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GINLING IN CHENGTU, SZECHUANSummer Service

1939

At Jenshow*

On July 20th, five Ginling students and one faculty member, Miss Dzo Yu-lin started for Jenshow. Miss Dzo stayed one week with them, acting as advisor and during the month they were away two other faculty members went out for a week or ten days each. The workers at Ginling's Rural Service Station had asked the students to make a survey of rural conditions, on which work for the coming year might be based.

They traveled two days by rickshaw, taking no food with them, but eating in inns along the way. It rained much of the way, which made difficult traveling for the rickshaw pullers. In Jenshow, Ginling uses the same compound as the University of Nanking. Three of the girls slept in the amah's room, one in the social room and office, and one in the room of the teacher and nurse. The girls took turns in managing the house. There were three servants, one woman cook, a wash amah, and a man servant. Pears were plentiful and almost the only fruit available. Meat could be procured, but there was a scarcity of green vegetables, or rather a lack of variety. They had green beans with every meal.

Almost as soon as they arrived a printed invitation came from the local governor, inviting them to breakfast the next morning. They had a rich feast in the governor's home which lasted about three hours. Three hundred steps had to be climbed to reach his house. Employees of the cooperative bank and members of the University of Nanking Rural Short Course were also invited to the feast. The governor welcomed them to Jenshow and thanked them for coming, and said he would be happy to help them in their work.

The first day the Ginling group went visiting in the city in company with one of the teachers from the Station. They observed that Jenshow was a very clean city. The governor is very energetic and enterprising, and the girls thought that the presence of the University of Nanking Station and the Ginling Station had already brought forth good results.

The girls arranged two teas, one for the heads of one hundred families and the heads of ten families living in the city and another for the heads in the rural areas. These heads are appointed by the government, and assess taxes, settle quarrels, and secure the number

* The town chosen for Ginling's social work project, also the center of rural work for the University of Nanking, a two-day rickshaw ride from Chengtu.

of soldiers asked for by the military officials. This good system of small units comes from the Sung dynasty. The local government sent word to the heads of one hundred families and told them that the students would visit the heads of ten families. They worked in the eastern part of the city where they would visit the families in one group of ten, and then the head of that group would introduce them to another head.

Selected families were visited as well as tea shops and small places of industry, such as herb shops, vegetable shops. Their questionnaire included questions regarding the size of the family, age of members, the work of each member, sicknesses they had had, size of income (actual earnings never given for fear taxes would be increased). In the case of shops they would ask the number of customers, number of employees, and whether supplies were difficult to obtain. Before beginning their questioning the girls would tell the people where they were from and the purpose of their visits. Crowds gathered quickly around and the air would get stuffy and hot. They could not ask which shops had opium for sale for such trade is secret, but opium users were easily identified by the girls. Each girl kept a record of all visits.

The girls found it more satisfactory to talk to the men of the household, for they gave more information than the women and understand the language better. The women were very indefinite in their replies and could not even remember the number of children they had borne, but would answer, "Oh, about ten." Of the ten never more than three or four were living. When the men were asked how much food they used in a certain period they would reply that they did not know, that they did not keep accounts and, if they had more food one time than another, they ate it.

The whole scale of life is very low. About ninety percent of the income is used for food, which leaves very little for clothing or bedding, and none at all for education. And even if there was money for education none of the children would have time to go to school. The girls cut dresses all day to earn a bit of money. There are no adult classes. A little money is used to buy tobacco and tea. The houses have straw roofs which are replaced each year, straw being plentiful. Soil is barren and crops are grown with difficulty.

Frequent market days and the method of marketing help to keep the people poor, the girls felt. Market days are held every other day and the farmers spend the whole day there, often going with one or two mushrooms, which sell for ten cents, or four or five eggs, or two or three sticks of wood. Cooperatives would solve this problem. The University of Nanking has one cooperative store for rice which the people patronize.

Many people just two li out of Jenshow do not know that China is fighting, and many others believe that it is a civil war. However, the families whose sons are in the army know that China is fighting Japan. The people worship at temples, but do not understand the Buddhist religion. They have only a feeling that they should offer prayers to heaven to show respect to ancestors.

Ginling College Rural Station holds a daily clinic which the five students helped with. The nurses have one helper. Many brought their children with measles and when told that they should not let the children out of bed, replied, "Oh, never mind, we always do it this way." Others come with swollen abdomens and limbs and yellow skins caused by lack of protein in the diet.

QUOTATIONS FROM STUDENT DIARIES

Summer Service

1939

July 20th. The Group Leaves the Campus. (Most of our school-mates were using morning sleep to restore their brain cells which had been damaged in the examinations. The term finished July 16th.) The dormitory would have been as silent as in the night if we who were setting out for Jenchow had not broken the silence. The clock struck six. Six of us took our breakfast at the faculty table. The sweet bread and the porridge tasted unusually good because we were merry and hopeful.

Our luggage was in the rickshaw. Raincoats and umbrellas were at hand. Dr. Wu and some other friends came to see us off. As soon as Dr. Wu found out that one of us had no raincoat, she went upstairs to get hers and let her use it. I remember she told us yesterday not to drink water, but only tea on the way because tea would guarantee boiling water. She is really a good mother, so thoughtful and tender.

Owing to the continuous rain, the roads were so muddy and bad that the wheels could hardly get out of it. This wasted a good deal of energy of our rickshaw-men. The rutted roads sometimes made us jump up as a spring and then fall down as a falling apple. We were grains of corn in a sifter. Nobody could tell when she would be "lifted" out. The rickshaw-men ricocheted when coming down the mountain. They were happy while we were in fear. Is this the difference between those who use their minds and those who use their hands? We spent the night at Chih Tien Chin.

The First Night on the Road to Jenchow. Seven o'clock came just as we reached a rural station of the University of Nanking. The host of the house was in the city, but the servants welcomed us. Six of us slept in one room with six little desks put together. It was like the deck of a boat. There were many mosquitos and small bugs. Our room was a classroom, windowless and doorless. We thought it might be dangerous because a man might come in and take our things, so we took ropes, weaving them together to make nets, to put over the door and windows. We placed apples in the net so they would fall into basins set below the net if they were disturbed. We wanted rings instead of apples, but none of us had rings. This was how we made doors and bells.

The First Day of Work. It was the beginning of our investigation work and we were all wearing our hats, rubbers, and raincoats. The roads were washed by the rain so it was very muddy and difficult to pick up our feet. Our shoes got heavier and heavier until we could not get our feet out of the mud. There was more rain, and still more rain, and there were many holes in the ground. One of the girls had been brought up in an Eastern city and could not walk well on rough paths. She was the first to fall down, and afterwards she fell many times. When we walked the water in our shoes made a very queer noise.

The head of the Eastern part of the city asked some of the heads of a hundred families to lead us. Two of us were partners in one group. We visited several families and the children all had measles. They were not resting on their beds, but were crawling about on the floor. Every family had several dogs, and when they saw us they would show their teeth. We were quite afraid. Some of the dogs did not bark, but looked at us strangely and ran at us like a gust of wind. One of our group was bitten. One time we stood in a wheat field for half an hour because we were afraid of the dogs.

Some of the people investigated by us were quite frank as if we were old friends; some looked at us with suspicion; some told us they never kept accounts. Therefore the report of their economic condition depends on our estimates which are not very scientific.

At the end of the day it was still raining heavily. Some sections of the road had been washed away. We all leapt across carefully. One girl was quite afraid, and she fell down, taking some of us with her. From 7 a.m. to 4 p.m. we had investigated only ten families. Though we were wet as chickens in a soup kettle, yet we took satisfaction in our sincere investigations.

August 20th. The Orphanage, Home Industry, Salt Wells. Four of us went to see the salt wells and the orphanage this morning. The day had gone mad. It rained while the sun shone, just like a person who laughs and cries at the same time.

The orphanage in the main street is clean and tidy. About thirty boy-orphans are there, studying half a day and working half a day. Some learn to make straw shoes; some to be carpenters; some to spin and weave. Lots of straw shoes, many kinds of furniture and coffins are made. They have five spinning machines which were made in Jenschow and invented by a Szechuanese. Each machine can spin thirty threads at a time. It must be a hundred times faster than spinning by the old method, that is, spinning by hand. The dean of the orphanage told us that each machine costs only twenty dollars. I immediately thought that our rural service center should secure some of these machines to stimulate improvement in the spinning industry.

There are four salt wells in the West of the city. On each well there is a tower about fifty feet in height. Near it is a wheel made of bamboo, which is turned by a cow or an ox. Around the wheel is a bamboo rope six hundred feet in length. When the rope is all wound up, a bamboo post sticks into the tower, and a bamboo pump is held at the

mouth of the well. The men by the well make the signal by singing or saying some strange words to the men who take charge of the cow. The men hear it and stop the cow. The pump is opened and the salt water runs into a ground pipe which leads into the kitchen where the salt is dried. The cows unwind the bamboo rope and the pump goes into the well again. We all tasted the water. It was cool and salty. There are hundreds of men working there.

July 29th. A Market Day. This morning when I woke up I was scared by the brightness of the sun and thought it must be late for us to go to the country, but it was unusually quiet. Then I understood that it was market day, our holiday. I felt released, and lay down again.

Breakfast was soon over, and everybody was ready for the market after the short morning prayer. Straw hats were on our heads. The noise in the market was growing louder and louder, and could be heard at quite a distance, so we started with happy curiosity.

The lane leading to the main street was blockaded with people. Melons and beans were on the wayside in different-shaped baskets. After half an hour some of us were still struggling to get through the crowd. I felt awfully hot with the people packed around me. The noise made my ears deaf and my brain dull. We could not hear each other unless we shouted at each other, but I found that the best way was just to keep silent and enjoy the busy scene.

The people carrying their things to the market looked just like busy ants carrying food to their homes. The farmers with bags of corn, rice, or wheat on their shoulders walked briskly to the market. Some carried bundles of wood or dry bushes to sell. They rested on the roadside with their straw hats in their hands fanning themselves, using their hats instead of fans. The barefooted little girls followed their foot-bound mothers with supplies of thread and cloth, woven in their homes. The country people looked frank, honest and likeable.

Meat, chickens and ducks were sold in the big temple yard which we did not enter because of the bad smell. From the outside we could see the sellers busy with their knives and weights.

The farmers thought we were stupid because we did not try to get them to reduce their prices, but we felt that things were too cheap to pay for their precious energy. Our basket was full of pears, corn, sweets and fresh cakes when we got back home.

August 18th. The Return Journey to Chengtu. With our suitcases at our feet and luggage tied tightly at the back of the rickshaws, we rode along the highway toward home, I mean college. The air was cool and fresh. Everything was so peaceful that one thought it could not be wartime. The breeze came now and then to tease the corn and rice standing proudly in the field, by bending the heads toward one direction. So we went on silently with the natural beauty around us and above us.

At six in the afternoon we were back in Chengtu again. After the month in the country, Chengtu looked different to me. The shops were bigger and more splendid. I felt the electric lights too bright after getting accustomed to the dear little vegetable oil lamps. Our school buildings had grown higher. The rooms looked clean and comfortable to live in. The meals were delicious and abundant. I thought I would never complain of anything again.

CONCLUSIONS OF THE SURVEY

As written by the girls themselves.

Production

1. The improvement of the soil is important, but this lies outside our field of work.
2. Women could be started on jobs to be done when they are not in the fields, or weaving. Cotton is grown in this district and most women know how to weave. Material made now is very narrow - not even wide enough for a Chinese dress. Present looms are capable of making wider cloth so that new looms are unnecessary.
3. There is a lack of Money and Method. Money could be loaned by cooperative banks. Method could be supplied by spinning machines with thirty spindles, which are locally made and can be purchased for twenty dollars.

Education

It is very necessary to open many schools in the country. Local people could be asked to teach under supervision. Kindergartens should be opened in the busy seasons. There is much to be done in this field.

Medical Needs.

A doctor is needed. At present there is only a nurse, often called away. A veterinary is also needed for the goats, buffalo, ducks and chickens. Now many people take their animals to the one nurse. Preventive health instruction is badly needed.

Cooperatives

Retail cooperatives would save money and time in marketing.

Patriotic Work

People should be told more about their country. Some men want to be soldiers but cannot leave because their families are poor. These should be allowed to go, and help arranged for the family.

FROM THE DIARY OF ONE OF THE STUDENTS WHO DID SURVEY WORK AT JENSHOW

Handwritten: sent to [unclear]
July 20th. Most of our school-mates were using morning sleep to restore their brain cells which died in the hard examination. (The term finished July 16th.) The dormitory would have been as silent as in the night if we, those who were setting out for Jenshow, did not break the silence. The clock struck six. Six of us took our breakfast at the faculty's table. The wheat bread and the porridge tasted unusually good because we were merry and hopeful.

Our luggage was in the rickshaw. Raincoats and umbrellas were at hand. Dr. Wu and some other friends came to see us off. As soon as Dr. Wu found out that one of us had no raincoat, she went upstairs to get hers and let her use it. I remember she told us yesterday not to drink water but only tea on the way because tea would guarantee boiling water. She is really a good mother, so deliberate and tender.

Owing to the continuous rain, the roads were so muddy and bad that the wheels could hardly get out of it. This wasted a great deal of energy of our rickshaw-men. The rutted roads made us sometimes jump up as a spring and then fall down as a falling apple. We were grains of corn in a sifter. Nobody could tell when she would be "sifted" out. The rickshaw-men ricocheted when coming down the mountain. There were happy while we were in fear. Is this the difference between those who use their minds and those who use their hands? We spent the night at Chih Tien Chin.

August 20th. Four of us went to see the salt wells and the orphanage this morning. The day went mad. It rained while the sun shone just as a person who laughed and cried at the same time.

The orphanage in the main street, is clean and tidy. About thirty boy-orphans are there studying half a day and working half a day. Some learn to make straw shoes; some to be carpenters; some to spin and weave. Lots of straw shoes, many kinds of furniture and coffins were made. They have five spinning machines which were made in Jenshow and invented by a Szechuanese. Each machine can spin thirty threads at a time. It must be a hundred times faster than spinning by the old method, that is, spinning by hand. The dean of the orphanage told us that each machine only cost about twenty dollars. A thought came to my mind: Our rural service center might use these machines to improve the spinning industry.

There are four salt wells in the west of the city. The alley is named after them. On each well there is a tower about fifty feet in height. Near it is a wheel made of bamboo, which is run by cows and oxen. Around the wheel a bamboo rope six hundred feet in length is wound. When the rope is all wound up, a bamboo post sticks into the tower, and a bamboo pump is up to the mouth of the well. The men by the well make the signal by singing or saying some strange words to the men who take charge of the cow. The men hear it and stop the cow. The pump is opened and the salt water runs into a ground pipe which leads to the kitchen where the salt is dried. The cows unwind the bamboo rope and the pump goes into the well again. We all tasted the water. It was cool and salty. There are hundreds of men working there, all busy and noisy.

It is said that the people of Jenshow do not use the salt produced locally because there is a superstitious legend handed down from the past.

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FROM ANOTHER GIRL'S DIARY

July 29th. This morning when I woke up, I was scared by the brightness of the sun and thought it must be late for us to go to the country, but it was unusually quiet. Then I understood that it was market day, our holiday. I felt released, and lay down again.

Breakfast was over as usual, and everybody was ready for the market after the short morning prayer. Straw hats were on our heads. The noise in the market was growing louder and louder, and could be heard at quite a distance, so we started with hope, joy and curiosity.

The lane leading to the main street was blockaded with people. Melons and beans were on the wayside in different-shaped bamboo baskets. After half an hour some of us were still struggling to get through the crowd. I felt awfully hot with the people packed around me. The noise made my ears deaf and my brain dull. We could not hear each other unless we shouted at each other, but I found the best way was just to keep silent, and enjoy the busy situation by oneself.

I, myself, liked very much to see people carrying their things to the market just like the busy ants on the ground carrying food to their homes. The farmers with bags of corn, rice or wheat on their shoulders walked most quickly to the market. Some carried bundles of wood or dry bushes to sell. They rested on the roadside with their straw hats in their hands fanning themselves, using their hats instead of fans. The barefooted little girls followed their foot-bound mothers to sell thread and cloth which was woven by themselves to help their families. The country people looked frank and honest. I love their spirit.

Meat, chickens, and ducks were sold in the big temple yard where we did not go in because of the bad smell, but we could see from the outside the sellers were busy with their knives and weights.

The farmers thought we were stupid because we did not bargain with them, but we felt things were too cheap to pay for their precious blood. Our basket was full of pears, corn, sweets, and fresh cakes when we got back home. We had a delicious picnic inside. Two of us decided that we would go to the next market in two days.

August 18th. With our suitcases at our feet and luggage tightly tied at the back of our rickshaws we rode along on the highway for home, I mean school. The air was cool and fresh. Everything was so peaceful that one thought one was out of the war time. The breeze came now and then to tease the corn and rice standing proudly in the field, by putting their heads towards one direction. So we went on silently with the natural beauty around us and above us.

At six in the afternoon we were back in Chengtu again. After one month's absence, or after one month's country life, Chengtu was different to me. The shops were bigger and more splendid. I felt the electric lights too bright after getting acquainted with the dear little sweet vegetable oil lamps. Our school building had grown higher. The rooms looked clean and comfortable to live in. The meals were delicious and abundant. I thought I would never complain of things again.

FROM ANOTHER GIRL'S DIARY

It was the first night on the road to Jenchow. Seven o'clock came and we decided to stay in the Nanking University Rural Station. The host of the house was in the city but the servants entertained us. Six of us slept in one room with six little desks put together. It was like the boat. There were many mosquitoes and small bugs. Our room was a classroom, windowless and doorless. We thought it might be dangerous because a man could come in and take our things so we took ropes weaving them together to make nets to put over the door and windows. We placed apples in the net so they would fall into basins set below the net if they were disturbed. We wanted rings instead of apples but none of us had rings. This was how we made doors and bells.

INFORMATION REGARDING THE JENSHOW SURVEY AS GLEANED FROM
THE ABOVE STUDENTS

On July 20th, five Ginling students and one faculty member, Miss Dzo Yu-lin, started for Jenshow. Miss Dzo stayed one week with them acting as advisor and during the month they were away two other faculty members went out for a week or ten days in the same capacity. The workers at the Jenshow Rural Service Station asked the students to make a survey of rural conditions on which they would base their work for the coming year. There was not sufficient time, the girls found, to do a complete investigative survey.

They travelled two days by rickshaw taking no food with them but eating in inns along the way. It rained much of the way which made difficult travelling for the rickshaw pullers. In Jenshow, Ginling uses the same compound as the University of Nanking which formerly was the Reconstruction Center. Three of the girls slept in the amah's room, one in the social room and office, and one in the room of the teacher and nurse. The girls took turns in managing the house. There were three servants, one woman cook, a wash amah, and a man servant. Pears were plentiful and almost the only fruit obtainable. Meat could be procured but there was a scarcity of green vegetable, or rather a lack of variety. They had green beans with every meal.

A printed invitation came almost as soon as they arrived from the local governor inviting them to breakfast the next morning. They had a rich feast in the governor's home which lasted about three hours. Three hundred steps had to be climbed to reach his house. Employees of the cooperative bank and members of the University of Nanking Rural Short Course were also invited to the feast. The governor welcomed them to Jenshow and thanked them for coming and said he would be happy to help them in their work. Representatives from the various institutions gave speeches.

The first day they went visiting in the city in company with one of the teachers from the Station. They observed that Jenshow was a very clean city. The governor is very energetic and enterprising and the girls thought that the presence of the University of Nanking Station and the Ginling Station had already brought forth good results.

The girls arranged two teas, one for the heads of one hundred families and the heads of ten families living in the city and another for the country heads. These heads are appointed by the government and assess taxes, settle quarrels, secure the number of soldiers asked for by the military officials, etc. This good system of small units comes from the Sung dynasty. Some heads are put in prison if they are unable to secure the required number of soldiers. The local government sent word to the heads of 100 families and told them that the students would visit the heads of ten families. They worked in the eastern part of the city where they would visit the families in one group and then the head of ten families would introduce them to another head.

Selected families were visited as well as tea shops and small places of industry, such as herb shops, vegetable shops. Their questionnaire included questions regarding the size of the family, age of members, the work of each member, sicknesses they had had, size of income (actual earnings never given for fear taxes would be increased). In the case of shops they would ask the number of customers, number of employees, if supplies were difficult to obtain, etc. Before beginning their questioning the girls would tell the people where they were from and the purpose of their visits. Crowds gathered quickly around and they got very hot. They could not ask which shops had opium for sale for it is all done secretly but opium users were easily identified by the girls. Each girl kept a record of all visits.

The girls found it more satisfactory to talk to the men of the household for they give more information and understand the language better. The women were very indefinite in their replies and could not even remember the number of children they had borne but would answer, "Oh, about ten." Of the ten never more than three or four were living. When the men were asked how much food they used in a certain period they would reply that they did not know, that they did not keep accounts and if they had more food one time than another they ate it.

The whole scale of life is very low. About ninety percent of earnings used for food which leaves very little for clothing or bedding and none at all for education. And if there was money for education no one would have time to go. The girls cut dresses all day to earn a bit of money. There are no adult classes. A little money was used to buy tobacco and tea. The houses have straw roofs which are replaced each year, straw being plentiful. Soil is barren and crops are grown with difficulty.

Frequent market days and the method of marketing keep the people poor, the girls felt. Market days are held every other day and the farmers would spend the whole day there often going with one or two mushrooms which would sell for ten cents or four or five eggs or two or three sticks of wood. Cooperatives would solve this problem. The University of Nanking have one such store for rice which the people patronize.

Many people just two li out of Jenshow did not know that China was fighting, and many others believe it is a civil war. The families whose sons had been taken knew that China was fighting Japan. The people worship at temples but do not understand the Buddhist religion. They know they should participate in heaven and ancestral worship.

Ginling College Rural Station holds a daily clinic which the five students helped with. The nurse has one helper. Many brought their children with measles and when told that they should not let the child out of bed, replied, "Oh, never mind, we always do it this way." Others came with swollen abdomens and limbs and yellow skins caused by a lack of protein in the diet.

No better summary can be given, I think, than the girls' own conclusions which are as follows:

Production.

1. We cannot improve the land.
2. Women could be started on a supplementary job, such as spinning or weaving. Cotton is grown in this district and most women know how to weave. Material made now is very narrow - not even wide enough for a Chinese dress. New looms are not needed as the full width is not used.
3. There is lack of Money and Method. Money could be loaned by cooperative banks. Method could be supplied by spinning machines which are locally made and can be purchased for twenty dollars. They have thirty spindles.

Education.

It is very necessary to open many schools in the country. Local people could be asked to teach under supervision. Kindergartens should be opened in the busy seasons. There is much to be done in this field.

Medical.

A doctor is needed (there is none at present). When the nurse is called away all work is stopped. Physician for animals needed for

goats, buffalo, ducks and chickens. Many people took their pets to the nurse. Prevention methods should be taught.

Cooperatives. Would save money and time in marketing.

Patriotic Work.

People should be told more about their country. Some men want to be soldiers but cannot leave because their families are poor. These should be allowed to go and help arranged for the family.

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SOME ADDITIONAL DIARY

It is the beginning of our investigation work and we are all wearing our hats, rubbers and rain coats. The roads were washed by the rain so it was very muddy and it is difficult to pick up our feet. Our shoes got heavier and heavier until we could not get our feet out of the mud. There was more rain and more rain and there were many holes in the ground. One of the girls was born in the city and brought up in the city and could not walk well. She was the first to fall down and afterwards she fell many times. When we walked the water in our shoes made a very queer noise.

The head of the eastern part of the city asked some of the heads of a hundred families to lead us. Two of us were partners in one group. We visited several families and the children all had measles. They were not resting on their beds we but were crawling on the floor like yellow dogs. Every family had several dogs and when they saw us they would show their grinning teeth. We were quite afraid. Some of the dogs did not bark but looked at us strangely and ran at us like a gust of wind. One of our group was bitten. We stood in the wheat field one time for half an hour because we were afraid of the dogs.

Some of the people investigated by us were quite frank as if we were old friends; some looked at us with suspicion; some told us they never kept accounts. Therefore their economic condition all depends on our estimation and our figures are not very scientific.

It is evening and it still rains heavily. Several sections of the road were washed away. We all leapt across carefully. One girl was quiet afraid and she fell down like the somersaults of a monkey. Some of our investigation papers got wet in the girl's fall. From 7 a.m. to 4 p.m. we have investigated only ten families. Though we are as wet as chickens in the soup yet we are very happy in the sincerity of our investigations.

THE STORY OF THE PROPAGANDA GROUP AS GLEANED FROM FOUR
GINLING MEMBERS OF THIS GROUP

On July 17th a group of forty-three students from the five Universities on the campus - Central, Cheloo, University of Nanking, West China and Ginling with one Primary School teacher - started out on a circular tour of Szechuan cities. There were sixteen girls in the group, nine of these being Ginling students. Six cities were visited in this order; Chienyang, Loweichang, Tzeliutsing, Kungying, Junghsien and Kaiting. Usually, three or four days were spent in each city and short trips made into the country from these centres daily.

A girl student from West China University was the leader and she had vice-leaders working under her. There was an Administrator of Living and a Librarian in charge of books and magazines loaned by West China University for the use of the group. The students worked in four divisions, medical, propaganda, Dramatic, and comfort. The personnel of the medical division remained the same but the others rotated.

The entire trip was made on foot and the money thus saved given to the people they visited. Occasionally some of the girls would secure a rickshaw but the fare was paid by the girls themselves. One of the girls estimated that they had walked more than a thousand li. Three cooks were taken on the trip which were called No. 1 cook, No. 2 cook, and No. 3 cook. The girls helped wash dishes and also with general household duties while the men took turns going shopping with the cooks. It was cholera season so they had to be especially careful. Twelve dollars was the amount allowed for all the expenses of one day, which meant that only seven or eight cents (at present rate of exchange about one-half cent gold) could be used to purchase food for one person per meal. The students being extra hungry from their long walks and outdoor exercise, often left the table feeling they did not have sufficient food. The local governors of these cities asked them to feasts but there were so many speeches on these occasions that there was no time to eat and all they could do was look at the food. At the end of each day the whole group held a simple prayer meeting.

Work was done in groups of three or four and several methods were used. The propaganda group started by going to a tea-shop, the social meeting-place, and singing a patriotic song. Soon a crowd would gather round them and one of the students would make a speech which might last five minutes or an hour. Down-river people did their best to speak the Szechuan dialect and could answer questions quite well, but the Szechuan people gave the speeches. Propaganda pamphlets prepared with just a few characters so they could be easily read were handed out and two boys painted patriotic pictures on the wall with Chinese ink. The people asked many questions, mainly about the war and Chengtu bombing. Sometimes one of the students, who slightly resembles a Japanese, would be dressed in a Japanese coat and provided with a moustache and he would mumble something which was neither English, Chinese, or Japanese. The others would then pretend to translate his speech saying that the Japanese did not want war, etc. The Chinese inhabitants were startled to find a Japanese in their city.

The comfort groups first visited individual homes where sons had gone to fight for China but found this took too much time and later asked the heads of one hundred families to have these people meet together. A bonus is given by the government every three months to families who have sons at the front. But if the heads of 100 families happens to be dishonest they are left without the money and without a worker. When a soldier dies, the family should get some money but this is often kept by the dishonest headman. At the request of many of the poorer families, the girls wrote letters to government and military officials giving them the official number of the soldier sons which the head man had neglected to do. Hundreds of letters were written to soldier sons, a supply of postcards being taken from Chengtu for this purpose. The people were urged to have these letter sent. They had little news to tell them excepting that they were well but the girls added interesting bits of news.

A goodly number of wooden plaques about six by six inches cut in the shape of a plum blossom were taken on the trip. Two girls were in charge of painting these and writing a character, in color, in each of the five petals. Four of the characters, translated, read, "This family has glory from war," and the fifth character stood for the Five Universities. When visiting homes where sons had gone to war, the group would sing special songs and then the plaque was nailed over the doorway.

Soldiers' homes and camps were visited where they found many of the occupants suffering from skin diseases. Here the leader would give the main talk and then the soldiers would divide into smaller groups according to rank and a student would take charge of each group. It was interesting to hear that the soldiers learn to read and write one character each day. The soldiers sometimes challenged the students to a basket ball game and they would always ask the girls to cheer for them.

The dramatic group had six patriotic plays which they presented in the evenings, usually in the public park, but sometimes a theatre was used. Curtains for the stage were taken from Chengtu. Occasionally there would be an admission charge of fifty cents and the money so collected was given to homes for soldiers. It fell to the lot of one girl to act as prompter and apparently she had a bad time with the boys who could never remember their parts. The local governors presented them with flags and these they would place on the platform when they gave their plays.

The medical group gave innumerable cholera injections as well as treating eyes, skin diseases and giving quinine for malaria. In many places they found no regular clinic was being held.

One could not help but feel in talking to these girls that they found the five weeks intensely interesting. They were bubbling over with enthusiasm and would do it again whenever there was a chance. Many difficulties were caused through lack of experience of the leaders and hardships there were aplenty, such as sleeping in bug-infested temples on wet floors, travelling in rain and mud and going hungry but even all this was not sufficient to dampen their ardour. They all felt it was a splendid way to study human character and that much good could be accomplished by this work.

DIARY ENTRIES OF A FRESHMAN WITH THE FIVE
UNIVERSITIES' SERVICE GROUP

July 16 (a fine Sunday).

I got up early this morning - 4 o'clock - because I shall join the group in front of the Administration Building before 5. Having finished the preparation of the luggage, and ready to go out, I found that every door in the dormitory was locked. The only thing I could do was remove the inside window frame and climb out through the window. I got the key from the servant and opened the door so that the eight other girls could go out of the doorway. The clock struck five when we arrived at the Administration Building. We ate our breakfast in the Hwa Mei Dormitory, and about six we were ready to start.

Most of the big group of 50 walked to the place where we were to take a boat to take us to our first stop. Four of us got permission to go by rickshaw and arrived about 9.30 at the quay. There we waited in a warehouse and ate some fruit while we waited for the others to come. About a quarter to twelve everyone had arrived; some had just walked half way, and then had taken rickshaws or wheelbarrows.

The warehouse was very small, so we had to sit close together. Some of us began to sing songs. All the people gathered together and looked wonderingly at us. Though we were not scheduled to start work here, yet Miss S..... and I began to talk with some of the women. From their speeches, I knew that they were very surprised and wondered that we girls should sit thus near the boys. Ah! They still have conservative minds.

At four o'clock the luggage had not arrived. We sent someone to see what had happened. News came back that the wooden wheels of the luggage car were broken, and the luggage would not come until after five. Having heard this we knew we could not leave this place today. The problem where to spend the night was very difficult. Finally, we got permission from the woman in charge of the warehouse, that either girls or boys might sleep there. So we girls slept there and the boys went to the boat where the luggage was. The leader asked two boys to sleep at the front gate of the warehouse because he thought that we might be afraid in the night. However, we girls agreed to take turns to watch throughout the night. A girl from the University of Nanking and I watched from 12.30 to 2. After that we went to sleep again.

July 17.

We went on board the boat at 8 o'clock this morning. To get to Chienyang takes about fourteen hours so we ate our meals on the boat.

On the boat we had nothing to do except close our eyes to rest, but some of the group read novels, and others played bridge. Since it was raining we felt very comfortable on the boat for the weather was not very hot.

At seven o'clock we arrived at Chienyang. Just then the big drops of rain came down. Though we had no umbrellas or raincoats, yet we walked through the rain toward the Local Government Headquarters - the place where we were to sleep. On the way we sang songs loudly, in order to show the spirit of our Service Group. Sometimes when we opened our mouths widely to sing, rain came into our mouths. People on the street gazed at us. They seemed very surprised at what we were going to do. When we arrived at the Local Government Headquarters, we fixed our bedding, and each took two tablets of aspirin. Some students went out to buy some ginger with which to make a drink - Chinese medicine to keep us from catching cold.

July 19 (Rainy)

Today everyone was asked to do his own particular duty. Some of us went to do propaganda work; others went to the soldiers camp and gave cholera injections. I was asked to stay home to paint the narrow wooden boards with inscriptions. These we will give to the families of soldiers to show that we appreciate their patriotic spirit. The boards will be nailed up outside their doors. All day long I painted and felt very tired at night.

July 20.

This morning I went out with the propaganda group to tell the people about the present conditions in China. First we went to the Public Park, but we found that there were only a few people there, so we returned and stopped on a very big wooden bridge. We then started to sing; people all gathered around us with their wondering eyes gazing at us. The leader of our group then stood up and told them where we came from and what was the purpose of this propaganda. He also told them that we could help them cure some of their diseases. Having heard this many people came forward and asked us for medicine, and then the medical students treated some of them. The rest of us began to speak to small groups about the present Sino-Japanese war. ~~We also showed the cruel treatment of Chinese by the Japanese soldiers by drawing pictures.~~ People seemed all excited and hated Japan very much. Before we had started, we had planned to have a student in the disguise of a farmer. So when we were talking, he stood among the people and asked us many questions about the war; when we answered him, we gave much information to the people about the war.

This afternoon since it was raining, we could not go out to work, so we stayed at home and prepared work. About seven o'clock we all went to the Public Park where we gave some plays. More than three thousand people came to see the plays. We returned home at 11 o'clock.

July 29.

We got up early this morning - at 5 o'clock - for we had planned to be at the bus station at 7. About 6.30 a telephone call came telling us that the bus would not leave until 8 o'clock. Everyone of us was disturbed when we heard the news, for it meant that we could not keep our promise to arrive to talk to the soldiers at 8 o'clock. The bus did not really leave until 10.30, and about 11 we arrived. We walked to the Military headquarters and saw many soldiers standing in the terrible hot sunlight waiting for us; they had waited more than three hours. They had not had their breakfast, for they had started at 6 o'clock from where they were training to come the 20 li. Their leaders were afraid they would break their promise to arrive at 8 o'clock if they ate their breakfast first. They seemed very angry when they saw us, but when our leader asked them to excuse us and also told them the reason why we came late, they seemed friendly. Our leader divided us into small groups, one student to talk to a small group of soldiers. After we taught them some songs and played games with them, all the soldiers were very happy. They even forgot their hunger. About 1 o'clock we left there and went to comfort the soldiers' families. After this had been done, we gathered in a tea-shop and waited for the bus which they said would come at 5 o'clock. Again the bus did not come when should, but we waited there until 9 o'clock. Though it was very late, yet the moon shone brightly, so everyone of us agreed to go by bus in the moonlight. Unfortunately, when we had gone only 15 miles, one of the wheels was broken. So all we could do was take our luggage to a very poor temple, the place where beggars slept. The mosquitos bit so fiercely that no one could sleep. Some of us walked in the moonlight since we could not sleep. About 11, big drips of rain came down. The temple where our beds were was all wet. We stood in one corner to keep ourselves dry, and waited for morning to come. How tired we were!

July 30

Though it was not raining today, yet the road was still muddy. We left that poor temple about 9 o'clock this morning and arrived at Tzelintsing at 10:30. We lived with a big rich family, relatives of one of our members. We stayed at home the whole afternoon to rest.

July 31.

Today the weather was very hot. The sun shone brightly, still we walked to the salt wells. After a walk of one and a half hours everyone was tired. The people of the salt company explained every machine and the methods of producing salt. The students who studied chemistry understood it very well. Most of us took rickshaws back, had lunch with our host, and rested until 5 o'clock. Then we began to work, and I was asked to practice singing for we shall have plays tonight, and the singing group is to sing six songs.

February 1940

Volunteer Service in the Jenshow Rural Center

Winter Vacation, 1940

By Alice Chang, Instructor in the
Department of English

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A volunteer group of eleven students, six faculty members and one alumna of Ginling College spent two weeks of their three-week winter vacation at the Ginling Rural Service Station at Jenshow, 230 li distant from Chengtu. It was an exceedingly interesting and worth while experience, and one that will not soon be forgotten. It was the first time that most of us had actually lived in a small country town. None of the group were native to this province, and most of them were born and brought up in large coastal cities like Hongkong, Shanghai, and Nanking, so the amount we learned of Szechuan and its people during those two weeks was great. We cannot help feeling grateful for the opportunity offered us by the College in this experience.

From the standpoint of the College, the purpose of this winter vacation group going to Jenshow was two-fold. First, to give an opportunity for students to get first-hand knowledge of rural service by actually having them take part in planning for and carrying out a few days' work among the villagers in the two or three centers where the regular rural staff had already started some work. The second reason was that the Rural Station needed additional helpers for the exhibit of local products put on during the first three days of the lunar New Year, February 8th, 9th, 10th. The exhibit was planned for this particular time because it was the only time that most of the town and village people could and would leave their work to look at a show of any kind,

Our ten days in Jenshow and in the two villages were crowded with fun as well as work. Miss Irma Highbaugh and her staff were tireless in their efforts to make the visitors' short stay comfortable and interesting. They welcomed us with a social the night we arrived after having travelled in rickshas for two days. The following morning, Monday, after an hour of devotion, we were divided into three groups. The first group was to be in Jenshow all through the three days of the exhibit, the second group was to go to Li Chia Ko, and the third to Chen Chia Tsu. We spent a good part of the morning discussing and planning for our work for the four days that we were to be among the villagers.

After lunch that first day, we paid a call on the hsien magistrate, but that gentleman was out of town, so we were received by one of his secretaries. The laugh of that day was supplied by Miss Ettie Chin, whose Chinese is still not equal to every emergency. Being our photographer, she asked the official who received us to pose with the group. After she had taken several pictures, she was satisfied and happy, but our laughter was long-continued when we discovered she had thought she had taken pictures of the hsien magistrate and not of one of his secretaries.

Tuesday, February 6th, our second day at Jenshow, we spent in preparing for our village sojourn. There was marketing and a bit of shopping for the groups who were going to the village, because each group planned to do its own cooking in the kitchens of the farmhouses where we were to live. That afternoon while most of the visitors and the regular rural staff members were busy making posters and copying songs for the exhibits, Miss Highbaugh took Dr. Cora Reeves and me to visit the farther of the two centers, Chen Chia Tsu.

We spent the greater part of Wednesday putting up the hundreds of articles sent in for exhibit by the villagers and townspeople. One large room was used only for the display of embroidered work. Another room was used for children's clothes, another for toys and recreation material. Charts, posters, pictures, depicting good health and explaining how to obtain it, filled another part of the building, while in a separate small structure which almost adjoins the main building were hung more charts and posters to teach facts about good food.

Thursday, February 8th, was New Year, and the exhibit was formally opened at 10 o'clock that morning by the hsien magistrate who spoke to a large crowd of farmers and townspeople in their New Year clothes. Our displays constituted only half of the whole exhibit; the Jenshow Agricultural Extension Service, which occupies one-half of the building, arranged exhibits of various local farm products, improved seeds, improved methods of farming, and various specimens of insects. Group games and two short skits were planned by us for the entertainment of the crowd, but only the games were successful. After making several attempts to begin their first play, the ancient and well-beloved story of "Hua Mu Lan", China's Joan of Arc, the members of the cast were ready to give up in despair. They finally did stop the performance when the surging crowd broke down the improvised stage. At four o'clock that afternoon, after we got most of the five thousand callers out of the compound, we went over to the Canadian School where we were guests for tea of several of the staff members of that school.

The exhibits were held for three days and the Agricultural Extension Service estimated that about 5,000 visitors came each of the three days. The town has a population of about 7,000, so a great many of those who were interested in the exhibits must have been farmers. At 4 o'clock of the last day, prizes were given out.

Needless to say, our more important and interesting work was in the villages. On the morning of the second day of the New Year we rolled up our bedding, put our tooth brushes, soap and other necessary articles in little bags or baskets and went to live in the two rural centers among village people in their farm houses. For the majority of us, for whom this was the first experience living among farmers, our first night in Li Chia Ko and Chen Chia Tsu was an experience that we cannot soon forget. There was really nothing unpleasant about it, for our hostesses, especially those in Li Chia Ko, went a great deal out of their way to make us feel at home. After that first night and day, the girls began to enjoy living with and working for these honest simple country people.

The staff at Jenshow had already opened three rural centers some time in the autumn. One of them, Chen Chia Tsu, is 12 li from Jenshow and includes about a hundred families. Miss Wei Chen-chin of the rural staff has been going there regularly for two days or more each week. She has been assisted by Miss Higubaugh and they have started three nursery school play groups, one literacy class for girls, two literacy classes for women, and one class for women and girls. They have also given health examinations to school children and nursery play groups and all the literacy classes have been given talks on health.

At Li Chia Ko, 2 li from Jenshow, Miss Feng Chia-wen, also of the staff, has been working with a literacy class consisting of women and girls. A children's literacy and play group has been organized at Liao Gardens, one-half li east of the town.

With the work so well started in these centers, there was not much difficulty for this student group in their work during the four days they were there. In each of the two centers, Li Chia Ko and Chen Chia Tsu, there were eight or nine of us including one or two members of the regular staff. We followed a general plan of work for the period, and I sincerely believe that the girls worked very hard and were generally successful in what they were trying to do. At Li Chia Ko, where I was, we had a daily program something like this:

7:30 Breakfast

8:00 Devotions

8:30 Discussion of plan for the day's work

9:00 to 12:00, presentation of two or more skits to a large crowd which would gather near a large tree on a knoll near the house. Singing, group games, talks on health and on the country's present problems usually were given between the plays. Our little portable phonograph with a very few records was the greatest attraction for both young and old. Our Ginkling girls were good actors and were ingenious in getting costumes and property for their skits. The audiences of 150-200 that usually gathered under our tree were easily moved to laughter or tears by our performers, and would always beg for more.

After lunch each day, our group would be divided into two sections, one remaining to teach the people who had gathered with their primers, and the other making visits to other homes with our portable phonograph, mimeographed songs and health charts. Often Miss Feng and the girls would stop and teach a group of young women eager to learn. We usually called at two or more of these large family groups each afternoon. In the evening, a number of young boys and girls and some newly married women would come from nearby homes with lanterns in hand to listen to gramophone music or to try to learn a few characters.

At Chen Chia Tsu, a similar plan of work was followed. The number of villagers in this center was much larger, and the girls there were kept very busy all day and part of the night. At both centers, the student workers found that the rural people as a whole knew very little of the general geography of the country and the present political situation. It was interesting, too, to learn that a good number of these villagers, especially the men, could and did read and write.

The group of student workers led by Miss Feng at Li Chia Ko did a little visiting in the village between Chen Chia Tsu and Li Chia Ko the last days we were there. Our last and perhaps best program (consisting of three short plays, Victrola music, talks by various members of the group on nutrition, opium, patriotism, literacy) was given at this new center, Mang Chia Tsu. From the standpoint of the number of people who came to it, it was the most successful, for there were about 350 adults and children that afternoon.

One of the most important activities was the meeting Miss Highbaugh called on the afternoon of our return from the villages at which we discussed, criticized, and evaluated our work during the preceding four days. After reports were given of the activities in Li Chia Ko and Chen Chia Tsu by various members of each group, we visitors were asked to criticize the work in these centers as it was done during our four days, as well as what was done before we arrived. Most of us were of the opinion that there really was not enough time for us to do anything important, and we suggested that the students and teachers who plan to go to Jenchow in the summer should have from six to eight weeks. Another suggestion we made to the staff was that there should be more field workers, and these should live in the centers all the time, instead of spending two days and one night a week there as Miss Feng and Miss Wei had been doing. We also decided that, though our hosts in these centers had been sincerely cordial, yet we should plan for our own living quarters in each place.

After our return from the villages on Tuesday, February 13th, we found time to visit the salt well in the town and to have dinner with the hsien magistrate, who was very considerate in that he had the meal served at our house to save us the half-hour walk and climb to the yamen on a hill overlooking the town.

Before we left Jenshow on February 14th, I asked Miss Highbaugh what her impression of this winter vacation group of student workers was, and this is what she said: "As a whole, the group seemed to be a very superior group of girls with a serious purpose and willing to work hard to carry through what they started The recreation leaders with their director settled down to careful preparation daily, and the work successfully carried through with big crowds and enjoyed by those who did not participate as well as by those who did, testified to their efficiency Several girls, including one freshman, not only helped to put up exhibits, but stayed by during three days of grilling monotonous watching of the exhibits and explaining them to five thousand people a day The teams in the country were popular. Those who called in homes analyzed clearly what needs there were, and made recommendations for carrying forward the work."

According to Miss Highbaugh, one of the things that the Rural Station staff had hoped the visitors would do was to carry through the three days of exhibits and plan recreation and entertainment for the New Year crowd in the rural centers. Miss Highbaugh said that the girls did this very well, both in the town and in the villages. The rural staff also hoped that this group of students would open up some new centers where the regular staff could continue work in future, and this was done by the team at Li Chia Ko, when we visited homes and put on a program in Wang Chia Tsu. Another thing that the staff in Jenshow hoped the student group would do, during the limited time at our disposal, was to give a new emphasis to education and to bring the need for literacy more vividly to the people. This the visitors did, to some extent, in both places.

Excerpt from a letter from Dr. Wu Yi-fang

Written at Chaling College, Chengtu, May 8, 1944

"I have asked Miss Hsiung Ya-an, who works with Miss Tsu and writes in English more fluently, to write out something in English to be sent to America. Before that time comes, you can at least tell the Universalist women that our rural service station is doing very well in that market town. The best proof of this is that the parents of the nursery school children brought food stuff free of charge to the school to use for the luncheon for the children. These farmers appreciate greatly how the children improve in health and in habits after they have been to the nursery. They were much impressed by seeing how the teachers would prepare the food for the children and so they voluntarily presented these gifts. Miss Tsu and Miss Hsiung hope that through the children they will help the mothers to improve upon the diet for the family and also to adopt gradually more hygienic habits of living. Miss Hsiung is also doing another line of work, that is, writing up texts for the children and teachers in the rural places. The only difficulty is that because of the shortage of staff, she has to give so much time to the practical work that she cannot give enough time to the writing or other research projects. Actually, both Miss Tsu and Miss Hsiung have had enough practical experience to enable them to contribute more through writing out texts or work programs for children and women. All such material is in great demand in China and there is a real field where those girls can make their contributions. Now that we have received this gift from the Universalist Women, we shall be able to employ a few more middle school graduates to attend to the practical work and thus relieve Miss Tsu and Miss Hsiung from some duties and enable them to attend to other work which will, in turn, help other rural service centers."

Excerpt from a letter from Dr. Wu Yi-fang

Written at Chaling College, Chengtu, May 8, 1944

"In regard to the rural service program I heard interesting reports from Miss Tsu Yu-dji this morning. She came from the country to present the summer project to the student relief committee, because when students go out they have to receive grants from this committee for their maintenance. I should add that the Chengtu Student Relief Committee was much pleased with Miss Tsu because she presented such careful and interesting reports after they had made grants to students to carry out the projects during both summer and winter vacations. Miss Tsu is now asking for 15 students and we hope that it will be possible for so many to go and carry out the important work. I mentioned before that Miss Tsu was planning to open day nurseries in villages during the busy planting season. Last week she started one in a village. The local leader welcomed it with open arms and contributed a place for it. A good-sized courtyard was offered for it and an old room at the side was repaired for their use. This man even had windows put in that room to give more light. He did not charge Miss Tsu a single cent for this expense. From your experience in China you know how careful the rural people are with their own money and you can readily understand it was only because they have known of Miss Tsu's work and how they themselves will receive the benefit from having a nursery school."

"Miss Tsu told me another story. These children have been using wicker baskets made out of split sections of bamboo. Even bamboo is getting quite expensive now, so she consulted another man in the market town on this matter. He spent time in finding out where such large-sized bamboos were raised, went out to the place himself on a bicycle, and secured the contribution of two good-sized trees. Miss Tsu said this is the equivalent of more than H.C.\$1,000 (U.S.\$100 approximately.)"

"One more item of news from Tan Di-ji. She has been to the office of the Commissioner of Social Affairs, Mr. Lee, in charge of the training program, told her that he is making plans to train a class of 50 rural workers. He wants to invite Miss Tan and Miss (Shocho) Tan to give a series of lectures during the training period. Furthermore, he wants to place a few of a class of these graduates at our rural service station as apprentices, so that they may learn from practical work, the program and technique of doing rural service. This is very encouraging news, for it shows that this man knows the importance of practical work and is not just a person who only knows how to draw up plans on paper at his desk. It also shows the confidence that office has in our rural service program. These workers are going to be sent into the various "halow" to start similar programs under the Commissioner of Social Affairs. All this proves what an important contribution our rural service program can make, but at the same time, it also indicates that we need to strengthen our staff in order to do a larger piece of work. This Mr. Lee is ready to give subsidies for the additional expenses because of the coming of these apprentices. I don't need to tell you how this gift from the Universalist Women has come in time to enable us to accept this proposal from the Commissioner's office."

Sent 12/28/44

To: Founders, Former Faculty Alumnae in Amer.
Universalist Women (5 to Miss Thomas, 1 each to
Mrs. Brooks, Mrs. Friedrich)

OUR FIRST YEAR AT CHUNG HO CHANG

(July 1943 - June 1944)

Also Miss Tomlinson
Mrs. Thomson
Mrs. Day.

Hsiung Ya-na

It has been a year now since Ginling College Rural Service Station moved from Jenshow to Chung Ho Chang. Our aim for the first year was to learn about the local environment, to become acquainted with the local people, and to establish a firm foundation for a program of work for the women, children and for the family. We, four staff members, made an effort to work toward our goal, to conquer our troubles and to learn from our failures. Our efforts, we should say, have not been in vain. The results of our work for the first year gave plenty of facts which were constant sources of encouragement, excitement and mirth to us.

Training Women Toward Democracy

If China is to become a real democratic country, women, half of her population, must not be neglected. We felt deeply that to educate the rural women was one of our inalienable obligations. Therefore a women's class was organized as an experiment, aimed at training women for democracy. Great emphasis was put on building the kind of personalities that a modern democratic country needs. The Church worker kindly cooperated with us in this field by giving religious lessons, which stressed the need for getting rid of selfishness - that first and most threatening enemy of democracy. In addition, classes were held to teach the women to read, to write, to elect officers for their meetings, to be good followers as well as good leaders in a meeting. It was very interesting to see women, who, when they started coming to the class, knew not even how to read or write their own names, take the chair at a meeting and speak before a big audience, after six weeks' training. That they gradually became interested in public affairs was another amazing phenomenon. A girl, who earned her living by picking up dogs' feces to be sold for fertilizer, generously contributed her ten dollars for the soldiers at the front. (At present living costs, \$10 N.C. will buy 2/3 of one egg.)

Guidance of "Little Angels"

Children are often described as "little angels". But if these angels are brought up in inadequate environments, like a tree planted in a place where the sun and rain are insufficient, they may either die or become "little devils". Since the basis of personality is fixed during the first six years, pre-school education is of the utmost importance. To meet the need of local people a day nursery school was sponsored by the station. Forty wee tots, aged two to five, enrolled. They came to school at half-past seven in the morning and went back to their own homes at half-past three in the afternoon. During these hours, they followed an orderly routine aimed at their physical and mental development - a daily schedule of free play, songs, rhythms, games, lunch and nap.

Simplicity of equipment was one of the essentials of this nursery school. The children themselves brought stools or chairs, chopsticks, spoons, and simple bedding to the school, and took these things home each day if they wished. On the other hand, local materials were experimented with, and quite successful bamboo basins, cups and toys were produced.

We saw definite improvement in every child. Some stopped taking mother's milk. Some spoke much more clearly than before. Some grew healthier. Some changed the habit of crying and rolling on the floor when frustrated. And what is more, the children as a whole improved in the following ways:-

(1) Liking to be clean. When they first came to school, many were dirty, faces unwashed, noses running, clothing unbuttoned, like little vagabonds. As they started coming to school, all of them gradually liked to be clean. As Grandma Ko said, "My grandson did not like to wash his face at all before he came to nursery school. I wonder why he urges his mother to wash his face, to change his clothing, and to give him handkerchief now."

(2) Learning to be polite. Politeness is one of the essentials in getting along with other people. Children ought to practice it when young. By careful training, all of the children could say, "Good morning", "Thank you", and "Good-bye", to the teachers and to their playmates, and they learned to wait for others at lunch and to apologize for wrong-doings.

(3) Sense of disciplined activity. Children from homes where scoldings and punishment too often occurred usually were very timid, and children from homes with no discipline were active, yet disorderly and noisy. So the teachers had a grand time training them to be active, yet with discipline. Here a single instance will suffice to show how the children got that sense of order. Once when the children were standing in a row, ready to go home one by one, Lin Shu Ching's mother came and took her child out of the row, as she was in a hurry. The child immediately cried bitterly, jumped back into the row, and put her mother right next to her. She wanted to go home with the other children, one by one, and not to stampede.

(4) Friendliness to visitors. When the children first saw visitors, especially foreigners, they were very much frightened. Many cried with fear and many, who were usually very curious, did not even dare to open their eyes. Through careful explaining by the teachers and the frequency of visitors this year, the children soon got rid of their fear and became very friendly to guests.

(5) Learning to eat green vegetables, carrots and tomatoes. Most of our children in Chung Ho Chang did not eat green vegetables, carrots and tomatoes. So the nursery school served especially these nutritious foods at lunch and the children gradually learned to take them.

Preparation for Marriage

A training class was opened for local girls from 15 to 18 years of age, who have had a primary education. Its aim was to develop local leaders and at the same time to give the girls a good preparation for marriage. Seven local girls enrolled. They came in the afternoon to take lessons on child care and guidance, clothing, family relationship and other subjects which would be of help to them as housewives. In the morning they did their laboratory work in the nursery, and thus the teachers of the school received help from them in taking care of the wee tots. The girls, under the supervision of the teachers, learned how to work with children and also had an opportunity to serve their community.

Entering Rural Homes

Home visiting might be termed the "key to our work". To make our work effective, visits to the homes were frequently made by the workers. Their interviews enlisted cooperation from the families and helped a great deal in the understanding of our problem children. The following case histories are condensed from the records made after home-visiting by a worker.

".....Today, I discovered why Yü Fo Show, our three-year-old boy, always sat still while the other children were playing and shouting with joy. His

father died this spring. His mother and elder sister had to earn their living by hard work. Poor Fo Show was often left home to sit on a big chair and look after his younger brother who was able to walk. Thus he was trained to sit still at home."

".....Wang Shu-ching was cute but lazy. Whenever she wanted anything, she would point at it without saying a single word, and if no one served her, she would cry bitterly. Her sisters told us today that she was the 'queen' of the family and that everybody had to render her the best services in order to please the father, who loved her especially."

In order to acquaint the parents with the program of the nursery school and enable them to practice pre-school education in their own homes, a parents' meeting was held every two weeks. Speeches and demonstrations were given. Nursery songs and games were taught, so that the parents could sing and play with their children at home. Mothers made garments for their children with the new patterns designed for hygiene and comfort by the Station. Grandmas, who had never tasted tomatoes all their lives, learned to eat them at these meetings.

Laboratory for University and College Students

During the last summer and winter vacations, twenty-nine university and college students came down to Chung Ho Chang and took part in the battle against ignorance, disease and selfishness. The following are excerpts from students' reports:

"Through this summer's work we learned a lot that we had never read in class. Country people are frank, generous, energetic, yet ignorant. The more contacts we make with them, the more we love them and the more we know about their needs."

".....Chung Ho Chang is a living laboratory for us."

Good Responses from Local People

Through interviews we got to know that local children seldom had a balanced diet. Some would not take their meals if they had no meat. Some of the poor homes have only pickles each meal. Hence, the nursery school put great emphasis on children's nutrition. For the first two weeks, bean milk, potatoes, vegetables and whole wheat were prepared and served as lunches. As a way of showing their appreciation and cooperation the parents then, spontaneously, sent things to the nursery according to their family means. Potatoes, bean curd, peanuts, vegetables, pig bones, noodles and even wood, oil, salt and sugar were continuously given by them with pleasure. The parents were willing to keep the responsibility of feeding their own children. So the next term we used the same method and it was successful.

Last March we planned to start another nursery in a rural home to help mothers who would be busy cutting beans and wheat on the farms. On hearing this news, the local leader, Pao Chang, led his countrymen in cleaning a house, repairing its roof and building toilets, so that our plans could be carried out successfully. In addition, bamboos were contributed to us to make basins, cups and toys for the children. Appreciation and cooperation were shown everywhere. All this support, material and moral, encouraged us very much.

Cooperation by the Provincial Social Affairs Administration

The Commissioner was much interested in our experiments in developing a school to meet the rural conditions. He made a grant to help the expenses of the school, and in the spring when he came to visit the school, he was highly satisfied

with the result and was surprised to see how low the expenses were. This gave him the idea of enlisting our help in training workers to go to the country and start rural schools in the villages. Preliminary arrangements have already been made, and if there are no unusual changes, the training course will be given, with the help of our staff, this coming winter. Then the students will come to Chung Ho Chang to get practical training, and will start short term nursery schools, under our supervision, during the busy planting season.

A Happy Country Life

Miss Tu, a Bible woman of the church, lived with four of us. She, though aged above fifty, yet was merry and gay. By making funny baby faces, she made us feel young and have the pleasure of recalling our happy childhood.

On market days we would buy a few little fish and make a delicious dish. Chattering after meals was always so cheerful that we could hardly tear ourselves away from the table.

We often took walks on the river bank in the evening after our busy day, listening to the songs of boatmen far and near. It was very interesting, too, to watch the plough turning up the earth evenly, farmers planting their crops row by row, hay-makers busy in the fields and little cow-boys tending their cattle in different seasons. The green grass, the fragrant wild flowers, the merry birds, the clear blue sky, the beautiful sunsets were all enjoyable. And as we went about the country on a bright day, we seemed filled with new life and vigor. Thus, in our evening prayer, we could not help saying, "Lord, we thank Thee for our happy country life."

THE RURAL SERVICE PROGRAM AT GINLING COLLEGE
CHONGTU, SIK CHUAN, CHINA

Return to Guling
April
ca. 1944

The college started the Rural Service Program while in Hanking. After the college moved to Chongtu, we started the work of a larger school in a township called Jenchow. The work was very successful under the leadership of a Methodist missionary, but because of the long distance and the high cost of travel and because this missionary had to return to his mission, we closed the station in Jenchow. However, the splendid results made us decide to open another station much nearer to the campus and to invite Miss Fan Yu-Dji, a graduate of the college to head up the work. She was expected to arrive in Chongtu in the fall of 1942, but because of serious illness in her family, she had to stay home through the fall and early winter. She arrived at the college last March and had joined the junior staff at the new center of rural service and she is developing a very worthwhile program.

While I have not a detailed report as to the number of staff with her I should think there are at least two college graduates and two local girls.

The rural service program has a three fold purpose: first to serve the local people; secondly to do research work; and thirdly to provide a field laboratory for college students.

In the program for serving the local people, there are four divisions. The first is along educational lines for the poor children that are out of school and the literacy classes for illiterate women. The staff also cooperates with the teachers in the local primary school in helping them to improve their methods of teaching. They help the girls and boys through the organization of clubs. The second line of

work is the improvement of health conditions. The public health nurse conducts a baby clinic, and attends to confinement cases and also cares for cases of common disease. She visits the home to help improve the home hygiene. She also gives vaccination and other injections for prevention of epidemics. The third line of work is improving the economic status of the rural family. For the women we encourage secondary home industry such as spinning, needle work or the raising of improved poultry. There are also popular lectures for the farmers on improved methods of farming. The fourth line may be called citizenship training. The staff conducts popular lectures on the war situation and helps the local people to understand the new Heian system. This system is aimed at improving the local conditions through the setting up of local governments. Our staff very often help the village head in the conducting of village meetings.

The second purpose of our rural station is to do some research in the development of a well organized program for serving rural homes in China. Eighty per cent of the population is rural and so much importance is attached to rural reconstruction. There have been many studies made along agricultural or educational lines and yet very little has been done for serving the women and the home. It seems to us very important to reach the village through the women in the home. The staff are interested in this work and spend some spare time after their active service in conducting sociological surveys in the writing up of texts for the mothers of young girls and for the working out of a well balanced program that may be used by other stations.

The third purpose is the use of the station as a field laboratory for college students that are interested in going into rural work.

The Sociology Department has the largest number of students majoring among all the departments in the college. During the winter and summer vacations students go to the station and carry out a two or six weeks program under the direction of the staff. From the experience of the past few years, the students admitted frankly that they learned as much, if not more, than they gave in serving the simple rural folk. Furthermore, the local people always appreciated the work of such students and invariably invited them to return during the next vacation period.

Miss Tsu Yu-Dji

Miss Tsu Yu-Dji graduated from Ginling in 1934 with a major in sociology. She had served as a secretary in the city YWCA of Changsha, Hunan Province. After graduation she joined the staff of the rural experimental station at Lichuan, Kiangsi Province. It was the area devastated by the communists and it is also the subject of the Generalissimo and C.C.S. The churches in that region decided to start this rehabilitation work under Christian auspices. The staff were college graduates, under the direction of professors on leave. Miss Tsu worked there for two years when she had to return to her native town because her mother was sick. From 1936 - 39 she was the general secretary of the YWCA at Changsha. One of her brothers is quite a prominent minister in the Episcopal church and the elder brother is in business. The father died early and I do not know what his work was.

Miss Tsu was definitely interested in rural work so in the fall of 1939 she joined Dr. James Yen's staff. She travelled widely in the Province of Kwang Si and studied the needs of the rural homes. In the fall of 1932 she answered the repeated call from Ginling College and is now directing the college rural service station at Chung Ho Chang, about seven miles from the college campus.

She wrote me last June about the plans for summer projects for students to participate in. She was very enthusiastic about the prospects because she received an encouragement from the provincial commissioner of social affairs and ready cooperation from the local officials of the Hsien, that is the county seat. The thing that she was worried about was the financial support for the station. It had

always been carried as part of the college budget but because of the sudden jump in the cost of living last spring, the executive committee who are acting during my absence raised the question as to whether the college could carry such a program. There is, therefore, a real need for support and she is a capable and devoted worker in this field, although she has not had post graduate study, her experience has already given her good prestige. When I was in Chungking last April before starting for America, the ministry of social affairs wanted to ask for her service. Both the minister and research director spoke to me that they thought Miss Fan would give them great help in working out a program for women's work. We regret that because the junior staff at the station needed her direction she decided to decline such an invitation.

Cinling College

Cinling College was founded in 1915 by five women's mission boards which conducted and developed high schools for girls in the lower Yangtze. The permanent campus and buildings were built with funds raised in the joint campaign for the seven union colleges for women in China, India, and Japan. In 1920 to 22 the college had a charter from the Board of Regents of the University of the State of New York. The Bachelor degree granted to the graduates is recognized by American Universities and also by the Chinese Ministry of Education.

There are now about 550 graduates from the college. In regard to their occupation, the educational field has the largest group. They range from university professors to teachers in high schools. Between twenty and thirty are serving as principals or deans in the girl's high schools. The next group are in medicine and nursing. The third group are in social work, including child welfare, rural service, social workers in hospitals and now during the war in the home for war orphans. Recently graduates have gone into government offices as secretaries and science graduates have been taken on in research laboratories. The married women are usually active in the community, they serve on the board of schools, YWCA's and the organizations for war work. Quite a proportion of the married women carry on in their own profession. In recent years this number has increased due to economic reasons. The graduates have earned a good prestige among college graduates. Last year any young girl from

a well-to-do family graduated. When she applied for a position and was interviewed by the man he asked her what college she graduated from. After he heard that she was from Gilling, he said he did not need to ask more questions. He knew the fine work of Gilling graduates. She wrote afterwards that she never realized how much she received from Gilling until then and she would try to be worthy of a daughter of Gilling. I am glad that she has proven satisfactory in her work.

HOW DID GINLING COLLEGE START A NEW RURAL SERVICE CENTER?

Hsiung Ya-na

Return to Ginning
Copied
ca. 1949

To meet the needs of rural reconstruction at the rear in war-time, Ginling College set up a rural Service Station in Janshow, a mountainous district, in 1939. Educational, medical, and, on a small scale, industrial work was carried on for the next three years. The local people appreciated the service; the college and university students enjoyed the opportunity to get acquainted with the life of the country people, and some effective methods of rural work, as well as materials, were experimented with successfully. But, alas! (In spite of the tears of the Janshow people) the rural service station had to move, owing to the difficulties of communication and the financial insufficiency of the college. God knew their need; the local church, seeing the value of the service, carried on a part of the work.

Chung Ho Chang, a rural town, twenty li away from Chengtu, was selected as a new rural service center last Spring. It is a town of about 2,700 families. One can go there either by bicycle, ricksha, wheel-barrow, boat or even on foot. The winding Fu river nourishes the town. Lights from the passing boats, reflected in the water, and the harmonious songs of boatmen offer a peaceful contrast to the bustling life of the town. Not far from the river, there is a church which belongs to the Canadian Mission. Several rooms in the church were lent to the college; so the rural workers had a place to live, and had the initial work of preparation done without worry.

Then came the grand time - summer! The International Student Relief Committee in Chengtu sent eighteen university and college students to Chung Ho Chang. These students, all women, gave two months of their vacation to the service work. One came from West China University, one from the Central University, and the rest were Ginling students. These "women soldiers", as they were called by the local people, were very energetic, earnest, enthusiastic and delightful vanguards in the battle against ignorance, disease and selfishness. Under the supervision of the three staff members of

the Ginling Rural Service Station, the students accomplished the following items of work.

Nursery Play Group. Most mothers in Chung Ho Cheng did not believe at first that children from two to five years old could be trained, nor understood that the basis of personality is fixed during the first six years. Frequent visits to the homes helped to change these ideas, and 40 wee tots came to the Nursery Play group which was held in the church. "My child is named Little Pig"; "Her name is Little Owl", said the mothers, so the college students had great fun in giving the children good names when enrolling them.

Simplicity of equipment was one of the essential characteristics of this nursery play group. The children themselves brought stools or chairs to the class and took them home each night, if they wished. Toys made of bamboo or ones which could be bought in the average town market, were used. Bamboo basins and cups were experimented with successfully. This simple demonstration showed the people that even in the ordinary town or rural home they could provide simple equipment or toys for their children.

Most of the children came from poor homes. The following case-histories are condensed from the records made after home-visiting by two college students:

"-----Several families live in one house and Dang Yu Chin's family has only one room. That very room served many purposes - bed room, kitchen, dining room, and the pigs share a part of it, too. The house is dusty, damp, and dark, with no windows at all. Her father is a ricksha-man with a gloomy face. Her mother washes for the wealthy, besides taking care of her five children. The elder boy has T.B. while the other children all have sore eyes".....

"-----Chung Shu Tsein, a three-year old girl, has only two suits. She wears them when she comes to school. She is naked at home,"

"I don't know where my child is. He likes to play with street boys and among the crowds on market days", said Chou Ren Shing's mother. "I have to work in the shop. I can hardly spare any time to look after him".

These records, made by the students, show numerous cases where children have no proper playgrounds and where their parents, due to poverty, have no time to take care of them at home. Such cases clearly demonstrate the need for nurseries. Some of the children came from well-to-do families. Yet these children, too, were pale from undernourishment, and several of them had enlarged stomachs and cases of worms. These cases, too, called loudly for nurseries.

This summer seven college students devoted their time to these little children in need. The parents and neighbors were surprised to see how their children learned good routines, learned to sing, to speak, and to play cooperatively. What astonished them most was seeing their children enjoy eating tomatoes, green vegetables, and drinking bean milk. Sore eyes became bright and cheeks rosy after vegetables were introduced into the children's diet and after they were given medical treatment.

"Now you look a very pretty girl with your clean face and your finger-nails out", said a college student, in a motherly fashion.

"Look! how the bare-footed girl directs the little music band", one college student said, smiling. She was contented with her summer work.

Parents' Meeting. In order to acquaint the parents with the program of pre-school education, and to enlist their cooperation, a parents' meeting was held weekly. Speeches and demonstrations were given. Nursery songs and games were taught so that the parents could sing and play with their children at home. Every parent was asked to carry through at least one project at home that would benefit their children, such as cleaning the toilet and making a cover for it so that it would be safe for a small child to use; making a garment by a new pattern designed for hygiene and comfort; making a toy such as a cloth doll, bamboo dang-dang or ball; feeding the child according to a balanced diet and teaching him to eat vegetables, etc. The parents enjoyed the social gathering and most of them did carry through at least one of the projects mentioned above for their children.

Children's Classes. The Children's classes were housed in a village Pao School about two li from the town. Seventy-four boys and girls, aged 3 to 14, were divided

in two classes. Most of them were very poor and illiterate. This summer they began to read, to write, to sing, and to enjoy group life.

"Children are lovely; the hot sunshine and the muddy roads cannot kill my enthusiasm which has been aroused by the children", said a college student who worked with the classes.

Women's Class. At first this class had trouble in getting students. Women are on duty for almost twenty-four hours a day in this town. They have to cook, to wash, to take care of children, to feed chickens and pigs, and some of them have to help their husbands to keep shops. When the class first opened, there were only eight students. But visits to the homes by the college students and the spreading of propaganda about the class resulted in a gradual increase in attendance to twenty-three. The women came to study for two hours a day and learned to read, to write, to sing, to take care of children and to manage the home as well. The most amazing thing was that women who knew not even their own names when they started coming to the class, could speak before a big audience after six week's training.

Supplementary Classes. At the request of the local youth, three supplementary classes were opened for students of higher primary, junior and senior middle schools, especially those students whose work in mathematics and English was poor. In addition to the English and mathematics which was offered, songs and other activities were added in order to enrich their school life.

Group Work. Three clubs were organized, for the little children, and for the boys and girls in the supplementary classes. The total number of members was 52. Each club, composed of both boys and girls, had its own club flag, club motto, club color and club song, and met once a week. Each week the clubs carried on some special activity, such as conducting meetings, cleaning yards, destroying mosquitoes and flies, etc. Singing, dancing, stories and news-reporting were regular features of the program. They certainly enjoyed the picnics!

Medical Work. Medical work was limited to the students and their families. Physical examinations and simple treatment were the two main tasks. Thirty nursery

children were examined and it was found that 30% of them had trachoma and 8% had skin diseases. Among the 30 children in the supplementary classes who were examined, 80% had trachoma, 50% had enlarged tonsils, 10% had bad teeth and 5% had some skin disease. Among those who came to have simple treatment, patients with trachoma had the highest percentage, skin diseases came next, and colds and stomach ache were common ailments.

Sunday School. Every Sunday morning twenty to thirty children attended the Sunday School. Hymns were taught and Bible stories were told. Children of non-Christian families heard about God and Christ and those who had heard about Christianity realized its meaning much better. Six college students took charge of this work in turn.

Recreational meetings. Recreational meetings were held twice; once for the country people and once for the town people. Programs were prepared by both the local and the college students. The crowded audience on each occasion was well entertained with speeches, songs, folk dances, plays and stunts.

Home visits and Research work. Home visiting might be termed the "key to our work". To make our educational and medical work effective, visits to the homes were frequently and carefully made by the teachers of all classes, and especially by those of the nursery play groups. College students were heartily welcomed and through their interviews they got acquainted with the environment and obtained the cooperation of the families they visited.

A little research work was done by those who worked with the nursery play group. Each one was tutor to a certain group of five children. She was expected to observe them in class, to visit their homes, and to keep records of what she saw and heard. Thirty pre-school children were studied this summer and the information gained from this study is now being analyzed.

Group Life in Chung Ho Chang. Eighteen students and the staff members of the Ginling Rural Station lived in two huge class rooms of Hwa Yong Technical School. Tables and desks were their comfortable beds. Ordinarily, under the dim light from the oil lamps, the room seemed very peaceful and restful. But on stormy nights some

tense scenes took place. The girls would suddenly all wake up and (amid flashes of lightning and claps of thunder, would) try to move their beds to places where they would be protected from the rain. The next morning they would have the fun of walking through several inches of water to get to breakfast.

The food committee certainly had a good plan which gave everybody a chance to learn to cook and to manage foods. Different ways of cooking and different types of food were experimented with, and these experiments added much color to the group life. The dining room was an open place with neither door nor windows. In the room there were only old tables and one or two chairs or stools. So only a few people could sit down while eating; the others were all required to stand, and standing certainly gave them a great appetite.

There was a well with clean and cool water on the campus, and the students had good times washing by its side in the afternoons.

No giggling could be heard from the dormitory after 8 o'clock in the morning. Everybody was busy at work. Eight students went to the church for the nursery group, four went to an ancient Buddhist temple to teach the supplementary classes and three went to the King's Forest to teach the children's classes.

Quiet hour was set from 1-2 p.m. A good nap at that time certainly banished fatigue. Then came home-visiting, preparations for teaching, writing of records, bathing and games. Thus the hot afternoons passed swiftly.

Evening breezes cooled the meadow where the workers were accustomed to meet after dinner for singing, dancing, discussing their problems, or just talking and giggling. Here prayers were also held. Sometimes the moon peeped at them with admiring eyes. After the clock struck ten there was nothing to see - or hear - for everyone was sleeping peacefully.

*Sent 3/24/45 - to - Founders, former Faculty, Alumnae in Am
+ Smith alumnae Com.*

REPORTS OF GINLING'S RURAL WORK

*Also Copies to Universalist
Women.*

(Dated February 11, 1945)

Christmas Program in Chung Ho Chang

Cooperating with the local church, Ginling College Rural Service Station planned several things for the rural people to celebrate Christmas.

1. Program for the Young Girls. On December 22nd, the twenty girls had a Christmas dinner together. The rice, meat, vegetables and fuel were brought by the girls from their own homes, and they cooked the meal themselves, and invited the teachers as their guests. After the dinner they had a very happy time together.

2. Program for the Nursery Children and their Parents. On the morning of December 23rd, the children gave a Christmas play and sang some Christmas songs. More than sixty parents came and enjoyed the program very much.

3. Program for the Church Members. On December 24th, there was a Sunday service. Seven young people were baptized and joined the church. After the service a banquet was given for the members. In the afternoon the church members went out together to visit the soldiers' families and gave them presents in order to let them know the love of Christ. To the six or seven poor families, the gifts were one pound of salt and ten oranges for each family.

4. Program for the Old People. There is an institution for homeless old people seven "li" away from the town. On Christmas Day the staff members of Ginling Rural Service Station and the Bible Woman (from the Canadian United Church) went there. The old people were gathered together. Christmas story, songs, stunts were presented. Bean curd was given to them as a Christmas gift, and the old people showed great appreciation. A man aged ninety-three smiled so contentedly that he made the visitors happy, too.

Miss Florence Kirk's Account of a Visit to Chung Ho Chang

It was one Saturday in January that Liu En-lan was taking Dr. Gould (F.E.A.) out to Chung Ho Chang, and I went along. The day's outing was lots of fun, one of those trips that seem to tell one so much about life in China and what it means.

We started from the campus gate about a quarter to eight, they in rickshaws and I on my bicycle. En-lan said, "We're going there by Boat." It was a chilly gray morning but there were signs which said it would be bright later on. We saw the patches of vivid green vegetables in perfect order, the cabbage hearts looking very white after their outer leaves had been stripped off. Along the way little Chinese boys held up thumbs as they caught sight of Dr. Gould in uniform and said, "Ting hao!" Others said, "Misseter." When they called me this also, we realized that the term meant little more to them than "foreigner". I felt that it was an exciting adventure to go to a new town - my first trip since coming back in September.

Before long we reached the "Seven Eye Bridge" towards Szechwan University, and there the rickshaws were discharged, and En-lan ran off by herself to talk price to the boatmen. (She felt our presence would send the fares up.) She came back trotting, saying that the boats had left this side of the river, but if we hurried we might be in time for boats ready to shove off from the other side. We went over and followed down the river side street until we saw several boats moored near at hand. The proprietor said, "Hurry! We're about to go." It was not an easy thing to maneuver my bicycle up the single board that served as gangplank, but it was done and the bicycle put down on its side at one end of the boat. We were gleeful to think that we had "just made it."

We sat down on the step formed by the intersection of the main part of the boat with one end, and looked about us. Right in the bow was a poor bedraggled specimen of humanity, a ragged young chap shivering so violently that he shook the boards under his feet. We found out he was a conscript, and later on we saw the officer in charge of him, a chap well-dressed and booted. Our hearts ached to look at the would-be soldier, both for what his condition betokened of suffering in the past and for the grief ahead of him in the month - we estimated - he had to live under the rigors of soldier life. Right beside us we watched the life in a tea-shop just above our heads, saw a basket of rice being carefully washed, and before long the daily laundry attended to. It was only too evident the need there is for all kinds of education and training, and such thought takes the edge off of pure pleasure, the feeling I had as we started out an hour earlier.

There were no signs of starting! This looked a little queer after the protestations of the boat-men as we climbed aboard. En-lan asked when we would start, and the answer came, "Quite soon!" In perhaps half an hour the ticket-collecting began. We paid our fares eventually, one hundred dollars each - which seemed cheap in comparison with the three-hundred-dollar rickshaw fare. We learned afterwards that the Chinese generally pay forty! Also, we consoled ourselves with the idea that whereas the rickshaw took two hours at least, the boat took just one. It was important that we reach Chung Ho Chang by ten or half-past at latest, in order to visit the market, and see the kindergarten or rather nursery school. Well, we sat there from about a quarter past eight till after ten o'clock, and there was nothing we could do to alter the situation. About nine-thirty we learned that the proprietor had gone off to have his breakfast! How would we get there to see anything at all, how get there in time to make the trip worth while?

Another disappointment was in store for us - it took at least two hours by boat! For half an hour we floated downstream, but there, always in sight, was Szechwan University, showing us that we had scarcely made any progress. A fleet of five boats was in our group, and we had a delightful trip down, seeing various places, such as a textile factory, a big paper-mill, arsenal, and the like. The boatmen poled us along for a while, then used their oars, and we were fascinated as they broke into their antiphonal singing. The towing of boats upstream interested us greatly. We saw some men on the towing-path walking upright as if they were under no strain at all, and later we saw men bent double, their hands actually touching the ground as they crawled along, a dozen or more in one group, engineering their boat up a strong current. Sometimes we almost got entangled in the tow-ropes of boats passing near us, and there was quick action by some of the boatmen to push the two boats apart.

One sight that we passed all too quickly was a cormorant fishing party. There were a dozen small craft, each with one boatman wielding a long pole with a hook on the end of it; this he used to draw the cormorants toward him when he saw they had caught fish. Back the birds came into the boat, and the boatman made them give up the caught fish.

It was just noon as we drew up to the landing-place at Chung Ho Chang. For the previous ten minutes we had seen a steady line of people going home from market, which made us think we were really too late for everything: the nursery children left at noon and market broke up then too. I said, "It's a strange thing if a whole market in China disperses on the dot of the hour." That proved true, for after we had found Tsu Yu-dji and Hsiung Ya-na, they took us to the market and we saw a very great number of interesting things: fortune-tellers, medicine-men at work, piles of vegetables, fruit, chickens, wood for sale, etc. We sampled food at three stands: Twisted fried cakes, glutinous rice cakes in triangles, colored green from

the plant, a weed, that goes into the cake, and fried rice balls, fried in sugary vegetable oil. It was a gorgeous display of color and activity, and it was interesting to see how the people liked our two workers. Miss Tsu said to the seller of twisted fried cakes: "These are my friends; please let them try your cakes." We tasted one or two, dividing them between us.

About one-thirty, we came back to the church and there had a delicious Chinese meal. Afterwards, the girls were eager to give Dr. Gould some information about a survey they had made of the economic life of the town, and I shall give it later on. It might be interesting to give American people interested in China some idea of the make-up of a small town. It is with these three and a half thousand people that our girls are working and finding friendship and eager response. They say it is a comparatively easy place to work, for there is no opposition to their work. What I like is the evident pleasure the girls get in their work. Tsu Yu-dji and Hsiung Ya-na (there is another Miss Hsiung too - Hsiung Man-djen, a more recent graduate) seem perfectly congenial and happy in their activities; their faces radiate content and serenity, and I do not have the impression that they are finding it a difficult and disappointingly hard place to work in. They are doing splendid work.

Because relatively few girls wanted to go out this mid-winter vacation, it was decided to have no group of undergraduates at all, but to wait until summer. It was estimated that at least ten were needed to make the class successful and only five were interested. The two girls in charge are to spend the time writing materials and getting out reports.

The actual work of the Service Station I did not see, but I felt that I got a background for another visit. We may go out during the vacation for a day, but again there will be at this time no school or classes in session. My one day there the sun did shine for a few moments, but it was not a picture-taking day at all. We came back by road, they in rickshaws, I on my bicycle, about twenty-one li - my longest bicycle ride so far. We had had a day of varied scenery, by water and land, and gotten a glimpse into life in the country, and of one progressive piece of work that points to a new China after the war. We want thousands of such stations where devoted Chinese people become missionaries to their own people, sharing with them their rich experience. I feel that the money which goes into such a work is immensely worth while. The Americans who contribute to it may say, "Yes, we are having a part in vital, Christian work, work that will last in different codes of living and different and richer lives." That is the appalling thing, to see such meagre lives lived by so many. I realize that many people I pity have reserves of pleasure I do not understand, but still their lives are hampered by real poverty, by ignorance and superstition. If we can help enrich lives, Ginling is doing a great work.

Some Figures from Investigations Done at Chung Ho Chang

By Tsü Yu-dji and Hsiung Ya-na in charge of the
Ginling Rural Service Project - Fall 1944

Population: 3,500; on market days population from nine to fifteen thousand.

On two different occasions people were stationed at each of the seven different market entrances to count all comers:

November 5 - 12,000; of these, 8,116 were men

November 9 - 10,677; men, 6,822; women, 3,143; children, 712.

They come from seven different market towns. At that point, on every fourth, seventh and ninth day (or date involving these numbers) of the Chinese month, there is a general market and the surrounding towns and country people come; on other days there are markets at the other points.

Products sold at market, actually in the market-place, each having its designated shelter or space: chickens; hens, geese and ducks; eggs; pigs; grains; pig feed; rice; cotton material; fuel.

Products sold in the street not far from the market, sold in open stands: sugarcane; vegetables (we counted ten varieties in one stand - lettuce; carrots, red in color; leeks; rape greens; white turnips; cabbage; two or three leafy vegetables); fruit (oranges, colorful tangerines and close-skinned larger varieties; a few tag ends of persimmons; pomelo); fish, etc.

Facts about the "stands":

Number: 345 (112 from Chengtu, 82 from the town itself, others from neighbor towns)

Classification: Food, 96; Notions (thread, needles, buttons, etc.), 78; General Repair, for example, umbrella repairs, 9; Vegetable Seeds, 25; Tools, 43; Medicine, 16; Tobacco, 19; Fortune-telling, 10.

Classification of shops in the town:

24 tea-shops; 23 wine-shops (we hear that the country people drink a good deal of wine, but we almost never see any signs of wine-drinking here, though it is a little more common since alcohol is made on a considerable scale in this area); 9 spice and condiment shops; 13 restaurants; 4 abattoirs; 7 noodle shops; 3 noodle factories; 6 shops selling cured goods; 3 selling bean-curd; 4 candy shops; 3 vegetable oil; 2 roasted peanuts; 1 fried cakes; 1 wine factory; 1 stone-cutting; 2 grave furniture made of bamboo and paper, to be burnt for the use of the dead; 1 glassware; 2 clocks; 3 tinsmiths; 1 coal; 12 Chinese medicines; 2 vegetable shops, in contrast to the "stands"; 8 cotton shoes; 2 weaving; 2 hats; 1 dye factory; 1 embroideries; 1 goat meat; 2 western-style pharmacists; 1 fermented rice; 8 paper; 4 notions; 7 coffins; 4 carpenter shops; 4 manufacturing cooking vessels; 4 scrolls; 2 silver; 1 fire-crackers; 5 inns; 3 rickshaw rent shops; 2 bicycle repair; 2 sedan-chair rent shops; 2 tobacco; 1 pipe (smoking); 5 pawnshops; 2 barbershops...
Total: 223 shops.

11 institutions (2 schools, 1 hospital, District Government offices, etc.)
47 public lavatories.

Excerpt from "A REPORT OF THE COMMITTEE ON CHILD WELFARE TRAINING PROGRAM OF THE CHRISTIAN UNIVERSITIES IN CHENGTU, January - August, 1944":

Chung Ho Chang Rural Experimental Nursery School

"In the Spring of 1943, Ginling College moved her rural experimental station from Jen Shaw Hsien to Chung Ho Chang, a marketing town, which is near Chengtu. It is about eight miles from the College. The nursery school is a project of the station in cooperation with the Szechuan Provincial Commission of Social Welfare. The enrollment of children is forty. The characteristics of this nursery school are that it tries to apply all the principles and skills of a nursery school without violating the principles of rural economy. The staff designed its own equipment and toys using bamboo which grows everywhere in this section of the country. There is a training class this year for six local girls in child care and nursery school principles. These girls practice in the nursery school every morning when it is most active. They attend classes in the afternoon. There is also a mothers' club. During the winter vacation, in January, six child welfare students, part of a group of eleven from Ginling College were there for ten days to help out in a Winter Festival Program. There were exhibits of children's clothing, toys and nutrition, together with farm products and village stitch-work exhibits. They also ran a daily recreation program. During the rice-planting season, a temporary nursery school is open in the village because then the mothers have to work in the field. During the present summer months, three child welfare students, two from Ginling College and one from Cheeloo University, are taking two months' field practice there together with nine other students. They run a summer nursery school along with other activities. The two social workers there also make a study of rural problems in relation to children and also compile teaching material and reports on their study."

Sent 9/17/45

Founders & Or. mee
Former Fac
Alum in Amer
Fam. & Friends list
Mrs. Hersey
Mrs. B. Wolfe
Mrs. F. Neederick
(3) Universalist Women's office

Mabel Nowlin
Lewis Linette
Grace Tuck

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Chung Ho Chang, Szechwan, China
July 5, 1945

Dear Friends of the Universalist Church:

From time to time during the past year, we have sent brief reports of our work in the Ginling College Rural Service Station to the Ginling College New York office. We hope that we have been able to give you a general idea of the kind of work we are doing here, and to show some phases of our country life as well. For the generosity of your contributions we are very grateful. We are glad to tell you that your concern and interest in our work have been a constant encouragement to us.

The scope of our work has been extended from single homes to the whole community, from the town of Chung Ho Chang to the nearby villages, in the following ways: Nurseries; parents' meetings; home visiting; training of local girls; women's classes; simple medical treatment; a recreational program; the training of college students during their summer and winter vacations; and research work. We want to share with you the delightfulness of our work which comes to us from the appreciation and collaboration in words and deeds of the rural people, the provincial and local government officials, and some other organizations, such as the Canadian Mission and the local clinic.

Among the rural people, the families of our nursery school children have shown their appreciation and cooperation most plainly of all. This spring while the peasants were busy working on the farm, we had two more nurseries opened in the villages besides the one in town to help the village mothers, so that they could give their time to the farmwork and know their children were being looked after. The total number of children enrolled in these three nurseries was 102. The parents of the village children are all farmers, while those of the 52 children in town earn their living in the following occupations:

<u>Name of Occupation</u>	<u>No. of Children</u>
Ricksha puller	5
Cloth merchant	5
Public officials	5
Miscellaneous shop-keepers	5
Tobacco shop merchants	4
Noodle shop	4
Oil shop	3
Wine shop	3
Military service	2
Drug store	2
Furniture shop	2
Pork shop	1
Bean-curd shop	1
Scroll shop	1
Weaver	1
Tea shop	1
Paper shop	1
Shoemaker	1
Blacksmith	1
Bamboo-craft	1

Most of these parents attended regularly the parents' meeting held twice a month, and carried through at least one of the projects at home that would benefit their children, for example: cleaning the toilet and making a cover for it so that it would be safe for a small child to use; making a garment by a new pattern designed

July 5, 1945

for hygiene and comfort; making a toy such as a cloth doll, a bamboo ball; feeding the child according to a balanced diet, etc. In addition to these, they sent for the children's daily lunch at the school such home-products as bean curd; sweet sour pork knuckles; noodles; sugar; salt; wood, etc. This was not in payment, but to show their appreciation and gratitude. As a result, the children were served good food every day without any expenditure on our part. In the villages, parents even prepared food at their own homes for the nursery children, doing it in turns. The children enjoyed so much the different kinds of beans - red, black, soya, lima, green, etc. - peas, leafy vegetables and whole wheat cakes. The well-to-do families gave more food, while the poor ones tried their best, too. There is no feeling of unwholesome pride or sense of dependency among them.

The quickness in learning shown by the local young girls is wonderful, and their eagerness to serve is good to see. Mrs. Tseng, wife of the shoemaker, aged more than thirty, was at first completely illiterate. After attending the Women's Class for only two months, she was able to keep simple accounts for the shop and home. The others all learned quickly to read, write, and speak, for every one of them was eager to learn. The younger girls in the training classes have developed a good spirit of serving their community. Six of them, who have been trained for almost two years, help to look after the nursery children in the town, while the other five, trained more recently, help in the village nurseries. They like the children and enjoy the work. Even on very rainy days, when the roads are muddy and slippery, they go to their work barefooted, without grumbling. They are jolly and responsible.

There are three organizations with which we closely cooperate. The first one is the church belonging to the Canadian Mission (United Church of Canada). Several rooms in the church have been lent to Ginling College for its project, so that they have given us a place to live and work in. Thus we have good opportunities of taking part in church activities, such as leading young people's fellowship meetings, planning and carrying out the Christmas and Easter programs, visiting the church members. At the same time, the "Bible woman" of the church has a good chance to tell the Bible stories and to introduce Christianity to the girls and women who are attached to our project. This Easter nine young people were baptized, two of them members of our staff.

The second organization with which we cooperate is the Provincial Social Bureau. The head of the Bureau and some of his men came to visit our work in May last year. He spoke highly of our work and granted an annual subsidy to the nursery. Whenever there is a Child Welfare Exhibition in Chengtu, he recommends that things of our nursery be exhibited, since the equipment, toys, and the experimental methods used in our nursery seem fitted to the Chinese rural, economic life. The Social Bureau is now asking us to extend our work and to help them train workers for nurseries on a wide scale. We are now making plans for such an extension. The Social Clinic cooperates with us, coming to give physical examinations and vaccinations, to heal illnesses among our women and children. Such simple medical treatment as skin diseases, trachoma, or malaria is done by our own staff.

In answer to our request, the American Office of War Information in Chengtu came to Chung Ho Chang to give a movie last winter. It attracted crowded audiences. This spring, the people themselves sent representatives to Chengtu to ask for another movie show, and it was given. This marks the beginning of their interest in community affairs. We can see that there are great potentialities in this newly-awakened interest in the welfare of the whole community.

July 5, 1945

More soldiers have been conscripted from rural areas since last winter. Those who come from Jenchow and some "hsien" (i.e. counties) near Hwa Yang usually stop in Chung Ho Chang to get their clothes washed, and hair cut, when they are passing by. Many times they have dropped in at our place and spent a day or a night there. During their leisure time programs were given by both our staff and our students. The soldiers each time were well entertained with speeches, songs, folk dances, and games.

We have described some of the results of our work and the happiness we have found in doing it. Furthermore, we would like to give you a brief account of the plans of our Station for next school year, July 1945 - June 1946. The first plan is to continue the work mentioned above. The second is to enlarge our staff and to try to get graduates of the Ginling Home Economics Department to do some research and experimental work on Rural Housing, Nutrition, Clothing and Handicrafts and Family Relationships, as a preparation for post-war rural family rehabilitation. The final one is to develop local leaders so that they can carry on some of our work even if the College has to move back to Nanking at the end of this war.

With all good wishes,

Sincerely yours,

Tsü Yu-chih

Hsiung Ya-na

A PLAN OF POST-WAR RURAL FAMILY REHABILITATION
GINLING COLLEGE RURAL SERVICE STATION

Tsi Yu-chih and Hsiung Ya-na

I. AIMS:

In 1937, the aggressor, Japan, invaded our country and took away a great part of our good earth. In the occupied area, many buildings and houses were destroyed; homes and shops were looted; families were broken up; people were left to poverty, suffering and privation. China is a nation whose civilization has been built on agriculture. Eighty per cent of her population are farmers. Hence, of all the work that confronts China after the war, none is so imperative as that of her rural rehabilitation. The family is the basic unit of rural communities; therefore, in the vast program of rural rehabilitation, the rehabilitation of the family is a matter of the greatest importance.

Ginling College has always been interested in rural service work. To meet the needs of rural reconstruction in the rear, during war time, the College started a Rural Service Station in Jenshow (about 80 miles from Chengtu) and in Chung Ho Chang at a later time. For six years the following work has been carried on, on a small scale: Educational, medical, home economics, and industrial work. The local people appreciated the service, and the college students enjoyed the opportunity of getting acquainted with the life of country people. Several effective methods of rural work, as well as materials, were worked out successfully. Therefore, on the eve of our final victory, as the College makes her post-war plans, she looks forward to continuing work for rural people, using the experience gained in the work of the past six years. A plan of rural family rehabilitation is here submitted to accomplish the following things:

1. To render service to the rural people in the liberated areas.
2. To train proper personnel for post-war rural reconstruction.
3. To furnish a living laboratory for college students.
4. To work out effective methods and materials for rural work, and to study rural life.

II. METHODS

A. To select a rural area near Nanking as a service center to carry out the following types of work:

1. Home Work:

a) Housing:

- 1) To build a model house as a demonstration and to give guidance to those who want to build new houses or rebuild their old ones.
- 2) To supply supervisors to visit homes, discuss the ways of beautifying their own houses and yards.

b) Nutrition:

- 1) To make a survey on the nutritional condition of the rural area.
- 2) To teach housewives to serve a balanced diet.
- 3) To promote the planting of tomatoes, soya beans, etc., for nutrition.

- 4) To promote the raising of goats and chickens as an aid to diet.
- 5) To organize cooking classes.

c) Clothing:

- 1) To teach women and girls to make their own garments with small sewing machines.
- 2) To introduce children's garments designed for hygiene and comfort.

d) Budgets: To enable rural homes to make family budgets and to keep accounts.

e) Family relationships:

- 1) To enable retired soldiers to have a happy family life.
- 2) To organize family meetings to establish a democratic spirit and put democracy in practice in homes.
- 3) To give family guidance to develop proper relationships between husband and wife, between parents and children, between relatives or neighbors.

2. Livelihood:

- a) To promote home industries on a small scale to increase the family income and such industries that wounded soldiers can participate in too.
- b) To give some agricultural supervision.
- c) To promote cooperatives.
- d) To introduce small machines, such as for spinning and weaving.

3. Children's Work:

- a) Nurseries and kindergartens for pre-school age children.
- b) Supplementary classes for children of school age but who have had no chance to go to school.
- c) Playgrounds for children of all ages.
- d) Libraries for children.
- e) Child guidance clinic.

4. Health Work:

- a) Health education.
- b) Midwifery.
- c) Clinic.
- d) Social training of students to promote better health.

5. Citizens' Hall:

- a) Playgrounds and games for adults.
- b) Reading room.
- c) Hall for meetings and social gatherings and exhibits.
- d) Hall for weddings and funerals.

B. Set up three or four branch centers of a similar type of work.

C. Cooperate with organizations, such as local government, agricultural institutions, local clinic, church, and similar organizations, as closely as possible.

D. Develop local leaders to serve their own community.

E. Train college students through their practice or research work in this rural community.

(10/19/45)

FROM CHUNG HO CHANG, GINLING'S RURAL SERVICE STATION

From Hsiung Ya-na's English Diary:

August 1, 1945

This afternoon as I was reading a novel, All This and Heaven Too, funeral songs floated into my ears. I ran to the gate, and was in time to see the procession. I soon found out that it was the funeral of the parents of one of our students, Hwang Tan-chou; they had kept a scroll shop. The mother had been sick for days, vomiting violently. Then her baby was born. She and the baby died this morning. This afternoon the father died of cholera. The parents are dead, leaving two small boys in this ugly world. Hwang Tan-chou is five years old, and his brother only two. It was the most tragic funeral that I have ever seen.

Cholera pervades Chung Ho Chang and causes many deaths. The newspapers tell us that in Chengtu new hospitals have been organized to care for cholera victims. What can we do here in Chung Ho Chang? Our local clinic seems asleep and the doctor seems to stand aloof. They are helpless without equipment and drugs.

August 2, 1945

When the country people found no way of getting rid of cholera, which is so bad now, they went to their idols.

It was ten o'clock this morning when our nursery children were about to have their morning lunch. We noticed that the street was crowded. Firecrackers, Chinese music, and gongs made a raucous noise, but it was somehow rather attractive. All of us went to see what it was all about.

It was a long procession of the God of Plague and the Goddess of Mercy. "Our procession will overcome the pestilence," said the country people. Preceding the main procession were people with old-fashioned silk umbrellas in their hands. Then came the Chinese music band. Then a single file of more than sixty women followed, each holding a tray with burning incense. Behind them were groups of men, each with seven lamps hung one on his forehead - one on each of his arms - two on his chest - and two on his back. These were fastened to his skin by the small hooks on the handles, the hooks digging into his flesh. These men marched on bravely, not a sign of fear on their faces. I understood that "where there is faith, there is strength and power."

Then a scene of sinners in Hell was acted out at the roadside when the procession stopped. Those who had sinned against idols, or who lacked filial piety, were, in the play, severely punished by Hell's judges. Some were pierced through from the back to the belly with a knife, and the intestines came out. Some were tied with ropes. Some were bleeding.....all this making a fearful scene.

Behind came the God of Plague and the Goddess of Mercy, riding in sedan chairs. And behind them literally thousands of women marched, each holding incense sticks in her hand. The procession took about two hours to pass our doorway. To welcome and to worship their gods, each family or shop burned incense and kindled candles at the gates.

Superstition overwhelmed Chung Ho Chang. All the nursery school children have been inoculated. We were convinced that this would save them, and they made no murmur, for they trusted us.

As many as fifteen die in one day. We know this from the fact that the shop which sells pitchers in which to burn paper money for the dead sold fifteen today and as many other days.

Guiling
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"TWO YEARS AT CHUNG HO CHANG" * A BACKWARD GLANCE

HSIUNG YA-NA

1. We have become one of them.

Having lived and worked among the people of Chung Ho Chang for two years, we have become one of them." People there no longer gaze at us with wondering eyes as when we first went there. We buy our daily vegetables at the same market they do. We go shopping on market day with the crowds. We wear cloth shoes and unironed garments as they do, and we speak the same Szechwan dialect, though Miss Tsu still has a little left of her Hunan accent.

What is our work there? In the local people's eyes we are doing neither charitable nor service work. They know that we do not give rice nor coffins to the poor, as the Buddhist temple does; and "service" is a word completely new to them. They think that we teach children and women, and heal some diseases just as they earn their living by having a shop or cultivating their fields. "How much do you earn?" is a frequent question asked by them. We answer the same way they do when we ask them this question: "Well, we get enough to cover our board." This is a satisfactory answer, for in war time even to get enough to eat by honest work is not an easy task. When we go along the street, or walk over the country roads, children often come after us, greeting us, shouting to us and hanging on to our gowns. We are glad to see them, and never get irritated, so that their parents soon got the idea that we are most patient teachers and never think of beating the children for disturbing us. With a few bottles of argerol we have cured many sore eyes and become famous for this treatment especially. Our contacts, in addition to those with the children, are chiefly with the women and girls; in their hearts we are more than teachers- we are their friends. They often come to ask us to write letters for them, to draw flower designs on pillow cases to be embroidered. They share with us their happiness as well as their troubles. We attend their weddings, funerals, feasts- as their other friends do. To show their friendliness, they give us special home-made dishes or home products, such as beans, potatoes, other vegetables, pickles, peppers etc. I think every shop-keeper in the town knows us and will let us take what we want in case we have not the cash with us - which has occasionally been the case. The owners of noodle-shops never let our Chengtu friends pay for the noodles, because we know that we are hostesses. We have become one of them, and we are their friends, yet they have discovered certain differences between us and themselves: we say grace or sing before each meal; we have two pairs of chopsticks for each person at the table--one to serve with and one to eat with; we use mosquito nets gathered into a round band at the top instead of square ones; we have foreign friends come to visit us. However, these four differences make no gulf between us and the local people; they regard these dissimilarities as our peculiarities just as Brother Wang has a peculiar way of drinking his tea. We are an endless source of interest to them; they never seem to tire of watching us at a meal, and crowds of people come around our foreign friends and greet them with Mr. Din Hao", wherever our friends go.

II. A Book of Materials and Procedures for Nursery School Groups.

I have been a month in Chengtu, for the specific purpose of preparing this book, and it is about ready to be printed.

The purpose of the book is to enable lay leaders of the church and neighborhood Nursery Play Groups, parents or elder sisters in the home to constructively guide the nursery age-i.e. pre-kindergarten- children of 2 to 5 years. The book comes out of five years' experience with Nursery Play Groups in Jenshow and Chung Ho Chang in both of which centres we have stressed this work since we considered it invaluable in forwarding a program of social reconstruction in both town and rural areas.

In the book is a section on the technique and principles of conducting Nursery Play groups, put so simply that any interested person can follow the directions. I have emphasized the simplicity of equipment and materials, thus making the book and the ideas applicable in any environment.

II. B.

And I have described equipment such as may be gotten in the ordinary town or rural area, or may be easily assembled for children's play. This is one of the merits of our experimentation; other nursery schools have more beautiful and more effective toys and playthings, but often they are expensive and impossible to secure; ours are available for no great expense. Visitors have often commented favorably on this aspect of our work in our own Nursery School in Chung Hi Chang.

The book includes lesson materials for a year, arranged in weekly budgets: songs, nursery rhymes, conversation and story materials, rhymics, drawing and handwork. Let me tell you in a little more detail of my work in connection with the nursery rhymes section. I collected about three hundred of them in both Jenshow and Chung Ho Chang from the children there. Out of these three hundred, I found suitable for my use only three or four, that is, suitable in the form I found them in; the remainder of the eighty given in this book were either revisions of those collected, or original with me. By revision I mean that I used the rhymes scheme or style of a nursery rhyme, but gave it more meaning for educational purposes. I shall give here English translations of four that the children love best- they love them best chiefly because of the actions accompanying them, and because they describe phases of rural life they know well.

I. "Making Hay" (an original nursery rhyme)

It is a fine day,
When Mama goes to make hay.
The baby at her back giggles and claps,
And the sparrows fly, fly, fly away.

(The accompanying gestures are similar to our "This is the church and this is the steeple...")

II. "At the Inn" (used as known by the children, without change)

Old Grandma Wang makes her tea.
In at the door come travellers three.
In the court behind horses stand by the tree.
Two little boys chase the busy bee.
A little girl spins cotton, I see.

3. "Going to the Market" (a revision)

Little Bamboo pole, three feet long,
With I carry rice to the town.
There I find old Mrs Wang
Selling sweets. She strikes her gong.

4. "Making Bean Curd" (a revision)

Whizz, Whizz, the grinder winds,
It is the soybean it grinds.
Children like bean curd of all kinds.

III. Three Studies

Study No. 1- Chung Ho Chang- A Sociological Study

In China it has been estimated that there are at least 20,000 towns (the town and surrounding area having a population of at least 10,000). Some are near the cities, some remote. Chung Ho Chang, its population in the town itself coming to about 3,000, is a rural town near a city-Chengtu. The story of the town goes like this: It was founded about three hundred years ago at the end of the Ming Dynasty. Before that time there was, three li away from the present site, a town called Wang Liu Chang; but that town was burnt, and then the people moved to the present site since there was a river running through this place, a great aid to transportation.

Modern customs have brought an economic crisis to the town. About twenty years ago it was famous for the hand-woven silk ribbon used to bind the collars and side openings of Chinese gowns; since foreign customs have come even to this town, the people no longer liked this style of ribbon, so the ribbon industry

declined. There are four main functions of a town: political, economic, educational and recreational. Politically this town is midway between the Hsien Government and the "Pao"-100 family organization. Since the promotion of local self-government last year, the town has been granted several rights: the Head of the Town Council is elected by the people; the town government has independent finance (formerly the taxes collected were sent to the Hsien government, and the Hsien in turn granted a certain amount of money for town expenses, but now the town may use taxes for the benefit of the people; the town government has now the legal power to settle the disputes (it did it before from custom, but this had no legal sanction); the most important function is economic, for the town is the center for the distribution of both city-made and rural goods.

The town has 268 shops selling such everyday things as tea, wine, spice and condiments, noodles, bean-curd, etc. On market days products from the town or neighboring towns are sold in the market-place, each type of product being assigned its special space or shelter. There are sixteen types of products, for example, poultry, eggs, pigs, grains, rice, cotton material, fuel, dogs and cats, fish, goats. These are all sold through middle men who collect taxes for the town government and are themselves paid for their work. In addition to these town products, men come from Chengtu and the neighboring towns, and set up their stands-345 altogether last winter (112 from Chengtu, and 82 from Chung Ho-Chang itself. The "stands" deal in such things as umbrella repairs, vegetable seeds, medicine, tobacco, and fortune-telling.

There is, we have discovered, a close relationship between rural people

(47)

recreation and their religion, for through their worship they have their recreation. There are many kinds of religious meetings, especially to celebrate the birthdays of the idols. Perhaps another time I shall have to describe this aspect of their life in some detail.

Study No. 2 - The Life of Chung Ho Chang Women

In our study we considered the lives of 250 women, 200 from the town itself and 50 from nearby villages, their ages ranging from 20 to 50.

Rural Women and Producers.

Of the 200 women in Chung Ho Chang, 93 % participate in shop-keeping, weaving, shoe-making, etc. besides doing the daily cooking, washing and caring for the children. Of the 50 women in the villages, 88% help their husbands in the fields during harvest time. They do different work according to the four seasons. If I had space and time I might give you the interesting charts for all these investigations; they give a picture of life among these women as no generalizations can.

The educational standard of the rural women is very low. Of the 250 women, 176 are illiterate; 74 have had a little education-only one has studied for six years (the primary school period) and three or four have been to school for three years-most of them have studied three books; The Women's Classics (how a woman should act, obey her parents, mother-in-law, husband, and when he is dead, her son, etc.), Three Characters Reading, and The Book of One Hundred Names,-only one can write letters, and three can keep accounts.

The faith of the women is neither Buddhism nor Christianity, for they worship many gods. In their homes besides the ancestors' tablets, each family has certain gods to be worshipped, such as the God of the Earth, The God of Heaven, and the God of the Kitchen. Others worship in addition the Goddess of Mercy, and Gods of the Saints.

They have certain fasting days in each month when they do not eat meat... and the number of meatless days in consequence may add up in some months to a score or more; in this way they hope to cure illnesses of their family or keep their family from being ill. The chart of the gods worshipped, and those for whom they fast is most interesting. One cannot say that these people are not religious.

"A Question We Cannot Answer (Hsiung Ya Na)

It was a sunny afternoon in May this year, a group of school boys came to the Rural Service Station, boys from the regular school in the town. They merrily sat on the swings, and slid down the slides. Fearing that these energetic boys might break the apparatus meant just for the pre-school children, we went to the back yard to tell them to stop playing. A nine year old boy came down from the swing, and went over to the slides. "May I play on this, then?", he asked. "No", we replied, "that is meant for the smaller children." He then went to the wooden horse, to the small wheel-barrows, and to many toys which were there for the use of the pre-school children only, and he asked at each place the same question, "May I play on this?" again and again. We felt we had to give him the same answer, "No". Then he asked "Where and with what may I play?" We could not answer him, since we knew that there was no play-ground nor toys for the primary school children- at their school, nothing except one jingle board for more than 800 children of that school. Most children played on the street after

school, running up and down, playing cards (picture cards from packages of cigarettes) and gambling as they played. We have not been able to forget this forlorn questioner, and the oft-repeated question, "Where and with what may I play?" Because of the lack of staff and the limitation of our resources, we have not been able to answer the question. We think of this boy nine years old, and of hundreds of thousands and millions like him who need simple recreational guidance and facilities.

Dr. Winfield

(Written early September 1946)

FINDING A SITE FOR THE RURAL STATION

Tsü Yu-dji

When the College planned to move back to Nanking after the coming of peace, we wondered and considered whether the rural work done in West China could be continued in Nanking, since before the war we had no such work here. Our staff discussed this, and we talked it over with Dr. Wu and faculty members interested in rural service. We felt that rural rehabilitation would be very important in the coming years and that we might have a great opportunity to do social rehabilitation work. Finally we decided to continue the rural service work at Nanking.

I. The problem we faced in finding a suitable location.

On our return our first work was to locate a suitable site. We spent from July 20th to August 24th investigating the possibilities of ten different towns. We went of our own accord to five places; the Presbyterian and Methodist missions urged us to visit three where they have rural churches, and church members of two other towns took us to see their towns. These places were from 5 to 20 miles (15-60 li) from Nanking.

For eight years these towns have been occupied by the Japanese. Early in the war most of the people left before the Japanese arrived, but came back during the war years. They found that their equipment, clothes, furniture had disappeared; buildings were destroyed; they had no place to live. Then they picked up the pieces of broken bricks and tiles scattered around and built one or two rooms, settling down to the simplest of lives. In several towns near Nanking the buildings were all completely destroyed, for in the "burnt earth policy" the government forced the people to destroy buildings in advance of the Japanese march. In some towns bombing did its destruction, and Japanese soldiers tore down wooden structures for wood for fuel. Guerrillas also in some instances fired buildings in order to force Japanese out.

The rural churches in these districts were treated as other buildings. Often only walls and roofs remained standing. Temples and schools suffered in the same way. For this reason we met the same problem everywhere - we could not get or rent any building for our work.

The zoning of areas near Nanking also complicated our problem. We found that some places were considered as a military area, others set aside for industrial expansion, and still others to be reserved as public parks. If a certain village or town happened to be in any one of these three types of special areas, then the people's land is taken by the Government, and most of the rural people - those we want to work among - move away. In this area there are five such zones.

Also we wanted a site on a bus line not too far from Nanking, so that college students and faculty members could come out to visit us or do investigation work in sociology and allied fields.

II. The reasons we chose Shen Hwa Cheng.

Shen Hwa Cheng had, we felt, much to recommend it.

- (a) It is easily reached, being 35 li from Nanking, with a bus service five times a day. One can go from "the Circle" (Hsin Chieh Kou) in about 45 minutes.
- (b) It is a completely rural area. There are 300 families in this

market-town, about 80 of which have small shops - e.g. tea-houses, soybean shops, rice shops. Near the town there are more than 50 villages in the midst of farming land.

(c) There are several organizations which we can cooperate with. The Nanking Theological Seminary had a practice center in this place before the war, but this work was stopped twice during the war. This spring when the Seminary returned to Nanking, the center was opened as a practice center for their students. Also the Presbyterians have a rural church of which the pastor comes from the Seminary. There are about 60 church members. The Yuen family is a very good Christian home. In this family an old father, aged 70, is a very good man. He helps the church members, and often during the war years, when there was no pastor, he led the worship service. After the war, the congregation contributed funds for ten benches and for repairing several rooms for church use. Now a Bible woman takes charge of the religious work, and the Theological Seminary takes some responsibility too. Not long ago, the Department of Agriculture of the Central Government set up an Agricultural Extension Station to give the farmers good seed, and help them improve their farm work generally.

It is very encouraging to find there different types of organization to meet the needs of the community. If we can cooperate, we ought to be able to help the people greatly.

(d) The leaders of the local government are very enthusiastic that we should start some work for women. Since there has been no chance for them to study, most of them are illiterate.

Still there was the problem that we had no building. We were at first offered a temple given over to the worship of the earth god. This public building contained two rooms and a hall where some idols with frightful faces sat. One proposal was that the idols should be moved away. Then the people of the town protested and so we felt it was not a suitable place for the Center. We felt disappointed. We could not establish our work there without a building, and with the tremendous cost of building materials and workmen, to build was out of the question.

When we went back on the first of September we were so happy, because the Yuen family told us that a building occupied by soldiers for several months was now empty and could be rented; the government had sent the soldiers to another town just a few days before.

This building was the biggest one in the town - the only big one saved! The owner was a widow whose husband died last year. She has six daughters, but no son. Three daughters are married. The fifth one is very capable, helping her mother to manage the household. Since we are a women's organization, they welcome us to use the house. They gave us two big halls for our work, and two bedrooms. Although it is not an ideal place for the Rural Service Center, it is much better than the earth-god temple. We decided to rent the house.

Mr. Yuen and his daughter-in-law were eager to help us. They promised to get a man to clean the house, and to order beds, tables, chairs, and kitchen utensils for us before we returned. Feeling that everything was satisfactorily settled, we returned to Ginling on September 2nd.

III. Our plans for cooperation with other organizations.

(a) CNRRA has asked us to set up a milk feeding station for rural children. They provide us with the milk and a subsidy for operation expenses.

(b) We have applied to the Central Social Service Bureau of the Central Government for a subsidy for welfare work among rural women and children. Now we have

submitted our plan of work, and a report of our work in Szechwan. We hope to get a favorable reply from them.

IV. Workers.

Miss Hsiung Ya-na has gone this fall to America to study in Cornell University. Although we miss her very much and lack her capable assistance, we know that when she returns she will give much greater service to rural women and children in China. We feel happy for her and have placed a great hope in her.

This fall we have two new workers, Miss Chiang Yen-wen and Shih Loh-so. Miss Chiang is a Ginling graduate of 1946, with a major in Sociology. She has had practical work in our rural center in West China, at Chung Ho Chang last summer. I am sure she will be very helpful in this new project. Both these workers have arrived at Ginling and we are now making plans to go to the country on September 23rd. It will be in some ways difficult to start work in a new place, but it will be very interesting to see what we can do in this strange town.

Dr. Winfield

October 26, 1946

THE FEEDING STATION IN THE COUNTRY

Tsü Yu-dji

Ginling College Rural Service Station cooperated with CNRRA to start on October 3rd a feeding station in Shen Hwa Cheng. CNRRA provided milk and olive oil for the children, nursing and expectant mothers. Children who live near at hand come every day to drink milk, and those who live some distance away take milk home with them.

In the country most children are lacking in nutrition, so the feeding station is of great help to the health of the rural children. Now we have 350 children who take milk home twice a week, Tuesday and Friday, and 220 children come to drink milk every day. Their ages are from two weeks to twelve years. They come from 20 villages and within a radius of 20 li. Many other people come to ask for milk for their babies, but we have to refuse them: our station is supposed to provide for 500 children, and now we are caring for 570.

Let me tell you one experience we had. On October 24th, an old woman came to ask for milk for her grandson who was just two weeks old. This is the first of seven children to live. The old woman asked us to go outdoors to see the baby who was not allowed to be brought in because of the custom that until a baby is a month old, neither he nor his mother can enter another person's house. We went outside to see the baby. Near our door was a woman holding a baby in her arms. The baby was wrapped in a piece of cloth, and the mother, looking weak but happy, took off the cloth to show us her son. It was a very lovely child and slept soundly. When we gave the mother her ration of milk, she thanked us heartily and said, "When the boy is a month old, we will give you red eggs and rice cakes." Then they went home happily.



USC ALEXANDERSON PHOTO

*The Rural Service Station
Shwen Hwa Cheng, China,
Needs Your Support
1947*



When Ginling College moved from Chengtu to its former home in Nanking, the Rural Service Station, supported by The Association of Universalist Women from January 1944 to September 1946, was put under the direction of the Canadian Mission and the Provincial Social Affairs Commission of Szechwan Province.

A new Station at Shwen Hwa Cheng was opened in September 1946, to which The Association of Universalist Women, by a vote passed at the Biennial Convention in Akron last April, again pledged its support.



After nine years of enemy occupation, and in an area so wrecked by bombings, it was difficult to find proper housing for the new Station. However, a prominent Chinese family, owners of the largest house remaining, granted the use of the courtyard, two halls and two bedrooms so that Shwen Hwa Cheng might have the services of the Rural Service Station.

Miss Tsu Yu-dji and her staff began operations in September 1946.



The new Station carries out a program similar to that followed in Chung Ho Chang.

The local government leaders are enthusiastic about work for and with women. Due to conditions, many are illiterate.

The children will be taught to laugh and play, to take care of the eyes and teeth, to learn health habits, to read and sing and do things with their hands.

Miss Hsiung Ya-na, now studying at Cornell University, Ithaca, New York, will return to China late in 1947 and to Shwen Hwa Cheng to carry the new techniques learned here in America.



The Rural Service Station, cooperating with CNNRA, started a feeding station; milk and cod-liver oil were provided by CNNRA for children, nursing and expectant mothers.

The Station, equipped to serve 500 children, is now serving 570.

Children who live nearby come daily for milk. Those who live at a distance may take milk home with them twice each week. For those who are fed at the Station, the milk is heated in a large copper caldron and served by young girls as the children file by. Each may have one cup per day. The service is limited to two per family.



THE STAFF

Miss Tsu Yu-dji, Director

Miss Hsiung Ya-na, Assistant, on leave while studying at Cornell University, Ithaca, New York, under grant from the United China Relief Child Welfare Committee.

Miss Chiang Yen-wen, a Ginling graduate of the class of 1946, with a major in sociology, and having had practice work at Chung Ho Chang.

Miss Shih Loh-so.

A Suggested Promotional Program

1. A Chinese speaker.

It is not difficult to find:

2. A traveler who has visited China.

3. One who has made a study of China.

Add to such a program:

1. Chinese music: Manuscript album No. 44; Keystone album No. 109; Victor disc No. 25380.

2. Chinese customs: a Tea with costumes.

3. A Worship Service with appropriate dedication of gifts.

OUR RESPONSIBILITY

By vote of the Biennial Convention held in Akron, Ohio, 1946, The Association of Universalist Women pledged \$3,000 for the support of Shwen Hwa Cheng, Rural Service station.

Miss Tsu Yu-dji has worked out a program for the Station and all efforts are being made to secure as much support as possible from sources in China.

Our small contribution makes possible the staff only. Without a staff the work could not go on. The work becomes, therefore, a major service.

Send your contribution NOW to the treasurer of your state Association of Universalist Women, or to Miss Bernice F. Cunningham, Financial Secretary, 15 Governors Avenue, Medford 55, Mass.

THE GINLING COLLEGE RURAL SERVICE STATIONSHWEN HWA CHENGIntroduction

During the years the College was refugeeing in West China, a Rural Service Station was set up to meet China's urgent need of rural reconstruction. The station was operated first in Jenshow Hsien, and later in Chung Ho Chang, Hwa-yang Hsien. In these rural districts, the college carried on educational, recreational, medical, and, on a small scale, industrial work, for seven years. During this time, the Station served a three-fold purpose: (1) it rendered helpful service to the rural people; (2) it provided opportunity for research and experimentation; (3) it served as a laboratory for students studying social work. When the war ended, and the Rural Service Staff moved back to Nanking with the College, the work in Szechuan was continued by the local people under some supervision of the local churches.

With the same purposed as before, the College opened another Rural Service Station at Shwen Hwa Cheng, a rural town about 35 li (12 miles) from Nanking. Shwen Hwa Cheng was occupied by the Japanese for 8 years. Before the Japanese came, most of the people left, but they returned during the war years. They found their buildings destroyed, and their furniture, clothing and equipment gone. From the broken bricks and tiles remaining, they built one or two-room houses and settled down to the simplest of living conditions. Now there are about 2700 families (approximately 13,000 people) in the town and the 54 surrounding villages.

Types of Work

1. Feeding Station. When the Station was opened in October, 1946, CNRRA provided milk and cod-liver oil for the feeding station we started for children, nursing and expectant mothers. From 250 to 300 children come to the station daily to drink milk. About 400 children, under 5 years old, and their mothers come twice a week and take milk home with them. It has been gratifying to watch the babies, previously undernourished, grow strong and happy after they have received milk at the Station for two or three months. Now that CNRRA is to close, and has been able to grant us a supply of milk to last only for several more months, we are hoping that the program of work in China will soon be set up by the Children's Emergency Fund and that the Station will be given the privilege to cooperate with that program in rendering help to these children.

2. Women's Classes. From July to November, the country women are very busy, harvesting soya beans and wheat, gathering dry hay, planting the fall seeds, and cutting fuel. The Rural Service Station was established during this busy season, but requests came from the women that classes be provided for them when their harvest season was over. So we set to work preparing materials and simple equipment for such classes. The class began on November 14th with 30 members. By spring, the number had grown to 60. Their ages range from 14 to 28. Two-thirds of them are totally illiterate. The class meets every afternoon for 2½ hours. Reading, writing, knitting, needlework, home economics, hygiene, and civics are taught. They are particularly interested in reading and writing. In civics, they learn to conduct meetings and to give a simple talk in public.

On March 8, 1947, the women called a meeting to celebrate the World's Day for Women. They decorated with flowers and invited their neighbors to attend. About 150 women came to the meeting.

3. Nursery School and Parents' Meeting. To meet the need of care for the children of mothers who work in the fields, we started a Nursery School for children from 2 to 5 years old. 40 children enrolled.

A meeting was held for the parents every two weeks. Nutrition, child care, and the making of clothing for children were taught in these classes. CNRRA provided material for clothing. Each child received two pieces of cloth, and the mothers made clothing from this material for their children when they attended the parents' class.

4. Distribution of Winter Clothing. CNRRA requested the Station to distribute material for 1474 garments. There was cotton padding for each garment; 3 white flour sacks for the lining; and white, blue, or dotted grey material for the outer covering. The distribution of this material involved a great deal of work. The local government helped, through the head man in each "pao", to determine to whom the garments should be given. The people selected were asked to come on one of three days, January 11-13. About 500 people came each day. The "pao" leaders came to help in the distribution. The people were very orderly. Because of this project, many who had been suffering from the cold had warm clothes for China New Year.

5. Movies at Shwen Hwa Cheng. The U.S.I.S. sent a movie entitled, "China Fights Against Japan". More than 12,000 people came to the Station to see it. They were much interested, because they knew nothing of what had gone on in Free China after Nanking was occupied by the Japanese.

6. Summer work with Students. Five College students came to the Station for six weeks of their summer vacation to help with the work. Two were home economics majors; two, sociology; and one, history. Since the people were busy with their farm work and the local primary schools were closed, there was a great need for work with children. These College students helped in the nursery school, started several clubs for the school children, and assisted at the parents' meetings.

7. Requests from Men for Service. The men of the community have asked the Station for help, so plans are being made to provide a reading room for them, and to secure the part-time service of an agriculture student to help them improve their farm products.

The New Building

The Station opened in the home of the Li family, who generously offered housing for the staff and the work of the Station. This situation was especially fortunate, as it enabled the staff to become acquainted easily and naturally with the local people, who accepted them as neighbors and not as officials of an institution. However, as the work progressed, it required more space than their buildings provided and we began to plan for a new building. Through a grant from the Ministry of Social Affairs and contributions from the Social Welfare Committee of USC and from the women of the Universalist Church in America, we were able to start building in August, and the building is now almost finished.

The construction of this building has been a real educational demonstration to the local people. They have observed carefully and learned much. Most of their buildings face east and west, and get very little sunlight. Our building faces south and demonstrates the value of that exposure for warmth and light. They are impressed with the large windows that admit air and light, and by the idea of a second floor, because most of their buildings are one-story buildings with tiny windows and earthen floors that are cold and damp. They were also interested in the use of brick pillars to support the roof instead of wooden pillars which can easily be destroyed by white ants.

New Staff

During the past year, we have had five staff members at the Station; three Ginling graduates, and two with normal school training. We are very happy now to have our former staff member, Miss Hsiung Ya-na, back with us. While we were in Chengtu, she was in charge of the nursery school and children's work at the Rural Service Station there. She has just returned from a year in the United States where she studied on a Child Welfare Scholarship from USC and received her Master's Degree from Cornell University. She will contribute greatly to the work we plan to carry on in the new building.

Tsh Yu-dji

(The above is the report made to the meeting of the Board of Directors of Ginling College on November 8, 1947.)

GINLING COLLEGE RURAL SERVICE STATION

at

SHWEN HWA CHENG

1947-48

Historical Background

Ginling College operated a rural service station in Szechuan--first in Jenchow and later in Chung Ho Chang--during the war when the college was refugeeing in West China. Educational, recreational, medical, and, in a small way, industrial work was carried on for eight years. When the war ended the rural service staff moved back to Nanking with the College and the work in Szechuan was continued under partial supervision of the local churches.

The work done there among the village people was so successful that the College was anxious to continue this type of service and training when it moved back to Nanking. After carefully surveying various communities in the Nanking area, Shwen Hwa Cheng was chosen as the site for a rural service station and the work was begun there in October, 1946.

Rural Work in Shwen Hwa Cheng

Shwen Hwa Cheng is located about thirty li (12 miles) to the southeast of Nanking. The population of the town itself and the 47 surrounding villages is about 13,000, approximately 3,000 families. It is a war-torn rural community which is badly in need of rehabilitation and reconstruction. The people suffered greatly during the war when the region was occupied by the Japanese. Their property was destroyed and their farms neglected. As a result the general health is poor and economic conditions desperate. Aside from farming there are few natural resources of economic value.

Since October, 1946, the Ginling College Rural Service Station at Shwen Hwa Cheng has carried on a program of educational and welfare work designed to restore the health and the spirit of the people and to develop new interest in their community and in citizenship. The first year the program was chiefly relief work. With such supplies as milk and cod-liver oil from CNRRA, a feeding station was operated for children, nursing, and expectant mothers. CNRRA also contributed used clothing and new cloth which were distributed by the Station, with the assistance of the village officials, to over 7,000 needy people of the area. Through these services the staff members got well acquainted with the local leaders, and the community in general. The friendship built thus served as a good foundation for the development of further reconstruction work.

The second year the nature of the project changed from that of relief to an educational and industrial program on a more permanent basis. The service area was extended from the town to the villages. As the work of the station has developed the people have shown interest and cooperation and have responded enthusiastically to all the services offered. They have contributed whatever they were able to the projects.

A. Children's Work

1. Feeding Station:

From October 1946 to August 1948, 1,500 children under 13 years of age were fed the milk and cod-liver oil given by CNRRA. Since August a supply of milk from the Children's Emergency Fund has made it possible to continue feeding 100 babies under 12 months.

2. Day Nursery at the Center:

Attending the nursery are 40 children from 2 to 5 years of age. simplicity of equipment and organization characterize the school. Most of the toys are made of local materials such as bamboo. The parents cooperate by sending such home products as bean curd, noodles, vegetables, eggs, soy-beans etc. to the nursery for the children's morning lunch. Six local girls, with primary education, aged 17 to 20 years, have been trained at the station to help in the nursery.

3. "Nung Mang" Day Nurseries for Village Children:

The Shwen Hwa Cheng area consists of the market town and 47 surrounding villages. The villagers, both men and women, are very busy six months of the year, April to September, carrying on the farm work--planting, irrigating and harvesting. During this time the young children are left home with no proper care. In the spring of 1948, leaders of five villages asked that day nurseries be operated during the season when the farm families were busy in the fields. Three women or girls were chosen from each village to care for the children and these local workers received a month's training at the station before the nurseries were opened. The nurseries were set up in rural homes with simple equipment and operated for the six-month period. Each one cared for from 30 to 35 children, aged 2 to 5, making a total of about 160. In addition to providing supervision for their play activities attention was given to nutrition and general health. Mothers of these children were very grateful and cooperated enthusiastically.

What impressed the parents and visitors was the faithfulness and capability of the local girls and women chosen for the work. They had only primary education, three of them had been to school for only three years, but they showed interest and real ability in the work. The station sent a staff member to each village to supervise the starting of the nursery. This supervisor lived in the village from seven to ten days then the local workers took over the main work. They took care of the children, played and sang with them, looked after their routine duties, prepared milk and rice for their morning and afternoon lunches and cleaned the rooms and utensils everyday. They were busy but happy. They loved the children and the children loved them.

These local workers came back to the station on Saturday afternoon every two weeks to renew their materials, give reports and discuss problems. From interviews with them it was evident that there was a growing feeling of self-confidence in each one. One of them said, "At first I thought a group of girls like us would certainly not be able to do the work. Now, we know the parents trust us; the children love us; and we really are doing something to serve our own communities." Being able to do something for their own communities has been a great new discovery for them and this new discovery came about through changes in their own personalities. It has been impressing and encouraging to see the girls, shy, dull and lacking in confidence in themselves when they first came, grow to be self-reliant, active and trustworthy after being trained and after giving service.

Leaders from many other villages came to request such day nurseries for themselves. Therefore we plan to open at least five more such nurseries next spring - bringing the total to ten - in different villages.

4. Club Work for Boys and Girls:

This program is for boys and girls between 6 and 14 years of age. It is designed to develop wholesome personalities, leadership, good citizenship and community interest. Two college students, majors in sociology, come

from the campus each weekend to assist in this program.

Since July, 1947, eight clubs have been organized for boys and girls according to their own interests, such as knitting, singing, toy-making, dramatizing etc. The knitting club made a "Bah Kwa" () and a "Chung Tse" () with silk thread and sold them. The money was contributed to the local clinic to pay a part of their rent.

B. Work for Women and Girls

1. Literacy Classes

In October when the women and girls are not busy in the fields literacy classes are organized. During the past two years 263 women and girls have attended these classes. Their ages range from 14 to 35 and three fourths of them are totally illiterate. The classes meet for 3 hours, six days a week and reading, writing, knitting, needle-work, home economics, hygiene, civics and singing are taught.

Approximately 90% of the total female population of 3000 women, are still illiterate. Therefore we plan to extend the classes to eradicate illiteracy.

2. Industrial Work

To enable the women and girls to increase their family incomes the station has given training in three kinds of handicrafts.

- a. Sewing: 50 women are trained to do simple sewing and use a sewing machine. They can then make garments for themselves and their children.
- b. Cross-stitch work: In three months thirty women and girls were trained to do this work, and now they are able to produce table-clothes and napkins etc.
- c. Paper cut-outs: 20 girls were trained in this craft. This fall they will produce several thousand Christmas cards for sale.

The station plans to extend this work so that most of the mothers in this area can make garments, at least 200 women and girls can do cross-stitch work, and 50, the paper cut-outs. In addition to teaching them the techniques of these crafts, the station plans to organize these workers into industrial cooperatives with the aim of helping them to become self-supporting. Instruction in hygiene, nutrition, and good citizenship will be given in these classes.

C. Family Work

1. Training for Mothers:

In the spring of 1948, 38 mothers of the children attending the day nursery were given a training course in family life. The course took two hours a day for two weeks and included discussions on techniques for building a good family, methods of child care and guidance, and making toys for the children. Two results of the training were apparent: the mothers attempted to keep their houses cleaner and they tried to use better methods in training their children.

2. Parents Meetings:

This last year a meeting for parents was held every two weeks, at which nutrition, child care and child guidance were discussed.

3. Training for Home-makers:

This is a short course to give housewives practical information on nutrition, home management and family relationships.

4. Home Visits:

A social worker from the staff and a nurse from the local clinic visit homes in order to help and supervise the housewives in carrying out projects to improve family life, such as cleaning, sanitation, beautifying the house, and gardening.

D. Health Work

1. Midwifery work is carried on in connection with the local clinic.

2. Physical examinations for children of all ages:

On Children's Day, April 4th, 1948, 112 children came to the station to be examined in our Health Contest.

Most of them had already been to our feeding stations and our Day Nursery.

3. Innoculations and simple treatments:

All the children of our day nursery and their brothers and sisters have been vaccinated. Also 560 parents and neighbors of the nursery school children had cholera injection this past summer.

E. Training Work

1. Field Work for College Students:

The station provides an opportunity for college students to get acquainted with rural people and rural conditions and to learn the techniques of social work in rural communities. Students in Sociology, Home Economics, Geography and related fields come to do their practice work on weekends, during the school year and in summer and winter students devote their vacations to this work.

2. Training for Local Leaders:

The training of local leaders is considered all important. Mothers are trained for leadership in local affairs and local organizations; young women and girls for health and nursery work.

F. Research Work

The station affords opportunity for studies to be made on rural community life and the life of women and children, and for the preparation of teaching materials and the development of methods for rural work. During the past two years the staff has revised teaching materials used in Szechuan and prepared new materials to meet present needs. The completed studies and surveys of life in Shwen Hwa Cheng will be compared with similiar studies made in Szechuan.

New Plans

At present, the fall of 1948, the station plans to strengthen and enlarge the program already developed and to carry out the following new plans:

1. Bath House for Women and Children:

In the country there is no way of heating the houses in the winter time. Bathing in winter is therefore a problem. There are public bath house for men but none for women and children. Therefore, the custom for women and children not to bathe in winter, except once before Chinese New Year, has grown up. To meet this need a Bath House was built this summer.

2. Exhibits and Demonstrations for Home-makers:

For the women of the district the station plans to open a room where homo-makers can see exhibits and demonstrations on such subjects as nutrition, clothing, home-management etc. During certain days recreation programs or other meetings will be arranged in this room.

3. Literacy Classes for Men:

When the busy season is over the station plans to open literacy classes for men for four months. The curriculum will be reading, writing, arithmetic, hygiene, agriculture, civics and the principles of organizing co-operatives.

4. Farmers' Institutes:

The station plans to set up farmers' institutes where adult farmers and local leaders can study and discuss problems related to their daily living such as farming, cooperatives, community reconstruction etc. Experts in these fields from the Universities and government agencies will be invited to give lectures and lead discussions. These institutes will last for a week or ten days.

5. Playground and Traveling Library for Children:

There are 14 Pao (village) schools and one central primary school in Shwen Hwa Cheng, with a total of approximately 1,000 children. In these schools no play equipment is provided. The children have no books or magazines to read in addition to their texts, and no pictures to look at. Therefore the station plans to help the schools to start two projects:

a. Playground

To provide for simple play equipment such as swings, slides, junglo-gyms, rubber balls, chess and other games.

b. Traveling Libraries:

To provide by Handicrafts, books, magazines, pictures, for the different schools.

New Building

For the first year the work was carried on in temporary quarters rented from a family in the town. During the fall of 1947 a two story brick building was put up to house the staff and the projects. This past spring two local families, the Lis and the Lius, gave a piece of land adjacent to the station. A building was put up in the summer which is used for the Bath House for women and children and the room for exhibits and demonstrations. With the new building and the cooperation of the local people the station will be able to strengthen and extend its services to meet the needs of the community of Shwen Hwa Chong.

A CHINESE NEW YEAR'S PROGRAM AT SHWEN HWA CHENG

The Chinese New Year is the happiest time among all festivals for the rural folk in China. The farmers have been busy, working hard on their farms during the year. When New Year comes, everybody stops working for three or five days, and every family tries to have some good food. The poor ones, who seldom taste any meat, now have several catties of pork. Every house is swept clean and dusted from the ceiling to the floor. New couplets, showing the hope for luck and wealth during the coming year, are written with Chinese ink on beautiful red paper and pasted on the doors.

In order to provide sound and wholesome recreation and to enrich the enjoyment of the people, Ginling College Rural Service Station at Shwen Hwa Cheng planned a New Year's program for the rural people there. Six college students went to the Station to help: three from the Sociology Department, two from Home Economics, and one from the Geography Department. These students devoted a week of their winter vacation to prepare the program. The local people - in order to show their gratitude to the staff members and their welcome to the college students - gave many baskets of rice cakes especially prepared for the New Year, eggs, chickens, salted pork and fish, and even shared their New Year's dishes of meat balls, mixed vegetables, salted vegetables, bean curd, meat, bamboo shoots, carrots, and spinach.

From the first to the third day of the New Year, the Station had an exhibit. Children's toys, clothing, nutritional and farm products were displayed. On the first day of the New Year, according to the local custom, people are not supposed to visit their friends because they fear that the wealth of their friends will be carried away. But our staff members told the people that they had no such fear and that they would be welcome to come to the Station. Consequently, on the first day of the New Year, the merry laughter of children and the congratulations of men and women, young and old, made it a festive occasion. The number of visitors from the town and surrounding villages each day averaged over 2,000. The Hsien Chang (governor of the county) came to see the exhibits too, and this caused both excitement and encouragement among the people.

The interest shown by our visitors in the articles exhibited was indicative of their needs. Toys were the favorites of the children, so they were allowed to play with them for a little while during the exhibition. Women crowded around the wall where the clothing for children was hung. They were interested in the articles designed to give both health and hygiene and comfort to the children. Many mothers asked for the patterns. The men were interested in farm products. They asked all sorts of questions on seeds, vegetables, and fruits. They were eager to know what kinds of wheat and other crops have the highest productivity, and how to get rid of insects and pests.

In addition to the exhibit, outdoor and indoor games were provided for our visitors - kicking feathercocks, jumping rope, fishing, toss games, Chinese chess, cards, bingo, puzzles, and community singing. Many group games were going on at the same time. Everyone was busy having a good time. The Station had the appearance of a village fair.

On the afternoons of the second and third days, programs were given to entertain the visitors. The college students gave dances and many interesting songs. The women and children who have been students at the Center also performed. The most interesting part of the program was a two-act play produced by the local young men. It was an unwritten play which the actors themselves created. The theme was "Back Home After the War". It portrayed a family that came back to Shwen Hwa Cheng after refugeeing for eight years and found their houses burned, their furniture gone and

their water buffalo missing. But they rebuilt their houses from the broken bricks and tiles, they worked hard on their farms, and they sent their daughters and young children to the Rural Service Station to be educated. Gradually, they became a new family whose members are healthy, hard-working, harmonious, and happy, and all of them knew how to read and write. The first act revealed their actual experiences; the second stated their hopes to build happy families. The play was impressive and challenging. The actors themselves took a vital interest in the whole performance. They volunteered to build a stage for the performance. Those who had boards at home carried them to the Station. The carpenter - one of the actors - directed the construction. The curtains and screens were sheets sewed up by the local young women. A good firm platform was built up in half an hour. In this whole activity, one could see at work the power of cooperation, the spirit of service to the group, and the strength of the Chinese village people.

After the New Year Festival was over, the students returned to the College reluctantly. They had enjoyed their stay and their experience of practical field work.

"A week at Shwen Hwa Cheng has been most valuable to me", said one student. "I learned that the rural people are sincere, lovable, and friendly. They are China's real hope."

"This Chinese New Year developed in me a new interest; that is, an interest in Shwen Hwa Cheng," said another student.

"The New Year's program attracted me," said a local young man. "It kept me away from gambling. We used to spend our time gambling during this season, but this year we had a good time with you teachers without losing our money. We had a really happy New Year."

By Hsiung Ya-na
Assistant Director
Rural Service Station
Shwen Hwa Cheng

GINLING COLLEGE RURAL SERVICE STATION

Aug. 1, 1948-

File

SUMMER PROGRAM

July is a hot month in Nanking, and a day in the country sounds less attractive than a day at home, under cover. But the Ginling College Rural Service Station at Shwen Hwa Cheng is well known for its excellent service program, and visitors are willing to brave any kind of weather in order to see the work there. Mrs. Gladys Taylor Yang wished to make an official visit for ECA, who had made a grant to the Station; Mr. Robert Moody, Third Secretary at the American Embassy, offered to drive his jeep, and Miss Phoebe Hoh, of Ginling College, was going along to show the way. Since it was a Saturday, and there was an extra seat in the jeep, I accepted the invitation to join the party.

We left the college at nine o'clock in the morning. After insinuating our way through the streets of Nanking, crowded with pedestrians, bicycles, rickshas, pedicabs, cars, trucks, and buses, and with donkey trains and carts and wheelbarrows heavily laden with produce from the country, we finally passed through the South Gate of the city wall and started along the stone road in a southeasterly direction from the city. The day was comparatively cool and the motion of the jeep added a gentle breeze. We enjoyed the rural scenes along the road and the rich green fields of rice, corn, and sugar cane that stretched between us and the distant mountains. At one place, we stopped to watch a company of farmer-soldiers marching across the country, some carrying farm implements, others, guns.

After traveling for an hour and a half through the beautiful countryside, we reached Shwen Hwa Cheng, a market town about 12 miles southeast of Nanking. Miss Hsiung Ya-na, Assistant Director of the Station, and some of her colleagues were there to greet us, and all the village children and adults gathered spontaneously to give us a warm welcome.

We had been told that we would not see the full program of work at the Station because the village people are busy in the fields during the summer months and many of the activities are temporarily discontinued. Nevertheless, there was activity on every side. The yard was filled with workmen, tools, and building materials. In the northeast corner, we could see the completed brick walls of a new building. The workmen were busy in the hot sun, putting on the roof. Part of this building, we learned, is to be used for meetings of clubs and classes. The other part is to be a bath house for women and children. They will carry their own water from the ponds and bring their own fuel which will heat the room and the water at the same time. Although this bath house will be a rather crude one, it will be a welcome improvement over none at all. In the yard, the frames which normally hold the swings for the children were covered with grass matting under which the workmen spread their beds.

Inside the two-story brick building, which is less than a year old, we found two groups at work. In the nursery, the children who come daily were busy with their morning program. In the adults meeting room, a teacher and some young women were having a class in cross-stitch embroidery. This class is a part of a program of handicrafts which is being planned for the women to help them use their free time during the winter months in a way that will help them supplement their low incomes. Two crafts have been started on a small scale--cross-stitch embroidery and paper-cutting. These were chosen because the tools and materials do not require a large outlay of money and also because teachers were readily available. At present, they are working on rather course

linen. No pattern is drawn on the linen. The design is worked by counting all the threads, and considerable practice is necessary before a worker is able to make intricate patterns on fine linen. Many old patterns have been collected and some new ones designed for both crafts. After the workers become more proficient, they will be ready to market their linens, greeting cards, and stationery on a co-operative basis.

On the walls were various visual aids which demonstrated the services carried on in the community. It did not require a knowledge of Chinese characters to understand them. For example, a large map of the region showed the locations of mountains, villages, ponds, fields, roads, and paths. Small paper figures pasted here and there indicated where different types of work had been done. Red stars marked the villages from which women have come to the literacy classes held at the Station; five little brown babies marked the villages in which day nurseries are being operated for the children of farmers during the busy summer months; 14 little blue dresses marked the places where cloth and old clothing has been distributed to over 7000 people; and 17 pictures of cows, cut from the wrappers of Pet milk cans, marked the places where milk powder and cod liver oil, donated by CNRRA, has been distributed to children and mothers.

After we had seen the work at the Station and had a drink of cold water, we put on huge straw hats and started on a hike through the fields to visit one of the five nung mang nurseries, located in a village about a mile and a half from Shwen Hwa Cheng. Nung means to cultivate; mang means busy. Hence, a nung mang nursery is one for children whose parents are busy to cultivate. As we walked along, we passed small groups of workers, digging in the soil or attending to the irrigation processes in the rice paddies. They were singing softly as they worked, and responded in a friendly way when we commented on their good crops. The full kernels were beginning to show on the heads of the rice plants. On the slopes of the low hills were patches of sesame plants with white blossoms. Here and there, we passed plots of uncultivated ground which, we learned, belonged to families whose men had gone to the army and there was no one to do the farming.

As we walked along, we talked about the work of the Rural Service Station. I asked Miss Hsiung what kinds of equipment were most needed. "There are many things we could use," she said. "What we really need is some small scissors--the blunt kind for little children, and some educational toys and games for children of different ages. The adults love music and a phonograph--the manual kind--and some records would be fine for our community recreation program. We also need some fast-color thread--preferably Chinese blue--for our cross-stitch work. And if I had some film for my camera, size 620, I could let our friends know much more about our work. The film is available in Nanking, but too expensive for me to buy."

There was so much of interest in the landscape and the conversation that the distance to the village seemed very short. At the south entrance, three water buffaloes were swimming in the cool water of a large pond and ducks were floating peacefully around the edges in the shade of the reeds and water grass. As we continued along the path through the village, we passed the gateways of the walls which surrounded the houses. Each was a scene of quiet activity. Children were bringing in bundles of dried stalks and leaves which they had gathered for fuel. Food was being prepared for the mid-day meal. Potatoes, eggs, or rice were steaming over the slow fires in the crude stoves. Women were shelling beans or peas, nursing their babies, or sewing on clothing or the ever-present white cloth soles for shoes. Men were doing repair jobs of one kind or another, or cutting up huge squash to feed to the lean pigs that were rooting freely in the soil. A few chickens and ducks and geese were

running about. Occasionally, a water buffalo grazed quietly near a tree to which it was tethered with a thin rope fastened to a metal ring through its nostrils. Many of the people were enjoying thin wedges of the delicious red or yellow watermelons which are abundant at this season in China. All of them gave us a friendly glance as we passed, and seemed pleased when we stopped to admire their babies, or their handicrafts, or their cooking, or their animals.

The substantial stone walls of the houses in this village indicate that it is an old village and that the inhabitants were, at one time, quite prosperous. Some of the houses were in very good condition, but many showed effects of war-time destruction and had been repaired with rubble salvaged from the ruins of buildings that had been completely destroyed.

When we finally reached the place where the day nursery was located, we were given a warm welcome by the three village women in charge. They gave us a drink of cold water and a palm-leaf fan, and invited us to sit down and rest or to look around as much as we liked. The 32 little boys and girls, between the ages of two and five, showed more reserve in their curiosity about us than we showed in our curiosity about them. Most of them were quite healthy-looking children. Some were too thin, and some showed evidences of skin diseases and trachoma. Their costumes were quite miscellaneous in style and fit. Some were Chinese style, some foreign style, and some a strange mixture of the two; but all were clean.

This nursery is housed in a partially-covered courtyard of a village home. The warm sunshine flooded the open section at the entrance, which was soon filled with children who were not fortunate enough to be enrolled in the nursery and mothers carrying their babies. All had come to observe the foreign guests. They stood about quietly in groups, making occasional comments to one another.

In the covered section of the courtyard, the stone floor was raised about a foot above the entrance level. On two whitewashed walls of this section, split bamboo, tree bark, and colored paper had been transformed into artistic Chinese landscapes with clouds, trees, flowers, birds, dragon flies, ducks, and water. On a wooden screen at the back were charts which recorded the activities of the nursery. Again, these charts required no knowledge of Chinese characters.

Each child had a special symbol, such as a dog, horse, rabbit, bird, or flower, which was used to mark his towel, bowl, stool, etc. On the charts, each child and his parents could easily locate his symbol and follow his record. One chart showed the weekly attendance record. A red circle represented attendance for five or six days; a green circle, three or four days; and a black circle, only one or two days. There were very few black circles. A similar chart showed each child's record in cleanliness; another, his record in behavior and co-operation. One chart indicated the plan of activities for the 18-week program which was designed to link the interests of the children with the activities of their parents during that time. For example, one unit dealt with ducks and chickens, another with planting and harvesting, another with marketing, and another with meetings and festivals.

Behind this screen, a doorway lead to a very small yard covered with wild grass and surrounded by a stone wall. The soil was not cultivated, and there was no playground equipment whatever, but it offered a clean place for children to play in the open air and to use their own ingenuity and imagination in their play.

We had arrived just as the children were preparing for their lunch. After they had looked us over and became adjusted to our presence, they put their toys into the paper cartons, neatly stacked like shelves at one side of the room, and arranged their tables and stools. Then they went to a little "wash room" at the side of the courtyard. Here, with very simple equipment, the children were learning the elements of sanitation. Along one wall, each child had a towel which hung on a peg marked with his own symbol. Along two opposite walls, each child had his own private "washbowl". It consisted of a small stream of water which came through one of the holes bored in a long bamboo trough into which the teacher poured water at one end. Soap is very expensive in China. I did not see any here.

When they had finished washing, the children took their places at the tables, and watched eagerly the teacher who was preparing their food. A tray of rice bowls and a large kettle of hsi fan (thin rice) were placed on a table. Most of the bowls were made of cross-sections of bamboo trees, cut at the joint. Into each bowl, the teacher poured a ladleful of the hot gruel. Then a spoon was put into each bowl. Then one child from each table came to get the bowls for the children at his table. When all the children were served, they followed their teacher in a motion song which they sang lustily:

"Here we sit around our table with our many friends.

"We have our food.

"Please, little friends, eat!"

The food disappeared rapidly. Those who wanted more returned for second and third servings. Some were showing signs of being ready for a nap--the next part of their program. We were told that when the tables were cleared, some large doors would be laid across them on which the children would have their naps. Old doors are quite commonly used for beds in China.

It was already noon, so we did not stay to see this napping process, but started back to the Station. As we returned along the same country path, we asked Miss Hsiung many questions about the nurseries. How were the teachers selected and trained? How were the houses secured? How were the children chosen? Where did the equipment come from? Who supplied the food? Her clear and enthusiastic responses indicated that a great deal of hard work and careful planning had been done by the staff of the Rural Station to make these nurseries possible and successful.

First of all, the staff felt a real concern over the lack of proper care for these little children when their parents were busy in the fields. But this was only one of many needs that concerned them in this rural community. Through the excellent program of service which the Station has been gradually developing over a period of two years, the village people have received real benefits without having any reciprocal demands made upon them. As a result, they now have confidence in the staff members. Throughout the program, the village people have been encouraged to participate in the planning and carrying out of all projects. When these nung mang nurseries were proposed, the people were again given an opportunity to discuss the proposal and consider the simple requirements that were clearly stated: that a suitable place be provided in the village and kept clean and orderly; that three women be chosen by the villagers to come to live at the Station for a training period of two weeks; that the village leaders co-operate with the Staff in selecting the most needy children, since, at this beginning stage, not all the village children could be taken care of; and that the families of the children provide certain equipment, such as towels, bowls, spoons, stools, fuel for cooking the rice, etc. These requirements were made for two purposes: they served to create in the village people interest, responsibility, and pride in the project, and they brought the cost of running the nurseries within the limited budget of the Station.

Five villages asked to take part in the project. Each one tried to secure the best available place for the nursery and the family who offered the best place gained much face with their neighbors. At first, they did not have much confidence in the village women who were chosen. But, as the training period went on, they became more and more impressed with what these women could do. They learned techniques for making charts and keeping records, and for teaching the children songs, games, sanitation, and so on. They also learned how to make toys out of native materials. At the end of the training period, each group of three women had a supply of toys for their nursery--stuffed animals and dolls, small cooking vessels made of tin cans, small brooms and dustpans, t'iao tzu (poles to be carried on the shoulder) with small baskets at each end, and other articles suited to the interests of little children. When the training period was over, an exhibit of the toys was held. The men from the villages came to help carry the things back to the villages, and the women who made them felt the increased confidence of their neighbors. They volunteered to contribute additional articles and to help whitewash the walls and clean the floors and get the equipment in order. They often send vegetables, eggs, chicken, and wheat to the nursery to supplement the rice which is furnished by the Station. Now these women are in full charge of the nurseries, but they are not left without help. The staff members make frequent visits to supervise the work, make suggestions, and give advice where it is needed. On alternating Saturday afternoons, these village women meet together at the Station to discuss their common problems, such as how to get the co-operation of the parents in maintaining cleanliness and regular attendance by the children, or how to proceed when a group of soldiers comes to take over the food or the nursery quarters for their own use, which has happened on several occasions.

The nurseries have proved to be so successful that other villages have already asked for the same service. If possible, the program will be extended next year to more children and more villages.

When we returned to the Station, we were welcomed with a lunch of delicious Chinese food--chicken, fish, vegetables, bean curd, rice, tea, and watermelon. There were twelve at lunch--the four guests, two staff members, and six Ginling College seniors who are spending six weeks of their summer vacation at the Station doing field work for their major courses, geography and sociology. Some are doing medical social work, some helping to supervise the day nurseries and club work for the older children, and some, laboratory and statistical work in social geography. These girls are from Canton, Hankow, Chungking, Shanghai, Chengtu, and Nanking. Living in rural China is a new and revealing experience for them. This training is a regular part of the program in some courses at Ginling and the girls always look forward to it.

Those students who have a sustained period of training with the staff at the Rural Service Station are especially fortunate, for even a few short hours of companionship with these women explain the success of their work. They are wholehearted workers. They feel a deep concern for the needs of the rural people and believe in the value of their work. All of them could easily get positions in the cities where they would have more personal comfort and higher salaries. But, in spite of the long hours of work they put in day after day, ^{with} their few conveniences and limited equipment and financial resources, they stay at their work and feel well repaid by the appreciation and enthusiasm of the rural people for their program of education, recreation, and service. This wholehearted spirit of service is contagious, and those students who do their field work at Shwen Hwa Cheng come back to their last year in Ginling with a new sense of responsibility and service. Many agencies, such as UNICEF,

and the Ministry of Social Affairs, have expressed their admiration for the work of the Ginling College Rural Service Station and have asked that this training program for social workers be expanded and made available to more workers.

Those friends abroad who are contributing not only their funds but their interest and confidence to this work may feel justly proud of supporting this effective service program for these rural people of China.

Helen Plaum
English Secretary
Ginling College

August 1, 1948

Enclosed --3 pictures

Ginling seniors doing field work at Rural Service Station, with new building and workmen's sleeping frames in background.
Rural women exhibiting the toys they have made for use in the nurseries.
Group of children at lunch in nung mang nursery.



Our file
April, 1949

Shwen Hwa Cheng Girls Learned a New Art

When Ginling College Rural Service Station moved back to Nanking after the war, we wanted very much to revive the paper-cut-out work which we had in Jenschow, Szechuen. The trouble was to find a teacher to train the local girls, for paper cutting is a special art. Fortunately one day last February during the Chinese New Year, Miss Tsu and I went shopping and found on the street, among many goods made specially for the New Year, a kind of door decoration - made of paper-cut-outs. We were very glad to find them and were eager to know who had made them. A merchant told us that a Mr. Cheng, in Shwen Hwa Cheng had made them. Immediately we went to visit him.

Mr. Cheng lived in the rear part of a pawn-shop which was terribly bombed during the war. He was an old man around seventy. His voice and manner showed that he was gentle and courteous. His wife was in the house when we visited them. Both invited us in cordially.

"When I was a young man, I was a school-master in a private school of the old Chinese type," said Mr. Cheng.

"We have no children. We live on several acres of land. Each year before the Chinese New Year time, I also make these paper-cut-outs for sale," he continued, and soon he showed us some of his work which seemed rather coarse to us.

"You know, my eyes are rather poor now, I cannot do fine work but I know the methods of cutting and of making the tools - little sharp knives and wax boards." He then showed us his tools.

We asked him from whom he learned this art. He replied, "I didn't have any teacher. I just watched the others who did the work, then I came home and practiced it myself." He was quite proud of himself at this point. Since he knew the method of cutting and of making tools, we asked him to be the teacher for this craft in the Rural Service Center. He generously promised.

In April 1948, when the days got warmer, Mr. Cheng started his class with six girls and a member of our rural staff. They met twice a week, for an hour. Since paper was rather expensive, the pupils practiced with used paper until they had some skill in cutting. Along with learning how to do the cutting, the girls learned to sharpen the knives and to make the wax boards. Sharpening the knives is a very important skill.

The staff member who joined the class was Mrs. Young who is talented in handicrafts. She learned very quickly and was able to help the girls. Then we made designs for X'mas cards. This year, we had 14 different designs.

The girls were very interested in this craft. They met more often in a week and worked a much longer time. In September, they began to use the good Chinese red paper to make X'mas cards for sale. In an afternoon, one could make on the average ten cards. In two months, they made 3,500 cards. Had it not been for the shortage of paper, they would have made many more.

Most of the cards were sold in Nanking. Miss Tsu and I took several hundreds with us each time when we went back to Ginling. Our room was often full of customers, and each time within an hour or two, the cards were all sold out. We hope to develop this work and make X'mas cards in large quantity next year so that everybody who likes this work can get beautiful paper-cut-out cards at most reasonable prices.



C17

Mailed on May 23rd, 1949

Mailed to;

Ginling Representatives	92
Smith Alumnae Committee	10
Ginling Committee	26
Information list(selected)	54
Board Members (selected)	30
Miss Mary Holt	3
New York Smith Club	3
Universalist Women	3
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	221

E.C.

Place: Ginling College Rural Service Station in a small village twelve miles from Nanking.
Time: January, 1949

A very shy and embarrassed young farmer is speaking to Miss Hsiung, Assistant Director of the Center.

"I have a question to ask you," he says.

"Yes?" Miss Hsiung replies as she studies the young man.

"For two years you have been helping the women of the town to learn to read. Could the men have a class now?"

Miss Hsiung has often wondered how long it would be before the men would come making such a request. She is not surprised.

"Can you find a teacher?" she asks.

The farmer thinks a teacher can be found. He wonders if they can meet in the Center. After some juggling of schedules it is arranged that a large room in the Center is available ~~at a time when the men can come. That will be at dark, whenever dark falls because they stop work then and they will come right from work.~~ *after dark which is the time the men stop work.*

Twenty - set
And this is the little scene which started off the current hit of the winter for the Service Station. ~~35~~ Men registered. They were farmers, apprentices, boys who care for the buffaloes all day (called cowboys!), and small merchants who carry their wares *Wares* from door to door and village to village. A young farmer who knew a few characters volunteered to teach what he knew. He was coached at the Center on teaching methods.

The first session really made history in the village. Mothers came bringing their young-men sons and stood proudly by. Children came trooping along with fathers bursting with pride that father was at last going to learn what they had been learning for months. Little kerosene lamps made pools of light here and there about the room. Faces that were stained with sweat and work shone with anticipation in the gentle glow.

The first characters written large and firm on the backboard were "good not good." This is an ordinary greeting like, "How are you?" in English. From the room packed with families at least a dozen eager little highpitched voices shouted out the words in Chinese, "How puh how." The new students sat frozen into silence by the thoughtless eagerness of those who knew. It took real diplomacy to herd the on-lookers well into the rear of the room and still not curb their animated interest in the project.

The next words were "big" "little". When the new teacher read them to the class their faces began to glow, these were words used over and over every day but they had never seen them before. They were old friends. It was almost as intimate an experience as coming suddenly and unexpectedly upon your own reflection in a mirror.

"Write the word for 'hoe'," someone called from the back row, wondering what anything he knew as well as he knew his hoe would look like in writing.

"Let's see how you write 'money,'" a small merchant suggested.

Enthusiasm mounted and after the first half hour, it was channeled into practical methods of learning and still kept aflame. In fact it has been kept aflame all the winter as these men have learned more and more and have become proud and sure of themselves. It is a dream of the staff at the Center that their services will gradually reach out into every phase of village life touching the whole community and uniting the people in the purpose of making living better. This project has been a long step toward their goal.

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This is the little scene which started off the current hit of the winter for the Service Station. Twenty-six men registered. They were farmers, apprentices, boys who care for the buffaloes all day (called cowboys!), and small merchants who carry their wares from door to door and village to village. A young farmer who knew a few characters volunteered to teach what he knew. He was coached at the Center on teaching methods.

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"Write the word for 'hoe'," someone called from the back row, wondering what anything he knew as well as he knew his hoe would look like in writing.

"Let's see how you write 'mony'," a small merchant suggested.

Enthusiasm mounted and after the first half hour, it was channeled into practical methods of learning and still kept aflame. In fact it has been kept aflame all winter as these men have learned more and more and have become proud and sure of themselves. It is a dream of the staff at the Center that their services will gradually reach out into every phase of village life touching the whole community and uniting the people in the purpose of making living better. This project has been a long step toward their goal.

News from Shwen Hwa Cheng

Again this summer into Liberated Shwen Hwa Cheng went a small group of Ginling students: 4 groups (ten girls altogether) for a week each; and six other student students who stayed six weeks each. They came back, bright-eyed and eager, having discovered something about their own people, the farmers of the Shwen Hwa Cheng region, having demonstrated that they could live the simple life, and participated in the farmers' daily work, and gain weight and insight.

The first group who stayed just a week spent their time observing farm life-- they went to nearby villages, observed the farmers' work, helped the women cut fuel, and tried to pump water with the water wheel. They thought a week much too short a time; ten days at least was needed to see what was to be seen.

The six-weeks group represented the Sociology, Home Economics, Physical Education and PreNursing departments. They spent a week in a training programme, attempting to understand the situation, and to learn some technique, which would help the rural people, especially children. After this week's preparation they participated in the work of the Rural Station: in the Nursery School, the classes for Children, for Young Girls, in the Mothers' Meeting, and Home Visiting. At the village nurseries they helped the teachers give injections of cholera vaccine. They learned to use the sewing-machine, learned to make stuffed toys, children's dresses. They took the initiative in the work of the center-- ringing bells, planning and buying food, carrying water, etc.

"It was a very satisfactory summer group. We lived and played together." said Miss Hsiung Ya-na.

From the girls' diaries (translated):

I. Miss Li, a Sophomore in the Sociology Department, one who stayed six weeks; wrote one day about going to pick weeds with the country women. The fields were near at hand. The men were so busy with weeding the rice fields and pumping water into the rice fields, that the women had to weed the fields of cotton. The Rural Service Station decided that they must, more than ever before, work with and for the people themselves, and thus identify their work with the daily regime of the women they served.

August 2, 1949

"It was a rather hot day. We woke up from our nap when one of the girls called, 'Get up! It's 2 o'clock, and time we were going to pick weeds!' Before we were ready a village woman, a bundle of weeds in her hand, came to see us. 'Teachers, I understand you are coming to pick weeds in our cotton. I've brought samples of several weeds.' Then she showed us ten weeds. We listened very carefully, just as in a botany class, and this time our teacher ~~can't~~ can't read or write. Then the woman spoke of the appearance of the cotton leaf."

"Then our instructor, Mrs. Djang, led us to the field. We wore straw hats, and had sickles in our hands."

"The sight of the green fields, and a boy on a water buffalo's back made me recite an old poem I memorized when I was a child:

The grass everywhere is so green;
This is natural beauty.

The girls, recognizing the quotation, laughed at me."

"In the cotton field, filled with curiosity in our new work, and feeling a

"In the cotton field, filled with curiosity in our new work, and feeling a new kind of happiness, we worked together, row by row, careful not to destroy cotton plants, avoiding thorns and worms. We gradually worked more quickly.

"Country people seeing us go out with sickles, and seeing us at work in the field, whispered to each other. A fifty-year-old woman was overheard saying to some children, 'In olden days farmers were not so respected. Now the world has changed. Here teachers are coming to the country to learn from us, and to help us. So you little fellows shouldn't be lazy.' Her words made us feel we are now models for the farm people. This made us work more quickly and with greater interest. To lessen our fatigue we sang songs about the farm work. Farmers came to watch us, and when the buffalo herdsman was going home we had finished the field and started home. As we went single file on the narrow raised paths, I led the way.

"For three hours we had worked in the hot sun. When we reached home we were happy that we could render a bit of service to the people, and also learn from them. We almost forgot we were tired.

This was our first taste of farm work. We understood better the energy the farmer puts into his work. "

Other farmers needing help with weeds applied to the Station for help. This summer the Station helped seven farmers altogether, weeding fields of cotton, sesame and soy beans. Staff members always worked with the girls.

The college girls were always called "teacher" as a mark of respect.

II. Miss Djang, a Sociology major, a sophomore, describes the experience of cutting fuel.

August 4, 1949

"It's time to go to cut fuel. Get up! This familiar call roused us. It was 3:30 a. m. by daylight saving time, but 3:00 by sun time. We dressed quickly in spite of our difficulties in finding shoes and clothing. Miss Tsu Yu-dji brought a kerosene light and led the way to ~~the~~ the dining-room where we finished breakfast in a hurry. We had our regular breakfast...

"Miss Chen Hsiao-lan was finished eating first, and she counted the fuel pickers, seven altogether. When we noticed she had forgotten to count herself, we laughed. Through the dark streets we started out, chatting and laughing. We passed the home of the woman whom we were going to help. We found ready for us eight sickles, and five carrying poles to carry home the fuel. 'You are early!' she said. Er-Kuai is about forty, tanned almost black, full of fun and humor, industrious, making friends easily. She was to be our guide to Green Dragon Mountain. In her face we see her doubts, which meant, 'Why do these teachers from the city come to the country? Why do they take sickles and cut fuel? When did this ever happen before?'

"We students walked near her and asked questions. Some sang the new Liberation songs. The day was breaking into dawn as we reached the mountain about 5 o'clock, a mountain much higher than Purple Mountain.

"'Er-Kuai, come up higher. From the top of Green Dragon Mountain we can see the Yangtze River!' someone called to her.

"With our sickles we began cutting grass and small shrubs, and made neat piles. 'Here's good grass!' shouted one girl, and other girls joined her and worked together. Everyone wanted to excel. We found it awkward to use a sickle. ~~per-nao-ee-ee~~ our backs soon tired, and our hands were scratched with thorns. From the dew our shoes an

Shwen Hwa Cheng-3

slacks were wet, and some in the darkness had fallen into holes as they walked.

"By eight o'clock we had five large bundles of fuel, and we prepared to go home because it was getting warm. Before we started we had a good view of the panorama from the top of the mountain. Then we slung our bundle at the middle of the pole, and two girls started off with their bundle. On the way one pole broke, and we cut bamboo with our sharp sickles and went on.

"We soon reached the Pearl Spring. There we rested and washed our hands and faces. We watched the bubbling spring, and heard the legend - that a golden crab causes the bubbles. We cooled ourselves, reluctant to go on. We discussed how valuable it is to work like this in the country. We agreed that to work with farmers is better than to talk about working. Nowadays we should learn from them, learn from them industry and the ability to endure hardship. Er-Kuai couldn't understand why we should do it. She praised the students: 'You can do both physical and intellectual work!' A girl answered, 'Er-Kuai, we aren't as capable as you. Look at your big bundle, and our small ones!'

"As we returned through the village, one old woman pointed to our loads of fuel and said, 'It's yours amazing how these girls can cut so much fuel!' An old man, smoking his clay pipe, said, 'Now lady teachers come to the country to cut fuel!' Many stared at us as we passed, surprised and wondering. We piled the fuel at Er-Kuai's door.

"This is yours, Er-Kuai.'

"Why don't you take it to the Station?'

"No, you sharpened our sickles, and guided us there. The fuel is yours -- to remember our pleasant morning together.'

"Back at the Station Miss Tsu welcome us, and we happily told her our experiences. Some shouted, 'We want to go again to cut fuel!'

*Note: Fuel in China is one of the major problems. The farmers want it, not to do anything so extravagant as to heat rooms, but to merely to boil water and cook food, and for warm water for washing clothes and baths.

In this region there is no coal, and no wood. Charcoal is very expensive, so the main fuel is dried grass and shrubs. One of the chief tasks of the year for the poor - in city or in the country - is the gathering of fuel. Men help when they are not too busy in the fields. From early spring to early winter, there is always the task of cutting fuel.

It seems a pity to spend so much time. If some wood or coal were available and within their income it would be a great boon. More trees should be planted. More coal should be brought from the north.

.....

III. Miss Chen, a Sophomore Pre-Nursing student, wrote of her first experience in fishing:

"Miss Tan called to us, 'I think this is a good afternoon to go fishing.' She started dressing, and I woke up, although my dream stayed in my mind.

"Five of us went fishing, straw-hatted, with long bamboo poles and bamboo farts
We crossed

" Five of us went fishing, straw-hatted, with long bamboo poles and a bamboo fans. We crossed the street, crossed a rice field, and stopped beside a pond. From our leader, each of us got a handful of raw rice, and a handful of cooked rice, and then chose our own spot to fish from. First we scattered the uncooked rice in the pond to lure the fish, and put a grain of cooked rice on the hook, on the very tip to hide the hook. Then we lowered the hook carefully. On the string were many short sections of a goose quill to indicate any movement in the water near the string. We stared at our lines.

"It looked very disappointing. We threw the uncooked rice into the pool. There the fish swam for the rice, but didn't come near our hooks! Miss Hsiung Ya-na caught several tiny ones, and said, 'There are good to give the cat!' Miss Djang suddenly caught a sizable fish and yelled, 'This is good beginning.' We felt encouraged. Miss Tan bit her lip, and tried to imitate Miss Li in anxiety jumped up and down, but there was no fish on her line. A dragon-fly distracted her, but she felt a pull on her line. She pulled up her line too quickly and the fish fell back into the water. I myself caught a blind fish first of ^{all then I caught one weighing half one pound. I pulled so} sharply I fell back on the ground.'

"We hadn't finished breakfast when the nursery school children began to arrive. 'How early the farm children come!' said someone. We realized every day how industrious and hardworking the farm people are.

"Quickly we went to get ready for the nursery school -- to set up slides and teeters, and ladders. The children helped us. Teng-seng, a little boy two years and eight months old, came to help too, and as he helped he made up a song about carrying things. I was glad to hear his original song.

"To-day I taught them a song about iron. The first verse said that sister wanted scissors made of iron. The children made adaptations in the other verses-- a sickle for brother, a hammer for father, a hoe for mother, etc. The children had ideas of their own, I discovered. All I had to do was to start them off."

-Djang Ta-ya

July 25

"The children came early this morning as usual. The weather is cooler. To-day I was very happy to see improvement in Liu Ling-na, a girl of three. Two weeks ago, when I first came, she was most unhappy, often cried, and insisted on going home. Then when she played with her blocks, she never wanted to follow the others and put her blocks away. It ~~seemed~~ she would never learn. To-day she was different. She looked happy. She came to see me, and asked me to read her a story. When the children sang, she joined in, and danced around in time to the music.

"This change gives me unspeakable encouragement, and increased my interest in the children. I hope to see other children overcome their difficulties and problems too. I must work carefully with them, study their individuality, and find out the best way of guiding them."

-Li Bao-yuin

July 29

"This afternoon we had a Mothers' Meeting for the mothers of the children coming to the town nursery school. Some children accompanied their mothers, and I was surprised to notice how quiet they were -- almost as if they realized it was their mothers' meeting, not theirs.

"Miss Hsiung Ya-na opened the meeting and introduced us to the mothers. One by one the mothers rose and introduced themselves. One pretty mother said nervously,

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"Whose mother am I?' Everyone laughed.

"The Hsiung Ya-na opened the meeting and introduced us to the

"The mothers learned the songs the children like to sing in Nursery School; it was interesting to see mothers - even those over 40-sing these childish songs, often out of tune. They sang naturally, and eagerly.

"Miss Tan explained how important it is to keep flies away, and they learned a song about killing flies. Then each mother was given a child's dress, cut out and ready to be sewn up. Miss Hsiung explained the good features of this type of dress, and the women started to sew, going off into groups of two or three. At four o'clock the mothers, happily started off home.

"Since I came to Shwen Hwa Cheng I have often felt that these rural people are fortunate. Our Rural Service Station has given them much help in the most necessary things. I hope that one day I can be like Miss Tsü and Hsiung to serve our country people. That is my great hope."

-Li Bao-yuin

August 2

"I didn't see Hsü Nien-na this morning when I entered the Nursery School. Then I remembered that he often liked to play in the garden. There I found him, eyes wide open, his tiny hand stretched out, trying to catch a bee. And he caught it! I have observed that he is very fond of insects. One day he caught a bee, and tore it apart, and tasted it: 'I think there must be honey here,' he said. Perhaps if this boy has a chance he may become a biologist."

-Tang shu

"One evening a farmer came with a strange fish he had caught in the pond and asked us to identify it. Many village ^{of the} people, ~~men, women and children~~ came to see the queer fish. ~~We~~ have many visitors every evening. If it is now some new strange thing like this, it is for some other reason. One night as we sat on the terrace, the neighbors came and asked us to sing ^{some} folk songs. one of our teachers sang ^{some} selections from Chinese opera. The college students sang some of the new Liberation songs. The farmers ^{took} their ^{turn} and taught us the water-wheel song. It is hard to get our visitors to go home; they come to visit us, and we feel we are becoming more and more a part of their work and their pleasure."

-Hsiung Ya-na

COPY of letter to Mrs Cartwright,
Assoc. of Universalist Women,
(brings you up to date on Rural
Service Station)

File

Ginling College
Nanking, China
January 12, 1950

Dear Mrs Cartwright:

Your letter of October 23rd, has reached us, it was a real surprise and brought us much joy. Your concern means a great deal. We are so glad that the Christmas cards got there and proved of use. We also had a letter from Mrs Wothington, your corresponding secretary, and she mentioned the cards with appreciation and asked that more be sent another year.

The women at the Station train six weeks before cutting these cards, then they do simple designs first, attempting more intricate patterns each day. They make on an average of two dozens a day when they are really skilled, in the simpler designs they may do three dozens a day. In addition to the laborious process of getting the cards made, we had quite a time finding people to take them to America for us, so we are very thankful that they reached you and glad to know that you could use them.

We had a very happy time over the Christmas season and we want to tell you a little about it. On Friday before Christmas, the children in the Nursery School gave a pageant which Miss Hsiung had written. Shepherds dressed in shaggy fur (Chinese fur-lined garments turned inside out) presented two of their best little sheep to the Baby Jesus. The sheep were especially cute on their hands and knees, wearing paper hats with little horns attached. The parents of the children all joined in the celebration and were proud as anything to see their children in the program. The women of the Literacy Classes sang carols. One group of children gave a little rabbit play and dance, it was very much like the Peter Rabbit story which you, no doubt, told to your children. The parents laughed to hear the children in the roles of the baby bunnies asking for cabbage and carrots when the mother bunny came home from market.

There is a dearth of material like these little plays for use with children of Nursery School age. We also lack little stories and poems for very young children. Chinese literature, as complete and rich as it is in most lines, has very little of this type of material. For this reason Miss Hsiung, has been working on stories and plays to be used by teachers in schools of this age level. She has a book almost ready for publication which will help to meet this need. It is considered an excellent book by those who are working in this line. We are very fortunate indeed, that she can experiment with her material on our nursery school children.

At present this whole area is full of refugees from the region north of the Yangtse River which was flooded last autumn.

Mrs Cartwright, 1.12.50

As a result of the dire need of these people, the County Government is conducting a campaign for relief. The Rural Service Station, however, was aware of this condition even before the County did anything about it, and it was discussed in various classes and clubs in the Station. The result was that the people all wanted to do something for the refugees. They decided to give rice, they ate less themselves in order to do this and each adult gave on an average of one measure, about one pound, of rice. Those who could not give rice, went to the hills and cut fuel which they sold and then bought rice to give. The Station servant also gave her measure of rice. Altogether 150 pounds were given to the cause of refugee relief and this meant a great sacrifice on the part of the donors. The children each gave from 200 to 400 JMP (the present currency) which is about two cents, but even two cents is a big gift in our village. This is the first time that our people have ever given anything at the Christmas time and it added to their joy and to the realization of the meaning of Christmas. A gift of money from a faculty member now retired from the college made it possible for us to buy enough candy to give one piece to each person at the program. Besides this we gave them used Christmas cards sent by someone in the States.

The Bath House, mentioned in our December 10th letter, is functioning well. The girls and a teacher went out to gather fuel this month for the third time. It is more difficult now to find fuel and also to cut it, but it is a nice season to be out on the mountains with a rake on one's shoulder, walking, raking and talking as we go. Fifteen of us got one hundred twenty pounds of fuel in two hours recently. Exercise and fellowship, combined, are exhilarating. The men are now wanting a Bath House but we had to tell them to go to the Public Baths, our facilities are only adequate for women and children.

There are forty men in the Mens' Literacy Class this winter. This is in cooperation with the government and the local Farmers' Union. Government representatives visited the class recently and approved it. We are pleased to know that it is one of the best in the District. This type of project is being carried on by the government all over China now.

In fact all of the projects of our Rural Service Station are in line with the New Regime, we feel that this is a fortunate thing because it enables us to carry on and develop our work and still hold fast to the Christian purpose upon which the work was founded. The fact that we are living the Christian principles every day, not just preaching or teaching them, helps our work to fit into the present regime.

We are very glad to hear from you and to know of your continued interest, it means much to us. We need your prayers, your interest and your help constantly.

Very sincerely

Tsu Yü-dji

Hsiung Ya-na

P.S. It was most interesting to hear about the foot ball game. How I wish too, that I might have been with you! Best regards to Mr Cartwright and the girls. Best wishes to you.

T Yd, HYn/m

DIARY WRITTEN IN SWEN HWA DJEN

by

Yeh Chiung-fang

Feb. 1, 1950

All the world surround us is covered with thick snow. As we traveled through our way to Swen Hwa Djen, I could simply admire the soft creamy fields and white gleamy hills. In the crowded bus, we ten Ginling girls talked merrily with our companions and opened our arms to hold their babies. It was a great delight to find that the proletarians are lovely, polite, and sincere as soon as we open our hearts to them. I felt that truth had revealed herself to me through beauty and humanity.

We joined an assembly this afternoon where we met some of the chief governors of the town. From them we learned what the local government is doing for the people. They are lightening the burden of the tillers by reducing the rent and preparing to let them own the field they plow within two years. Evening schools are established in different streets for the people to study politics, language, and music during the winter time when they have nothing to do in the field. Gambling is forbidden and those who gamble would be punished to cleanse the street. As most of the people are not willing to lose face and there are many profitable activities such like ball games, chess games, dramatic plays, group singing, dancing etc. to be enjoyed in the club, gambling has lost its poisonous influence. Besides, farmers and young people are organized to look after their own profit and progress. The social condition has been refreshed by the new government.

We were invited to a welcome party by students mostly older than us to-night. They played some Chinese instruments and sang a great deal of liberation songs, Chinese opera songs, and their own folk tones. The programs also included some short speeches. One of the speaker both surprised and impressed me by the logical and attractive way he described about how a farmer was plagued to death by his landlord who forced him to eat, drink, work, and walk like a cow because one of the landlord's cows had gone to his field and eaten his grain that made the landlord suspect his honesty.

Feb. 2, 1950

We begin to learn what we are going to do, to collect our materials, and to talk with some of our future students to-day.

Feb. 3, 1950

The rural landscape is adorable. Nothing seems happier than running out with some dear little shabby children of the country to greet the grandiose scenery of the descending sun. How can anyone keep from being pure and frank if he is constantly associated with the beauty of nature?

Feb. 4, 1950

As soon as I enter the classroom this evening, I am amazed by the fact that a student is driven out from the room for he has carried a cigarette in his hand. Smoking in the classroom is forbidden as one of their own rules.

Feb. 5, 1950

Some of our students lead us to collect fuel this afternoon. They are very delightful and gentlemanlike companions. We sing and talk all the way along the brown meadows and the black stones on the hills covered separately with streamlets and snow. A stout, humorous young peasant by the name of Liu So-boun, walks beside me and tells me so many things about the plants that makes me reel humble before him. As we go through a stream where the pure, blue water bubbles, they tell us that it is caused by a fairy underneath and it would stop bubbling if nobody is near by. When we enter a cave where there is an idol of Buddhism they tell us that the idol is not artificial but natural. We deny both the superstitions with reason and they begin to laugh at themselves, but as soon as we come out from the cave they warn us that we would fall in the snow for not worshipping the idol in a teasing manner. After a period of hard work we feel very thirsty and try to entice them to eat the snow with us but none of them agree to do so for they believe that it would cause serious stomach ache. Through these tiny experience I begin to grasp the sincerity, simplicity, conservatism and delight of the peasants and to love them more than ever.

Feb. 6, 1950

After five days of preparation, we begin to work. Five of us have gone to the countries near by and I remain with the rest in Ginling College Rural Service Station at Swen Lwa Djen. We are divided to take charge of the nursery in the morning; the club where our adult students play pin-pon, Chinese chickles, read stories etc. and the young women class of singing, dancing, reading in the afternoon; and the evening schools where we teach Chinese, political common sense, and music.

I had a wonderful time in teaching the boys of Young People's Association this evening. Their eyes shined and their voices overwhelmed when they learned their new song "We Workers Have Power". They asked if they could stand up to sing and waved their hands to conduct after me in a cold, dim, humid room with some rough desks and benches, a shabby bed, and a heap of fuel. Profoundly impressed and satisfied by their eagerness to learn, I began to taste the real happiness of an educator.

Feb. 7, 1950

Two boys began to quarrel between class periods this evening but as soon as the others sang "Union is Power" they stopped quarreling and smiled to each other.

On the way back we had a chance to talk with a student of G.C.R.S.S. who sent us our raincoats. About half of the twenty piculs of grain he harvest had always been paid as rent to the landlord but now the rent is 30% reduced. Nevertheless poverty still overwhelmed his family and the landlord, becomes and pretends to be poor, would not lend him any more money as he did with high interest before the rent was cut. For this sake peasants are not very satisfied with the new government which fights to release them from depression.

Feb. 8, 1950

I paid a visit to some of the girls in my class this afternoon. After intimate talks I found that they are as eager to learn as men. One of them told me that she does not like Miss Hsu for she always ask them to go home as soon as the bell rings. Another girl asked me not to teach any new song or dance during the next class period for she will not be able to join the class on that day. Some of them are as strong and diligent as the strongest men. They can do all kinds of work in the field and eat a surprising amount of food. Yet they are meek, shy, and sentimental.

Feb. 9, 1950

Those students who belong to G.C.R.S.S.'s evening school almost spend all their daytime with us. This is a good place for them to pour their energy, otherwise it would be wasted in gambling and meaningless fighting. We introduce a short 'cow boys' dramatic play to them in these days. With enthusiasm they increase and decrease its content in order to make it a play of themselves. Some of them do contain naive artistic talents which would make them great if ever they have a chance to develop it.

Feb. 10, 1950

The nursery of G.C.R.S.S. is the most attractive place in the town. Its organization is carefully planned. Its designs are practical. Its toys are made by tins, useless wooden materials, and cloths, wickers etc. Most of its teachers are effectively trained

young indigenous girls and most of the children are very attractive, lively, clever and musical though poor in material comfort. It is a benediction to see the splendid eyes and spontaneous smiles of the children who had nothing to cover themselves in summer and were as dirty as could be before they entered the nursery. I do feel proud to be embraced by them.

There are many teen age cow boys around G.C.R.S.S. who come all the time to watch the activities that they have no part. The poor primary which they attend has been closed for winter vacation but they still yearn to learn. Limited by the place and not willing to hurt the feeling of the primary school, G.C.R.S.S. can do nothing for them except in summer vacation. They are really very nice children. They would do every kind of work and lead their cows to the pasture in a very short time in order to run back to school. Everytime when there is registration in G.C.R.S.S. they come and try to register but there is no chance left for them. I feel that I owe them a chance of education. Why should I have all the privileges while they have none?

Feb. 11, 1950

I have arrived in the village where three other Ginling girls are. We eat in a farmer's house regardless of the dirt and the germs in order to understand them better, sleep on a straw covered bed made by ten classroom desks, and do all the house work except cooking ourselves. This is a very cold day and snow is falling. All of us have caught a bad cold but none of us is lack of joyful spirit for we are warmed with the new friendship and excited by various new experiences.

Feb. 12, 1950

We come back to G.C.R.S.S. through the fields covered with ice and snow. The soft, serene morning air is fulfilled with our laughter and songs.

Feb. 13, 1950

Very often it happens that when we are having our dinner the grown up students go into the nursery and act as three years old children with great delight. They really remain as children in their character. They are very sensible to the teachers' caress and would be jealous and unhappy if we do not pay enough attention to them. They would refuse to write any word if the teacher does not put any red circle, which means that the word is nicely written, on their copy book. They would go straight out of the classroom if they do not like the lecture. They would be willing to do everything for the teachers they love and respect. They would fight terribly without any serious reason. This is the kind of people we are dealing with and they do seem lovable in our sight.

Students of the Young People Association sent us home at 9:00 p.m. from their school. We talked happily along the way. Chen Tse-hung and I were both warmed with the friendship and unconscious of the snow that fall upon our hats and coats till we arrived.

Feb. 14, 1950

As the Spring Festival (the old Chinese New Year) is coming we plan to have a vacation to-morrow but none of the students agree. They want to sing some more songs. I am deeply moved by their love to music that I promise their request immediately.

Feb. 15, 1950

I have visited some families of the nursery school children in order to talk with their mothers. I find myself in love with these graceful, depressed, hard-working countrywomen. I am told that wives are sold willingly for various prices below two piculs of rice as husbands are too poor to support them and the bridegrooms are too poor to marry maidens. The old woman who cleansed our house every morning had been sold as a future wife when she was but thirteen years old. She has never a day of rest and never spent a penny in her life. These are the representatives of depressed women in China. However the next generation would be happier as they are liberated.

Feb. 16, 1950

This is the date before Spring Festival. People poured in our dining-room with percussion instruments as soon as we finished our dinner. They began to tease a bridegroom who did not know his wife's name after a whole week of honeymoon while we washed our dishes. Before long the whole house was crowded with people. Then we played some games and sang a lot of songs. One of the nursery children kept himself beside me and told me how he had caught a bee, cut it open and taste the sweet within it. Though it hurted his hand, he would do it again whenever he has chance. We had a very happy time together.

Feb. 17, 1950

We display some of the industrial, agricultural, and educational pictures of U.S.S.R. to the people to-day. Very few of the adults are interested in them for they have nothing to do with their lives yet. However the youngsters grasp and learn these pictures very quickly. They can apprehend the scientific facts and internationally loved music much better than the older ones. Hope really lies upon them.

Feb. 18, 1950

Everyone seems enthusiastic in celebrating the Spring Festival, especially the performers of the great party, ^{which} includes more than two thousands people gathered around Swen Hwa Djen. The stage is built by the performers within two or three hours in the yard. The program contain certain dramatic plays, dances, and group singings mostly taught by us (the ten Ginling girls). We are told that a year before no man dare to join such a party for being afraid to be forced to enlist the reactionary army, but now we have such a happy time together under the new government.

Feb. 19, 1950

We join another party in a villege near by. It is just as interesting as the one we had yesterday.

Feb. 20, 1950

Our friends crowded into G.C.R.S.S. again this evening with their percussion instruments to say good-by. We gathered in the yard under the new moon and had a good time together once more. They sent us more than a hundred eggs to express their thankfulness. I feel that it is our business to be thankful instead of theirs. All the friendships and experiences we get here are precious to me. As a matter of fact our work down here is nothing but enjoyment.

Feb. 21, 1950

Four of our new friends lead us to walk forty miles back to Ginling this morning. It is depressive to part with this lovely place.

G.C.R.S.S. - Ginling College Rural Service Station

Ginling College, March 14, 1950

TEN GINLING STUDENTS DISCOVER THE COUNTRY

It was the first of February, and snowy, when the ten Ginling students, bedding rolls in tow, climbed on to the already crowded bus in Nanking. They were off to the Ginling Rural Service station at Shwen Hwa-cheng for three weeks - to learn and serve. No one of them had been to the country before for more than a casual visit. Here they were, the ten of them representing seven different departments, ready to spend their precious winter vacation, not at home or with old friends, but in an entirely new environment. How could they help the Shwen Hwa Cheng community? Would Music, Sociology, Chemistry, Pre-Med, Education, Home Economics and Physical Education be of use to the people? Could they, college girls, work with rural people? They did not know, but they wanted to find out.

The trip was entertaining - people to watch in the bus, snow still falling and making a novel scenery, and then at bridges they all climbed out, and shoved. Arrived at the ~~Station~~ Shwen Hwa Chang one said, "Although it's an entirely new environment, we feel at home."

First came the period of training. The Station staff introduced them to the rural situation, and they discussed how they must meet rural people, how they could modify methods of teaching to suit the people; they studied the government's plan for 1950, and prepared materials for the coming days; they made games - pick-up sticks, and Chinese chess - for 3 centres, Shwen Hwa Cheng and the two villages closely connected with the Station's work; they learned new liberation songs, and country songs already used in the country; they visited the work in Shwen Hwa Cheng.

The Station personnel had grown overnight - from seven to seventeen. The one servant, a former student of their Literacy Class, was busy. The visitors, on their own initiative, helped with all the work -- cooking, cleaning, washing dishes, emptying toilets, carrying water. "We saw something new in these girls' attitude," said Miss Hsiung Ya-na. "In previous student groups, some offered to help, some did help, but there was not the same enthusiasm to enter into every aspect of our life in the country as this year. Physical work is now a citizen's duty, and these girls impressed us with their eagerness to do entirely new and hard work."

The students were to form three groups - one to stay at the Station in Shwen Hwa Cheng, one to the village Hsien Sze, 1 li distant, another to Chiao Tswen, 3 li distant. Everyone wanted to go to the country, to live in farmers' homes, and experience country life at first hand. Carefully they discussed who should go where. What work was needed in each place? What students would make well-rounded groups to suit the situation? There was frank giving of opinions, generous acceptance of the group decision. Those who were assigned to stay in Shwen Hwa Cheng were promised that they could spend a day and a night in one of the villages!

From a Pre-Med's Diary - Life at Hsien Sze

~~~~~ On our arrival we had quite a bad impression, ~~and a bad impression~~ of dirt. We lived in a farmer's

home. Inside was a damp smell. There was no window. The room had not been used for a long time, and grass grew up through the floor. We decided we could sleep all right."

"Our hosts were a poor farmer, his wife and four children. We ate with the family. The first thing which troubled me was that there were no serving chopsticks, but everyone dipped repeatedly into the bowls of food with their own chopsticks. 'Maybe I'll get T.B.,' I thought. Of course we didn't dare express our disapproval, and we soon forgot this difficulty.

"We soon saw how poor a farmer's life can be. There was rice, vegetables from the garden, and salted vegetable pickle. There was little or no fat or oil, so the food didn't seem so tasty as at Ginling. There was no meat. Our hosts were most kind. They wanted us to have more than our share of the vegetable dishes; this meant they would not have enough. I noticed the wife ate very little. Their courtesy touched us.

"I soon saw why there is so much trachoma in the country. The water ~~comes~~ for washing the rice, for bathing, for washing clothes all comes from a pond. On the pond ducks were swimming. At the edge women did the washing. From the pond we carried water for all kinds of household uses.

"We liked this family very much. They were most friendly to us."

#### Arrival at Chiao Tswen

"Miss Hsiung and Miss Tsi brought the three of us to Chiao Tswen, introduced us to the school teacher and the family we were to live with, and left us. We were strangers in a strange place, and when we saw the villagers look at us with wondering eyes, we felt quite lonely.

"The plan was that we were to live in the school room, and eat with a family nearby. The schoolroom with its ten desks became for our ten-day stay bedroom, office, guest-room, bathroom, and recreation room!

"The neighbors brought us rice straw for mattresses, and on top we laid our bedding. The villagers crowded around us as we undid our bedding-rolls, and made our beds. Everyone was curious. Children and adults alike came to watch. Roosters and hens came and went too. We tried to make conversation as we got settled. We realized at once that there would be no privacy for us, but at the end of the first day we were surprised that we had many friendly faces around us. In a day we had become friends!

"We ate with the family next door: an old grandmother and grandfather -- the son and his wife were dead -- and four grandchildren. They had 20 mow of land (three to four acres), worked hard, and made a living. When we wanted to help with the work, the old people protested, saying we were guests. When they saw we wanted to help, they were very glad. We carried water from the ponds, helped keep the fire going for the cooking of the rice, got vegetables from the garden.

"We found it very cold. Of course there was no fire for heating. We took the ropes ~~from~~ which had tied up our bedding-rolls and skipped to get warm. When we visited the families in the village, we found everyone interested and friendly. A comment we often hears



### Exhibit and Out-of-Doors Programme at New Year's

The China New Year season was the focus for a general community activity. New Year's Day had two main activities:

1. Exhibit at the Shwen Hwa Cheng Rural Service Station: on display were toys made at the centre, handwork, nutrition posters, pictures of agriculture and industry in Russia.
2. In the afternoon about 100 people from the Station, the Literacy classes of the station, and government officials went in a group to "comfort the soldiers' families." A Chinese band led the way, and the visitors brought sweets and good wishes to the families of men in the army.

On the following day was the big open-air programme which was attended by 3,000 people of the town and surrounding villages and farms. The children had a small part in the programme, but the chief part was taken by the men of the community - a totally new departure. For the preceding ten days the men in the evening classes and in the afternoons had discussed their programme details, and practised seriously for several afternoons. The men took an old story as a basis for their play - the main item on the programme - and brought it up to date. For the now prevalent country dance, the yang-ko they got their own costumes and supervised the rehearsals; folk dances taught by the Ginling students, modern dances of the new age, formed another part; the men delighted in demonstrating their ability in pyramidal formations, never before seen in the countryside.

The community undertook the entire project, though the farmers' union, the government and the Station combined with aid behind the scenes. The farmers built the platform, spread rice straw on the ground so that spectators might sit more comfortably, and took charge of maintaining order. The programme lasted four hours, a very great success. Never before had men danced in public in this way in that community.

The third day there was a similar performance in the Chiao Tswen. On the fourth the exhibit was repeated in Shwen Hwa Cheng.

Then there was just one day left before the girls returned - and they spent this writing reports, and discussing their achievements during their three weeks' visit. Here were some of their conclusions:

1. Here we learned something we have never had a chance to learn in school or college. When we return to Ginling we shall know what kind of materials to be looking for which can be used in the country work.
2. This experience of simple living, living with the people, has given us confidence that we, too, could live and endure as they do. We know that the psychological preparation for life in country districts is very important.
3. We have actually seen the sincerity, friendliness, and strength of the rural people.
4. We may have helped the farmers a little, but we learned a lot from them. We were surprised that such a bond of friendship could be built up in such a brief time. We hope that in the spring or summer vacations we can go back to Shwen Hwa Cheng. When we return we all want to go to the villages and live in the people's homes. That experience was the highlight of our three weeks.

5. We learned to co-operate with local teachers and leaders

Said Miss Hsiung, "Never before have we had such eager, co-operative, fine-spirited students."

Time to return to Nanking! Five of the Shwen Hwa Cheng offered to be their escorts. It took them four or five hours to walk the 45 li to the south gate, and the 6 li to Ginling. The girls were full of joy because of the friendships begun in these weeks. They remembered the morning's gift of more than 100 eggs, and the good wishes of their new friends of Shwen Hwa Cheng.

One of the escorts brought his donkey, and along the way each girl had a new experience, a ride on a donkey's back. When the men left the campus to do their business, they said, "We'll come to visit you when we come back to Nanking."

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Postscript: Several of the men, li, I think did come to pay their visit. The girls took them to visit Lotus Lake, and then they went to a movie. Never before has this taken place at Ginling. Surely country and city will gradually be one.

Florence A. Kirk  
(from the girls' diaries)

Ginling file

Dear Mrs Dixon: We've been culling over some of the diaries which the ten girls kept while at the Rural Service Station. Dr Kirk has written out some of the impressions conveyed in those kept in Chinese but one was kept in English and it has been given me to work on. Somehow, I keep thinking as I read and re-read it that you might get a kick out of seeing it just as it is, so - being a very lazy person - I am going to send it to you "as is". The writer is a music major, a charming girl from a very refined, comfortable home. Her re-actions to the peasants (I dislike that term but it fits) and country life, and the new regime are, to me, very interesting. Her own quaint use of English adds to the value of the manuscript.

I am enclosing, in one or the other of the letters going to you today, some additions to the list to whom you mail the Ginling bulletins. Please check for duplication.

Many thanks, and good wishes to you in getting out the bulletin and giving us all you can in the line of publicity. These are uncertain days and we try to give you a real picture of things as they are, with emphasis on the positive. EWM

3.15.50

*P.S. I must add that all college postage is charged to my personal account in Hongkong if I would not be so careless about weight! EWM*

GINLING COLLEGE RURAL SERVICE STATION  
1949-50

Since the liberation of Shwen Hwa Chen on April 24, 1949, the Rural Service Station has carried on work as usual. Some of the projects have been strengthened through cooperation with the new government and some have proven their real value in service to the community. The following account will give you a glimpse of the work during this time.

Day Nursery at the Center

The Day Nursery at the Center is operated the whole year around; during the two regular semesters of the school year a teacher and six local girls, trained at the Center as Aids, take care of the children, while in the summer and winter vacations college students come to the Station to do their practice work in this field. Forty children between the ages of two and five attend this school, most of them come from poor farm families. The parents of such children have to work in the fields so they find the Nursery School an ideal place where their children will be kept safe and taught carefully.

The parents of little Shwen Bao had to work in the fields and they left him in the care of a sister a little older than himself. He straightway toddled off to one of the village ponds and was nearly drowned. After this his parents sent him to the Nursery School and very soon he learned to take care of himself and became very independent for so tiny a fellow. Now he is given milk every day at the school and is becoming bigger and stronger all the time.

The parents of Nursery School children are very cooperative with the school. They meet at the beginning of the school term to discuss what they can each give for the childrens' meals during the term; they volunteer whatever can be spared - those who have give much, while the poorer parents give very little. Their gifts are simple home products such as soybeans, sweet potatoes, flour, rice and vegetables but they are given with enthusiasm. Fuel, too, is an item which they contribute. The parents come for cholera injections and vaccinations in the summer, and family hygiene has generally improved. This past summer each of the families planted tomatoes and learned to use them as food.

Fung Nong Nurseries (Busy-farm-season Nurseries)

This was the third season that the Rural Service Station has operated these busy-season nurseries in the villages surrounding Shwen Hwa Chen; two were opened this year from May until the end of September and they took care of 84 children between the ages of two and five. As in the past, the biggest and best family halls were borrowed for the school rooms. A month before the nurseries were opened each village sent three girls to the Station to be trained to take care of the children. Here, as in the Day Nursery, the parents sent food for the childrens' lunches and fuel for the cooking of the food.

Local leaders and parents appreciate this work; we hear over and over remarks like this one, "The Nursery not only helps us by looking after our children and keeping them from running into the ponds, but it supplements their food, and gives them the best opportunity for development!" Visitors are much impressed by seeing the ragged, bare-footed country children singing and dancing happily in the Nurseries. These Nurseries have demonstrated to both the local people and our visitors that good nurseries can be operated in villages with simple equipment, home-made toys, and the help of local nursery-aids. This lessens the fear of lack of money and personnel in running such schools. "This is the most creative piece of work I have ever seen. It has opened my eyes and shown me that nursery schools really can be run in this economic and yet effective way. Such good work needs careful planning, creative thought, and the training and cooperation of the local people" was a comment made by one of our summer visitors.

#### Womens' Literacy Classes

A Womens' Class was conducted from November until May this past year. This is the season when farm women are a little less busy than usual and 36 attended the class. Reading, writing, singing and hand-work were taught. These women were not only eager and quick in learning but as a result of group work they became more and more interested in community affairs and enthusiastic in helping with community affairs. During the winter of 1949-50 scores of refugees from the flooded areas north of the Yangtse River came into this locality. The women and girls of this class contributed rice for them, though they themselves had very little. Many went to the mountains and gathered fuel which they sold and then bought rice to contribute; some ate less themselves in order to give more.

A new project - that of raising geese was introduced into this group. Tiny goslings were cheap to buy and easy to feed; each member of the class took from 5 to 10 and fed them until they were large enough to eat or sell.

#### Industrial Work

This year the Station has continued to work with the three handicrafts already established, namely: paper cutting, cross-stitch, and sewing. Conspicuous progress has been made in these crafts. 25 new designs have been added to the paper-cutting craft, and more skill has been acquired in cross-stitch. This past year some results of the craft have begun to show and the girls are realizing that they can render help to the family income in this way.

Liu Lan-yin, a girl of 17 years of age, lived with her grandmother, her father having died and her mother remarried. The mother continued helping the daughter and grandmother until this past spring when it was no longer possible for her to do so. Liu Lan-yin had learned to do cross-stitch at the Station and now with the money she gets from the work, she is able to support herself and her grandmother. The grandmother says she does not know how they would ever have come through this past trying spring if Liu Lan-yin had not been able to do the cross-stitch. Many other girls have helped their families in the same way and parents have begun to realize are helpful - their being able to assist in this way has given the girls status and dignity where heretofore they were often looked upon as useless.

### Mens' Literacy Classes

A Literacy Class was first organized for men in the winter of 1948 in response to a request from the men themselves. This past winter the same type of a class has been maintained but with the cooperation of the local government and the local Farmer's Union. 36 men, from 18 to 35 years of age, attended the class and it was conducted from 6:30 to nine o'clock each evening for three months during the least busy season for farmers. Reading, writing, singing, agriculture and hygiene were taught and the men were very eager to learn. Besides the classes in the evenings, they often came in the afternoons when not busy and played table games such as Chinese chess, or read simple modern stories. What they liked best, however, was to play ball; they organized teams for ping-pong and for basket ball. Since they were farmers and laborers, such as carpentars, they built their own tables and courts for these games. Some of these men, after the importance of increased production was discussed in the class, cultivated small new pieces of land individually in order to help produce more food.

### Bath House for Women and Children

Because of the lack of facilities in the average farm or village home, bathing in winter is impossible. The homes are not heated in any way. There are generally public bath houses to which men and boys may go, but there are no facilities at all for women and girls. From November until March this year a Bath House for women and girls was opened at the Station. They could come from Monday through Friday each week and 12 could be cared for in an afternoon. Women and children could both bathe and wash the hair. Fuel to heat the water, and the room as well, was contributed by the women themselves; groups of them went to the mountains in the winter cold to gather dried grass and leaves to burn.

### Field Work with College Students

During every summer and winter vacation a group of college students come to the Station to help and to learn about rural work. This year some of them came during the semester; Miss Tsu and Miss Hsiung taught a course in Rural Sociology during the spring semester and the students in that class came to the Station for weekends to do their laboratory work. They visited rural homes, learned about rural organizations, community life, and also about seeds, crops, vegetables, and farm implements. They went in teams of two into the farm homes to share the simple evening meal. All of these were most useful experiences for the students because many of them had never been in the country before and this kind of laboratory work made the course very practical.

During the winter vacation of 1949, 10 girls came from the college to help us with winter projects, they stayed three weeks. For the first few days we discussed together how to work with rural people and made plans for the work. The girls all helped either in the Nursery School, the Literacy Classes for Men, or in recreational work which consisted of out-door games, dancing and dramatizations. They gave two big programs in the village during Chinese New Year time, each was attended by more than three thousand people.

While in the country these college girls entered fully into the peasant life; they helped carry water from the ponds; they helped cut fuel and to do the other usual tasks of the farm women. This relationship helped the farm families from the view point of education and re-

creation while the students learned about country life and got in close touch with the people. A very real friendship was built up between the students and the people even in so short a time. When the girls left to come back to the campus, baskets of eggs were presented to them as gifts, and four people from the villages walked all of the twelve miles back to the campus with them.

This past summer 12 girls spent their vacation at the Station, 11 were from the special Nursery Training Course offered at the college and there was one senior from the Sociology department. Mornings they worked in the Day Nursery, in the afternoons they discussed the work, made simple toys, pictures books and prepared other materials for use in the school, and visited in the homes. They also worked in the Mothers' Meetings. A goal this past summer was to introduce the tomato as food, to teach necessary summer hygiene which includes cholera injections, cleaning up yards, killing flies, etc. In reports written for their classes many of the students commented on this field work as the finest kind of laboratory possible for their courses.

#### Family Case Work

This past spring and summer a number of families in our community have been in very difficult situations; some were sick, some in want of food and some had no money to buy seeds. Miss Tsu and Miss Hsiung decided, because of this condition, to quietly investigate the individual cases to determine where help should be given. Some of the Ginling faculty members and their friends gave money to be used where it was thought necessary to grant aid. 61 cases were taken up, - among them 15 medical cases, 22 who needed money to buy seeds or to invest for further production, 13 had relief work, and 11 borrowed money for food so they might have energy to work their own fields. The case work was done very carefully, each was dealt with on an individual basis and asked not to discuss the matter with anyone else. It seemed a very fruitful type of work.

The Liu family, consisting of four members, father, mother and two children, had no land of their own but rented 6 mao of rice field from others. This spring they had an unusually difficult time, their main food was weeds and the father became ill with stomach trouble and also T.B. He was given medical treatment and rest, and the family was given food. When the season of intensive farming came he was able to resume work but during the summer the wife and baby were ill and both had to be helped. When the harvest season came father, mother and children came to the Station to return the money borrowed, with deep thanks. "If we had not had your help we would never have been able to have a harvest, nor happiness in our family again" they told the case workers.

#### "The World of Young Children"

Miss Hsiung Ya-na has been working with small children for nine years. She has gleaned from her experiences much material and much knowledge of methods to be used. All this she has put into a book which is called "The World of Young Children". The principles of working with children are presented along with teaching materials which consist of stories, songs, games, rhythm and nursery rhymes. The book was published by the Christian Literature Society in July and is considered very useful by those working in this field.