The Shansi Mission

of the

American Board

Founded 1882
Destroyed 1900
Refounded 1901

Annual Report for
1912
MEMBERS

The Shansi Mission of the American Board.

MEMBERS

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The Shansi Mission of the American Board.

FIELD

Founded—1882—T'aihusien Station—Population (Estimated) 270,000.

Central Station—T'aihusien—37.25 N. Lat. 112.33 E. Long.—a city of 20,000, forty miles south of the Provincial Capital, T'ai Yüan Fu, and one of the banking centres of China.

Out-Stations—Tung Yang—13 miles N. E.
  Tun Fang—5 miles N.
  Hsi Ku T'sun—15 miles N. W.
  Chang T'ou—18 miles N. W.
  Ch'ing Yüan—20 miles N. W.
  Nan Ch'ing Tui—15 miles W. N. W.

Founded—1887—Fenchow Station—Population (Estimated) 750,000—prefectural capital.

Central Station—Fenchowfu—37.19 N. Lat. 111.40 E. Long.—city of 50,000, noted for its literary atmosphere, seventy miles south-west of the Provincial Capital, T'ai Yüan Fu, fifty-three miles W. S. W. from T'aihusien.

Out-Stations—Liu Lin Chen—80 miles W.
  San Ch'üan—7 miles S. W.
  Kuan T'sun—7 miles S. S. E.
  Shang Ta—12 miles E. S. E.
  Ch'ing Tui Chen—8 miles E. N. E.
  P'ei Hui Chen—18 miles E. N. E.
  Chi T'sun—17 miles N. E.
  Hsia Chü—27 miles N. E.
Missions and the New China.

In view of the Revolution and other changes taking place in China the following quotation from the Manchu Prince and General who was murdered by his own soldiers during the Revolution in a very shameful way is interesting.

"At the dinner given in New York (February 2, 1906) to the Imperial Commissioners already mentioned, H. E. Tuan Fang observed, in replying to the extended address of Dr. Arthur J. Brown, among other things: "We take pleasure this evening in bearing testimony to the part taken by the American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering, by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the work of the missionary. For this service you will find China not ungrateful."

From "China and America To-day" (page 233) by Arthur H. Smith

The Revolution in relation to work of the Shansi Mission can be seen under the following heads as indexed below:

I. Growth in church membership and the increase in loyalty to the Christian cause. Pages 1, 2, 10, 14, 20 and 44.

II. Effect on reputation and standing of the Christian Church in outside circles. Pages 6, 7, 13, 15, 27, 28, 29, and 37.

III. Effect of the presence of the foreign missionary on the political situation and the preservation of life and property. Pages 14, 31 and 48.

IV. Effect on students and schools and the educational opportunity. Pages 16, 37, 41, 42, 44, and 50.
"Among the thoughtful the conviction spreads that China can never be great while the mothers of each generation are left ignorant and uncared for. They are coming to realize the role of the mother in molding the characters of her sons. China needs, above all, men of a high unwavering integrity, and she will not grow them while the impresible boyhood years are passed in the company of an unschooled, narrow-minded, despised, neglected woman. Certain missionaries overlooked, at first, the strategic position of the mother, and were presently horrified to find the children of Christian men reverting to heathenism because their mothers had been left untaught.

"We know that the mothers of Confucius and Mencius had a great share in forming the character of their illustrious sons, and it is significant that the Chinese have brought forth not one great man since they took to binding the feet and the minds of their daughters. All who work with the women of the yellow race are enthusiastic over their possibilities. But no testimonials are needed. Their faces are full of character as fine as the faces of women anywhere. All the railroads that may be built, all the mines that may be opened, all the trade that may be fostered, cannot add half as much to the happiness of the Chinese people as the cultivation of the greatest of their 'undeveloped resources'—their womanhood."

From "The Changing Chinese" (pp 212, 214) by Dr. E. A. Ross, Professor of Sociology in the University of Wisconsin.
LYDIA LORD DAVIS GIRLS' SCHOOL, FENCHOW
Notes on The Evangelistic Work.
Taikuhsien Station, 1911-12.

The year under review has been such a tumultuous one in the nation at large, and our work in common with all other enterprises in the land has felt the effects of the tumult to such an extent, that we hardly dare dignify an account of the year's work with the name, "report." We shall simply try to give a few items as to the evangelistic side of our station's work.

With the assassination of Governor En Ming of Anhui Province by a zealous young revolutionist, Hsü Hsiling, in the summer of 1907, forces were set in motion that were ultimately to lead to the overthrow of the Manchu dynasty and the upheaval of the erstwhile Empire. That event really marked the beginning of the revolution in China. The all-powerful student class at once began to "catch on." This was a new student class, not the old body of literates who for several generations had tried in countless ways to resist the aggressions of the foreigner, moral and spiritual as well as commercial. This new class was largely made up of men who had studied in Japan. Between 1903 and 1908 young men had gone to Japan literally in regiments. At one time there were fourteen thousand Chinese students in residence in Japan. The schools where they congregated were hot-beds of revolutionary ideas. Within two years after the murder of Governor En emissaries of this class had gone into all the provinces, working quietly upon the susceptible minds of the thousands of young men and boys assembled in the newly formed high schools and colleges. Thus were the mines sunk and the fuses laid for the explosion of October, 1911.

So tremendous was the unsettling of the nation at large that we could hardly fail to feel the effects in our mission work. The general result may be illustrated by what happened to our church cabinet. This body, meeting monthly, usually fills two or three hours with discussions of the work in its various phases. From the time of the disturbances in Taiyuanfu, however, until the abdication of the Manchus, the meetings were remarkably brief, and both the prayers and the speeches
of the helpers indicated that they and the people they were shepherding were in a state of constant apprehension. For all practical purposes the interior of China is still newspaperless, and the people depend for their information upon the rumors that go flying about. Some of these were of the most alarming nature. To dispose of many of them did not even require authentic information from newspapers, but simply the exercise of a little common sense. Yet the people were in such a state that their usual sound reasoning faculties seemed paralysed.

In the midst of a general state of nervousness our helpers stuck to their posts and endeavored to carry on the work as usual. The staff of helpers is practically the same as at the time of the last report. Onecolporteur, Ch'iao Hsieh-shang, has been added, and the teaching staff in the Nan Ch'ing Tui school has been changed, as will be mentioned hereinafter. The deacons, Chang, Chao and Yang, continue the oversight of the work in the Ch'ing Yuan, Hsi Ku, and Tun Fang outstations and surrounding territory respectively. The local deacon, Mr. Chia K'uei, has resigned for family reasons, and Mr. Liu Fa-ch'êng has been chosen to succeed him. Mr. Liu has done faithful work in preaching in the city and in calling in shops, in both lines of work usually being accompanied by one of the colporteurs. Mr. Wang Chao-pin, ostensibly a book-room steward, has as usual proven indispensable in a great variety of lines, from engineering the purchase of property to keeping books for building operations involving the use of five or six thousand taels.

The aim for the local church is to hold quarterly conferences each year, the conferences for the winter and spring quarters coming at Christmas and Easter. Owing to the disturbed political conditions it was considered advisable to omit the Christmas meeting, so no conference was held in the winter quarter.

The summer meeting was held on the eleventh anniversary of the Taiku massacre, or to be strictly accurate, upon the eve of the anniversary. Mr. Liu gave the anniversary sermon. The autumn conference was held on October 8, the day being also observed as “Bible Sunday.” The meeting for the spring term of 1912 came on Easter and the two days preceding, and was the largest gathering of our Christians since Christmas.
1910, and the first really general meeting since Easter 1911. At this conference eight persons were baptized and thirty-five took the covenant. Mr. Liu Fa-ch'eng was consecrated as deacon, a worthy follower of his noble grandfather.

The political conditions interfered most seriously with a very important part of our work, the holding of classes for church members and inquirers. The pastor had planned to begin this work upon returning from his long autumn tour, but it was impossible to open classes then even in the central station. In the summer of 1911 a class met in the Fu Yin Yuan, our compound in the city. The responsibility for this class rested upon Mr. Liu. The attendance was not large, which was partly accounted for by the fact that a class was assembling at the same time in the hospital court in the south suburb under the leadership of Mr. Hu Ying-tê. In the first Chinese moon of this year another class was held in the Fu Yin Yuan with a total attendance of about twenty. It will never be possible to reach a large section of our constituency in classes held in the central station, hence our regret that we were not able to go into the outstations for classes planned.

Owing to the confining nature of building work, on the one hand, and the political conditions, on the other, it was not possible for the senior missionary in the station to do a great deal of touring through the year.

TOURING

In September after the building operations had reached a semi-final stage I made a tour of the Ch'ing Yuan field, though the roads were found to be almost impassable, and such weird experiences were encountered as dragging through a sea of mud and water in pitch darkness with the slimy liquid coming up to the bed of the cart, and, on another occasion, having the shaft mule down in a deep mudhole while the spike mule plunged forward, apparently with the hope of drowning his long-eared companion. Between October 17 and November 10 I made a tour in the west of the province, accompanied by the colporteur Chao Shih-yü. The distance covered was 1275 li, and territory in 13 or 14 districts in the two prefectures, Taiyuan and Fenchow, was visited. A few books were sold on the journey, though the rate of travel prevented much of that sort of work. The chief purpose of the journey was twofold: on the one hand, to investigate possibilities of opening work in the mountain districts to the north and west of Ch'ing Yuan; and in the
second place, to make a careful inspection of the field surrounding the Liu Lin Chen outstation of the Fenchow station. As to the first, something will be said in a later paragraph, while the report on the Liu Lin Chen field should be embodied in a separate report. Following the Easter meeting I have visited all the outstations of the Taikuhsien station, spending a night in each place.

Two outstation schools are under the direct control of the missionary in charge of evangelistic work, though it is hoped that ultimately they may be transferred to the care of the Oberlin-Shansi Memorial Association. At Nan Ch'ing Tui Mr. Hao An-jeu was assisted in the second half of the year by a military graduate, Mr. Wu. Unfortunately, the school did not fulfil the promise of the first semester, principally owing to the idiosyncrasies of the head teacher. This year, with Mr. Meng T'ing-chieh, a conscientious worker, as head teacher, and Mr. Kuo Chih-p'ing as teacher of western branches, the school has the strongest staff to be found in any of our outstations, with possibly one exception, and should give a good account of itself. In Tun Fang a school was opened in 1911, after extensive repairs had been made on the outstation plant, by Deacon Yang. Though the work in that outstation is still hindered in an inordinate degree by the fear engendered by the murder of twenty-six Christians in 1900, the confidence of the people seems to be returning. This year the little school has been put into the hands of Mr. Wang Tsun-te, who, after two years in the normal class, is taking hold of the work with enthusiasm. While the attendance is as yet not large, we may look for this school to develop into one of the best in due time.

One incident of the year gave us some opportunity to consider the possibility of entering into closer relations with neighboring missions. The incident referred to was the effort on the part of a body of semi-independent Christians at Tai Hsiang Chen to be taken on by us for pastoral supervision and assistance in their school work. During the correspondence which ensued with members of the English Baptist Mission it was suggested that a conference be held to talk over co-operation in the work. Though it has not yet been possible to hold such a conference it is to be hoped the plan can be carried out in the not distant future. It would be
MR. H. H. KUNG, B.A. (OBERLIN), M.A. (YALE)

During the Revolution Mr. Kung was the military head of Taikuhsien and it was largely due to his energy that the surrounding country was saved from looting by robbers and disorganized soldiers.
especially desirable to revive the conferences which before
1900 were held annually in one of the cities of this plain, and
which our older Christians remember with enthusiasm. We
have no sympathy with the worship of "union" as a fetish. At
the same time our record will bear us out when we say that
we do stand for a union of Christian forces that will make
for greater efficiency and for the spiritual progress of the
native church. We have, therefore, supported the effort to
carry out a federation of the native Christians of Shansi.
The one thing that should be kept in mind is, Will this help
the native church or not? Two practical steps that should
help the native church in Shansi seem to us quite possible.
First, a closer co-operation between our two Congregational
churches. Secondly, a plan to hold conferences of all the
church members on this plain, either annual or semi-annual,
meetings perhaps in Taiyuanfu, Taiku, Pingyao, Chieh-Hsiu
or Hsiao-Yi, and Fenchow in rotation. It would seem rather
advisable to attempt a solution of these more local problems
before reaching out into any wider efforts at union.

We should not close this glimpse at our field without a
reference to some of our needs. The three outstanding needs
of the station as we view the work
already established are:—Closer
supervision of the work and the workers on the part of the
missionaries; the strengthening of our staff of helpers by
giving systematic training to those now at work and by
securing other trained workers; and funds sufficient to give
a good working plant in each outstation and to be able to
carry on the work without the fear of debt. The first need
can be met if the missionary staff can be raised to a
sufficient number. That would also arrange in part to meet
the second need. The third problem could be met if the
churches at home would arouse themselves to see the
opportunity for profitable investment in this field. There is
another and entirely distinct set of needs, and that is
apparent to one who is at all familiar with the unoccupied
portions of our field. We refer to the need of opening
centers of work in districts hitherto unoccupied. Upon the
long tour last fall, mentioned above, two such centers were
visited, Ku Chiao and Lou Fan, situated respectively 90 and
180 li from Ch'ing Yuan. Each is the commercial center of
an important region, each has a deputy magistrate, and
neither is cultivated by Christian workers. The people seem
friendly and willing to receive what we have to give. Another very important center that should be occupied without delay is the large town of Fan Ts’un 50 li east of Taiku. There are many other strategic centers in what may legitimately be considered our field, but even to mention them produces a sort of mental confusion. Should we open only the three places mentioned above in the next three years we should have taken a great forward stride in the direction of adequate occupation of our field.

In closing we may permit ourselves a word as to the outlook in the station’s evangelistic work. Should we think only of what has been done, or left undone, in the past year there would not be much to encourage. The Outlook As long as two or three overburdened men are simply struggling through a mass of more or less inconsequential business, “serving tables” in a variety of ways instead of “continuing” in the “ministry of the work,” we shall not expect to see great developments either in zeal or knowledge among our converts. Only when the station is manned adequately, so that evangelists may give themselves wholly and unhurriedly to evangelism, and physicians to their healing, shall we hope to see the great ingatherings. Without the personal, sympathetic touch through frequent contact in their homes and in their local chapels we shall not be able to see our country Christians rising in zeal and consecration to undertake the work which they alone can do in their respective communities. There is no reason why the Christians of China should not do, with God’s help, as great things as the Christians of Korea, for example, have done. We believe they can do it, and that they will do it with the proper leadership, native and foreign. With the upheaval of the country at large much of the old conservatism and prejudice is bound to disappear, is, indeed, already disappearing. Our preachers report that people are ready to listen to the message. This is the church’s opportunity. Oh, that our hands may not be tied when such opportunities occur.

Paul Leaton Corbin.

Taikuhsien, April 30, 1912.
Fenchowfu EVANGELISTIC WORK

Report of Evangelistic work.

Fenchow Station, 1911-1912.

The report of the evangelistic work of this station for the past year is but fragmentary. Supervision of workmen on the buildings occupied the entire time of the missionary until the Revolution broke out, when the special problems arising from that momentous event demanded full time and attention. Along the regular phases of our work it has been largely a year of marking time. It is with sincere gratitude, however, that we can report far less of suffering and loss among our people than among many fields, even of those adjoining us, as a result of the revolution. In a limited way all lines of church and school work were continued without interruption, except in the far western field, tho for a while it was each day doubtful whether it would be possible to continue the next day or not. But while many of the regularly established lines of work have been greatly hampered since October, many new opportunities presented themselves, and perhaps the real results of the year will prove as great, or greater, in the end, than in a peaceful year they would have been. Certain it is that friendships have been made in many quarters where had it not been for these experiences, we should still find our way barred. Among the people at large, too, the church and what it stands for have won a confidence and recognition which extends far beyond the circle of any immediate acquaintance.

The outstanding events of the year are perhaps four:

1. The Laying of the Corner-stone of the New Church.
It would be difficult to picture the pride and interest with which the people have watched the progress on the new church building as it has gradually begun to take shape. The Corner-stone was laid May 29th with a simple, appropriate service. It had been hoped that the Dedication might have taken place at the time of the last Christmas meetings, but we shall need to wait a more peaceful time for such a gathering. The architecture of the building, both within and without, is a happy blending of the Chinese with the Gothic. The building is not enclosed in the compound with the rest of our buildings but stands openly on the street. This will make it easier for
THE NEW CHURCH

outsiders to come to the services, some of whom would be deterred from coming did they have to enter a mission compound. The main entrance with the bell tower occupies a commanding position at the very head of one of the principal streets of the residence section of the city.

With the new church building ready for use, and with the promise of the coming of another missionary to share in the evangelistic work, we must make more definite plans for reaching the people of this great city and suburbs. The fact that the church has for over a quarter of a century been at work in the city, and yet that there are thousands of people who know nothing of it, is ample proof that our present methods and the work carried on is futile to accomplish our end. Nor can it be otherwise. Until we get to work down in the thronging centers where men are living, and working and suffering, we can not hope to touch them. The mass of the East and the South suburbs, each in itself a large city, know practically nothing of the existence of the church, and it is safe to say that under the present arrangements, another quarter of a century will see the situation still unchanged. For many years the mission has plead for the opening of the East suburb, and now with the new church and room enough to accommodate those who may be influenced, it is all the more to be hoped that the Prudential Committee may be able to grant the small sum needed for this purpose.

2. The second thing of importance in the year's work, is the Summer Bible Training School. The session of the last year was a unique one in that it brought a complete change from the original purpose of the school, and pointed the way to an entirely new line of work for the future if we can but follow it up. The evolution of this school is indicative of the change of attitude towards the church on the part of outsiders. The purpose for which this Bible Training School was originally established, was to give training and instruction to the colporteurs and outstation preachers of the field. A course of study covering five years was outlined, and the session was to be the summer months while the schools were having their vacations. The attendance the first year was strictly limited to these two classes of men above mentioned. The idea of the work rapidly spread, and many requests came for permission to attend, and the next year permission was granted to a limited number who were
persistent in their desire to study. But the granting of this
permission made it impossible this last year to fix any very
definite limits to attendance of outsiders. It was stated,
however, that this school was strictly for scholars and people
of considerable education. The ordinary station class is to
meet the needs of others. The enrolment this year went up
to ninety-two. Of this number forty-seven were non-christian men. Of
the forty-seven, nineteen were teachers in Government and Private schools. Fourteen were
students in various normal and other government schools,
six of these in schools in T'ai Yuan-fu, and three of the six
in the military school there. Of the remaining fourteen, seven
were men holding public office in their respective towns, two
are Chinese physicians, and five are merchants of good
standing. Many, perhaps the majority, of these men came
with no thought of ever allying themselves with the church
in any way. In fact the missionary had never met three or
four of them previous to their coming, and in the case of
several others the impulse to attend came thru a casual con-
versation. Interest seems awakened and they came from a de-
sire to learn first hand what Christianity is and what the church
is trying to do. The faculty consisted of six men besides the
missionary. The subjects taught, included besides classes in
different sections of the Old and the New Testaments, classes
in Christian Evidences, Church History, Homiletics, Mediae-
val and Modern History, Universal Geography, and Practical
Hygiene. Three themes for essays were posted at the beginning
of the work, upon one or more of which each student was
expected to write a paper to be handed in at the close of the
term, thus utilizing the Chinese scholar's love of essay writing.
The three subjects proposed were; 1. "Narrative of the Life
of Jesus." 2. "What Religious Truths shall we teach our
and Confucius." Some of the papers handed in were excellent,
and the man who has worked carefully thru materials in
order to write such papers, has no superficial ideas on the
subjects proposed. No attempt was made to press them to unite
with the church in any way, but when at the end of the two
months of close study, and the school about to be dismissed,
an opportunity was given for each man to rise and give his
opinion about Christianity, thirty-four of the forty-seven non-
christian men expressed their conviction as to the truth of
Christianity, and a desire to be allied with the church. Explanation was made as to what uniting with the church involves, and later the thirty-four were received on probation.

What shall be the future of this work thus opened to us, is the question with which we are now faced, and here is where again we look with great eagerness to the coming of another worker. With the present force we can do but one line, either the original one planned for the instruction and training of helpers and preachers, or this new work of reaching the literati of the country. We cannot afford to drop the training of workers, and to have to neglect this new opening, may be to close a door which will never again open so wide for us. A colporteur with special aptitude for this work has been designated for direct work among the scholars and gentry of the field. We want by systematic work to hold the group already gained, and force home the truth of Christianity among these classes.

A like school, using practically the same curriculum was held at Liu Lin Chen for the men of the western field. This field is too far from us to make it feasible for the two to meet together. The results of this work are far-reaching, and have brought openings in many unexpected quarters.

3. The third event of importance in the year as we look over it, was the big meeting of the church at the Easter Season, when for four days, beginning with Thursday of Passion week, all the members of the church were gathered for special services commemorating the last days of our Master's life. These were for the 'Inner Circle' only, all probationers being excluded this time. The purpose was to try to bring new life and comfort and inspiration to the people after the peculiarly trying events of the past fall and winter. The leaders seemed to catch the spirit well and each of the three services a day became very really a 'Quiet Hour.'

4. The fourth event of marked interest in the year's account is the Dedication of the new Church building in the outstation of San Ch'wan Chen. San Ch'wan Chen is one of the largest centers in our field, and is without exception the largest market in this part of the province. It is now equipped with a good church building, serviceable for the special work being done there. The time chosen for the Dedication was when one of the big market days brought large crowds from the country about, that the new establish-
ment might from the beginning be well understood in its purposes by all. Following the Chinese custom, whereby whenever a new shop or other business is opened in a town, the owners call upon their neighbors, the shop-keepers, the missionary and Mr. Lu the preacher in charge of the church, put in the week preceding the dedication in calling upon all the business places, and other public or private institutions in the city, as well as paying our respects to the town officials of the surrounding villages. The service of Dedication on Sunday May 5th was preceded and followed by two days' campaign of special preaching by little bands of workers scattered all thru the streets of the city. The school boys aided by the singing of hymns, which is always a great attraction to people not in the church.

The regular station class work was wholly interrupted during the fall and early winter when it can best be done, since it is then that in China the people are at leisure. However, a few classes have been held. The Shang Ta church was the first to gather its members for such a class. P'ei Hwei Chen and Hsiang Tzi Yuan have each had one large class for study. Liu Lin Chen on account of the disturbances met for only two weeks of study, too short a time to accomplish any very definite results, but Chi Ts'un Chen had a strong class, and in the Central Station, six weeks work were done with two sets of men.

The work of building during the summer and fall prevented any touring in the outstation field, and it being impossible to leave the Central Station during the disturbed times of the winter, this department of the work had to be neglected, until the past few weeks. However the regular work of all was continued with few breaks even thru the most disturbed times. P'ei Hwei Chen has perhaps been the banner outstation church of the year. This church as well as that of Shang Ta have far outgrown their present quarters. The Fifth Moon Fair at Chi Ts'un Chen again brought large crowds to the church, and thirty-six preachers, representing besides our own church, those of the China Inland Mission, and the English Baptist Mission, gathered for a two weeks preaching campaign thru the fair. At Hsia Ch'ü Chen Mr. Ch'eng is making his way into the life of the country, and has also found and dug up in the compound some old foundations with brick enough for a good start on the larger quartets
which are so badly needed, and for which he asks some assistance. With regard to the Kwan Ts'un and Ch'ing Twei Chen churches the time has probably come in the new awakening, when the main church should be transferred to larger centers situated near each, tho retaining a regular meeting place for weekly services at each. At San Chi Wan Chen, and Ch'i K'ou good progress has been made. The Christmas celebrations at the different churches went off quietly, and proved a happy time to the people and a relaxation from the strain of uncertainty which they were under at that time.

Special attention should be given to the situation in the Liu Lin Chen church, for the need of assistance at that point is imperative if we are in any adequate way to meet the demands upon that church. This church is the central church for an area of territory larger than that on this side of the mountains. The past two years have shown that it is impossible because of the distance to hope to make Fen Chou-fu the central station for that field and the only other alternative is to strengthen one of the churches to the point where it can care for the work in the others about it. The committee appointed at the last Mission Meeting has reported the advisability of such action in strengthening the Liu Lin Chen church making it the center of the field. At the same time a grant was asked of the Board for land with this in view. A visit was paid to this church in April for the purpose of bringing help and encouragement to them after the sufferings of the past winter as mentioned in the educational report. At that time a most excellent situation was shown for the new center of work, and is obtainable. It consists of twenty mu of land, to one side of the business part of the town, but in almost exactly the center of population. 1500 tiao, or $750. can now purchase it. In the field of which Liu Lin Chen is the center there are at present five places of regular preaching with about one hundred and fifty names on the church roll as probationary and baptised members. These places are widely scattered, and with the building up of the central station they and other places will be greatly strengthened. The river valley upon which Liu Lin Chen is situated is one of the richest and most densely populated sections of our field, containing many large towns.

It remains to speak of the street chapel and street preaching. The work in the street chapel is one line of effort
which has been completely demoralized by the Revolution, and there is little to be recorded, but the work done by the chapel workers, and colporteurs in street preaching is worthy of note. On the street at almost any point a crowd could be gathered. At the suggestion of the local Magistrate three preachers and colporteurs were kept steadily at the Yamen gates to preach and to tell the crowds, which from daylight to dark gathered there as the center from which news might be obtained as to what was going on, the meaning of the times thru which we were passing. Often, too, the only reliable news was that which came thru the church, and people of all classes soon learned to gather to hear what our men had to say. Colporteurs and preachers were kept passing thru the country that the people at large might know what the meaning of the trouble was. The latest news was despatched to the outstation towns, and in some of them, the village elders upon hearing that the preacher had received news sent the town crier thru the streets calling the people to the public meeting place in the village temple, when they would have the preacher speak to the people and quiet them. Not soon are we again likely to have so great opportunities to reach the mass of the people in so effective a way as has come thru these unexpected channels.

We need not here record the trying events and perplexities of the past half year brought by the war. Already they are forgotten in the vista of a great future opened before the church, as a result of this period of strife and uncertainty. There should be voiced, however, some word of appreciation of the splendid spirit and efficient service rendered by the gentry of the county and especially by the county magistrate. He affords one exception to the saying of Confucius, that "if all is agreeable he (the official) will stay; if not, he will quit." Mr. Kwoa remained firmly at his post, even when with one exception every other magistrate west and southwest had become terrified and fled. They recognized in him a stronger man and at one time, no less than seven county and district Mandarins were living in private in Fen Chow-fu. To the men in the Self-Government Bureau, equal honor must be given for the admirable way in which they organized the county for self-protection. One of the teachers of Chinese Classics in our schools and preacher in charge of the church here were members of this body, so that we were able to render much council and advice in effecting these ends. It is
a significant fact that aside from the depredation of soldiers there has been less thieving in the county than during peaceful years. The practice of executing thieves outside the south gate of the city, soon led this class of people to seek other fields of activity after three of their number had been thus executed.

On the part of the native church also, these months of danger and uncertainty have been a testing time, when the faith of some must have been brought out into a clearer and brighter light, and when others have shown they were not yet grounded firm and true. It has been a sifting time which has helped us all to know at heart the men who have allied themselves with the church either in fact or in name. Moreover, this struggle has shown what a real part of the people among whom we live, foreigners have come to be. This is true, too, not alone of our own people, but likewise of the great mass which lies far beyond our personal acquaintance. As one missionary put it, “the people looked to us as some people look to the weather bureau.” They kept quiet as long as they saw the church showed a calm and unfrightened front and were confident that all would be well, as long as they saw we were going about our duties as usual. We want to record our grateful thanks to a kind Providence who has brought us safely thru trial, danger and storm, and pray for wisdom and vision to meet the future which stands with wider open doors and more fruitful fields than the future of any year we have ever faced before. For, as a recent ‘Chinese Recorder’ has reminded us, 1911 will stand out in the history of China, as the year when the New China came out into the light. It is true the struggle is not yet over, but re-actionism and medievalism are now on the defensive with a rapidly decreasing territory to defend. New China is at last in the seat of power. Towards the future we look with hearts more confident than ever that light will conquer night, and that right will command might.

Watts O. Rye.
Report of Woman’s Work

In the Taikuhsien Station May 1, 1911—April 30, 1912.

It is with rather a sad heart that we report the work of this past year. The work of the summer had gone on in a very promising way, and looking forward to Miss Heebner’s arrival in November, we were expecting a winter of profitable work. But on October 10 the Revolution broke out in Wuchang and on October 29 it reached Taiyuanfu. The whole province was thrown into a panic of fear, and work was at a standstill. Then came the order from the American Minister for all foreign women and children to come to the coast, and from December 2 to April 4, there were no foreign ladies here to carry on the work for women. This meant the cessation of the Boarding School here, the children’s Sunday-school, and station class work. As these four months are the ones in which most of the work that really counts is concentrated, it has meant a great loss. And yet in all probability this year’s loss will mean another year’s gain, for the new government with its policy of religious liberty and the prominence of many Christian men will do more perhaps in bringing about the coming of the Kingdom than our efforts of four months would have done.

Another discouraging thing this year has been our school building, which is not “Building” as it should. When Miss Heebner went home, she was planning to raise money for the school, and succeeded very well, too, but did not get all that was needed. We were all hopeful that it could all be raised last summer, but a thousand dollars is still needed to complete the plant. As Miss Heebner obtained the money, she sent it out, and we who were here used it in building. When we had no more money, we naturally had to stop, and we are still stopping! The plant is really eight buildings arranged in an octagon around an open court in such a way that all the sleeping rooms get sunshine, a very important factor in China where there is so much tuberculosis. The buildings are in simple Chinese style. Four sides of the octagon are built, and all the material bought for the rest of
the plant. If we could buy the material as we need it, it would have been possible to put up the main building or the southern side of the octagon, which is to be the assembly room and recitation rooms, this summer. But to buy materials at a fair price, we have to buy Chinese courts and wreck them. To buy new material is too expensive and less satisfactory. We have bought such a court, one of the finest in the city, and so have all the material we need. The people were obliged to sell because persistent use of opium had reduced them to poverty. We also have a large pit full of lime ready for use, but no money with which to pay the workmen, and so we cannot build. We have to do as we can in China, or else we would have bought part of the materials and put up our main building. But we are trying to believe that before the summer is over, we can put up the main building at least.

We graduated five girls last June from our Grammar School. This was the second Commencement that we have had, and raises the number of alumnae to eight. A taste seems to have been created for finishing the course, and all the students look forward to the time when they shall receive their diplomas. After the close of the school, Miss Chia, the head teacher, returned to her home in Fenchow where she has been teaching this past year. Miss Kuo, the protégé of Dr. Mark Williams, and our second teacher here, returned to her former home in Kalgan to teach in the Mission there. After the Commencement exercises in Peking, Miss Liu, the grand-daughter of Deacon Liu, and Miss K'ang, our two first Taikuhsien girls to graduate from the Academy in Peking came home to help in the school here. They are both girls of beautiful spirit, and have been a great influence for good in this place, even though they taught only seven weeks. Miss Liu has been the regular church organist since Mrs. Corbin left in November. School opened September 13, with an enrolment of twenty-five. This was a very good opening considering the fact that the Fenchow girls entered their own school at Fenchow and that we graduated five girls in June. Mr. Chang Pin was engaged to teach the classics. These three teachers did all the teaching, and the foreigner spent the time, used before in teaching, in visiting classes and supervising. This proved by far the most satisfactory plan, as it was possible to keep in touch with
what each pupil was doing in all her classes. When we closed the school on October 30, it was with the hope that in a few days the children could be recalled but at no time did it seem wise to do so. After we went away, reopening of the school was of course out of the question. Since coming back, it has been too late to finish up any work, and it seems best to start in earlier in the fall, and do a full two terms' work, concentrating most of our efforts on woman's work for the present.

Our Hsikut'-sun Day School has gone on without interruption this winter. A few more changes and repairs made the school room lighter and more airy. The first little girl to enter our Boarding School from this little day-school came last fall. We liked the sample, and hope that very soon we may have more day-schools that may prove feeders for the school here. It was with this in mind that a school was started at Chang T'ou, the village of the Meng family, last fall. You may remember that we reported last year that Meng Te Hui had to be taken out of the Peking Bridgman Academy on account of ill-health. We had hoped that by last fall, she would again be able to return, but she seemed too far from well. However her father thought that if she had something to do, she would get better, and begged that we open a little girls' school in their village with Te Hui as teacher. He said several people were anxious to have one, and would be willing to help. We felt the lack of funds, but promised to pay the teacher, and buy the books for the school if they would provide a room and the necessary equipment. The school was opened, and there were nine little girls in attendance. But suddenly Te Hui became much worse, and developed a very rapid case of tuberculosis. She died about four o'clock on the afternoon of January 6. "Just before her death, her thoughts were all for her little school, and she seemed to be thinking up a suitable name for it. The name "Te En Hsüeh T'ang" (Gracious Virtue School) came to her, and she asked Mr. Lü, the teacher of the boys' school, to write out these four characters on the board they use for Sunday texts, and let her see how they looked. Mr. Le wrote out the characters, but when they brought them in, Te Hui's eyes had opened on fairer scenes than any on earth. Her step-mother was also very ill at the time. They did not dare to tell her of Te Hui's death, and when the
coffin was ready, it was placed in the gateway, where it could be easily and noiselessly carried out. On Sunday afternoon, the gate was opened, and the coffin quietly lifted out, the shutters of the mother’s room having first been closed. The two little sisters were not allowed to give way to their grief. The coffin was carried to the east of the village, and Mr. Lu led a little service at the grave. The Chinese, who have heard of her death, without fear, and with her last thought for her little school have been deeply impressed. We trust that her short life may have left an abiding influence in that home and in that entire village. Since Te Hui’s death, the school as such has been closed for lack of a teacher, but a younger sister of Te Hui is teaching the little children of the family and near relatives. We want to go on with this school as soon as we can find a suitable teacher.

There have been five girls studying in the Peking Bridgman Academy this year, two of whom will graduate next year.

**BRIDGMAN ACADEMY**

In the meantime, one at least of our present teachers hopes to go on to college. We still feel very much the lack of Chinese helpers. There are those in the process of being educated to help, but it all takes time, and there are usually some disappointments. But in a few more years, we hope to have more of those who can render effective service.

The Evangelistic work, especially in the country places, has suffered because there was no one to do country touring in a systematic manner. A five days’ tour to the outstations last summer was the only time when they were visited by a foreign lady missionary. This trip was taken with Mrs. Chang, our fully trained Bible-woman, of whom we are very proud. She is so efficient, such a thorough Christian, and best of all so loved by everybody that every time we look at her, we feel our need to have seven more like her. She was invaluable on this trip. We had at least one meeting in every place, and in some two or three. At the last place visited, we had three in one morning. The women were so glad to be thus encouraged that it made our hearts ache that we could not go oftener.

A number of visits were made to Tun Fang, our nearest outstation. This is the home of Mrs. Chang, our Bible woman, and her influence is beginning to be widely felt. After coming back from Peking, she opened
up an opium refuge in her home, and from May until the end of the year, thirty-one women broke off the dreadful opium habit. During August, she had a one-week station class for eleven women of her village. During two visits while this class was going on, we had opportunity to see that she was greatly helping the women. One poor old woman, Mrs. Peace, who is over fifty years old, tried so hard to learn to read in order that she might know more about "the Doctrine." During that whole week, she learned perhaps half a dozen characters, spending more time and studying more than those who read a booklet through. All winter Mrs. Chang has been patiently helping her, so that now she has almost completed the primer. She is always happy and cheerful, and laughs much at her own stupidity.

Two visits were made to Putzu, to the home of one of our school-girls. The first time the step-mother would not appear at all. She not only fears but hates the foreigner. The second time, we got a peep at her, as she was helping out in the court-yard to prepare our dinner, but she did not come to the meeting held after dinner. Her step-daughter has been praying for her for a long time, and we hope that she may yet be brought to Christ. A number of homes were visited here in the village last summer and autumn by both Mrs. Corbin and myself. Dear old Mrs. Chang has gone about with her accustomed faithfulness, and has ferreted out a number of people with whom we would not otherwise have become acquainted. She has also been hospital evangelist for the women patients. Her loving heart makes up for what she lacks in knowledge, but we can't help but feel that a trained Bible woman for the hospital is very much needed.

A little Sunday-school for the street children was started last July, and kept up until we went away. Since coming back it has been reopened. The first Sunday there were seven in attendance, which is the smallest number we have ever had. The second with twenty-one is our highest record. But many different children have come, and we feel that slowly perhaps but just as surely, it will be an opening wedge into a number of homes. The children feel so proud to have a meeting that is all theirs, and to hear them singing with all their might is certainly inspiring if not always tuneful.
We got back from Peking just in time for our Easter big meeting. At this time four women registered as inquirers, eleven joined on probation, and five were received into the church by baptism. The meetings began on Friday morning, and lasted through Sunday. On Saturday afternoon after the business meeting, about forty women gathered in our home for a tea-meeting and a social time. We invited all the women who could to stay to a station class which began on the Monday after Easter and lasted two weeks. In all sixteen women and eleven children read. Dr. Chiang gave most helpful lectures on hygiene every day at eleven-thirty. Mrs. Chang, the Bible woman from Tun Fang, led the morning devotional half hour, giving helpful talks on the life of Christ. In the afternoon, at three-thirty, the women took turns at leading prayer-meeting, and in the evening at seven-thirty, they again gathered for an informal sing, closing with several prayers. On the last Saturday afternoon we were intending to have another tea-meeting, but a telegram from Miss Heebner during the week, informing us that she would get here on Saturday afternoon, turned the tea-meeting into an “expectancy meeting,” and all afternoon the women sat in the gate-way waiting. They were rewarded about six o’clock, when there was general rejoicing as the cart drove in, and Miss Heebner was again with us after an absence of nearly two years.

Speaking of Miss Heebner again brings back to us our “woe,” our unfinished school-building. She worked so hard to get the money that was needed, but people in the homeland seemed more interested in other things, and she was not able to get the full amount. Now we feel like those who did not first sit down and count the cost. Our building operations are half done, and the Chinese do not understand why we do not continue building. Neither do we, unless it is that our faith is too small, for surely the number of those who are able to give has not grown smaller. We must have the building completed this summer, if we are to carry on any kind of a school. Since seeing the new building going up, there have been some applications from well-to-do families to send their daughters here, but if we have to hold our school in the old quarters, we fear that they will not come. The station class work has already suffered so much, because there is no place
in which to do such work. The present building was designed and built for this work and must be released soon. Only because we did not reopen school this spring were we able to hold a station class. Our hearts grow sick as we think that for three years we have been making the same plea, and still have to go on in the same old way, no place for station classes, and the school improperly housed. And yet we cannot say that conditions have remained the same, for we have gotten half the money and our building is half completed. Over a thousand of these reports are printed yearly. If each person who reads this gave one dollar, we could finish our building, and the work could go on. The work is worthy of your consideration, and there is probably no one who could not afford to give this much. Send contributions to Miss Flora K. Heebner, Taikuhsien, Shansi, China, or to Mr. Frank H. Wiggins, 14 Beacon Street, Boston, Massachusetts, telling him it is for Miss Heebner to be used in the building of the girls' school in Taikuhsien, Shansi. We are hopeful that people will respond, and that before the summer is over, we shall be able to see our building completed.

The building is our greatest need. Next in the line of buildings is a Ladies' House for Taikuhsien. Three thousand five hundred dollars will provide a residence for the next fifty years for several ladies. This is another building we have been asking for for several years. Perhaps we have been asking too many of our fellow-beings, and not asking God often enough. But we believe that God helps those who help themselves, and so we keep on asking in very direction. We are still hoping and praying that a co-laborer for Miss Heebner, and a lady physician may speedily be sent.

We are looking forward to a year of hopeful work. We believe that some of these needs are going to be supplied, and that God will abundantly bless His work here. But we must not forget that God uses people to carry out his plans, and that if he wants to use you and me, to give either time or money, we must be willing to be used.

Daisie Gehman Fairfield.
Fenchowfu Women’s Work 1912.

We might well designate the work of 1911 as "Plans and Building," for so much of our time and thought was put into the planning and building of the Lydia Lord Davis School, the Ladies House, and the Harwood Memorial Church. Each of these buildings will in a particular manner be a cornerstone in the advancing of the work among the women and girls in the city. We might well reverse the title in designating the year that is just closing, for owing to the rains and other hindrances we were unable to complete the buildings last fall as we had hoped to. You can hardly imagine though how much real help we had already realized from the substantial promise they were of a place for the work in the years to come.

The first plan found its realization in the Station-class, that Mrs. Williams led during the latter part of August and the first of September. She was ably assisted by our two Bible women Mrs. Hou and Mrs. Lou, Mrs. An, the wife of one of our teachers in the Boy’s School, who has had a course in nursing, also Mrs. Wang our teacher in the Girls School and her husband who is head teacher in the Boy’s School. The women proved enthusiastic and earnest in their study, and before the class closed there gathered over fifty women and girls on the compound making it the largest class ever held in Fenchowfu.

The day’s program started with devotional exercises led by Mr. Wang, for which he used stories of Bible women. Mrs. An’s class in Hygiene was one that created special interest, and gave the women new subjects for thought, though it was too strange for many to adopt the dangerous practice of sleeping with their windows open. The most helpful hour came in the evening when the women gathered to talk and question about the day’s lessons and lift their voices in praise to the Father whom they were just beginning to feel cared for them. There were classes in the Gospels, in the Life of Paul, in Pilgrim’ Progress and in the beginners books in reading. Mrs. Williams gave herself unstintingly to the women and found rich reward in their response to the new truths. She had made plans for following up this class by visits into the homes and holding smaller classes in the out stations. A regular prayer-meeting was started here in the city for the women, hoping to make it a real source of help in their own lives and a means of planning to go into
MRS. WILLIAM'S STATION CLASS AT FENCHOW

TAIKUHSIEN ACADEMY PREACHING BAND

REFRESHMENT BOOTH AT DOOR OF FENCHOW CHURCH
the homes of our neighbors. Regular work was planned with the Bible women.

Early in September the school girls were gathered in the small building. Only twenty-five were received because of the limited space though many others were promised a welcome as soon as the new school was completed and this time they did not feel that the promise was an excuse, for they saw the building was a reality. On Sundays, in order to relieve the crowding in the Church a morning service was held in the school. A Christian Endeavor Society was organized in the School. And with the older girls plans had been made for a childrens service at church time to give the mothers a better chance to hear the sermons and give the girls an opportunity to pass on their little to others.

Plans of a different nature though, set aside these for the winter. While Mrs. Williams and Miss McConnaughey were in Peking the first of October the Revolutionary outbreak in the region of Hankow and its wide spread effect made our Consul advise them not to return, then came a long to be remembered month in which we were cut off from all communication with people outside our own province after the taking of the provincial capital at Taiyuanfu. Until the last of November our news was only rumors that we could little depend upon; then it was that we received the advice from the Legation at Peking for all women and children to leave the interior. So from the day before Thanksgiving until now there have been no foreign women in Fenchowfu. The teachers in the school were at first anxious to leave with us but were, for the sake of helping to quiet the fears among the people, persuaded to go about the usual tasks. As there has been no foreign examination of the work we cannot say what was accomplished aside from keeping the girls in school and perhaps in that way aiding in keeping things in better order here in the city than in our neighboring cities. After the Chinese New Year they were scattered to their homes and have not been regathered.

Though thus kept from our own field, and crippled by Mrs. Williams' early return to America, we feel that we cannot express our gratitude too strongly to God for letting her return for these two years with us. We know that the courage and strength she has shown in coming back to the places where in 1900 she was called upon to give her dearest, came from more than human power, and we know too, that
these women will not forget her love, as she is now at home and seeks to work for them there. We are grateful that we were given the splendid chance to see the work that is being carried on in Peking and to feel the uplift of the returns that are coming even during these uncertain days to our workers there. We are glad of the broad view of the work as carried on by these women who have grown so full of Christ's love in this work.

In many ways the needs we bring to you this year are the same as last years but they are more pressing in the face of the change and its opportunity. In the Republic of China women must be recognized as they have not been in the past. They must have the chance that has been denied for these centuries if they are to become capable of the place women should fill in the New China.

_We need a woman Physician_ who is ready to offer herself to a work whose field is limitless. Six million women and girls are waiting in this province with only one woman doctor to whom they can go with their troubles. It seems as if there could be no place where one could relieve more human suffering if one but had the training, and the gratitude and love such help would call from them would be ample return.

_We need a woman to help in the evangelistic work._—A thousand towns and villages in our field where nothing is being done by the church to help or elevate either men or women! Even in the half dozen out-stations of the church where there are boy's schools and regular preaching, the women cannot be reached because there are no Christian women, native or foreign, through whom almost entirely Chinese women must be taught. It is a work demanding the best strength of several women. Will not the greatness of this work give us at least one?

_We need another woman to help in the school:_—With the new government more schools will be opened to the girls. One visit to the government schools shows how mistaken is their idea of what Western learning is, and with these ideas there is little hope that the girls will become better fitted to assume their place in China than their mothers before them. And to the Mission is given the opportunity to correct this false idea and show by its products that the chance to learn, fits women better for their place in the nation and in the home.
To begin work one must first spend much time in the study of the language, so these three women should come now.

_We need funds to equip our buildings:_—It's like having a powerful engine and no coal to fire it. $1.00 will go a long way towards fitting a room in the girls school or the woman's building and $10.00 will go ten times as far towards making the buildings ready for use.

We believe that this is work the Master wants done and that every gift will be multiplied by Him as were the loaves of old to the people in the wilderness, and we ask because we feel you want to know where you may share with others His gifts to you.

_We need your prayers:_—This is work that we cannot do ourselves. We want to make friends of all these women and girls and so bring them to the Great Friend, Our Father, and His son, Jesus Christ, and only through prayer can this be realized.

_Gertrude Chaney._
One of the most primitive instincts of living creatures is to run to the home, nest, burrow, or whatever it is, at the sign of approaching danger. So there was a great scurrying in all directions on the part of the Chinese as soon as they understood that the revolutionary outbreak of October 1911 was really serious and widespread. And once in their homes they stayed there, on the principle of one of their own proverbs, "A thousand days at home are good, but abroad there's trouble every minute." This fear of stirring out had its effect upon our hospital work. After the beginning of the Revolution the attendance of patients began to diminish, reaching its lowest figure in December 1911 and January 1912, when the hospital was practically deserted. As some greatly needed shipments of drugs had been delayed in Tientsin because of the disturbed conditions, this falling off in the attendance was not without its compensations. With the restoration of a measure of peace in the country at large the confidence of the people is returning, and the last two months have seen patients coming to the hospital in good numbers.

After the return of the missionary physician to America for furlough in the spring of 1911 the hospital was for several months without a regular physician in charge. No surgical cases were undertaken, but dispensing was done, and the hospital was kept open for the reception of opium patients. When in October Dr. Francis F. Tucker returned to his station in Shantung the head assistant in the Williams Hospital at Pangkachwang, Mr. Chiang Yu-shan, was, according to previous arrangement, released for service in our hospital. Dr. Chiang is a native of Shantung and has had over twenty years' experience in the Williams Hospital, during this term receiving also systematic instruction from Dr. Peck, Dr. H.D. Porter, and especially from Dr. Tucker. Though Dr. Chiang has had no opportunity for regular residence in a medical college, he has had unusual opportunities in practical experience, and he has proven himself a thorough and conscientious student under the competent instructors mentioned above. He
knows his work thoroughly, is up to date in his methods, and is sound and conservative in his judgments, a thing greatly to be desired in the case of Chinese physicians with foreign training. The station feels that it is to be congratulated upon securing such a man as *locum tenens* in the absence of the regular physician in charge.

Owing to the large number of patients coming in for the cure of the opium habit in the summer and early fall of 1911, we were able to report for the year a total number of inpatients almost equal to that of the year before. These victims of the opium habit came from all walks of life. One of them, a Mr. Tu, is one of the leading scholars of the district, and has served as inspector of schools. Another patient was the son of the martyred Deacon Liu, who also brought his wife to be cured of opium-smoking. During the summer months Mr. Hu Ying-té, then in the senior class at Tungchow, resided in the hospital and carried on classes for the benefit of the opium patients and others. Since the cessation of hostilities between north and south, the number of opium patients has again risen, until at one time there were thirty enrolled for the cure.

In this connection something should be said as to the branch of medical work carried on in the outstations. In four of our six outstations opium refuges are conducted. During the last year those in the Tun Fang and Tung Yang outstations have been especially flourishing. In Tun Fang alone 116 patients were cured during the year under review. There are really two refuges in operation there, in separate courts, the one for women being under the capable management of Mrs. Chang, the Bible woman, and having a total of more than thirty patients. Tung Yang also enrolled a large number of patients, some of them from Jen Ts‘un, where the station had a work before 1900. May we not hope that through these men, some of whom have come into the church as probationers, it may ultimately be possible to revive work in that place? In these outstation refuges the conditions are almost ideal for imparting an elementary knowledge of the Gospel. The patients have absolutely nothing to do for a period varying from two weeks to a month, and the helper in charge really assists the cure by keeping their minds occupied during the time of enforced idleness. It would be difficult to state the proportion of opium victims who stay
permanently cured. The evil of opium is that it weakens and ultimately destroys a man's will power. Very many, it is to be feared, yield to the temptation to take the soothing opiate when some little attack of sickness comes on after their discharge from the refuge. But even were the proportion of permanent cures smaller than it is we should still feel that this work is profitable.

In the spring of 1911 Dr. Hemingway fitted an artificial limb to a man whose member he had amputated some months previously. This man, Mr. Chang Jui-chên, is one of the most promising among those who have recently identified themselves with our church. Later it was found necessary to amputate the other leg. The man, however, said nothing as to having another artificial limb ordered from Japan, from which place the first had come. What was our surprise one day this winter when one of the church members came in with a well-built artificial leg, and when he said that Chang had it made locally we could hardly believe him. Dr. Chiang inspected the limb and declared it all right. The man has been wearing it daily for several months and is able to get about, using crutches, of course, with little difficulty. The cost of the member was but ten or twelve ounces of silver, as compared with forty-five ounces for the one bought in Japan. This incident leads one to wonder if it may not be possible in future, so clever are the Chinese, to prepare surgical appliances of various sorts locally, so effecting a great saving.

A number of interesting patients have been received this year. Early in January a note was brought over from Mr. John Falls of the China Inland Mission, Ch'i Hsien. Some twenty days previously, during the retreat of the revolutionary soldiers, one of them, a native of Chao Ch'êng district on the great south road, had been shot through the knees. He was left in a beggar's inn, practically uncared for, and when Mr. Falls found him was in a pitiable condition. The local Defence Society in Ch'i Hsien agreed to be responsible for his expenses in our hospital, so Mr. Falls had him sent over. Dr. Chiang gave the case careful attention and the man is likely to retain the use of his limb and to be able to take his place as a worker. Early in the first year of the new republic a lady of some social station, with a number of companions and attendants, took up residence in the "Oak Park Wing," which for some
months had not been opened. The lady was Mrs. Hu, wife of a former magistrate of the Hsii Kou district. She has some education, reads so well, in fact, that she quite baffled the well-meaning but not highly educated Bible women in the hospital, Mrs. Chang and Mrs. Li. Alas, the lady seems more fond of novels than of books with a serious purpose. Her ailment was not such as to require extended residence in the hospital, and it is strongly suspected that she prefers to be in some such “safe place” until the political conditions are more settled in the republic. Dr. Chiang has remarked upon the number of cases of two kinds in particular seen during the few months he has been in Taikuhsien, namely, gun-shot wounds, and tuberculosis glands. He reports that cases of tuberculosis are many fold more frequent in Shansi than in Shantung. To two such cases he has given especial and unremitting attention. One is the case of Meng-en, a school girl, who under the fresh air and sunshine treatment has made wonderful progress. The other is the case of Kuo Chien-kuang, formerly an assistant in the hospital, who is improving as he sleeps on a covered porch in Dr. Hemingway’s house. Dr. Chiang has been instant in season and out of season in exhorting the women to give up the cruel and harmful practice of foot-binding, to which many cases of tubercular disease are indirectly due. He also helped in the work of the station greatly in courses of lectures on hygiene that he gave, to the men of the station class in the Fu Yin Yuan, and to the women gathered in a station class after Easter.

Missionary hospitals and missionary physicians in China were able to be of great assistance during the days of the revolution in Red Cross work. While our station was not contiguous to any battle-field, nor to any important line of march, we were nevertheless, able to make a small contribution to this great work. In December Dr. Chiang and Wang Shih-li, the hospital nurse, spent half a month in the hospital in Taiyuanfu, helping care for the 38 or 40 wounded soldiers there. Two or three of the stragglers after the retreat from Niang Tzu Kuan came to us to have wounds or injuries treated. But the chief service in this direction has been to the members of the local militia and police force. Among these two hundred men there have been certain accidents incidental to their barracks life, and they have also come to us in various cases of sickness.
Enough, certainly, has been done, on the one hand, to win the respect and friendliness of the defenders of the city, and, on the other, to justify us in having the Red Cross floating over our hospital.

In closing I would call attention to some of the urgent needs of our hospital. First, we need funds for the completion of our plant. During the two months preceding the writing of these notes the wards have been crowded to the limit of their capacity, and some of the buildings used as wards would be instantly condemned by any health inspector in the United States. In the second place, we need a lady physician to care for the growing number of female patients, and to attend to out-calls for which the male physician cannot be called. Some of these cases are pitiful beyond description, as the senior lady missionary in the station in the summer of 1911 could bear witness.

In the third place, our hospital sorely needs some trained native nurses, male and female. We could almost double our efficiency right at this very point.

In the fourth place, and upon this we would place especial emphasis, we need a trained helper to take charge of the spiritual side of our hospital's work. It is perhaps just at this point that we fail most signally to come up to our unique opportunity. Such a helper should have if possible both college and seminary training, should be a "good mixer," and should be encouraged, in co-operation with the pastor of the church, to follow up former patients in their homes. The Mission has at present a student, a married man, whose wife is a trained nurse, who might be consecrated to this work. It is to be hoped this item may be placed before some of the friends of the Mission and that funds may be forthcoming to place this so greatly needed work, in our hospital.

Taikuhsien,
April 26, 1912.

Paul L. Corbin.
THE FENCHOW DISPENSARY.

DOES TAIKUHSIEN NEED A HOSPITAL?

A FENCHOW "AMBULANCE."
Fenchowfu Medical Report—1911-1912.

The medical work at Fenchowfu this past year has not been attended to as it should have been. The heavy demands of extensive building construction of the year has absorbed a great deal of the physician’s time as it has of all the other Fenchow missionaries. The building had not been completed when the Chinese Revolution broke forth and it fell to the lot of the physician to escort the women and children to the coast after the mails had been cut off for over a month. In January a short trip was made under the Chinese Red Cross Society to Hsiichowfu, Kiangsu. In February a trip was made from Peking into Shansi with the idea of doing more Red Cross service but the province south of Fenchow was found not to be suffering from battle wounds but from the pillaging of the Third Division of the Imperial Army who by the way had their own Red Cross Corps. They furthermore preferred not to have the restraint which would come from having foreign doctors on their corps, although these foreign doctors had passes from the War Office in Peking and also from the Governor of Shansi.

AN AMERICAN SOCIOLOGIST

The events in China of the past year must mean something. Causes and forces have been at work which must mean effects and the whole world is wondering what the future will be. It is an optimistic future and an aim which brings enthusiasm in working for it, which Professor E. A. Ross of the University of Wisconsin gives in “The Changing Chinese” p. 109 (Century Co. 1911.)

He says: “The near future of population in China may be predicted with some confidence. Within our time the Chinese will be served by a government on the Western model. Rebellions will cease, for grievances will be redressed in time, or else the standing army will nip the uprising in the bud. The opium demon is already in the way of being throttled. As a feeling of security becomes established the confining walls of the cities will be razed to allow the pent-up people to spread. Wide streets, parks and sewers will be provided. Filtered water will be within the reach of all. A university-trained medical profession will grapple with disease. Everywhere health officers will make war on plague-bearing rats and mosquitoes, as to-day in Hong Kong. Epidemics will be fought with quarantine and serum and isolation hos-
SHANSI MISSION

pitals. Milk will be available and district nurses will instruct mothers how to care for their infants. In response to such life-saving activities the death rate in China ought to decline from the present height of fifty or fifty-five per thousand to the point it has already reached in a modernised Japan, namely, twenty per thousand.

A CASE OF "BLOOD-POISONING" IN CHINA

The year's work in Fenchow has not been one which could demonstrate what a well organised missionary hospital could accomplish along the lines laid down by Professor Ross. One of the very first patients of the year was a well muscled laborer in the prime of his strength who two or three days before had had a pain in his stomach. He had gone to a Chinese physician who had for some reason or other thought he could cure it by jabbing a needle into his elbow. (Counter irritation is the means most used by Chinese physicians in the cure of pain in all parts of the body.) As is generally the case the needle was not aseptic and to use a lay term "blood poisoning" set in. His arm was greatly swollen and exceedingly painful. When he came to the doctor the red lines of the infected lymphatics stood out very plainly. The infection had reached the lymphatic glands of the axilla. To cure this disease the man had tied a red silk cord around his arm with the idea of keeping the disease from spreading. This method of treating an infected arm only differs from the modern treatment by Bier's passive hyperaemia, in that the Chinese say that the whole charm of this treatment lies in the fact that the string must be red. The doctor was just leaving the old flour mill in the mountain valley for a day with the building in Fenchow eight miles away when this patient appeared. There was nothing to do but operate upon him then and there, and as there was no place to do it in, an old shed used as a stable was made use of. Some rough boards and two benches served as an operating table while an old box was used as an instrument table. The doctor had to give the anaesthetic himself and do the best he could to keep things sterile under the conditions. The outlook for the patient was far from bright with his rapid pulse and high fever and it seemed almost like a hopeless job. The patient had not yet revived when we started into the city but later he got up and was carried home on the back of his friend. The next day very early in the morning we were very much surprised to see him in the courtyard and to
find he was much better and much relieved from his pain. The fight was not over however, and it was only after two more operations and many dressings that he finally recovered. One morning when he came for his dressing he carried a small basket with a dozen eggs and some cucumbers as a present to the doctor but as the man was evidently very poor he was told that the church was very glad to do what they could for him without receiving anything in return. He was a rough, strong man but his eyes moistened at the refusal to accept his gift for the only reason he could see was, as he said: “It is because the gift is so small that you will not accept it.” We hastened to make the amends we could, and received his gifts thanking him as heartily as we could.

In Fenchow itself the conditions for doing medical work are very little better. During one week not long ago six cases of cataract came to be treated and four of them had to be sent home although they had come from long distances. There are no cases which show more gratitude for what you do for them than these cataract cases. One of the women was so pleased to recover her sight that she jumped off the operating table to grasp her little girl who was standing by and whom she had not been able to see for a long time. Whether the four cases who were turned away will return again and in time to do any good is a question. That same week many other cases were turned away some of whom had spent all their savings to come long distances only to be turned home again.

The work in the dispensary this past year has been handicapped in that often the physician could not give his time on the dispensary days. When things were running regularly the dispensary patients sometimes numbered seventy in one day but this year the Revolution too kept people from travelling around much. On the three regular dispensary days there were given 6,568 treatments during the year. This does not include the treatments given after church on Sundays nor on the other days, nor any of the patients seen in the office in the physician’s home. Besides, a great many patients were seen in the summer mountain home of the missionaries and a great many outpatients are also not included. No records were kept of these cases but they doubtless reached at least the 4,000 mark. The factor which lessens the dispensary patients more than anything else is that there is only one small
room 12 x 10 and no waiting room. There are no facilities for treating the well-to-do classes who would be willing to pay for this favor. The women too refuse to mingle with the rough class of men as they have to do when forced to wait outside with the crowd until their turn is called.

THE OPPORTUNITY FOR A LADY PHYSICIAN

Just a word ought to be said about the need for a women's and children's hospital. The male physician is kept away from many cases which could be helped by a lady physician. At the present time there is no lady physician in the entire province of Shansi. Just after the first Fenchow man had returned from graduating from the Union Theological Seminary in Peking his wife died after three weeks of sickness following the birth of a baby boy. Her relatives were prejudiced against the man physician and would not call him although she herself wanted him. The treatment she got from Chinese sources was the worst possible. So many Chinese women have died in Fenchow this past year following childbirth that it is the common gossip of the street.

Without considering the need of children's hospitals in a land where there is no quarantine for contagious diseases, the following from "The Changing Chinese" gives one reason why China's children need better care. Professor Ross says: "The mortality among infants is well-nigh incredible. This woman has borne eleven children, and all are dead; that one is the mother of seven, all dying young; another has only two left out of eleven, another, four left out of twelve. Such were the cases which occurred off-hand to my informants. One missionary canvassed his district and found that nine children out of twelve never grew up. Dr. McCartney of Chungking, after twenty years of practice there, estimates that seventy-five to eighty-five per cent. of the children born in that region die before the end of the second year. The returns from Hongkong for 1909 show that the number of children dying under one year of age is eighty-seven per cent. of the number of births reported within the year. The first census of the Japanese in Formosa seems to show that nearly half of the children born to the Chinese there die within six months.

"Not all this appalling loss is the result of poverty. The proportion of weakly infants is large, probably owing to the immaturity of the mothers. The use of milk is unknown in China and so the babe that cannot be suckled is doomed.
Fenchowfu  

MEDICAL WORK

Even when it can be, the ignorant mother starts it too early on adult food. In some parts they kill many by stuffing the mouth with a certain indigestible cake. The slaughter of the innocents by mothers who know nothing of how to care for the child, is ghastly."

A BUSINESS INVESTMENT WITH A HIGH RATE OF INTEREST

The greatness of any work accomplished is measured by the greatness and number of the difficulties overcome. China's poverty and suffering are America's opportunities. From the business standpoint money earned in America and spent in China gains 2000%, for unskilled laborers in America earn twenty to twenty-five times as much in one day as the Chinese unskilled laborers, and it is the wage of the unskilled laborer in a country that determines largely the standard of living. The opportunities in the religious world are just as great as in the business world. A Chinese pastor can be supported for one-twentieth what a pastor of corresponding ability can be supported for in the United States. The missionary organizations in China have colleges and hospitals where teacher, physicians, and nurses can be trained and well-trained too, so that Chinese teachers, physicians, and nurses can be obtained for what would be one twentieth of the cost of people of corresponding ability in similar professions at home.

In the near future our hopes are high that some of these opportunities of the investment of life and energy will be made many fold more productive by the supplying the wherewith-all to do the work. If in no other way efforts are now being made to secure a hospital of 120 beds at the cost of $60.00 per bed. This is another example of the cheapness with which results are gained in China in comparison with what a similar hospital building would cost in the United States.

Again the need is for another doctor's family, a nurse and a lady physician. This past year the American Board was only able to fill half of the vacancies which their missions suffered, during the year. They have been trying to secure for three years another evangelistic missionary for Fenchow and still he has not arrived on the field. In three more years comes the furlough of the only physician at Fenchow and there ought to be another physician on the ground then, prepared to take over the medical work so that the medical
work can go on uninterrupted and so that the other missionaries at Fenchow will have medical care within their reach. Has the American Church the life and the men who will see that this work may go on, and go on with the spirit and life that will make the Chinese people feel that the Christian Religion is a living force? The best evidence of the truth and power of Christianity is the life and energy which its adherents show in promulgating it. A half-hearted backing of the missionary enterprise can only mean one thing to the Chinese. When Christianity is supported and advanced with the zeal and energy which its truth and life demand, there can be no doubt to those who witness that it is a living force and the most vital energy in the life of man.
Report of Educational Work

Under the American Board in the Taikuhsien Station

May 1, 1911—April 30, 1912.

The fortunes of the educational work during the past year have varied with the movements of the revolution. On October 29, 1911, we received word that the revolution had reached Taiyuanfu, and that the Governor had already been killed. For days the air was full of rumors, and it was impossible to keep the boys at their regular lessons so that lessons were practically given up for two weeks. Then an attempt was made to resume full work, but the increasing danger of an invasion of the Province by an Imperial army, leading to the decision of most of the missionaries to leave for the coast, seemed to make future work uncertain, and on November 30, permission was given those who wished to do so to return to their homes. Most of the boys did so. The remainder were organized into a guard for the protection of the school property in Taikuhsien and the other American Board property. Mr. Ku 'ung was asked by the city authorities on November 3 to take charge of the policing of the city, and this office he has efficiently administered up to the present time, at some necessary cost to his school duties and still greater cost to himself. In this capacity, he has kept the city quiet, and rendered a service of which we trust it is duly appreciative. There have been many times when he seemed to be the only one of those in authority to maintain full control and the situation, and all of us have felt more secure with him at the center of things. While the Academy was obliged to stop work, the primary schools out in the country have kept on, with somewhat diminished numbers, but still with a reasonable degree of efficiency, and it is encouraging to be able to report that the total enrolment in all the schools of the station is 189 as compared with 187 at the same time last year.

The Mission was made glad in July by the decision of Mr. and Mrs. Wolfe to join the Mission for work in connection with the Oberlin-Shansi Memorial Association.
MR. AND MRS. WOLFE  Mr. Jesse B. Wolfe and Mrs. Clara Husted Wolfe are Oberlin graduates of the year 1905 and 1906 respectively, and have been in China since the fall of 1909, principally in the Peking University of the Methodist Mission, and have thus an advantage in the use of the language and in experience in educational work in China that adds to their great personal value. They are leaving their present work at the call of their Alma Mater for them to join the Oberlin enterprise in China, and as I write, word comes that they are planning to join the Mission about the first of July. From that time forward, the work of correspondence and administration in the Academy which the present writer has been trying to carry on with his numerous other duties will fall into far more competent hands. It would seem that the best interests of the work would be served if the administration of all funds for educational purposes, whether contributed by the Memorial Association or directly by the American Board, be placed in his hands, and so the possibilities of complication existing under the present plan be reduced.

One less student is in higher schools than at last report as there has been no graduating class from the Academy, and the self-supporting theological student returned home at the beginning of the revolution, and is now teaching in the schools of the Mission. Hu Ying Te graduated from North China College in January on the strength of his daily averages, as the college was hurriedly dismissed because of revolutionary trouble, and the Faculty voted diplomas without further study to those Seniors whose daily averages were sufficient. He is taking special post-graduate work in English preparatory to entering the Union Medical College in the fall.

In Taikuhsien Memorial Academy, while the total enrolment is only four more than the number reported at this time last year, there are five more of Academy grade than at that time, and the total number of individual students enrolled during the past twelve months is 96, including two students from Pao-tingfu. Particularly gratifying has been the coming of two boys from the Hsiao I Station of the China Inland Mission, at the request of the missionary in charge, and the general good relations that have been maintained with the members of other Missions in the province. Mr. Lower of the English
Baptist Mission has just resumed the support of two boys formerly supported by their Mission in Taiyuanfu, and that Mission through Mr. Garnier made some overtures last fall in regard to our meeting their need for Academy work. With somewhat larger accommodations or by reducing the number of students below full Academy rank, we could quite easily do this.

The faculty has been strengthened by the addition of Mr. Kuan Hsieh Chen, a graduate of Tungchow College with several years' experience as a teacher in both government and Christian schools.

FACULTY

Both the teachers of Chinese classics have ceased their connection with the school, and a part of their work is being taken temporarily by Mr. Sung, a classical degree man, and a graduate of the Shansi University, who is at present President of the County Board of Education. This department is still weak, and needs the addition of another fully qualified man. Mr. Hao An Jen, formerly teacher at Nan Ch'ing Tui, is teaching and taking part work in the Academy, and he, with Mr. Ch'ü P'ei He, now have entire charge of the classes below the Academy, thus saving the time of the better qualified teachers for the higher work.

The religious life of the school has been much the same as at the last report, though with an increase of interest in Bible study and evangelization. At the present time, there are fifty-seven of the students pledged to the voluntary observance of the Morning Watch for Bible study, and uniting in small groups for study together. Forty-two boys are enrolled in the evangelistic band, and during the past year they have held preaching services in seventeen villages near Taiku where we have held no other services. They are laying plans for more thorough work in the coming years in consultation with the evangelistic missionary of the station. The regular religious services of the Academy have been maintained during the sessions of school, as reported last year.

During the financial year closing February 29, 1912 $1,888.63 were expended as follows: Academy: Teachers, $675.74; Servants, $264.14; Heat and Light, $212.10; Books and Stationery, $120.37; Furniture and Equipment, $120.61; Incidental (including expenses of guarding compound) $188.87; Ch'ing Yuan Primary School, $121.16; Chang
T'ou Primary School, $119.26; Boarding Department (returnable) $66.38. The main problem before us in the future is the problem of meeting the increasing needs of the school on a decreasing budget appropriation. It is to be noted that the expenses this past year were much lower than they would have been without the revolution. While the salaries of the members of the faculty were of necessity continued, servants were dismissed, and there was further saving in the students' work account and in the heating account, so that the total expenditure cannot be taken as a normal basis for calculating the appropriations. Yet, when this spring, the appropriations for the two stations were divided according to the estimates, after six hundred dollars had first been appropriated as the legitimate preference of the Academy as representing work in both stations, the total amount available for all work in Taiku for the year 1912 was found to be only $1600, as against an actual expenditure in the last year as shown above. This discrepancy is not due to extravagant spending, but normal growth of the work, and it must be met in some way by the friends of the work at home. While the missionaries are glad to do what they can toward interesting friends at home, it should at the same time be clearly recognized that the responsibility for funds raised cannot rest primarily with them. It is to be hoped that the Association will seriously consider this situation, and take measures to maintain the high standard in Oberlin set by the pledges of 1912, and to gain a hearing and support among the alumni that will put the finances on a more certain basis than they are at present. We who are on the field and see the urgent need for money are deeply grateful to President King, Mr. Williams and Mr. Bohn for the way in which they have added the duties of field secretary to their already busy lives, and we trust that their efforts may meet with continued success. One of the most encouraging things that has come to our attention in this connection is the gift of $150 by the Class of 1912 Oberlin College, who have chosen to place their parting gift to the college in the New Oberlin in China. The station has voted that it shall be used to preserve from ruins one of the pavilions which make the Flower Garden a beautiful specimen of Chinese architecture, and if possible to restore a pavilion which fell last summer because the special sum for repairs asked for
the last two years could not be granted. The Chinese idea seems to be that when a thing is built it shall be allowed to stand until it has fallen or is in imminent danger of falling, and then at last to build it up again to repeat the same process. It has been agonizing for the foreigners to be compelled to be a witness to this process going forward among the beauties of the Flower Garden, and it is to be hoped that some other class, or 1912 itself, will be able to complete the fund of $300 asked for repairs of this nature.

In Chang T’ou, a Chinese school which had been in existence successfully for some time united with our school last fall, bringing the total enrolment there up to 57, but here as in the other out-station schools, the attendance has decreased since the outbreak of the revolution because people were afraid that things might take an anti-Christian turn, and they preferred not to be connected with a Christian school. The school has now, however, owing to the addition of the other school, a larger enrolment than last year at the same time, under the same teacher. In Ch’ing Yuan, the attendance is much smaller than last year, for the reason just given, and the Puffed Rice Guild has been unable to carry out its part of the agreement made last year, so that the agreement is likely to be annulled. The two schools supported by general work funds are reported by Mr. Corbin in the report of evangelistic work.

Our needs, in personnel, in Taikuhsien have been partially met by the appointment of Mr. and Mrs. Wolfe, but it must be kept in mind that their appointment simply restores the missionary force to the point it had reached a year ago. The Association should plan on some one to come out at once to be ready for the increased opportunity that will certainly be crowding us within five years at the most, and the sooner the man can get to the field the better, so that his language may be well in hand when the opportunity comes. In money matters, it is not necessary to reiterate our need for the meeting of the full budget in both stations. It should be borne in mind that the appropriation granted this year would have been sufficient to have given the Academy at least as much as last year, had it been human or Christian to divide the budget as it was then divided. But the growth shown
in the Fenchow schools seemed to make it imperative that the burden should be somewhat more equally shared.

It would not be fitting to close this report without record of a great loss sustained. About the middle of February, 

K'UNG HSIANG CHEN

left here to visit his father in Paotingfu over the Chinese New Year. In the trouble there on March 1, because he had no queue, he was shot by some soldiers, and passed away that night. One of the brightest, if not the brightest in the Senior class, he was a leader in all student affairs, and while he had not yet become a member of the church for family reasons, he believed strongly in the truth of Christianity, and at the time of his death was thinking seriously of entering the church and bringing in the members of his family. His untimely death brings to a close our dreams for his future service in this world, and makes us all sharers with Mr. K'ung in this second heavy affliction within thirteen months.

The outlook before the work is bright. Of that there can be no question. The revolution will sooner or later bring in its train recognition of Christian schools and a consequent opportunity for us, at least in the higher work, to maintain a standard fully the equal of the government schools, while offering a Christian education superior to anything they can offer in the influences thrown about the boys. That we may be ready for such an opportunity must be our hope and prayer, and there seems a reasonable hope that we may meet it in company with, or at least in sympathy with the other missions in the province. The increasingly friendly attitude of our fellow-workers in both the other missions is a cause for rejoicing and leads us to hope that in company with them, we may so plan the future of higher education in the province that there shall be a minimum of waste in readjustment at any time when a more closely unified system of education can be adopted. We need to build steadily at all costs, and beware of mushroom growth that will later prove embarrassing.

WYNNE C. FAIRFIELD.

Supplement. At the present time, there are in the Academy thirty-eight students connected in some way with the American Board, nine students connected in a similar...
way with the English Baptist Mission, and thirteen connected in a similar way with the China Inland Mission. Thirty-four of these are baptized church members in one of the missions, and of these, twelve come from non-Christian homes. In addition, there are a number of the boys who, while they are not baptized church members, are members on probation in one of the Missions.

**Fenchow Station, 1911-1912.**

In the educational department as in all others, the year passed has brought many times of uncertainty and many peculiar problems. With the arrival of the Revolution in October there was naturally a good deal of distraction among the students. This was for the time greatly increased by the return of the students from the Academy, and became acute with the retreat of the army from Xiang Tzi Kwan and flying soldiers on every side. By strenuous efforts, however, the students were kept busy until the imminent danger was past, when the schools went on almost as usual and closed as normally. A class of strong boys was graduated. This was true not only of the city schools, but also of the day schools, with the exception of Liu Lin Chen, which lying on the Shensi border was exposed to the troubles from that direction. These were more serious than those in any other part of the field.

The Station has had four students in the higher school of the North China Mission, and in Lu Chan Kw‘ei has its first college Graduate. Of the boys enrolled in actual academy work in the Memorial Academy at Tai-kuhsien, fourteen are graduates of the Atwater school. The problem of the support of these boys is a growing one, and it seems doubtful whether we shall be able to send up each class as it completes the course here. The boys returning to Fen Chow after the close of the Academy were immediately set to work with teachers to complete, so far as possible, the work interrupted by the Revolution.

The enrolment in the Atwater Schools in this city for the past year was 123. In spite of the disturbances, this number continued thru to the end of the year with the exception of two boys from a non-Christian home.

**THE ATWATER MEMORIAL SCHOOLS**

The total number enrolled the first months of the present year is smaller
EDUCATIONAL WORK

by twenty-two than last year. The decrease is in the Secondary Department, and is due to the fact that this year for the first time the Boarding students are charged tuition in addition to their board, books, and incidentals. This has made it too expensive for some boys to attend, for this is a year of war and famine prices for the people at large. But there seemed no other way, for in addition to the already inadequate appropriation, the same war and famine prices held for the school as for the people. The price of coal was raised from 1-1/2 cash per catty to 6 and 7 cash, and kerosene from 2,500 cash to 11,000 cash per can, and other things accordingly.

The course of study, as was proposed in the last report, has been altered along the lines there indicated. It is a recognized fact among educators in all parts of the Empire, that the courses of study in Chinese Institutions whether Government or Mission Schools, are far from satisfactory. A great deal of work still needs to be done upon our own courses before they can in any commensurate way meet the exigencies of Chinese student life. The task is confessedly a most difficult one. The chief problems are, first, to be found in the fact that the Chinese child upon entering school has had no home training whatever, and is wholly wanting in that vast fund of information and discipline, which an American child already possesses when he enters a public school of the primary grade. The problem is made more complex in the second place, from the fact that because of poverty, the study period of the vast majority of Chinese boys is of necessity limited to a very few years. As soon as he is old enough to begin to add to the earning power of the family, the cry for daily bread makes it necessary for him to turn from school to some employment. The real question, therefore, is, what shall be the course of study, out of which the boys, with no foundation of home training as a background, and with but a limited number of years in which to study, shall obtain the very greatest amount of practical training on the one hand, and the very broadest culture and ideals on the other. The matter of text-books is also a minor problem and will be for a few years still, but that is rapidly being solved in the translations being constantly made. The question of Uniform Examinations, over which there has been raging among Chinese educators a fierce, almost bitter, debate the past few months might perhaps prove worthy of our attention. While not at all in sympathy with the main outlines of such a plan
as proposed, it yet contains some suggestions, which, if adopted, might prove helpful in unifying our work.

There has been throughout the year an earnest spirit of study among the students, and a healthy enjoyment of their work. Attendance has been prompt in all departments. One noticeable feature of Chinese Educational life is the tendency of students to wait from a week to a month after the opening of school before enrolling for class work in earnest. But at the opening of the fall term all but five of the students in the Atwater Schools responded to roll-call on the morning of the opening day, and three of the five arrived before the day was over.

The students have shown progress in their debating and literary society work. The health of the schools has been good, notwithstanding the crowded conditions. The new assembly hall, and the dining room adds greatly to the efficiency of the work done.

From the point of view of the religious life, there has been evidenced a good spirit throughout the year. The Y.M.C.A. holds a large place in the life of the boys. More than two-thirds of the boys who enter have come from non-Christian homes. Their first approach to Christianity is through what might be called a reception committee of five of the older and more earnest boys of the Association, who take the new boys in charge from their first arrival. All possible assistance is rendered in getting settled in their rooms, and finding their way over the compound, in explaining the rules and regulations of the school, and finally leading up to Christianity as the one motive which underlies all that is done, and constitutes the ideal for which the school stands. This explanation by the boys themselves prepares the way for the further work of initiation by the teachers. It is a matter of great satisfaction to those in charge of the schools that the plans for leading the students into the deeper things of our faith have accomplished as much as they have, in spite of the fact that so little personal contact with the boys has been possible. On Easter day fourteen of the Grammar School boys with the full approbation of their teachers presented themselves as candidates for baptism before the church committee, and after examination were unanimously accepted. This is the great aim held constantly before the teachers and assistants in the regular monthly teachers' meetings, namely the winning of every student to a definite decision for Christ, and the
implanting of a deep evangelistic spirit in the lives of the men who pass through the schools.

Right here we may speak of the needs of the Educational work of the field, for without doubt its deepest need is related to what has just been said above, namely the need for the Association to place a man definitely in charge of its work here in Fenchow. Never can we hope to obtain proper results, either in scholarship, nor yet in the religious training of the men passing through the schools without this. Under the present arrangement it is quite impossible for the missionary to give any direct personal supervision to the schools, and only in a superficial way can he suggest thru the weekly faculty meeting of the Atwater Schools, and the monthly meeting of the Teachers Association, composed of the twenty odd teachers of the field. The personal touch of the missionary's life upon the boys in these formative days is the all important thing, for what boys from a heathen community need, if they are really to understand the kind of life that Christianity demands, is to see it lived once in all the avenues of daily routine, for it is the spirit and not merely the mental understanding that is necessary, and that can be grasped in no other way than by meeting it in a living example. Let it be kept constantly before our minds that, however thorough may be the mental discipline we give our students, unless we have succeeded in implanting in their lives a deep sense of personal piety that shall manifest itself in every phase of their practical life, we shall not have helped China, and we shall have expended our efforts and means in vain. It is difficult to comprehend all that it means to have a great and capable nation put to school for the study of modern science, philosophy, economics, mechanics, law, and civics, with the instructive lessons of the world's past history spread open before it, and the wonders of discovery and invention made accessible. But when we try to add to all this what it means to have that nation led to follow consciously the ideals of Christ, it is a vision before which one stands speechless, and yet with a man giving his time to the educational side of the work it is not impossible to fulfil this vision in our field. Again, there is another side that we should consider. The employment of trained native workers is conceded to be the only proper and feasible
method of carrying the educational work for so wide a field. But these teachers are in almost every case, young men under twenty-five, just out of school themselves, and with no training in pedagogic methods. China's great need is for able teachers, and it would be no small matter to give these young men, now in the very beginning of their career, guidance in wise and helpful ways of teaching and of government, as well as how to bring out the best that is in the students who come under their instruction. This last is a point we are too apt to overlook in our estimate of the work and its possibilities. Surely the supervision and development of a dozen schools enrolling three hundred and more students, and the guidance of the work of twenty-five teachers, even tho he did no direct teaching himself, is a sufficient task for one man's entire time.

The fifty-six mu of land for the future home of the Atwater School is now in our hands, and we should begin to look forward very definitely to the beginning of dormitory buildings upon it. This would relieve the unhealthful conditions which must obtain under the present conditions, where six and eight boys must live and sleep in rooms ten by twelve feet.

But let us once again re-iterate the request of last year for a small sum to provide suitable homes for the teachers in the institutions. This need is imperative. The meeting of it will not merely provide a respectable place for the teachers, but it will by so doing release three dormitory rooms to accommodate twenty additional boys.

The Boarding School at Liu Lin Chen suffered most severely during the recent troubles. This was due largely to the depredations of the Ke Lao Hwei, a secret society which covered a large part of Shensi, plundering and murdering. Crossing the border into our field they prepared to follow the same plans. One of their meeting places was but a few doors from our compound. Upon the approach of these bands practically all the magistrates in the west fled, and the people were demoralized with fear. Whole villages fled to the hills for hiding, leaving homes and business places deserted. The word reached Fen Chow-fu late one night by special messenger from the teachers and preachers there, asking for immediate help. Being in another county, this field lay beyond the jurisdiction of all the magistrates here save
the District Official. The situation was taken at once to him, but, a weak man, he was unable to do anything at all. For a time it seemed as tho all was hopeless. But finally putting it on the basis of self-protection, in that if this western frontier fell into the hands of these men, not alone the city of Fen Chow-fu, but the entire plain would lie at their mercy. Seeing it in that light, the local officials and gentry felt they could act, even tho without their jurisdiction. Some haggling followed regarding the movement of the troops, the officers must have orders, if not from headquarters, at least from some responsible head, and to wait till messengers could bring word from the capitol would in all probability be too late, so they asked the missionary to take the responsibility, which, of course, could not be granted. The night was spent between the self-protection society’s court, the yamens, and the army barracks, but finally a trustworthy man was found to take temporary charge of the magistrate’s place at Liu Lin Chen, the county official here assumed the authority for moving the troops on the ground that he had been commanded by the Provincial authorities to provide for their rations and salary, and just before daylight we had the satisfaction of seeing a troop of cavalry file out towards the pass to the foothills, followed by a company of 120 infantry, while two of our own men, mounted on good horses, were started with written orders from the District Magistrate, to the official at Yung Ning Chow, to forward another company of militia immediately. We returned home to snatch an hour’s sleep, feeling that at least we had done all we could, and must trust that our people would be kept safe till help could reach them. The Secret Society was driven back across the border into Shensi, and nearly two hundred of their number captured and executed. Peace was assured for the present, but the school was disbanded, and did not resume work again until the missionary visited the field in March. The number of students enrolled at present is about half that of last year, the Shensi students, and those whose homes are far from the town, have not dared to return yet. The school has done splendid work, however, and the head teacher has made a warm place for himself in the hearts of both students and church. We should give more attention in the near future to the development of this school into a strong and efficient institution, doing rather more advanced work than the ordinary outstation school. Liu Lin Chen is the central station for a territory, which in extent is consider-
ably greater than is the territory for which Fen Chow-fu is the central station. But in all this territory there are not more than three or four schools in ordinary times, and at present there is no other besides the church school.

The day schools have had a steady year of work with little of special note. Shang Ta has as head teacher, a college and seminary graduate, and is steadily working towards the ideal set for the school two years ago, whereby it will become the central school for the four surrounding villages, and from whom grants for its support will come. At P'ei Hwei Chen during the past year, one teacher’s salary has been paid in part by the village authorities, in return for which he supervised the teaching of mathematics in the village schools. This arrangement does not hold for the present year although the three other schools meet with ours daily for athletics and singing. The teachers here have also started a night school for poor boys from the streets, which may prove helpful, if continued. The tuition here may, I think, be increased another year so as to contribute something towards the teacher’s salary.

This report of the Educational Work of the field, may perhaps combine also a brief mention of the schools not yet taken over by the Shansi-Oberlin Memorial Association. The Chi Ts’un Chen school is stronger than last year and slowly making its way in the face of great difficulties. San Ch’wan Chen and Hsia Ch’u Chen have made good records thus far, and the Yin Chia She and Chang Jui Ch’eng schools remain about as last year.

This report must not close without a word to emphasize once again the importance of the present hour. It is hard to conceive of the future ever presenting a vaster opportunity than that with which we are now face to face in these great wide open fields. Practically all government schools are closed. Some which opened after the New Year, were obliged to close after the mutiny of the soldiers, there being no funds left for continuing the work. China’s extremity is our opportunity. A new educational era in China has already begun. It may win its victories slowly and only after many reactions, but it is destined to triumph in the end. This Revolution is born of modern education and has drawn its force from it, and the leaders want a good modern system of schools. These first years of the new regime will be the time when
China may be evangelized thru a wise development of Christian education, for it is well known that the New China cannot finance the educational system she needs. If the churches of America will awake and flood China with men and money, literally millions of children may be reached thru the mission schools, and in another generation China will be, not a Republic merely, but a Christian Republic. This is no visionary dream. It is well known, even among the common people, that the leaders of the New China, men like Sun Yat Sen, Li Yuan Hung, and C. T. Wang and others, are earnest, evangelical Christians. The opportunity with which we are face to face is no less a one than the opportunity for an effective Christianization of Chinese education. It is an hour of deep significance in Chinese history.

Watts O. Pye.

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Annual Meeting

Below is given a summary of some of the motions passed at the annual meeting of the Shansi Mission at Taikulhsien, May 3-7, 1912.

GENERAL

Voted: That it is the concensus of opinion that it would be better at this time to continue the supervision of the Liu Lin Chen Field from Fenchow, and man the field with a Chinese physician and pastor rather than request the Prudential Committee to open up a new station and appoint new missionaries for that station.

Voted: That we request the Prudential Committee to grant $1500. for the establishment of a plant at Liu Lin Chen, with the understanding that the establishment of the plant will involve a probable annual expenditure of not more than $300.

Voted: That the Shansi Mission request the Prudential Committee to see if they can arrange a three year's contract with Mr. and Dr. Fairburn, with the idea that Dr. Fairburn will take charge of the medical work for women at Fenchow, while Mr. Fairburn will be able to take charge of the building work of the Shansi Mission, as well as to be of help in the building at Techow, if the North China Mission so desires.
Voted: That the Shansi Mission emphasize to the American Board and to the Oberlin-Shansi Memorial Association that the present most pressing need of the Mission is the appointing of a family for educational work at Fenchow; and that in case Mr. and Mrs. Harlow McConnaughey cannot be secured for this work, that persistent efforts be made to secure some other family for this position.

Voted: That we ask the Prudential Committee to appoint another man to be associated with Mr. Kung and Mr. Wolfe in the educational work at Taikuhsien.

Requests for the following workers were also voted for:
- A lady evangelistic worker for Taikuhsien.
- A lady physician for Taikuhsien.
- A lady physician for Fenchow.
- A lady educational worker for Fenchow.
- A trained nurse for Fenchow.
- A physician's family for Taikuhsien.
- A physician's family for Fenchow.
- A lady evangelistic worker for Fenchow.

EQUIPMENT

The following special requests for funds to enlarge the work were voted:
- $500 for the equipment of Tung Yang out-station in the Taikuhsien field.
- $3500 for a ladies house at Taikuhsien.
- $200 for the erection of a chapel at the Taikuhsien out-station Hsikutsun.
- $5000 for Judson Smith Memorial Hospital at Taikuhsien.
- $150 to establish a Fenchow out-station at Wu Cheng Chen.
- $100 to stock book-room at Taikuhsien.
- $1300 for dispensary and land at Fenchow.
- $2000 to buy hospital land at Fenchow.
- $300 to buy Chinese court dividing in two parts the Fenchow Mission Compound.
- $500 for the building of boy's school buildings at Fenchow.
- $5000 for the erection of a recitation and dormitory building for the Taikuhsien Academy.
$2000. for the purchase of land at Fenchow to be used for two more missionary residences, for the Men's station-class and Bible School plant and for helping to make the Fenchow Mission a symmetrical whole.

$1000. for the finishing of the half built girls' school building at Taikuhsien.

$100. to open a girl's school at the Taikuhsien outstation, Nan Ch'ing Tui.

$200. for the purchase of land giving the Fenchow woman's work compound an opening on the street, providing a separate entrance for women.

$5000. for a woman's hospital at Fenchow.

$500. for purchase and equipment of a chapel in the south suburb of Fenchow.

$5000. for a men's hospital at Fenchow.

$200. to provide capital for a book-room at Fenchow.

$500. for purchase and equipment of plant to do mission work in the East Suburb at Fenchow.

$5000. for a women's hospital at Taikuhsien.

$150. for the needed repairs in the Hua-er Yuantzu at Taikuhsien.

$500. for Manual Training Department in Taikuhsien Memorial Academy.