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YENCHING HELPS IN PUBLIC HEALTH WORK IN A CHINESE VILLAGE

Chengfu

Where?

A little village badly in need of a "spring cleaning" lies close to one of the campus gates of Yenching University. Those constantly passing through it on their way to and from two of the main residence compounds have for long wished that a little modern science might be brought to bear upon some of its ancient institutions, i.e. rubbish heaps, choked drains, bad roads, etc. At the same time the Yenta Relief Federation has continually on its heart a number of "cases" out of work and badly in need of regular employment. Why not kill two birds with one stone, clean up the village and give some of its needy members a regular job?

The village in question is an interesting one, combining the characteristics of the usual "parasite" village that grows up around the gates of any university located in the country, and those of a parasite community which grew up long ago around the gates of imperial summer gardens whose owners have for the most part now disappeared. There are to be seen the usual bustling bicycle repair shops, laundries, tailor shops, restaurants, frequented by the students, rubbing elbows with small but very sacred temples to the local dieties, and walled gardens with houses filled with delicate carving, which once belonged to eunuchs and other appendages of the court. One finds also in the social relations of this village an interesting blend of the old and the new.

When?

In the spring of 1931 matters began to move forward briskly. Our controller, a Yale graduate and man of affairs whose opinion carries some weight in official circles in Peking, visited the head of the municipal bureau of Public Health in Peking, and so interested him in the scheme that he came out himself to inspect and give his hearty endorsement to plans for improvement. The next step was to approach the local gentry of the village and secure their approval and cooperation. The local affairs of these small villages are still administered according to the old benevolent system of China. A group of gentlemen informally selected by virtue of their age or position take charge of the local affairs. They are responsible for the watchman who patrols the streets in the dead of night with his wooden rattle warning all thieves to beware of his approach; they make arrangements for the maintenance of the little village school, the lamplighter, street cleaner, fire protection, celebrations in the temples, and so forth; and, for the collecting from the families what each can contribute towards the expenses of such village activities. Now, although the watchman still perambulates the village as in the days of yore, Chengfu is moving forward with the times, and of late years there have been evidences of a much more modern police system. Sentry boxes have appeared, and in them policemen with up to date uniforms, rifles and batons. This being China, there is no discrepancy in these two institutions existing peacefully side by side. Furthermore, there is

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maintained the utmost mutual goodwill and closest cooperation. In China one does not often find the ruthless destruction of an old system to make way for a new, but a gradual and dignified decline of the old as the new gathers strength.

How?

The local gentry of Chengfu were duly called on by a delegation from the university and they expressed their willingness to attend a first meeting which was to be held in the local police office. Here assembled one April morning six of the village gentry, three representing the shopping and three the residential interests; two members of the local police force, and a few representatives from the university. The officer of the police opened the meeting and called upon the university comptroller to explain in full detail the plans under discussion. This he did, and all present agreed to support this co-operative scheme of work. A committee was elected representing all three interests, and a budget drawn up which would require \$500 a year to cover expenses. It was decided to initiate a drive for funds, and it was not long before the little village had subscribed over \$70 (no inconsiderable sum for a village of this kind) and the university community through private subscriptions and from relief budgets subscribed \$200. So, with this on hand as a start, work was undertaken at once. The committee continues to hold its meetings in the police station, sitting during long and unhurried sessions when each item of business is taken up separately and discussed long and fully and one by one the matters disposed of. There is no rush and hurry to be off to some other duty. The proprieties of conduct are here observed as in the old traditional way.

What has been accomplished up to date?

- 1) Flood prevention. The rains come down with terrific force in the summer months, and the main street of the village has from time immemorial been a sort of natural channel for the carrying off of the water from higher land to the north. The narrow choked up drain of the main street was redug, its banks reinforced, and we now wait in hopes of seeing the water flow harmlessly away instead of causing a flood every time a heavy rain descends.
- 2) Clean up of the Streets. How badly the streets were in need of this attention need only be indicated by mention of the fact that when there is no systematic collection of garbage, the street is naturally used in place of this by most of the houses and shops.
- 3) Odours removed. Public lavatories were cleaned out, repaired and put into proper condition.
- 4) Prevention of cruelty to animals. The main roads were leveled, holes filled in, and old stone bridges, sagging and damaged with the years were put again into place; so that mule carts can now proceed without their wheels sinking hopelessly into the mud, and the whole village having to witness the struggles of the poor animals to extricate themselves.

5) An investment in equipment. Carts and shovels and pails, etc, were purchased for the regular collection of refuse and the proper care of the streets and roads. The committee has not yet seen its way to purchase uniforms with brass buttons!

6) Work for the Willing. And what is perhaps most important in all that has been accomplished up to date has been the finding of regular employment for a number of "cases" which have been thoroughly investigated by the sociology department and pronounced as out of employment and badly in need of work.

FUTURE PLANS

The public Health of the village will be systematically cared for with the advice and help of the university medical officers. For a number of years a little hospital clinic has been attending to more urgent health needs.

From now on, regular street cleaners will be installed with a regular daily garbage collecting service. Police orders bearing the imposing red seal of government will be posted informing the residents that from now on the streets must be kept clean and tidy.

It is planned to make this work entirely self-supporting and to have it carried out under the supervision of the local police force.

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Thus, the spring of 1931 marks a distinct advance in the annals of Chengfu village, for in this year of grace, there has been formed the Chengfu Public Health Department under the auspices of the Municipal Police, the local gentry and the Yenching University Community.

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1931

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May 1931

Yenching

Ching Ho Experimental Station

Pending the full report of the intensive survey of the village of Ching Ho by the Department of Sociology and Social Work in the winter of 1928-29, it may be of interest to our readers to hear something of this work.

Ching Ho was chosen for this survey as it was felt to be an average market town in north China and that it would make a good center for rural community work. It is two miles from the University. The survey covered the history, geography, and ecology of the region, population, family and marriage, stores, economy, property, economic organization, political organization, education and religion. This survey revealing many interesting facts, a committee was appointed in January 1930 to plan for an experiment station for rural community organization, and a training center for rural workers.

First, the local leaders were approached to obtain their interest in the scheme. A site was chosen, a building put in order with the cooperation of the local people, and several meetings were held to discuss the program with them.

On June 14, 1930, the Centre was formally opened in the presence of representatives from the local government, the Bureau of Education, the County Government, local leaders, the Peiping Y.M.C.A., the Peiping Union Medical College (Rockefeller Foundation), and many others from Peiping and Yenching. The Centre contains a large room which is suitable for meetings, but which can be divided into reading room, library, and small lecture room. In addition there is a games room for adults which can also be used for a class room for the older boys. At the rear is a large courtyard where the children can play in the summer, and a room for indoor activities.

The work at present carried on includes home industry, child welfare work, a boys' club aiming at education for rural leadership; a credit society; a village leaders' training school in cooperation with the Yenching Agricultural Experiment Station; a savings club, and a Chinese boxing club taught by a local teacher who gives his services voluntarily. In addition to this, the newspaper and reading room are open daily, and lectures and talks on all phases of rural and community life are arranged.

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All phases of the experiment show great promise and there has been particular interest in the home industry work which Miss Wu Yu-Chen has started. The girls come from different villages around Ching Ho, and Miss Wu is trying not only to teach them how to work, but also how to market their own goods and to handle accounts, so they may be entirely self-supporting. They wish these girls to be able to start work centres and become women leaders in the villages from which they comes.

A great deal of the work is being done outside of Ching Ho. Ching Ho itself is a market town, and has its own problems, but it is felt that many of the villages nearby are being used as laboratories and for trying out different pieces of work in each place. The idea is to stimulate the people into asking for help, so that from the first the department of sociology is able to gain their cooperation in any piece of research it wishes to do.

Plans for the immediate future include the opening of cooperative societies working with the China International Famine Relief Commission in four or five villages; agricultural extension work such as the introduction of improved seeds, animal breeding, etc. in cooperation with the Yenching Agricultural Station; further home industry, using as far as possible raw material secured locally and marketed locally; rural public health hygiene, sanitation, etc; mass education in cooperation with local leaders and the Mass Education Association; and self-government.

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- Rec'd <sup>apt.</sup> June 1, 1931

A short walk out through the south gate of Yenching University and down the long meandering street of an old town, brings you to the door of a small Chinese house behind which you will find living a group of old beggarwomen who have been gleaned ~~off~~ off the streets and persuaded to give up a very precarious livelihood, and settle down here cared for and befriended.

A tap on the door will bring all five running out into the court to welcome whoever appears, and they will seize you by the hands and draw you in to sit upon the most honorable place on the "kang" (the long brick bed on which they sit and sleep) eager to see that your toes are near to the brazier of hot coals. "Are you happy here? Are you quite warm? Have you enough to eat?" There is only one answer they give you to questions of that kind. There was one sad day when through a misunderstanding no one came to dole out the daily rations and they all went hungry. But when they spoke of this it was as if they were telling some splendid joke. Twenty-four hours without food has been such a common occurrence in their lives that they could all make light of it.

#### Some Personalities in the Home

Old Mrs. Chiang is usually the last to appear for she is generally to be found sleeping on the "kang", but once fully awake to the fact that someone has come she emerges and soon you are aware of a strong personality. She is over eighty, blind in one eye and sees with difficulty out of the other. Her voice and laugh are out of all proportion to her age and size. She has faced life with an indomitable spirit of good cheer which nothing can daunt. She laughs heartily on any provocation; she agrees heartily in everything. Life has never been able to get the better of her. By virtue of her superior age she already has won her place as senior lady, and it is quite touching to see with what deference the others treat her. One day I found her with one thumb bandaged and she explained that in disporting herself in the bathtub she had slipped and cut it on the sharp edge. I have been wondering ever since whether she is, under gentle compulsion, or with her characteristic enthusiasm for whatever life offers of her own accord, embarking upon this new adventure of the bath. A glance into the folder marked "Mrs. Chiang" which contains the case worker's reports of visits, is somewhat revealing as showing her change of attitude; a visit paid her on November 7 reports her living in her little 5/5 foot shelter in an ruined temple court (no room to swing a cat here even if she possessed one) one door, no window, a stove ingeniously made of an old gasoline tin but no fire to put in it, unable to go out and beg and a rental hanging over her head of 40 coppers a month, and yet in spite of these discouragements, a curt refusal to enter the home. On November 13, on a second call we find a faint showing of interest. On being asked again if a place could be found for her to live, food to eat, and no need to beg would she be interested. She would, but was afraid that people in such a place would take advantage of her and insult her on account of the total blindness of her right eye and the deficiencies of her left. On assurance that no insult would be offered, she would think it over for to quote from the report, "she was afraid of the cold and had no money to buy coal and warm her house". One brief laconic sentence tells much; "she has a daughter, married in a family in another village but she does not like her mother and refuses to be her daughter". A week later we find her ready to enter.

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Mrs. Chi has a sad wistful face, and there is a defeated look about it. The sorrows she has been through have left marks that will never be erased. When her son died and her daughter-in-law married again, off she went with her new husband taking the child with her, and old Mrs. Chi has never seen them since, nor does she know where they are now. Tears come into her old fading eyes when she tells you of her little grandson, still a child to her. She smiles when you smile at her, but it is not a smile of the heart. Perhaps we can bring back some of her lost happiness. If only we could one day find that grandson!

Mrs. Liu is very ubiquitous. She knows very well that she has got into the home on false pretences. The students were much distressed when after she had been admitted they found out that she had not told the truth and that she had a small income which disqualifies her for entrance. She is always the first to welcome you, the last to attend you to the gate. How she listens when we talk in English, for she has a guilty conscience and she fears always that we have found her out. I fear Mrs. Liu will have to go when the warm weather comes, but we are letting her stay on until then, for everything is going on so happily we do not want her to cause us trouble when she leaves.

Then there is Mrs. Meng. She has been a beauty in her day and one see traces of it still beneath the mass of wrinkles on her finely proportioned face. Her lot has been that of a concubine, and the fight to maintain her position in a none too friendly household has sharpened her wits and her tongue. All went well for her when Mr. Meng was alive, but some years ago when he died she was hastily cast out and is now friendless and alone, the victim of a social system none of her making. She is the one we hear who has been the cause of any little tiffs that have occurred among the old ladies. She is still on the defensive but she meets friendly advances more than half way. We will see what kindness and friendliness will do for her.

Mrs. Hu is our latest arrival. She is 74 and gave her occupation as "beggar". She was also a second wife, married at the age of 23. Her five sons and two daughters all died in childhood, her husband ten years ago and since then she has been living on the sale of all her family things, and three years ago became a beggar. She has been drifting like a leaf before the wind. At one time she was living in a coffin shop taking care of an old friend, sleeping on the floor under one ragged quilt not sufficient to keep her warm, and eating scraps her sick friend discarded. When the friend's daughter appeared on the scene she was forced to leave this shelter, and various other homes have harboured her, but never for long. Her one living relative was a soldier under the monarchy who lost his job when the emperor lost his, and after vainly endeavoring to establish himself as a cook, has been forced down to the precarious calling of joining the tatterdemalion army of picturesque beggars who for a few coppers carry the banners at the gay funeral and wedding processions that parade the streets of Peking. To Mrs. Hu's credit be it said that she turned down two suggestions of the case-worker at the time she was living in the coffin shop; she refused to apply to her nephew for aid for she said he could not make enough to support himself, and she refused to leave her sick friend.



The Founding of the Home

You may wonder why a University in China is associating itself with aged women. The extreme poverty of the Manchu villages that surround the campus has necessitated much social service and relief work which has been undertaken by various groups of faculty and students. During recent years when Peking was a bone of contention among the various military leaders, there was a constant billeting of soldiers upon these villages, and in some cases old mothers who had followed the army, in a sudden evacuation were left behind. There was nothing for them to do but to find a shelter in some kind neighbor's courtyard and beg on the streets all day. This was possible in the summertime, but on many winter days they could not venture forth, so shivered on the "kang" and went hungry. You have probably heard of the "kang" as the nice brick bed in north China homes under which a fire is lit in the wintertime and upon which the whole family can sit comfortably during the day and sleep at night. Very nice and comforting it is when heated but a poor place to rest on a cold winter day with the snow falling, and no fire under it!

*rewrite for pub.*

It was our doctor's wife who really first conceived the idea of finding some place where these homeless old women could be sheltered. They come often to the little hospital clinic that she maintains for village people, and when the thermometer dropped almost to zero and the bitter north wind was sweeping the streets clean of all but the most hardy, she not only supplied them with medicine, but coppers for food as well. This autumn bethinking herself of the bother she would be put to again to care for these old beggars, she called on the help of the sociology department to cooperate in getting started a permanent home for them. The faculty and students of this department are very busy people, already mixed up in many activities of this kind, but once persuaded to launch this new venture they threw themselves into it heart and soul. The gods smiled upon it from the start. Somebody had a house in the market town of Haitien and offered this to the cause with money to put it into repair. A group of seniors were told off to investigate cases, draw up rules and regulations according to the latest scientific methods, and see to the repairing of the house and equipping it as fully and economically as funds permitted with clothing, bedding, tables, stools, bowls, and chopsticks. The university community chest gave a sum to start it off, and a committee of faculty ladies were drafted into the service of finding support for the old women. It was calculated that about \$15.00 gold would see one occupant safely through the year with food, bedding, clothing, heat, and a coffin if needed. Some friends on a tour round the world came to visit our campus and at an afternoon tea-party hearing what was going forward, offered to support two of the old women. Friends were written to abroad, and small sums of money were added which altogether persuaded to enter.

*Dr. Pearlman*

Here strange to say our troubles really began. Did they flock to the home as we expected them to? Not they. Where in the world do old women want to flock to any "home", however poor they may be? Their hovel is their castle and their independence is their own, and they have no desire to relinquish either.

### The Opening of the Home and a sudden Flight

Early in December all was in readiness. The case workers had been busy and had reported in various possibilities, committees had met and discussed old Mrs. this and old Mrs. that, and finally the opening day was set with three old women, friendless, homeless and with no visible means of support ready to move to their new home.

On the opening day the three duly arrived, were welcomed by smiling faces, were washed and dressed in brand new garments and were shown over every corner of their new abode. And what a nice home it was; a courtyard with a big apple tree in it ready to burst into blossom with the spring; one large and one smaller room, both with big "kangs" running the full length of the wall; a roll of nice warm bedding and a little pillow as hard as a stone for each one (that is the kind of pillow they prefer); a neat little kitchen, a washroom with enamel basins and a tin bathtub; and the whole place whitewashed and the windows fitted with new Korean paper. There was little furniture to be sure, but that would come with time. The matron was established in her little office ready to cook for them and take care of them, and the stores were locked up in the store room from which every afternoon sufficient rations for one day would be issued. In spite of all this preparation and careful planning, the very next day, all three old ladies had run home again!

It was such a new idea to them. Why were we providing a home, food and clothes all for nothing; why could they not bring into the home all their pitiful collection of rags, broken furniture, old tin cans and what not? Why could they not go out on the street whenever they wanted to? Perhaps the medical examination had frightened them a little and had aroused the old, old suspicion that we wanted to cut out their eyes and hearts and make them into medicine. At any rate, off they went. The flight of the old lady of eighty, Mrs. Chiang, was only temporary, and she is back again, to stay this time. The other two have not returned; they are both younger and better able to care for themselves, but their places have been filled by four others, and all five are settling down contentedly, and how they do eat. We think they must be making up for all the lean years behind them.

A Board Meeting. It was quite an unusual Board Meeting that I happened to attend one afternoon, I dropped into the Home. It was on the afternoon that a new regime was coming into office in the management of the household affairs. The group of students who had had it in charge since its founding now that their senior year was advancing and theses must be written, found themselves too busy to take the time to travel down each day to dole out the rations and see that all was going well, so a capable committee of Chinese ladies, all housewives themselves, were about to take over. I watched the proceedings with interest. The new committee of ladies, at the warm and pressing invitation of the inmates, ranged themselves on the honorable places on the "kang", their charges, now six in number, including the matron and caretaker, sociably settling themselves on two benches along the wall. One of the students took charge of the meeting, and after a little opening speech of explanation about the new arrangement, proceeded for the edification of the new committee to expound in full

detail the family histories and qualifications for entrance of each individual, with the exception of Mrs. Liu whose case he felt it was more tactful to pass over at that particular moment as "not yet fully investigated". With what intense interest they followed him, and with what nodding of heads they corrected any little trivial mistake concerning themselves or their affairs. Then came a little speech from Mrs. Chen, the wife of a Congregational pastor in the village who headed up the new committee. "Your real mothers are the students", she said, "and they will still come to see you as often as they have time. We are just your foster mothers". When the old women realized that their student friends could no longer make them daily visits, they wept; and I thought what a long way institutional work of this sort had traveled since the days of Oliver Twist.

### The Children Lend a Hand

It came about quite unexpectedly. Margaret <sup>M<sup>ead</sup></sup> aged nine, came one afternoon with her mother to pay a visit. She seemed to be taking everything in very quietly, and on our way home she suddenly said, "We must get those old ladies a canary. They ought to have something to look after now that their children are all gone". About a week later she informed me that she had staged some kind of a performance ~~and had~~ <sup>for which she</sup> apparently charged admission for she now had on hand the wherewithal to buy the canary. Armed with a borrowed birdcage we went to Peking together to make the purchase, and it took us along time. We listened most carefully to the singing of every bird in the Temple Fair, for when one buys a bird for deaf old ladies it is important I was assured to get the very loudest singer. "Lingling", whose name was given to him by a literary friend of ours and means "the music of the five precious jades", lacks a toenail but is quite competent to enter any singing competition. When we carried him to his new home, to my amazement the whole school appeared each child bearing a gift of potted flowers and the whole group struggling with a bowl of goldfish. There was an anxious moment at the gate, when a decision had to be made as to who should have the honor of carrying the birdcage, but that crisis safely passed, in trooped the children to the very real delight of the old women, for in China no home, however, humble, is complete without flowers and a bird. Margaret has not rested content with this achievement. "When are the old ladies' birthdays?" she asked us not long ago, "We must find out and give them a party". In fact, she is so full of ideas for keeping these old people busy and happy that she has recently been invited to become a full-fledged member of the Committee on Decoration and Daily Program of the Yenching Old Women's Home. Her mother hopes she will not become too uplifted by this honor. It is one of the most delightful committees I have ever served on. The only other member besides Margaret and myself is "Mother" Lew, a Chinese grandmother, with a son and two sons-in-law professors in our University. We are limiting the membership for we are a little nervous lest the whole school should signify a desire to join. During our last visit to present our old friends with flower and vegetable seeds with which to make their garden, we heard a shuffling sound in the vicinity of the screen which is placed just inside a Chinese gate to discourage the entrance of mischievous inhabitants from the spirit world. After some parley there emerged from behind it a flock of the neighbor's children with their round merry faces, horizontal pigtailed, blue coats and scarlet

trousers. This is a good omen for we are sure now that if children will enter the courtyard unafraid there is no danger of our old women running away again.

The Future of the Home

Now that we have get the old women safely housed and settled, what are planning to do with them? We hope to make their lives happy and comfortable for them until they die, and since their own temple gods are falling into disrepute and can bring them little comfort, we are planning through the biblewoman of the little Christian Church in the village to bring them news of Him who said, "If ye have done it unto one of the least of these my brethren ye have done it unto me".

Perhaps you are asking yourselves, "What of the old men, and the old couples; who is taking care of them?" There are homes for these old people already established in the city of Peking. A tragic story is associated with the first home to be opened there. A destitute old husband and wife applied for entrance and when it was explained that only old women could be taken in, the husband committed suicide in order that his wife might be able to enter. You may be sure it was not long before ways and means were found to open a place where old couples need not be separated and could find refuge together.

We are ambitious, and although our home for old women is not yet a year old, we are hoping that in the future at Yenching we need refuse entrance to none; old men, old women and old couples, as long as the places on the "kang" hold out.

Civil war in China has been responsible for bringing us our first old women, but under the strong government now in power, the whole country is beginning to settle down with some assurance of peace. The modernization of China, however, is sure to result in the slow breaking up the old family system, and there will be an increasing need for homes for the old and the poor.

.....

If you have a warm spot in your hearts for old people, will you help us? Perhaps you would like to support an old woman yourself, or perhaps some group in your church could take on the partial or whole support of one old woman; perhaps the children in your Sunday School would like to join with our children in taking care of old women in China. If all our friends will send us even a small subscription, we can easily take care of the twelve old people that we can just squeeze comfortably into our Home. You can put your paper money into a registered envelope and we can exchange it here into the currency of China, or you can send us a cheque on a Peking Bank. Send your money through your friends at the University, or to Miss H.L. Hague, treasurer, Old Women's Home, Yenching University, Peking, China.

April, 1931.

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## I. INTRODUCTION

This report should be issued in June; but owing to the absence of the chairman of the department, it has been unavoidably delayed. The present report will be quite brief. Our readers will please consult the following publications concerning details of the various aspects of our work during the year:

Report from the Division of Social Service Administration, issued on April 15, 1931;

Sociology Fellowship News No. VII, October 1930;

Sociology Fellowship News No. VIII, November 1930; and

Sociology Fellowship News No. IX, April 1931.

## II. COURSES AND CURRICULUM

There has been practically no change in the curriculum and in academic organization of the department this year over last year's. So far as this year's experience was concerned, we have been convinced that the present system will serve adequately the expanding needs of the department for sometime to come provided our finances could meet such a growth. Statistics concerning sociology courses may be summarized as follows:

	(1929-1930)			(1930-1931)		
	Fall Semester	Spring Semester	Total	Fall Semester	Spring Semester	Total
Number of courses	18	19	37	22	21	43
Number of credits	49	50	99	62	59	121
Number of student attendance of sociology courses	234	250	484	381	372	753

## III. THE STAFF

The following is a figurative presentation of the status of departmental staff for 1930-1931:-

First Semester	Second Semester

	Time	Time	Leave	Time	Time	Leave
Professors	3 (3)	0 (1)	1 (1)	2 (3)	0 (4)	2 (1)
Assistant Professors	1 (0)	0 (0)	0 (1)	1 (0)	0 (0)	0 (1)
Lecturers	2 (2)	2 (0)	0 (0)	1 (2)	3 (0)	0 (0)
Honorary Lecturers	0 (0)	1 (1)	0 (0)	1 (0)	2 (2)	0 (0)
Instructors	1 (2)	0 (0)	1 (0)	1 (1)	0 (0)	1 (1)
Members of other Departments helping	0 (0)	1 (0)	0 (0)	0 (0)	1 (2)	0 (0)
Assistants	2 (0)	2 (1)	0 (0)	3 (0)	1 (2)	0 (0)
Special assistants	0 (0)	0 (1)	0 (0)	0 (0)	0 (2)	0 (0)
Office Staff	3 (2)	0 (0)	0 (0)	3 (3)	0 (0)	0 (0)
	12 (9)	6 (4)	2 (2)	12 (9)	6 (8)	3 (3)

(\* Figures in parentheses are from 1929-1930 for comparison.)

At the beginning of the year, Dr. Roberta White was appointed full-time lecturer, Professors Chi Wen-fu of Peita and Tsai Ke-hsuan of Tsing Hua part-time lecturers, Miss Wang Chieh-I instructor, Mr. Yu En-teh full-time assistant and Miss Wu Yu-chen part-time assistant. Later Dr. White, upon her own request, was transferred to the Department of Psychology. Miss Wang took sick and Miss Grace Chu was invited to take her place. During the second semester, the Chairman of the Department left for America and Europe; and Dr. M. R. Schafer of the University of Nanking was asked to give special help to the Department. In the mid-year Miss Wu was made full-time assistant. The Department was again very fortunate to secure the services of Miss Ida Pruitt and Dr. W. B. Grant of P.U.M.C. and Mr. Chang Ke of the Department of Economics in special technical courses. The department tried to urge the return of Professor J. S. Burgess, but with no success.

#### IV. STUDENT ELECTIVES AND STUDENT ACTIVITIES

The number of major students this year should considerable increase. Thus:

Number of Major Students

	1929-1930			1930-1931		
	Men	Women	Total	Men	Women	Total
Freshmen	---	---	---	12	6	18
Sophomores	14	6	20	8	7	15
Juniors	8	5	13	11	4	15
Seniors	8	5	13	6	6	12
Graduates	5	1	6	10	4	14
Specials	2	0	2	2	0	2
TOTAL	37	17	54	49	27	76

With reference to student activities, the Yanta Sociology Club continued to prosper under the able leadership of Miss Kuan Jui-wu, Mr. Yen Ching-shan, Mr. Tung Wen-tion and others. Considerable expansion was made to their quarterly publication known as "The Social Problem". The various class fellowships

the sociology department had had also very fine spirit throughout the year. These fellowships had become an established institution in which our students and faculty could find their closest contact as well as intellectual stimulation.

#### V. EXTENSION AND FIELD ACTIVITIES

Under the very able leadership of Mr. H. C. Chang, the Division of Social Service Administration has grown unusually fast this year not only in the curriculum, ~~especially~~ also in the organization of field agencies. The main purpose of extension work is to provide opportunities for social work students for practical field training. Details for our extension program may be found in the divisional report of April 15th. It suffices to mention below a few outstanding features:-

(A) The Ching Ho Social Experiment Station as our rural center for field work:

1. Opening of the health center and the program of school hygiene in coöperation with P. U. M. C.;
2. Opening of the rural kindergarden, children's library, reading room in Ching Ho;



3. Organization of recreational clubs, mothers' clubs, children's clubs in Ching Ho and surrounding villages;
  4. Capitalization of home industries in Ching Ho;
  5. Opening of the small loan society;
  6. Organization of rural co-operative societies; and
  7. Opening of the live-stock experiment station.
- (B) Peping Family Welfare Agency as our urban center for field work.
- (C) The child welfare program:
1. Organization of the Peping Child Welfare Society in cooperation with social workers in Peiping;
  2. Opening of two nursery schools nearby the university in cooperation with other departments and members of Yenching community;
  3. Children's library in Yenching and in Ching Ho;
  4. Special work in maternity health.
- (D) Social work nearby the university: The Yenta Relief federation, in cooperation with other organizations in the university; and
- (E) Special training programs:
1. Yenching students entering the National Institute for the Training of Factory Inspectors of the Ministry of Industry;
  2. Yenching students taking up group social work training course in cooperation with the Y. M. C. A. at Peiping.

## VI. RESEARCH ACTIVITIES

Three outside organizations have entrusted members of the Department in conducting special research studies. We have been making (1) a citywide sampling study of poverty in Peiping, covering 1,200 families, for the Social Bureau of the Peiping Municipality, (2) a rural survey in Shantung for Rural Administration Academy of the Shantung Provincial Government, and (3) a special study of vital statistics in Ching Ho for Professor Warren S. Thompson of the Scripps Foundation for Population Research of Miami University. The full report of the preliminary survey of Ching Ho was published in June and the fifth volume of the Sociological World, containing a number of research reports from department members, also appeared in the summer. The department also opened a special research library, occupying two rooms at the MacBrier Building, with Mr. Yü in charge as full time assistant.

With reference to individual faculty research, Prof. Lamb has been continuing his study of agrarian movement in China, Prof. Young his study of social leadership in China and the rural compact system, Prof. Wu his historical study of social thought, and Mr. H. C. Chang his study of the granary system in China. Mr. Hsu was away from February to August for a special research trip to America and Europe. He was at the University of Chicago for sometime where he was appointed a member of the research faculty of the Department of Sociology and where he participated in research as well as lecturing on social changes in China.

At the June Commencement one received M. A., seven received B. S. (social service administration) and five received B. A. (sociology).

The following is a list of their thesis topics:

- Mei Chien-tsung, M.A.: A Study of Wages of Factory Women Workers in China;
- Cheng Hui-chu, B.S.: Child Labour in Shanghai;
- Chou Shu-chao, B.S.: A Study of 100 Women Criminals in Peiping;

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- Cau Hsuan-ts'u, B.S.: Study of Rural Reconstruction Movements in China;  
Hsu Yung-shun, B.S.: Crime Survey in Manchuria;  
Kuan Jui-wu, B. S.: Concubinage in China;  
Lin Chi-wu, B.S.: A Study of Charitable Institutions and Social Agencies in Peiping;  
Wang Shu-lin, B.S.: Famines in Ching Dynasty, A Statistical Analysis;  
Cheng Chen-kun, B.A.: The Development of Industry in Soviet Russia;  
Ho Hui-chu, B.A.: Industrial Development in The Three Eastern Provinces;  
Huang Ti, B.A.: Analysis of the Causes of Student Strikes Since the May Fourth Movement;  
Tan Jen-chiu, B.A.: Divorces in China;  
Tsai Chao-hsiang, B.A.: Labour Unions in Canton.

#### VII. LECTURES AND CONFERENCES

We were very fortunate this year to be able to secure three distinguished visiting professors from abroad to give a series of lectures before the faculty and students of our department. They were:

Professor R. H. Tawney who lectured on industrialization and social changes.

Professor K. L. Butterfield who lectured on rural reconstruction; and

Professor W. S. Thompson who lectured on population and social betterment.

Two important conferences were held this year with members of our department taking an active part: The People's Livelihood Conference at Shanghai held on February 21st-28th and the Rural Conference of the National Christian Council at Yenching on March 23rd - 27th. In order to unify teaching and research on rural subjects in Yenching, a Rural Life Committee for the University was created with Dr. Cato Young as chairman. The Yenching chapter of Alpha Kappa Delta continued to grow, and the Peiping Branch of the Chinese Sociological Society in which Yenching members took an active part, had a very prosperous year.

#### VIII. CONCLUSION

There was no change of policies in the Department this year over what were decided last year, but this year's work was in every way an improvement over last year's. Unquestionably 1930

1931 should yet be the most successful year in the history of the Department. From now on the Department, however, will emphasize intensive work rather than extensive work.

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NURSERY SCHOOLS AT YENCHING

*Sociology*

School for Faculty Children.

Perhaps some of our readers may not even know that this year two little nursery schools have been established in connection with the University. The school for faculty children was opened last fall and is in charge of a group of mothers. It is situated on the South Gate Road just north of the Home Economics House. Permission to visit the school should be made to the committee in charge.

Chengfu School

The second project of this kind is a cooperative enterprise of the Departments of Home Economics, Sociology and Psychology under the direction of Miss White, with the students of the kindergarten and pre-nursing short courses also assisting her. This school was opened on April 1st in a small rented building and court in south Chengfu. This building has been remodeled to include playroom, washroom, experiment room and has been furnished with the most modern types of play apparatus.

Nine village children from 2½ to 4 years of age have been registered, several of these belonging to our "kungchang" workers. In the selection of the children preference was given to children whose mothers were working during the day.

The daily program runs from 9:00-11:30. The children are escorted to the school at 8:45 by mothers and older sisters, and on arrival each one dons a clean little play apron. A free play period follows until 9:30. The children then have their hands and faces washed in preparation for the morning lunch of sweetened bean milk which they all enjoy very much. This is followed by a short period of group activity (story, song or conversation) and the children are then left free to develop their own systems of play until it is time to put away toys and in the charge of their guardians depart homewards.

The supervision of the children is entirely in charge of students under the direction of Miss White. Three senior students in Home Economics, and one senior and one sophomore in Sociology take turns.

The School is trying to fulfil a variety of aims.

Foremost of these is the training of students in the care of young children. Second, though not less important, is the provision of a good environment for the children themselves. It is also hoped that in the future the School may be used as a laboratory for research in Child Development. And it is also hoped that parents may be trained in the mental and physical hygiene of small children.

YENCHING UNIVERSITY,  
May 1, 1931.

Yale Divinity Library  
New Haven, Conn.

*Noted for 9.21  
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5 pictures attached  
loaned Mr. Zimminger  
retd to E. Van S.  
11-4-31*

Dept sociology

YENCHING UNIVERSITY

PEKING, CHINA.

September, 1931.

Dear Friends,

This letter is an attempt to give you a view - though a long distance one - of the Students' Summer Conference held at Wofossu, the Temple of the Sleeping Buddha in the Western Hills, last July. The Hopei Christian Students' Fellowship (or as it is generally known, the Hopei Lien) is a union of university and middle school students from Christian, private, and government universities and middle schools in the province of Hopei, North China. At present there are twenty-five schools and universities affiliated to the Hopei Lien, but at the Conference there were representatives from a further fifteen schools and colleges who are not yet affiliated to the Union. During the winter vacation preaching bands of students go out to the country districts, and in the summer vacation they hold a Summer Conference at Wofossu.

This year about 250 students attended to discuss the subject of "Social Service" - social service in town and country. They came mostly from Peking, Tientsin and Pactingfu, and arrived at Wofossu in the pouring rain on the afternoon of June 30th in 'buses gathered from the highways and byways, not all of which arrived without mishap. However, everyone was in good spirits, and there was a full muster and a crowded dining hall at six o'clock. After supper we held a mass meeting under the shelter of the Po Ai Tang (The Pavilion of Universal Love), followed by evening prayers.

The Conference lasted for ten full days, and perhaps an outline of one of the days will give you an idea of our activities. We awoke at six o'clock in the morning, and there followed such a splashing and brushing of teeth as you would never hear anywhere else. To hear more than two hundred students brushing their teeth is an inspiration in itself, and one could never despair of a nation that could be so thorough over the early morning tooth-brushing exercise as are the Chinese. Incidentally, it also explains the very good teeth possessed by almost every Chinese from a young child to the old men and women.

Yale Divinity Library  
New Haven, Conn.

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After this exhibition of energy we sallied forth equipped with little stools and our "Ten Mirrors of Social Service" for the morning watch. In shady spots on the hillside, under the gnarled old trees in the temple courtyard, on the marble bridges, around the swimming pool, - in every convenient spot a little group gathered for the hour of prayer and meditation which began our day. Dr. T. C. Chao (Dean of the Yenching School of Religion) had prepared for our guidance the little booklet, "Ten Mirrors of Social Service". Each day through the inspiration of some of the great souls of history we were led to think of our own life in relation to Christian service from different aspects. We studied the lives of martyrs, preachers, revolutionaries, thinkers, educators, philanthropists, industrial leaders, socialists, visionaries, and evangelists, and in thinking over the contribution they made we were led to see more clearly how Christian service can permeate the whole of life. Our "Ten Mirrors" also gave us questions to guide our thinking, and through extracts from the New Testament, illustrated with passages from the Chinese Classics, led us back to the source of our faith.

Breakfast was at eight o'clock, and at 8.30 we gathered into one group. For the first four days Dr. Cato Yang (Professor of Rural Sociology in Yenching) talked to us on Rural Service, and for the last four days Mr. H. C. Chang (also from the Yenching Sociology Department) was the speaker on Social Service in the Town. The half-hour break from 10.00 to 10.30 was often encroached upon by questions and discussion. At 10.30 we separated into our discussion groups of from twelve to eighteen people, divided in such a way so that in each group there were both men and women, middle school and university students, with an adviser assigned to each group. Here again a helpful little booklet giving an outline for the discussions had been prepared. At first there was a little shyness, but this passed off and heated discussions took place, especially (in my group) on such subjects as: the beggars on our streets (a special concern of Peking); small children in factories; and, Can the government legislate for later marriages? Our sympathies were with the chairmen and secretaries of the groups in their efforts to correlate the discussion for presentation at the Findings Groups.

Usually, in the past, the afternoons have been left free for excursions to the Black Dragon Pool for a swim, to Piyunssu (The Temple of the Purple Cloud) where the body of Dr. Sun Yat-sen rested before removal to Nanking, to the Summer Palace, and other famous places; but this year the programme was so full that very few excursions were undertaken. However, one to the Hsiang Shan Orphanage, a private institution set up after the famine of 1921, was full of

interest. Here twelve hundred orphans receive their education, and are fed and clothed in a beautiful valley of the Western Hills. Some of their graduates are now students in Yenching, and other universities in Peking, while others learn trades and are able to earn a good living. This year two Yenching girl graduates have taken teaching positions in the Orphanage.

But this was a special excursion, and on most afternoons we listened to lectures and talks which could not be fitted in at other times. However, there was usually time for a game of volley ball or a swim in the artificial lake before supper at six o'clock. At seven o'clock the evening meeting was held. These evening meetings held in the glow of the setting sun over the Western Hills were memorable. Once sitting on the plain we looked up to the Hills, and Mr. Hunter of Tungchow told us of personal experiences in country work. On a wet evening we gathered in the Pavilion of Universal Love to hear Chancellor Wu Lei-chuan, who had braved the wind and the rain to come out from Yenching to speak to us. One evening we climbed high up on the hill and held our meeting looking out over the plain with the lights of Peking dimly seen on the horizon. But the most exciting evening was when the monk Chao Kung came to speak to us. By birth he is an Austrian, but some years ago he became a Buddhist monk, and now he is in China lecturing on Buddhism. He spoke to us on "The Solution of the Religious Problem by Buddha and by Christ". He told us that the religious problem centered in the question of immortality. Because man was afraid of death therefore he must have a religion. The Buddhist way of life denies the flesh, denies even self, so that there can be no longer a fear of death. This talk certainly stirred up the Conference. Was Chao Kung right? Is the religious problem the fear of death? Or is it not rather how to live the full life, "The abundant life" as Dr. Mei expressed it?

At nine o'clock we gathered in a small pavilion in the woods, lit by Chinese lanterns, for evening prayers, and then separated for the night to our different courtyards. The murmur of voices died away; the "Policemen" with their torches went their rounds to see that all was safe for the night; from the Temple of the Sleeping Buddha the chanting of the monks at their evening prayer could be faintly heard - the last sound until morning.

Thus, for ten days we led a common life, and away from the whirl of the world, discussed a common problem. The Preparation Committee had been at work for months making such arrangements so that everything would run smoothly on the opening day. On registration everyone was handed, in addition to their meal ticket and name tab, four booklets - the "Ten Mirrors of Social Service", the outline for the discussions, a book of poems by Dr. T. C. Chao (a gift of his to the delegates), and the Conference Song Book. In addition to a number of hymns and songs for community worship



and singing this book contained the "Conference Song", words and music both written by student members of the Conference. Under the skilful leadership of song-master Li of the Y.M.C.A. everyone quickly picked up the tune, and its martial strains were heard from groups and individuals at all hours of the day and in all places. At our first service the song was sung, the Conference flag (a green shaft on a red ground representing youth striving upwards) was unveiled, and the Conference badge explained. The badge was octagonal representing the Chinese conception of the Universe; the cross on a blue ground surmounted by a white dove symbolised the Christian virtues of purity, peace, love, wisdom and sacrifice. Underneath were the clasped hands of fellowship and friendship.

The united Communion Service was held on Sunday morning when Dr. Stuart preached, and on the last evening a Pageant representing the Christian Church through the ages was followed by a Consecration Service. First the new officers for the coming year were inducted, and then the Conference Chairman read out the names of twenty or more visiting students who during the Conference had made the decision to study the Christian gospel in preparation for baptism into the Church. In practically every case these decisions were the outcome of the morning prayer groups and of the personal evangelistic work of the students themselves, and was a crown to their efforts and spiritual devotion.

We wondered sometimes whether Yenching was taking too big a part in the Conference. In addition to the speakers already mentioned Dr. Y. P. Mei was their untiring, sympathetic guide and adviser, ready at any moment to step into a breach, to act as interpreter, or assist with his gentle help and unfailing sense of humour in any emergency. A glance at the groups would show Yenching students as chairmen or secretaries, and about one-third of the morning Prayer Group leaders were drawn from the same source. We are proud that they are able to take these positions, and that they are willing to give time and thought to this wider service.

A helpful addition to the life of the Conference this year was the room set apart as a Library. Here was a collection of books in English and Chinese which could be borrowed, and where delegates could find a quiet place to read. Some books were for sale, and arrangements were made for orders to be taken. The room was always in use, and the Librarians were most helpful in suggesting books for our further study.

During the Conference we heard with much joy that an invitation had been received from the Japanese Y.M.C.A.

asking the Chinese National Y.M.C.A. to appoint ten delegates to their annual conference at Kotemba. The Hopei Lien was asked to choose two of these ten representatives. In addition, one of the Hopei Lien members went as adviser to the group, and they further found funds to send two other students to study student attitudes and conditions in Japan, and to try and create kindly feelings between the students of these two great Eastern nations. Of the five representatives two were from Yenching - Mr. Wan Shu-yung and Miss P'an Yu-mei, both social work students. The northern group met the students from Shanghai and the south China group at Tokyo, where they spent some days visiting important institutions and prominent people - business men, bankers, political leaders, social workers, etc.

Kotemba is beautifully situated at the foot of Mount Fujiyama. Unlike our Wofossu Conference, the 140 members of the Kotemba Conference were all drawn from the universities. The subject of their discussions was "Christianity and the Social Crisis". The Japanese students were a little surprised at the Chinese students' great admiration of Toyohiko Kagawa, the Japanese Christian Socialist and leader of the Kingdom of God Movement. They said that to-day Kagawa was interested in labour problems, and the problems of the country people; he was no longer interested in the students and their problems. To-day the Japanese student is already face to face with the modern problems of industrialisation, and even the Christian students are turning towards revolution; they cannot wait for the slow processes of evolution.

After the Conference ended the Chinese delegates were able to make visits to three of Kagawa's Social Settlements, and to visit "slums", an entirely new experience for most of them, and giving them new light on some of the problems which industrialisation brings in its train. It is good that the Chinese students should be interested in Kagawa for they want to serve and to know how to serve, and Kagawa is pointing out that the way is through personal consecration, and love which is "the law of life".

Yours sincerely,

Dora M. L. Bent.

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December 1931

TWO NURSERY SCHOOLS.

As far as our information goes there are four Nursery Schools in China, and two of these are located in Yenching.

The first one in point of time was the Nursery School for faculty children. Several mothers in the University interested in the Nursery School Movement gathered about a dozen of the faculty children under kindergarten age together, and started a nursery school. The school was held in different homes, and the mothers themselves took turns in taking charge. They also gathered together the equipment. The venture was so successful that they secured the use of a small courtyard and room from the University. This is situated not far from the south gate of the campus. In addition to the sunny courtyard there is a large play-room where the children keep their toys, or play in wet weather. Next to this is a small toilet room, each child having his or her own peg on which hang towel and face cloth. Of course, the children are too young to read, so the peg is recognized by the little picture pasted over it.

The equipment includes the usual building blocks, nails and hammers, picture books, etc., and outside there is a slide, a sand box, and a big rocking box which may be a boat, a house, a train or any other vehicle. On the day of my visit it was the Yenching 'bus, and was prepared to take me to Peking.

Eleven children from 2 to  $4\frac{1}{2}$  years are registered in the school with an average attendance of 8-9. They are about equally divided Chinese and foreign, and the children in their usual charming manner use either language, whichever seems to suit the time and place. The School is still run by faculty mothers in turn, all of whom have had experience of either nursery school or kindergarten work abroad. Two of them are offering courses in the University, and three or four students attend at the school each day for observation and practical work.

The Chengfu Nursery School was opened in a rented building on March 29th of this year, and enrolled 12 children between the ages of 2 and 4. Most of them were the children of workers in the Yenching handkerchief factory, and consequently, as their mothers were away all day, they had very little chance of home training.

The Committee in charge of the Kung-chang (factory) offered space in their courtyard for the erection of a model building for the school, and through the kindness of Dr. Robert White of the Psychology Department, the funds were secured, and the building erected last spring. The School now meets in this new building. Twelve children are now registered with an average attendance of 7-8.

The School is under the supervision of a Nursery School Committee, with a trained teacher in charge. There is a large court-yard, and the buildings are bright and airy, and has all the equipment and accommodation of a modern nursery school abroad. There are small chairs and tables, and at about 10:30 the children wash their hands, and take their seats at these small tables, and are provided with bean-curd milk.

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Each child has its own distinctive overall which he or she dons on arrival. On my visit last week the teacher had difficulty in getting the children into the bright overalls because of the amount of wadded clothing they had on underneath. There were so heavily padded that they looked like balls, and it was only with difficulty that they could mount the steps for a slide on the chute.

During my visit a new child arrived with her mother. She was a bonny little girl about  $2\frac{1}{2}$  years old. She was given a bowl of warm water, and left to wash her hands and face, and then led to a new clean towel, and shown a picture of herself in the looking glass. At first she was surprised, but when she realized that the little girl with the two red braided plaits and the red overall was herself, she smiled back, and being released quickly ran outside to join the others at play. She was an adventurous little soul and made straight for the slide. She took her first glide down with some surprise, but there was no crying.

The purpose of these two Nursery Schools is slightly different although they are both run on exactly the same lines. In the case of the faculty children they need the discipline that playing and sharing with other children can give them, especially if they belong to small families. They soon learn that they are not the only people in the world, and that a cooperative spirit pays.

There is the same emphasis in the Chengfu Nursery School, but most of these children come from large families, living in cramped quarters where the lesson of cooperation had had to be learned early if every member is to find room. In their case the Nursery school is a place of sunshine and freedom, and yet at the same time, they are gently led into the formation of good habits and cleanliness, lessons which we hope they will carry into their homes.

So far the schools are only open in the morning from 9:00 to noon. At each school students from the Departments of Sociology, Home Economics, Education, and Pre-Nursing courses attend each day to gain experience in Nursery School methods - in fact this is one of the main purposes of the schools - to train students and to give them an opportunity to observe Nursery Schools actually at work.

The scarcity of reading material, and the lack of encouragement for young children in China to read for pure enjoyment is well known. A Chinese child has been expected to read the Classics, to know them by heart, and there has been practically no other reading material for the average child. Today some books are being published by the more up-to-date presses. There are children's magazines, and children's books - translations of foreign children's books, old Chinese stories re-written, and new stories, but there is still a good deal of prejudice against children wasting their time reading books. For this reason Miss Liu asked if she might set up a Children's Library in the Yenching Primary School. She has succeeded in making a collection of almost 1,000 books suitable for children from 6 to 16 years, but unfortunately, most of these are the thin paper-backed type which soon tear. Every one of these books has been read by Miss Liu and classified. That this is important was demonstrated recently. A book written by a reputable author was very highly praised, and because of this was put straight into the collection. A few weeks afterwards Miss Liu read it, and found it quite unsuitable for children.

After the books had been arranged the library was thrown open to the children, and they came to choose their own books from the shelves. Statistics have been kept of the number of issues of every book; the age, class, I.Q., etc. of every child is known, and where possible a record is kept of their reactions to the special book read. The statistics are now being examined, and we hope to have some useful information to guide us in the choice of books for children.

Because of the success of the library in the Primary School Miss Liu was asked to set up a Library for country children in the market town of Ching Ho. 446 books, and 5 volumes were bought, and every one of these books has been borrowed by the children from the local school, and the 36 children who joined as individual members. As the library has only been open for about four months this is a high average.

The movement has spread. Miss Liu is now a full time member of the staff of the Hsiang Shan Orphanage, Western Hills, Peking - an orphanage ran on modern lines for 1,200 children. She has set up a library here on modern lines with the minimum of equipment and funds.

We have a dream: it is a travelling library for North China that shall go around among the villages. There would be someone in charge to take the books (not only for children but for grown-ups as well), leave them in the village, and in a few weeks return, collect the books, and leave others in their places. Already we have started in a very small way. There is the village of Pa Chia some few li from Ching Ho, and some books have been taken out there by a member of the Girls' Club, and are being lent to the children. The possibilities for this work are immense if we had the money and the personnel. We want more people trained in the work of interesting the children in reading. It is no good teaching children or older people one thousand characters if you do not stimulate their interest by providing interesting reading material. Once a few people in a village have started to read because they are interested you have gone a long way toward solving the problem of illiteracy in that village. Here, as in every other piece of work, the way of hope is through the children.

The Yenching Child Welfare Committee cooperates with the Home Finding Association in Peiping. This Association exists for the purpose of finding homes for orphan babies, or for those babies whose parents wish to give them up for one reason or another. Already more than eighty children have been placed in homes where they are loved and cared for as sons and daughters.

Only last week a baby from Chengfu village (just outside the University) was placed by the Association. The father was a ricksha coolie earning 30¢ or 40¢ a day. The mother was blind and could not do any work, and the whole responsibility for the house, and caring for her five-year old brother and the new baby fell on the shoulders of a little girl of nine years old. Once, two years ago, the parents sold the little boy, but he was badly treated and starved, so they scraped together \$4 and bought him back. We were afraid that they would sell the little baby girl unless we found a home for her, so the help of the Home Finding Association was invoked, and they have promised to find her a home where she will be loved and needed.

Students of the Department of Sociology have training in case work, child placing work, and after-care work, in the Peiping Association under the care of the Secretary.

#### PEIPING COMMITTEE ON MATERNITY HEALTH

A few months ago the Peiping Committee on Maternity Health was organized. A large number of the committee members are medical men, chiefly from the P.U.M.C. and the Public Health Stations in Peiping, and the Government Health service; but in addition social workers, a sociologist from a Government University, and three members of the Yenching faculty are active members. During the last eight months 150 patients have been given advice on maternal health and sex hygiene.

RURAL WORK

As a conservative estimate puts the proportion of rural population in China at 75% it is only natural that we should put much emphasis on the reconstruction of rural life through the child. In the market town of Ching Ho where the Department of Sociology has a Rural Experiment Station, about eight li from the University, the following work amongst children is being carried on:

Children's Saving Society was started last year, and has reopened with a membership of 14 children. Those who put money into the club last year have not withdrawn, and this year's fourteen members have already saved \$1.35 in one month. At first they were a little chary of entrusting their money to us, thinking that they were giving it away, but confidence has now been established. We hope by the means of this Association to teach them habits of thrift, and how to take care of their money.

Health Work. In August a scheme of cooperation with the Peiping First Health Ward was put into operation. There is a resident nurse at Ching Ho who was trained in public health work at the P.U.M.C., and every week a doctor visits the town and sees patients.

In June a P.U.M.C. doctor spent some days at the Station and examined 147 children in the local Primary School. Of these he found that exactly half (73) had trachoma. They were asked to come daily to the clinic for treatment, but only 12 of the older boys have continued to come regularly every day for treatment. We are hoping that when their cure is effected it will induce the others to see the use of it, and that they too will come for treatment.

The doctor visits Ching Ho every Saturday, and within the last two months 40 children (in addition to grown-ups) have paid him visits.

The resident nurse spends a good deal of time in the collection of Vital Statistics. We want to know particulars of the birth and death rates, and the reasons why so many young babies die. As soon as possible we want to start pre-natal work, so that we can build up the health of the babies and the mothers.

The nurse also spends six hours a week at the local Primary School doing follow-up work, and giving talks to the children on health subjects, and training them in good habits and cleanliness. If we can get the cooperation of the school children a great deal can be done by them towards the improvement of local health and sanitation.

Two homes in the town, and one in a neighboring village have been chosen as demonstration model homes, and we are trying through them to spread knowledge of sanitation, ventilation, etc.

A Children's Club was started, but the group soon became too big and unwieldy, and was split up as follows:

About six of the older boys were introduced to the school, and are now regular students.

The older girls were formed into a Club where they learn sewing, knitting, etc., and every girl must spend some time in the week learning to read. Miss Wu is training them to be entirely self-sufficient. They keep their own accounts,

and she is teaching them how to buy their own material, and to sell their goods to the best advantage. For this reason, if for no other, ~~and~~ the girls have been very anxious to learn how to read and write.

Kindergarten. The younger children were gathered into a kindergarten. 16 were enrolled, but there is only an average attendance of about six. This is low, and is accounted for by sickness, long distances, and lack of education on the part of the parents. It is very important that the parents should understand what we are aiming at, so parents' meetings have been arranged when the work is explained, and the children take an active part.

Perhaps the most interesting person in this school is the teacher. Miss Pei was a local girl who had just received a Primary School education. She was particularly interested in teaching young children, and so she became a voluntary teacher in the school under Miss Wu's supervision. In return for her services Miss Wu gave her training. So successful was she in her work that during May and June the local school offered to take her on a regular teacher - the first time that they had had a woman teacher in the local school. This was a very important step, as unless there is a woman teacher very few girls stay in school after the age of 12 years. Unfortunately, money ran short, and they could not invite Miss Pei back when school reopened. Miss Pei is now in charge of our kindergarten, and is doing very good work. Three other local girls are receiving kindergarten training under the supervision of Miss Wu and Miss Pei.

Cooperation with the Primary School. Since last February a senior student in the Department of Sociology has gone to Ching Ho twice a week to take charge of a course listed as "Citizenship Training". For these two afternoons the student has charge of the 5th and 6th grades, comprising 23 children, mostly boys. Their activities have included a Literary Club, where the students participate in debates, story-telling, speech making, etc; gardening; a "Fly Killing Campaign"; and the playing of team games, Captain Ball, etc. This course is very valuable addition to the curriculum.

Pa Chia Village. Our aim is to spread the work to the villages, and already a start has been made quite voluntarily by a member of the girls' club who is about 15 years of age. She was so impressed with the help that she received from the Ching Ho Club that she has started in a small way in her own village. She has gathered together six girls (8-12 years old), and is teaching them sewing and handwork; but more valuable still, she is passing on something else of what she has learned in Ching Ho - lessons in cooperation, talks on health, home keeping, etc. Through her the travelling library was started.