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SOCIAL GLIMPSES OF TSINAN

**DEPARTMENT OF SOCIOLOGY
SHANTUNG CHRISTIAN UNIVERSITY**

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SOCIAL GLIMPSES OF TSINAN

PREPARED BY
THE DEPARTMENT OF SOCIOLOGY
OF
SHANTUNG CHRISTIAN UNIVERSITY

TSINAN, 1924

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Social Glimpses of Tsinan

PREPARED BY THE DEPARTMENT OF SOCIOLOGY UNDER
THE DIRECTION OF A. G. PARKER

NO one would claim to make a complete social investigation of any large city. The best that can ever be done is incomplete. In this case many sources of information are closed, some are inaccurate, and doubtless some important social phenomena or institutions have escaped our attention. However, it is better to have some knowledge of the social life that is going on around us than to be ignorant and unconcerned. In this article we shall have a partial view of the city, observing fifteen or twenty of the main phases of its life, any one of which might well be treated at much greater length than we can give.

History.

The springs of Tsinan, with their abundant supply of clear water, warrant the belief that people have lived here since the earliest settlement of this part of China. Tradition says that more than four thousand and one hundred years ago the famous emperor Shun ploughed over a part of the area that is now within the Chinese city. A little later the kingdom of Tan was established within the environs of the present city, near the site of the magistrate's office. About twenty-five miles east of Tan in ancient time there was another small kingdom called Tsinan, meaning "south of the river Tsi." In the fourth century A. D., the capital of this kingdom, Tung Ping Ling, was for some unknown reason moved to the present site of Tsinan, and since that time the city has been called by its present name. About the year 1371 the wall of the city was strengthened with brick and stone, and has remained much the same until today, except that nine more gates have been added to the original four. The stone walls of the suburbs were built only half a century ago, at the time of the Taiping Rebellion. The "foreign settlement" was opened in 1906. The railroad from Tsingtao has been running since 1904, and the Tientsin-Pukow line since 1910.

In this city we find interwoven characteristics of ancient, medieval, and modern cities. The walls, the moat, and the narrow streets are characteristic of ancient and medieval cities; the trading centers, the guilds, and the family workshops are characteristic of medieval cities; and the railroads, the factories, the wider streets of the settlement, the schools, the lighting and telephone wires, and the settlement without a wall, are characteristic of the modern city.

Geography.

Tsinan is situated in the western part of Shantung, of which province it is the capital. It is about a hundred miles from the sea

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which lies to the north, and one hundred sixty miles from the ocean lying to the east. It is in about the same latitude as Athens, Sicily, and southern Spain in Europe; and as Washington D. C., St. Louis, and San Francisco in America. The rainfall occurs mostly in the months of July and August, and amounts to about twenty inches annually. The average temperature for the year is 57° F., as compared with 53° F. for Peking, 50° F. for London, and 54° for New York City. The coldest period of the winter is scarcely long enough for two weeks of skating under mat sheds which are needed to protect the ice from the dust and sun. Tsinan has an advantage over Peking in that the winters are not so cold and the dust storms from the Gobi Desert are not so heavy. The weather of the autumn, winter, and spring months is, on the whole, clear, dry, and bracing.

Immediately south of the city are practically treeless mountains which extend to the southeast for many tens of miles. To the east, north, and west lie flat, treeless plains. The general impression of the whole country for a large part of the year is one of dry brownness. The water from the hundred springs of Tsinan fill the moat around the wall of the Chinese city and the shallow, reed-filled lake in the northern part of the city, and supply a flow of water sufficient for the much-used canal which flows northeastward to the sea. The Yellow River, coming from the southwest, passes five miles north of the city.

The city itself is about four and a half miles long from east to west, and is composed of three parts. The Chinese city, surrounded by a high brick wall and a moat, is in the northeast corner of the city. The east, south, and west suburbs surround the Chinese city and are enclosed by a smaller wall. The "foreign settlement" joins the west suburb and extends westward for about two miles. The Chinese city is approximately square in shape and about one square mile in area. In its center is the official residence of the governor, covering about sixteen English acres. About one-fourth of the land in this part of the city is owned by the government and is used for the various offices and schools, or is rented. The lake inside the north wall covers about one hundred twenty acres. The suburbs on the east, south, and west differ in size, as the distance between the city wall and the suburb wall varies from one-fourth to one-half of a mile. These suburbs contain chiefly residences and small shops. The few vacant places are more or less filled with graves. The "foreign settlement," a mile wide and a little less than two miles long, contains the foreign business firms, the consulates, the railroads, many of the factories, and some of the largest stores, intermingled with Chinese shops.

The railroads in China are in most cases entirely outside the walled cities. Near the new railroad there soon develops a suburb, the streets

of which can be made wider than the narrow ones in the old city, and in this new location there is likely to develop the real business city of the future. In Tsinan the railroads are on the north side of the city, one crossing the Yellow River on a great steel bridge and going northward to Tientsin and Peking; the other running along the whole northern edge of the city and then eastward through the province to Tsingtao. The two railroads give Tsinan good communication with the north, east, and south. Both carry as heavy traffic as their rolling stock will allow, together bringing into Tsinan in 1923 a total of 454,000 tons of goods, and taking out a total of 446,000 tons.

Besides the railroads the canal is used for bringing in vegetables, salt, kindling, heavy logs for lumber, and beets for the sugar factory. It takes out night soil and products of the industries of Tsinan. There is some traffic on the river, but goods have to be unloaded at the distance of five miles from the city. The other communications of the city are the Chinese postal and telegraph administrations. The postal system is well managed under foreign supervision, and handles a large export trade from Tsinan. The telegraph administration gives relatively prompt connection with the outside world.

The transportation problems in the city itself are far from solved. The settlement has wide and well-paved streets, but the rest of the city has but one or two good streets. Many streets are continually jammed with traffic. This is especially true of the long main street which connects the Chinese city with the settlement. On this street, which varies from fifteen to twenty-five feet in width, the traffic for one hour was as follows:—1080 pedestrians, 930 rickshas, 144 goods wheel-barrows, 32 passenger wheel-barrows each carrying from one to four people, 44 men carrying loads on the ends of carrying poles, 36 horse-drawn carts, 12 bicycles, 10 donkeys, and 8 horses with riders. Occasionally there pass heavy trucks drawn by a dozen men, or an automobile, or a person carried in a chair. The streets are, for the most part, narrow, roughly paved with cobblestones, and poorly drained. After a hard summer rain no small percent of the streets of the suburbs and the Chinese city are running streams, and traffic is suspended until the water is gone.

Transportation will long be too expensive for most people. Rickshas cost about five cents per mile, and a worker earning thirty cents a day cannot afford to ride, but must live at or near the place where the works. The low wages insufficient for transportation are one of the factors that cause the city to be crowded into one-fifth the space that would be occupied by an American city with the same population.

There are twenty-seven banks and one hundred ninety money shops in the city. Many of the banks issue notes, and all do a general banking business. Some money shops also borrow and lend money,

but they exist chiefly to exchange money from coppers to silver or back again. "Money exchanged sixteen times is gone." In making small purchases the people use coppers but speak in terms of cash, twenty of which are equal to one copper. The cash is the old Chinese coin with the square hole in the center through which they can be strung. Because of its small value it is rarely used in the city. The exchange rate between coppers and the Mexican or Chinese silver dollar varies daily. At present one dollar is worth about 260 coppers, whereas a few years ago it was worth much less than 200. There are some silver ten- and twenty-cent pieces, but they are not worth their face value, and in exchanging them the money dealers add to their parasitic living. The larger transactions of the city are done in dollars, which have almost the same value all over China. Some business transactions are done in taels, or ounces of silver, but the tael differs greatly in different parts of China, so it is being superseded by the silver dollar. The silver and copper notes issued by the banks are discounted or not accepted in other parts of China, just as the notes from other parts of China are discounted or refused here. Foreigners, wishing to estimate Chinese money in terms of their own, may get near the truth by counting one Mexican dollar as equal to fifty cents in United States currency, and a little more than two shillings in English currency. In this article we shall state all amounts in terms of the Mexican dollar.

There are a few old-fashioned markets which meet at regular intervals of five days, but the great bulk of trade is done in shops and stores, some doing a general and others a specialized business. The police record over 3,500 shops of various kinds and sizes, having from two to a score of clerks. The foreign business shops and firms were reported by the police as being 425 in number—of which the Japanese had nearly four hundred; the Germans, twelve; the English, eight; the Americans, seven; the Russians, six; and the French, three.

The farm products of this part of China are wheat, kaoliang, millet, cotton, peanuts, beans, sweet-potatoes, and many kinds of vegetables and fruits. Rice is not grown in Shantung generally, but to the north of the city it is grown in a limited area watered by the springs of the city. The city produces flour, cotton thread, hair-nets, sugar, matches, cement, paper, needles, soap, bean and peanut oils, black dyes, leather goods, rugs, pongee, hosiery, cloth, straw hat braid, bricks and tiles, and lesser products. The chief foreign imports are petroleum products, machinery, cotton goods, cigarettes, lumber, and sundry goods.

Population.

According to the latest police census, the population of Tsinan is 283,000. There are probably 15,000 more children in Tsinan than were reported, otherwise the report may be accepted as correct and we may take 300,000 as very near the number of people in the city.

The density of population is greater than that of Peking. In Peking the population averages 33,000 to the square mile, and reaches 83,000 in the densest places. Tsinan averages about 50,000 to the square mile. In American cities the average is from 8,000 to 15,000.

According to race, of course the population is largely Chinese. In comparison with Peking there are few Manchus. About 12,000 Mohammedans are in the city, centered chiefly in the southwest suburb where they have a large mosque. The Chinese of North China are taller than those of the south. In physical features one cannot distinguish between the Chinese, the Manchus, and the Mohammedans. The Mohammedans keep themselves separate from the Chinese by means of their religion and by certain social customs. The language spoken is the Mandarin of North China, and does not greatly differ from that of Peking. The number of foreigners in Tsinan is constantly changing, but according to a recent police report was as follows:— Japanese 1670, American 75, British 65, German 50, Russian 22, French 11, Italian 9. A large percent of the British and Americans are in missionary work, but the others are chiefly in commercial enterprises.

Tsinan, like other Chinese cities, has an excess of males. In Tsinan there are about 60 males to each 40 females. Peking has 63 to 37. Western cities rarely vary more than 48 of one sex to 52 of the other. This condition in Chinese cities is due to the influx of males for factory and shop work, and in some places for official positions and school work. Some married men come, leaving their families in the country; but most who come are unmarried, for the city has a large excess of unmarried men over unmarried women. Of married people there are 85,850 men to 82,300 women; among the unmarried there are 79,300 boys and men to 28,350 girls and women. This excess of 50,000 males occurs almost entirely between the ages of fifteen and twenty-five, which probably indicates that the influx to the city is composed chiefly of unmarried young men between these ages.

The number of children recorded is from 25% to 40% lower than one would find in Western cities of this size, and it is probably that amount lower than the actual number in Tsinan. In a church group which was investigated in Peking, the number of children was found to be much higher than the police had reported for the city, and even higher than the number of children to be found in a similar Western group. Considering this fact; and judging from the number of children one has to dodge when riding a bicycle through the streets, from the likelihood of children being considered too inconsequential to be reported to the census-taker, from the almost certainly high birth-rate, and from the number of girls recorded in the older ages who were in all probability born in Tsinan, we can believe that the percent of children in this city is as large, if not larger, than in Western cities.

Tsinan has been growing in recent years at the rate of seven or eight thousand a year, or a two-and-one-half to a three percent growth. This, compared with Western cities, is not a rapid growth. Growth depends either on an excess of births over deaths, or on additions from the country. We are inclined to think that the growth of Tsinan is due very largely to the latter cause. The reported birth-rate is only fourteen for each one thousand of the population, but here again we are certain that not all births are recorded, and that the true birth-rate is as high as, or even higher than, the church group in Peking which had a birth-rate of 26.5. The number of deaths reported gives a very low death rate, but from the general condition of health and sanitation and the high infant mortality in China—of the births reported by the police in Tsinan 25% are still-births—we judge that the death-rate approaches quite near to the birth-rate.

Government.

The government agencies in Tsinan are complex. National, provincial, district, municipal, and foreign settlement agencies—all are found with ill-defined fields of authority. The military and civil governments are appointed from Peking. The heads of the chief departments of the provincial government;—such as the Board of Education, the Board of Finance, the Police Department, the Board of Industry, the Board of Philanthropy, and the Board of Municipal Affairs, are appointed from their respective head offices in Peking. These departments are considered as more or less responsible to the Peking government. About eight thousand national soldiers are stationed here; and the salt gabelle, the post office, and the telegraph administration are national agencies which have branch work here.

The provincial assembly which meets here is composed of representatives of districts of Shantung who are elected by the people. The assembly approves the budget for the city, which is prepared by the Board of Municipal Affairs. The district magistrate has his offices in Tsinan, and the district or country courts, as well as the provincial courts, are found here. The titles to the land in the Chinese city and the suburbs are recorded in district offices.

The two offices which deal chiefly with the city are the Police Department and the Board of Municipal Affairs. The city has neither mayor nor aldermen. Tsinan is probably better cared for than other cities in the province, because it is the home of the officials, and is the largest and busiest city over which they have authority.

The Police Department, like all other departments and institutions of the government, has quite a formal organization. We need not examine its organization, but we must know its activities, for they cover

the work done in Western cities by several departments. To a greater or less extent it controls and inspects buildings, industries, street traffic, newspapers, theatres, amusements, markets, and slaughter houses. It has a fire department composed of forty men. Its health department supervises the cleaning of the streets, the removal of nightsoil and garbage, general sanitary conditions, and epidemics. It also takes the census and records all the statistics that are available. It collects fees from vehicles, boats, prostitutes, theatres, and amusements. Finally, from its sixteen sub-stations it does the regular police work of patrolling the city, enforcing the laws, and keeping order.

There are about 1750 men on the police force, or one to every 170 people in the city. This may be compared with one policeman to every 80 people in Peking, and one to from 400 to 600 people in an American city. The police are paid from six to seven dollars a month, which is scarcely a living wage.

The settlement is not a foreign concession such as the concessions found in Shanghai or Tientsin. It is a district the land of which is designated as available for lease to foreigners and Chinese on equal terms. It is controlled by the Board of Municipal Affairs, some of whose activities are the same for the settlement as are the activities of the police for the rest of the city. They chart, repair, and clean the streets. They survey the land, draw up what city plans there are, supervise sanitary conditions, and have the management of municipal affairs.

The buildings of the government offices are in nearly all cases old buildings that were used as government agencies or officials' residences under the Ch'ing Dynasty. The rooms are often dark and cold. The brick floors are so caked with damp dirt as to resemble alligator hide, the paper is falling from the walls and ceilings, and the general impression is that the buildings are in a poor state of repair. The officials are not careful to keep office hours. Everyone in China seems to expect officials to hold on to some of the money that passes through their hands. In Western countries we have not been free from such things for any measurable length of time. The government of Tsinan could be much better in every respect, even though the available finances are limited. However, we must not expect too much from a government which is under comparatively new laws, is non-representative and appointed from the outside, and must operate with less than one percent of the money per capita spent by Western city governments.

Public Utilities.

The springs supply water in some parts, and wells supply it in other sections of the city. A franchise has been given for installing a water system to cost \$2,000,000, one half to be raised from private sources and one-half from public funds, but up to the present the pro-

motors have been unable to secure enough capital. Water is now distributed by water-carriers and wheel-barrows at nearly as low a cost as a company would have to charge households using only a small amount. The water now costs about one cent for eight gallons, even at some distance from the well or spring. When the water comes from the ground it is quickly polluted by dirt and by surface water which get into the springs and wells. The health of the people is protected by their custom of boiling water before it is used.

The electric company, which is under Chinese management, furnishes light to all the large institutions and to most of the shops. Only the middle and upper class homes can afford electric light. The streets are quite well lighted. The cost to consumers is about thirty cents a unit, while the cost of production is only a fourth or a fifth of this. The carelessness of certain groups about paying their electric bills must be balanced by charging higher rates to those who can be made to pay.

A telephone company under private Chinese management serves about two thousand customers. This number is small for a city of this size because the charge of seven dollars a month is more than most shops can afford. Consequently the telephone has not taken the place in the life of Tsinan that it holds in Western cities.

Nothing is being done to solve the transportation problem. The streets which have the most traffic are not wide enough for an electric car line, and the cost of widening them would be very great. Automobile bus service might reduce the number of vehicles in the street and provide its passengers with somewhat cheaper and more rapid transportation. Wages will probably have to rise a great deal, so that more people can afford to ride, before any improvement will be made.

It is greatly to be feared that China will have many of the sad experiences of Western cities, and that the people will have to pay dearly for what services they get from public utilities. Interest rates are much higher in China than in Western countries; the unsettled state of the country adds risk to every business enterprise; the people are fearful of foreign capital, the government cannot, without difficulty, finance public utilities;— and so when any adventurous Chinese capitalist is energetic enough to do what is necessary to get political favor and be allowed to organize a company, he expects no small profit.

Municipal Finance.

There has been difficulty in discovering the sources of income for the government in Tsinan. Some of the taxes paid in the city are district or provincial taxes. The amount of money that is spent for the various government agencies in Tsinan is probably more than twice the

amount that is collected in Tsinan, and the province has to support the city to that extent.

The chief source of income is the leased land in the settlement. This tax is not very different in rate from the real estate taxes in America, and produces about \$120,000 per year. The next largest source of income is the fees the police collect from all types of vehicles and from prostitutes. The tax on rickshas is about twenty-five cents per month, and on wheel-barrows is about ten cents per month. Prostitutes are taxed from fifty cents to two dollars a month, according to the class to which they belong. These two sources bring in about \$50,000 a year. Taxes on the sale of animals produce about \$8,000 a year, fines produce \$3,500, rent produces \$3,000, and other sources which might bring in a few hundred dollars each are the sale of night soil, admission to the park, admission to the public library, and the tax on theatres, amusements, and markets. Altogether it is a very hodge-podge, unscientific system of financing a city.

Correctional System.

Prison reform is one kind of progress that has gone ahead of other reform movements in China. There is one or more model prisons for each of the provinces of China, although the district prisons may still be very medieval. In Tsinan we have the first and second model prisons of Shantung, the second being much smaller than the first. Besides these there are the place of detention and the district prison.

The first model prison occupies a tract of about eight English acres outside the west suburb wall. It is enclosed by a high wall, and on two sides there is a double wall. The buildings are chiefly old-style Chinese in form, and include offices, sleeping quarters, working rooms, rooms for the eighty guards, and other miscellaneous rooms to the total of over two hundred.

The prisoners, of whom there are about 470 men and 35 women, work in several departments with from thirty to forty in a department. The different kinds of work done are preparing food and clothing for the prisoners: cleaning and gardening: and producing printed material, wood furniture, wicker furniture, rugs, hair-nets, and match-boxes for sale outside. The workrooms are large and quite clean. Some prisoners are shackled while at their work, and guards stand in the rooms. With the exception of the hairnets and match-boxes the products are sold as a shop managed by the prison on the main street of the city.

The prisoners have two sufficient meals of plain food a day. They are clothed in gray garments made and repaired in the prison. Most of them sleep in cells containing five board cots. Those who are well-behaved or who have favor shown them for one reason or another are privileged to sleep in a cell by themselves. The cells of the sleeping

quarters are built on either side of corridors which radiate from a center like the spokes of a wheel. All movement in the corridors can be seen by a guard standing at the center. The prisoners are not allowed to talk with each other any more than their work requires. They may receive letters, gifts, and visits from their families at stated intervals. A hospital and a dispensary, under the care of a competent doctor, are provided for the sick. There are usually from eight to a dozen prisoners in the hospital. The sanitary conditions in the prison are good compared with the conditions of general Chinese society. Bathing facilities are provided and the prisoners are required to bathe at stated intervals. The women prisoners are kept in a separate part of the grounds under the charge of a matron. Their work is cleaning, sewing, preparing food, and making hairnets and match-boxes.

The chief crimes committed are robbery, burglary and kidnapping. The length of sentences is usually short. There are more executions in China than in most Western countries. We have not learned the exact number, but it appears that instead of receiving long sentences the men without influence are likely to be executed. An unusually larger percent of the prisoners are able to read and write. This probably does not indicate that the intelligent people commit more crimes but that they receive different treatment. Nearly all the prisoners are between twenty and fifty years of age. There is scarcely any juvenile crime for no children are committed to prison.

Executions occur in two places; one is the old execution ground outside of the south suburb, the other is a place near the prison. The prisoners are stood against a bank of earth and shot. Such an event draws a crowd of several hundred and at times even a thousand or two.

The police report that about 1900 people are fined each year and that about 3000 cases are tried. The percent of prisoners in the whole population is not greatly different from the percent in Western lands.

The prison expenses amount to about eight dollars a month for each prisoner and guard. This may be little higher than it should be, but on the whole the prison is well managed. The officers take pride in what they are doing and welcome visitors. We can only hope that all the old style crowded, dark, dirty, soul-and-body-killing prisons may learn these new methods of dealing with law-breakers.

Recreation.

Recreation centers in seasons and places. The chief period for recreation is the Chinese New Year season which occurs near the end of January and varies each year according to the lunar calendar. Then all work stops for from ten to twenty days and the people enjoy themselves with eating the best food they can afford, and with resting and talking as Chinese are well able to do. Other festivals follow, each with its centuries-old traditions of ceremony and food. The lantern festival comes on the fifteenth of the first month. The spring festival comes about Easter time when graves are put in order and the people get out in the country. Also at this time hundreds of kites of many wonderful designs are flown. Outside of the south suburb in Tsinan is a place where there are many graves and here the people gather to attend to the graves and to fly the kites. The fifth day of the fifth moon is the dragon boat festival. The fifteenth of the seventh moon is a festival of lesser importance. The fifteenth of the eighth moon is the chief autumn festival. Then moon cakes are eaten and in the evening one might walk along the streets and hear the sounds of celebration from behind closed doors. This celebration often takes the form of gambling in which the loser must take a drink. In Tsinan on the ninth of the ninth month is an important festival which will be discussed later. Using the lunar calendar the Chinese have at the time of the full moon the festivals which center in evening activities. With the long period of dry weather in the year they can usually be sure of having beautiful evenings for their celebration. With these regular periods of festivity following one another with their old customs, the Chinese are certain that they get a great deal more enjoyment out of life than foreigners do.

Tsinan has three famous places which are centers of amusement, —the Thousand Buddha Mountain with its temple, the "Great Clear Lake," and the Pao Tu Spring with the largest flow of water of any of the springs in the city.

At the Thousand Buddha Mountain there are two festival seasons. The one in the spring is of little importance, but the one on the ninth of the ninth month is a great event in the life of the city. On this day people mount a high hill to leave their sins behind them,—at least that is the idea with which the festival is supposed to have started. Now it is more like a circus day in America. This mountain is a little over half a mile outside of the south suburb wall. About sixty thousand people make the trip to the mountain, most of them walking, but those who can afford it ride on donkeys or

in chairs. The road to the foot of the mountain and the steps to the temple are lined with two or three hundred beggars who offer to everyone splendid opportunities to acquire merit. From the foot of the mountain clear up to and into the temple every available place is occupied with tables where those who can afford it sit and drink tea or small cups of liquor as they eat melon seeds and watch the crowd throng past. The crowd is composed of the middle and higher classes, for the workers have no holiday. Shops with several clerks may give some the opportunity to go. Women hobbling along on their bound feet are the most devout of the crowd. In the temple they are the chief ones to burn incense, to toss a few coppers into the box before the altars and to kow-tow nine times before the various Buddhas. Just outside of the South Suburb Gate are all kinds of cheap amusements, the admission to which is from one to a few cents. There is a one-ring circus; many arrangements for looking at pictures, some of which are salacious; jugglers; acrobats; medicine and food vendors; and a gospel tent. It is really a big day in the life of a city that will take one-fifth of its people out for a social and mental catharsis in the country.

Another famous place is the lake. There are passageways cut through the reeds for boats carrying people to the seven temples that are on the islands or along the shores of the lake. There are three hundred boats, varying in size from small row-boats which will carry only three or four persons, to large covered boats which will carry a score of people. The large boats are poled along, for the lake is shallow. Prices vary from ten cents to two dollars and a half. The busiest seasons are the fifteenth and thirtieth of the seventh month, when candles are lighted and set afloat in natural or artificial water lilies. At the temples and wharves there are places for tea drinking and other amusements.

The Pao Tu Spring is surrounded by two score of shops selling jewelry, toys, small articles of clothing and decoration, and food. There are four large tea-houses and four small ones. In each tea-house the management provides story-tellers or musicians for the entertainment of the guests who eat water-melon seeds and drink tea as they listen. The cost for this entertainment is from three to ten cents. There are more than ten fortune-tellers. There is always a crowd surging to and fro at this place. The spring itself is in the center of a pool which is a deepened and widened part of a stream which flows into the moat. There are four heads of water pouring gallons of water each second up through the pools. A temple stands at one side of the pool for those who are inclined to worship.

The other centers of amusement are the two markets, which are composed of scores of small shops or booths selling every kind of small goods and food. There are also tea-houses, story-tellers, fortune-tellers, jugglers, small theatres, and picture shows of the stereoptican type.

The park is a place of recreation. It is a tract of about eight English acres in the center of the Settlement. It is filled with plants and trees. The regular admission charge is about a cent and a half, but a higher charge is made in summer weather in the evenings from five o'clock on. At this time the park is frequented by men who entertain girls from the houses of prostitution.

There are three large Chinese theatres and more than ten small ones. The plays are usually given by groups of actors who travel over China. To get crowds a theatre must have special attractions, such as a famous actor from some other place. Actors earn from twelve dollars a month to as high as several hundred dollars. In old China the wealthy people invited companies of actors or musicians to come to their residences to play. This custom is still followed to some extent. During the performance the people in the crowd drink tea, eat melon seeds, and chat with each other in a most sociable manner.

There are three moving picture theatres in Tsinan. Most of the films come from America. Some films rejected by American censors are shown, and there are too many of the cheap serial pictures. Some of the better films arrive here, although they may be somewhat late and worn. The entrance charge varies from twenty cents to a dollar. Women attend as well as men.

In recent years the students are taking up athletics as a means of recreation. Each year there is a field meet of the high schools of the province held on the athletic field of the University. This meet draws a crowd of more than five thousand. The regular field sports of the west are used and the players have adopted the track clothing of the west. In the spring of 1925 the North China Athletic Meet will be held here and it will add to the growing interest in athletics.

In China meals are not used for family recreation as they are in the west. Confucius taught that the honorable and worthy man does not talk when he eats. There is some social life in connection with Chinese restaurants, but it is not so pronounced as in the west. For the most of the people probably nothing is more recreative than to sit, talk and drink tea with a friend. This form is vegetative and social. It is adapted to a climate that does not incite one to feverish activity.

It may be much more wise than the hurried rushing here and there that western people are inclined to do in their leisure hours. If it makes the Chinese people sure that they are enjoying life, it is probably achieving as much for them as western forms of recreation achieve for western people. The future still holds the solution for wise recreation for both the east and the west.

Prostitution.

Prostitution is a problem in Tsinan as in other cities in China. It has existed in China from early times as it has in all other countries. It is increasing in China with the modern growth of cities. Although the eighty-five or ninety percent of the people of China who live in the villages maintain a very high standard of family morality, the ten or fifteen percent who live in the cities have a greater problem of prostitution than western countries. Counting licensed and unlicensed prostitutes the large cities of China have from four to ten times the proportion of prostitutes that western cities have.

The chief causes of this growth of prostitution in cities are the excess of unmarried men over unmarried women, the lack of public opinion against the practice, the lack of a natural and happy social life in the home and between the sexes, and the lack of customs of restraint among men. The Chinese system of early marriage has not required the development of any mores of restraint for unmarried men, for there have seldom been any unmarried men. A large percent of the people in Chinese cities regard this practice as a natural thing with little or no moral blame. Prostitutes can advertise as other business firms do. The students and workers in the city, as well as many men who are married, lack enjoyable social contacts with women, and so they resort to these houses. Not a small part of the use made of prostitutes is mere social entertainment. It is quite a common thing for men to go to the houses only for the purpose of drinking tea, smoking, and talking with the girls, who are trained to be interesting in conversation.

The girls get into the houses in several ways. Some are the children of the managers, some are bought when they are young and are trained for the trade, some are placed in the houses by parents or husbands who have no other way to get money. In such cases the keeper pays a certain amount of money to the parent or husband and releases the girl after a period of service. They often find at the end of the period that no easier method of earning money is available and so they continue as long as they are young enough. During a period

of famine in the country many children are sold. In 1921 in one district of less than a million people over eighteen thousand children were sold. Most of these were sold and kept in the district, but not a few hundred of girls from that one district were taken out to be sold to managers of houses of prostitution. In most cases the parents probably did not know what life was ahead for the girls, but the money was their only means of living and they did not question the destiny of the girls.

In Tsinan there are 530 registered houses with about 1080 registered prostitutes. Besides the registered ones there is an indefinite number of others. The registered houses are divided into four classes according to the furnishings of the house, and the youth, beauty, attractiveness and dress of the girls. The houses are divided among the classes as follows;—106 first class, 27 second class, 62 third class, and 335 fourth class. The manager is usually a man, but sometimes a woman; or even a prostitute herself is the manager of a house. The average number of girls to a house is only about two, so there are many cases where there is but one girl. There is a matron who acts as a high class servant to the girls. In the larger houses of the higher classes there is a book-keeper, a musician, and men and women servants. There may also be small girls who are learning the customs, manners and music of the trade. The charges in the first and second class places are so high that only quite wealthy men can patronize them. The girls are usually treated well by the managers and the life and financial rewards are such that most of the girls are willing to continue.

Although most of the managers of the houses here say that business is bad, they are not leaving it and many of them have entered it only in the last few years. There is no indication at present of any turning of public opinion against this institution. The diseases connected with it and the damage to the high standards of family morality in China will probably increase before public opinion is aroused.

Health Conditions.

Tsinan is probably as well supplied with doctors, hospitals and medical schools as any city in China. The police records list 85 doctors with training in western medical science, 18 of whom are women. This includes the Chinese and Japanese doctors who practice medicine in a modern way. There is one of these doctors for each 3500 of the population as compared with one to 650 of the population in America. Besides these doctors there are 149 doctors who use old Chinese methods.

There are four hospitals opened under foreign management. The Japanese Hospital was opened by the Japanese government; the University Hospital is operated by a number of churches doing missionary work in China; and the men's and women's hospitals in the East Suburb, opened by the Presbyterian Mission, are largely under Chinese management. The first two of these are the largest hospitals of the city. The University Hospital cared for 1,399 in-patients and had 31,108 visits to the out-patient department last year. The Japanese Hospital has an even larger out-patient work than this. The five hospitals under Chinese control and two in the East Suburb also do a larger out-patient than in-patient work.

The University Medical School with a staff of more than thirty teachers and with over one hundred students, of whom eighteen are women students, is the only medical school in the city that is up to western standards. The students study five years in the school after completing two years of college pre-medical work. The provincial medical school for men has 98 students; and a private school for girls has sixty students, but its standard is so low that it scarcely deserves to be mentioned here.

A few drug stores in the city sell western drugs. There are 65 Chinese drug stores which belong to the guild. The Chinese medicines are bought chiefly from one center in Shansi at a great yearly market. The prescriptions usually call for several packages of medicine which together cost from a few cents to twenty cents.

We have noted that the police have charge of the sanitary and health conditions in the city. They keep a record of the diseases and deaths; but it is not complete or accurate enough to be of much value. There are about seventy men employed by the police to clean the streets of the Chinese city and the suburbs. A large part of their work is sprinkling the streets, but they are not able to keep the dust down, and many diseases are transmitted through this medium. Much cleaning is left undone. Piles of ashes or refuse often lie untouched for weeks in the street corners. There are many moist ditches over the city which are gathering places for filth. Besides the dirt on the streets, vacant lots are gathering places for trash and in the rainy season they often become pools of stagnant water. The night soil is removed from the public toilets at regular intervals, but the sanitary conditions surrounding these places is bad. The Settlement fares better than the rest of the city in health. The health department employs more men for cleaning and they are able to keep the streets and vacant places in a better condition.

Most of the people are ignorant of proper methods of caring for health. Bathing is not as frequent as it might be if it could be made more convenient. The houses are so cold in winter that bathing at home is extremely uncomfortable and the houses are so crowded that privacy is difficult. Bath houses provide places where men may bathe at a cost of from three to fifteen cents. The cheapest provide a large common pool of hot water; and the most expensive a private room and tub. The bath houses are also used for social conversation by the men who give a few hours to the cleaning process.

The Chinese methods of eating, in which all people reach with their individual chopsticks into the common bowl, can spread those diseases in which the bacteria may be found in the mouth. The tendency to close the rooms tight in the winter so as to make the best use of what heat there is helps the spread of tuberculosis. Many people even sleep with their heads under their bedding, which is not aired as often as it should be. They are not careful about diseases in the early stages but wait until the disease is advanced before they seek medical attention. There is little protection from flies either in the food shops or in the homes. Waste bits of food and garbage are thrown on the floor or in a corner and are allowed to lie for days or weeks. Surrounded as the people are by dust, decaying matter, flies and contagious diseases, there is naturally more sickness in the homes here than there is in western countries where knowledge of health and sanitary laws is more wide-spread.

In the care of children the women are very ignorant. At birth very unsanitary methods are used; so that perhaps one-fourth of the children do not survive their birth, and the death-rate for women because of infections at child-birth is high. After children are born they are allowed to eat things which should have no place in a child's diet; they are not kept clean; they can not be kept warm in winter; and in sickness they do not get proper treatment. As a result of these conditions probably not more than three out of ten babies ever grow up. While it is probably true that those who do grow up have developed immunity to most diseases, it is also true that even they would be stronger if they had had proper care all their lives, and it is true that probably twice as many of the babies could have developed into adults of full strength, if they had had proper care.

The Chinese have developed some good health habits which have been valuable in spite of the restrictions placed on their manner of life by their economic conditions. The custom of drinking boiled water is one of these habits. Another that has probably saved an endless amount of suffering is the habit of rinsing the mouth with warm water after their meals.

Industrial Conditions.

Modern factories have come to Tsinan, mixing new industrial conditions with the centuries-old conditions of shop labor. There are nine flour mills employing from 60 to 120 men each, two match factories employing about 1500 workers, one cotton mill employing 3000 workers, several hair-net inspection factories employing about 3000 people (this number has been reduced to some extent by the fashion of bobbed hair in the United States), one sugar factory, one paper factory, one railroad repair shop with a thousand men, several iron and brass goods factories, one soap factory, one dye factory, one leather factory, one needle factory, one cement factory, one wine factory, several cloth factories using semi-modern methods, one printing establishment, a telephone company, and an electric company. These are the chief industries that can claim to be more or less new in China. Altogether there are about forty establishments which employ more than twenty men each. The total number of workers in these factories is about ten thousand.

Before we go on to discuss the working conditions in the factories we should point out that of the total population between the ages of fifteen and fifty who might be expected to be in some kind of employment, only about one-sixteenth are in these factories. The others are to be found among the 10,000 ricksha men; the 5000 wheel-barrow men; the 30,000 or more in the shops which chiefly sell goods; and probably as many more in the shops which chiefly make goods; the 70,000 or more girls and women who work at home; and the other smaller occupational groups. The factory workers, representing only one-sixteenth of the working power of the city, must necessarily have their working conditions largely influenced by the working conditions outside of the factories. In general, we can say that the factory conditions in regard to general health, hours and wages are better than the conditions in the small shops. Most of the industries of Tsinan are under Chinese management.

In these forty factories there are about 5600 men, 3500 women, and 1000 children under sixteen years of age. Only a few factories employ women and children, the chief of which are the hair-net factories, the cotton mill, and the needle and match factories. Few of the other factories admitted that they employed more than one or two boys under sixteen, and the appearance of the workers seemed to verify their claims.

The greatest amount of child labor in the city is to be found in the smaller shops where either the children of the family work or

apprentices are taken in. The apprentice system is common in both factory and shop. In the factories they usually get food and shelter and a few dollars each year. In the small shops they get food and shelter and less money. They are treated better after each year of their apprenticeship. Many of the trades at which children are apprenticed cannot lead to a very lucrative life work, and in these cases apprenticeship is merely a system of getting cheap child labor.

The factory workers usually work eleven or twelve hours a day. Very few are favored with a ten-hour day, and some work as high as fourteen hours. In the family shops the hours are usually longer, even as high as fifteen.

Wages vary from two dollars a month for the unskilled work of children who are not apprenticed, to twenty dollars for skilled workers. The sum of \$7.50 per month might be taken as the average wage of an able-bodied unskilled worker. Of the male workers of the city less than a third depend entirely on wages, the others receive payment in food, clothing, and shelter in addition to more or less actual money.

Match boxes are put together in the homes from material furnished by the factory and work is paid for at the rate of six cents for one thousand boxes. In the factory the children get one copper for filling about 170 boxes with matches. They can earn from five to twelve cents a day at this work. Hair-nets are made in the homes for from fifteen to twenty cents a dozen, the rate depending on the demand of the market. Ricksha men can earn, above the rent they pay for their rickshas, from thirty to sixty cents a day, but few can work at this trade for as many as ten years.

Some of the modern factory buildings have plenty of light and the work rooms are kept quite clean. With a few exceptions there is much to be desired in sanitary practices. There are always piles of rubbish that could be cleaned up with little expense. In the older buildings the workrooms are often dark, damp, cold in winter, hot in summer, and filled with bad odors or dust. In the match factory there is danger to a few workers from phosphorus. One or two factories provide medical care for the workers in cases of minor sickness. In a majority of cases the small family shops are crowded, dirty, dark, damp, dusty, and cold in winter.

A majority of the men live in the factories where they work, just as the apprentices live in the shops where they work. As a rule, the sleeping quarters of the men are not well kept and are crowded; but, even in this case, they are probably better than the conditions in most shops. Several social problems become related in this unnatural

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method of life for the men. It provides living quarters for some of the excess of men in the city. The low wages in proportion to transportation costs make the time distant when men might live far from their place of work. This lack of natural family life for men is a cause of the growth of prostitution in modern cities. Many social conditions will have to change before it will be possible for all the male workers of the city to have a natural home life.

The workers average about fifteen holidays in a year. Some have as low as ten and some as high as thirty. The longest period is at Chinese New Year and the two shorter periods are at Ch'ing Ming, a spring festival, and on the fifteenth of the eighth month. Only a few shops close on Sundays and only one or two provide even a half holiday fortnightly or monthly.

Standard of Living.

An estimated cost of living for an unskilled worker in Shanghai is \$11.85 a month and for a family of five it is \$21.34. This would provide sufficient simple food and clothing and allow of suitable housing—from one to three to a room. From what little study has been made in Tsinan we conclude that probably \$7.50 for a single worker and \$15.00 for a family of five would compare with the Shanghai estimates. It is impossible with our present knowledge to estimate with any degree of accuracy the number of people in Tsinan who live under this standard. Most of the 79,000 unmarried boys and men are earning little more than their own living. The unskilled married laborers who have families of even two or three members have to depend to some extent on the income of other members of the family for its support. There are 1700 people in the city listed by the police as paupers and beggars. The police also list 80,000 as being without an occupation. This includes the women and children in the homes who do not work for pay, and it must also include several thousand who have no regular employment and who consequently are not earning a living wage.

Western readers can well imagine the standard of living endured by the majority of the working people, when they know that in the case of most materials one dollar will not purchase more in China than it will in western countries. This year American flour has undersold Tsinan flour in Tsinan; foreign cotton cloth is used here when qualities better than the coarsest are desired; fuel is about as expensive as it is in the west, and the materials for building are as expensive, even though the labor is cheaper. The diet of the poorer classes consists of dry unsweetened cakes about eighteen inches in diameter and about an inch and a half thick, made of wheat flour or

cheaper grains; salted vegetables in small quantities; onions; and a grain gruel usually of millet. They get the liquid part of their food in gruel and boiled water. The more comfortably situated families have their wheat in the form of steamed bread and macaroni, and have some fresh vegetables and a small amount of fruit in season. The clothing is of coarse cotton cloth, usually blue but sometimes black or gray; and in winter they wear cotton clothing padded with cotton. This clothing has to be so thick as even to impede movement, for they cannot afford to heat their houses. They have to live in crowded quarters, often a small family to a room. The children cannot go to school, the parents cannot read, and in sickness they cannot afford proper treatment. It will require years of progress in education and industrialization before the standard of living can reach the place where workers can be fed, clothed, housed, healed, and educated in a fitting way. In Japan much progress in this direction has been made in the last fifteen or twenty years, and it must come soon in China.

Of course, there is a small percent of the people of the city who are educated, cultured, and well provided for in food, clothing, and those conveniences of living which cultured people in China have learned to use. If we want the best in the civilization of China we find it in a small class of the people. The great majority of the people have not had the opportunity to enter into the fullness of the values that have been accumulating in the civilization of China through the centuries.

Housing.

Most of the houses of Tsinan are one-storied buildings with walls made either of sun-dried mud bricks or with regular burned bricks. Even when good bricks are used, the plaster is chiefly mud. The roofs are of gray tile. The floors are of brick or of earth. There is a minimum of wood used because timber is very expensive.

The poorest shelters, of which there are more than a thousand, are best described as mud and grass-mat houses. These are stuck against a wall here, in a corner there, on a vacant lot, or by the roadway. They afford little protection from cold and rain, for there are many cracks and a heavy rain might demolish them. Most of them might be built from mud-bricks, some second-hand beams, a few hundred tiles, and some old mats, at an expense of a few dollars. Such dwellings house several thousand of the population.

Most of the buildings that face the streets are shops. Either the shop itself, or a small room built immediately behind, serves as the dwelling for the household. There are a few streets where there are

nothing but residences. The larger number of the dwellings are to be found around courtyards which are back from the street. A courtyard may have from six to nine rooms around it. Several courtyards may have only one outlet to the street. There are usually several families in one courtyard, for over one-half of the population lives in one or two rooms per family.

In a courtyard where the poorer people live, you will find a small family to each room. The rooms are about ten by twelve feet. They are dark, for light usually can come in at only one side, though a few rooms have high windows at the back. The buildings are in a bad state of repair. The brick—or more often, earth—floors, are liable to be damp the year round, if they are near the part of the city where there are springs. In the rainy season the walls are damp to a height of several feet above the ground and the courtyard often becomes a pool of water. There is not room inside for the family to prepare their meals, so they cook outside on stoves made of earth. A draft is secured in the stove by a box-bellows. Inside the room there is a wooden table and benches which may be used for seats in the daytime and beds at night. There is also a box for storing any extra clothing the family may possess. There are few dishes and cooking utensils, and few decorations. In a majority of cases, from twenty to fifty dollars would buy all the personal property of a working family.

The monthly rent varies from eighty cents to three dollars a room, according to the condition and location of the building. The wealthier families live according to their means, but even they have not learned what comfortable housing can be.

There are two hundred inns and hotels in the city. These take care of the travellers who come to the city to buy and sell. The charge for a night's lodging, in all but a few of these, is from five to fifty cents. The few higher priced hotels are the two railroad hotels, a hotel managed by a German and one or two managed by Japanese.

Philanthropy.

All but one of the philanthropic institutions of the government are under the administration of the Board of Philanthropy. The six institutions managed by this Board are a boys' and girls' orphanage with 78 boys and 36 girls; an old folks' home with 31 men and 20 women; an aged widows' home with 157 women; a foundlings' home with seventeen babies; the Door of Hope—for girls who are ill-treated in houses of prostitution and who wish to escape—which had 45 girls during the year; and a home for young widows, with 84 women. The number in the institutions at any one time is not necessarily the number given here. On a visit to the Door of Hope there were

found to be only fourteen girls there at that time. Men seeking wives may secure them at this institution on the presentation of proper credentials. The annual expense for these institutions is \$22,500.

The other government institution is an orphanage with 280 boys. The boys have some classes and they are also employed at different kinds of work. This institution has \$22,800 a year, which is an expenditure for each boy equal to almost the full wages of an able bodied laborer.

The private institutions are the Pu Chi Orphanage with 152 boys and an annual expenditure of \$10,000; the Generous Virtue Factory with 170 boys and \$12,000 a year; the Shantung Democratic Factory, which has 26 boys and gets \$7,000 a year from a lottery in Shanghai; and the Joyous Virtue Work-yard with 46 boys and \$2,000 a year.

The Dao Yuan, an eclectic indigenous religious organization, has opened a home for defectives and cripples outside the south suburb on the way to the Thousand Buddha Mountain. There, 160 people are provided with work and a comfortable living in good buildings.

Other religious organizations do more or less philanthropic work which is too miscellaneous to record in detail. The Roman Catholic Church usually has several kinds of such work in its regular program for serving China.

In the management of these institutions there is much that is good and much that is inefficient. In most cases work and education is provided for the inmates, but both could be more effective in producing results. The sanitary arrangements often lack proper attention. Dirt, darkness, dampness and rubbish could often be avoided with little expense, if thought were given to such things. Some institutions are over-supplied with officers, so that the money which should be used for the inmates is being spent for salaries. What is being done is better than nothing. It shows that the government and private individuals are mindful of the care of needy people. The present conditions show that balm has been applied to hearts that feel that something must be done; but also that real efficiency in management has been secured in only a few places.

The two chief forms of outside relief last winter were the distribution by the Dao Yuan of one thousand suits of clothes to the needy; and the management of a porridge or gruel kitchen, where three or four hundred poor people were fed once a day during the coldest part of the winter. Two thousand dollars were collected privately for the management of the kitchen. Formerly the government and the gentry did more of this kind of work, but now the

policy is to reduce the number of paupers and beggars in the city; so little is done for those who are here. Although begging is against the law, it is not stopped by the police. Beggars often have a regular route of houses and shops at which they call at regular intervals and they usually receive a few cash, or at most as much as one or two cents at each place. If shops refuse to give to beggars, their business is liable to be injured by such a crowd of beggars on the street that customers will be driven away.

With so many people living on the edge of poverty the problem of philanthropy is a difficult one, for we cannot tell when the needy are all supplied.

Educational Institutions.

In Tsinan there are schools supported by government, private, and missionary or church agencies. The government schools are of all kinds; private schools are elementary and middle or high schools; and church schools are from kindergarten to the University.

All the elementary schools, representing usually the first seven years of study, have about five thousand pupils. From all the children of this school age in the city one boy in five and one girl in twenty starts to school. We have no statistics as to how many of these finish the seven years, but from national statistics, we conclude that only one in two of these finish the first four years and one in four finish the seven years.

At present the middle schools usually have a five-year course. The largest of these are the First Middle School, a government school with 590 students; and the Cheng I Middle School, a private school with 1390 students. The two government normal schools have 520 boys and 310 girls. The Presbyterian Boys' School has 120 students and the Girls' School has 50. Four other middle schools have from sixty to four hundred students each. In all there are 4500 students in these schools, of which number 600 are girls. Between 85% and 90% of the boys are from homes outside of Tsinan who have come here to study, but of the girls a little larger percent are from Tsinan homes. Of Tsinan-born children one boy in from 25 to 30 and one girl in from 100 to 120 start to middle school. This is higher than for the country as a whole, where one boy in about a hundred and one girl in about seven hundred go to middle school. Of these who start perhaps not more than one in four finishes the course.

The government schools above middle school grade are the Technical College with 145 students, the Agricultural College with 216, the Commercial College with 271, the Law College with 145, the

Medical College with 98, and the Mining College with 42. Most of these students, as in the middle schools, are not Tsinan-born. In the whole of China one person in about 1200 of college age goes to college but in Tsinan there may be one in a few hundred, for the students in the higher schools come chiefly from the cities. This means that from this city of 300,000 there are about fifty or sixty students in schools above the middle school. There are scarcely any Tsinan girls going to these higher schools.

Shantung Christian University has 330 students of whom 33 are women. These students come from all over China and not more than three or four are Tsinan people. The University has two years of pre-medical work and a medical course of five years. The course in the Arts and Science College is four years, and for entrance usually requires graduation from a six-year middle school course. The Theological School has a three-year course, preceded by one year of pre-theological study in the Arts and Science Department. The greatest service of the University to the city is through the Hospital and the Institute or Museum. Over half a million people visit the Museum each year. Tsinan people go frequently and the Museum attracts visitors to Tsinan. There the people can see exhibits of an educational nature dealing with all phases of a progressive society. Sixty percent of the visitors listen to a Gospel message while they are in the Museum. The University also has a social service center in the city where work of several kinds is done. In all there are over fifty special kinds or pieces of work that the University does for the community outside of class-room work.

The University property is partly inside and partly outside the South Suburb. A gate in the wall allows for direct connection between the two parts. The buildings are largely in western style modified by Chinese lines where possible. The whole property of the University is valued at something more than a million dollars. The government and private schools in the city are for the most part in old buildings, built for other purposes, but under necessity turned into school buildings. Most of them are ill-fitted for school use, but there is no money available for better buildings.

The cost of education in Tsinan in elementary schools is from five to fifteen dollars a year for each student, depending on the equipment of the school and the ability of the teacher. The annual cost for each middle school student is from fifty to one hundred dollars, and for the higher schools from one hundred dollars a year for each student in the Commercial College to three hundred twenty-five dollars a year for each student in the

Industrial College. In the University the cost is nearly a thousand dollars a year for each student. It is relatively higher for medical students because of the smaller number of students in proportion to the necessary staff, and because of the equipment that is necessary. The theological students cost considerably more than the arts and science students. In these early years of western higher education in China it requires time to make the proper adjustment between the standards of middle school and university work. At present the University finds only about one-half the number of students for which it has capacity; because of the lack of students who come up to the standard that has been thought to be necessary, and who at the same time have enough money to come. When the University reaches its teaching capacity the cost for each student will be greatly reduced. The large number of foreigners on the staff, together with some of the higher paid Chinese teachers, makes the cost of the University higher than that of the purely Chinese schools.

The cost to the middle school students themselves depends on the condition of their homes. Probably the lowest amount of money that is necessary for one year for tuition, board, room, clothing, and books is one hundred dollars. From this amount upward the students spend what they are able to get. Two hundred dollars a year would be a large amount of money for a middle school student. It is to be remembered that nearly all middle school students live away from home. In the colleges and the University one hundred and twenty dollars is probably the lowest amount that is spent and three hundred dollars is high. The University students average about \$180 a year, the lower classes spending less and the higher classes spending over \$200. In the University the student pays \$180 to come and take advantage of nearly a thousand dollars which the churches have provided. Yet there are too few students who can get even this amount. Only about 23% of the students get all their money from their families. They have practically no ways to earn money as students in America have. Over three-fourths of the students have money given to them by churches or individuals, or they borrow it in order to get what they need. From the study of the standard of living we know that probably two-thirds of the families of China live on less for a whole year than it takes to send a student to the University for nine months.

In discussing education we must also take note of the popular education movement which is beginning in a small way here; also of the Daily Vacation Bible Schools; the educational work of the Y. M. C. A. and the Y. W. C. A.; and of other special schools or classes for groups like laborers or house servants which are operated

by public-spirited individuals and organizations here and there. Such classes and schools are bringing enlargement of life to several hundreds of people.

Other Cultural and Educational Institutions.

There are nineteen newspapers printed in Tsinan. Nearly all of them have been started since the beginning of the Republic in China. The largest paper prints 1500 copies, of which 600 are sold in Tsinan. Altogether there are 18,000 copies printed, of which about 7,000 are sold in this city. The price is from two to three cents a copy.

There are three free lecture halls in the city. One is under the district government and two are under the Board of Education. The lectures are of popular interest and of social value. Audiences of several hundred are common. Let not the western reader picture a western lecture hall where quiet and order reigns. In Chinese social tradition there has been little that resembles our large orderly meeting of the west. Movement among the audience, drinking tea, eating, and conversation are not out of place in a theatre or public meeting in Chinese tradition. However the lecture halls are being influenced by schools and there is more or less order.

There are two libraries in the city besides the University library. One is near the lake and an admission charge of one cent is made. The chief reason for going to this library is to wander through the Chinese garden with its rockeries, plants, and artificial waterways. One has to search diligently to find any books, if he is able to find them at all. There are separate days for men and for women. The daily attendance averages about one hundred fifty. The other library is managed by the Board of Education. Anyone in the city who has a guarantor may borrow books from any of the three branches of this library. There are reading rooms with a few magazines at these branches.

The Museum at the University, which we mentioned above, is the chief institution of the city in reaching large numbers of people with new ideas.

Religious Institutions.

The foreign protestant religious organizations doing work in the city are the University in which thirteen denominations from the United States, Canada and Great Britain cooperate; the English Baptist Mission; the Y.W.C.A.; the American Presbyterian Mission; the American Southern Baptist Mission; the Y.M.C.A.; the Salvation Army; and the Seventh Day Adventists. These are doing the regular forms of work that are done in China. The nature of this work is too well known to need repeating here.

The Roman Catholic Church was the first Christian church to come to Tsinan. Their early work was interrupted by persecutions, but now they have work in four centers, the largest of which is outside of the East Suburb. The work is manned at present by German priests.

The Chinese Independent Church is in the settlement and has 240 members. It is not connected with any foreign organization.

The number of followers for all of these Christian churches is about 4500. This number does not represent the full effect of Christianity in Tsinan. The presence of Christian churches with their Christianized foreign and Chinese members has a strong influence on the general social and moral standards of the entire community.

The non-Christians, other than the Mohammedans, cannot be classified as belonging to any one religion, for most of them see no reason for not being Buddhists, Confucianists and Taoists at the same time. They do not regard these as being mutually exclusive. While they may profess one or all of these religions their religious worship and acts are almost nil. There are a number of temples and shrines, but there is no public worship as we have in the west and there is little even of private family worship.

The Mohammedans have regular public worship in their mosques. At the chief mosque there are priests in charge and a number of young men are studying to be priests. The five daily periods of worship are attended by from fifteen to one hundred men.

There are some new religious organizations which show the stirrings of religious life. The Moral Society and the International Religious Society are new but rather weak organizations. There is one, however, the Dao Yuan, that was started in Tsinan and has spread to many other centers in China. It chooses good from all religions. In spite of the fact that it has received its revelations through the ouiji board, it must be credited with sincerity. It has three thousand members who have contributed money to open some primary schools, to build and operate the home for cripples and do other philanthropic work. It does not receive women members but a separate organization has been formed which has three hundred women members.

The Women's Movement in Tsinan.

We have already mentioned several social phenomena which are evidences of the changing position of women in society. To old China, where woman's place was only in the home and women were

not expected to be educated, the present situation would seem revolutionary. To see a thousand girls going to elementary schools, six hundred more going to middle and normal schools, and to see thirty-three girls in a co-educational University, would be confusing to the scholars of a few decades ago. The fact of several thousand girls and women going to work in the factories is breaking the seclusion of women in another class of society. Women work as teachers, doctors, Bible teachers, Y. W. C. A. secretaries, and nurses. The churches through their different organizations offer many places of work to the women members. The anti-foot-binding society has been organized to oppose foot-binding among girls and women. Some classes have been opened for illiterate women. The educated women are reading the modern women's magazines and the other modern books which are being printed in Chinese. The Museum at the University has special days for women, and special lectures are prepared for them. Thousands are getting new ideas of life from this institution. The Y. W. C. A. is reaching all classes of women with high ideals of woman's place in society. Altogether there is greater freedom for visiting and shopping, for attending meetings and moving-picture shows, and for getting in touch with the modern movements of society.

From their reading western readers may have gotten an incorrect idea of woman's place in Chinese society. The older women in the large Chinese families have often been the rulers of the household. In many circumstances men have recognized the principle of "women first." During famine relief work the women were shown much consideration when crowds were dealt with. In the co-educational University the women are treated with great courtesy by the men students, and the number of offices which women students hold is many times more than their proportional representation calls for.

The Family.

The effect of the modern city on the family is not much different in Tsinan from what it is in other cities, yet we speak of it because of its social importance. The family changes faster in the city than in the country. The woman's movement is found chiefly in the cities. The city family is unnatural, in that many are living away from their native place. We find few of the large family groups containing a great number of relatives belonging to several generations, and see many smaller family units consisting only of the parents and one or two children. The fact that men have to live at their place of work keeps them from a natural family life. The great excess of unmarried men and the insufficiency of wages to support a family

make it impossible for some men to marry, whereas in old China nearly everyone married. When girls can work in a factory and earn their own support, and perhaps a little more, to help the family, the parents are not so anxious to have the girls marry early and leave them. When the girls do marry after factory work they are not so well fitted for home-making nor are they likely to be content in the restrictions of a home. The educated classes are found chiefly in the cities and they are the ones who are reading the most of western family conditions, and so are most anxious for change in the Chinese family. Many of the men students who were married when they were young to women who have not followed them in their education, would like to be free to choose a wife who is more cultured, and there is a tendency to think that freedom of divorce would be a good thing. There are no problems that are so much in the hearts of the students as those connected with the adaptation of the old family to the new ideals of life.

The Concentration of Christian Work in the Cities.

There are many people who deplore the fact that so much Christian work is centered in the cities. Although eighty-five or ninety percent of the people of China live under rural conditions, there is much to justify the large proportion of Christian work that is to be found in the cities. The cities are growing rapidly. They are certain to grow much more as the industrialization of China proceeds. One man with modern farm machinery can do the work that ten now do, and when the industries call for men, the new machinery will be used on the farms and the extra men will accept the glittering lure of the city. In the next few decades millions of people are going to have to make the adjustments in customs and attitudes that are necessary in changing from the simple life of the rural village to the complex life of the city. Never before in the history of any nation has such a great adjustment of so great a number of people been made as will have to be made here. The city will be like molten metal which may be shaped before it hardens. The rural districts have for centuries been cast into a mould which will wait for change. The urgency is with the malleable material. All the modern movements toward change in society center in the city and it is there that the Christian impact can have great influence.

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