angry bride-to-be, was brot in with face and hands badly burned and windpipe cut thru. She left cured in body and changed in heart, asking God's help to make good in her new home.

2. A boy with tubercular bones spent many months there. He was an eager learner and tireless helper of others, so that he earned the name of "little chaplain". (Help to the mind and spirit as well as the body, is part of the hospital's work. A quiet hopeful mind at peace with man and God as surely helps the body to mend as an angry fretful mind and troubled conscience hinder it.) In time the "little chaplain's" bones were healed and he has entered the Academy, a faithful student and a boy of fine character.

3. A girl of twelve came, with useless feet. Her mother-in-law preferred bound feet to natural and as the bones interfered with making her feet about one-third their real size, the bones were broken. When the girl preferred to walk on her heels and not her crushed and doubled-under toes, her heels were pounded, till she could get about only on her knees. She was returned to her father as an unprofitable daughter-in-law, and he brot her in. The doctor has remade her feet so that they are usable again.

Some have good crutches substituted for a bad leg, tubercular cases are cured, broken bones mended, queer growths cut off and illness cured—so runs the tale. Many who come are very poor and not a few homeless, thrust out as "not wanted" by a nephew or cousin, their nearest kin. It is hard to turn away one who might be cured because the hospital has not the means to feed and care for him. Six dollars a month (\$3.00 gold, or a little more) will

provide for someone a free bed, with medical care, nursing and drugs as well as board and washing.

Nursing in the Women's Ward.

There is only one trained nurse for the women's ward, and she is most sweet-spirited and willing, a program of all-day duty and a bed in the ward where she hears every baby cry and is subject to call at night, is not calculated to conserve the health of even the strongest. So our need for a second nurse is all too plain. Ten dollars gold a month would supply this need.

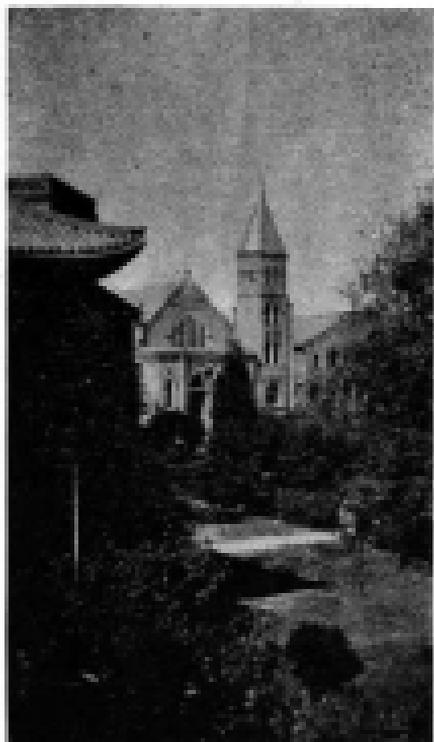
Outpatient Work and Expenses.

In addition to the hospital the doctor has the care of the missionary group in T'ungshien, seventeen adults and eleven children, besides the seven teachers and forty-odd pupils in the North China American School. He also does some Chinese outpatient work, and much of his vacation at the seashore is spent in caring for sick folk. The fees from those outside our mission go to help make ends meet at the hospital. Such outpatient work amounted to 9522 calls and treatments in a year.

Of the receipts for 1920, \$2,680. came as regular appropriation from the Mission Boards (the figures are for Chinese money), \$2796. was taken in by the hospital, dispensary and boarding department; \$757. came from private practice and donations. These sums, with fifty dollars balance, all but covered this year's expenses. This leaves nothing over for increase of staff or beds, or restocking the now much depleted drug-room.

Medical Care for our Schools.

The doctor has general oversight of the health of the boys in Jefferson Academy and the girls in the Fu Yu School. There is great need for regular medical oversight in all our schools, which now have little in Peking, less than they need in T'ungshien (as the Lu Ho boys' school and day schools) and none at all in the outstations. A pupil manifestly ill receives attention or, in the country, is sent home. But regular examination and early detection of disease would mean much. In two schools where eyes were examined, literally half the pupils were found to have trachoma, and compulsory treatment instituted will save untold later suffering and perhaps blindness. One of our most promising university boys



A City Church

(Central Church, Peeking)

and a

Country Church

(just dedicated)

(See pp. 26.)



(See pp. 31.)

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 311

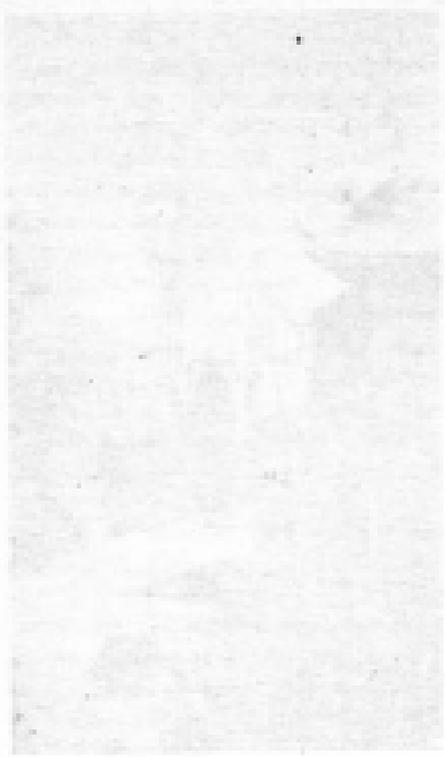
LECTURE 10

STATISTICAL MECHANICS

PROBLEM SET

DATE: _____

NAME: _____



is on the verge of blindness from trachoma, so that all his education will go for little. Had he been examined years ago, in the lower grades, and the disease treated in its early stages, think what it would have meant to him and to the Mission!

Not only for the schools but for our country church members, it would be highly desirable to have a clinic in each outstation. Such clinics would do much for those outside the church also, helping to break down the prejudice against, and ignorant fear of, foreign medicine, and stopping many cases of trachoma and other diseases in time to prevent much suffering and needless spread of infections. They would not need to be held daily; once a week or at set times each month would do. As it is, our preachers or assistants are sometimes imperatively called on for medical aid. They do what they can according to their small knowledge or large ignorance, and we can only devoutly hope that they will do no harm to those who come in confidence of their power to help.

To make such clinics and school inspections possible a physician is needed who could devote his time to this work, or physicians who could divide their time between the hospital and the 24 outstations. Foreign trained native doctors could do the work. Our present staff seems to have its hands full, and when donations and fees from private practice are needed to meet the present hospital budget there is not wherewith to pay such extra doctors, nor their travelling expenses, nor for drugs. So without an aiding miracle, hope of expansion in this direction seems slender.

GENERAL WORK.

Not long since, I heard a man (who had travelled a good deal as an agent for some business) expatiating on the impertinence of trying to force a foreign religion, here Christianity, upon the sincere believers and conscientious followers of another religion. In this contention he had just two misconceptions. Missionaries go out, not to force anything on anybody, but to share with others what they value most highly themselves. Secondly, to speak of "sincere believers" and "conscientious followers" of Chinese (and most so-called "heathen") religions is to argue from analogy or theory and not from a knowledge of facts.

Confucius did not aim to found a religion, but to teach rulers how to govern. He also made a code of ethics to guide men in conduct towards equals, superiors, inferiors, etc. Confucianism may be called a National Religion—the Emperor conducting the worship of Heaven at set times, in behalf of the nation;—and from "filial piety" of the code of ethics, Ancestor Worship has evolved and become practically a religion, of whose outworking I shall speak later.

The founders of Buddhism (in India) and of Taoism tried, as religious leaders, to guide men upward. Among their teachings are many good things, not a few very like some in the Bible. But even among the priests of these religions (which have become so intermingled that both may here be treated as one) those who understand the teachings of the founders are exceedingly few. Given by parents to the priesthood from early years, they learn to venerate the Classics as incantations in an unknown tongue. Thereafter they fulfil their duty if they "recite the Classics" at the proper seasons with drum-beatings of drums and soundings of gongs. Among the people the most sincere burn incense, knock heads and pay gifts and vows in hopes of curing or preventing ills and misfortunes due to swarms of evil spirits all about, or to some angry member of the host of gods. The less sincere go thru the forms because they have been taught to do so, or to be on the safe side. Any conscious effort to live up to a moral standard seems lacking.



The Big Tent, as a Cloth-Market.

(See pg. 21)



Student
Preaching to a
group
in the
gate of a
village.

(See pg. 23)

People sometimes ask, "What practical value has Christianity for China?" For those who would separate "practical" from moral and spiritual I will mention a few points. 1. A concrete result of Ancestor Worship is the desire for many sons who, with their sons in turn, shall keep up the worship of the ancestral tablets to assure rest to the departed souls. This has led to early marriages, to polygamy and concubinage, to persistent over-population, and to the inferior status of women since sons only can perform the needful worship. Also by the dictates of "filial piety" a man is in duty bound to obey not only parents and grandparents, but also (paternal) uncles, and even any "reasonable" request of elder brothers or cousins, during the entire lifetime of these elder ones. There is no "coming of age" in China except as death removes those older. Only doing away with Confucianism can remove these evils; the a proper understanding and evaluation of Confucius' writings may well be retained.

2. The political regime built up under the Empire, consisted of rank upon rank of officials dependent for appointment upon those above. In spite of the examinations there were fewer vacancies than candidates to fill them, so that the scales often turned in favor of those who could make it most worth the while of "the man higher up" to choose them. In the lower offices, where scholarship was not a requisite, it was a matter of course that one find jobs for relatives and friends in as large numbers as possible. In all positions little or no salaries were paid, so that the distinction between public and private moneys tended to become that "mine" is "all I can get and keep", and "the country's", "what I must give over to the one above me." Such a standard transferred to a Republic has its disadvantages, to say the least.

3. The breaking down of social standards and restraints has great dangers. To take only two instances:— In the cities many girls escaping from the restricting family walls, go about conspicuously dressed and bold-eyed, scraping acquaintance where they will. (Public places of prostitution were formerly unknown, now over 300 are listed in a Chinese-Japanese guide to Peking.) Some boys of 12 or 14 say to their fathers, "China is now a Republic, all are free and equal, so I am as good as you are and

can do as I please." In such case they believe that they are simply "acting like Westerners." These and similar things are the result of contact with the West. Does it not, then, behoove the West to substitute for such social anarchy its own best standards and limitations, fitting the new conditions?

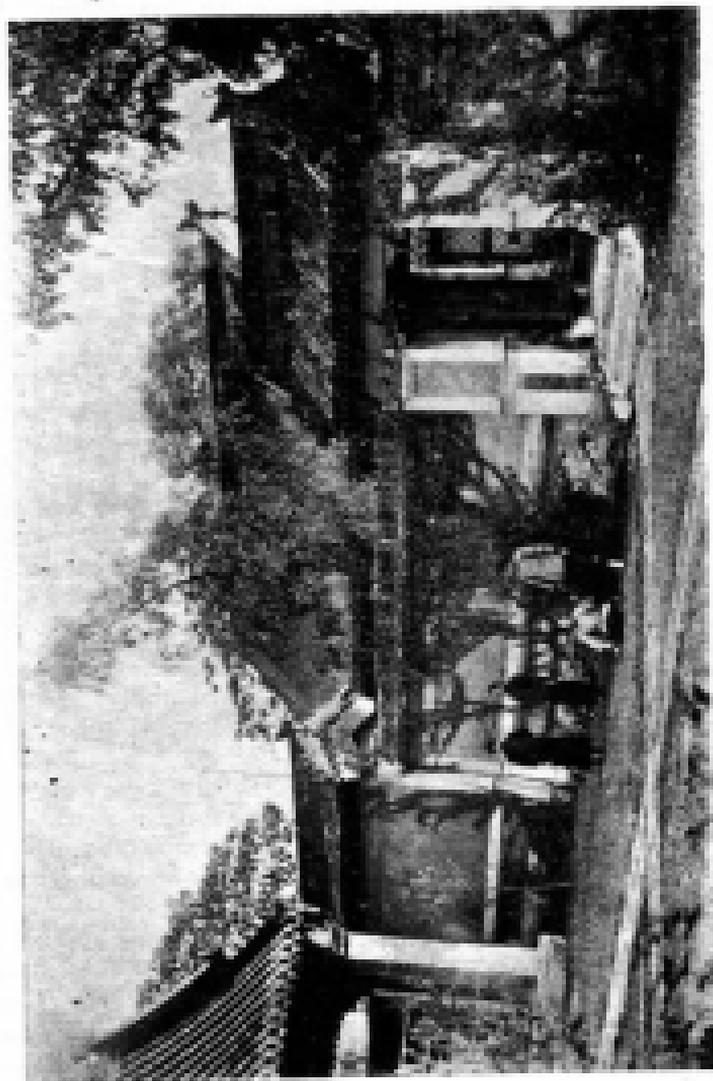
To help China substitute good, new things for outworn old ones is one of the tasks of Christian missions. And it is their privilege to try to guide the many hopeful tendencies and movements that are beginning to spring up all about.

The Ching-Chao Field.

After our flight to get a wider perspective let us return and make a landing in the "Ching-Chao field." For the better use of missionary forces the 5 Protestant missions working in North China have agreed upon a delimitation of territory. (Where the Catholics work they recognize no such principle of delimitation.) And each mission, in turn, divides its field between its different stations. That falling to Peking-Yungtsien or Ching-Chao Station covers 11 counties (1 in part only) about Peking. (See map, opposite). Each county bears the same name as its Hsien-city. The map shows only the places where Ching-Chao has work, (Tientsin excepted.) If all the towns and villages there are were put upon the map it would look like a badly freckled face. Pao-Ti county, for example, has 1000 villages in its jurisdiction.

Among the many possible places how, then, is it decided where work shall be opened? Where there are not enough soucers to give everyone a separate plateful, a good way is to put the food in dishes at intervals along the table so that each person has one within reach. This is the principle we aim to follow in distributing our work, tho it is not always perfectly accomplished.

On the map the places are indicated by symbols of 4 kinds. A village is a close grouping of few or many families (for mutual protection) who cultivate the surrounding land. The Hsien-cities are the seat of Hsien or county government, walled, the metropolises of the district. At the market-towns fairs are held regularly every few days, and men from the villages about swarm to them to sell and to buy, for a Chinese village has no "village store." The railroad cities naturally act as centres to and from which trade



A Court in the Women's College, Peking University.

of all sorts flows. Churches and workers in such strategic centres have a chance of touching some, at least, of those who come and go, and so extend their influence beyond the one place. In this way one of our preachers was invited to 12 or 13 neighboring villages, by some family in each, to hold meetings regularly on some day in the week. There may be villages within 3 miles of Peking where no one has heard of Jesus or the good-news he brought to men, but even the most eager worker cannot be in two places at one time.

The Workers.

To save time and possible wrong guesses, let me here run in a brief glossary of "technical terms" frequently used.

A "preacher" is the (paid) Chinese man in charge of work at a definite place. He not only preaches, but keeps open house at the chapel, pays and receives calls, and makes himself useful in any way he can.

A "Bible-woman" is a woman, regularly employed, who calls wherever invited, teaches and reads the Bible with the women, goes to talk to those who congregate at markets and especially fairs, etc.

The "country", (also used in compounds, as "country school", "church" etc.) is any place outside of that where the Missionary group regularly lives. Similarly an "outstation" is a place where work is regularly carried on, (and usually property owned) but without a foreigner in residence there.

A "foreigner", is one of the Missionary group, a term used because it is felt that the Chinese workers are also "missionaries", and the distinction one of race rather than function. However, here I use the term missionary only as referring to the foreign missionary.

As far as possible there is a preacher at each place. Of the 24 country churches 18 have regular preachers; one is in charge of a deacon. Regular church, Sunday-school and prayer meeting services are held, and evening prayers. Women's meetings and Christian Endeavour groups are formed. On week days the leader is busy in various ways. Two-thirds of the preachers have assistants, and the rest need them badly, for the chapels are

open 7 days a week from early morning to mid-time, to receive and help as they may, anyone who drops in. So the leader who has no assistant must either lock up the chapel part of the time or not make calls and go about to the villages as he ought and wants to do.

The foreigners and Chinese pastors-at-large go about as they can, for periods of a day to 2 or 3 weeks at a place. They lead services, make and receive calls, conduct Station-classes, preach to the fair-time or market-day crowds, consult with the preachers and church folk, and exercise a general oversight.

Ching-Chao has 48 Chinese men in regular employ. 10 are graduates of full College and Theological School courses, the only 3 have been ordained. 2 are graduates of the University and 11 of the Bible School. The other 30 have had Chinese education of varying amounts, some quite extensive. Of the 16 woman helpers, 6 are Bible-School graduates and 1 a full College graduate. The rest have gotten such instruction as they have, in our Primary or in Station-Classes. All business is managed by joint foreign and Chinese committees, duly elected, on most of which the Chinese hold the majority vote.

How the Work Progresses.

In 1920 the Bible-women visited 754 homes and had 435 women reading with them. 8 Station-classes were held, with 90 women in attendance. A Station-class is a group brought together for study—those from elsewhere living in the Station-class premises. Such classes vary from periods of 3 to 8 weeks for women, to as few as 10 days for men. They are held in winter when the work on the farms is slack. Instruction is given in reading the Bible, learning to recognize and write some characters, (as many as time and ability permit); learning the new phonetic script; some work in arithmetic, geography, hygiene, history, social problems of village life, singing etc. according to the desires and abilities of those attending (and those who teach!) One leader this year tried having men and women together, with considerable success.

The various churches report 350 new members for the year, and a total membership of 2380. These figures include only those of full (baptised) membership, and not those in the six months

required probationary period, not in the first stage of "enquirers". With an estimated population of two million in the field as a whole there is no lack of opportunity. The Tung Hsien church women gave excellent service in the week of special evangelism a year ago, and the follow up work was well sustained until interrupted by the disturbances in the summer.

All figures for 1920 are lower than for the previous year. Various factors have entered in to make this year an especially hard one, and there have been set-backs for the last several years. The death of one of our most energetic and enthusiastic foreign men was an inestimable loss. Three years ago considerable areas were flooded, and are only now out of water. This not only ruined the crops there but forced many people to find refuge elsewhere. The past summer, fighting along the line of the Peking-Hankow R.R., where half our outstations are located, meant loss of crops, animals and property to many—commandeered in part, and looted in part. Now comes the famine that we are struggling with, where locusts backed up drought in some areas. Nowhere were crops normal hereabouts, 3/5 being a fair average for the best places. To meet these emergencies many Mission workers lay down their regular work, part of the time at least, and give their time and strength to relief. Also, the now 30 years past, memories of Boxer outrages still linger in the minds of those in this region and make some afraid to be connected with the church.

These things have not helped to make work easy. But if there have been discouragements, there are, increasingly, great encouragements. A new spirit of open-mindedness is markedly showing itself; not only a willingness but an eagerness to hear "the new doctrine". From September thru November 1920 a band of 8 or 10 went about the outstations with a big tent (loaned for three months), staying ten days at a place and holding meetings, classes and illustrated lectures. Everywhere the tent was crowded to the limit and many kept from crowding in and filling it to the bursting (or collapsing) point only by good policing. They had some 70,000 hearers altogether, and many came repeatedly. Homes were open to the women as never before. An average of 50 in a place gave in their names as wanting to study further,

in one place over 80, about half of them women. At each place the local official, on invitation, willingly opened the first meeting and spoke of the work of the church with a cordiality that was clearly not perfunctory nor assumed.

Chinese Christians.

People have asked, "Do the Chinese become real Christians? Are they not all 'rice Christians'?" Of course we do have "rice Christians"; some people in America join the church for social standing, and Sunday-school attendance increases before Christmas. Among our church members and even leaders there are disappointments. What teacher who has given of himself to his students is pleased with the after-career of all? Whether or not Christianity is "forced" upon them or their response nominal, I'll let you judge from a few instances selected out of many possible ones.

1. The Educational Committee decided to close one Primary school for lack of funds. To prevent this the local preacher undertook to pay the teacher's salary—amounting to 2/5 his own—for a year. He did so, with what little help he could scrape up locally. The Committee has taken it again for one more year—what then? we can't say.

2. A man of 30 was about to join the church when he was publicly beaten by his father for wishing to do so. He took it quietly, then said, "You have beaten my body, but my spirit resents not; it is loving and loyal to you and to my Heavenly Father;" and he joined the church.

3. A man of good family and position has bred into the church 5 of his own family and 5 personal friends. 20 more friends are registered as enquirers. Where he cannot talk freely of his new faith he writes letters and has won the interest of many in this way.

4. A woman of middle class came from a distance, on her own initiative and at her own expense, to attend the Bible School. After 2 of the 3 years home conditions prevented her return. She has been a faithful worker in her home city (Hsin-Chang) and determined that a church should be opened there. When a preacher from elsewhere could come to lead a service, she paid



Cabinet of the National University, T.M.C.A.

On the steps of the Altar of Heroes.

THE GREAT WALL OF CHINA
AS SEEN FROM THE GREAT WALL OF CHINA
IN THE DISTANCE



his way and entertained him. Recently a preacher was appointed there, and he lived at her home for several months until suitable premises for the Mission could be obtained.

5. When a Bible-woman was about to leave a place after a few days stay, an old woman, nearly blind, clung to her saying, "You have brot light and joy into my life, how can I let you go?"

We have preachers and Bible-women, church members, men and women, Y.M. and Y.W.C.A. secretaries, teachers, etc. whom we would match up with any at home for their consecration, and their faithful self-spendng in bringing help and comfort to others. Some of the homes and families of our preachers and church people are a revelation to their neighbors of what cleanliness and order, peace and harmony mean. Dirt and disorder, screaming children, loud-voiced quarrels, revilings and beatings are pitifully common to the average home, and gratifyingly rare in the homes of church members.

A Map Study.

Turn again to the map and look at the Ching-Chao territory. Peking, China's capital, lies in the very heart of it. Strategically it is a well-grouped field. The Peking-Hankow R.R. makes the furthest rotation to the west and south accessible in a day's journey. To the east, the R.R. to Tung Hsien gives a good start, covering in 40 minutes what it takes a springless cart half a day to do. For the present Pao-Ti is still a two day trip; however if the macadam road, built to Tung Hsien as a flood-relief measure, is extended to Tientsin as planned, it will run close to several places (following the river) and bring others nearer, making bicycles more speedy and even autos possible. A railroad from Peking to Jehol (the old Imperial park) is projected; this would mean much to Shan-I-Hsien. This compactness and accessibility is a great boon in simplifying supervision and in making it possible for scattered workers to get together for consultation and inspiration.

Work in the Capital.

The importance of work in Peking can hardly be overstated. As the nation's capital and long its chief seat of learning, in-

fluences flow out from it and touch all parts of the country. Various missions and other organizations participate in the work of moral uplift. The 5 Protestant missions here again divide their working sites. That falling to the American Board is in the east-central part. The Catholics also have their work; the Y.M. and Y.W.U.A.'s labor along their special lines in sympathy and co-operation with the missions, and the Salvation Army also carries on work of a somewhat different type.

Ching-Chao has 3 Peking churches, the Central, North, and the East-Salvark. Each has its own Chinese leader, and its Bible-women (the Central church 2, the others 1 each.) Each has, of course, regular services for its members and any who may come, and tries besides to be a good neighbor and extend helpful influences as far as possible among the people who live about it. They are also the church-homes of the pupils in the nearby Mission schools, and the older pupils, in turn, help with the church work.

Grouped about the Central church are not only schools for general education, but others as well. A "*Hall of Enlightenment*" furnishes instruction to women (mostly of better-to-do families) in almost anything they want: English, history, geography, etc. There are also lectures and social times. Wives and daughters of high officials or of military men come here to learn what they have never had a chance to learn before. Many are strangers in the City and the friendliness they find here means a great deal to them, and not a few are led to desire permanent connection with the church. A graduate of the Woman's College ably heads this work, aided by one or two of the foreign ladies.

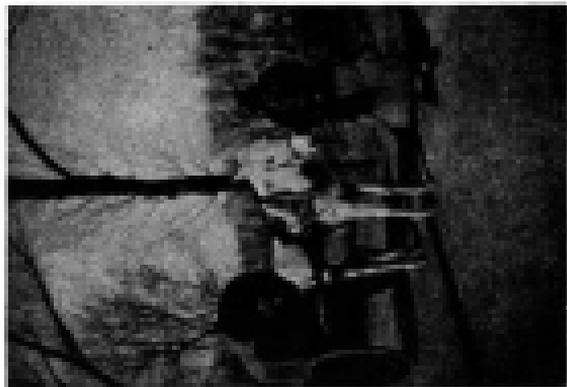
Here also is the Union Woman's Bible School, where a three-year course of instruction is offered. Most of the pupils come to train definitely for the work of Bible-women. In 1920-21 there are 46 women from 6 missions. 11 will graduate in June. About half the pupils are between 20 and 30 years old, and only 11 over 40. Nearly 2/3 of them must be aided by scholarships. It is gratifying to watch these women develop thru the 3 years, in mind and character. Over 40 graduates of the School are now doing useful work as leaders in various places.

: The Men's Union Bible School is an Presbyterian Mission



Preaching and Teaching

(Series 13)



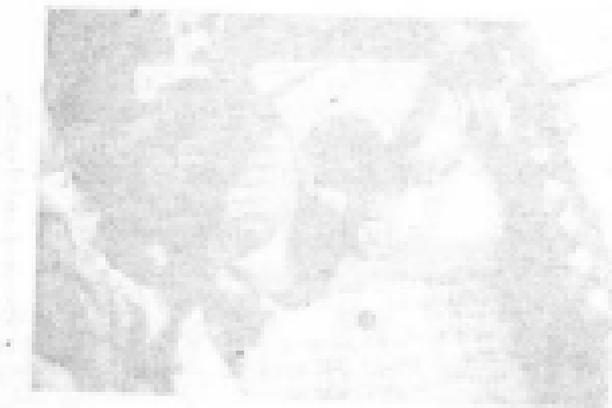
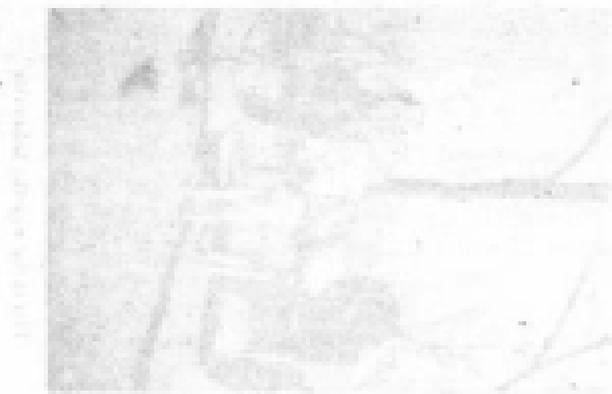
"This is the way the ladies ride"

(Series 25)

On a Country Trip

1911-1912

1911-1912



poverty in the north-central part of the city. Here 25 are in training in 1920-21. Men who have not had the education needed for entrance to the Theological School may go here, and from these men some of our most useful and devoted country preachers have come.

Student Work.

One foreign man gives his whole time to work for students in Peking. The need of help along moral lines and of befriending, among young men from all parts of China and far from home, is very real and very great. In Sept. 1920 there were 14,200 men enrolled in 53 High-Schools and Colleges in Peking, and 2,000 women students in 18 others. (In all some 2000 are in Mission Schools.) There are about two thousand men and women on the faculties and staffs of these institutions. Several of the Government Colleges are of national scope and importance. Within the area assigned to our Mission, are 6 Government institutions with 3,622 students and over 450 faculty members.

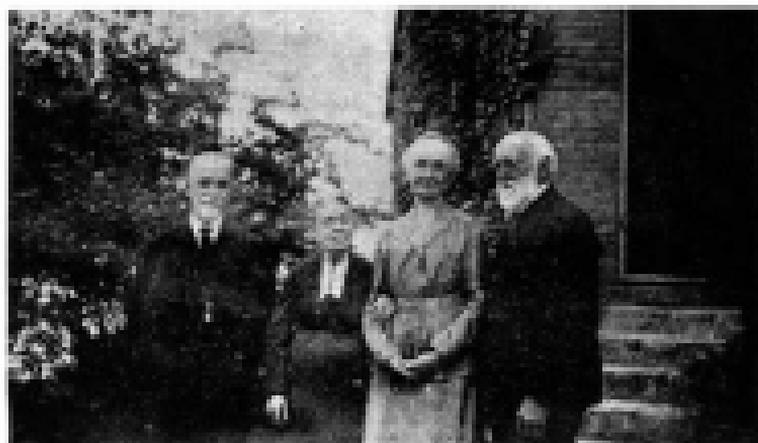
In 1907 the Y.M.C.A. began work of a social and religious nature for these students—then less than half the present number. Progress was slow at first but thru special conferences and meetings, growing interest in athletics, changing political conditions and the steady interest and efforts of the missions and the Y.M.C.A. the field is now quite open. In September 1918 the Peking Christian Student-Work Union was formed to carry on this work, with a Board of Directors of 9 and a staff of 13 appointed by the Y.M.C.A. and the various churches. This team is working as a unit for the physical, moral, social, mental and spiritual upbuilding of the young men of Peking. For further reference to the activities of the Student-Work Union see below, the section on Social Service.

A year ago there were 45 Bible classes held weekly in 10 Student Centres, with an average total attendance of 565. Christian groups are gradually forming in the Government institutions. To cite two only: At the School of Commerce and Finance 70 men made a decision for the Christian life after a period of special meetings; at the Peking National University, among the 3000 students 30 are Christians, forming a school Y.M.C.A. This

number does not argue for the popularity of Christianity there yet, but it does, plainly, for the strength of conviction of these young men, such 1 ex. 99, who dare openly to take a stand for Christianity. In the University there are 9 weekly Bible classes with 150 enrolled, and it has been necessary to say that no more can now join these classes, and no one attend more than one class (some men were attending three); so it is only a matter of time when more shall become Christians. The small Y.M.C.A. group is actively busy, thru classes, a small paper published and sent to their friends all over China, club rooms, etc., explaining to others the new faith which they feel can do so much for their beloved country.

LITERARY WORK.

Imagine, if you can, teachers without text books and ministers without Bible or hymn-book. Such was the state of things in the beginning. Thru the years many people have prepared books, and those of our Mission in Peking and Tung Hsien have contributed not a few. Teachers have made their own text



Veterans whose combined Services in China total 306 years.

11 Dr. Smith, 3 Mrs. Sheffield,
12 Miss Andrews, 4 Dr. Goodrich.

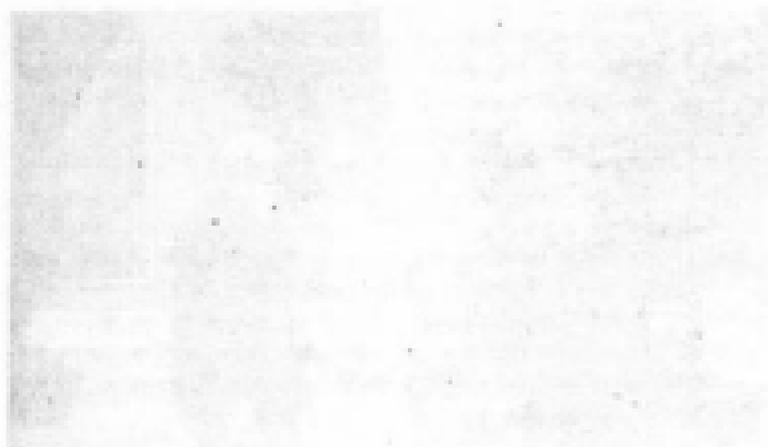
(See pg. 28, 29.)

Pres. Hill,
writing his
autograph
and the
quotations.

"Within the Four
Seas all are
brothers".

(See pg. 24.)





books; a large and a small dictionary are among our monuments, and a considerable share in the Chinese Hymnal. These are labors of the past, the many are still in use, and Dr. Goodrich's pocket dictionary of Peking Mandarin is still "one of the best sellers."

Dr. Ingram has done considerable translation of medical books, but with the present feeling of many that it is better to require of medical students a freer command of English so that they may have more ready access to the vast volume of medical literature in English, there is less demand for such translation. Recently he and Dr. Wilder have together completed a book on *Analysis of Chinese Characters*, a study not only of their present forms but of their evolution from early pictorial forms. This is already in use at the Peking Union Language School.

Miss Miske has prepared a small volume on *Civics*; originally for use with her own classes, it has been enlarged, and now includes material on England, France and Japan, as well as America especially in the beginnings of self-government; a helpful study for young Chinese in this very new and incomplete Republic.

Dr. Goodrich was a member of the Union Committee for revision of the Mandarin (i.e. colloquial) Bible that after several years of labor, published the whole Bible in this new and improved form in 1919. He is now working again on hymns (many in the Hymnal are his); 34 he has translated from the English, and he has written 2. These with 5 others, 2 translated, and 3 original ones by a Chinese pastor, are to be printed in a booklet and later included in a new edition of the Hymnal.

Dr. A. H. Smith has long been a writer—in English. His works are of many sorts: for general information, as "China in Convulsion"; for Mission Study, as "The Uplift of China"; for the help of newcomers, as the "Manual for Young Missionaries." He has contributed countless articles to magazines and written hundreds of valuable book reviews. Some of his works have been translated into nearly as many languages as you have fingers. Just now he is writing less, but he is busy selling books to the Language School and the children of the North China American School.

SOCIAL WORK.

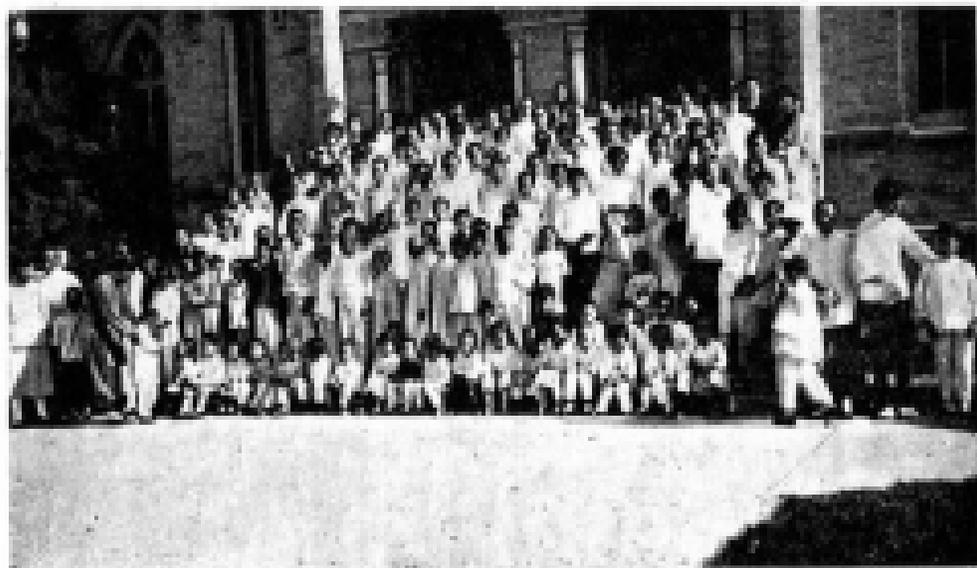
Social Service, or work for social betterment, has long been done in various ways by missionaries, the not always in some of the more specialized forms it is beginning to assume. Social Service is a practical application of Christianity, and Christianity is the motive power behind Social Service. For even if a social worker never opens his Bible nor sees the inside of a church, the thing that sets him at his self-appointed task and keeps him there in the face of every weariness, discouragement and opposition, is the Christian ideal. There is no lack of good-will in China, nor of "good deeds", nor of generosity, but they are of an invertebrate sort that reach no goal and serve no lasting purpose unless they are led and guided by Christian men and ideals. Native philanthropy, beyond the family group, aims chiefly to reflect credit on the donor and yet cause him as little inconvenience as may be, & it is inactive for lack of ideas what to do and how to do it. Where there is some one to stand up and say, "This needs to be done and this is the way to do it", experience proves that there are many glad to follow.

Chinese and Foreign Ladies at work.

For some years the foreign ladies in Peking (in mission, business and legation circles) have supported and managed a Home for destitute aged (Chinese) women, and cared for 100 such. At the suggestion and by the encouragement of one of the leaders (wife of the Danish minister) Chinese ladies, Christian and non-Christian, have opened a Home modelled on similar lines. The work of building, raising money, caring for food, clothes, etc., is done entirely by the Chinese ladies, but, by their request, a foreign lady, of our Mission, is chairman.

Another group of foreign and Chinese ladies, headed also by one of our Mission, has set up ten street-side shelters for rickshaw pullers where a warm room and hot water to drink are provided in winter, preventing many cases of pneumonia among these over-heated men. The Government was slow to grant permission for building these shelters but when they saw them in action they were convinced, so that now they gladly grant any site desired, and have themselves built five shelters and are building ten more. Almost





Refugees of the Spanish War, at Central Church.

(See pg. 31.)

all the money for the work of this committee of ladies comes from the Chinese. In addition to the shelters, relief is given, in some cases, to the families of the rickshaw men, after careful investigation.

Poor Relief.

Every winter our Mission does more or less poor relief, especially in Peking; the amount being limited by available funds rather than needs. Some of the Chinese have come to put into the hands of our church leaders money to help the poor in the most trying winter months. There are no organized charities here as at home, and most active giving is a copper here and there to the plentiful street beggars. The nearest approach to systematic relief is done thru the police, who have a register of the occupants of every house in the city, and who issue permits to beg and sometimes give out clothes or food.

The opening of workshops for women is one means of relief used every winter. This year our ladies had two such. The one at the East Suburb gave sewing to 145 to 175 women and girls for two months. Over 12,000 wadded garments were made for famine sufferers, and the workers enabled to earn something to keep going on. The East Suburb is always a poor district and particularly so this year; crowds appealed for work who had to be turned away. When the funds gave out the workshop had to be closed, but about twenty women who could leave home were found work elsewhere. A smaller workshop has been run at the Central Church, to which the Singer Company loaned two sewing machines. The sewing has been on things used by foreigners, with the aim of teaching the women to become acceptable seamstresses and so self-supporting.

Fright Relief.

In times of political disturbance, when fighting or looting seems imminent, the Chinese beg to send their wives and children, especially daughters, into the missions, where they will be as safe as possible from molestation by the soldiers. Thru the summer of 1920 our mission premises became refuges for many. At the Central Church in Peking places were provided, by request, for 3000 people. This meant every available square foot of floor space in church, parish house, schools and mission homes. Not so many

were there at any one time, but places for that number were kept in readiness. A large enough group was there to make the work of providing sleeping space, sanitation, recreation and general management (the food was bought elsewhere or sent in already prepared) no light task. In this Miss Wu, head of the "Hall of Enlightenment" did yeoman service, displaying the greatest ability, courage, judgment and tact. Dr. Wilder, Mrs. Goodrich and Mrs. Ingram spent a busy time thru the hot weeks. No money was asked, but the expenses were later paid by those whose families had been harbored.

In T'ungchien the academy buildings were two or three times filled with frightened women and children, and at the Drum Tower Church (the smaller of T'ungchien's churches) the Bible women's court was repeatedly full. When the looting finally took place, the fire that followed stopped just short of the Bible-women's houses. When looting, soldiers have shown respect for church property, so it is felt to be a place of safety, and besides, in times of stress, the foreign missionary is looked on as a friend and protector even by those who ordinarily take no interest in the church.

Famine Relief.

Altho the area of greatest distress is further south, it was found that there were places in the Ching-Chao Station's own field where conditions demanded attention. In three counties, Lai-Shui (where no work had been opened), Fang-Shan, Hsin-Ch'ang, places were found where people could not live till wheat harvest in June without help. Early in the winter they were barely existing on sand-burr kernels, weeds, or cakes of bran and elm bark, and the like. One foreign man and several Chinese have already spent many weeks investigating, aiding the most desperately poor, and later distributing grain or money. Merchants nearly everywhere seem to have no lack of grain, but if a man's crops failed so that he lacks food and money, not being "a member of the family" he is left to starve. One foreign lady has also spent a short time in our famine area.

Funds have come and are coming, chiefly thru the United International Famine Relief Committee in Peking, a large but remarkably efficient organization of missions (Protestant and Cath-



At the East-Side Workshop.

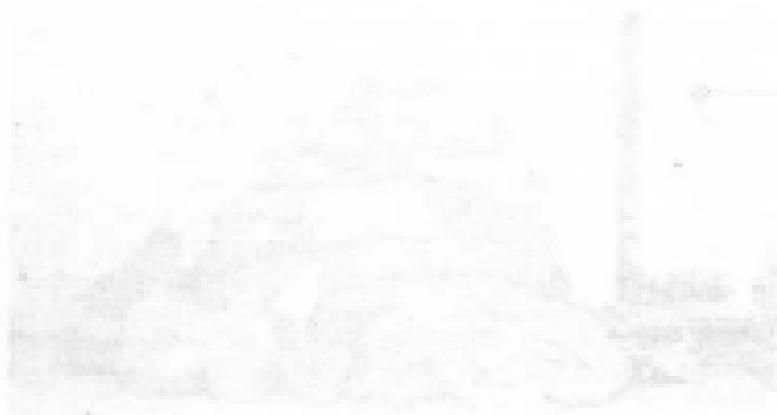
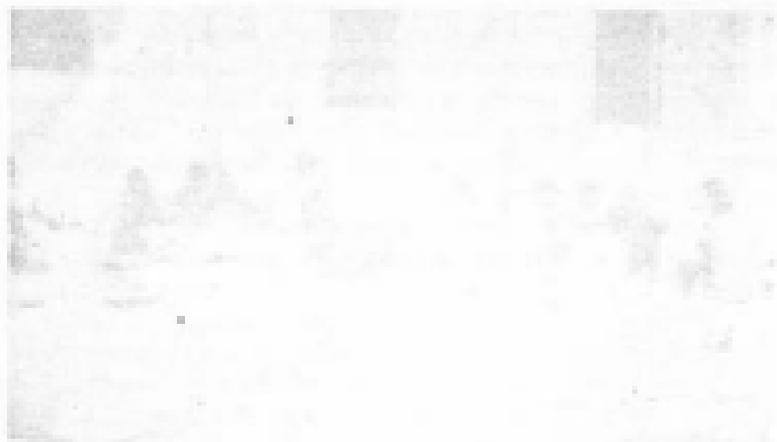
(See pg. 11.)



Results of Tag-day in Peeking, for Plumber Relief.

465,000 coppers, making \$ 8,081.11.

(See pg. 11.)



1. A group of people, possibly a family, standing outdoors in a rural or agricultural setting. The image is very faded and blurry, making details difficult to discern. There are several figures, including what appears to be a child in the foreground.

2. A person, possibly a woman, sitting on the ground or a low surface. The person is wearing a light-colored, long-sleeved garment. The background is indistinct and blurry.

olic), Y.M. and Y.W.C.A., people in business and legation circles and many Chinese organizations of various sizes and degrees of permanence. The leadership and management is practically in the hands of foreigners, for those with experience in China knew this was necessary to insure promptness and continuity of action and to prevent some of the relief funds "sticking to the hands" thru which they passed.

Besides those doing relief work in our own field, Ching-Chao has loaned the services of six foreign men and one woman and several Chinese to help for longer or shorter periods in other areas.

Students at Work.

Chinese students are intensely patriotic, and throw themselves heartily, sometimes almost too readily, into anything they feel is "for the good of the country"; hence they need wise guidance. Some 4000 Peking students from many institutions took part in a famine tag-day when \$8,500. was raised. At Tungshain the Jefferson Academy boys helped with the tagging there. Earlier they gave an entertainment by which they raised \$100, and sent two hundred second-hand winter garments to famine sufferers.

The Y.M.C.A. of Peking University presented an original political melodrama to raise funds, and the University Y.W.C.A. by two performances of a translation of Maeterlinck's "Blue Bird" raised \$1,400. A famine refuge for girls was started at a needy place and is being managed by the students themselves, working in relays. The two lower classes of the Theological School (twenty men) will spend the second half of the school year in famine work, and many students of the Arts College have volunteered their services.

The students of the Women's College also continue to support, manage and teach a half-day school near the college, where thirty poor girls attend. This is the outgrowth of a refuge for girls from the flooded district three years ago. The Christian students in the Men's College give hearty support to all forms of social work. As one contribution thereto, they have opened a neighborhood school for poor children. The students take the entire responsibility, raise the funds, plan the curriculum, do the teaching and lead in games.

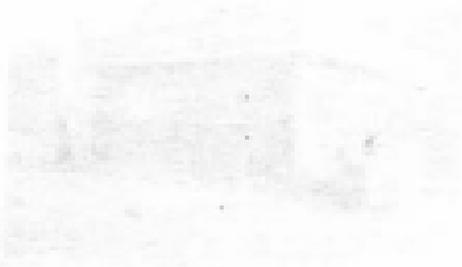
Student Work Union.

The organization, in 1918, of the Peking Christian Student-Work Union has already been spoken of. The management is by a committee composed of a man and a woman from each of the six co-operating churches, a man from the Y.M.C.A., and a woman from the Y.W.C.A. besides ten students and three members from the city at large. The new organization gives the students more responsibility in work for their fellow students, and helps all the workers to look at the city as a whole.

Student centers have been opened in ten places, four in the North City, and two each in the East, West and South. (The main city is a hollow square surrounding the Forbidden City.) These centers are in churches or chapels, which may be had rent free. They aim to promote a clean social life among students, many of whom live surrounded by evil influences, for only twenty-three of the fifty-four schools in Peking have dormitories. At the centers, besides Bible classes and discussion groups, they have reading rooms, game rooms, lecture halls, class rooms and equipment for social service. In some places athletics are conducted on Saturday afternoons. In 1919-1920, sixty-nine public lectures were held and fifty-three social gatherings. Through these centers nine night schools for poor boys have been carried on (the teachers all volunteers from among the students of various colleges), six schools for college servants, and work organized in giving relief to poor families during the winter.

Last year similar activities for and by women students also became part of the Student-Work Union. Besides lectures, socials, and discussion groups, they have conducted half-day schools and playgrounds, given house to house talks on health and hygiene and helped in famine relief.

In the fall of 1920 the Union had a campaign to raise \$5000 for its special activities. All classes of people gave ready response and the full sum was raised. In addition, thru gifts of \$100 by the American Legation, \$200 by the Chinese Foreign-Office, \$500 by the Premier, and \$1000 by the President of China, another \$2000 was raised! This has been invested to provide a perpetual scholarship at the Peking (Christian) University for one of the





She gives matches

for scraps of

rag and paper.

(See pg. 31.)

A Seaside Shelter

for rickshaw men.

(See pg. 30.)



Student Union secretaries. Surely these gifts from official circles show a confidence in the value to China's students of Christian leadership and guidance.

Peking Social Service Club.

In 1918-1919 a careful social survey was made thru the instrumentality of Mr. S. D. Gamble, of the district immediately surrounding our Central Church. Following this survey a club or group of forty men and women, living in or near this locality, was formed. The object of the group is to create, in one delimited area, a healthful neighborhood consciousness, so often lacking in cities everywhere, and to start the people in practical neighborhood betterment.

A program has been laid out dividing the activities of the group into seven departments, viz: social meetings for men and for women, organized play for boys and girls, public health propaganda, lectures on moral and social subjects, poor relief, industrial welfare and moral reform. The program was put in operation in December 1919. Over 335 volunteer workers have assisted, and help has been given by a few of the regular workers of the American Board church and the Y.M. and Y.W.C.A.

The special aim of the work is to raise the standard of the homes. Lectures have been given, night schools and playgrounds opened. There are work rooms for men and for women that aim to relieve poverty and also discover and check sickness. Chinese have given something like \$2000 for poor relief, besides corn meal and millet. Over a thousand warm garments have been distributed, tickets for free dispensary treatment given out, work found for some, etc. A building was turned over to the Social Service Group by a wealthy Chinese man, who is asking the aid of one of our Mission men in spending his money wisely. This they have loaned to a group of ladies to start a Home for aged men.

This work is necessarily still in an experimental stage. Three new groups are about to be formed in other parts of the city. This is a movement that contains great possibilities of usefulness not only by its immediate accomplishments, but for its educational value in the neighborhoods where it works.

OPPORTUNITIES.

First make your contribution to the regular work of the American Board (if you are a member of a Congregational church.)

Second give to their New World Movement (Emergency Campaign) Fund.

Then see what satisfaction you will reap from having a finger in the Ching-Chao pie. Below are a few suggestions, of sizes to suit all tastes.

Amounts in U.S. money

- \$ 2.00 a year will provide a day-scholarship in a primary school.
- 15.00 a year will provide a boarding-scholarship in a primary school.
- 35.00 a year will provide a boarding-scholarship in one of the Academies.
- 60.00 a year will open a new kindergarten or primary school.
- 18.00 will buy teachers' books for a primary school.
- 5.00 to \$25.00 will provide better equipment for some school.
- 55555.00 will help build Peking University on its new site, provide one building for it, or help with the endowment.
- 40.00 a year will endow a free bed in the Woman's Hospital.
- 125.00 a year will supply a second (Chinese) woman trained nurse.
- 200.00 a year will pay a Chinese physician for out-station dispensaries.
- 100.00 a year will open such a dispensary, (if we have the physician.)
- 25.00 will buy a new bed for the Hospital.
- 5.00 to \$25.00 will help buy hospital clothes, bedding, etc.
- \$ 50.00 a year will provide a preacher's assistant.
- 25.00 a year will pay a scholarship at the Woman's Bible School.

- 60.00 a year will pay the salary of a Bible-woman.
 100.00 a year will open and run a Community-centre for women in Tungsien.
 25.00 will buy a bicycle for a country preacher.
 5.00 to \$25.00 will buy books or magazines for country preachers.
 \$ 75.00 a year will pay 1/2 the salary of a Social Service Secretary in Peking.
 5.00 to \$25.00 a year (undesignated) or single gifts of any amount are always most welcome and can always be put to good use.

Gifts may be sent to the A. B. C. F. M. 14 Beacon St., Boston, marked as for the work in which, or the person by whom, you wish them used; or money-orders, gold-drafts, etc. may be sent direct.

If you wish more information as to any institution or form of work, write to someone in it (see pg. 28) or to the Publicity Secretary, Mrs. F. S. Wickes, Tungsien near Peking, China. (Postage $\frac{1}{2}$ cent.)

If you are *spiritually-minded*, give the spirit of service here more power.

If you are a *materialist*, help some of these hopes to materialize.

A BOLD HOPE.

It has been demonstrated that vegetables and fruits may be dehydrated and, when the shrivelled, space-economising, and, it may be, unattractive product has been soaked in water, it again takes on a likeness to its original self. It is my hope that when the dehydrated material herein presented has soaked a while in a mixture of your interest and imagination, you may be able to detect something of the form and flavor of the living realities they represent.

F. S. WICKES, *Editor*.

WHO'S WHAT IN CHING-CHAO.

The Ching-Chao missionary group comprises 16 families, 2 widows, 21 unmarried ladies and 1 single man. They are occupied, in general, as follows:—

In Peking,

1. Educational Work,

A. University;

Woman's College,

Miss L. Miner (Prin.),

Miss M. E. Andrews,

Miss A. M. Lane,

†Miss G. M. Boynton,

*Mrs. A. B. Frame,

Miss J. E. Payne,

Miss M. Lane,

‡Miss J. Dickinson.

Men's College,

Rev. & Mrs. L. C. Porter

(Dean, Arts),

Dr. & *Mrs. G. D. Wilder,

Dr. & Mrs. H. S. Galt,

‡Dr. & Mrs. P. DeVargas.

B. Bridgman Academy,

Miss L. Miske (Prin.),

‡Miss A. B. Kelley,

‡Miss L. B. Cross,

*Miss L. I. Mead,

‡Miss M. E. Lathrop,

‡Miss A. E. Lunders.

C. Primary Education,

Miss K. P. Crane (Pai Yuan), Mrs. Cross (Kindergarten)

Rev. & Mrs. E. T. Shaw,

D. Woman's Bible School,

Miss B. P. Reed (Prin.),

Miss Andrews,

Mrs. E. W. Sheffield,

‡Miss A. Swan.

Men's Bible School Dr. Wilder.

2. General Work,

Miss Reed,

Mrs. Goodrich,

Dr. Wilder,

‡Rev. & Mrs. R. E.

Whitaker,

Mrs. Sheffield,

Mrs. Ingram,

Rev. & Mrs. R. M. Cross

(Student Work),

‡Miss H. Bailey.

3. Medical Work,

Dr. & Mrs. C. W. Young

(Men's Union Medical

College.)

Dr. & Mrs. J. H. Ingram.

4. Literary Work,

Dr. & Mrs. C. Goodrich,
Dr. Wilder,
Miss Minke.

Dr. Ingram,
Dr. A. H. Smith, _____

5. Social Work,

Mrs. Goodrich,
Dr. Wilder,
Secretarial and Stenographic Work

Mrs. Ingram,
Mr. Cross.

*Miss M. P. Miskay.

In Tungsia.

1. Educational Work

A. Jefferson Academy,

Rev. & Mrs. H. S. Martin
(Prin.), _____

Rev. & Mrs. J. A. Hunter
†Mr. R. E. Shaw.

Miss H. Ingram,

B. Primary Education,

Miss A. M. Huggins.

2. General Work,

Rev. & Mrs. W. B. Stelle,
Dr. & Mrs. D. E. Wickes,

Dr. & Mrs. A. H. Smith,
Miss M. A. Smith.

3. Medical Work,

Dr. & Mrs. O. H. Love.

*In America at present.

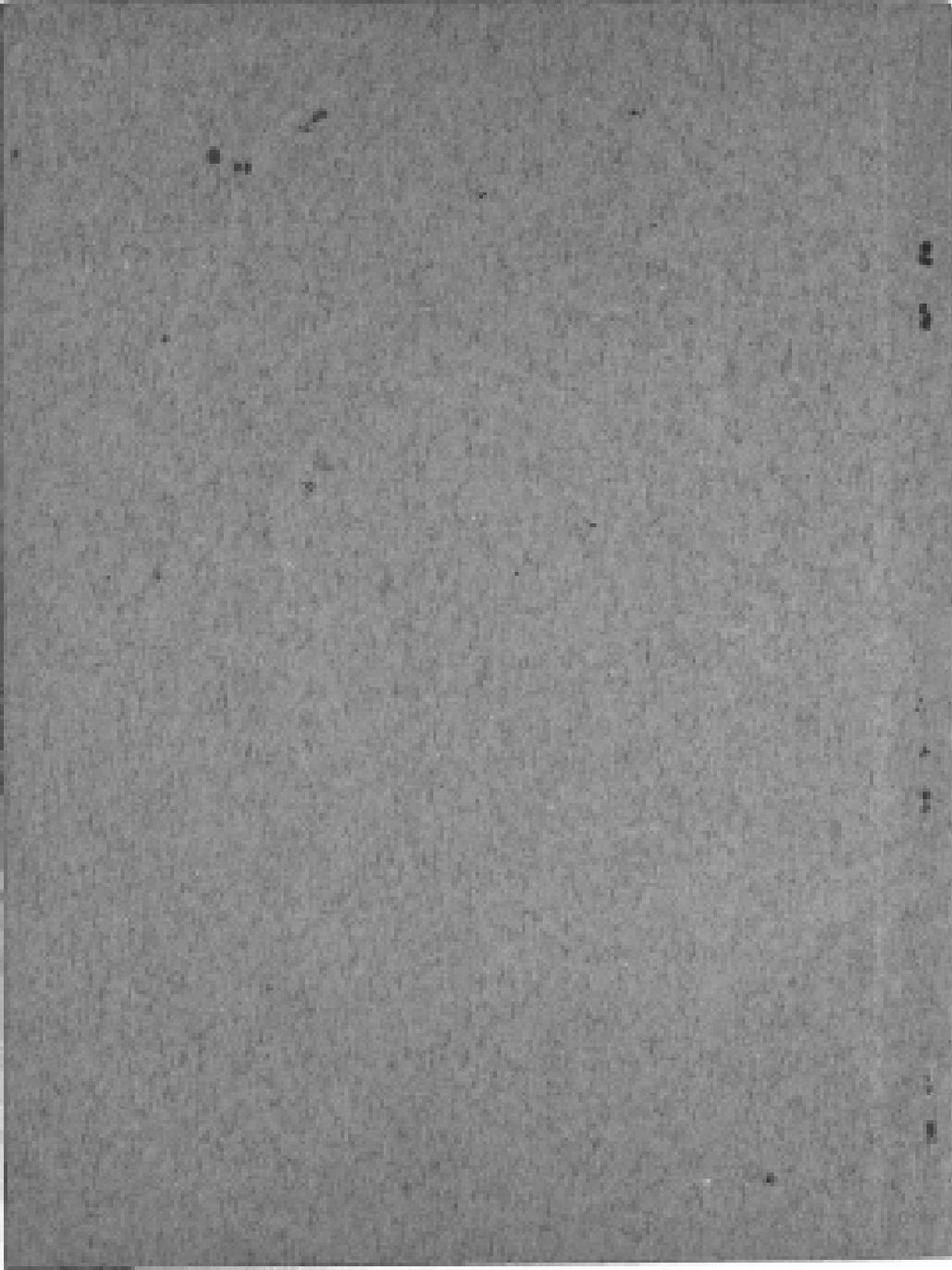
†In Language School.

†Under special appointment.

‡Temporarily connected with
Mission.

It will be noted that some are listed more than once, where they are engaged in different sorts of work. In most cases the work of the married ladies defies classification. All are home-makers, most have children, and they see fairly sure to have Bible or Sunday-school classes, have a class and there a class in English, or Hygiene, or Domestic Science, or Physical Culture, etc., etc. Most of the men have an extra class or two in something someplace; and all share in keeping accounts, secretarial work, serving on committees and the like. Even the language students have Bible Classes, English classes, etc. Every one is as busy as time and strength permit; it is a hive without drones.

NOTE.—Additional copies of this booklet, "Ching-Chao at Work", may be had thru Mrs. F. S. Wickes, Tungsia near Peking, China, at 10 cents (gold) per copy, including postage.



North China Star

星明北華

Published every day in the year by the North China Star Co., Ltd. (Incorporated in U.S.A.) 101 Rue de la Paix, French Consulate, Tientsin.

Directors: Charles J. Fox, President and Editor; Dr. Harry V. Fuller, Vice-President; Hollington, K. Tong, Secretary; Richard T. Evans Treasurer; E. K. Lowry, and J. P. Farver.

Charles J. Fox, Editor. E. Michalowsky, Business Manager

O. D. Rosenbaum, News Editor. L. Rosenstein, Jr., Assistant

Terms of Subscription, Weekly, One Month, \$1.00, Six Months \$6.00. One Year, \$10.00.

All subscriptions payable in advance. For foreign countries the price of postage is added. Advertising rates will be sent upon application.

Telephone: Editorial South 330, Business Office South 370. Telegraph and Cable Address "Star", Tientsin.

Washington Correspondent, Albert Whiting Fox, 330 Munsey Building Washington, D. C.

TUESDAY AUGUST 21, 1923

FIFTEEN SHIPS REPORTED WRECKED, STRANDED OR DAMAGED BY THE HONGKONG TYPHOON; TWO SUNK

(Continued From Page 1)

Center, where she collided and sank one of H. M.'s steam launchers.

The oil-tanker Kerki has been refloated and is not damaged.

Macao Damaged

Hongkong, Aug. 19. — Jerome Lus, master of the Green Island Cement Co.'s tow boat Iba Verde, interviewed by Reuter's correspondent, says that the damage caused by the typhoon at Macao was considerable. At least 60 Chinese houses in various districts collapsed. Scores of dead and injured have been recovered from the debris. Soldiers and firemen are working most energetically in the work of rescue.

The Governor motored through the city, visiting the affected districts.

At least 20 junks and a score of sampans capsized, and it is estimated that over 100 were drowned.

The dredger Rotterdam, of the Netherlands Harbour Works Co.,

dragged anchor and grounded off Chelsea Wharf. There were no casualties.

The Praia Grande has been considerably damaged. Big trees in the Largo Senado and Sao Lawrence were uprooted. The Catholic Cemetery Chapel was unroofed.

The tow-boat, on the way to Hongkong from Macao, encountered considerable wreckage.

Bluelish Losses Anxial

Reuter's Service

Hongkong, Aug. 20.—H. M. S. Bluelish lost her wireless aerials through the topmast breaking away. The boats on either side were smashed in.

The American troop steamer Jostida from Manila to Nagasaki put in at Hongkong on Sunday. She was severely buffeted by the typhoon, and presents a pitiful spectacle.

There is hardly a house in the Peak district which has escaped damage.

Reprinted from the "North-China Daily News," Feb. 25, 1906.

THE ANTI-CHRISTIAN MOVEMENT IN SWATOW

Attempt by Chinese to Seize Property of the Anglo-Chinese College: Singular Attitude of Commissioner for Foreign Affairs

FROM A CORRESPONDENT

Swatow, Feb. 10.

The Swatow Anglo-Chinese College was opened in 1905. The original founder was a member of the Church, who gifted the sum of \$20,000 for the purpose. The site was purchased with part of this money, and the balance of the money he made over by a deed of gift to be held in perpetuity by the English Presbyterian Mission for the purposes of the College, the deed also specifying that the College should afford the students opportunity of learning about Christianity. His gift was supplemented by others to about an equal amount, and the buildings have been extended since three times by means of donations from Chinese in Swatow, Shanghai, Hongkong, Singapore, and Bangkok, the donors being always well aware that the schools had a decidedly Christian character, and was under the management of the Mission. The number of students had increased to nearly 300.

In consequence of the strict anti-British boycott maintained in Swatow since July, and the decision of the "Association for Diplomatic Support" (Hou Yuan Hui) warning alike teachers, students, and servants against entering any school under British management under pain of "drastic treatment," it was decided to suspend work for a term. When notice to this

effect was sent out, Mr. Wallace the principal, was approached by representatives of the Students' Association with a request that, in order to avoid an interruption of their studies, they might be allowed to borrow the buildings and furnishings for a term, and arrange with the teachers to continue to act. To this the Mission Council agreed, it being clearly stated that the loan was made at most for the term only, and would be concluded sooner, if it should be possible for the College to reopen before the end of the term.

Students' Next Move

On September 5 there appeared in the newspapers a statement by the students of the "Nan Ch'iang" school, to the effect that because of the suspension of the Anglo-Chinese College the students of that college had organized themselves in a new school under that name, in order to cut themselves free from all connexion with the British; and that while they had borrowed the college buildings for their use, these buildings were really not the property of the English Mission, but were "vacant" property, and that they hoped that their present borrowing of them was a first step towards the permanent possession of them, and that two of the sons of Mr. Ch'iu Yu-t'ing would endeavor to secure

this for them. A letter was at once sent on behalf of the Mission, informing them that as a result of this statement regarding the ownership of the property, the consent to their occupation of the buildings was cancelled, unless a correction was immediately published. Strong pressure was brought to bear on the Mission to reconsider this decision. We were assured by the gentleman who was acting as intermediary for the students that there was no serious intention behind this statement, which had merely been made to placate opponents; and finally, after much hesitation the arrangement was confirmed, on condition that the Students' Association gave a formal written assurance recognizing the rights of the Mission over the property, and disclaiming any intention of infringing these. On this assurance being given they entered into occupation of the buildings.

A Broken Promise

Immediately thereafter their policy began to be developed. In the course of the preliminary negotiations it had been agreed that, unless the members of the College staff who were willing to act should prove too few to provide the teaching required, no additions to the staff should be made. Several of the teachers desired to act, including the Chinese headmaster; but that provided no reason for the appointment within a fortnight of the opening of the term, of a "principal," who gave no assistance whatever in the teaching work.

This gentleman, Mr. Ch'en Hsin-hao, is a graduate of the College of over 10 years' standing, and was for a short time on the teaching staff. When the question of temporarily closing the College was under discussion, he called upon Mr. Wallace, the principal, to express sympathy in his difficulties

and emphasized his desire to help in any way possible. The voice of these professions is revealed in the sequel. He came later as a representative of the students to lay their scheme before Mr. Wallace, and was equally with them responsible for it. His next appearance was as principal, in direct contradiction to solemn promises given; and at a gathering of the students held to welcome him to effect his policy was plainly outlined. The Nam Ch'iang school was to be a temporary creation to meet an emergency; it was to be a permanent institution, in which the teachers and students would remain after the Anglo-Chinese College had reopened; and any who remained in the College would be objects of contempt to all patriotic folk.

The Anti-British "Principal"

Throughout the term no opportunity was lost by him of stirring up the anti-British spirit, and of pressing forward his scheme under the impulse of it. The denial of the Mission's ownership of the property became a prominent part of the propaganda, the argument being that as the buildings had been erected with Chinese money, they belonged to the Chinese, and therefore to the Nam Ch'iang school, and this claim was made by him in an interview with the Director of Civil Affairs as reported in the press. It is only fair to the majority of the teachers and students to state that they had no power to control the policy of the school. That was in the hands of a small coterie of teachers and students; the appointment of the principal itself was made without the knowledge of the great majority; the clique which had created him remained his council throughout; and the sacred name of patriotism was the cloak for all his

derious devices. Under such leading, or compulsion, the school went on to identify itself with the anti-Christian movement, sent a considerable representation to the Christmas Day demonstration, and published a leaflet denouncing the disastrous results, moral and intellectual, of Church school education.

School Misale Destroyed

It is not surprising that under such a régime the morale of the school broke down badly. During the last half of the term practically no work was done; on one protest or another there were at least six weekly holidays as working days; and on the working days students attended classes or not in their class. The term-end examinations dropped out of the calendar. Gambling and thieving became rife.

Towards the end of the term it became apparent that there was no intention of handing the buildings back to the charge of the Mission. The teachers were taking engagements in other schools for the new year; the students had for the most part made up their minds that if the Anglo-Chinese College could not reopen, they would certainly not remain in the Nan Ch'ang; but the principal, with the support of a remnant of two teachers and a handful of students, insisted that the school must be continued, and the buildings retained through the vacation and into the new term; and arrangements were made for a certain number remaining in occupation after the term closed. The attention of the gentleman through whose mediation the buildings had originally been borrowed was called to this, and he was asked to secure that the terms of the agreement were carried out. In reply to his representations the students asked him to forward to the Mission a request for

the use of the buildings for another term. This was on January 22, five days before the close of the term.

Second Borrowing Refused

The request was refused, and the reasons specified as follows: (1) That throughout they (the students) have shown no desire to carry out either in letter or in spirit the terms of the engagements into which they entered with us. (2) That in direct contravention of the signed statement which they gave us as a condition of their having the use of the buildings they have publicly denied our ownership of the property. (3) That they have openly identified themselves with the anti-Christian movement. (4) That the educational results of the management of the school have been altogether disappointing. (5) That long before this request was made they had already determined to continue in occupation of the buildings through the vacation and into next term.

The Mission had already through the British Consul brought to the notice of the Commissioner for Foreign Affairs the false statements which the Nan Ch'ang principal was making regarding the ownership of the property, and informed him of the facts. At their request, contained in a letter of January 22, the Consul again wrote to the Commissioner giving a full statement of the case, and requesting him to take such steps as should secure that the buildings should be completely vacated immediately on the close of the term in order that there might be no difficulties about the Mission resuming occupation. None of these letters was so much as acknowledged.

The Police Intervene

After the term closed on the 29th two teachers and about ten students

refused to occupy the buildings, and it was manifest that they had no intention of leaving. It seemed necessary to take action to assert the rights of the Mission, and accordingly on the afternoon of February 1 six members of the Mission entered the building, took down the Non-Chiang nameboard from the main entrance, took possession of the keys, locked the doors, and requested the teachers and students to leave that afternoon. This they refused to do, and apparently sent off to the police station some alarming story of battery and assault; for in about an hour a body of ten policemen marched up to the door and demanded admission. As they had no authorization to show, this was refused, and after telephoning to the central police station from a house near by, they drifted away by devious routes. After about an hour an official representative appeared from the central police station. He was admitted, and the situation explained to him. He was quite courteous, and said that he had simply been sent to find out what had happened, and report, and after also interviewing the teachers and students, went away.

He had not been long gone when a body of police about 20 strong, of whom 12 were armed with rifles, marched in, drew up before the main door, and demanded admission. They were informed that the official report was at that moment on its way back to the police station, indeed they must have passed it on the way; and in a short time they quietly withdrew. A messenger had been sent to inform the Consul of what was taking place; and he brought back a letter to the Commissioner for Foreign Affairs demanding that he should order the teachers and students to leave the building that evening, and residing his

of the three letters already sent to him on the matter, to which he had never replied. This letter was taken at once to his office; but an interview could be obtained only with a subordinate, who said that it would not be possible to get the letter into his hands that evening, but that he would attend to it without fail in the morning, and gave assurance that there would be no further trouble that night. About an hour later this subordinate appeared at the College, having apparently seen the Commissioner in the meantime, and urged that the missionaries should leave the building until the affair was settled; but this they declined to do, but said that they would expect to hear from him in the morning.

Mission's Control "Cancelled"

Next day the only communication from him was a letter to the Consul, in which he said that he had been investigating the trust on which the College property is held (of which he seems to have had a very inaccurate version), and found that the property was held in trust by the Mission for the Anglo-Chinese College; and that, since now the "popular sentiment" was all in favour of the "recovery of educational control" by the Chinese, the control of the property by the Mission was consequently "cancelled." On receipt of this letter the Consul called on him and endeavoured to get him to realize that there was such a thing as law to be taken into account, but he would not move from his position. His only suggestion for dealing with the immediate situation was that the Consul should instruct the missionaries to leave the building, while he would assure that the teachers and students also left, and that both sides should remain out until the question of ownership was settled. To which

the Consul replied that he certainly would not order his nationals to leave what was their own property.

Guides of the Community

Late in the afternoon there scurried up to the door of the College a body of over twenty men in uniforms, under command of a person dressed in khaki, military style, and accompanied by another person in ordinary clothes, who, speaking in English, demanded that the door should be opened. On being asked who they might be and what right they had to demand entrance, he said that they were "guides of the Community Union" and that if the door were not opened they would break it in. He was told that they might do so if they thought fit, but that the door would certainly not be opened to them; but that if he would send his fellows away, he could be admitted alone and say what he had to say. After discussing excitedly among themselves for a time, and with some of the students who had joined them, they finally went off but obviously in an ugly temper. These men, it was learned later, belonged to the boycott picketers recently imported into Swatow from Canton.

It was plain enough that they had not gone away to stay away; and since the students had thought fit to call in such assistance, there was every danger of mob violence being used either that night or the next day; and in order to avoid more serious complications the missionaries withdrew from the building that evening; and in letters written to the Commissioner that evening and the next day protested against having had to

evacuate their own property under lawless threats of violence, against which he obviously could not guarantee any protection.

Mission Caretaker Il-treated

It should be added that while the head of picketers was demonstrating in front of the College, another of the same name by another route and seized the caretaker of another of the Mission buildings on the ground that he had been supplying Mr. Wallace with food during the boycott. He was taken to the headquarters of the seaman's union, where, although an elderly man and in poor health, he was beaten and otherwise suffered the usual ill-treatment meted out to "strike-breakers." This was done on a formal resolution of the "Society for Diplomatic Support" and at the instigation of the students. His release will no doubt be a matter of dollars, the element into which this particular kind of patriotism always resolves itself in the end.

This then is the situation, that a small gang of teachers and students, who represent nobody whatever except themselves, is making a determined attempt to alienate from the Mission property of the value of at least \$250,000, in direct breach of the trust under which it is held, while officialdom looks on and smiles approval. The Commissioner for Foreign Affairs was dismissed from office on the day following these events, because of his unauthorized interference with the Customs, and it may be that his knowledge that his day was up accounts partly for his conduct. It remains to be seen how his successor will deal with the matter.