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The Lord giveth the word. The women that publish the tidings are a great host.

—Psalm 68:11.
Miss Chen Yu Ling.
Secretary, Women’s Christian Temperance Union of China.
THE Kuling Women's Conference opens its season on the seventh of July, and the array of subjects to be considered looks very attractive. "Christian Contact with Government Schools," "Following up Evangelistic Work in Homes of Patients" (Medical), "Domestic Economy for Chinese," "The Employment and Planning of Work of a Bible-woman," "How to bring Women to Christ"—these are some of the varied topics to be discussed. May much definite prayer be offered for this and other Summer Conferences that they may be fruitful for good in the advancement of the work.

The Editors of Woman's Work would be very glad if some person interested in both the Conferences and the magazine would arrange to forward to the magazine the papers from the various Women's Conferences, in order that they may be published. This would be of incalculable benefit to a large number of workers who peruse the pages of this magazine but who are, sometimes, unable to attend the Conferences. Some plans found practical in some communities might thus be given publicity and tried out in other places. In co-operation lies one secret of successful work, but the greatest need for co-operation is in the realm of prayer for both the magazine and the writers of papers.

In the Union Signal, that good paper devoted to the cause of Temperance, one finds the following: "A London pastor, outlining a new form of vigorous effort in the slums of that city, turned to his volunteer workers for the assurance of their co-operation. Stunned as they were by the
boldness of his proposed plans, silence at once prevailed. Finally, one of them gained courage to whisper, 'Oh, of course we'll do everything we can!' 'That won't do,' was the prompt, emphatic rejoinder, 'I want you to do the things you can't!' A strange rally-cry it is, yet one with which our Heavenly Father constantly startles us. The Bible tells of many commands impossible for mortal man, —and then goes on to tell how mortal man obeyed them. The man with the withered hand could not stretch it forth, but Christ bade him. He couldn't do it; but he tried to do it and he did do it. He did exactly what he could not." Over and over, how often that has been demonstrated in this land of China. "Without Me ye can do nothing" but with Christ we can do all things. How often we say we cannot lead this meeting, or we cannot get the language, or we cannot speak to this woman about her soul's salvation, —are we not taking counsel of our fears, and is it not true that "fear is faith in the enemy"? Why not count on Christ, why not appropriate His power, His love, His Spirit, His "all things" wherewith to supply our need? It is only then that we can do the things we in ourselves could not, and can accomplish what is worth while for His cause in this great land of our adoption.

Growth in grace is commanded of us, but in order to grow we must partake of the Bread of Life, drink of the Water of Life, not intermittently, but regularly, incessantly. One woman, by "much prayer and supplication," brings hundreds of China's young women to a knowledge of Christ; one man, by prayer, brings many of China's young men to consider the claims of the Master. May this be an incentive to us all to "attempt great things for God" and to achieve by His plan of intercessory prayer, the "things we cannot."
MOTHERS' PRAYERS.

When life's daily rounds are ended,
   And lights are turned down low,
What a host of faithful mothers
   In quiet chambers go,
Up to the Throne on wings of prayer,
Their children's many needs to bear.

Young mothers kneel with thankful hearts
   Beside the cradle beds,
Their loving hands they lightly place
   On little golden heads,
And ask the Shepherd good to keep
The wee, weak lambs who sweetly sleep.

Mothers with anxious faces pray
   For children older grown,
So full of evil is the world—
   Its ways to them unknown—
Young, hasty feet are apt to stray,
Unheeding in forbidden way.

And saintly mothers,—silver haired,
   Whose work is almost done—
Pray for the children in the strife,
   Whose toils have been begun,
That they may find God's strength and grace
Sufficient for each time and place.

And then are some—God pity them—
   Mothers with anxious fears,
Who plead with God for wandering ones,
   In loneliness and tears,
Though far from home and tempest-tossed,
The mother's faith must save the lost.
WOMAN'S WORK IN THE FAR EAST.

For faithful mothers, Oh! thank God;
And holy chambers, where
The children's cause is nightly laid
Before the Lord in prayer,
He only knows the blessing brought,
And wondrous things those prayers have wrought.

A noble institution is the Methodist Women's Hospital in Soochow. This hospital was founded by Dr. Mildred Phillips in 18—. Dr. Phillips was followed by Dr. Anne Walter now, Mrs. J. B. Fearn, in 1891. She it was who established the Woman's Medical College in Soochow, the oldest Woman's Medical College in China. Dr. Margaret Polk followed Dr. Fearn in 1896, and for twenty years she poured unstintingly the rich fullness of her life into the hospital and Medical College. 74 young women have graduated from the Medical College and are holding positions of usefulness in various parts of China. In 1911 Miss Mary Hood established the Nurses' Training School of which there are now nine graduates. Thursday, June 15, at three p.m., a large audience was gathered to witness the graduating ceremonies when five young women were granted diplomas from the Medical College and four received diplomas from the Nurses' Training School.

The exercises consisting of music and addresses were most inspiring and impressive. The Seniors in cap and gown marched in singing "Holy, Holy, Holy." Rev. C. T. Li, pastor of the church, and Mrs. Laurence Thurston gave the addresses. Mr. Li spoke on "Opportunities" and Mrs. Thurston spoke on "The Education of Woman and her Relation to the Social Problems." Dr. Margaret Polk, after a short thrilling message to the graduates on "Reproduce
yourselves," presented the diplomas. It was regretted that Dr. Fearn could not be there. Dr. Ethel Polk, Dr. Love, Dr. Margaret Polk, Mrs. Thurston, Miss Virginia Atkinson, and Miss Mary Hood were among those on the platform.

NEED OF A UNION WOMAN'S MEDICAL COLLEGE FOR EAST CENTRAL CHINA, TAUGHT IN ENGLISH.

Dr. Hattie F. Love, Woman's Medical College, Soochow, in a leaflet puts in a plea for the establishment of such an institution. Medical schools for men in China far outnumber the three for women; the money invested in their equipment also is out of proportion. And now Rockefeller, with his influence and money, is putting the medical education of Chinese men even more on a permanent financial and scientific basis. The Rockefeller Commission, however, thinks the time has not come to give the women a medical education. Social laws and customs concerning women are far less free in the Orient than in the West, which makes it highly desirable that girls and women shall be attended medically by members of their own sex, especially in obstetrical and gynecological cases. In India there are 123 male medical missionaries and 225 lady medical missionaries. The scarcity of women physicians leads to a dangerous position.

Already missionaries and the Chinese parents are meeting difficult problems caused by foreign customs invading China. The medical education of Chinese women must keep pace with that of the men. The customs, the woman's right, her modesty, Christianity demand it.

We must not permit the education of the man to get fifty to a hundred years ahead of the woman. Both must
be educated equally to make a happy home where there is congeniality, equality, mutual respect, love and helpfulness between husband and wife.

The mission schools are crowded and government schools for girls have sprung up all over the land. A large number of Chinese women are applying to our medical school for entrance. There are two medical schools in China for women, but both teach in Chinese. The plea is for a medical college taught in English. Why? The graduates of the high school are capable of studying medicine in English, the medical missionary can teach at once without trying to master the Chinese language, medical books and magazines translated into Chinese are yet limited in number. The student educated in English can keep up to date. Such a student will be fully prepared for postgraduate work in the United States or England.

The Rockefeller Commission recommends English as the principal medium of instruction. The medical college should be a union college because of the need of faculty, funds, friends, permanence and results.

Shanghai, on account of its population, wealth, and convenience, offers the greatest inducements for its location. It will afford the greatest amount of clinical material and probably the most substantial support among the Chinese.

The Rockefeller Commission proposes to establish at Shanghai a new medical college and provide for a co-operation with the medical schools in and near Shanghai. If the Union Medical College for Women could be established in Shanghai and affiliated with this great foundation, the advantages would be so great that the Chinese women need not go out of their own country for proficiency in the medical profession.
A certain man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, Wouldest thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And straightway the man was made whole, and took up his bed and walked" (John 5:5-9).

At a Student Volunteer Convention, half a dozen years ago, we who were perhaps congratulating ourselves as being on higher ground than the ordinary church-member in that we were willing to expend of our time, energy, and money to attend a missionary convention and share in our Lord's program for the evangelization of the world, were confronted over and over again, through one speaker after another, with a rather uncomfortable question: "Is your kind of Christianity worth sending to the non-Christian world?"

Not, "Is Christianity worth sending?" There is no question as to that. But what about your kind?—the kind that you showed by your life this morning, yesterday, last week, last year. Is that what the non-Christian world is waiting for, the thing that is needed to revolutionize lives there?

We are sometimes helped by sheer coincidence between our own experience and some Scripture passage. We read about a certain man who had been thirty and eight years in his infirmity, and of whom Jesus asked the question, "Would'st thou be made whole?" And then to whom, a moment later, Jesus said, "Arise, . . . and walk. And straightway the man was made whole, . . . and walked."

*From China's Millions for March, 1916.
WOMAN’S WORK IN THE FAR EAST.

That passage means a great deal to me. For I know another man who for thirty and eight years was in the infirmity of spiritual paralysis, through his bondage to sin, and who longed to be made whole and to whom our Lord one day said, “Arise, and walk.” I was a boy of about thirteen when I first made my public confession of Jesus Christ as my Saviour but it was not until twenty-five years after that that I even knew that Christ offered to any one in this life the power that he does offer for victory over sin.

Jesus, you know, makes two offers to every one. He offers to set us free from the penalty of our sin. And he offers to set us free from the power of our sin. Both these offers are made on exactly the same terms; we can accept them only by letting him do it all.

Every Christian has accepted the first offer. Many a Christian has not accepted the second offer. They mistakenly think, as I did, that somehow they must have some part in overcoming the power of their sin; that their efforts, their will, their determination, strengthened and helped by the power of Christ, is the way of victory. And as long as they mistakenly believe this they are as doomed to defeat as they would be doomed to eternal death if their salvation depended upon their working with Christ to pay the penalty of their sin.

How did you accept Christ’s offer of freedom from the penalty of your sins? You took it as an outright gift. By faith you let him do it all. Will you not accept his offer of immediate and complete freedom from the power of your known sins, on the same terms, and do it now?

A veteran missionary friend told me a few years ago that he and some other missionaries in the foreign field, not a great while before that, had said to each other that their own daily lives were not of the sort described in the New Testament as characteristic of the early Christians. They did not know what the matter was; they only knew that they longed for something they did not have. And they agreed with each other to withdraw and go apart by themselves for a few days if necessary, lay the whole matter before God, and ask God to give them what they did not have. They did this;
God met them and took them at their word: and my friend consecrated Christian missionary and veteran in service that he had already been, came back a new man in Christ, with a new Life and a new Christ.

He told another missionary, a high-spirited, high-tempered young woman, about the whole matter. She saw the truth, and was enabled of God to claim Christ in his fulness as her Victory.

A few months later my friend, then at a distance from his younger missionary friend, received a letter from her in which she said that she now must tell him about the wonderful things that were going on in her life. "I wanted to write you at first," she said, "but I scarcely dared to, for I was afraid it would not last. But it has lasted, and, oh! it is so wonderful! Why," she went on, "just as an illustration of what I mean, do you know that not only for three months have I not once slammed the door in the face of one of those stupid Indian servants that used to get on my nerves so, but I haven't even wanted to once in the three months!"

And that was a miracle. Not to keep from slamming the door,—that is no miracle. Any ordinary, unsaved person who is half-way decent can keep from slamming the door, by setting his teeth, using his will, putting his hands behind his back, and determinedly not doing what he feels like doing. But to go for three months without once wanting to: without once feeling within yourself that angry surge of irritation, of temper, that makes you want to show your feelings in some outward, uncontrollable way,—does not your heart tell you that that indeed would be a miracle in your own life?

But that is Christ's offer to us now and here. Freedom, immediately and completely, from all the power of known sin. That is what Paul meant as he came forever out of the seventh chapter of Romans into the eighth, and said, "The law of the spirit of life in Christ Jesus made me free from the law of sin and of death."

Do not misunderstand me; I am not speaking of any mistaken idea of sinless perfection. It is not possible for any one to have such a transaction with Christ as to enable him to
say either, "I am without sin," or "I can never sin again."
This miracle is sustained and continued in our life only by
our continuing, moment-by-moment faith in our Saviour for
his moment-by-moment victory over the power of our known
sin. But he himself will give us that faith, and continue that
faith in us moment by moment.

What are the conditions of this Victorious Life? Only
two, and they are very simple. Surrender and faith. "Let
go, and let God."

If there is anything in your life this moment that you
know you have been withholding from the Lord, won't you
give it to him now? Won't you just tell him that you now
turn over to him, for time and eternity, all that you have and
all that you are, for his complete mastery and use and
disposal? Every habit of your life, every ambition, every
hope, every loved one, every possession, and yourself,—all
these he must have if he is to make himself not only your
Saviour but your Life.

That is the first step, the first of the two conditions. But
that is not the whole. Perhaps you made this surrender long
ago, and have been wondering why you did not have the
victory that you longed for. The reason is that the Surren­
dered Life is not necessarily the Victorious Life. There is no
victory without surrender but there may be surrender without
victory.

For after you have put yourself unreservedly and com­
pletely under the mastery of the Lord Jesus Christ, then you
must know and remember that it at once becomes his respon­sibility, his—I say it reverently—duty, to keep you from the
power of sin. He pledges himself to do so. "Sin shall not
have dominion over you," he says, "for you are not under
law [where your works have something to do with it] but
under grace [where I do it all],"—and elsewhere he adds,
"My grace is sufficient for thee." So it is that our Lord has
just been waiting for you, not to pray for victory, but to
praise him for victory. Many surrendered Christians postpone
and prevent victory in their lives by praying for it, when
Jesus has been waiting for them to praise him for it. As one
has said, we are not to ask him to make his grace sufficient for us. He tells us that it is already so; and it is our part simply to take him at his word and say, “Thank you, Lord.”

Let us therefore claim the whole blessed miracle of the Victorious Life now, by saying this simple sentence together, prayerfully, thoughtfully, realizing the tremendous meaning of the words, and in our hearts praising God that it is true:

“I know that Jesus is meeting all my needs now, because his grace is sufficient for me.”

The Physical Department of the Y. W. C. A.

[An address given by Mrs. Anna Kong Mei, on May 10th, 1916, before a meeting of the Auxiliary Members of the National Committee of the Young Women’s Christian Association.]

We are living in a transition era; we are turning our backs upon many of the institutions of the past and trying out modern agencies of civilization for new China. But to insure our reaching the new era of progress and enlightenment we need to strengthen and perpetuate those agencies, so that when a better order of things does come we shall see certain definite improvements which will distinguish it from the past. It is because we all believe the Young Women’s Christian Association to be one of those agencies, and the most promising factor in our national regeneration and one that is unquestionably appropriate for all our women to engage in that we have come together to plan ways and means of strengthening the work the Association is doing.

The previous speakers have reviewed other aspects of this work. It is my duty—and pleasant duty—to discuss the claims the Physical Department presents for the interest and support of our entire constituency. I have observed the actual workings of the Department with increasing pride and growing faith that it holds out for our women a most attractive ideal—that of physical development which means better health, truer happiness, and increased capacity and strength of our Chinese women.
Let me state the aims of the Physical Department. This includes teaching such things as physical exercises, aesthetic movements, development of the play spirit. Secondly, teaching the rules of personal hygiene, and public sanitation and how to apply those rules.

Now how does the Department go about accomplishing these objects? First in respect to bodily development, there are conducted in the gymnasium two regular classes; one on Tuesdays for the married women and another on Saturdays for single ladies. As to the value of these classes let me quote the opinion of one young lady. "Physical exercise," said she, "has become an indispensable factor in keeping up my health. After taking it I get added vitality and vigor to do other things besides the home routine."

Along with this work the Department has organized an Athletic Club to interest young women of the leisure class. Twenty-six have signed as charter members and have shown an incredible interest in tennis which a few years ago was almost an unheard-of game for our girls. The Physical Department has fitted up a tennis court and keeps a regular schedule specially in charge of a secretary. But the activities of this club will not be limited to tennis. When the weather becomes inclement there will be played indoor baseball, captain ball, and other games to keep the members interested. In doing this the Department has made a good beginning first to teach our women how to play and then create in them a spirit of true sportsmanship and teamwork which transferred to everyday life mean integrity and social co-operation.

Besides this work on the Association premises the Physical Department has extended its sphere of influence to a number of schools outside. Through Miss Chun's instruction five non-mission schools are enabled to receive weekly physical training and five free schools are similarly helped by the students from the training school. What then does all this extension labor signify? Obviously this, that it is undertaken as a means of drawing more girls, who otherwise could not have been reached, to partake of the benefits of our Association. Let me cite an illustration. One young woman studying in a non-
mission school was so impressed with Miss Chun's splendid work that she persuaded her parents to let her enrol in the Physical Training School. She was not a Christian and in fact was quite indifferent to religious appeals, but since her enrollment she has absorbed so much of the Christian atmosphere about the Association quarters that she is now seriously thinking of being baptized.

Now in respect to imparting the principles of personal hygiene and public sanitation the Physical Department is planning a health campaign very similar to the one conducted for the men by their National Committee. The Department is undertaking this work because, more than the men, Chinese women need to learn and keep the rules of cleanliness and health. Women are the home-keepers; they are the mothers of children, and health problems touch them most closely. If we want the next generation to live hygienic lives we must teach hygienic living to the rearers of that generation. This health campaign will be carried from Shanghai to interior cities where the need is greatest. To interest the women the proper care of babies, prevention of tuberculosis and other contagious diseases the Department has gotten a number of moving picture films to demonstrate the special lectures. It is hoped to carry on campaigns on health to arouse a public sentiment against filthy habits, the careless, criminal spreading of diseases and the consequent enormous waste of human life. The Department cannot be engaged in a more beneficial nor more practical form of social service and in this work it deserves the whole-hearted support of our membership.

But with all this work for the grown-ups the Physical Department does not forget the little ones. Right here behind the local Association building it has set apart a space for the little Chinese children's playground. On the playground the Department hopes to put in swings, slides, and see-saws. Besides these playthings there will be games of all sorts conducted by the students of the Physical Training School, thus affording them practical experience as well as giving the little ones a happy time in a happy place. I believe that among all our activities this will surely convince our people
that the Y. W. C. A. is a live organization doing practical things to meet live needs.

If we agree that all this work is useful and of far-reaching consequence to our Chinese women we certainly cannot differ in seeing that it be made permanent until thousands of others of our sisters can enjoy the unparalleled privileges that are offered here. It was with precisely this idea in mind that the Physical Department established the Training School in this building. The Department realized, too, that ultimately the work of training and helping our Chinese women must fall on the Chinese women themselves. Hence we must train our future teachers and physical directors. On the opening of this school there were enrolled six girls, some of whom had had some physical training. These are to pursue a course of two years on the satisfactory completion of which they will be awarded diplomas. One can tell of many more interesting side-lights about the work of this department but space forbids and I must not enlarge upon any more details.

But in conclusion I wish to state that the work done thus far has been accomplished largely by the conviction that it received the members' complete approval and undivided support. But a few of the features are here summarized. Other developments will come as a result of continued encouragement. We have here an unending opportunity; we have only some of the equipment, but we have in our leaders Miss Mayhew and Miss Chun, the spirit, the courage, and devotion of faithful service. Add the constituency's support and prayers to the opportunity, the fuller equipment, and the spirit still strong I am confident that the Physical Department will achieve far greater results.
"What may our Boarding Schools do to fit girls for home life?" Physically and spiritually.

Lillian A. Deane.

The topic before us is certainly one of the most important to those of us engaged in boarding school work—and is one which needs constant prayer and vigilance. In fact it is with the goal of the Christian home life before us that we bend our energies to this difficult but glorious work, for it is not in the home that, as our girls become wives and mothers, our teaching and training will again be reproduced, and so on, even to the fruit-bearing of a hundred fold for the Master?

First, physically,—I would mention two points under this heading, namely,—"The proper care of the body," and "The proper care of the home."

As we consider the proper care of the body, we find spiritual and physical closely interwoven.

I think our girls need first to understand the true meaning and value of life—life as something that has come from God, and must be lived for God. A body given of God, to be cared for, as the vessel containing this precious mystery of mysteries,—"life,"—a body designed by God Himself to become the temple of His Holy Spirit,—and how dare we injure by foot-binding or lack of cleanliness, or carelessness in dressing, eating, sleeping,—that which is God’s building, God’s temple.

We have a ceaseless war to wage with unclean habits, and cudgels must be taken up in behalf of soap, tooth brush, handkerchief, fresh air, exercise, unbound feet, etc.

The study of hygiene and physiology in the school is of great help and value, but the girls need to understand it is intended not only for study and examinations but something to be put into actual practice.

The Chinese mind, at times, seems to have a peculiar antipathy to fresh air—especially at night. In order to assist
in having sound healthy bodies windows must be watched, and heads, at night, that they are outside of bed coverings, and not covered over completely with thick "p'u kai." This pernicious habit, which causes them to breathe the same air over and over all night long, is responsible, doubtless, for much of the sickness amongst the Chinese.

Coupled with the proper care of the body which will add so much to the happiness of the home life is the second important point,—"Care of the home."

While in school, we have an excellent opportunity of teaching the girls how to keep the school rooms and their own rooms, together with kitchen and dining room, neat and clean; how to care for bedding, etc., and this seems to me to form a most important factor in their training. It means a daily inspection of rooms, and discipline in case of carelessness or neglect.

There must be frequent reminders in regard to some things so natural to the Chinese, such as expectorating in any place they happen to be, throwing wash water from the open door, etc. "A place for everything and everything in its place," needs also constant reiteration.

Frequent talks to our pupils explaining the necessity and benefit of observing sanitary rules, will also assist them to fall in line more cheerfully with our new régime.

There are helpful books which we can place in their hands such as, "The Home Maker," "Care of the Young," etc., prepared by Miss White of Nanking.

In conclusion, there are a few points I might just refer to as very essential.

The kitchen needs to be looked after. Good food for growing pupils is most important, especially plenty of vegetables, fish, and eggs, and never lose an opportunity by day or by night to impress your pupils with the necessity of eating slowly—that is, if you hear the complaint of "sin men k'eo ting" as often as I.

I find a short recess of fifteen minutes on the playground in the middle of the morning session does away with much headache. I hope you all have a good large playground
where your girls can walk and run, play games, etc. They need games and strict rules for certain times of recreation, to offset the Chinese tendency of seizing a needle immediately after the close of school.

Nice long walks provide exercise which the girls need, also daily drills in calisthenics with use of wands and dumb-bells.

Great care needs to be taken in cases of physical affliction peculiar to the Chinese, such as sore eyes and "itch," that they be isolated, namely, that they sleep alone, and have nothing in common with the others, as far as touch is concerned, lest you find yourself confronted with—not one afflicted girl, but a school full of afflicted girls in a very short time.

We must not forget the last act of the day, namely, sleeping. Regular hours need to be insisted upon. Our little folks retire at 7.30. Those under sixteen at eight, those sixteen and over at nine—all rising at 6 a.m.

There are many of these minute details to be looked after but they are all necessary and work together to create sound, healthy bodies.

As to the second division of this topic,—"What may our boarding schools do to fit girls spiritually for home life?" We know that the center of the true home is Christ, and it is only as our girls come to experience and to live out the virtues of the Christian life, are they able to take the position of Christian poise and dignity, and to manifest the moral stamina so needed in the Chinese home.

We have a vast field before us, a precious privilege and responsibility to teach these dear girls that a life of humble cheerful living for others is a service well pleasing unto the Master.

Of course our first aim is to see our girls truly born again, to see them new creatures in Christ Jesus with new aims, new aspirations, looking at life from a new view-point.

There are many ways of helping to fit our girls spiritually. I might mention the "Quiet hour," the opportunity given for quiet waiting upon God at the beginning of the day. Our
matron usually takes the younger children into one of the schoolrooms and directs their devotional service, but the older girls derive much strength and blessing from this quiet time for prayer and meditation on the Word. They usually use the daily readings on the Sunday school lesson in their morning devotions. The memorizing of a verse of Scripture from their devotional reading every morning and reciting it is a good way of following David's injunction to hide the Word in the heart. This, of course, in addition to the special portions memorized in our Bible study classes.

Let us give our Bible study classes an important place in the school curriculum. The early hours of the day are best fitted when our students are at their best, physically. I think our girls should understand that we count the study of the Bible the most important in all their school work.

I was glad to know that one of the youngest of our girls realized this. She is about nine. On our way to the hills we brought her with us, as her father was to meet her at Gan-king. I was delighted with some of her answers, as I talked to her one evening on the steamer. "Lan-ing," I said, "I suppose when you reach home, there will be a number of friends come in to see the little girl who has just returned from school." "O yes," she said, "there always are." "They will ask you what you learn at school. What will you tell them is the most important study you have?" "The Bible" came the quick response. "Then some will probably ask you what kind of a book the Bible is. What will you tell them?" "O," she said, "I'll tell them that the Bible is a 'kiu ren tih shu,'—is a book that saves people." I think that dear little heart had some conception of the importance of God's sacred Word.

In our own school work there is nothing which so rejoices our hearts as the whole-hearted way in which the girls prepare for, and enter into, the Bible study. As the Women's Training School happens to be on the same compound, the older girls have the advantage of joining with the women in some of Miss Parmenter's Bible classes, and there is no study in which they show more zeal or more interest than the Bible study.
I have found that having the girls all take part in telling the sermon of Sunday morning over to me is enjoyable to them, and is a strong impetus towards their rapt attention to the preacher—which fact, will undoubtedly cause the preacher's heart to rejoice.

A good library is needed in the school. Our girls gather together Sunday afternoon,—one reading aloud, the others listening. Several take turns in thus reading aloud. They are appointed by the committee in charge of the reading hour, also the selection of books to be read.

The Sunday evening Christian Endeavor Meeting has proved a great blessing in our school. The girls consider it as their own meeting—appointing leaders from amongst themselves, occasionally asking the foreign ladies to lead, and taking great interest in everything that concerns the meeting. We are amazed sometimes to see how well the leader has prepared, and frequently when the subject has not seemed just appropriate she has herself adapted it to the Chinese need in quite a remarkable way. Each girl giving a testimony along the line of the subject makes the meeting most helpful. Sometimes a very tender spirit pervades, and humble confessions of failure and naughtiness are made, which brings about a time of deep heart-searching.

There is a subject which would perhaps not seem to come within the sphere of this paper, but one which, in my own mind, at least, has a direct and specific bearing on spiritually fitting girls for home life—and it is strict discipline, teaching our girls the true meaning of obedience and submission.

Although not a mother, may I say that I honestly believe much of the failure of God's children to submit in loving obedience to His will is due to loose discipline in the home life, a lack of insisting on implicit obedience in early childhood, for the simple reason given that—mother and father know best.

If our girls are not taught to obey cheerfully and implicitly during their school training, how can we expect them to yield to their Heavenly Father, and also to yield and obey as wives and daughters-in-law later in the home life.
Of course the most important factor of all is our personal work, where we may touch our scholars heart to heart. Let us never be too busy for personal talk and prayer with our pupils concerning their spiritual life.

I would mention one more thing, and that, special meetings. There are times when the Holy Spirit would have other lessons put aside for His lessons. Would that we might never be loath to give up school time when the Holy Spirit thus leads.

It all depends on what we are aiming for. If for education first,—we'll get it. If for spiritual life in the lives of those entrusted to us, we'll get that, although perhaps at some sacrifice of lessons and examinations.

After all has been said, this fact remains,—As the old couplet runs,—"You may lead a horse to water, but you cannot make him drink; you may send a boy to college, but you cannot make him think."

We may place all these helps before our girls, we may pray, and teach and train, but it is for them to appropriate, to choose themselves God's will,—the best things,—the life that will gladden the heart of the Master, and tell for time and eternity.

God grant that it may be said of the precious lives within our schools, "Strength and honor are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom and in her tongue is the law of kindness. Many daughters have done virtuously, but thou excellest them all."
The Kindergarten and Social Settlement Work.*

Kate Hackney.

WHEN I was asked to make this talk on Kindergarten and Social Settlement Work, I replied that I did not feel equal to the task, as my experience had all been in America, and that customs, etc., were so different that a great many of the things that are possible in America could not be done here.

Then it was suggested that I tell of some of the opportunities of the kindergarten teacher in America, and we would throw the meeting open for discussion afterwards, and discuss ways and means in China.

Almost the first thing a kindergarten teacher does is to visit in the homes of the children. She becomes personally acquainted with the mothers of the children. She gets to know the home life—the family life. The kindergarten child is often the means of a kindergarten teacher getting into a home when no other social worker could. A mother usually likes a teacher who shows a personal interest in her child. Every true teacher is interested in every child. Not just in her class as a whole, but in every individual in the class. She wants to know his home life, what helps and what hinders his physical, mental, and moral development.

The kindergarten appeals to a different interest in the life of the child who is the only one in the home and the interest in the life of the child who is one of a large family. The only child in the home needs especially the social life of the kindergarten, while the child from the large family appreciates having something he can play with by himself, that is really his, for a time at least. Co-operative play may be the only kind he gets in the home. It is very important for a kindergarten teacher to know the home life of her children, and then this visiting in the homes she learns many things that she would never know from the school-room experience.

*Paper given before the Kindergarten Association, January 20th, 1916.
alone. She and the mother are both working toward the same end—the best education of the child—and they can talk over their problems together. It means everything to a teacher to have the mothers with her in her work. And this leads to another phase of social work.

*The Mothers' Meeting.* The parents can come and talk over their problems together, tell their experiences, their failures, and successes. After the teacher has come to know the parents through visiting in the homes, she is in a position to invite them to come together to talk things over. I am sure every teacher here has tried mother's meetings, and there is no need in my stopping to enumerate the many advantages of them.

The youngest class in the Bible school or Sunday school is a branch of teaching for which the trained kindergarten teacher is unusually well fitted. It is the kindergarten methods and spirit that she can carry over into the Sunday school rather than the kindergarten material itself. Every kindergarten teacher ought to be an active worker in the Sunday school, because there she has the chance to carry out the real spirit of kindergarten—that of leading the child, through his love of nature, and human nature, to reverence for and love of God, the creator of all things.

Kindergarten teachers as a rule are able to tell stories, and the story-telling club is a door that is wide open to them. All children love stories, all of us realize the worth of good stories, and all of us will admit that there are plenty of children on our streets to fill all the clubs we could organize. The kindergarten has indeed a great opportunity here. But, perhaps the most needy field of all in social service work, and the one for which the kindergarten teacher is especially fitted, is that of play-ground director.

Think of our city streets crowded with children with nowhere to go, no one to give any direction in their play, no provision made for them whatever. A kindergarten teacher is eminently fitted for this work. She has had special training in games, and plays, and story-telling. Mr. Curtis, who is the head of the play-ground movement in America, says he
Tengchowfu Girls Day School Teachers, 1916.

Tengchowfu Day School Pupils, 1915-16.
would rather have a kindergarten teacher than anybody else, as director of the small children on the play-ground, because they have the real spirit of play, they realize the value of play, and they know how to direct the children's plays.

In the training school in America with which I was connected we had continual calls for kindergarten teachers who could do some social service work.

In our training course we had, among other things, a special course in:

- Sociology.
- Story-telling.
- Manual arts and hand-work of all kinds.
- Plays and games.
- Physical culture.
- Music.
- Day home.
- Day nursery.

Every week each girl devoted one evening to club work of some kind.

They helped in:
- Sunday school.
- Visiting.
- Mothers' meetings.
- Play-ground work.
- Night schools.
- Story-hour.
- Domestic science clubs.
- Sewing schools.
- Little house-keeper clubs.
- Boys' clubs (small boys).
- Girls' clubs (small girls).
- Also camp-fire girls.
- Singing classes and music classes.

Most of this social service work has to be omitted from the kindergarten course in China.

- There are two special reasons for this that I know about. One is, that to run all these phases of work requires leaders
and teachers. The kindergarten department can't run it all.
In America the social settlement workers have their heads of
departments and depend on outside help for part of the work.
They were glad to get the kindergarten students to help, and
we were glad for the students to help. The kindergarten
students never take full charge of any of this work while in
training, because they are specializing in kindergarten* work,
and their kindergarten course is so heavy they are not able
to do it. But they help in these different clubs and become
familiar with the workings of them. When they go out as
kindergarten teachers they are able to take their part in this
social service work.

The other great draw-back is the customs of the country.
The students cannot go out on the street by themselves, they
cannot do the visiting.

However, we are planning to open in connection with the
Kindergarten Training School in Soochow a social settlement
near the school at the beginning of the new term. Our aim is
to begin with a play-ground and story-telling club, looking
toward other clubs as we see our way clear to open them.
We are planning for our students to help in these clubs.

There are some questions that I would like to ask in
closing. Do the children of China need:

Physical culture.
Games.
Domestic science.
House-keeping training.
Clubs for the social development of boys, of girls.
Play-grounds.

If they do need it, how are we to being it about?
Eight Weeks' Club.

LESSON III.

The Home Life and Early Days of Jesus.


Theodocia Wailes.

I. CIRCUMSTANCES OF HIS HOME.

He was poor, born in a manger. Luke 2:7. At His presentation in the temple, the offering of doves was made, as for the very poor. Luke 2:24. The well-to-do families offered a lamb. His father was a carpenter. Mt. 13:55. Think of the circumstances of His heavenly home, and what it must have meant to Him to exchange it for such humble surroundings. Phil. 2:6-8. Must there not have been times when He felt something akin to homesickness for His heavenly home. Jno. 17:5. The poverty of His early life comes out (in homely touches) in His parables. He was familiar with patching. Mt 9:16. He knew the value of a lost coin. Luke 15:8-10. Perhaps this very scene had occurred in his own home. He had watched His mother make the bread. Mt. 13:33. Else why does He say "three measures." was that not perhaps the amount Mary used for her big brood? As Jesus told the story the picture came before Him.

II. JESUS AND HIS FOSTER FATHER JOSEPH.

A study might be made of the patient, generous-hearted father, his care of the child Jesus. Mt. 1:20, Mt. 2:14, 19-23.

It is evident that Joseph died before Jesus' public ministry began, as there is no reference to him as living. Before that time, Jesus probably helped Joseph in the carpenter shop and took direction of the shop after His father's death. Undoubtedly His responsibilities in the home were no light matter and may account for the fact that He waited until thirty years of age before commencing His preaching. His
parables reflect a knowledge of carpentry. He was familiar with the use of a yoke. Mt. 11: 29. Perhaps He had himself made them. Can you think of Him as making an ill-fitting yoke—one that would bring discomfort to the oxen? He was familiar with the construction of houses. Luke 6: 47-49. Can you imagine that the houses He helped to build ever fell down because carelessly constructed or without proper foundations? How is it possible for us to put religion into our work?

III. JESUS AND HIS MOTHER.

The character of Mary was dwelt upon in the last lesson. Now we may ask, Did Jesus show a filial love for His mother? Luke 2: 41-51, Luke 14: 26. Is this an indication that Jesus did not value the relation of son to mother? Is it not rather that Jesus placed the love for mother among the most precious things of life—the hardest of all to relinquish for the sake of the kingdom—precious as life itself? See Jno. 19: 26, 27. Here we see Jesus in the midst of the agony on the cross thinking of His mother's sorrow and making filial provision for her future.

IV. JESUS AND HIS BROTHERS.

Jesus was the elder brother in a large family with at least four younger brothers and we do not know how many sisters. Mt. 13: 55, 56. Can you not picture him watching over and helping His mother in the care of these younger children? We see that in His early career when He left Nazareth to go to Capernaum, they followed Him as if they liked to be with Him. Jno. 2: 12. There were times when they seemed to doubt Him, as when they followed Him to the feast secretly (Jno. 7: 5-10), and when they try to seize Him, thinking Him beside Himself. Mk. 3: 20, 21. But we find that after His death they came to understand and believe Him. They were present at Pentecost. Acts 1: 14. And later seem to be considered among the leaders of the early church. 1 Cor. 9: 3 and Gal. 1: 19. There is a probability the small letter has come down to us from the hand of His brother Jude. Study the beautiful prayer. Jude 24, 25. See with what
reverence he had come to regard Jesus. He places Jesus on an equality with God.

V. JESUS' COMPANIONSHIP WITH OTHERS AS A CHILD.

He understood the child's play spirit. Mt. 11: 17. With all His love of quiet times alone with God His was a social nature, loving to mingle with other people, accepting invitations from all classes. It must have been a very happy hour in His life when He fed the hungry multitude, and He was able to give rein to all the generous, hospitable impulses of His nature. Mt. 14: 17-21.

VI. HIS KNOWLEDGE AND LOVE OF OUTDOOR LIFE IS REELECTED IN HIS PARABLES.

If He did no planting Himself, He was a close observer of the process. Mt. 13: 3-8, Mt. 4: 26-29.

Jno. 10: 1-16 and Luke 15: 4-7 show His close knowledge of the life of the Shepherd and perhaps tells us of long quiet hours spent on the mountain around His Nazareth home. We know that He loved to steal away to the quiet places out of doors to pray (Mk. 1: 35) and that habit must have been His from early childhood. He had a love for the beautiful in nature like birds and flowers. Mt. 6: 26, 28, 29.
Notes about the Work of the Christian Temperance Union in China.

Mrs. Chauncey Goodrich, Secretary W. C. T. U.

MISS Turner writes from Tsingchowfu, Shantung: “Last Saturday week we had a special meeting when over one hundred and seventy attended and thirty-eight, including children, joined our Society. I will enclose you a picture of our badge and the children’s combined, which we pasted on picture cards and gave to the members present.”

Miss Kelsey writes from the same mission, English Baptist, from Putai: “We are starting a branch of the Temperance Society. We have at present only sixteen women who have given in their names, but hope to get more. It may interest you to know that the branch here was started among the Chinese themselves without my knowledge. It originated of course with members at Tsingchowfu.”

Miss Sun wrote from Paotingfu that she has spoken in government schools where excellent attention was paid to her message. At one meeting out from Paotingfu nearly a thousand people attended. Mrs. Cunningham not only has a Union among the church people but a special “T’ai t’ai’s Hui” where quite a number of official ladies are members. When one of them was asked what she would do when the “Lao yeh” had guests, she replied, “Why, I shall drink hot water.”

Mrs. May Corbett Smith of Chefoo writes after thanking the secretary for literature and charts sent her by request: “We chose Mrs. Li Kuo Shu to give the lecture on Temperance and she did beautifully. Her address was full of interest and yet full of sweet dignity. Two girls also took part while I explained the charts. Mrs. Wight (who by the way has a Society of over one hundred in her school at Tengchowfu) led the opening devotions and we felt that the whole meeting was a great success. Next week we hope to work up an
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Anti-cigarette Programme and then start a W. C. T. U. in Chefoo. We have such a splendid corps of efficient women in our church and our very flourishing Home Missionary Society shows how keen they are to do what they can for others and their own homes. We find we have twenty-four graduates of different mission schools of high school grade, in our Chefoo community which gives a fine nucleus of Christian womanhood for all worthy projects." Mrs. Smith further begs to have the charts copied so they can be used in country communities.

Miss Burdick writes from the West Gate, Shanghai: "The committee of Chinese women appointed at the last meeting here had several meetings. They decided that it was best for each school to have its own Society with occasional joint meetings. They drew up a pledge which they had printed here. At Bridgman School the society is in connection with the Y. W. C. A., and meets monthly. Miss Silver (Presbyterian Mission) spoke of being pleasantly surprised at the number in her school who took the pledge. Thirty of our Chinese women and girls (Seventh Day Baptist Mission) took the pledge and have elected officers. Before the schools disbanded for vacation there was a mass meeting at the South Gate addressed by Mrs. Raven. We are hoping the committee will get together and plan a contest along the lines you suggested." A college student writes from Tungchow that he is very desirous to start a Loyal Temperance Legion among two companies of small boys so "that they may be taught how to protect their bodies 'precious as jade' before the Devil King gains possession."

Miss Anna A. Gordon, President of the W. C. T. U. of America and Hon. Secretary of the World's Union, in writing of our China President says: "Dr. Mary Stone created a profound impression for our cause at our big meeting in Washington, D.C." Miss Gordon further adds: "I now feel we have real riches in China and the new year of work looks to me very bright."

July 1st, 1915, we were able to secure as secretary for our work Miss Yü Ling Ch'en, a graduate of the Women's
Union College at Peking and a young woman, modest, gifted, efficient, an excellent speaker, a woman aglow with the love of God and a desire to help her people. Of course time had to be given to preparation for the work. For several months Miss Ch'en has had a class in the Union Bible School for women in teaching them some things about scientific temperance and also a class in hygiene, the care of homes, prevention of disease, etc. In October she took a trip to Manchuria. Mrs. Keers of the Irish Presbyterian Church wrote from Chinchowfu: "I just want to tell you how charmed we have been with Miss Ch'en, and the two addresses she gave us yesterday. We had packed houses and quite a number of government school teachers and pupils. The evening meeting was for our girls only and the impression made was a deeply spiritual one. China could well do with a hundred such consecrated and educated young women." Mrs. Mole of the Scotch Presbyterian Mission of Moukden wrote: "I thought I would send you a line to say what a favorable impression Miss Ch'en made on all who came in contact with her and of how sure we are that her meetings have been a great help. I think the chief external feature was the presence of fifty or more government school girls with the head-mistress who is an ardent Confucianist." Miss Davidson of the same mission writes: "I want to say how much we enjoyed having Miss Ch'en with us. We were all taken with her bright ways. The girls were greatly touched. It was good to see an educated girl showing the winsomeness of Christ. It appeals to them very much, and I am sure some of the girls caught a fresh vision of what living hour by hour with Jesus meant for them. I hope we may have another visit at another time from Miss Ch'en."

Miss Ch'en in writing about the work in Manchuria says: "For the result of the effort to interest people in Manchuria in the temperance cause, we are indebted to God's great grace and blessing. In Moukden at the end of six weeks, they had added thirty-five members from non-Christian schools, so now they have in the 'Y' seventy-five members. Besides this from other places we are constantly receiving
letters asking for more badges, books, and pledges, so we know it was not one place only which was moved.

It was not possible to visit the Fakumen Society but they always send each year something to help on the work of the general Society which is a criterion that they are very much alive, due largely to Dr. Mitchell's splendid work.

China's great need to-day is for the services of a young Western woman who can herself travel about, enthusing others and training young women to carry on the work "For God and home and native land."

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Notes of Address given at the Shanghai Women's Christian Temperance Union.

"Purity and Temperance."

EMILY MITCHELL.

PURITY is the attitude of a healthy soul. It has been well said that "Prevention is the fence at the top of the precipice; Rescue, the ambulance at the foot."

The work of prevention should begin with the young. Much harm may be done to children in China by vicious amahs or Chinese boys. I also believe that much immorality might have been averted if parents had not allowed their boys and girls to go out into the world in ignorance of its dangers and temptations. Who better than the mother can tell them something about themselves, before they hear it in its worst form from vicious boys or girls in public or high schools?

Teach them what it really means to be pure, noble, and true, in heart and mind, act and speech. See that they read pure books. Fill their minds with good thoughts so that there will be less room for bad ones. Warn them not to listen to the talk, indecent language, and coarse jests of vicious boys or girls.

Let the boys be taught to treat all women with respect. As soon as they are old enough let them join the "Alliance of Honor" and give them purity literature to read.
In that excellent book by Ellice Hopkins, entitled "The Power of Womanhood," the question is asked "Can men keep their health and strength as celibates till such time as they have means to marry?"

Primarily, the answer to this question must come from the acknowledged heads of the medical profession. Now, I am thankful to say we have a consensus of opinion from the representative men of the faculty that no one can gainsay. Sir James Paget Acton in his great text-book, Sir Andrew Clark, Sir George Humphrey of Cambridge, Sir William Gowers, F. R. S., have all answered the above question in the strongest affirmative. "Chastity does no harm to body or mind; its discipline is excellent; marriage may safely be waited for," are Sir James Paget's terse and emphatic words. Still more emphatic are the words of Sir William Gowers, the great men's specialist, who counts as an authority on the Continent as well as in England: "The opinions which on grounds falsely called 'physiological' suggest or permit unchastity are terribly prevalent among young men, but they are absolutely false. With all the force of any knowledge I possess, and any authority I have, I assert that this belief is contrary to fact; I assert that no man yet was in the slightest degree or way the worse for continence, or better for incontinence. From incontinence during unmarried life all are worse morally; a clear majority are, in the end, worse physically; and in no small number the result is, and ever will be, utter physical shipwreck on one of the many rocks sharp, jagged-edged, which beset the way, or on one of the banks of festering slime which no care can possibly avoid."

Young men sow their wild oats, then marry a pure woman and the wife and children suffer. A need in Shanghai is a Home for young men, who come out to business from Christian homes sometimes, and drift down. They should be met and cared for on arrival, to prevent them being taken down the street. The Home should be conducted by a man of some experience, with a good motherly wife, who would really understand and care for the young men, making a home in every sense of the word.
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Could not something more be done in connection with the "Girls' Friendly Society"? A hostel for the girls and a paid worker who would visit and keep in touch with lonely girls, Eurasian and others, in boarding houses. Lectures might be given on hygiene, etc. Get them to join a "League of Honor," teach them what it stands for, and get them to sign a Temperance and Purity pledge.

Could something be done to close the cafés at mid-night, which are open until 2 a.m. and those outside the settlement advertised as "Open all night."

Men get drunk there and go from there to the unlicensed houses of ill-fame where they can buy drinks any hour of the day or night.

The landladies say that they get most of their money from the drinks. The girls are expected to get the men to drink. Some of the girls themselves drink heavily; others pretend to drink and throw it away. Some have to drink to give them courage to go down to the parlours. An English girl I knew said she got the boy to give her a bottle of coloured water, while a French girl prided herself that she did not drink, take drugs, or smoke cigarettes.

Rescue—the ambulance at the foot of the precipice.

From an average of 37 women who have passed through the "Foreign Women's Home," 20 have been feeble-minded through the depraved life they have lived. All whom I have met, while visiting, have fallen before they came to Shanghai. Almost all of them are Roman Catholics. One beautiful American girl who suffered much said that when she came out of the Convent school she was like "a caged bird let loose" as she did not understand men or the ways of the world, hence she fell quickly. Some have bad mothers who teach them to sin.

An Austrian dancing girl, after five years in the East, died at the age of twenty-five. At first at Vladivostock, then at Tsingtao, where she had a son who has been adopted, she came to Shanghai three years ago to a restaurant open all night—outside the settlement—where she was so ill-treated that she wanted to commit suicide. An attempt was made from
the Foreign Women’s Home at that time to rescue her, but she was not allowed to come to us. She was taken with other artists to Hankow for a time. The next time we heard of her she had been in the General Hospital for months. The doctor asked that she might come into the Home. She was suffering with incurable paralysis and a weak mind through alcoholic poisoning. She was cared for in the Home for a year, when she had a second stroke and died in a week in the General Hospital. We believe she repented.

We have had one or two women who have been happily married and are now living respectable lives. Others have left for the homelands where they have been helped to start life afresh.

In Memoriam.—Miss M. A. Snodgrass.

Anna B. Hartwell, Southern Baptist Mission, Hwanghsien, Shantung.

Although of another mission, another denomination, and for ten years now another station even, a distinct feeling of irreparable loss took possession of me when I heard that Mary A. Snodgrass had left the sphere in which we must still live and labor awhile, and had gone to dwell in a higher, nobler, happier sphere. Earth is indeed poorer, but heaven is the richer and sweeter for her presence there.

Many years ago when, at one time, she came daily in her sedan across the city to minister to the writer who was ill and very much alone with the Chinese, we told her the “M. A.” in her name stood not for Mary Ann, but for “Ministering Angel,” for such she seemed indeed, and such she has proven herself to many a heart-sick soul in this land of her adoption.

Not only to the Chinese, but to foreigners alike, from near and far away, was her beautiful home a refuge always, and a rest. A summer spent with her, with daily suppers at the sea, and daily ministrations at her willing hands, has sent not a few workers back to their fields renewed in body and in heart, for another year of service.
Nothing in her home was too good for the Chinese. To rich and poor alike she gave a hearty welcome. From the wealthy Changs of the city's aristocracy, down to the humblest mason who worked on her compound, all regarded Miss Snodgrass almost as their queen mother. They looked up to her with something akin to reverence; they loved her with a love seldom surpassed upon the mission field.

Her work was unique. Whether among men or women, it was all the same to her. Masons and carpenters on her place (and she superintended a good deal of building in her day, putting most of her own little earthly store—her patrimony—into land and buildings in Têngchow),—all were called in, daily, for morning prayers, and there she would earnestly beseech them to build for eternity. Many of these humbler ones were thus led to take Christ as their foundation for a new hope, a new life, even the life eternal.

In order to help the poor, she opened at one time a lace-school, for which she sacrificed much, and into which she sank most of her monthly salary as fast as it would come in. She finally had to abandon this,—it did not pay, and she herself had gotten where (to use her own words long afterwards), she had had to go to her Father and say, "Father, you hear the scraping in the bottom of the barrel,—give me this day my daily bread." Needless to say her want was supplied, though the bearers of the needed supply knew not themselves, at the time, as God's ravens.

It would be hard to tell which lay nearest her heart,—the weekly meetings in the three or four different centers she opened, and to which she gave her constant attendance and personal supervision, the classes which she often held for a month at a time to teach and train inquirers, the day-school for girls on her own compound, the boarding school of which, during her first few years in China, she was principal, the Bible-school for women which later received her daily instruction and ministrations, or the Water City work into which she poured her very life-blood at the last, and where she, with superhuman faith, perseverance, and love, built up in her latter years, a membership mainly of stalwart boatmen, fishermen,
and their families who, like the fishers of old, heard the call and followed Him who would make them to be fishers of men.

Mary A. Snodgrass is not dead. Our beloved yet liveth and speaketh, and will yet live and speak for years to come in the lives of hundreds of these people, men and women of every kind and class and station who will, in that great day, rise up and call her blessed.

Of her earthly journey be it said for those who knew her not, it began in Wilmington, Delaware, nearly seventy years ago, continued in her native state through girlhood, young womanhood, and over twenty years of tender caring for an invalid mother and an aged father, her heart yearning the while over the millions sitting in heathen darkness, and longing to give to them, in some way, the Light.

Great was her surprise and joy, when Mrs. Julia Mateer, at home on furlough, and searching for some one to go out and take charge of the Girls' Boarding School in Tengchowfu, Shantung, said she felt she would fill the bill, she believed she was the one, in answer to prayer.

We cannot speak of her sadly. She was of an exuberant happy disposition, and she is happier now than she has ever been before. How can we be sad? We would not call her back, but only look the more eagerly to the time when our joy and rejoicing shall be perfect—like hers.
In Memoriam.—Mrs. Ciong Sieng Duang.

To attempt a tribute to Mrs. Ciong seems a futile, almost impossible task, as if she might come cheerily upon me any minute and ask what I was doing! And while it is as if my right hand were missing, I cannot mourn Mrs. Ciong as dead; for with her, grim-visaged death has no part. She is infinitely more alive to-day than these poor folk she worked for, though they are still sitting about their little hovels, eating their hard-got rice, embroidering their shoes, and carrying on their endless quarrels; and if I should take a flower to lay on what they call her grave, I think I could almost hear her say, “Oh, don’t waste time doing that. Go tell the gospel to those women who need you!”

That wholesome Christian common-sense of Mrs. Ciong’s is a thing which makes it impossible to believe in pale death and a vague unreal heaven. “There is only one life, the eternal life”; and that bit of her eternal life that she lived among us was so healthy, so vigorous and genial, that it must be only more nobly so in the new bright world that is hers to-day.

“Oh, what a bore this lantern is! But she insisted that I take it, and so I had to to save hurting her feelings”; I can see her trudging up the street, laughingly struggling with a skirt, an umbrella, and the tedious lantern, which she had
accepted lest any seeming coldness should chill the tender seed she had just planted. That skirt, by the way, which she told me with delight she had used for many years and was not a bit worn yet, made more than one trip with us wrapped in a neat paper bundle, to be adjusted just before entering the home of some great one,—so wisely she had learned to be all things to all women! "Oh, you are so learned," our boat-woman said one day in despair, as she heard Mrs. Ciong expounding the scripture; "I never could learn it in the world." "Nonsense," cried Mrs. Ciong; "every one has her work. If I tried to row this boat, for instance, we'd all be at the bottom!" And you could see the boat-woman's backbone stiffen with a new dignity at this swift-turned appreciation.

"I've wasted my breath for three solid hours!" she sighed and laughed together. It was an inland Bible class, where a score of utterly raw women, lured by the native promise that they should learn "every thing they didn't know" in three days, had assembled for the first schooling of their lives. "I've told them and told and told them again, and not one word of answer can I get out of them!" But at the end of three days, behold every one of them answering question after question in eager competition! How did she do it? It was just Mrs. Ciong's magic—the magic of indomitable love. I suspect it was mostly done on her knees in the little cabin of our boat, during the wee small hours of the morning.

"When you go in" she was saying to a group of women, in her familiar way of talking about heaven, "you want to have a great crowd just thronging in behind you." She looked behind her protectingly, as if the crowds were visibly present that she was leading in. It was so utterly vivid that we both laughed a little. Later on she said to me, "We want them all to be on our side, none on that side. Then we can clap our hands!"

And it was with that great company that no man can number in her eye that she did the day's work. "Don't look around" she laughed, as we went into her house one day. "I haven't done a bit of house-keeping for a week." And she
liked a tidy house as well as any body, but she had been out from early morning until after dark, and some things had to go. And so the thought of her does not seem to befit weeping, though many faded old eyes glisten as they meet mine in passing—when no word is spoken—just because both of us are thinking with love of one whom we do not see these days. The thought of her makes me wish that if there is a human soul I can help nearer Christ this day, I may rise up in His Name and do it before the sun go down. "For they that are wise—shall shine as the sun; and they that turn many to righteousness, as the stars forever and ever."

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Soochow Customs.

A paper read before the Soochow Missionary Association by Mrs. J. R. Wilkinson, on the 2nd December, 1915. Reproduced by permission of the author.

(Translated from "The Soochow Annals," Book IV.)

PREFACE.

THE Princes of Wu (呉) and Yueh (越) were men of martial spirit, hence their people from of old to the present time have been skilful swordsman, looked lightly on death, and were easily aroused. Thus it comes about that the fifth day of the fifth moon, Tuan Yang, is observed as a day for the exhibition of contests of strength, when all kinds of military exercises are indulged in for displaying strategy, military skill, and personal prowess.

When T'ai Po (泰伯) gave up the thrones of the Empire and Chi Tze (季子) refused the power of the kingdom, the virtue and stability thus displayed influenced the whole nation. More widely even were these superior and magnificent qualities made known in the time of the Han dynasty. The former Governor of Wu, Mi Pao (麋豹) by name, asked the collector of taxes, Tang Ching (唐景), what were the marked characteristics of the customs of Wu. He replied: "There is no
family without a filial son; under no ruler has there ever been any lack of ministers; literary elegance has characterized the scholars; whilst in military circles they have had their generals and commanders such as Chu Ma-chen (朱買臣), Lu Chi (陸機), Ku Yah-wang (顧野王), and their followers, whose names are known throughout the world. These men were also famous for their literary qualities.” About the same time Chi Ten (支遁), Tao Sheng (道生), Hui Hsiang (慧曜) and their followers built Buddhist temples throughout the country on every mountain. The people of Wu are given to study and distribution of alms to the poor. Moreover, they boast of nobility and are fond of extravagance, and this has been true since ancient times as is sung in the lyric: “In their broad domains, along their borders and by-ways, they vaunt their feasts wherein they display dresses covered with pearls and embroidery, and also their sumptuous dishes.” Verily this is true. The customs and manners of the district have been clearly set forth in the “Ancient Annals of Soochow” (姑蘇志).

MANNERS OF SOUTH RIVER.

As to farmers, they plough in the broiling sun and hoe in water. Untiringly they toil heavily. They subsist on fish and rice. Fishing and hunting provide occupation for many. Though there are vast accumulations of wealth, and much poverty, yet there is very little hunger.

In religion they believe in demons and are fond of illicit sacrifices (淫祀). This is true whether father and son dwell together or separately. Much given to military exercises they are called the best soldiers in the Empire. Their streams and rivulets teem with life. They possess the abundant products of sea and land so that rare and precious articles are collected in great abundance, and for this reason merchants from every direction congregate at Soochow. The people are superior and put a high estimate on all forms of ceremony, thereby almost attaining perfection in their customs. Therefore they are pure and above reproach. Taoism flourishes. Hwa Ih-lun (華誼論) says: “The people of Wu have a liking for the sword;
Chao has performers on the harp.” The “History of the Districts” says: “In the ‘Six Dynasties’ (A.D. 420 to 589) Wu had many generals and valiant soldiers, and according to report this has been true from of old.” But when the Manchu Dynasty came into power literary pursuits were already predominant and the contests of strength on the fifth of the fifth moon had been discarded, giving place to superior virtues. Thus custom became pure and peaceable; as is said in “The Odes”: “Admirable instruction reforms the customs and manners.”

In the treatise on the musical tones of Wu it is said: “Of old the ‘Music Palace’ set forth the sound of the tunes which were heard in the streets,” and in these tunes the customs and manners of the people are sung forth, and so it is said, They sing in the tune of Wu Chu (呉楚). “Lu Chi (陸機), (A.D. 261-303) wrote words to this tune, saying:

“O beauties of Tsu
Cease your sighing, ye handmaids of Kyi!
Why do you chatter ditties?
Now on four sides of me take seats,
And silently listen whilst I sing the song Wu Chu.
Wu Kyi had beginning at Chang-men.
Changmen! Why so lofty
With thy flying corners and proud surpassing waves,
With bastions and walls towering to the sky?
Broad balconies circle round thee!
Harmonious in structure, felicitous clouds envelope thee,
Refreshing breezes rustle around.
The hills conceal their products.
Earth and air are excellent and clear.
Tai Po taught harmonious principles;
Chung Yung followed his example.
Profoundly reverent was the Earl of Yien Ling
Thus revealing the brilliancy of China.”

(1) Name of a book.
SEASONAL CUSTOMS.

First Moon.

On the first day of the first month one must rise, set off fire crackers, and open the main door. All the family clothe themselves in their best and go to worship the five spirits, viz., those of the well (井), kitchen (灶), eaves (檐), door (门), and dwelling (宅神), together with the ancestors of the family. This having been finished they go out to pay New Year calls. They eat dumplings made of rice-flour (spring dumplings, 春糕) and spring pastry. On that day food and rice are not cooked and no work is done. Water is not drawn from the well and the floors are not swept. But the time is spent in visiting and receiving visits from friends and relatives. For those not intimate, the visit stops at the door, when a red card bearing the name of the children of the visitors is sent in. In this class of visiting no meeting takes place between the participants. Should they accidentally meet by the way they mutually bow and pass onward, only saying: "Congratulations! May you grow rich!" (恭喜發財.)

The third day is called the "little year morning" (小年朝), and on this day the same visiting etiquette is observed as on the first day. On this day, paper of many colours is cut into the shape of a gourd and pasted on the door-frames and bed-posts.

On the fifth day, the God of Wealth (財神) is worshipped, though in many cases at midnight on the fourth day fruits and vegetables, food and meats of various kinds, with wine, are set before the god of wealth. Candles are lighted and incense burned. A round brazier is lighted with charcoal, and images of the God of Wealth, drawn on paper, are burned therein. When these ceremonies are finished, fire crackers are set off. Then all collect for the feast (路頭酒) in honour of the occasion. Sometimes this feast is accompanied by theatricals.

The ninth day is the Birthday of Heaven (天誕). On that day people gather especially at the Yuen Miao Kwan (元妙觀).

From the first day of the month scholars and ladies come forth, some in chairs, some on horseback, others afoot, till the
streets and alley-ways are crowded. The people coming and going resemble the rise and ebb of the tide. Food and toys are advanced to double the usual price.

On the occasion of the Beginning of Spring (立春), the officials go out of the city to some selected spot, a paper Spring Cow (春牛) and the God of Sprouting Grain (芒神), having been made according to Imperial orders as to the colours and dress, are burned, for according to these requisites, the following year will be wet if the God has shoes, or dry if bare-footed, and there will be sickness if the colour is predominantly yellow, or plague if the colour is predominantly black.

On the thirteenth day flowered lanterns are hung before the Kitchen God, which had been renewed on the last night of the old year, and are kept alight on each night thereafter to the eighteenth. The selling of those lanterns causes no small rivalry amongst the makers, each vying with the other to make the most attractive. On some bridges the makers erect on poles what are called lantern pagodas.

The fifteenth is known as Yuan Hsiao (元宵) and on that night rice flour mixed with field peas is made into cakes, and fried in oil and sent by friends one to another. Also on that night the ceremony of worshipping and receiving the Goddess of Latrines (紫姑) is practised.²

² This ceremony is performed only by women. A table is set out and covered with uncooked rice. A basket for washing rice is brought, and in the bottom of one side a silver hairpin is stuck. Candles are lighted on the table and incense burnt. The basket is placed on the table. Two women come forward, and having bowed, the basket is taken by the two women together and borne into a corner. One speaks: "Is Ta Ku-niang at home?" The second woman answers: "No, she is not." The first one asks again: "Is Ni Ku-niang at home?"

"No, Miss Ni is not at home."
"Is San Ku-niang at home?"
"At home. What is it?"
"We come to invite her to go to see the flower lanterns. The flower chair is ready. Go and ask Miss Three."
"Miss Three will go."
"Make haste and tell Miss Three to enter her chair."
"Miss Three is coming out."
"Miss Three, enter your chair."

When the women went to see her the basket was light, but returning the basket was heavy. The basket is set upon the table and all the women worship. Then the basket is held lightly between the first two or any other two women standing on opposite sides of the table. Any question will be answered by the hairpin writing on the rice.
On this day, magnolias, peonies, the plum and peach flowers, forced by the gardeners around the Tiger Hill, are sold at high prices. The revellers make dragon and horse lantern processions and give exhibitions on the streets, whilst all come out to see the sights, and offer wine and candles to the performers. Rivalry is shewn between the merchants and other classes as to who makes the best show. Reference to this custom is made in the most ancient records, and the practice continues to the present.

Second Moon.

On the second day of the second moon, the Nien Kao or "year pastry" is eaten, and is called the "cake for strengthening the loins".

The third day is the birthday of the God of Literature Wen Chang. In the temples the literary sacrifices are set forth and the scholar class goes to burn incense. On the first t-ing day of this month the sacrifice to Confucius is offered in the Confucian temple. The rehearsal of this ceremony takes place on the day previous to the sacrificial day. On that day in the country the sacrifices to the spirits of grain and land take place out of the city when the ceremony of ploughing nine furrows is observed. In the temples, to distinguished officials from other places, local worthies, filial sons, and virtuous women, ceremonies are performed by the Director of Studies.

The eighth is the birthday of Chang Ti. Just before the eighth there will be wind, rain, and snow.

The twelfth is the "Birthday of Flowers", when girdles are cut from the variously coloured papers, formerly of silk, and tied on flowering trees and shrubs.

The nineteenth is the birthday of the Goddess of Mercy. Buddhist priests and nuns hold celebrations.

(3) Chang Ti had four daughters whom he married to Wind, Rain, Snow and Fire, Fong-san, U-san, Sih-san, and Hu-san. Just before the eighth, if there is wind or rain or snow, or all of them, these three, or any one of them, are coming to partake of the sacrifices offered on that day. When any one of these phenomena takes place on the eighth, or just before the eighth, it is called song, escorting back, or accompanying the daughter who had come.
throughout the whole country, when women go in crowds to burn incense. She also has a birthday on the ninth of the sixth moon, when the same ceremonies are observed. On that day the special features take place on Kwanyin Shan. The mountain roads are prepared beforehand. The worshippers take wine and food with them and are accompanied by music. The same practice takes place on the streets, on the Spirit Peak Hill, and in various other places. Young bloods, decked in their best, go rushing by on horse-back.

The twenty-eighth is the day on which the Buddhist priest crosses the Yangtze River on a reed. On that day there is usually a heavy wind.

After Li Chun (立春) winds arise and the young fly kites for amusement. In the day-time the Aeolian harp type is used, at night the lantern kites, and in this there is much rivalry, each attempting to have the most beautiful.

**Third Moon.**

On the third of the third moon, scholars and men in general collect in famous gardens where there is feasting and music accompanied by stringed instruments for the purpose of banishing undesirable thoughts and business. Women and children gather wild rape blossoms, and with them brush off the niche of the Kitchen God and then place the flowers in their hair.

At Ching Ming (清明) willow branches are hung over the door. Green dumplings, made of rice flour, are eaten.

(4). Those who take part in this are expected to make contributions of various amounts to the priests or nuns, and this contribution gives the donor the privilege of partaking of the vegetarian feast prepared in the temple. During the progress of this feast the *sutra* of the Goddess of Mercy is used or recited.

(5). Should there not be a heavy wind, he will succeed in crossing the river and the crops will be eaten up by him before they come to maturity. He will also bring many coffins for there will be sickness and plague. Thus, a windy day presages a good year and little sickness; a calm day the reverse.

(6). This performance prevents the coming of cockroaches on the range and insures health and strength to the performers, by reason of wearing flowers in their hair.

(7). There is no special significance to this act other than the expression of joy at the return of spring.
The prefects and magistrates go to the Tiger Hill and perform sacrifices by burning incense, lighting candles, and burning paper money, to orphan spirits (孤魂), (persons without descendants to keep up the sacrifices of the family), such as Chang Shih-cheng (張士誠).8

Idol processions in honour of the Tu Ti Sheng (土地神) are held over the whole country. On the fifteenth of the seventh and on the first of the tenth month there are the same ceremonies. Just before, at, and after Ching Ming, men and women all leave the city and go to the graves of their ancestors. The graves are swept and repaired and cleaned. At the grave offerings of fruit, wine, and light food are made, and the spirits of the departed are worshipped. At the grave those wearing mourning must wail. The gardens are thrown open to the public, but on the payment of a small fee. City beauties, domestic women, heroes and wealthy merchants, together with men of position come and go, commingle and exchange greetings. The flowers are at their best, and the multitudes come and go like the flying of the shuttle in the loom. In the spring, idol processions and theatricals before idols are common (春 榮 戲).

Fourth Moon.

The eighth of this month is the birthday of Buddha when bonzes and nuns hold Buddha-bathing associations (浴佛會). On that day the abbots of Buddhistic temples pass on their faith, namely, give instruction. Black dumplings are made (阿 弥 撫) and eaten.9

At the summer solstice the people eat cherries, unripe wheat, English-peas and bamboo.10 The women gather a

(8). Refer to Giles No. 103. Chang Shih-cheng raised a rebellion during the confusion of the end of the Yuan dynasty, and seized Soochow. Whilst he is reckoned amongst robber leaders, nevertheless he was a man of compassion, having regard for the people, whom he did not oppress, and has left a good name which is remembered on this occasion and again on the seventh of the seventh moon.

(9). The dumplings are made black and eaten for the purpose of moving the compassion of Buddha, for he, seeing the people eating dirty food, forgives their sins.

(10). Those who eat these things will not get sick during the summer.
green plum and place it in their hair. They also take the “propping-the-door charcoal” (撑 門 為) and having borrowed tea leaves from seven different families, use it to make tea for the children to drink as a preventative to debility in summer. A large scale is used to weigh the members of the family and records of their weight are taken and kept throughout the year.

The fourteenth of the fourth moon is the Birthday of the Fairies (神仙 記). At night people go to Shun Yang Miao (純陽 廟), for on this occasion it is said that someone saw a fairy. The leaves of the “thousand year plant” (千年 運) are scattered on the ground for the fairies to walk on. Fairy cakes are eaten. Threads of various colours are made into squares, rain hats, and many kinds of flowers called “spirit-fairy flowers.” Edibles are cut into the shapes of these hats. The children wear embroideries and silks together with peacock feathers and these ornaments are called “spirit fairy articles.” On that day the medical profession worship Lu Shun-yang (呂 純陽) and partake of feasts. At these feasts theatricals are performed. There are also chosen days in the month for orchid clubs (蘭花 會), when orchids from three hundred li are collected. The golden orchid (金蘭) is considered the first favoured, the “pure in heart” (素 心) the second. The plough-shaped (梅 畦) lotus (荷花), and sacred lily varieties are also on exhibit.

Fifth Moon.

Tuan Wu (端午), fifth month, fifth day; every kind of herb is collected on this day, and from them pills known as preventative-plague pills, pi-wen-lan (辟 瘧 丹), are made and put aside for use, and wine is steeped with yunghuang (雄 黃). After drinking, a portion of the wine is sprinkled on the floor and with what is left the character wang (王), king,

(11). This will prevent them nodding.
(12). The leaves are picked up the next day and kept for good luck.
(13). The yunghuang is a small ball of mud or earth found where pheasants are known to frequent and is said to be the essence or life of the pheasant that has been dropped—very rare and very expensive.
is written on the foreheads of the children as a preventative of ill-luck and sickness. A sheath of rush is used for a sword. The leaves of mug-wort (艾) or artemisia are made into the form of a man. Five coloured threads are made into the images of the five poisonous creatures, viz.: snake, (蛇), centipede (百脚), tiger (虎), spider (蜘蛛) and lizard (壁虎). Papers bearing the likeness of Chung Chiu(14) (鍾馗) are pasted on the doors for the purpose of keeping away unfortunate affairs. Bundles of rush-leaves, mug-wort, and garlic tubers are hung over all doors for the purpose of frightening away demons. Steamed rice balls (粽子), artemisia flowers, and incense balls are painted on fans, and this must be done on the fifth day of the fifth moon. All kinds of foods and cakes are sent as presents from one to another. *Atractylis ovata*, *iris florentina* and mosquito tobacco (蒔夷白芷) are burned for the purpose of destroying obnoxious insects. Taoists write charms on paper (畫符) and send to their patrons. These are known as Tuan Yang charms. The Dragon Boat Festival (龍舟競渡) is held in honour of Chu Yuan (屈原).15 This boat festival begins on the first and continues throughout the fifth. Men and women go out and see the sights. The flower and lantern boats of Soochow are the finest in the Empire.

The thirteenth of the fifth moon is the birthday of the God of War (關帝). In provincial guild-halls theatricals are given on this occasion, for all have images of this god, and he is worshipped. After this date theatrical companies break up for the summer holiday. Then the Yuan Miao Kwan (元妙觀) becomes the centre of attraction for those seeking amusement.

*Sixth Moon.*

On the sixth day of the sixth moon cats and dogs are bathed, and books are put out in the sun. The twenty-fourth day is the birthday of the God of Thunder (雷祖誕), and also of Tai Wai (太尉) or Yang Shan (陽山), and the

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(14) He has a black and repulsive face.
burners of incense come and go ceaselessly. At this time the lotus flower is in its prime. This day is reckoned the birthday of the lotus and many go to the ponds to see the flowers. The best are outside the Fu-men. During this month Buddhists eat purely vegetable diet and the month is called by them "abstinence month," cha yueh (齋月) or lau-cha-su (齋素).

Seventh Month.

The seventh of the seventh month is when the Cow-herd (牛郎), a star, goes to meet the "Weaving Damsel" (織女).16 Women on that night place melons in the courtyard, and this is called Chih-chiao (乞巧), beseeching intelligence. A needle is threaded, then water, called yuan-yang-sui (織巧水), made up of half canal water and half well water, called water of conjugal fidelity, is put in a vessel and placed on the ground. The next day at noon the needle is held over the water and the fortune of whoever seeks is told from the shadow cast in the water.17

Chinese balsam is beaten to extract the juice which is painted on the finger nails to redden and beautify them: only a little should be used. Then "intelligence fruit" (巧果) should be eaten. This is made of flour and then fried.

The fifteenth of the seventh month is called the Chung Yuan Festival (中元節). Buddhist nuns and people hold processions (蘭盆勝會), the distinguishing features of which are beating of gongs followed by men carrying strings of paper money on bamboo poles, who are in turn followed by gong beaters and images of men carried on poles which are waved and worshipped. This is also the birthday of San-kwan, when incense burners go in great crowds to the San-kwan Miao (三官廟), on the Seven Sons Hill (七子山) to worship.

(16). Cow-herd is in Aquilla and the Weaving Damsel is in Alpha Lyra.

(17). These shadows are first Pen (筆), fortunate; second batlet, (砧) meaning, stupid; third abacus, (算) ability; fourth seal (印) meaning will become an official; fifth candle (燭), meaning cannot bear good treatment.
The thirtieth is the birthday of Ti Chwang (地藏誕) when lighted lanterns, or any kind of lights, are set free upon the canals and lakes, and incense is burned to the god of the infernal regions, Ti Chwang. Women go to the Kai-yuan Shih (開元寺) near Pan-men to burn incense and take off the red skirt; this ceremony is called obtaining "the forgiveness of sins incurred in the birth of a child" (獲 產事). 18

Eighth Moon.

In the eighth moon on the first ting day the autumn sacrifices to Confucius take place, when all the ceremonies held on the same day in the third month are repeated in the same manner.

The fifteenth of the eighth month is the Mid-Autumn Festival (中秋節). Moon cakes are made and sent as presents. Sacrifices are offered to the moon and she is worshipped. Fruits are set forth in the court-yard. Watermelon rinds are cut into shapes with teeth, and used as lanterns. Incense peck-measures are burned, new chestnuts and white nuts are eaten, and there is much feasting. At midnight parties are gathered who go out for strolls and walks called moonlight rambles (走月亮).

On the eighteenth, scholars and ladies collect on the Stone Lake till the boats resemble a nest of ants. In the twilight of that day people gather on Long Chieh Shan (楞伽山), Banister Hill, near Stone Lake, to watch the moon come up through the Nine-Arch Bridge, and this is called the "Threading Moon Pleasure," (串月). During this month, around the Tiger Hill, the tea-olive is the attraction and people go in as great numbers as those who go to witness the dragon boats.

(18). Every woman who has borne a child is penalized for so doing by being sent to the pool of defiling blood (血污池) in Hades. By performing this ceremony of casting off the red skirt this calamity is avoided. The ceremony is as follows: Red paper skirts are taken to the temple and after incense and candles have been burnt before Ti Chwang Wang, these skirts are put on, one for each child born, then the woman kneels before the idol and after kowtowing the skirts are taken off one after another, and this delivers her from the bloody pool. This punishment is the most dreaded of all by the women.
Ninth Moon.

On the ninth of the ninth moon heavy sun-cakes are eaten. Pleasure-loving and wealthy people go to the mountains for feasts. The majority go to the Tiger Hill. In this month sacrifices are offered to the Battle Flag (大纛旗). The ceremony is performed on the execution ground by all the military officials of the place. At night the people do not sleep but listen to the commandant's cannon. On this day ceremonies resembling those of Ching Ming also take place. Crickets are raised and at this time cricket fighting is the fashionable sport.

Tenth Moon.

The last autumn festival is held on the first of the tenth moon when there are idol processions (下元節). Mulberry leaves are collected for medicinal purposes on the day of the Beginning of Winter (立冬). Farmers have gathered their crops, the granaries are open for the receipt of grains, and the land owners are busy through the winter collecting their rents.

Eleventh Moon.

In the eleventh moon clubs of nine men each (消寒會), all wealthy, are organized, and these come together every nine days for conviviality.

The day before the Beginning of Winter is the day of sacrificing to ancestors, and though the weather is usually warm, a fire must be lit on the brazier. It is customary to exchange presents of food between friends and acquaintances. The ceremonies on this feast day resemble those of the New Year, and dumplings and pastry are eaten.

Winter begins. If that day is clear the last day of the year will be rainy, but if there is rain the last day will be clear.

Twelfth Moon.

The eighth day of the twelfth moon, which is called La Yueh (臘月), sacrificial month, is the day on which various

(19). For whosoever hears that cannon will be sure to be present at the ancestral feast, at the end of the year.
kinds of dried fruits and rice are cooked together and called *la-pa-chou* (膳 八 粥) “Sacrificial Porridge.” 20 From the first to the twelfth day of this month soup kitchens (粥 廠) are established in various places throughout the city for distribution of food to the poor. The magistrates open the Government granaries to receive the tribute-rice. The Kitchen God is worshipped and sent on his journey on the twenty-third and twenty-fourth days, and offerings of wine and fruit are made. Sugar candy made into the shape of a shoe of sycee is placed with the offerings. The food for the Kitchen God’s horse, prepared of beans and rice-straw, is thrown into the courtyard in preparation for the departure of the God. The bamboo lamp frame used around the cooking range is covered with paper and called the chair of the God. Branches of pine trees with the leaves and cedar, are burned with the chair, the God having been put into it to the accompaniment of exploding fire-crackers. 21 Rice flour is made in great quantities and in many shapes, and this, with various other articles of food, is sent by one to another as presents. Everyone makes special preparation for food for the new year, but this food is first offered to the gods. On the last day of the year the Door Gods are chained together with the charms over the doors, whilst the scrolls in the house should be renewed. 22 The “year fire” is planted, namely, several charcoal-balls are lighted and buried in ashes to be kept burning the next day, for no one must strike a light on New Year’s Day. Water is drawn from the well, and the well covered and sealed. Ceremonial clothes are donned and “New Year Eve” visits made. Large candles are lighted and watch kept throughout the whole night (守 嵴).

(20). Those who eat this porridge will have their sins forgiven.

(21). The kitchen god remains at his post the whole year, with the exception of four or five days. He returns promptly on New Year’s Eve.

(22). The feast of New Year’s Eve is the most highly anticipated and observed of all the year, for, before partaking of this feast, the food is offered to their ancestors, and they are worshipped by each and every one.
How to Initiate Public Health Work in Chinese Cities. Some Practical Details.

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In China the beginning of most things appears to be made the occasion for flags, feasts, and photographs. This may be advisable for working up enthusiasm and for advertising a new movement, but I will pass this stage over and come to essentials.

GENERAL CONTROL.

The first essential is some form of authority controlling finance, staff appointments, and general policy, such as a municipal council.

HEALTH OFFICER.

The second essential is a health officer, upon whom practically all organisation and responsibility should devolve. If you get the right man the rest will follow. As the initiation of public health work in China is a matter for the future it appears desirable to indicate what makes an efficient health officer. A private practitioner is generally held to make a poor health officer. He has a bias towards cure which tends to obscure the main objective of the health officer. He sees the individual rather than the mass. About two years of the practitioner's training is wasted on the health officer and would be better devoted to parasitology, epidemiology, and systematic organisation. It has been said that the efficiency of a health officer is measured by the enemies he makes, but
this is only half the truth—tact, resourcefulness, and honesty of purpose will often overcome opposition. He should be independent of local patronage and not subservient to vested interests. Rather than have a part time health officer it is better to combine two or more districts so as to obtain the whole service of a properly trained man. The trained health officer should thoroughly understand vital statistics, transmission of communicable disease, but not necessarily its treatment; laboratory methods of diagnosis of infections; how food should be guarded against infections; how nuisances, especially rats, mosquitoes, and flies, may cause disease; and a working knowledge of sanitary engineering and law. His attitude towards disease should be strictly scientific, that is to say, he should not spend time and money on measures which do not show definite results; but at the same time he should be sufficiently imaginative to be able to gauge that sentimental thing—public opinion.

SANITARY LAW.

Having obtained an efficient public health administration, the next essential is the necessary power to enforce the requirements of sanitation. However desirable it may be to let all effort for the amelioration of public health be voluntary on the part of the public, such would be utopian under present conditions in the home lands and would be still more impracticable in China. Sanitary law is therefore a necessity. In the absence of, or in addition to, the enactments of a central authority a city can make regulations to suit its own requirements. The best way to do this would be for the health officer to collect all good sanitary laws and regulations from many sources and adapt them for local use.

FINANCE.

Having formulated the necessary regulations regarding registration of deaths, notification of infective disease, conditions dangerous to health, markets, food-shops, lodging-houses, tea-shops, dogs, laundries, tailors' shops, house refuse, ordure, etc., it is necessary to have money in order to functionate the health office. There are three ways of getting money for public health work, namely (1) by appropriation from the city
Faculty and Graduating Class 1916, Woman's Medical College of Soochow.

Faculty and Graduating Class 1916, Nurses' Training School, Mary Black Hospital, Soochow.
funds, (2) by revenue from the sale of ordure, house-refuse, market, slaughter-house, and licence fees and (3) by voluntary subscription. China is peculiarly well situated as regards revenue from the sale of ordure and house-refuse for agricultural purposes and these with market and other fees should, if carefully organised, go half way at least towards paying the cost of health administration. Voluntary subscription is the least satisfactory way of meeting the expenses of a health office—the public is moved mainly by sentiment, which tends towards waste of money on matters of minor importance. Speaking generally the annual appropriation for public health work in a Chinese city should not exceed half a tael a head of the population and half of this should be got from the sale of ordure and refuse, and market and other fees.

HOUSING AND FURNISHING.

Having the necessary general control, health officer, legal authority, and money, the next essential is office accommodation and apparatus of sanitation.

In a city with a population of over 100,000 there should be a central health office, and branch health offices in districts each controlling approximately 25,000 inhabitants.

The central health office should have the appearance of an official building or be a house of the better class, preferably a part of or adjacent to the general hospital of the city. The branch health offices may be ordinary houses, preferably shops facing well-frequented thoroughfares—rent not exceeding $20 monthly.

The central health office should be equipped with office furniture; a small library of standard reference books; records of vital statistics and communicable disease; general records of insanitary conditions, licences, etc.; plans of the city including a large scale plan on which the distribution of communicable disease can be clearly shown by coloured pins and indicating the locality of licensed premises, markets, public latrines, refuse stations, and all other places bearing on sanitation. The central health office should not be burdened with more detail than is necessary for organisation and control. Records of other details should as a rule be kept at the branch health offices available when called for. There
should be separate offices for the health officer, assistant health officer, health inspectors, and clerical staff.

A necessary part of the central health office is a laboratory for the investigation of diseases met with in the locality, the diagnosis of infective disease and the analysis of products bearing on the public health. The laboratory need not be an elaborate one—the essential apparatus being a fair supply of bacteriological and chemical glassware, sterilisers, incubators, a good microscope, a centrifuge, and a chemical balance. £1s. 250 should cover cost of the absolutely necessary apparatus and fittings.

The branch health offices should keep a set of books and papers necessary for recording completely sanitary work, namely; diary, death register, sanitary record, vaccination book, disinfection book, list of licensed premises, list of prosecutions, market returns, refuse disposal book, district record, employment book, etc. The branch health offices should be open to the public at stated hours for enquiry and for reporting deaths and cases of communicable disease, an intelligent man being then on duty. An adequate supply of notices relating to the prevention of diseases should be posted outside the office and kept for distribution. These branch health offices should be the vaccination stations of the district, and here lectures and demonstrations on health matters may be frequently given. Plans of the district should be kept on the walls showing the distribution of communicable disease (spot map), distribution of staff, etc. Where mosquito reduction is done the daily work is shown on a separate chart. There should be a weekly time table and a pocket book for entering memoranda, occurrences, etc., and for observations made during the course of inspection.

An isolation hospital, disinfection station with steam disinfecter, etc., and public mortuary form a necessary part of the organisation of a health office. Where there is a city hospital it is best to have these under the same control for purposes of economy and efficiency. The idea of placing an isolation hospital in an isolated position should be discarded now that knowledge of the parasitic origin of communicable disease has been reduced to definite terms. A big hospital dealing with all diseases would be better than small hospitals in different places.
EXCITING TIMES IN SHENSI.

The past few weeks have been exciting up here but we have, so far, been quite safe.

San Yuan was very easily taken by Ch'eng Pei Sheng and his men, and we have been under his rule ever since. We spent several days in the Tung Kwan as refugees because our house stands by itself out in the fields, and the authorities begged us to go inside the walls for safety.

There was some fighting, and Arthur has been very busy ever since with wounded and other sick people. Our hospital is still not built, but they have arranged some rooms belonging to the W. M. A. in the Tung Kwan, as a temporary hospital.

We came back home at the earliest opportunity for our servants weren't very happy in other people's houses and were a little troublesome.

It has been very quiet here for over a fortnight, and we are going on much as usual. They have had very exciting times in Sianfu, Miss Shekleton had about 50 Chinese refugees in her house, for several days, and the former governor of the province with all his followers is still on Mr. Shorrock's compound, waiting to get away as soon as they can do so safely.

They tried to leave last week, but only got as far as the East suburb. "Li's" soldiers managed to drop a bomb, and fighting took place at once. 15 wounded and 15 killed, I believe. They say the Tung Kwan looked like a battlefield, even unexploded bombs were lying about among the debris.

Mr. Shorrock and Dr. Young were called to the Pa-hsien-an temple, where the ex-governor and the new one were in desperation, not knowing what to do next, and both helpless to stop things. After a while things were quiet, and "Li" went to Mr. Shorrock's where he has been ever since, while Ch'en went back to the city to look after things. All "Li's" carts were looted, and his women-kind were in a terrible fright, there are quite a number of them, so the Shorrocks are pretty crowded. We are having very hot weather, and are longing for rain.

MARY A. CHARTER,
B. M. S.
San Yuan, Shensi,
June 1st, 1916.

PROGRESS IN SHENSI.

The work amongst women and girls in Sianfu has never been so full of promise as now, since 1900. The growing numbers of women who attend our services, and the girls who enter our City School, all indicate that a new era is dawning for Chinese women. The change is immense, and can hardly be over-estimated. There are new elements in Chinese life since the Revolution which give cause for gravest misgiving; but we are deeply thankful that to many of the women and girls of Shensi there has been given fresh
liberty to hear the Gospel, and for them the day of soul-emancipation has already come.

It is now over two years since I came to live in San Yuan, during which time the work amongst the women and children has grown here also.

We have now a large attendance of women at our services. Of these a number have attended regularly for the last three years or more.

One of these women professed to be a follower of the Lord Jesus, and wished to be baptised. She was asked to attend a class specially for learners, that she might understand what an important step she was thinking of taking, and bring others with her. Soon after, some of us noticed that her attendance was irregular, and when she came, she was alone, so we feared that she was not so earnest as she had been. We therefore prayed more earnestly about her, and made a special point of visiting her.

One day we found her very ill, and asked her why she had not let us know about her condition. "Oh," she said, "everybody is laughing at me because I have been praying to the Heavenly Father to make me well again. They say that the gods are angry with me for learning the doctrine that the foreigners teach, so I've sent money to some of the idols, and petitions, asking them to make me well." We stayed with her a long time that afternoon and prayed with her. From her manner and words we could see that she was conscious of having done wrong in sending to the idols, so we prayed that she might not lose her consciousness of wrong, and that she might seek strength from on high to help her bear persecution for the sake of Jesus Christ. It is with much thankfulness that we record that she seems more earnest again, and we should like to feel that friends are praying for her.

C. M. LORDEN,  
B. M. S.  
San Yuan.

WOMEN'S WORK IN NORTH SHENSI.

Since the opening of our new church the Sunday congregations have greatly exceeded those of earlier days, and we are constantly adding new learners. Also the women's work is very promising. Many attend the Sunday services, and still more a class held by Mrs. Shields every Wednesday. In our old premises women's work was practically impossible. Then our day-school is still a splendid opportunity. We have an attendance of thirty-five boys. As to medical work, Mrs. Shields and I have been doing what we could for the many patients who have appealed to us for foreign medicines, but now a better day has dawned for Wei Nan, as Dr. Young is sending a native doctor twice a month to see out-patients and do minor operations. We had the first visit a week ago, and we are hoping that this will mean new opportunities for evangelistic effort.

J. SHIELDS,  
B. M. S.  
Wei Nan.

A STATION CLASS.

Miss Manger of Sinchow, Shansi, writes: "We have recently had a week of classes. There were 115 women present."
"It was a most successful gathering, and we have every reason to believe that the women, under the blessing of God, learned more of His great love and truth.

"But this fine gathering of women has only been possible through the kind gift of a friend at home, and we must find a great deal of money from friends privately if we are to continue our work as formerly—this is quite apart from the school."

May, 1916.

The work of the London Missionary Society in Central China has suffered a severe loss in the sudden death of Mrs. Claxton, which took place at Blackheath on Friday, February 25. Mrs. Claxton was looking forward to returning to Hankow in the early autumn with her husband, and her death will be deeply felt by her colleagues in Central China, and especially by the staff and boys of the Griffith John College, Hankow. She has been connected with the Society for more than thirty years. In 1885 she went out with her husband to Samoa and laboured at Leulumoega and on Savaii and at Apia.

But she will be chiefly remembered for the fine service she rendered amongst the women and girls in the society's station of Chungking, Szechwan, in West China, to which she and her husband were appointed in 1894, and where they laboured with great devotion and success for the following sixteen years. When the Szechwan Mission was transferred to the Canadian Baptist Mission in 1910, Mr. and Mrs. Claxton preferred to remain missionaries of the Society and were appointed to Hankow and carried on work there and at Hwangpei until their return for furlough last year. Mrs. Claxton was a great favourite amongst the students in the Griffith John College and did invaluable work amongst them during the years she spent there.—From the L. M. S. Chronicle.

WORKERS NEEDED IN KWANGSI.

During the two years I was in Kweilin I was not able to do much more than keep together our little school of thirty to forty pupils, in the centre of the city. We do not soar to any great height in our attainments. I myself was only down at the school three days in the week for a little English, singing, and Scripture, and during those hours I can vouch for the discipline of the school, but when I was absent I am afraid it was more or less a case of each doing "that which is right in his own eyes."

We need a worker badly who will give her whole time up to school work. The present school is in Cross Street, about twenty minutes' walk from the compound. Often have I been asked to start a school in North Gate Street, and a school is badly needed on the east side of the river, where we also have a church and where there is no Government school; if schools were started in either of the last-named places they would be full at once. We need small day schools, and we need a High School to which the elder girls can go. When I left Kweilin in 1914, a Government school, comprising two hundred pupils, and staffed by
trained teachers from Shanghai, one of whom was a Christian Kindergarten teacher, was closed owing to lack of funds. Many of these girls had called on me and some had been to my meetings, and had we been in a position then to do so, we could have filled a school at once with some of the scholars then set free in the city.

So far we have only been "hanging on" in Kweilin; now we need much prayer that both money and Spirit-filled workers may be forthcoming in order that we may start a great forward movement to reach the many hundreds of girl scholars in this the capital city of Kwangsi.

We need at least three single ladies to work in Kweilin—for schools, city visiting, and out-stations. "Pray ye therefore."

K. E. White, C. M. S.
Yungchow.

IDOL-BURNING.

Amongst the many heathen homes I have visited during the month, there were only two where any displeasure was shown to us or an unwillingness to listen to the Gospel. In another case the lady of the house, Mrs. Hsü, had years ago broken off her opium habit, but had never taken a definite stand on the Lord's side. Her only son has recently become interested in the Gospel and goes to church regularly. This has been an encouragement to his mother, who said she would remove her idols. Now that I had come, she thought my visit would be a good opportunity to do so. We had a talk and prayer with her. When the old lady prayed she said, "Lord, save me!" which she repeated at least a dozen times. I asked her if she prayed every day, and she replied, "Oh, yes, three or four times a day. I go out into the courtyard and say 'Lord, save me!'" She seemed to think her prayers would not be heard if she prayed indoors. She could only sing one verse of "Jesus loves me" and the chorus; so we sang that while she took down her kitchen and door gods and then her ancestral tablets from their exalted place, and Mrs. Li told her to get a hammer and knock them to pieces. She did so gladly, saying, "They are of no use to me. I believe the True God," and then consigned the pieces to the fire.

Miss M. B. Ewens, C. I. M.
Shansi, May, 1916.

"You will, I am sure, be thankful to know there has been very real blessing in the women's classes this spring.

One class came in on February 17. Twenty-one women attended and really did splendid work in the memorising of Scripture.

"The second class was in Hsükeo. Mr. Gonder and I went up together and took the three little ones. We occupied a small back courtyard. Twenty-two women attended this class, and Mr. Gonder had over ten men in the front courtyard. There has been such a real sense of God's presence with us in both classes, and I greatly rejoice over the amount of Scripture learned.

During the past year I have been led to lay more stress upon the committing to memory of the
Word of God, which is ‘quick and powerful’ and trust the Holy Spirit to bring it home to these needy hearts—comfort in sorrow—patience under persecution—rebuke when sinning. I have offered a copy of the New Testament and Psalms to any woman who will commit to memory the whole of the 1st Epistle of John, and they have already begun!

Miss Gregg dropped the seed-thought of giving this form of work the first place, when last year she asked me to read a passage of Scripture aloud to the crowd of women gathered in the courtyard in the city. I said, ‘Will they understand?’ ‘The Spirit uses the Word’ she said. So I read it and that thought has borne fruit. I believe we may rely too much on explanation and talking, forgetting that God’s Word is a Living Word.

Last week we had another blessed answer to prayer, a link in an interesting chain. ‘One soweth and another reapeth.’

For years past prayer has been made for an opening in Meh-pieh, the largest village in Pingyaoshien. It lies to the S. E., only 10 li distant from the city, with a population of 10,000. Mr. Mellow went and lived there for a time preaching daily, and a man named Keng became an enquirer, and was baptised last August. But he was a bachelor, and no real opening was afforded in the village. No home was willing to receive us. I have never passed without longing to get in! However, through Keng another man, Lui, at length became interested, and to our great joy Mr. Gonder was asked to take a meal there during Chinese New Year. He went, but found that Lui’s father was unwilling for the foreigner to eat on his premises, and the feast had to be prepared at the home of a relation. This, however, was hopeful, and when in reply to my oft-repeated question ‘Will they not receive me?’ Keng replied, ‘Yes, come,’ I gladly prepared to go.

Here comes in another link in the chain. For God works silently, as we pray.

When Mr. Mungeam was here, he employed a teacher named Chang, from the city, and no doubt prayed daily for him though with no apparent result. After a lapse of 3½ years or more, this teacher, who has attended worship occasionally, came to us in the 1st Moon in great trouble. His wife had, for no apparent reason, suddenly risen in the night and cut her throat. She did not succeed in taking her life, however. He came in for help, and I went to see what I could do, having learnt First Aid to the Injured. I was able to dress the wound and visited her daily, until improvement was marked. Her mother-in-law is such a dear old lady. She has two girls of 17 and 13 years, and four sons, all such nice, refined children.

The mother of this woman lives in Meh-pieh and she too gave me a warm invitation to her home. Hearing that my patient had gone to Meh-pieh to recuperate, I timed my visit to this longed-for place and went there last week. I first went to the home of Lui. As I was the first foreign lady to go there, his wife at first looked askance. The fact that I was a mother of five, and three of them boys, proved a wonderful point of
contact, and soon she was sending her wee girl out saying, 'Call your aunt! And my niece! Go and tell Mrs. P'ang to come and see my foreign guest and listen to her words.' Soon the room was full of friendly women and presently Lui himself came and said 'I am preparing ordinary food, will you not take a meal with us?' His wife also pressed me and I stayed with them and visited Jiome after home. About 3 p.m. as I passed out of one home, I saw a tiny smiling boy whose face was familiar. 'My mother and grandmother are waiting for you,' said he. Here was Chang Sien Seng's little son! He led me round to the home. Such a nice comfortable one, and such a warm and really loving welcome awaited me.' There was the erstwhile patient, a sweet refined woman, caring for her infant, which had been sent away after her dreadful act. They, too, had prepared food and were exceedingly kind and gracious. I visited the home of the aunt, and a younger sister whose home is 15 li away in another new village has given a hearty invitation to her home also. Seven homes were thus opened, and one feels so thankful that the home of Lui was open to us before he knew anything at all about my caring for the injured woman who lives in quite another quarter of this large village.

It was a beautiful day of service, one of the days that seldom come to us as we plod on in our daily round. I cannot feel that the door will ever be closed now. Warm invitations to 'come again' followed everywhere, and I could scarcely leave until dusk.

Mr. Taylor's word, 'Always believe in the power of the message you bear' is ever with me this year."

Mrs. R. K. Gonder.

Pingyao, Shansi,
April 4th, 1916.

A STUDENTS' TEMPERANCE SOCIETY
IN SHANGHAI

Our Temperance Society was organized last winter when Mrs. Goodrich, Secretary of the World's W. C. T. U., came here to deliver a lecture about it. After her talk, seven persons were duly elected to represent the general committee from seven schools, viz., the Baptist Bible Women's School at the Old North Gate, the Bridgeman Girls' School at West Gate and Women's Union Bible School on the Arsenal Road, the Grace Girls' School at Pont St. Catherine, and their Primary and the Presbyterian Girls' School and Newberry Bible School for Women at South Gate.

Each of the aforesaid schools has a branch society and committee of its own. Meetings are regularly held every month by the branch societies. As a result of these meetings, so far, there are one hundred and seventy pupils who have already signed their names to be members of the society. The fee for each member amounts to only one cash a day. Each branch society gives one-third of its contribution to the general treasurer

Sometimes the general committee has all the members come together to hear lectures by various people.

Lately we had a very successful meeting. It was held on the 19th of May in Bau Memorial Hall, South Gate. Everything had been
carefully prepared beforehand for this occasion. Temperance plays were acted; temperance songs were sung; special orations touching the importance of temperance were eloquently rendered at this meeting. Nearly seven or eight hundred outsiders were present and they were all very much interested in the various items of the program that was given. This was indeed the first successful temperance meeting ever held here in Shanghai amongst the Chinese.

The writer earnestly hopes that later on the society will undergo great expansion and arouse the interest and win the appreciation of all the people living in Shanghai, so that the day may soon come when we shall see drinking, smoking, gambling, and all sorts of social evils which have been hitherto undermining the welfare of the general public totally swept out of this city.

"THE OLD ORDER CHANGETH."

The end of June and the beginning of July is a busy time for all engaged in educational work. It is also full of interest to those who are in sympathy with the workers and who are able to be present, for the closing of the various schools and colleges for the summer vacation marks another year's progress and another step forward in the right direction. And especially now when the evolution of "Young China" is taking place, these Closing Exercises and Commencement Days are particularly pleasant occasions, more especially in the girls' schools.

The key-note this year was given in an essay read on July 4th by Miss Tsang Yoen Kee, on the occasion of the closing of the Medhurst Girls' School (belonging to the London Missionary Society). Her subject was "The Old Order Changeth," and after mentioning the various reformatory movements which have taken place in past times, she went on to show how great a revolution had come about in the position of women in her own country.

This essay was followed by English recitations, songs, and action plays, and these, together with the dainty hand-painted programmes, done by the pupils themselves, testified to a year of real progress. The only sad note in the afternoon's proceedings was the retirement of the Headmistress, Miss Foggitt, who leaves in September to be married to Rev. Arthur Cornaby, and who thus enters on a fresh sphere of work in Hupeh. Her position at Medhurst will be filled by Miss Thorpe, sister to the professor of that name in Dr. Lavington Hart's College in Tientsin.

On June 30th, a few days previous to the above-mentioned function, a somewhat similar one took place in the Eliza Yates' Memorial School, of which Miss Sallee is the hardworking and able principal. In this case, also, the "Changing of the Old Order" was apparent. For whilst the same importance as heretofore has been attached to the girls' education in their own ancient literature, and although the first place is still given to their spiritual development and knowledge of the Bible, it was evident that the six graduates were not leaving
without a sound and comprehensive knowledge of the general history of the world, some true appreciation of the works of Shakespeare and of the “Golden Deeds” of famous men and women, as recounted in Miss Charlotte Yonge’s well-known book. The subjects of their essays on this occasion, were:

(a) The Progress of Civilization.
(b) The Influence of Shakespeare on the World.
(c) A Life of Service is better than one of Idleness and Ease.

Really beautiful piano solos and a quartette brightened the proceedings, which were brought to a close by the presentation of diplomas to those who were leaving and by delightful surprise gifts from them to their teachers.

A kindergarten has been started this year, in connection with this school, and it is under the capable management of an old pupil named Mrs. Tsang.

The kindergarten system is certainly making itself felt in China! Very bright and happy were the faces of those who met on June 27th, in the little American Presbyterian Church on North Szechuen Road, to witness the performances of the sweet, merry children assembled there. Mrs. George Fitch spoke a few inspiring words to the six small “graduates” who, having completed their Primary Course with honors, marched off proudly with certificates under their arms.

Miss Tsang, M.D., addressed the audience on the aims and history of the kindergarten system and Mr. T. A. Wong was asked to give a report of what had been done in Shanghai.

The prevailing note of the afternoon was joy!

On July 29th and 30th a most beautiful representation of Tennyson’s “Princess” was given by the elder students of the Methodist Episcopal Girls’ School. New premises have recently been secured for the High School, in order to give the present McTyeire buildings up for intermediate and primary work. And the students themselves have, through this very successful and well-attended performance, raised several thousands of dollars towards the expenses of this new venture. The audience consisted largely of the Chinese friends and relatives of those who took part. The quiet dignity and gracefulness of the performance and the wholesome truths underlying it all, could not fail to impress and to work for the uplift of China.

M. L. M.