North China Mission

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What Hath God Wrought!
North China Mission of the American Board

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CLASS OF 1910, NORTH CHINA UNION COLLEGE, TUNGCHOU
Some Salient Points in Retrospect of a Year of China's History.

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The year 1909 will be memorable for the occurrence of two impressive, spectacular, and expensive imperial funerals, first that of the late Emperor Kuang Hsü, and in November that of Her Majesty the Grand Dowager Empress. The immediately ensuing "palace squabbles"—as to the rights of precedence, the perquisites, and the status of different surviving concubines, gave fresh and unwelcome evidence that the master hand so long upon the helm of the ship of state was forever withdrawn. The impression of almost supernatural wisdom which the late Empress Dowager contrived to convey to so many people at home and abroad, may be largely attributed to her phenomenal talent for rapidly coming to a measurably correct decision, and then standing by it. In the year and a half since her final disappearance this is the one thing which more than any other Chinese and foreigners alike have missed.

A year ago we had to note the summary dismissal of one of China's leading statesmen, Yuan Shih-k'ai, for reasons which, whether adequate or not, appeared at least plausible. No such excuse can however be given for the curt removal of Tuan Fang, Governor General of the Chihli province, due to the wrath of the present Empress Dowager. In this as in variety of other cases of great importance, it is impossible not to recognize that personal considerations almost invariably loom so large as to shut out the vision of what is best for the Empire as a whole. From this point of view the event was one of sinister significance.

At a time when China seemed never so much in want of every ounce of talent and experience, several of her long tried servants have dropped out, notably Chang Chih-tung, of international fame; Sun Chia-nai a scholar of note and of worth; Yuan Shih-hsiang, Governor General of the metropolitan province—whom Tuan Fang succeeded; and Tai Hung-tzu, of the Commissioners sent abroad to investigate constitutional government in the winter of 1905.
It was the report of the two Commissions which led the late Empress Dowager to the fateful decision to promise a Constitution to China, a gift which has ever since bulked large in the popular imagination, and which appears to the people to be the promise and the potency of an administrative millennium. Those who have even a slight familiarity with mundane affairs, during say the past thousand years, are well aware that there never yet was framed a “Constitution” which could do what the Chinese seem to expect of theirs. But it is by no means necessary to await the slow and uncertain arrival of this problematical boon in order to experience disappointment. That we have in abundance on every hand. The Prince Regent, from whom, with perhaps no sufficient reason, so much was expected, has proved wholly incapable of justifying the high hopes which he had inspired. Even if he is credited with intentions absolutely patriotic and unselfish, he lacks the weight and experience to hold the divergent forces about him in anything like equilibrium. The much overworked and much abused Grand Council seems to be like so many other Chinese governmental bodies, a more or less incongruous concomit of incoherent atoms, whose decisions are difficult to reach and far harder to enforce. The usual shower of imperial edicts has taken place at brief intervals, at times rather resembling conversazione with the Empire as a whole, than the issue of irrevocable decrees.

The different provinces of China are in appearance the legal heirs of the feudal states of two millennia and a half ago. Each seeks its own behoof irrespective of the rest of China, and the result is that except by a certain composition of forces nothing at all can be accomplished. The art of achieving this is the art of governing China. Many things have tended to consolidate the central government in its power, as telegraphs, rail facilities for moving troops, the growth of a national sentiment as against the rest of the world, and the like; yet the provinces are not merely holding their own but apparently getting stronger in neutralizing coherent and efficient action. It is a perpetual plaint of the government that its provincial taxes are always in arrears; but the wonder to an onlooker is that they are ever paid at all. The great and growing expenses of a paternal rule which is moved to undertake everything all at once, has made taxation a grievous burden, the increasing weight of which is growing intolerable. Several of the provinces absolutely refuse to allow foreign loans to build railways, promising to raise the needed funds themselves. But while
1910: Hsuan T'ung, 2nd Year

this might be economically possible, there is everywhere an absence of the necessary confidence, without which nothing can succeed, and a perpetual and warranted warfare between the mercantile and the official classes.

The long promised reform of China's currency so far as we know remains a mere iridescent dream; yet it is not impossible that some objective steps may be taken very soon. But that the central government will be able, even if its perception of the nature of the object to be attained were much clearer than it seems to be, to overcome the united and powerful antagonism of the shrewd money-changers of China to a "uniform currency" is what we hesitate to believe without much more evidence than at present exists.

The provincial assemblies, which met last October for the first time, form a potentiality of the highest importance. Crude as is the material of which they are composed, and ignorant as the members may be of parliamentary precedents, it is clear that there is a very distinct perception that certain rights are now formally recognized which will in the not distant future bring about great results for all China. The National Parliament, which is to meet in a building erected on the site of the old examination stalls in Peking, is an experiment of a wholly different nature which will be watched with intense interest. That the mystic Bottle has now been wholly uncorked is plain—but what may be the temper of the Genius who is now once for all liberated, can be better determined a generation from this time than today. The Upper Chamber will be limited in size and composed of a few selected risks determined by some mysterious choice of that disembodied entity comprehensively termed "the Government". That they should want anything in common seems altogether unlikely; but of this it is too early to hazard a guess. The Lower House is said to be constituted of theoretically 500 members, of which Chihli is to have 24, Shantung, 45, Hunan, 32, Kuangtung, 36, Sz Ch'uan, 35, tapering down to 13 for Kansu, 10 for Shensi, 7 for Kueichou, 6 for Kuangsi, one for the distant province of Sinkiang, 6 from Thibet (!), 3 from Mongolia, and 12 from Manchuria. In addition to this we are promised 2 Lolos, 3 I-kias, 3 Hoklos, and 2 Yaos, whatever the latter may be. On the whole it seems likely that if this body ever does assemble at one place and time, 'delegates' to Noah's Ark would be a compact and homogeneous assemblage in comparison! And yet it is through sloughs like this that some form of government by the people
and for the people of China must eventually emerge. When once these isolated units realize that their salvation politically and socially is to be henceforth in their own hands, a process of precipitation, saturation, and later of amorphous crystallization may be looked for, which will make the nominal rulers of the China of that period rue the day that to a democratic instinct democratic institutions have been voluntarily added by the offer from the Throne itself. It may be confidently predicted that the action of the Assemblies, National or Provincial, will revolve around the two foci of an ellipse—taxation regulated according to the needs of an honestly administered and efficient government, national and provincial, and the execution of prompt and impartial justice. Before distant ideals can be even clearly perceived, there must be a reform of the personnel and the traditions of the mandarinate as a whole, which certainly appears as hopeless as the creation of life under the ribs of death. Yet if there is any such thing as Progress in human evolution, something of this sort must sooner or later come about. It is very easy to demonstrate (as most Chinese officials delight to do) how preposterous and impossible all this is; yet on the whole it may be quite as helpful to sow seeds whose later harvests may tend to hide the ugliness of the present and the past, and to bring in a new regime the realization of which may eventually make China's sad history seem like so many millenniums of nightmare. It is probably the unconscious consciousness of the lack of any unified movement toward even the initial steps in such a program which makes China's reformers and so many of her students hopelessly pessimistic. They see only a welter of strife without progress, and nothing to look forward to.

In this almost universal unrest much aggravated by Halley's comet and another of uncertain ownership, there is every opportunity for anarchists and nihilists to get in their destructive work. The bacillus of bomb-throwing and the tactics of the time-fuse seem to have been now well naturalized in China. The obvious timidity and terror of the Government only makes the danger greater and the outlook more perplexing. It is too soon to say just what the lessons of the surprising explosion of hate and fury at the capital of Hunan really are and what the events really mean. But it is certain that a very small number of well organized and resolute men could anywhere do an amount of mischief which decades might not remedy.

It is one of the important services of Christianity in China,
REV. MENG CHI TSENG'S ORDINATION COUNCIL, 1893
that in this period of general unsettlement and insecurity its books, magazines, papers, sermons, addresses and school instruction are all incessantly and consciously aimed at what is constructive. It is perhaps not too much to say that in this respect they occupy a place in China quite unique, the value of which intelligent officials and people alike are coming more and more to recognize.

A struggle is taking place in China between the autocracy of the rulers and the democracy of the people in regard to the regulation of the Chinese press. It is not easy even to understand the apparent phenomena—much less to foresee the adjustment of the conflicting forces. But in China, as in Western lands, the ranks of the liberals and the progressives are constantly—and not infrequently unexpectedly—reinforced from those high in rank and in office. These it is impossible altogether to disregard, and in China today, as in Occidental lands, privileges once granted can never again be arbitrarily denied. This important fact alone would account for a slow, albeit a steady, future progress along every line of human activity.

A new system of Laws for China has already been devised, and we hear hints of changes of a radical kind to be introduced at an early day. Here the ingrained conservatism of the Chinese may be depended upon to act as a balance-wheel against too sudden overturning of “old-time custom” It is easy for example, to point out the cruel and barbarous nature of Chinese punishments; but to suggest any new method by which myriads of dangerous characters are to be kept in some measure of order, so that society is protected against them, is quite a different matter.

During the past (Mission) year, we have witnessed the opening of two sections of railway which have to us a special interest as bringing our stations closer together than in the old days had seemed possible. From Peking (Hsi Chih gate station) to Kalgan is now but an easy journey of about eight hours, and seven hours for the return, through an ancient and historic Pass where the Old and the New confront one another in a manner unusual even for China. The section of the Ching-P’u * line to the Yang-tze is now open from Tientsin to Te Chou, almost the same distance as that to Kalgan, and the most rapid train requires about the same number of hours—a journey which in the happy old house-boat days was always (up-stream) a matter of more than a week, and sometimes of Tientsin-Pukow.
nearly two weeks. As P’ang Chuang is but two hours by horse or four by cart, from Te Chou, the former is now caught in the maelstrom of “Civilization”, and may even become a favorite haunt of the genial globetrotter (occasional specimens of which we have seen for some decades). At present Lin Ch’ing is the only strictly “inaccessible” station of the mission, being distant from P’ang Chuang a whole day’s journey (by “buckboard”) and with very scanty prospect of getting any nearer. Even to make the most rapid circuit of the mission stations formerly required more than three weeks of exhausting travelling; the same journey can now be made in comparative comfort in about a week.

Railway development is not confined to any part of the empire, but is in evidence from Manchuria to the Kuangtung provinces, in remote Yunnan, in extending trunk lines long begun, and in opening up hitherto inaccessible Sz Ch’uan, and still more remote Central Asia—the latter a matter perhaps of some decades. Urga and Kiakhta are certain eventually to be way-stations on the much shortened route to Europe, while Sian-fu and Lanchow will be important halting-places on the continental line to Kashgaria and Yarkand—and perhaps to Teheran and Constantinople. Ten years ago it would have seemed to General Tung Fu-hsiang, then engaged in besieging the Peking Legations, highly improbable that his estate would be confiscated so that with the avails the odious Foreign Devils might build an iron bridge over the Yellow River at Lanchow; yet this is what has taken place, and (in the happy euphemism of the Chinese) “with the consent of his heirs”!

It has been said of “reforms” in Russia that they are “written with a pitchfork on the surface of running water”! Dr. Dwight of Constantinople has cited the remark of a sage official in India (which he says applies to all of Asia, that “while the mouth is proclaiming its enlightenment and progress, the body is waddling backward as fast as the nature of the ground will permit”! We must emphatically deny that these predicates apply to China, though we are compelled to admit that there is much marking time, and that motion without real advance seems in many lines the rule.

The new Education can not be summarized in a word, but if it could be we might well concur with the criticism of Prof. Burton that at present it is characterized by “Ineffective administration, unskilful teaching, lack of discipline, and want
of high moral culture”. These defects, though serious, are not however fatal, and will probably be gradually remedied as better teachers, and new teaching methods are introduced and new ideas created. The relation of mission schools to the courses laid out for those under government control is a matter of great importance. The executive committee of the Conference Committee on Education has endeavored to get into effective touch with the Board of Education on this matter, and with the Bureau of Terminology on that of new terms; but a complete change in the personnel of the officials concerned, and the lack of cohesion in the relation of government schools to one another and to the theoretical scheme as a whole, have blocked progress. Various ambitious plans for large educational enterprises in China still in the cocoon stage need not be commented upon here. They are evidences of the extent to which China appeals to men of light and leading in the West as a field for constructive undertakings. The promoters of these commendable schemes have, as it appears to old China residents, taken far too little account (if any at all) of the way in which the Chinese Government may regard them. Great care and wisdom may be required to avoid collisions which might do much harm all around.

Turning from the general to the specifically missionary aspects of the past year, one may say that it has been one of steady progress toward higher ideals much more adequately conceived than in days gone. In the three years which have elapsed since the Centennial Conference, much information, general and special, about China and its missions has been gathered and dispersed. All the larger societies appear to have had visitors of distinction, many of them experts, who have investigated the workings of their force on the ground with care and with skill with a view to increasing efficiency and to the elimination of waste. Our older sister, the London Mission, in particular has enjoyed (or at all events experienced) the advantages of this thorough inquisition, as a result of which their entire work is in process of reconstruction. It is reasonably certain that a similarly thorough probing of our own Missions would be most wholesome, and we hope to learn much from our neighbor’s conclusions. One of the specific examples of attacking a problem of which everyone has always been aware and toward the settlement of which nothing has heretofore been done by us, is the establishment of a practical Language School in Peking for students of Chinese. Other parts of China have taken the same step.
The results of the "Together Campaign" in the Congregational churches of America have extended far beyond the relief from debt (for the first time in 22 years) of the larger societies, and have infused in each of them a new life. For such a time as this, the Laymen's Missionary Movement was providentially devised, and its tremendous sweep and power can not fail to have a far-reaching effect in every Mission field. The example of Mr. Kennedy in a wise allotment of large sums to home and foreign uses is almost certain to have imitators. The coming of the Kingdom of God will never be brought about by financial means, however shrewd and timely; but when the silver and the gold are given to Him who bestowed them, the hearts of men will be stirred also.

In almost every mission field the cry is for more workers, and the prayer for their advent is earnest and unceasing. As a beginning in our own Mission, we now have recruits in every station, including Kalgan, which is to be under other care while remaining associated with us in sympathy and in action. With but a moderate increase of force we might not only carry on the work long in hand, but be ready to enter the new doors which must soon open—indeed are already opening. There is a special demand for intelligent use of the entree to the intellectual and the moral life of the educated classes of China, which is no longer, as in earlier years, out of reach. The beginning which has already been made in Peking by the ladies or our Mission is a happy augury of what will follow under judicious following up of opportunities. The great "Institute" in Chinanfu, the capital of Shantung, where on some days there is a procession of three thousand visitors to see and to hear, is perhaps the most impressive proof in all China of the arrival of the new era, and the most persuasive object-lesson how to use it.

The new Evangelization society has called attention to weak points in our tactics with a view to reinforcement at those points. The China Medical Association has held a large and useful gathering, and is prosecuting its work of making a new medical vocabulary. Union in evangelistic work through provincial councils has been widely adopted, but with what results it is probably too early to say. Union in educational work of various sorts is not only "in the air", but what is better, on the ground, in active and fruitful exercise. The Christian Literature Society has a new home of its own, and an output of increasing importance, but as yet not a solitary translator from
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MRS. C. A. STANLEY
any of the American missions! The Tract Societies all show signs of new life and vigor, especially the one in distant Sz Ch’u’an, as well as the Central China Society in Hankow which has never yet (like some others) fallen into soft repose to wake later in confusion. The restless aggressive energy of the numerous branches of the Y. M. C. A. was never so much in evidence, and their work for Chinese students in Japan, in particular, merits the gratitude and the prayers of all well-wishers of China.

Varied as are the forms of Christian activity their object is by no means the introduction into China of Western institutions, churches, colleges, or other agencies for good. We aim to enkindle spiritual Life, and we know well that this can only come from the Divine Life. When therefore we see, as we do see, that Life working in the hearts of Chinese youth under Christian training, leading them in large numbers to give themselves to working for their countrymen and women, setting aside the dazzling allurements of the world pressing itself upon them, we know that the Spirit of the Lord is here. A race of Chinese evangelists full of God’s Spirit, wise to explain the word of God and tactful in winning men to his service is in process of evolution, and their number will greatly increase. In no other way can China be won for Christ, as we are assured that in due time it will be won. May that day be hastened, and may the coming year be one of even greater blessing than any or all that have gone before it!
Fifty Years of Mission History.

1. General.

The history of the North China Mission began in 1860, and may be divided into three periods. The first, 1860-95, closing with the war between China and Japan, may be called the period of Foundation and Expansion. The second, 1895-1900, saw no notable enlargement, but may properly be designated as a period of Organization. The third, already ten years, has been marked by Reconstruction and Union.

1860-1895

Up to 1895, seven stations were opened; medical work was begun; the Mission Press and Business Agency were established; educational development had already produced the North China College. In each station, much had been done in the way of evangelizing a large field; and schools were doing good work. This means that, for size, the Mission covered quite as large a territory then as now, and that the progress since then has been intensive rather than extensive. First by systematizing according to improved methods, then by larger cooperation, we have been building on the foundation already laid, and laid so broadly, during former years.

Tientsin

Rev. Henry Blodget was the first Protestant missionary to North China. He came to Tientsin in company with the British troops in 1860, and there remained for four years. In 1862, Rev. and Mrs. C. A. Stanley were appointed, arriving in Tientsin the following year, and were ready to take up the work when Mr. Blodget went to Peking. From that time to the present, their name has been identified with the Tientsin station. Others have come and gone; they have given their lives to this one field. Their first home was in the heart of the Chinese city, where the city chapel now stands. Later, ground was bought and a house erected in what is now the French Concession; and three other residences were afterwards built on the same compound. Rev. and Mrs. L. D. Chapin began their missionary life in Tientsin; so also, Dr. and Mrs. A. H. Smith and Dr. and Mrs. Porter. Here Rev. H. P. Perkins had his first missionary
appointment; and here he met and married his wife. The same was true of Rev. Henry Kingman. Rev. E. E. Aiken spent his second term in the Mission as a member of the Tientsin station. Since 1904, Rev. and Mrs. C. E. Ewing have been associated with the Stanleys, Mr. Ewing having oversight of the country field while Dr. Stanley retained charge at the central station. Dr. Stanley’s touring in the earlier days of the Mission covered large sections of northeastern China; and other stations and outstations, both in our own and in other Missions, point to this itinerating as the beginning of their present development.

**Business Agency** Tientsin, being the port of North China, has been the place for Business Agency and Treasury. Early in the nineties, a special Agent was sent from the United States, an office erected for his use, and a house built to serve as his residence and as a place of entertainment for missionaries passing thru Tientsin. The first Agent was Mr. H. J. Bostwick, now connected with the Sanatorium at Clifton Springs. In 1901, Mr. J. H. McCann was appointed, and continued this service until his furlo in 1907. Since that time, temporary arrangements have been made; but it is hoped that the near future will witness something permanent once more. Mrs. F. D. Wilder has served as Treasurer for several years.

**Peking** The Peking station was opened by Rev. Henry Blodget in 1864. Soon after his arrival, premises were provided, which have been in use ever since. Dr. Blodget toured the large territory now included in the field of the Peking station; and to him the Church was largely indebted for its early progress. He was especially known by the Chinese as a kindly pastor and helper, and by all as a literary leader, who helped to set a high standard for the Mission from the first: he translated many hymns, and with most surprising faithfulness both to the meaning and to the demands of the Chinese language; he was one of the translators of the standard Peking version of the New Testament, a version couched in such beautiful Mandarin as to win its way with even the educated men who look down on anything except the classical style. With Dr. Blodget were associated, at different times, Rev. E. E. Aiken, Rev. W. S. Ament, and others whose main work has been in other stations.

The Mission Press was established in connection with the Peking station. It was first in charge of Mr. P. R. Hunt; later,
Mission Press of Mr. W. C. Noble; then, of Dr. Blodgett; and finally, of Mr. J. L. Mateer. This Press did a great work not only for our own Mission and for various members of the Mission who were engaged in literary labors, but for other Missions and for the North China Tract Society. The buildings were destroyed in 1900; and the land has since been thrown in with the main compound, as required in the enlargement of the station plant.

Kalgan With reinforcements arriving, the Mission was enabled to open a third station in 1865 at Kalgan, the most important trading center on the road to Mongolia and Russia, 140 miles northwest from Peking. The first appointees were Rev. and Mrs. J. T. Gulick, who remained for some years and left their mark on the station, before being transferred to Japan. For many years, this station had three ordained missionaries, with their wives: Rev. Mark Williams, Rev. J. H. Roberts, and Rev. W. P. Sprague. They toured a large extent of country, both inside the Great Wall and over the border in Mongolia. A hundred miles to the south, at the departmental city of Yüchow, is an important outstation, which was for a time occupied by resident missionaries. Medical work at Kalgan has been a successful method of getting in touch with the people; but since 1898, when ill health forced the withdrawal of Dr. Waples and his family, the station has depended for medical attendance on summer vacation physicians or on those called from Peking or Tungchow in an emergency.

Tungchow The Tungchow station was opened by Rev. and Mrs. L. D. Chapin in 1867. From the first, school work received much attention. This, together with other reasons, led the Mission to take up that station as the center for higher education. Thus the elementary school of the earlier years developed into a high school: that, in turn, into a College. Meanwhile, young men, some of them graduates of this high school, or later of the College, were trained in theological classes; and the result was a Theological Seminary. In 1894, some of the missionaries moved out from the premises inside of the city and took up residence a mile away on a large campus where the first College building was erected. The Seminary, the Church and evangelistic center, and the hospital remained in the old place until 1900. Dr. J. H. Ingram was appointed in 1887, and soon entered on the medical work already begun
by Dr. Mary A. Holbrook. He has so developed it that the
hospital is well known in all the region, especially for its eye
treatments.

**Paotingfu**

In 1873, Rev. Isaac Pierson opened a
new station at Paotingfu. He secured
premises that served as center for missionary residence and
labors inside the city for nearly twenty years. Then a fine
compound was secured outside of the South Gate and not far
from the river which formed the best route to the coast. At
first, there was much prejudice in this provincial capital; but
Mr. Pierson and his associates won the esteem of the people
by their philanthropic efforts. One of the first converts was a
man who almost immediately welcomed Christianity as the
religion for which he had been seeking; and after his death, two
of his sons became ordained pastors of the Paotingfu Church.
The medical branch of the station was always important and
valuable: for some years, it was in charge of Dr. Merritt, now
at the head of the Sanatorium at Clifton Springs; Dr. W. C.
Noble succeeded him, and moved the medical plant out from
the crowded and unsanitary quarters inside of the city to the
new premises at the South Suburb. Many other members of the
Mission have been located at Paotingfu, most of them for too
short a time to leave their impress on the work; but among
them may be mentioned Rev. W. S. Ament, whose first station
was here, Dr. A. P Peck, Rev. G. H. Ewing, and Rev. H. T.
Pitkin the martyr. Rev. H. P. Perkins and Rev. E. E. Aiken
have held the fort for the last few years. More and more as
the years have gone on, the Chinese leaders have come to the
fore, probably more than in any other station of the Mission.
This is partly because the two ordained pastors have been men
of exceptional ability and men who would not be content to
have the name of pastor without the reality.

**Pangkiachwang**

Up to this time, all of the stations
were in the province of Chihli; but a
new region was now opened in the northern part of Shantung.
In 1867, a few refugees from there strayed into our chapel in
Tientsin; and at their invitation the first visits to this region
were made. “It was not until 1877 that the real impetus for
wider work came in the tremendous famine of that year.
Refugees in crowding numbers found their way to the north;
and still the distress was keen and unmet. Appeals were issued,
both in China and abroad; large sums were collected; and in
this region alone the Protestant missionaries distributed about
ten thousand dollars (gold). Immediately upon the heels of this distribution, which was an unprecedented evidence before the eyes of the people of the fruits and spirit of Christianity, a great wave of interest in the Church set in, so that within twelve months from the time of the cessation of relief 150 had been received into the Church. It was in view of this aroused interest that steps were taken to open a Mission station in this region; and in 1880, two families and a single lady were designated to this field, and a settlement was begun in Pangkiachwang, a walled village of about 800 inhabitants." From the first, the Smiths and Porters were colaborers here, as they had been fellow-students in Beloit. The medical work was begun by Dr. Porter, but soon developed to such an extent that Dr. Peck came to his aid, releasing Dr. Porter for evangelistic service. Schools for boys and girls were established, as well as all the other equipment for a successful station, largely thru the financial aid of benevolent friends in the homeland. The hospital, altho located in a country village, soon came to be so well known over an immense extent of territory in three provinces that the number of patients ran up to five figures each year, giving it a place among the largest hospitals anywhere in China.

Lintsingchow

In the summer of 1885, the Mission decided to send out an exploring committee into western Shantung and southern Chihli, to report as to the most desirable location for a seventh station. As a result, in 1886, Lintsingchow was added to the list. It was opened at first by Rev. F. M. Chapin, who remained a member of the station for twenty years. Rev. H. P. Perkins was soon added to the staff, Mrs. Perkins being the station physician for the first few years. In 1890, Dr. and Mrs. E. R. Wagner were located at this new station; and for eight years Dr. Wagner conducted an important and growing hospital. The first residence had been in the midst of a busy population; but in 1889 work was begun at a new compound on the outskirts of the city, still within easy reach of the people, but in a more sanitary location. A large country field reached out on all sides; and a good beginning was made at evangelizing the region. Especially did the missionaries make use of the exceptional opportunity afforded by a very large fair held each year in the fourth month, when crowds from all the surrounding country flocked into the city and were always made welcome in the chapel and grounds, where many heard the gospel for the first time.
VOLUNTEERS FOR CHRISTIAN WORK, NORTH CHINA UNION COLLEGE, TUNGCHOU
PEKING STATION COMPOUND
PAGODA AT LINTSINGCHOW
Thus, up to 1895, the Mission had reached out over a very large field, everywhere laying foundations; and it is evident that these foundations were being laid wisely, in that provision was made for preparing trained Chinese leaders. It should be added that several members of the Mission were doing literary work. A Mission Hymnal had been issued, most of the hymns being translations by Dr. Blodget and Dr. Chauncey Goodrich, the latter adding to the faithfulness of the former a poetical temper that has made many of his translations of permanent value. Dr. Goodrich and Dr. Sheffield had already been designated as members of Bible translation committees; and each had been chosen chairman of his committee. These and others were producing books which were the outgrowth of their study of the Chinese language or of their classroom work with College or Seminary students.

**Literary Labors**

The war of China with Japan interfered with the safety of touring and led the missionaries to concentrate some efforts that had before been scattered over their extensive parishes. The war also opened the eyes of the Chinese to the fact that they were not impregnable in the fortress of past traditions, and gave them their first considerable impulse to look out on the world as it is. The change, however, was not so marked as to produce any radical modification in missionary policy. Work continued along old lines.

**China-Japan**

The period following the China-Japan war was not a time of starting new stations: the Mission realized that enough had been done in that way. Nor was it a time for large expansion of field and work in the different stations, tho there was growth throughout the five years. In general, it may be said that this was a time when the Mission as a whole began to realize, more than ever before, the necessity for intensive work, for conservation of the results already attained, for wise organization, both in the Mission as a whole and in the separate stations. In this, it may fairly be said that Dr. Ament was leader. It is still remembered how, at one annual meeting of the Mission, he made a speech in Committee of the Whole, in which he insisted that the Mission had not been planning its evangelizing of the field in any strategic way; that if we had, our outstations would have been located on great connecting lines joining
the central stations, instead of being scattered indiscriminately over the field; and urged that for the future this wiser plan be followed. What he urged on others, he was already doing in Peking, so that now every district city and most of the more important market towns in the field covered by that station are occupied as centers of Christian work. Altho this advice was not at first appreciated at its full value, most of the stations had committed themselves to it before 1900, and have followed it in the reconstruction of still more recent years.

Educational Development

The educational system of the Mission was further developed during this same period. In particular, it was at this time that the College, just removed to its new site, came to take a recognized place as a high-grade institution. And it was during this same time that the school at Pangkia-chwang was raised to the grade of an Academy—an event that may perhaps be quoted as a denial of the statement that there was no considerable expansion during the period. Of course, there was some expansion; but in general, it was (like the raising of grade) merely a development of that which was already in hand, rather than anything entirely new. So far from marking time, the Mission was in reality doing a most valuable work of conservation.

1898

In 1898, several events of importance took place. In the Mission, as well as in the nation, it was a year to be remembered. In the spring, we welcomed a Deputation from the Board—Secretary Judson Smith, President Eaton of Beloit, and Col. Hopkins of the Prudential Committee. In that year also, new pastors were ordained at several of the stations. This was a further extension of the policy already adopted at Peking, Tungchow, and Paotingfu; and it was understood that all of the newly ordained pastors were to be supported on the field.

1900

In 1900, as the world knows only too well, the Boxer movement devastated much of North China, and threatened to destroy the Christian community. In Paotingfu, three of our own missionaries were put to death, while hundreds of Chinese Christians in different parts of the Mission laid down their lives, including two of the ordained pastors. But martyr deaths never kill a Church; and we really suffered more seriously from the aftermath, when it was impossible to restrain some of those who had escaped the
fury from demanding exorbitant indemnities. It has taken a longer time to recover from the sin of covetousness than from the suffering that preceded; and we are not even yet free from its effects.

The period since 1900 has been a time of Reconstruction, and has happily been marked by large cooperation and union between different missionary Societies. At Peking, reconstruction began immediately, both in the city and in the several out-stations, under the vigorous leadership of Dr. Ament. Rev. W. B. Stelle, who came to the Mission for such a time, and took large responsibility in building up a station plant admirably fitted to the peculiar requirements of the capital city. Both in city and in country, persistent and systematic efforts have met with large success. At Tungchow, there has been the renewal of Church life and the reestablishment of the educational work. Especially has Mr. Wilder been developing the outstations more systematically and effectively than ever in the past, besides serving as pastor of the Church, where Church members, old and young, men and women, meet together with the College students. At Paotingfu, first under Dr. Peck and later under the pushing leadership of Pastor Mêng and others, the losses of 1900 have been more than recouped, and a fine new church building has been erected as a memorial of the martyrs. At Pangkiachwang, the buildings were left intact, under protection of a guard from the Governor of the province, thru all the turmoil of persecution; but new buildings were needed, and some have already been provided, with the promise of more. Outstation property has been secured in several district cities, and the whole work organized as never before under the efficient direction of Rev. C. A. Stanley, Jr. Drs. F. F. and E. B. Tucker have been in charge of the medical work, and have continued the success of the past, receiving however less outpatients and devoting much attention to evangelizing the inpatients. At Lintsingchow, the full reopening of the station was delayed for some years; but in 1909, with Mr. McCann as builder, church, dispensary, schools, and missionary residences were erected on a fine new plat of land purchased for the purpose; and the station, with Rev. E. W. Ellis and Rev. V. P. Eastman, both young men, ought to be well equipped for years to come. At Tientsin, all of the old buildings suffered from bombardment in 1900; but only one was destroyed. Still, local conditions made it desirable to move away from the French Concession; fifteen acres of land were purchased at the extreme north side of the city; and
in 1906, building was begun and the station was moved. At Kalgan, church, houses, and other property were rebuilt; but the work has met with many obstacles, and has never been restored to its former condition. Now, it is being turned over to the Methodist Protestants, who propose to carry it on in close union with our own Mission and as an integral part thereof.

Cooperation and union between the several Missions has had new possibilities in the conditions attendant on reestablishing plants and work. One evidence of this has been in delimitation of fields, so as to avoid some of the overlapping and reduplication of former years. Another evidence has been in the organization of Federation Councils in several provinces, including Chihli and Shantung where our own stations are; and the way in which the Chinese welcome such promise of union gives good augury for the future. But the most striking manifestation of the new union spirit has been in the educational reconstruction. Several Missions have joined forces in the entire field of higher education, forming the North China Educational Union, while others unite in one or more departments. The Union Woman’s College at Peking, in charge of our own Mission, graduated its first class of four in 1909 — the first class of young women to complete a full College course anywhere in China. The Women’s Foreign Missionary Society of the M. E. Church has established a Union Woman’s Medical College. The Union Medical College for men, in charge of the London Mission at Peking, has the efficient cooperation of our Mission, with Dr. Ingram of Tungchow and Dr. C. W. Young of Peking on the Faculty, and students from most of our stations. The Theological Seminary, for many years at Tungchow, has been transferred to the Presbyterian Mission at Peking: Dr. Goodrich, long time Dean, became the first Principal of this Union Theological College and has been ably assisted by Mrs. Goodrich, also a member of the Faculty. The College at Tungchow, now adopted as the North China Union Arts College, has continued under the experienced control of Rev. D. Z. Sheffield, D. D., and is doing service of ever growing import to both the Church and the public of China. Rev. H. S. Galt and Rev. L. C. Porter of our own Mission, together with representatives of other Missions, are members of a Faculty that looks forward to great things. In connection with the College is a Press, successor of the Press of former days in Peking, which does good work for our own and other Missions.
In 1907, when the centennial of Protestant missions in China was celebrated, a second Deputation was sent from Boston — too late to be of the desired assistance in giving advice as to reconstruction, but enabled by its observations on the field to advise the reopening of Lintsingchow and to put the Prudential Committee in touch with the situation. This Deputation included Secretary J. L. Barton and Rev. E. C. Moore, D. D., Chairman of the Prudential Committee.

If we are asked what we have achieved, we point to our Church members, to our foundations which have been deeply laid, to our groups of students, and to the promise of a new Christianized society thru the extension and expansion of what has already been begun. Half a century is long enough to discover the trend of movements; and the fifty years just closing show the hand of the Lord in leading, in protecting, and in blessing the work and the workers. Another half century will see far greater changes than any yet witnessed. In this confidence, we begin another stadium of our race. To God be the praise.
2. **Woman's Work.**

By Miss M. H. Porter.

**Woman's Work** was among the earliest form of service of this Mission as it entered a new field. The pioneer in such effort was Mrs. E. C. Bridgman, whose name is kept in memory by the Academy in Peking, an outgrowth of the school which she established, and long known as "The Bridgman School". She was the wife of the first missionary of the A. B. C. F. M. in China, and labored with him in Canton and Shanghai. After his death, she desired to resume work in China, and joined Dr. Blodget in Peking soon after the opening of the station. She was at this time more than sixty years of age, with no knowledge of Mandarin, and only such of the southern speech as she had been able to acquire rather late in life and while burdened with many cares besides those of a student. She had, however, ardent love for the Chinese, the spirit of the pioneer, and means to open work in Peking without expense to the Board.

**Mrs. Bridgman.** A large compound, with excellent Chinese buildings, was for sale at a very low price, as it was supposed to be haunted. It had been used for residence by members of the Church of England Mission; and as their Society did not wish to purchase, the property passed into the hands of the A. B. C. F. M., a gift from Mrs. Bridgman, in 1865. She later added adjacent courts for the accommodation of the Press and its Superintendent. Mrs. Bridgman was not able to do much herself in the direct instruction of women and girls; but she displayed singular tact and energy in stimulating others to work, and in the course of three years had gathered a school of sixteen pupils, and taught the eldest girl enough of English and Shanghai sounds so that she could communicate with her, and thru her with others. Her warm heart and intense desire to get in touch with her neighbors overcame obstacles, apparently insuperable, and found ways to reach them. She laid here the foundations of both educational and social work. Failing health obliged her to seek a climate less trying to the nerves in 1868, a few months after Miss Mary E. Andrews and Miss Mary H. Porter had been sent to the Mission—the former, one of the first appointees of the newly organized Woman's Board of Missions in
Boston; the latter, to become the first adopted by the Board of the Interior in 1869. There were then in connection with the Mission Mrs. Justin Doolittle and Mrs. C. A. Stanley in Tientsin, greathearted Mrs. L. D. Chapin to give Miss Andrews warm welcome in Tungchow, and Mrs. John Gulick and Mrs. Mark Williams in Kalgan.

**Bridgman School.** Miss Porter took up the work of the Girls' School in Peking. Then came Miss Mary B. Thompson; but after three years of struggle with disease, she reluctantly returned to the U S. in 1872. Miss J. E. Chapin had come to the Mission the previous year, sent out for Tungchow; but at this time she was transferred to Peking, to be associated with Miss Porter. To the Bridgman School, she gave more than thirty years of devoted service, impressing generations of students with her strong personality and setting standards of fidelity to duty which are a power still in many homes and a blessing to the whole circle influenced by them. She left the Mission in 1905, honored and beloved by the many to whom she had given herself so freely and still watches the development here from her home in Springfield, Illinois. From 1879 to 1900, Miss Ada Haven was her coadjutor. Very unlike in temperament, the two were happily united in aim, supplementary to one another in natural gifts, and carried the burdens of the growing institution with mutual helpfulness until the storm of 1900. Miss Chapin was absent on furlough at that time; and Miss Sheffield, a daughter of the Mission, was with Miss Haven during those months of trial. The story has been graphically told by Miss Haven in a volume published after she became Mrs. Calvin Mateer and joined the Presbyterian Mission, a volume entitled "Siege Days" The School was reorganized in the autumn of 1900 by Miss Sheffield. The following spring, Miss Porter returned to Peking, after just twenty years' absence, to aid in reconstruction, and to see the work pass in 1904 into the charge of Miss Miner.

**Woman's College.** Miss Miner had been prepared, by sixteen years of teaching in the College at Tungchow, for the leadership of the new institution, the natural outgrowth of the old. The new name is The North China Union Woman's College—the first school for women in this land to do work fairly entitling it to bestow a College diploma. With Miss Luella Miner, B. A., M. A. (Oberlin),
are associated Miss B. P. Reed (Cornell), Miss J. E. Payne
(Univ. So. Dak.), Miss May N. Corbett (Wooster), Miss Lucy I.
Mead (Beloit), and Miss Mary E. Vanderslice. This force is still
inadequate to the needs of a growing work, including College,
Academy, Normal training and practice, in connection with
Intermediate and Primary Schools, training for Kindergarten
teachers, and the classes in Chemistry and Biology of the
Union Woman's Medical College—of the Faculty of which Miss
Payne is a member.

Other Schools. With this brief sketch of the Peking
educational work, which in its higher
departments is not for one station or for one Mission alone,
but for North China, it will be well to include all that can be
said in this brief resume of the other schools for girls connect-
ed with the Mission. That in Tientsin was the first such ex-
periment in the North. It was opened, with a few little girls,
by Mrs. C. A. Stanley in 1864 and, with only a few brief intervals of sus-
pension, has continued to this day. Its history has been one
of many fluctuations. Mrs. Stanley's two daughters each came
to it under the appointment of the Woman's Board, only to
leave it for other work, as wives, after a short time. Miss Pat-
terson was then sent to take the vacant place; but ill health
obliged her to return to the U. S. So again its responsibitieS
were thrown upon Mrs. Stanley, and during the last years of
her life it was her chief care. In its new home in Hsiku, with
Miss MacGown at its head and one of the four College gradu-
ates as its teacher, it has promises of becoming that which she
so desired to see it, and will be known as the "Stanley Memo-
rial School"

Tientsin. Miss Morrill and Miss Gould at
Paotingfu, while zealous in evangel-
istic work, gave much time and strength to a school in prepara-
tion for the Bridgman. They were the only ladies in this
Mission whose lives were sacrificed by Boxer hate. These de-
voted lives and tragic deaths are a precious legacy, and their
influence lives in many a home of pupils now grown to woman-
hood, who will pass on to others the story of the unselfish toil
of these teachers. When the scheme of Union in educational
work was launched, the girls above primary grade in Paotingfu
were sent to the preparatory school established by the Pres-
byterian Mission, where they are fitted for the Bridgman Acad-
emy.
1910: Bible Woman's Training School

Tungchow.

In Tungchow, Miss Andrews has had the rare and delightful experience of a lifetime of service in a single station. She found Mrs. Chapin with a few little lads, brought up from Tientsin, as the nucleus of a school; from this has grown the educational work in that center. Miss Andrews taught first in the school in its various stages, then in Academy and College, and in the Theological Seminary until it was removed to Peking. It was not until 1904 that a girls' boarding-school was opened in Tungchow, by Mrs. Chauncey Goodrich. This has become one of the large preparatory schools, an important factor in the station life, and a feeder for Bridgman Academy. Under Miss Browne's fine leadership, the native teachers are doing excellent work and making the school a model of its kind.

Pangkiachwang.

In Pangkiachwang, a large school for girls was for many years under the care of Miss Grace Wyckoff. It has now passed into the hands of Miss Lyons, with graduate teachers from Peking as her assistants. This school was opened with especial desire to aid the women of that region to give up the practice of binding the feet of their daughters. No girl was admitted whose bonds of that kind had not been loosed. It has been the main factor in changing public sentiment on this subject among the Christians, and has sent some girls of marked character to Peking. Of the four College graduates, two were from its pupils.

Training Bible Women.

From the beginning of work in North China, the importance, or rather the necessity, for having women trained to instruct their own people has been felt. As soon as any were willing to accept such teaching, classes were held, either in central stations or at outstations, for giving them better knowledge of Christian truth; but it was not until the upheaval of 1900 and the reconstruction which followed that the way seemed open for the establishment of a central Bible Training School. Such an one was organized by Miss Russell and Mrs. Ament in 1903.* Its aim is to give to women of our own and other Missions such teaching as shall fit them for evangelistic work in city and country. Some of our most interesting pupils have come from the Shansi Mission; others, from the London and Presbyterian Missions. Many have shown real growth under the variety of influences brought to bear upon them here. Such a school should grow in helpfulness as the Christian Leaders realize more and more their limitations.

* Miss Porter gives much of her time to this school also.
and their needs. With the general advance in public sentiment with regard to the education of women, there should be less and less of the rudimentary instruction, and larger opportunity for the special training which is the great aim of such a place of preparation for service.

Some of the Workers. It is neither necessary nor possible here to give dates and other facts with regard to each station; but any sketch of the fifty years in North China would be misleading which did not make mention of a few of the earlier leaders and other who have especially put their stamp upon the work for women.

At Kalgan. Mrs. Gulick, an English lady, of singular intensity of purpose and outgoing love, toured throughout the region about Kalgan, both in Chihli and on the Mongolian plain. She and the pet donkey on which she rode became widely known in all that district. She preached the Gospel, fed the hungry, and healed the sick, giving more time and strength to such itinerant work than almost any one has since been able to do. She was with us but a few years before loss of health obliged her to leave. Associated with her and continuing, as far as strength and family cares permitted, a similar service, was Mrs. Mark Williams, a daughter of the distinguished missionary to the Dakotas, Rev. Stephen Riggs, D. D. The record of her experiences here may be found in a volume recently compiled and published by her daughters, “By the Great Wall”. The richest legacy she left is not what she did, but what she was: a rare spirit, having vision quite beyond that of the ordinary Christian, she lived in the midst of toil and stress as one apart, a “life hid with Christ in God”. Miss Naomi Diament, a fellow-student in Oxford, Ohio, and a friend from her youth, was her associate in work for Kalgan women for many years. Miss Henrietta Williams joined her mother for a brief time of service before the mother was called up higher in 1887; and only a few months later the daughter also laid down the task to which she had given herself with passionate devotion, the victim of disease contracted while nursing some of her pupils. In 1879, Miss Sarah Clapp came to the station, and remained for a few months, un-
Miss Clapp.  till she became the wife of Dr. Chauncey Goodrich the following year. Dr. V. C. Murdock too gave years of strenuous labor to the Kalgan field. She established a successful medical work, toured in the country districts, and had industrial classes for women, who could be induced to listen to the truth in no other way. Later, she was in similar work in Peking, always choosing lines of service which brought her close to the people to whom she gave herself with lavish kindness. In 1900, she made the hard trip across the Mongolian plain with the party of refugees from Kalgan, at such cost of vitality that she has never been able to return to the field.

Dr. Murdock.  Of Mrs. L. D. Chapin and Miss Andrews, something has already been said in connection with the schools; but it should also be noted that from the very beginning effort was made to win the women to friendly intercourse. Country villages were visited, entrance sought to homes in the city, and the dispensary waiting-room made a place where Christian instruction was constantly given. Dr. Mary A. Holbrook began such work systematically, although the non-professional sisters had done what they could before a physician came to their aid. In 1869, Mrs. Sheffield joined the Mission; and in 1879, Miss J. G. Evans began her untiring service for the boys in the school. Her love for her pupils and delight in keeping them about her made her, in the thirty years of her life among them, the counselor and guide of scores of young men. The leading pastors of the Mission, now in middle life, each trace to her influence, their determination to give themselves to the Christian ministry. Mrs. Sheffield has had part in every form of work for women, as well as that for the school; and after forty years of service is still youthful in spirit, ready to resume her teaching in the College when she returns from furlough, which she hopes to do in the autumn. Miss A. G. Chapin, a daughter of the station, since her return as a missionary in 1893, has entered into the life of the Chinese with an intimacy hardly possible to one not born among them. Miss Miner, during her work in the class-room for young men, had charge of girls' day schools and did much for the women in station classes and meetings. She thus acquired experience which is invaluable now as leader in the higher education of the young women who are to become the guides of the new life of China.
At Peking. The delightful home of Dr. and Mrs. Blodget in Peking is remembered by many who enjoyed its atmosphere of high thinking and social charm. The hearts of all who knew her turn to Mrs. Blodget with gratitude for what she gave to the circle here, and the hope that these sunset years may be filled with eventide light. With the coming of Dr. and Mrs. Ament to Peking in 1880, there was introduced a new element into both city and country work: a pastor's wife acquainted with the language and ready to go among the people, heart and hand alert and tender. Both Mrs. Ament and Mrs. Ewing did much here for women and girls, the latter especially for the little children.

In 1880, there came to Peking the first lady sent by the Woman’s Boards to that city for distinctively evangelistic work, Miss N. N. Russell. Up to the outbreak of 1900, many months of each year were spent by her in the outstations. Each of these shows the results of such continuous and systematic labor as has been given in few fields. Her knowledge of many households is that of an intimate personal friend. Since 1900, there has been a large opening for social work in the city of Peking. The opportunities are so many; time and strength so limited! The report of this year’s efforts in lectures and the exchange of social courtesies gives a glimpse of what might be done were there a force large enough to meet the ever growing demands of that which should prove among the most fruitful forms of service.

At Pangkiachwang. In the Shantung field, family life in the missionary circle began in 1882, Dr. Smith and Dr. Porter going there at that time with their households. Many hearts had been prepared for the reception of the foreign teachers by the famine relief; and they had a welcome quite unusual in the beginnings of work among women. From that time to the present, the evangelistic has taken precedence of all other efforts for the people. Mrs. Smith with her versatility and unquenchable zeal, Mrs. Porter, Mrs. Peck, Miss Porter, and the Misses Wyckoff have all been much in the outstations, so that seed has been widely sown and multitudes have heard something of the truth. The harvest is not large; but as we see station classes conducted successfully by the Chinese sisters, and more and more of the work passing into their hands, we realize that the years have wrought great changes and that the day of larger ingathering is sure to come. The story of the medical work a-
lone might fill a volume. From the first, it has brought especial opportunity for reaching the women; and since Dr. and Mrs. Tucker came to it, the proportion of such patients has naturally increased. With the new equipment, for which funds are already provided, it should furnish more and more the place of nurture for little plants of Grace, which will be transferred from its wards to homes and villages in all the region round about.

**At Lintsingchow.** Lintsingchow has a somewhat similar story. Mrs. Perkins, herself a physician, and Mrs. Wagner in connection with her husband's work were brought into kindly helpful relations to many suffering women and children, and reached out from their home centers to their neighbors and others. Then came the cyclone of 1900, and years in which no foreign missionary was resident there. Mr. and Mrs. Ellis, Dr. Tallmon, and Miss Ellis, however, found something left of Christian foundations in life and character, upon which to build again the broken walls of that Zion; and a well equipped and growing station is once more established.

**At Paotingfu.** In Paotingfu, there has been a larger number of changes in the working force than in any other station of the Mission. Dr. and Mrs. Ament and Miss Miner began their life in China there. Miss Gould and Miss Morrill gave their lives for its people. Miss Pierson gave ardent and loving labor and care to its women while her brother was the pastor. Since 1900, Mrs. Perkins, Miss Jones, and Mrs. Aiken have each labored in one or another department. Mrs Perkins' cheerful courage and hopefulness have been the marvel of her friends, since the accident by which she lost both of her feet. As before, she has been at the call of those in need of medical aid. She could still counsel, prescribe, and comfort, altho others must take the necessary steps. Now she moves about again, not freely as of old, but with ever increasing ease, with aids of her own devising, unlike any crutches ever seen before.

**A Forward Look.** From the story of the foreign workers, one would like to turn to that of beloved Chinese sisters, who are becoming more and more our hope and joy; but their record can not be written here. It is to be the story of the future; and all that we have attempted is just to lay foundations upon which they will
build. As we look back over fifty years, we do marvel at the things which our eyes already see, but it is the present need, the passing opportunity, which most impresses us. From the beggarly group of children about Mrs. Bridgman has grown a well equipped College. Many lovely Christian mothers watch in the Church homes over the inner and outer life of children ignorant of the superstitions and vices of the heathen about them. There are young women, eager-hearted and ambitious, looking forward with enthusiasm to giving their best to the uplifting of their own people. Real love of country is growing, with love for the Kingdom of God. Here and there is a woman, ready and longing to carry the truth which she has learned to the destitute in city and country. Instead of suspicion and distrust on every side, scores who have little or no interest in Christian truth are interested in its messengers, and proud to be known as their friends.

We see the faint light of dawn: it is surely coming. With our grateful recognition of God's goodness, we recognize also the inadequacy of our numbers and our equipment to meet the new day, and ask earnestly that women of strong evangelistic spirit, ready to go to hard and unattractive places, be sent to our aid, to reach out after the countless numbers who have not even heard that there is life in Christ. Will not the Christian women do this better than we? Under leadership, yes; without it, few are yet ready for such service. We must have teachers; but must never be content to remain so few in number that we do not even plan for supplying this great need of women whose chief work shall be to preach the Gospel, and by example and precept set the standard for the native sisters who are to be the great body of such laborers.
REV. MENG CHI TSENG
Pastor of Puotingfu Church

REV. MENG CHI HSIEN, ONE OF THE MARTYRS (c. 1800)
REV. HORACE TRACY FITKIN
THREE PAOTINGFU MARTYRS OF 1900

Personal.

In May 1910, the working force of women in the North China Mission was thirty-nine;—married women eighteen; medical women three; single women eighteen. Mrs. Smith and Mrs. Sheffield are still in America. Mrs. Perkins, Dr. Emma Tucker, Miss Reed and Miss Jones have recently left on furlough. The mission greatly rejoices in the addition of Misses Mead and Vanderslice to the station of Peking, of Miss Leavens to Tungchou and of Mrs. A. B. De Haan to Pangkiachuang.

The Work as a Whole.

"All true work is sacred; in all true work is something of divineness." In this a "noble band" the "matrons" and the "maids" have given valuable assistance in the evangelistic, educational, and medical departments of work. The Bible women and station class teachers number fifty-six. Teachers of the common and lower grade schools number thirty-four. In the medical work there are but eight assistants. Of these two may be considered the product of station classes, one of day schools, three are matrons, as well as evangelistic helpers, and the remaining two were pupils of the Pangkiachuang school and have simply received the training in practical work with the Drs. Tucker.

Evangelistic.

The work of Bible women tells of house to house visiting, of a great increase in the number of homes opened in the country and in the city, of little girls gathered into day schools, of marked changes in the cleanliness of homes, and of an atmosphere of joy and cheer among those who receive these "messengers" of "good tidings". Of the six workers in the Tungchou field four have done the usual work in the homes telling of Christ, leading and holding meetings and have given valuable help in the country station classes. They have made nearly one thousand visits in two hundred homes. In Pangkiachuang Mrs. Hu, well known thru Mrs. Smith's leaflet "The Sunny Heart" laid down
her humble work last summer to join those who serve in Heaven.

Station Classes.

"With time and patience the mulberry leaf becomes silk."

The form of instruction for the middle aged women and girls who cannot be in the schools is that of the station class. Much benefit comes to the women by this gathering out from the homes of bitterness and sorrow, of discord and unhappiness, of hard work and poverty, those who for a time may receive Christian instruction and have their thoughts directed to things above. Through the windows of knowledge light bursts into hearts long darkened by ignorance and superstition. Life seems so different,—so worth living to have felt the kingly touch of sympathy,—just to have some one care for them! "A dear old lady had heard Mrs. Hung read and explain the story of the woman who touched the garment of Jesus. She went over to the gentle Bible woman, and putting her hand on her said 'I want to touch you, for you are so kind and patient with us women—I think you must be like Jesus."

Though Lintsing is short of workers and the women have had little training, they were most helpful in the practical work of the ten station classes held in the country. One hundred and eighty women, representing fifty villages, were in attendance. Over one hundred of these did not know a character to begin with. It would be impossible to give any adequate idea of the dullness of mind and the ignorance of these women. In the city of Lintsing Mrs. Ellis has worked among the Christian women. At the Chinese New Year she had a class of ninety-four largely heathen.

One of the classes in Tungchou was for the Bible women, school teachers and more educated women. Not only in Bible study and personal work, but by secular subjects such as flying machines, Burbank's new creations, the East River tunnel, etc., the women were led out into new and broader horizons of knowledge. In the two classes in the country where station class work had not been done before, one realized anew how slow the enlightenment of the "New China" is to reach into the interior or out-of-the-way places. One of the class said, while looking at the picture of a Japanese woman in a Jinricsha "Some have gone from our village to pull the man cart but we could never imagine what it was like". This only fifty miles from Peking, where are thousands of jinricshas!
In the early fall Miss Porter spent some time in Kalgan, holding classes and strengthening the weak church members there. This class work gives to the young girls from the grammar schools, to the older women in the church, and even to daughters-in-law in the home an opportunity to work for their needy sisters. The number of classes held in the seven stations of the mission is forty-four, and over seven hundred women have thus gained in knowledge of Christian truth.

Training School. We must acknowledge that the work of many of our helpers is not as efficient as it should be because of lack of training. To meet this need, the "Angell Memorial Bible Training School" in Peking was established five years ago. About twenty-five have been in attendance this year, nearly all of the stations having had from one to three women in training. These return to their fields of labor with larger visions of truth and are enthusiastic to work for others. Several provinces and three missions besides our own have been represented in this school.

Touring. Much might be said in each station of both native and foreign workers who have gone abroad "preaching the Word" Miss Chapin has given much time to the country field of Tungchou and also helped Miss Jones in Paotingfu. In a few months in the former place she visited fifty-four families in forty-five villages, in seven of which the gospel message had never been heard before. After visiting many villages in the Paotingfu region, she says, "I have been delighted to see how widespread the work is and in how many villages there are single believers or groups of them, also to see how the faithful work of the past years in the older centers shows in the number of women who have received more or less instruction."

An Appeal. Inspiration from a country trip. "There are many girls in America who are longing to spend and be spent where they may do the most good. Where could they find a greater opportunity than here among these warm-hearted country people eager to receive us into their homes, eager to be our friends, eager to learn more of the truth they have begun to apprehend. Faults they may have, ignorant they are, their motives may not be the purest,—were they perfect no appeal would go out for others to come and help. One girl (she has found her work in Tientsin) can give as her testimony that she
never spent a more satisfactory week of her life than that of her first country trip. Is there no one else who will come and see if this is not the work which will satisfy her?"

**Educational.**

"Education is leading human souls to what is best, making what is best of them."

In the North China Union Woman's College and Bridgman Academy there are seven Christian Chinese teachers, five men, two women graduates, and six ladies representing the American Board. A strong claim is made for a teacher representing the Presbyterian Mission. It is hoped soon to have one from the London Mission which is now considering the question of formally entering the union. One hundred and five have been enrolled with an average attendance of eighty-five. These are from seven different missions, three fourths from the American Board, nine from the Presbyterian Mission, five from the London Mission, four from the Canadian Presbyterian, while the other Missions are represented by only one or two students. Eight students are from official families, and come from Chihli and three provinces in southern and central China. The Christian students are from the provinces of Chihli, Shansi, Honan, and Hupeii.

The spiritual life was much quickened last March by revival meetings conducted by Mr. Goforth, who most forcibly presented gospel truths which awakened consciences and led to new purposes in Christian living.

In June 1909, four young women received the first diplomas given in China to women completing a full college course. Miss Wu and Miss Lang have been in Peking as teachers in the college, Miss Jen and Miss Li in the schools in Pangkiachuang and Tientsin where they are giving valuable help to the ladies in charge.

**Lower grade schools.** There are grammar schools in the stations of Tungchou and Pangkiachuang. In Paotingfu this grade of school in merged in the Girls' Union Memorial School (Presbyterian and Congregational) and that of Peking in the Tungchou boarding school. The school in Tientsin is a Memorial to Mrs. Stanley, who not only organized it but also carried it tenderly on her heart thru innumerable vicissitudes until she was taken from her earthly work to higher service above. In giving the name it was desirous to chose one containing the character "Shan" Mountain, the
FIRST CLASS GRADUATED FROM NORTH CHINA UNION WOMAN'S COLLEGE
PUPILS OF GIRLS' SCHOOL, TUNGCHOU
Stanley Chinese surname. The one suggested by the Confucian teacher, who knew nothing of its Biblical significance was a phrase from the classics, "Yang Shan" (Look up to the mountains). The combination of the figurative meaning of the expression and its commemoration of Mrs. Stanley have made the girls prize it highly. With a new building in the process of erection this school gives promise to take its place as never before as a Christian Girls Boarding School.

The Lintsing boarding school has improved in every way since moving into the new premises. The teachers are young and inexperienced and need much supervision. Miss Ellis has been in charge but all the ladies have had some part in the work of teaching. There have been three day schools in the country and one in the central station.

Tungchou and Peking take the lead in day and primary schools. In the former station these number more than at any other time and have grown so large that an extra teacher has been provided. A day school has been opened at the out-station of Hsiang Ho. Pupils are eager to attend walking four miles daily to and fro. The Emily Ament Memorial School of the North Church in Peking, the reorganized primary schools of the south church, and three day schools in the country give to Peking a large number of children under instruction. In the country this work is of much slower growth but in Pangkiacchuang two primary boarding schools have done good work. The total of the lower grade schools shows a company of over five hundred girls in the mission in preparation for higher education.

Kindergarten.

"The glory of life is to love."

Miss Vanderslice, the long-looked for kindergartner arrived in Peking in January. There is a growing sense of the importance of this training, not only in Christian circles, but throughout the city. Mrs. Stelle who organized this work in Peking has had a number of calls from young men who were looking into the subject. One of these, Mr. Yen, son of the Pres. of the Board of Education, has a private school for the training of kindergartners. The Peking kindergarten was opened in October with an enrollment of thirty-five. The Pangkiacchuang kindergarten, is under the care of a former school girl, who had but a year and a half of training in Peking. She has grown with her work and her love has won love with beautiful results upon the twelve little people who are her special charge. This plant has been
nourished by Dr. F. F. Tucker in memory of his mother, who at the time of her death was Principal of one of the Hearst kindergartens, located in the Black Hills.

**Medical Work.**

"The miracles of Jesus were the bell tolled to bring people to Him. The other great instrument with which He did His work was teaching."

Mrs. Perkins in Paotingfu has had daily clinics which have been larger this year than before. In Tungchou Mrs. Ingram held clinics each morning at the girls school, thus saving a long walk to the hospital and subsequent loss of lessons. Dr. Tallmon has had her hands more than full with her hospital work. The quarters used on the new compound were put in shape almost entirely by special gifts and have served their purpose well. Frequent calls to the homes of official and wealthy families have been made and the daily clinics have averaged about twenty. Of the efficient young woman helper the report says, "Fifteen years ago, she was induced to enter a day school with the gift of a garment as bait. Now she is the Doctor's trusted assistant, a nurse in the hospital (with only practical training), and the mother of the best behaved child in church." She is sent by Dr. Tallmon to make daily visits to the school to treat the minor diseases of the girls. In Pangkiachuang one hundred and seventy-nine inpatients have been much helped by their long stay in the compound. The Wednesday and Sunday morning meetings, when in the busiest times of the hospital year, from thirty to fifty non-christian women gather together for services, about which they know nothing,—the order, the interest, and the attention manifested in these is truly remarkable, and is in itself a demand for such evangelistic work.

**One great need.** Perhaps the greatest lack in all our work, as seen in retrospect, is the failure to have prepared native women helpers in the medical work. The Union Medical College for Women is only recently opened, and this year is marked by an entering class. We have but two young women in our mission who have started upon the six years course, and as yet none taking nurses' training.

**Spiritual Awakening.**

"Raised up from the midst of the people."

The year ends with revival meetings in which the women and girls of Tungchou, Peking, and Shantung have been much blessed. In the two former places Pastor Ting
was the channel through which the blessing came. In Shantung it was through a young girl of twenty-four, who after completing a course in the Pangkiachuang school graduated from the Bridgman Academy last year. During the meetings of "Passion Week" she consecrated herself to the work of preaching. She returned to her own home to do her first work. Here in a humble and earnest way she let God work through her to bring a blessing to the women and school girls of Pangkiachuang and Lintsing.

Special Lines of Work.

"Every benefit implies an obligation; every opportunity a responsibility."

The Lecture Room. Work of this kind has been kept up in connection with the North Church in Peking, but a much greater opportunity is open now near the South Church, where every day, all day, and late into the night hundreds of women go shopping and sight-seeing. This would now be the place to reach them, but with high rents and lack of means we must miss our opportunity of making this place a social and religious center. More and more doors are opening to us as the result of acquaintance formed in the lecture room. We greatly prize our intercourse with the lovely teachers and pupils in the outside schools. They have come to look upon some of the missionary ladies as real friends, seek them for sympathy, counsel and companionship, and a social bond is being thus formed which has in it large promise for influence in the highest things.

Striking Recent Event. One of the most striking recent events in the Peking woman's world has been the establishment of an "Anti-cigarette League", of which the officers are all Chinese ladies outside the church and whose members are largely from the schools for girls and women. That they desired to have the gathering at which they elected their officers and completed their organization in our mission compound, and that they elected Misses Russell and Miner as Vice Presidents, is certainly most significant. The name given the society was "The Order of the Chrysanthemum."

New Work. Mrs. Goodrich, aside from teaching in the Union College of Theology, and assisting in the Sunday School, has at the urgent request of a representative of the World's W C. T. U., and with the consent of the Board and the Mission,
given part of her time to the work of that society. She has prepared a booklet on the origin, the work, the principles, and the constitution of the society, and an article on the desirability of the Christian women of China uniting to protect their homes from the evils of opium, cigarettes, gambling and impurity, which threaten as never before in the history of China to imperil and destroy. She has formed societies and introduced the temperance and purity pledges in some of the schools and universities for boys and young men. Two folders, one on the evils of the cigarette, and one on the scientific evidence against alcohol have been printed, the latter being largely a translation of the articles in McClure's Magazine last year. A poster, too, was prepared describing the evil effects of the use of the cigarette, and the attitude of different foreign countries in forbidding its use by and sale to minors. This was printed by the North China Tract Society. One edition of ten thousand copies has been exhausted, three thousand being posted in Peking. A request from central and west China for these posters called for another edition of ten thousand, which was exhausted in less than two months. She has given thirty two addresses on the subject of the various enemies of the home and nation, in Chefoo, Changli, Peking, Tungchou, and Tientsin. Fifteen of these were at the latter place, where opportunity was given to address some of the government girls' schools, and the large body of teachers and students at the private middle school established by the former vice-president of the Board of Education, and conducted by Mr. Chang Po Ling. She also spoke at the Anglo-Chinese College and at the Y M. C. A.

The Outlook.

The prospect, now as ever, is as broad and as bright as the promises of God Himself.

The native helpers—Women Helpers are coming to the front with "Forward" as their watchword; with the Church and the Country as the objects of their Faith, their Hope, their Love.

The social and religious work in the capital,—the more humble work in the interior as well,—the results of fifty years, and above all the "swinging doors" of opportunity do indeed cause the servants of God to look for the time when great multitudes shall recognize that God's time has come to "make all things new" in the hearts and homes of China.
LINTSINGCHOW HOSPITAL, AND A FEW OF THE PATIENTS
TRAVELING IN SHANTUNG

KINDERGARTEN AT PANGKIA CHWÄNG
A PPROXIMATELY one third of the missionary force represents the Woman's Boards. Another third consists of wives, who give triple service—to their sisters in the work for women and children, to their own families, and in partnership with the work of their husbands.

Personnel. The men themselves are the third section of the Mission. Their number is too small—during the past year, twenty-one under appointment and one not under appointment; seventeen ordained, three physicians, and two others. Of these twenty-two, two have now retired, Dr. Williams to Shansi and Mr. Sprague to America; two others are on furlough and not likely to be able to undertake full work on their return; three more are still devoting themselves to language study; and three more leave on furlough this year—leaving a total of eight ordained, two physicians, and two other men for the large work of the Mission.

We have welcomed the DeHaans for Pangkiachwang and Mr. Heininger (representing the Methodist Protestants) for Kalgan. For the present, the departure of the Spragues has put the Kalgan work as an extra burden on Mr. Wilder, already sufficiently busy with his growing field at Tungchow. The furlough of Dr. Stanley, with uncertainty as to his plans after his return, leaves Tientsin with only a single family; and the furlough of Mr. Perkins puts Paotingfu in a similar plight. At Lintsingchow, the station acknowledges valuable assistance during the year from Mr. Moe, formerly of the South Chihli Mission. Among the children of the Mission, there have been two changes—the birth of Elizabeth Porter and the death of James McCann, Jr.

Chinese Workers. In this time of need, it is a joy to know that Chinese leaders are coming forward. At Peking, the three Chinese pastors work together harmoniously and devotedly in the face of trying circumstances; Pastor Meng takes main responsibility for Church work at Paotingfu; Mr. Kung has returned to pastoral duty in the
country field; the two ordained preachers at Pangkiachwang continue valuable service; and one of the Tientsin preachers has been proposed for ordination. A recent theological graduate, with his efficient wife, is peculiarly successful in a Tungchow outstation; other graduates are doing well in various places; medical students are enthusiastic evangelists in the region around Peking; and College students have won their way by summer vacation helpfulness in several outstations. Colporters do a considerable work, especially in the Paotingfu and Lintsingchow fields, but require careful oversight. Pastor Jên of Peking has been seriously ill during most of the year. At Lintsingchow, two of the Chinese workers have died; and both there and at Kalagu, some have been dismissed “for the good of the service”. At Kalgan, the result of the dismissal has been a better spirit on the part of the remaining workers, and an increased sense of responsibility. At Tientsin, there has been lack of harmony among the workers, which has resulted in the withdrawal of two and in a troubled state of affairs for the whole Church; but there are some signs of improvement.

Church Life. The unfortunate conditions at Tientsin are offset in other places by marked advance in harmony. This has been increasingly noticeable at Tungchow. In most of the stations, the Church members are quite ready to volunteer for street chapel preaching and similar service. At Paotingfu, the Church has also taken charge of the winter station-class or Bible study class. At Peking, the Church roll has been thoroughly revised, with the result of an apparent considerable falling off in the membership. At Pangkiachwang, the new and strict requirements for Church membership, while they reduced the admissions seriously as reported last year, are now working most beneficially, with numbers and quality both on the up grade. At Kalgan, not only have the leaders assumed larger responsibilities, but the whole membership of the Church has been rising to the occasion, and a standing committee has been appointed which keeps things in order at the central station in the absence of a resident pastor.

Self-Support. The Kalgan Church has gone a step further, and agreed to provide for the ordinary running expenses, not including preacher’s salary. Several of the Tungchow outstations have made a similar advance in view of the increase of preachers’ salaries, which
STATION CLASS AT MEAL TIME  PANGKIAHWANG
has taken all and more than all that the Mission funds could afford. The Peking Home Missionary Society has more than held its own: at a time when no advance was anticipated, a forward move has been made. Lintsingchow Christians are raising funds for a new chapel at An Ch’èng, and have already helped to secure chapels in other outstations. Buildings for schools and meetings are being erected in three villages in the Paotingfu field. And the Paotingfu Church pays its own pastor’s salary. How much of all this should be classed as genuine “self-support” is somewhat uncertain. At Paotingfu, the funds for Church expenses come largely from rents. The same is still more true in what is called the “Self-support Society” in the “North Villages” of the Tientsin station, where the income of rents pays bills and the Church members are not even willing to help when these funds are not enough. In Tientsin city, there is a genuine attempt, with good hope of gradual success, that the Church will assume self-support.

Special Features. Lawsuits are decidedly on the decline. It is easy now to say that they ought never to have been countenanced; and it is quite clear that few of them were cases where justice was all on one side; but at the time it was difficult to say “No” firmly and stand by it, when much pressure was brought to bear and only one side of the case was presented to the Missionary. The Church is still considered foreign by even the most enlightened and well-disposed officials; and so it will be as long as the foreign missionary is the higher authority in Church affairs. Nevertheless, missionaries are on the best of terms with local officials in many places—a fact which was especially marked at Lintsingchow when the new church and premises were dedicated, and has been ever since. In several stations, there is increasing opportunity for intercourse with the educated class of people and the leaders of Chinese life and thought. At Kalgan, a recent College graduate is devoting himself largely, and with good promise of permanent success, to this style of service. In Peking, where there are seventeen thousand students in schools and colleges, special invitations are given to them to attend lectures at the Mission church. A summer conference of Church workers, which has been a feature in the Pangkiachwang and Peking stations for three years past, is to be continued: in Peking, this is union between several Missions; and a similar experiment is to be tried at Pangkiachwang this year.

The Peking church building and parish house have come
to be recognized as especially adapted, by location and convenience, for union gatherings of various kinds. Several series of meetings have been held there during the past year. One of these was the conference of the Chihli Provincial Federation Council. The most remarkable occasion of the year was a concert given by the Glee Clubs of the Arts College of Tungchow and the Woman's College of Peking. Any Glee Club concert in China would be an innovation; and indeed it was a surprise to many of the European guests to discover that Chinese could sing good music and sing it well. That a Glee Club from a Woman's College should “appear in public on the stage” was still more radical, especially when it is known that there was a mixed audience of twelve hundred, including Chinese officials, representatives from other girls' schools, and foreigners of various races and ranks. That the two Clubs should appear together would have been an innovation in any country, and was so radically new in China that it would have been considered almost revolutionary, were it not for the fact that in Peking the most unheard of things are being done all the time by the “new Chinese”. Suffice it to say that the result justified the undertaking and won well-deserved praise for the leaders whose careful training made possible such a concert.

Revival at Tungchow. The crowning feature of the year has been a notable revival at Tungchow, affecting the whole Church, but especially the College students. The meetings continued for twelve days, and were under the lead of no missionary, but of a consecrated Chinese pastor from another Mission and another province. The results in the Church were of large import for the life of the Christian community. In the College, where previously there had been few to look forward to the Christian ministry, nearly eighty have now announced their decision to become preachers, and the Theological College is likely to be overcrowded, while nearly all who did not decide definitely for the preaching ministry did declare their purpose to serve the Lord in whatever place in life they might be. Our hearts are cheered; for this is the definite beginning of what we have been hoping for, the time when our educated young men will be the leaders in the Christward progress of China and we can entrust to them the burden that is less gracefully borne by those of an alien race.

New Work. Already there are many new openings into which the Mission and the Churches are entering. Peking has systematic preaching at
Missionaries of Kalgan Station, who escaped across the desert of Mongolia in 1900

REV. MARK WILLIAMS, STANDING

MRS. MARK WILLIAMS
REV. W. S. AMENT

REV. JEN, LI, AND WANG OF PEKING STATION
all of the large temple fairs in the city, interdenominational cooperation marking the advance move. Important outstations have been opened, or property secured for opening, in two district cities, an important railway junction, and several villages. Beyond the Great Wall, where land has been thrown open for settlement and farming, the Kalgan station has opportunities which should be seized at once. At Lintsingchow, the rebuilding of the station property has continued, until now the plant compares favorably with most of the older stations; and all signs point to a strong and successful work.

**Schools.**

The school system of the Mission is not yet up to the standard set on paper; but each station is doing its best in the midst of varying conditions. The government schools do not yet meet the needs of the people, especially in the lower grades. We ought to have primary schools in many villages; but only partially can this desired perfection be attained. Pankiaichwang has several College graduates teaching in village schools and devoting part of their energy to leading the local Christians in their Church life and activities. Tientsin reports one country school given up, but two others largely strengthened. In the station boarding-schools, there is a general move toward requiring the pupils to pay a larger share of their board bills, instead of depending on the Mission as in the past. The school at Pangkiachwang finds that such a plan, so far from reducing the number of pupils has been attended by success that is so embarrassing as to leave no adequate room for housing the many who desire admission. Paotingfu has enlarged its school yard, meeting a long felt want. At Kalgan, the boarding-school at the central station has been discontinued, and another opened at an outstation where there is a larger school constituency. In addition to regular school work, most of the stations have had station-classes, or Bible classes, sometimes at the central station, sometimes at outstations. These various methods have brought an increasing number of persons under Christian instruction.

**College.**

The Colleges of the North China Educational Union belong to no one Mission; yet each feels a sense of proprietorship in all. Of the five Colleges, two are for women, three for men. All have been well conducted and successful during the past year.

The Arts College at Tungchow is in an especial sense our own, because of past associations, because we are still respon-
Arts College. The Arts College, responsible for its management, and because a majority of its students come from our Mission schools. Although the President, Dr. Sheffield, and Mrs. Sheffield have been absent on furlough, the return of Miss Andrews and the efficient administration of Mr. Galt have done much to maintain the high standards already set. Mr. Biggin acted for Dr. Sheffield in the interim between his departure and the arrival of Mr. Galt; and during those few weeks, certain new methods were inaugurated which were precursors of a considerable improvement in the organization of the Faculty and the administration of the College. The appointment of a College Treasurer, distinct from the Mission Treasurer, and of a Registrar, are but part of the modification effected. There have been many occasions during the year when questions of discipline caused no little anxiety; but wise treatment has meant gain instead of loss. The deaths of three students within two weeks threw gloom over the whole institution, which was relieved only by returning healthfulness with the full advent of spring. Music has received a new impulse under the leadership of Mr. Porter and Mr. Corbett (the latter representing the Presbyterian Mission on the Faculty). Athletics under Mr. Porter have been developed with eager interest and participation on the part of the students. The intellectual quality of the student body, as also the work done, improves from year to year. The religious conditions have been fairly good all thru the year, but culminated in a much needed revival at the end of April and the beginning of May a revival that was marked, not by outward signs of excitement, but by thoughtfulness and quiet consideration of personal duty. The College never forgets that its main purpose is to train Christian leaders for China, some to become preachers, some to serve in other ways.

Theological College. The Theological College, while administered by the Presbyterian Mission at Peking, holds its place in our affections, by the traditions of the past and also by reason of the number of students from our own Mission in each of the classes. A regular class was graduated in May, 1909, and a special class matriculated in the autumn. Only two men presented themselves for entrance at the time set for receiving a class of College graduates, in the winter; but the revival at Tungchow is likely to modify this condition in the future. Our representatives on the Faculty are Dr. and Mrs. Goodrich; but as they are obliged to give much time to special duties outside of their teaching, and as our Mission provides the majority of students, the Managers
Rev. Ting of Shantung, seated in center: Committee on Arrangements from College Y. M. C. A., for Revival Meetings held by Pastor Ting at Tungchou, standing

THE LATE REV. CHIA, OF FANGKIACHWANG
of the Union have asked that we appoint another man to the Theological College. Dr. Goodrich is Chairman of a representative Committee that has translated the New Testament into Mandarin and has now begun work on the Old Testament; and these duties take much of his time and strength.

Medical College. The Medical College holds a place unique among Christian institutions in China, in that it has received official government recognition. Five classes have been matriculated in the past five years; and the first is to be graduated next winter. Most stations of our Mission have students among this number. The College is administered by the London Mission, but with members of the Faculty from all Missions within reach of Peking and with the cooperation of the medical staff of the various foreign legations who act as International Examining Board. Our own representatives are Dr. Ingram of Tungchow and Dr. Young of Peking; both of them, in addition to class-room work, are obliged to translate their own text-books, Dr. Ingram having recently revised his Therapeutics for the publication of a new edition; both have considerable practice demanding constant attention—Dr. Ingram with the care of a hospital, Dr. Young with oversight of the health of the several schools in connection with the Peking station;—while Dr. Young is also on the Faculty of the Woman's Medical College.

Medical. A missionary physician in any country finds little if any leisure. Dr. Ingram and Dr. Young both have so many irons in the fire that they are unable even to pull them out. Dr. Young has been obliged to devote no little attention to the general affairs of the Peking station. Dr. Ingram has to turn over very much of the Tungchow hospital practice to his Chinese assistant; and as he has lost the trained man who has been with him for many years, the hospital suffers accordingly. Dr. Tucker at Pangkiachwang is in better condition, because Mrs. Tucker is a doctor too; but she has home duties demanding her time; and with dispensary patients running up to several thousand and inpatients to as many hundred each year, with old buildings that require continual patching, there is seldom any opportunity for rest. The Drs. Tucker have just left on furlough; and what shall the station do without a doctor? Kalgan has been obliged to live for years 140 miles from an educated physician. Tientsin depends on a doctor five miles away. The large amount of sickness in several stations during the past year has
re-emphasized the necessity of a medical practitioner at each center. Our great hope just now is in the Medical College, which will soon graduate a class of men with better professional training than can be secured elsewhere in China. Our outlook is clouded by the death of the most promising of our students in this class, a young man who had already done excellent service to the Mission as a teacher, was an earnest evangelist, and one whose death is a deep loss to the Mission.

There are discouragements in every work that is worth doing; but the Christian sees thru these to the better things beyond. Our faith is being assisted by sight, as we see the fruits of former years of labor. The fiftieth year closes; but the fifty-first begins at the same moment; and we move forward all along the line.
The Lintsingchow Buckboard, with W. B. M. I. Deputation and Missionaries

CHINESE WORKERS OF PANGKIACHWANG STATION
South City Gate and Bridge over Ch'ing River,
near Mission Compound, Paotingfu

PAOTINGFU STATION
Important Mission Action
At Annual Meeting, June 5-12, 1910.


Proposals for cooperating with the London Mission (and others) in a Language School for new missionaries.

New missionaries must pass two years' examinations in the Chinese language before becoming voting members of the Mission.

Proposals for a Union School for missionary children.

Push for uniform curricula for elementary schools in our own and other Missions.

For the present, full Academy course to be developed in only two station schools—Tungchow and Pangkiachwang; the Chinese designation for elementary schools to be that used by the government schools.

Plans adopted for financing the Arts College at Tungchow, and for equitable rules for receiving students from the several stations; and similar plans for receiving students for the Theological College.

Ruling as to Salaries for graduates of Union Medical College.

The mission clearly stated that it has no ecclesiastical standing nor authority in the Chinese Church—the intention being to throw the responsibility on the Chinese leaders.

Decided to hold the next Annual Meeting at Peitaiho in August, 1911.
Some Immediate Needs of the Mission.

1. Increased Appropriations, to carry on the work already in hand.
2. Increased Appropriation for Union Arts College at Tungchow—rise from $1750 to $2250.
3. Academy Buildings at Tungchow, separate from the College—estimated cost, $10,000.
5. Dining room and kitchen for Academy at Pangkiachwang—$1000.
6. Reconstruction of two houses at Pangkiachwang—$2,500 each.
8. Walls, roads, wells, etc. for new compound at Lintsingchow—in all $1,150.
9. Woman’s Hospital at Lintsingchow—$5,000.
11. Girls’ School plant at Pangkiachwang—two items of $3,000 each.
12. Land for Woman’s Work at Pangkiachwang—$1,000.
15. Completion of Girls’ School plant at Tientsin—$800.
17. Increased house accommodation for ladies at Peking $3,500.
18. Dormitory, furnace, and furnishings for Union Woman’s College—$5,000.
19. Sanatorium in connection with Union Woman’s College and Bridgman Academy—$500.
20. Two lady physicians, one for Peking and one for Pangkiachwang.
21. Two ladies for Lintsingchow.
22. One lady for Tientsin.
23. Ordained men, one for Tientsin and one for Tungchow.
24. Two trained Educators—ordained or unordained.
25. A physician for Tungchow, to relieve Dr. Ingram for Literary and Educational work.
26. $2,000 for beginning a Medical plant at Tientsin, to be in charge of a graduate of the Union Medical College.
Table of Statistics for the Calendar Year 1909.

<table>
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<tr>
<th></th>
<th>Totals</th>
<th>Tientsin</th>
<th>Peking</th>
<th>Kaifeng</th>
<th>Tungchow</th>
<th>Puchihew</th>
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<td>21</td>
<td>3</td>
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<td>1864</td>
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<td>1873</td>
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<td>7</td>
<td>2</td>
<td>1</td>
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<td>3</td>
<td>1</td>
<td>6</td>
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## Members of the Mission

<table>
<thead>
<tr>
<th>NAME</th>
<th>DATE OF JOINING</th>
<th>MISSION STATION</th>
<th>HOME ADDRESS</th>
<th>SUPPORTED BY</th>
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<tbody>
<tr>
<td>Rev. and Mrs. E. E. Aiken</td>
<td>1884</td>
<td>安亭fu</td>
<td>21 Johnson St., Waterbury, Conn.</td>
<td>1st Cong'l Church, Grinnell, Ia.</td>
</tr>
<tr>
<td>Mrs. W. S. Ament</td>
<td>1877</td>
<td>Peking</td>
<td>Oberlin, O.</td>
<td>New Haven Branch, W. B. M.</td>
</tr>
<tr>
<td>Miss Mary E. Andrews</td>
<td>1888</td>
<td>潘切甫</td>
<td>6318 Quinby Ave., Cleveland, O.</td>
<td>Mt. Holyoke College.</td>
</tr>
<tr>
<td>Miss Allee S. Brown</td>
<td>1905</td>
<td>&quot;</td>
<td>59 Woodland Rd., Auburndale, Mass.</td>
<td>C. E. Societies In the East.</td>
</tr>
<tr>
<td>Miss Abbie G. Chapin</td>
<td>1898</td>
<td>&quot;</td>
<td>3320 Pasadena Av., Los Angeles, Cal.</td>
<td>2nd Church, Rockford, Ill.</td>
</tr>
<tr>
<td>Miss May N. Corbett</td>
<td>1907</td>
<td>&quot;</td>
<td>Chefoo, China.</td>
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<tr>
<td>Rev. and Mrs. A. B. DeHaan</td>
<td>1909</td>
<td>&quot;</td>
<td>Pella, Iowa.</td>
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<tr>
<td>Rev. and Mrs. Vinton P. Eastman</td>
<td>1908</td>
<td>&quot;</td>
<td>Osage, Iowa.</td>
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<tr>
<td>Mr. and Mrs. W. H. Carl Ebeling</td>
<td>1908</td>
<td>&quot;</td>
<td>Tungchou</td>
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<tr>
<td>Rev. and Mrs. E. W. Ellis</td>
<td>1914</td>
<td>&quot;</td>
<td>433 Anthon St., Detroit, Mich.</td>
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<td>Miss Mabel A. Ellis</td>
<td>1907</td>
<td>&quot;</td>
<td>Curtis, Neb.</td>
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<td>Rev. and Mrs. C. E. Ewing</td>
<td>1894</td>
<td>&quot;</td>
<td>42 Park St., New Haven, Conn.</td>
<td>Plymouth Church, Seattle.</td>
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<td>Rev. and Mrs. Howard S. Galt</td>
<td>1899</td>
<td>&quot;</td>
<td>Shenandoah, Iowa.</td>
<td>C. E. Societies of Wisconsin.</td>
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<td>Rev. C. S. Heiniger</td>
<td>1885</td>
<td>&quot;</td>
<td>178 23rd St., Milwaukee, Wis.</td>
<td>Farmington Valley Conference, Conn.</td>
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<td>Dr. and Mrs. J. H. Ingram</td>
<td>1887</td>
<td>&quot;</td>
<td>Kalgan</td>
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<tr>
<td>Miss Laura N. Jones</td>
<td>1903</td>
<td>&quot;</td>
<td>1240 East State St., Trenton, N. J.</td>
<td>Meth. Prot. Church</td>
</tr>
<tr>
<td>Miss Della D. Leavens</td>
<td>1909</td>
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<td>Paotingfu</td>
<td>Quaker Hill, Church, N. Y.</td>
</tr>
<tr>
<td>Miss Lucia E. Lyons</td>
<td>1905</td>
<td>&quot;</td>
<td>460 Lime St., Riverside, Cal.</td>
<td>Southern Branch, W. B. M. P.</td>
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<tr>
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<td>1908</td>
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<td>Tungchou</td>
<td>Smith College.</td>
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<tr>
<td>Mr. and Mrs. James H. McCann</td>
<td>1901</td>
<td>&quot;</td>
<td>202 Broadway, Norwich, Conn.</td>
<td>Woman's Ass'n 1st Church, Detroit.</td>
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<tr>
<td>Miss Lucy I. Mead</td>
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<td>Hartford Branch W. B. M.</td>
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<td>Peking</td>
<td>Miss Esther Holmes, Monson, Mass.</td>
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Bringing a sick baby to the Hospital at Pangkiachwang

NURSES AT PANGKIACHWANG AND LINTSINGCHOW
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<tr>
<td>Miss Luella Miner</td>
<td>1887</td>
<td>Peking</td>
<td>920 Madison Ave., Tacoma Wash.</td>
<td>W. B. M. I.</td>
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<tr>
<td>Miss Jessie E. Payne</td>
<td>1904</td>
<td>&quot;</td>
<td>Vermillion, S. D.</td>
<td>So. Dak. Brunch W. B. M. I.</td>
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<tr>
<td>Miss Mary H. Porter</td>
<td>1898</td>
<td>Peking</td>
<td>La Mesa, Cal.</td>
<td>Young Ladies, W. B. M. I.</td>
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<tr>
<td>Rev. and Mrs. Lucius C. Porter</td>
<td>1908</td>
<td>Tungchou</td>
<td>&quot;</td>
<td>Clinton Ave. Church Brooklyn, N. Y.</td>
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<tr>
<td>Miss Bertha P. Reed</td>
<td>1902</td>
<td>Peking</td>
<td>&quot;</td>
<td>West Maine Branch, W. B. M.</td>
</tr>
<tr>
<td>Miss Nellie N. Russell</td>
<td>1890</td>
<td>&quot;</td>
<td>&quot;</td>
<td>Church and Seminary, Northfield, Mass.</td>
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<tr>
<td>Rev. and Mrs. D. Z. Sheffield</td>
<td>1869</td>
<td>Tungchou</td>
<td>38 Richmond St., Rochester, N. Y.</td>
<td>Church at Warsaw, N. Y.</td>
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<tr>
<td>Rev. and Mrs. Arthur H. Smith</td>
<td>1872</td>
<td>At Large</td>
<td>14 Beacon St., Boston.</td>
<td>Plymouth Church, Brooklyn.</td>
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<td>Rev. and Mrs. W. P. Sprague</td>
<td>1874</td>
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<td>Shortville, N. Y.</td>
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<td>Rev. Chas. A. Stanley</td>
<td>1862</td>
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<td>Marletta, O.</td>
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<td>Rev. and Mrs. Chas. A. Stanley, Jr.</td>
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<td>Rev. and Mrs. W. B. Stelle</td>
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<td>81 Fifth Ave., Brooklyn, N. Y.</td>
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<td>Dr. Susan B. Tallmon</td>
<td>1905</td>
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<td>Cong'l Church, San Jose, Cal.</td>
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<td>Mrs. F. D. Wilder</td>
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<td>Pilgrim Church, Cleveland O.</td>
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<td>Rev. and Mrs. Geo. D. Wilder</td>
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<td>&quot;</td>
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<td>Miss H. Grace Wyckoff</td>
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<td>Dr. and Mrs. Charles W. Young</td>
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