WOMAN'S WORK

IN

THE FAR EAST

VOLUME XLII

SHANGHAI:
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WOMAN'S WORK IN THE FAR EAST

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WORKERS IN THE VILLAGES ENJOYING A FEW DAYS' NATURE-STUDY AT MOKANSHAN.
Easter is with us again and the mild winter has resulted in an early spring, which speaks to us once more of the faithfulness and wonder working power of God.

Yet, as we look around us from our comfortable homes, on the budding trees and early peach-blossom, we think of the thousands in this great country, to whom this Easter will bring no joy, who mourn the loss of relatives, through starvation, whose children have gone from them, sold for a few dollars, men and women out of whose hearts hope has fled and to whom Resurrection means nothing,—thousands who are dying without a knowledge of any life beyond the dark and terrible existence they have experienced on earth!

The accounts that have come to us from various parts—some of which appear in this issue—are very dark and awful, though out of the darkness shine deeds of self-sacrifice and devotion, self-denial and service, which rise as incense to Heaven and will be recorded in the book of remembrance there. Thank God! there is promise in most districts of a better harvest this year, from the grain which has been loaned and sown.

The news of the progress made by the National Script is very encouraging. There can be little doubt as to its usefulness when, as Miss Olsen says: "A woman’s life becomes transformed by learning it."

It would be interesting to hear testimonies from other parts of China as to how this new reading system is being received by the illiterate classes.
EDITORIAL.

The article on Social Service done by students in the McTyeire School, shows how thoroughly the young people of to-day, who are being trained in our mission schools, are taking hold of the idea that men and women are "saved to serve." A growing feeling of responsibility towards their own generation and a true desire to live to some purpose, seems to pervade those who have been led into the Light through Christian teaching.

It seems to us that a great future lies before China, through the patriotism and earnest efforts of these young people and others who are doing similar work.

The two prize essays on "Cigarette Smoking" also show the wholesome trend of modern teaching in our schools. Would that all women especially, both Asiatic and European, and young folk of both sexes, would follow the wise exhortations of Wu Shih and Lu Keng Fu!

News has reached us of the long and serious illness of Dr. Florence Marjory Edwards of Taiyuanfu, Shansi. Readers will remember her interesting articles on a tour in Yunnan, which appeared in the June and September numbers of this magazine. She took up medical work last autumn, in the Women's Hospital in Taiyuan where she contracted scarlet fever. Lately, complications set in, and she was taken by her father, Dr. E. H. Edwards, and her devoted nurse, to Peking, where she is under the care of Dr. Dunlap and doing favorably. Not so, however, her nurse, who was taken ill, with the same disease, on the journey to Peking, and died there, in the hospital, three days later.
Dr. Edwards (senior) writing from that city, says: "How strange it all is! So much to do in Taiyuan, and both of us out of it! Yet it must be one of the 'all things,' and some day we shall understand."

Our magazine is still not sufficiently representative of all the various forms of women's work in China. Will friends not send in accounts of their work or articles on topics of missionary interest? Articles for the next issue should reach us not later than the middle of May. Photos, whether of individuals, groups, or landscape, will also be valued.

A SONG OF SPRING.*

The first glad season of the year is Spring,
All Nature wakes afresh, as from a dream,
New hope and joy to all mankind to bring;
The frozen ice becomes a running stream.

The flowers rise from out their beds anew,
And all the ground with early grass is green:
The birds sing sweetly, as they sip the dew;
The happy sunshine peeps the leaves between.

*By a Chinese girl in the Eliza Yates' Memorial School.
Notes from a week-night Address, by Rev. A. N. Rowland,
Union Church, Shanghai.

THE Gospel according to St. John is not a "simple Gospel." Many influences and experiences entered into it, after the time when the Gospel according to St. Mark was written. Chief among these were the ministry of St. Paul and the development of the church. Let me give a few notes on the first.

Paul was a genius who, as we know, stood at the junction of three worlds,—Jewish, Roman, and Greek.

He was exceedingly conscious of the distinction between Jew and Roman, Greek and barbarian. But he saw, in the Gospel, the means of transcending it; and this gave him a new outlook, altogether. He felt that he was charged with "the stewardship of the mystery." (Eph. III: 6.) He was a mediator, equally concerned with the privileges of the Jews and the possibilities of the Gentiles. To make the Gospel of Galilee a Gospel to the Gentiles, was what he called his own Gospel. At first he had turned to the Gentiles, with interest and sympathy; at length he turned to them with complete conviction. The turning-point was at Corinth (Acts xviii: 6), in which city he determined to set forth the Cross of Christ, not as a mere fulfilment of prophecy (as in Acts iii: 18, etc.), but as a philosophy of life, viz., as "the wisdom of God."

All this is gathered up and further developed in the Gospel according to St. John, where the distinction between Jew and Gentile is completely transcended, and "the world" has come into view as the battleground between its self-elected "Prince" and God, "Who so loved it, as to give His only begotten Son." The Jews no longer appear, in the Gospel, as a neutral multitude, and swayed between the tradition of their elders and the new authority of Christ. They are
presented as those who, by rejecting Christ, were themselves rejected. (c.f., Rom. ix : 11.) And the discourses in John v to xi, seem to echo the controversy in Ephesus at the end of the first century, between the Apostles and Jewish opponents, who had developed their arguments against the Chrishood of Jesus more clearly than they had been able to put them against Paul.

But, in another direction, it is evident that Paul's ministry must be taken into account, if we are to understand the difference in tone between the Gospels of John and Mark.

Paul had reached after an interpretation of his Lord that transcended the Bethlehem birth and the Davidic ancestry, which could only influence a Jewish mind. And it is significant that he declared these larger values in the letters he wrote from Rome. To the Philippians he wrote of a descent from equality with God; to the Colossians of the "image of the invisible God and the first-born of all Creation"; to the Ephesians, that we have been "chosen in Him, from the foundation of the world." Already he had written to the Corinthians that although he had known Christ after the flesh, i.e., in the terms of his Jewish birth and Galilean ministry, "henceforth we know him so no more," (2 Cor. v : 16) so absorbed was he in the task of interpreting Christ to the world beyond.

All this teaching again is gathered up and perfected, in the Gospel according to John, who sets forth in his first chapter a "Christ for the world," the secret of the world's life, and of the light that has visited mankind, with God in the beginning,—indeed the very equivalent of God. The magnificent assertions of Paul are translated by John into the language of the philosophy that then held the mind of the contemporary world.

The intention of the Gospel according to John, is indeed stated plainly, in chapter xx : 31. It was not to exhibit the life of Jesus as a fulfilment of Jewish prophecy (as with Matthew), nor to "draw up a narrative of things" in order (as with Luke), but "that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His Name."
Famine-stricken Shensi.


In common with other parts of North China, the Province of Shensi is undergoing the purging experience of a drastic famine. This, added to three years of civil strife, when trade has been largely brought to a standstill and affairs generally dislocated, has turned what is ordinarily a prosperous country into a wilderness.

Between 60 and 70 counties are affected, and it is difficult to say where the distress is most keen—in the areas controlled by the Military Governor, or those occupied by the Rebel army whose headquarters are here in San Yuan.

An analysis of this kind is beside the mark—Millions the main point for us as missionaries, and for all Starving. who are philanthropically inclined, is that literally millions are starving, and of these many thousands will probably die before the winter is out, unless effective help can be brought to them.

The Government has done little to help the situation, and it is useless to hope for much relief from either of the locally contending parties. Private ends seem to come before public weal; but, here again, it is for us to show "a more excellent way," and to try in some measure to live out the doctrine we preach, viz., "to love others as ourselves." It is estimated that there are at least 2,000,000 famine sufferers in Shensi. This figure is probably a low estimate. Yesterday I was told by the local relief committee that, after fuller investigation, the number of sufferers was probably 3,400,000, and I am not inclined to seriously controvert this figure.

Three years of poor harvests. of the people of this province are on the verge of starvation. The harvest last summer and autumn was a failure, more particularly in the whole area north of the Wei River. But one year of failure need not have produced this dire result. It must be explained that for
at least the last three years the harvests have been poor, and
that even where they were good, the people had to dispose of
them for fear of "t'u fei." It is therefore true that the civil
strife has added to the present distress. That, however, is
only half the truth, and probably not even a half, for the
distress is about as keen in districts where there has been no
fighting, and where "t'u fei" raids have been almost of no
account. Another difficulty which adds considerably to the
problems of relief is that it is almost impossible to transport
grain from other districts where there is comparative plenty.

Shensi has no railways. Kansu has practi-

Difficulty of cally prohibited the transport of grain, fearing,
Transport. I suppose, that they may have trouble soon, as
indeed they seem to have now with this terrible
earthquake which, from all reports, seems to have wrought
fearful havoc to towns, and brought ruin to many families.

The towns in North Shensi have similarly prohibited the
transport of grain. I myself sent a party to the North to
make enquiries in the matter; but the report brought back
was most emphatic and discouraging. The people and officials
are not merely callous, but they simply refuse to part with
grain lest they themselves are brought face to face with a
similar condition.

One official told me that he would welcome and provide
for as many sufferers as his district could support; but he was
most reluctant to part with grain; and consequently many
thousands have trekked from the famine areas into this and
other districts in the Northern mountains. At times the
report has come to us from dwellers at the coast that there
is no famine in Shensi. Such remarks can

True conditions only come through casual or unsympathetic
unrealized. observers. No one who has lived in this
area for the last five months, in constant
touch and contact with the people in town and village, could
possibly form such an estimate and be true to themselves or
the cause of humanity.

This district of San Yuan is one of those in which the
victims are most numerous and I have personally seen, at
various times and places, throughout these months, many living on the very verge of starvation.

Deaths, so far, have not been very numerous, though several have been reported to me; but many have parted with fields and home and almost all other worldly possessions, in order to keep the wolf from the door. A family, formerly very wealthy, living only a few doors away from my own house, came to me the other day with a few embroideries, etc., and begged me to give them a few dollars, as they were in dire need. This is only one sample of what is happening all over Shensi at the present time.

In good years the people of this province live fairly well, though there are always many thousands who are seldom far away from a state of hunger, though, on the whole, two meals a day of wheat and millet are assured.

For months, however, the eaters of wheat and millet have been growing less and less, and many are the substitutes in daily requisition.

Buckwheat, powdered leaves, chaff and other unmentionable constituents seem to form the staple food for present-day meals; and happy are the people who even have this to eat.

I have seen some of this so-called "bread" in several places, and I can assure you that the pangs of hunger would need to be very strong in me before I could be induced to have anything to do with it!

Up till lately it was a common sight to see women and children out in the fields digging up roots, and nipping off leaves from trees and plants; but now that the frost has come and the trees are bare and the ground Winter spent in frozen, this source of help is also at an end.

Not only are many starving, but clothing is also lacking. The cotton crops were likewise a failure, and there are very many who are still wearing unlined garments, or garments with only a minimum of wadding between.

Two Relief Committees are at work, one in San Yuan which was formed first, and which already has distributed
about $80,000: the other in Sianfu, formed more recently.

It is now proposed to amalgamate these two Relief from committees and so prevent overlapping, and to Shanghai ensure unity of appeal. The Shanghai Women’s Relief Committee the other day, despatched us 2,000 wadded garments, and this will be an inestimable boon to the poor people living around. Already we have received many appeals for help of this kind, and we are much encouraged that now we shall be able to respond in more generous fashion than has hitherto been possible.

It is estimated that several million dollars will still be required to carry us over the spring and until harvest. Little or nothing has been done in regard to relief Millions of work; but if funds were to come to us in dollars needed. Whatever the sins of the military oligarchy, one must have pity on the thousands of helpless and starving women and children and other innocent victims of a system which they are powerless to render innocuous. We hope that further help will be forthcoming in this great work of mercy; for ‘‘Inasmuch as ye do it unto one of the least,... ye do it unto Me.’’

‘‘Fruit is the real output of the branch; but it does not appear unless the branch draws its life from the stock of the vine. Christian character is the natural output of a man’s nature; but it will never appear apart from the interfused life of Christ. It is because the influence of Christ is to bring out the best that is within us, that it is natural for us to abide in Him. It is, viz., the development of our true nature.’’

Rev. A. N. Rowland.

‘‘A man does not bring forth moral fruit, of any sort, in isolation, but only as he abides in some social relationship.’’

Rev. A. N. Rowland.
Mr. Watson and helpers engaged in famine relief work, San-yuan, Shensi.
Famine Conditions around Hwailuh, Chihli.

By Stuart Green, C. I. M.

Hwailuh is the responsible centre for nine counties. Our "parish" covers 7,000 sq. miles, with a population of 1½ million, of whom,—at even a low figure, 266,000 are in dire distress through failure of this year's crops; and this figure must necessarily increase. It is already three months since the fact of famine stared the people in the face, since its pinch began to be felt. Many a barrel of meal has reached its last "handful," and yet many are without the wherewithal to replenish it. The days are becoming colder, yet where shall the firing and wadded garments come from to make a North China winter bearable? A lad who was healthily unconscious of his strength and vigour but a short time past, now finds himself falling down, not once nor twice, but many times under a simple sack of cabbages. No meal, no firing, no warm garments, no food and so no strength! How shall these be known again? In one district our evangelist was moved to tears, to find some of the people unable to come for relief, being without clothes to wear!

Thank God! many organizations are now busy planning relief measures. Chinese and "foreigners," merchant and missionary, are seeking to work together for the salvation of as many lives as possible, this winter. We, here, meet monthly for conference with our native evangelists and helpers, to consider the best means to help the greatest number. Three main schemes have been employed thus far.

I. Wheat Loaning. A handsome grant from a Peking Relief Committee enabled $2,250 to be divided between six counties for the purchase of wheat-seed. This was loaned to needy farmers on two conditions:—(1) all must be sown, and none consumed; (2) the amount of seed borrowed must be repaid in kind, next wheat harvest.

II. Classes. Classes for men, or for women have been held in three centres; the duration varying from five to ten
days, and the attendance ranging from 25-69. Food was provided, "outsiders" preferred as learners, and the Gospel Truth, and the Phonetic Script taught. We hope to do much more of this work during the winter.

III. Grain Distribution, for consumption. In this scheme, as in the wheat-loaning, our helpers have worked in conjunction with the village "headmen"; and we have benefited much by the system of local government existing in all Chinese villages and city suburbs. An official list was obtained from the magistrates of these nine counties, of the badly stricken villages, and, after this was confirmed by the headmen of each village, our evangelists and helpers have personally visited the homes on the list, to ascertain conditions. The nomination of those to be helped, has rested with the headman, and he, with his troop, was expected to turn up at the relieving centre on the day appointed. It is a sight indeed to watch the rabble come! Many ineligible ones were included, of course! All came pushing to get through the front gate. The headman stood in the gateway, called his roll, then marshalled his ticketed ones into a courtyard, where, one by one, with perfect order and great despatch, they received their respective amounts of millet. When all were served, the troop generally bowed low three times in token of thanks, and then scattered, happy and helped.

In this way, during this last month, from our nine out-stations as centres, no less than 30 tous, 12 cwt., 99¾ lbs. has been freely distributed, and 129 villages, 2,915 families, and 6,487 individuals have been served.

But the task is stupendous! The detail entailed, of records of all these names of villages, individuals, of accounts of monies received and spent, is simply hair-lifting!

We need upholding by intelligent prayer; for our hearts' desire and prayer to God is that many a man and woman may be really saved in soul as well as body during this famine season!
Christmas and New Year at Si-an-fu, Shensi.

By Miss Mary Shorrock, E. B. M.

At our Christmas service, the church was absolutely overflowing. Miss Waddington and I took about 200 or 300 children to the schoolyard and played games with them. But still people were standing all down the aisles and the steps into the yard. Quite half of them were of the poorest class. They had heard there was going to be a distribution of food. Mother had a busy time! Bread was to be given only to people with tickets, but many without tickets fought their way in. It was pitiable! But we couldn’t have given to such crowds.

To-day is Chinese New Year’s Eve and the servants are having an extra “tuck in!” Father and I have just been down to the kitchen to have a peep into all the tempting pots, from which we, also, are to partake. After all, whatever people may say about keeping the foreign New Year, instead of the Chinese, there’s a great fascination about the old festival, with all its traditions and customs! The city was a fine sight on Saturday! But such thousands will be hungry and sad to-morrow! The people are, however, feeling brighter. For though the pinch is now at its worst, the crops are promising and there’s hope for the future.

Test Classes in Teaching National Phonetic Script.*

Two test classes in teaching National Phonetic Script have recently been held, both successful, but one much more so than the other. A study of local conditions and the atmosphere pervading each of the classes, will be of interest and perhaps explain the difference in results.

One class was held at Antung, Ku. The Church there has grown out of Famine Relief work, and out of nearly seven

* Bulletin contributed by the Phonetic Promotion Committee.
hundred members, only about sixty can read ordinary Chinese characters fluently. The women have very little desire to learn anything, and the spiritual life of the Church is at rather a low level. A few women, however, had made a start at learning phonetic during a week's mission in the spring of 1920, and were keen to learn more. But in the eyes of the community generally, the system was on trial and the outcome doubtful. The late season delayed the harvest of potatoes and peanuts, and it was with some difficulty that a class of twenty-three, was gathered at the time appointed. Only seven of these were present during the whole four weeks, nine more stayed three-and-a-half weeks, and the rest varied from two to three weeks.

The other class was held at Kuwo, Sha. Here too, there was a large percentage of illiteracy in the constituency, but there was a keen desire to learn, and unbounded faith in the National Phonetic System. Governor Yen's phonetic campaign had made an impression; but local enthusiasm had had better food than that; for had not old Mrs. Tang, matron of the girls' school, not only learned to read and write it herself at the age of seventy, but in her holidays had taught it to four men in her country village; and had not two of these young men when staying in a little out-of-the-way hamlet, roused the interest and admiration of the entire village by covering the black-sooted walls of their room with texts of Scripture written in Chuyin with a lump of lime plaster, and then proceeded to teach the system to old and young in the hamlet; and had not Mr. Wong, who had just come to the city seeking baptism and bringing with him his well-thumbed Gospel of John in phonetic, come from this very hamlet as a result of the teaching begun there in the little room with the grimy walls?

Moreover, numbers of other people had learned the Chuyin, amongst them Mrs. Ting, a country woman of forty, who had learned to read and write with no teacher but dear old Mrs. Tang. Mrs. Ting was now able to help in teaching others, as well as take a large share in the cooking and hard work that had to be done with a class of thirty women and girls. Old Mrs.
Tang, notwithstanding her seventy years, was eager to walk several li into the country and do the house-work in a friend's home so that she might be set free to go into the city and attend the class for Phonetic. Yes, there was enthusiasm and unbounded faith in the Phonetic System. There was no trouble in getting women for a class this time. The trouble was to select those who should be allowed to stay, when so many had to go home again, because there was positively no place to put them. For alas! those rooms in the backyard, which might have put up a number more, were waiting for repairs which could not be put through.

The range of ages in both classes was purposely wide. At Kuwo they ranged from sixty-nine to eleven, and at Antung from sixty-six to thirteen. In both classes, too, there were just a few able to read ordinary characters fairly well, who were allowed to come, because there was good hope that they would become useful in teaching others. Most of the pupils were, however, absolutely illiterate or knew only a very few characters.

In both classes there were naturally some disappointments and drawbacks. Sickness or trouble in the home, led to one and another being called away before the class ended. Children, mothers-in-law, and husbands, one or the other, fell ill, and each time it meant the removal of a pupil.

Kuwo had the advantage of Antung in having fewer sounds that differed from the national pronunciation. The colloquial spoken in the latter place has a large number of words that cannot be spelled phonetically, thus causing extra difficulty for the learners.

The class at Antung was taught by Miss Lajus and Mrs. McCulloch, that at Kuwo, by Miss Jorgensen and Miss Johnson.

At Antung Miss French's primer, "Committee 21" was used, Dr. Price's A. B. C. Catechism and the Gospel of Matthew being used for reading material. At Kuwo Miss Trench's primer, "Committee 20" was used, with the Gospel of Mark and a small book of twenty hymns for practice in reading.
Temperance Literature.

Laura M. White.

At a representative missionary conference, several years ago, resolutions were passed, urging Christian organizations in America to come to the help of China in the matter of Temperance reform, in order to combat the Brewers' Invasion.

The Women's Christian Temperance Union responded with their usual enthusiasm. Two women were appointed to represent them in China, Miss Christine Tinling, a well-known writer and lecturer in England and America, also Miss Frances Wang, graduate of North Western University in Illinois. These two ladies will spend at least two years itinerating in China. Miss Wang is Secretary of the Young People's Temperance Societies. The other Officers of the W. C. T. U. for China are Dr. Mary Stone, President; Miss Yea Cha Sin, Vice-President; Mrs. Mei Ren Yin, General Secretary; and Mrs. Mei Pao Yin, Treasurer. The present National headquarters are in Shanghai, No. 171 Rue de Montigny.

Miss Tinling is such a delightful lecturer, and such a successful story-teller, that the thousands of favored students in China who have the privilege of hearing her speak, will gain, through her scientific temperance instruction, lessons in hygiene and in manly and womanly self-control which will help to make them better citizens for China, clear in brain, strong in body, and pure in heart.

In consequence of this forward temperance movement, there has been a demand for temperance literature. And in answer to many enquiries I venture to give a partial list of books, pamphlets, etc., that we have on hand, at the present time, including also two that will shortly be issued.

First on the list are Miss Tinling's books:—

*A Temperance Hygiene; Why America Went Dry; Temperance Tales; All About Ourselves; It Is Written.*

These last two will not be ready for sale until April. Besides
these books, Miss Tinling has prepared a set of excellent charts. Other books that have been prepared by W. C. T. U. workers are the excellent books of Mrs. Chauncey Goodrich.

Miss Y. Y. Yuen, the Secretary of Temperance literature for China, has contributed *The Life of Francis Willard; Some Truths About Alcohol, Victory from Defeat*, a temperance story book for young women. We also have *The Temperance Movement throughout the Ages*, by Miss White; *Alcohol and Future Generations*, by Dr. Huntley; *How China Can Conquer the Alcohol Menace*, by T. C. Li. Besides these books, we have Temperance Pledge cards and Students' cards in stock. In addition to these books prepared under W. C. T. U. auspices, there are other excellent pamphlets, booklets, and folders, notably:—*The Little White Slaver*, by Dr. Macklin, an adaptation of Henry Ford's well-known pamphlet against cigarette smoking; *China and the Cigarette*, by Exner; *Science and Alcohol*, by Rev. W. A. Cornaby; *Evils of Smoking Tobacco and Drinking Wine*. All of these booklets and tracts, and some others, may be obtained from The Mission Book Company, 13 North Szechuen Road, Shanghai.

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A Testimony from Hwochow.

By Miss M. Olsen.

We have most encouraging work going on in our Script work. People are eager to learn it everywhere; and it is also a tremendous encouragement to see how it is making headway in the government boys' schools here. One day I met, out in one of our villages, a boy to whom I gave a copy of John's Gospel and I asked him if he knew the Script. He at once started reading it fluently, as if he had read nothing but Phonetic Script all his life. I then enquired how he knew it so well, for in so many cases they fail to put the symbols together. He told me that the boys' school teacher, in his village, had taught him.
Our test class of women was in many ways the best class we have had,—a unique group of young women indeed! Three of them, all formerly illiterates, got at the end of the month, after reading for twenty-four days, the following marks:

Reading, 90, 86, 92
Writing, 83, 82, 70

These three were all married women; a girl of 14, also illiterate, got for reading 92, and for writing 78½.

Out of 12, seven gained certificates. The remaining three out of these seven, were old school girls who wanted to learn Phonetic in order to teach it in their village girls' school.

We have also up in one of our Northern villages, a woman who has done splendidly both in her own knowledge of Scriptures, and in getting others to come here for teaching. She is a woman of 39, is the mother of seven children, and so, humanly speaking, she has no time for anything but domestic work. She was baptized three years ago and attended, then, a daily Bible-class for a fortnight. But what is a fortnight's teaching when one has to tackle these difficult and numerous Chinese characters? She went home, able to read some verses in Matthew, but nothing more. She, however, was one of those who attended our first Script classes for women, in the autumn of 1919, bringing her two smallest children with her, and though she did not read well enough to get her certificate, she has been going steadily on with the work at home, so that she now reads as well as any, and has finished Mark's Gospel, selected Scripture portions, James and John's Epistles, and can repeat most of the hymns in the little Script hymn-book.

She has been the means of getting three girls to read the Script, one of whom became converted while down here. One new village has also been opened, through the propagating of the Script by this woman. This spring we plan to go to her village and hold a fortnight of classes, during which time she may be able to do the required work for examination. Our aim, for her village, is to try to get all the women there under instruction. She is very enthusiastic over such a possibility. When I was in her home last autumn, she asked...
for more books, as she had finished what she had brought with her; I asked her if she had gone through the Epistles of John, and, after having examined her a little, found that she knew them well. "Oh," she said, "I read them after the birth of my last baby, when I couldn't do anything else." What a change for all these women, within a short time!

If the people go on as they are doing now, it will not take long before the Shansi women will no longer be called illiterate, ignorant people. It is a cause of constant wonder to me, how quickly they learn the Script, and how determinedly and earnestly they take up the work.

In the case of that one village woman, her whole life has become changed since she learnt to read. Her experience, and that of several others here, is a triumphal testimony to the Script's usefulness. She is constantly praising and glorifying God for all that she has got through the Phonetic Script.

**Recent Publications**

in Phonetic Script.

*British & Foreign Bible Society:*

The Gospel of Matthew and book of Acts ... ... 0.04
The book of Jonah now in Press ... ... ... 0.01

*Literature Department Stewart Evangelistic Funds*

No. 4 Quinsan Gardens

Com. No. 9. The Phonetic system, description and teaching hints ... ... ... ... ... 0.10
27 Bible Posters c. The Word as Bread ... 0.04
d. The Word as Water ... 0.04

愛情喜樂 Happiness Is What Men Seek (Parallel columns) ... ... ... ... price per 100 $0.25.

十全十美 Ten-fold Peace (Parallel columns) ... ... 15

傳揚異道 Elementary Truths (Parallel columns) ... 20

八金句 Eight Golden Texts (Parallel columns) ... 25

罪求救恩 Sins I Have, A Weary Load (Parallel columns) 20

上帝十條誡命 The Ten Commandments (Parallel columns) 15

異神歌 There Is But One True God (Parallel columns) 15
Women Travelers in the Famine Region.

By Theresa Severin, General Secretary, Peking Y.W.C.A.

On a winter's day the telephone of the Peking Y.W.C.A. rang, and a voice asked whether it would be possible for a member of our staff to accompany a woman who was to report, for the Philadelphia Ledger, the actual conditions in the famine district. There was not one of us who was not eager to go; for the word “famine” had been sounding in our ears for months.

So in a few days, when necessary preparation had been made of clothing and food, and the securing of a boy to act as
WOMEN TRAVELERS IN THE FAMINE REGION. 21

cook, coolie, and interpreter, we started on a three weeks' trip, which covered about 3,000 li, viz., the district on the Hankow railway line to Hantan and across Southern Chihli, to Techow. This was only a small part of the entire area affected; but the conditions were the same as those that can be found anywhere, for, in this short time, we visited not only some of the larger cities, but the villages of the plains and even up into the mountains.

In the very first village that we went into, after our departure from the railroad, we were met with the story of a man who had hanged himself the night before, in order that his blind wife might have his share of the food.

We were out to see the worst conditions that we could find, and what we saw was enough to prove to us that there is indeed a famine in China! We went into the homes of the people and saw the food that they are living on,—the bark of trees, leaves, chaff and in some places a kind of thistle which grows even in the winter months. In one or two places we were asked if we would like to taste their food; but we did not have the courage to do it.

And yet the thing that gripped us most, was the spirit in which this tragedy is being faced by many of the villagers. These are people who, in ordinary times, form the prosperous middle class, with land of their own, and animals enough with which to lead a perfectly self-respecting existence. This is not the beggar class, and they did not ask for help as we went through.

They replied to all of our questions with a smile which had no hope in it. We found that already there had been many deaths from starvation. There are also evidences of a disease similar to dropsy, which may be the result of eating a certain kind of leaf, or a sign of the last stages of starvation.

To my mind the most tragic accompaniment of the famine is the selling of the children. It is the last thing of value which a family possesses, and as a final resort, the little girls and boys are parted with, at a price which makes one wonder if one's usual value of human life is over-estimated. In one or two villages that we went through, there were very few little
girls left. Little ones can be bought for $2.00, goodlooking ones of eighteen and thereabouts, for several tens of dollars. There are plenty of buyers from the cities who are making use of this opportunity to secure girls at a low price; and one is forced to ask one's self "Where are these girls going?" We, ourselves, bought a little girl for $7.00 and fifty coppers, to give her back to her family, after having made arrangements with a trustworthy man of the village, to give, by degrees, the money which we left, in order that the little girl might not be sold again.

Everywhere we found that many of the families have moved on to other places, with a hope of finding, somewhere, more food than can be found in their home village, the percentage running up as high as 50% in some villages.

In a land where so much respect is paid to the dead, it is significant that a man who has died in the morning, is covered merely with a mat and buried the same day.

Districts vary, of course, in need, the worst ones being where there has been no crop for three years or where the lack of rain, in an alkaline district, has prevented even a slender crop.

And then there are the bandit-infested districts, where if a man has any land or animals left, he is in daily danger of having them taken away from him. To go for days through the country where shots are continually heard, and knowing that they are either the shots of bandits or the shots of the villagers who are trying to impress the bandits that they have a little ammunition left, convinces one of the reality of this danger.

We met it ourselves, in very concrete form, when we tried to enter a town, after dark, and found the gate shut and were not to be allowed admittance, because of the fear of bandits. Only the presentation of a letter to the magistrate, prepared for us by the Relief Committee in Peking, secured us a place that night.

It was the morning after that, we awakened to a white world, for the snow had been falling heavily since three o'clock, and the first thing that came into our minds, was the
thought of the people whom we had seen the day before gathering thistles in the field, their one food supply! I was thankful that we did not have to retrace our steps; for the tragedy of those families, cut off from their one means of existence, would have been too appalling!

The thing that made it possible to go on, was the coming upon places, here and there, where relief was being given out. Schools have been started where the children receive a certain number of coppers a day to take home to their families, and in other places help is being given for labor, either in the digging of wells or the building of roads, both of which were helping to make impossible the repetition of the conditions of this year. But, nevertheless, one is forced to ask, "What are these among so many?"

In one district covering 500,000 people who are in need of help if they are to live through to the harvest, only 40,000 are receiving relief, and a conservative estimate places a total number of those in need, at 15,000,000. It may be that many of these are on the border-line of living, in any case; but we have seen a large number of those who are the back-bone of Chinese life, the farmer class, who undoubtedly will have to live in poverty for the rest of their lives, because they have had to sell their land and their animals, and unless help comes in to these villages, the loss to China can not be over-estimated.

To speak of millions, is almost to weaken one's story; but when one remembers that these millions are made up of the individuals whom we have met, who are facing the future with a courage beyond that of most of us, we are absolutely convinced that not to share with them what we have, would be to prove ourselves unworthy of the gift of life.
We were three lately-arrived secretaries of the Young Women's Christian Association, to be presented to the Chinese women of Chengtu. The Y. M. C. A. kindly held a big women's meeting for this and other purposes, but we did not really flatter ourselves that those four thousand women came to see us. The moving pictures which were to follow as soon as darkness closed down over the recreation grounds, were much more novel than even women speakers. Still an appropriate response, in Chinese, worried us much, in anticipation.

When we arrived, the place had a gala air. The narrow street was full of women, girls and children, arriving in sedan chairs and on foot. We were escorted to the out-of-door platform, which separated two seas of seats. The great section before us was already filled, and that behind us, where the women could see the pictures but could not hear the speakers, kept filling up all during the program, somewhat to the disturbance of the acoustics. Finally the crowd, seated and standing, was swelled to four thousand curious, stolid, or politely interested women and girls.

The meaning of the gathering was, for us who saw it from the front, more in the faces of those women than in anything that was said or done. As a first blurred impression faded of scores of round faces framed in black head bands, each twinkling its tiny star of jade, the faces themselves came out. "What an ordinary looking group of women!" was one's first thought. "No expression there but dull curiosity." After an hour's inspection, however, our impressions were very different.

Besides dozens of attractive baby smiles, one found here and there, fine sensitive mother-faces—some uneducated, perhaps, for what chance had most of them ever had to learn from books,—but with so much of intelligence, of breeding, or
of chiseling experience, that one felt, "I wish she were my friend." Groups of cotton-coated students showed faces bright, alive and promising. Here and there was a face, old, middle-aged or young, pointed with a great eagerness, so that one wished to speak to that face alone. Just to the left and a dozen rows back, was one of these, its skin dark and wrinkled, only intensifying the eager light of the eyes and the pleasant, smiling mouth. The woman was so interested in the new ideas she heard—no doubt, too, by the novelty of women speaking—and so delighted that a foreigner could speak her language and that she could understand, that she nodded and smiled comprehendingly at every sentence. Her radiant response was the inspiration and focus of every speaker's words. A few expensively-attired girls came in late with attendant servants, finding places quietly and modestly. There were whole family connections of women, who never come out on other occasions, with nurses and babies and friends, six or eight on a single ticket. One servant girl or poor merchant's daughter, standing near the platform, edged forward, hunched her knees on to the platform and peeped at the little organ, watching curiously the nimble school-girl fingers that played upon it. Many more must have wished to do as she did, for hundreds of curious ears could not hear the sound of speakers' voices, of a school singing, or of the organ. To them it must have been all novel, but purposeless, pantomime.

And what of all this eager curiosity? Why do four thousand women go to the Y. M. C. A.? Why do educated and illiterate, aristocrat and commoner, old and young, crowd uncomfortably together and stand for hours?

To see the wonderful "electric shadow," the pictures that move, and hear a few speakers? Yes, they go for that, but that is the least part of it. They want so much more than that. They want these new things to think and talk about in their homes, whether they be idle gambling rich girls, or toilworn old women. They crave something which life does not give them,—an interest, a purpose, an imagination, and something in the world outside their four walls, outside their meager experience. Knowledge, friendship, expression,
religion—the great door has opened such a tiny crack to give them glimpses of these things. Where can they turn for more? Ah, where indeed?

The idea of an Association of women in Chengtu, working together, under Christian leadership, for the relief of these cravings, for the opening of this door to themselves and others, has been started already in the minds of a few women. These and other women must see clearly enough the need, and understand the weight of their responsibility well enough to give themselves fully, before such an Association, such a working together, can be accomplished; but they have minds that are able to see, and with God's help they will see and do.

Cigarette Smoking.*

ESSAY I.

By Wu SHIH, Age 14. Lunghwa Orphanage.

THE cigarette is one of the great hindrances in our growing. It contains not a bit of nourishment, so it is not good for our body and blood. It is a useless thing. If anyone smokes it, there come dangers to him. It not only will waste money, but it will hurt our body a great deal. Therefore everybody must be careful about it, and we young people ought to pay more attention.

Now I will give several reasons for not smoking.

(1) The bad points of smoking cigarettes.

They all contain materials which will hinder one's growth. The most dangerous substances are nicotine, carbon dioxide, carbon monoxide, and ammonia. Nicotine is a poisonous basic gas. If it enters one's body, it hurts one's brains and the

*These essays were sent in to the Editor of "Happy Childhood," and gained the first and second prizes in a competition. They have been translated for WOMAN'S WORK, and will interest our readers, as shewing the feeling of Young China on the evils of cigarette smoking.
CIGARETTE SMOKING.

action of one's heart. If we smoke it too much, it will kill us. Carbon dioxide, as everyone knows, is bad for us. It will make us have headache and feel uneasy. Carbon monoxide is a poisonous gas. It will take away the oxygen from our blood, and make our circulation bad. So it is very dangerous to our bodies. Ammonia will act upon our saliva glands, and make us very thirsty. According to the substances which the cigarette contains, we know clearly that it hurts our bodies not a little.

(2) How cigarettes concern our wisdom and growth.

We have already said that nicotine will hurt the action of the heart, so that the heart cannot do its work properly nor the body grow perfectly. So we young people, who have not grown up yet, must not take the cigarette, otherwise we can never have strong and perfect bodies. Since nicotine will hurt one's brain, if any young person takes it, his brain cannot grow perfectly, and it gradually becomes weak. He will lose his wisdom, cannot study well, and will easily do wrong things. In our China about five-sixths of the people smoke. Some people say that tobacco smoking is a small matter; but it concerns our morality, our wisdom, and our physical welfare a great deal. We must be careful about it.

(3) Smoke makes our appetites bad, and hinders our digestive powers.

If a person smokes, his mouth always feels thirsty, because his saliva glands are acted on by the ammonia and nicotine. Then his taste is bad and he cannot take his proper food. If his digestive powers become weak, and he cannot take what his body wants, of course the nourishment of his body is not enough, and his growth will be retarded.

(4) How cigarettes concern our family and our country.

Imagine a man who earns thirty cents a day, and spends twenty cents on cigarettes. He has his parents, wife and children in his home. They want food every day, and also clothes. What can he do for his family with only the remaining ten cents? He is forced to sell what he has in his home.
By and by all his things are gone. His family and friends have left him. Then, alas, what shall he do? He will become a beggar or a thief, and maybe die on the road at last!

We all know that cigarettes come from foreign countries. So the more cigarettes we get, the more money we give to them. Is it not a great loss to our country? If we count how much money we spend on cigarettes, the amount cannot be less than several million dollars per day. If we used this amount in establishing schools, orphanages or some other kind of charity, would it not be a great help to our country?

This all proves clearly that cigarette smoking greatly affects our morality, our wisdom, and our physical welfare. Any one who is not careful at first, and who acquires the habit, will smoke more and more every day, and dangers come nearer and nearer to him. This is the progressive twentieth century. Smokers are disliked by many and are tiresome to everyone. How can we Chinese look on the cigarette as a precious thing, and use it more and more every day? Is it not an endless sorrow to our country? So we Chinese, who love our country, our families and ourselves, must make haste and get rid of it at once!

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**ESSAY II.**

**By Lu Keng Fu, Age 14. Lunghwa Orphanage.**

EVERYBODY desires good health and high character. Those who have strong bodies and high character will not only build up good families, but they will also become great helpers to their country and to the world. There are ways that lead us to be good; but there are ways that lead us to do wrong. Alas! there are many people who leave the right way and follow the wrong! amongst them are those who smoke.

One says that he smokes because the cigarette stimulates his brain, and it is a good means of passing his leisure. So he must take it. It has become second nature to him, and he
cannot be without it for a minute! Therefore both rich and poor—men, women, boys, and girls take cigarettes wherever they go, and smoke them whenever they have time.

The cigarette is only a small thing, but it is scattered over the world and has become a great factor in society. If any one refuses to smoke a cigarette, others often look down upon him and mock him as an unfashionable fellow. But why should people feel so? Can the cigarette help us to have strong bodies or good characters? I, for one, cannot believe this. After careful study I am about to tell you what kind of thing the cigarette is.

(1) What does the cigarette contain? The cigarette is made of tobacco. At first it grew chiefly in America and Africa. Afterwards it spread all over the world. It contains poisonous substances. Scientists say that in each hundred ounces of tobacco there are two or three ounces of nicotine. Sixteen ounces of nicotine can kill three hundred persons. By this we know clearly the great harm of cigarettes.

(2) How does smoke affect our bodies? The proverb says, "Those who take opium kill themselves as with a gun, and those who take cigarettes kill themselves as with a pistol." That is true! The effects of smoke are not only to weaken the brain and heart, to hurt our lungs, to make our throats thirsty, our appetite bad, and our eyes dim, but to weaken our body generally. Moreover, it does not only affect those who smoke, but is a bad example to the young, and if a child takes smoke, his body cannot grow properly; it is even more harmful to him than to grown people.

(3) Smoking affects character. There are many people in the world whose characters are injured by their habits. Smoking is an example. Therefore those who have taken hold of the smoking habit are just using their bodies to serve bad ends. Their characters must become demoralized by and by. They will not only shirk work, but they will waste their money, till at last both their bodies and their reputations are spoiled, their estates ruined, and they themselves are become beggars. Yet even at that time some of them will pick up the
WOMAN'S WORK IN THE FAR EAST.

ends of cigarettes and smoke them, not having repented at all! What kind of disposition is worse than that?

We thus know the dangers of cigarettes from the several reasons mentioned above. Therefore those who have not yet begun to smoke, had best not do it at all, and those who have already started should get rid of it quickly. The best means of getting rid of cigarette smoking is decision. If any one decides firmly not to take smoke, and keeps to his decision, he will get rid of it, even though, for a long time, he was a slave to the habit. By and by he will find it natural not to smoke. But if he does not be careful, the temptation will overcome him again. If he overcomes the desire a second time, maybe the temptation will come no more.

To-day is the time for us to get rid of the cigarette. To-morrow may witness the ruin of our lives. I cry to my people and friends, "Do not take smoke! Get rid of tobacco! Good health and high character are of far greater value. If you desire these, you can easily get them, by forming a strong determination not to smoke."

Village Work.

By Miss Yui Tsz Lien, McTyeire School.

In the vicinity of our school, there are several small villages, little remnants of mediævalism. The villagers are all simple, ignorant, country folk, living in mud or brick huts. Most of them—men, women, and children—work in the factories, laboring for twelve hours and earning from about twenty to fifty cents a day. They have also a little farming and vegetable gardening. And to increase their income, some of the women make hair nets for sale, while others, using their home-made yarn, weave cloth with the ancient hand-loom.

The village work was started by the Missionary Society of our school. In the beginning, a room was rented in one of the villages, in which once a week we gathered the village
people and told them Bible stories and taught them hymns, while hygiene talks were also given from time to time. The same work was gradually extended to another village. Soon after, pamphlets, each containing a golden text, were used. These were required to be memorized, and, as an encouragement to the children, little flower pictures were awarded them whenever they proved efficient in their work. The work was then carried on twice a week instead of once.

During the Students' Strike, the work was greatly extended: nearly all the neighboring villages remained touched. There was a special department organized to do this work, the members of which went every day into the villages, visiting the homes and telling the people the news of the time. Three temporary day schools were opened, wherein Chinese readers were taught. The children were eager to learn and the result was satisfactory. But when we resumed our studies, the schools had to be closed.

In the fall term of 1920, sociology was put into the curriculum of our school. The village work, aside from its own importance and use, would serve also as a very good laboratory for sociology. Accordingly, it was reorganized and new phases were added. It may now be divided into the following: home visiting, Sunday schools, day school, clinic work, and factory work. The seniors, as students of sociology, are in all of the work; but there are volunteers from all the other classes.

Home visiting is very interesting. Once a week, we go in groups of two or three into the different homes. The housewives are mostly polite and pleasant. We talk with them about the weather, the crops, their living, their work, and their children, so that we may know them well and help them in the best way.

A day school was started last December and a teacher was employed. The classes are all of primary grade and in Chinese. The subjects are reading, elementary geography, history, and mathematics. There are, at present, eighteen pupils, the school hours being from half past one to half past four.
There are three Sunday schools, two in the morning and one in the afternoon. The morning ones are directed by the day school teacher and the personal teacher of Miss Clark, who takes charge of all the village work. The afternoon one is taught by a group of McTyeire students. The time is from two to three. Besides telling the children the stories written by the normal class specially for that purpose, we teach them hymns and Bible lessons. The attendance averages about twenty.

The health talks have now been developed into clinic work. Once a week, the school nurse, Miss How, goes to the village and attends to the various illnesses, such as headache, cold, red eye, bad feet, etc. At first the villagers did not trust her and looked askance at her strange methods which they did not understand. But after a few treatments had proved successful, their distrust was removed and they all hailed her as "the Doctor."

The factory work is the most recent that we have undertaken. The owner of the factory is a Christian and is much interested in and concerned about, the welfare of his employees. A special quarter at the back is reserved as an infirmary, and two big courts are kept as places of recreation. A teacher is employed to instruct the boys after four, when their factory work is over. We go there at the noon hour to teach the workers how to play, and again at four to instruct the women and girls in Chinese readers, simple arithmetic, and good manners. Both the women and girls are eager to learn. At first, the boys and girls were a bit shy, but they soon showed their spirit of play and entered zealously into the games, and even the grown men and women who do not join in, have their share of laughter and fun as they stand watching by the courts or peeping through the windows.
Women's Work in the University Hospital, Tsinanfu.

By Mrs. Harold Balme.*

The day begins with Morning Prayers, which are held every day except Sunday from 8.40 to 9 o'clock. There is no chapel in the hospital, so they all assemble in the central hall, the male nurses grouped on one side, the women nurses on another, and the coolies, laundrymen, cooks, etc., all up the stairs. The service just lasts twenty minutes, and is led by different doctors in turn, in addition to the hospital evangelists, Pastor Nieh and Mr. Ching, a regular course being followed through the New Testament.

Next comes the ten to eleven hour, the time for regular bed-side teaching, in all the wards. Mrs. Neal, Mrs. Gillison*, and Mrs. MacRae each take one of the men's wards, whilst Mrs. Shields, Mrs. Wheeler, Mrs. Teaching. Ren (the woman evangelist) and I go to the women. Here again a definite plan of teaching is followed. Many of the women are quite illiterate, and know nothing of Christianity; so we generally start them on easy books, such as "Ten Easy Lessons," and "Short Steps to Great Truths." In the men's wards the patients, either men or boys, can generally read, and are often well-educated, so are able to start straight off with the Bible. Mrs. Neal finds the catechism, which Mrs. Gillison and Mrs. Jones drew up in Hankow, very useful for those who know nothing of the Bible. This catechism has references, which is a great advantage, as the patients can look up the passages while reading through it, and thus gain some idea of the Bible as a whole.

We are also trying to get together a Hospital Library, as we find the patients greatly appreciate having books lent to them. We shall be very glad to know of all kinds of suitable books, and still gladder if anyone could give us some for hospital use. The library leads a somewhat struggling existence at present!

* On furlough.
Much could be told of the interesting talks with these patients, leading out of the difficult questions they often ask. We hear also the stories of those who have confessed their faith in baptism, some while still in the wards and others after they have left. It is indeed fascinating work, seeing those who were utterly ignorant, becoming acquainted with the Gospel, and others who were strongly opposed to Christianity learning to love the story of Christ's redeeming love.

From four to five we have what we call the Social Hour. So far it has not amounted to more than using the Hospital victrolas (we are the proud possessors of two) which the patients greatly appreciate. Mrs. Wheeler has taken on responsibility for this hour.

Ward services are held in each ward at seven o'clock for about half an hour. It is well worth while stepping into the hall of the hospital while five services are being simultaneously carried on in the wards! In addition to the foreign nurses, Mrs. Neal, Mrs. Gillison, Mrs. Shields, Mrs. Yü, and Mrs. Chang take a night each week in the women's wards, whilst the doctors and students are responsible for the men's. Should any leader fail, their place is taken by the head nurse in the ward. Mrs. Yü and Mrs. Chang are old nurses, and it is most gratifying to have them coming in to help in this way. Miss Wei, the graduate nurse on the staff, is also a keen Christian, and is always getting at the patients in her quiet tactful way. She is just a fine Christian nurse.

So ends the religious programme in the hospital, but not so in the nurses' homes. There are regular Bible classes and prayer meetings among the Chinese nurses, led by the foreign nurses, Dr. Gillison, Dr. Chai and others. Mrs. Gillison used to have a flourishing class for coolies every week, down in the hospital basement. These various activities which go on in connection with the hospital, will, we are hoping, lead to a well organized system of follow-up work afterwards.
A Women's Missionary Society (P'u Tao Hwui).

By Mrs. Gillison.

THIS Society was started six or seven years ago by the leading Chinese women of the East and South Suburb Churches of Tsinan, without assistance from foreigners, and has so continued until now. It has its own President, Vice-President, Secretary, and Treasurer. Its meetings are held once a month at the chapel, inside the South Gate.

Its membership is now fully one hundred and its members subscribe each month to the funds. The income naturally varies, according to attendance, from small sums to $10.

The funds are used to support a Bible-woman who works chiefly in the city or suburbs of Tsinan. All members are encouraged to help on evangelistic work by personal effort.

This Society is one of the most encouraging features of the work here, and one of the chief proofs of the sincerity of the Christians that form the main body of the two churches.

Work for Women at the Tsinanfu Institute.

By Mrs. Gillison.

This Institute is open to women on Mondays only. On that day missionary ladies go there to talk to the Chinese women of all classes who come. In the spring of the year large crowds visit the Institute. The first two or three weeks of the year there are so many people, that to talk to them is not easy except from the platform. Mr. Whitewright's lecturers and the gramophone can do better then than most of us foreign ladies; but when the crowds tail off and the visitors are fewer and not so holiday-minded, then is the time when we get our best chance. There are several explaining ways of going to work; one is by explaining the exhibits. I find that many are not understood at all by illiterates, unless explained, particularly
the one showing what the blind can do. Few women notice that the people are blind! Another way is to engage in friendly conversation, letting them see that we foreigners are human and have many like interests with them. In this way we break down prejudice and establish a feeling of friendship, the same people often turning up again and claiming us as acquaintances.

**Picture teaching.** Another way is to interest them in pictures of the Life of Christ.

The number of school girls, old and young, who now come to the Institute, is quite large—especially on days when some holiday has been given. We can do something by talking to them if they will, or by giving them leaflets or tracts. From the platform, books are sold by Mr. Whitewright’s helpers.

Many an interesting conversation and friendship ensues.

I once found two bright superior-looking young women, who had with them the intelligent elderly grandmother of one of them. The latter dear old lady I found was a Bible-woman from Ling Hsien in the American Board Mission. She had come on a visit. The other two were school graduates from a Christian school and called themselves sworn sisters. One was married and living in Tsinan; the other, for the present, was making a home with her. The old lady told me, when I saw her alone, that the two young ones were backsliders and she was much troubled about them. I promised to do what I could. I went shortly after to call on them at the address given. The old lady had gone back, but they received me kindly and I lent them storybooks from my lending library. They did not wait for me to call again, but came to me, bringing back my books. I invited them to the Christian Endeavour and one of them came. At her second visit to the Christian Endeavour, she boldly told the rest that she had been a backslider; but she hoped now to return to Christ. She went away to Tientsin shortly after, to do patriotic work in a factory. In September she returned and again came to the Christian Endeavour. Her friend, the married woman, was pleased to read my books.
This shows how far-reaching an acquaintance, made at the Institute, may be. *Book lending to educated Chinese women* is a point of contact and a means of helping them when they are married and tied to their homes by their young children, as so many of them are. I bought about thirty books, averaging I suppose 15 or 20 cents each, and I started lending them to those Chinese women I knew of, who were educated and living near me. I found the books accomplished just what I wanted. They gave me an opportunity for calling about once a fortnight at their houses, to change the books, and in this way I could pay short friendly calls without stiffness or waste of their time or mine, and I could get to know them and their families better; also I am glad to say the books themselves have been much appreciated. There is a possibility, by this method, of winning back backsliders of the educated classes, and I think, may be, of winning new converts. I visited altogether in fifteen homes.

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Past and Present,—A Review.

Mrs. Hamilton.

**WOMAN'S WORK** in Tsinanfu was begun more than forty years ago, when Mrs. Murray and Mrs. Crossette lived in the heart of the business section of the city. Later on Mrs. Bergen and Mrs. Neal joined their ranks. But little headway could be made with the women of the city who looked with distrust and suspicion upon the "foreign devils," who had come into their midst. Only houses reported to be haunted, could be rented by the mission, and no adequate quarters for medical or school work could be secured. Mrs. Murray started a small school for girls in her own residence, but, after five or six years, it had to be closed because of the death of the teacher—a sister of Mr. I Hsing Lin's mother. One pupil of that school, however, is still in our midst—Mrs. Hē, a Bible-woman, and a deaconess in the Chinese Church. Another pupil in Mrs. Murray's
school, later on, was sent to Tengchow, where she studied under Mrs. Neal. Her father wheeled her on a barrow all the long distance from Tsinan to the coast. After returning to her house in Chi Yang, she taught the first school for girls in the country district around Tsinan. Some other schools for girls were opened, later on, in the country and many attempts to establish a school in the city were made, with varying success.

After the English Baptist Mission was opened in the South Suburb, two well-to-do Chinese Christians erected a building adjoining Mr. Harmon's residence, and started a school for girls there. Meeting with financial reverses, after a time, they sold the property to the Baptist Mission, and the school is still carried on under its auspices. It is taught by Mrs. Lu who often, when funds are short, contributes her month's salary to the running expenses.

The Murray High School for girls erected in memory of Mrs. Murray, the pioneer in that line of work, was not opened until 1913 when Mrs. Dr. Johnson took charge of it after her return from America. Over fifty girls are now in attendance, their number being limited by the dormitory accommodations, which are wholly inadequate, and by lack of funds to employ a larger teaching staff.

Since so little progress could be made in city work in early days, Mrs. Murray turned her attention to the country, and with her little children accompanied her husband on many of his itinerating tours.

A vivid picture in the minds of some, is that of Mrs. Murray in a rude mud house in the country, teaching a class of women, superintending the cooking of her dinner on the little Chinese stove, while her small son, Jamie, helped by teaching "Jesus loves me" to a group of Chinese children.

Mrs. Neal also itinerated in the country field, teaching classes of women and visiting in their homes. When the station was moved to the East Suburb, she took up work in the Boys' School and for some years was principal of that institution.
The greater freedom of life in the suburb, permitted more friendly relations with the women of the neighborhood than had been possible with the more exclusive people of the city. Visitors flocked to see us in our houses, and we greatly enjoyed the liberty of walking out whenever we pleased in the open fields surrounding our compound. In the city it had not been possible for us to appear on the streets without being the subject of such vile language that we did not venture out save in sedan chairs, mostly with the curtains drawn. Although gradually gaining a hold upon the women of the East Suburb, yet the main work of our station was still in the country.

Going from village to village on the wheelbarrow, teaching a few women in their homes or gathering a number in to one of the larger centers for a class, is the kind of work that has been carried on regularly for many years. The foreign wheelbarrow (so called because it had a sort of springs and seats in which one could sit upright) was much used in the days when Mrs. Davies and I made our first country trips. Many times have I heard the question, "Is that the kind of vehicle used in your honorable country?" Since then the wonder of the populace has been increased by seeing missionaries itinerate on bicycles, on railway trains, on motor cycles and now even a Ford car is ploughing its way over the sandy roads and level stretches of country north of Tainan! Besides classes for women in the country, every year a class was held in the East Suburb varying from ten days to a month in duration. Since 1913 this class has grown into a regular Bible School which has graduated two classes. Many of these women are now working in the country districts, and instead of only one Bible-woman in the whole field, as was the case in early days, there are now more than a dozen in the country and several in the city too.

This autumn an advanced class has been added to the school to meet the need for better trained women to do evangelistic work. As the homes of the educated classes are opening up and their women inquiring about the Gospel, there must be Bible-women of education and culture to take
advantage of these opportunities and to be able to instruct these women. Teachers for the elementary Bible Schools in our different stations are also needed, and we hope that this Advanced School, as it grows, will be able to supply these needs for all Shantung Province.

During the ninth moon fair held outside the South Suburb gate, the preaching-tent for women was in charge of the city Bible-women, the pupils and teachers of the Bible School and many of the Chinese church members.

Every day a band of women was in attendance speaking from the platform or talking to groups of women and distributing tracts. Some acted as ushers and poured tea for the women who came in to rest and to listen to the speakers. Others went outside and invited women to come in, and often they gathered an interested group of listeners on the hillside or distributed tracts among them.