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Yenching
Academic
Craftwork Industrial Center
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YENCHING CRAFTWORK No. 1

(An Industrial Centre in which nearly 100 Manchu women and girls are employed in making handkerchiefs).

Yenching University, Peiping, China.



TYPICAL WORKERS.

type

OUR AIM: To help otherwise destitute women and girls to help themselves; in addition to providing work, a program of activities is maintained through which we seek to help them physically, socially, mentally, morally and spiritually.

Workers Once Connected with Rich, Ruling Class.

Yenching University is located a mile east of the old Imperial Summer Palace. The countryside around this palace is dotted with villages in which live Manchu families which were once attached to the ruling house in some capacity. In the days of the Empire, they knew prosperity and comfort.

Since the establishment of the Republic, the plight of these once well-to-do families has been desperate; a general atmosphere of desolation prevails. Only the memory of happier and more affluent days remains. Few had any previous experience in ways of earning a livelihood.

But skill in embroidering and other arts of the needle were "womanly accomplishments" among them. A group of "faculty wives" in Yenching therefore maintain *Kung ch'angs*, work centres in which under sanitary and healthful conditions these women and their daughters, to whom they have passed on their skill, make handkerchiefs and household linens. Yenching Craft-work No. 1 makes handkerchiefs exclusively.

The sponsors of the enterprise supervise the work, secure the best raw materials obtainable, and find markets for the finished product. Most of it is sent for sale to interested friends abroad. Such regular work helps to relieve the terrible economic conditions by providing a living wage, thus lifting a little, at least, the clouds of poverty and fear which hang over the inmates of the dilapidated little village houses.

Their Needs Not Alone Economic Ones.

To help such families reach a permanently better condition, it is not sufficient merely to aid them economically. Consequently, the following activities are maintained :

A visiting nurse gives careful attention to the eyes and general health of the workers and their families. She is often called upon by other members of the community and oversees the health of the children in two schools. Very definite and specific training is given to the workers along the lines of cleanliness and general hygiene.

A Bath-house for women of the neighborhood, the only public bathing facilities for women and girls within a radius of over 10 miles. This meets a great need because virtually no privacy can be secured in their homes. In one summer month over 500 baths were taken.

Educational Classes for the workers in which the Three R's in Chinese are taught. A school for poor children is maintained with 32 enrolled this year.

A Mother's Club provides a thorough discussion of topics relating to the home and to the care of children. A Girls' Club, similar to the Girl Reserves, has 50 members.

A Church has grown up in a near-by village as a result of the daily chapel talks in the work center. Students from Yenching University take charge of these services. Teaching along ethical lines has shown marked results in the honesty, thoughtfulness, courtesy and self-control of the workers.

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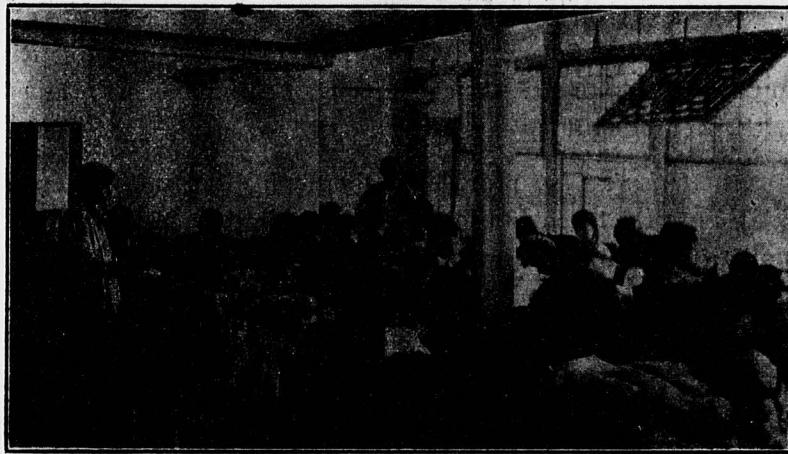
Irish Linen and French Thread.

Our handkerchief linen comes from Belfast, and the D. M. C. thread from France. The embroidery is done entirely by Chinese workers and emphasis is placed upon making the handkerchiefs as distinctively Chinese in design as possible.

Assured Values at Reasonable Prices.

Prices for men's, ladies' and children's handkerchiefs are reasonable and those who buy can be assured not only of receiving splendid value but also of helping by their patronage in a worthy cause. Much has been accomplished in the first three years but even more can be done in the days to come. Your interest and help will be appreciated. For further information, address.

Yenching Craftwork No. 1,
c/o Mrs. L. E. Wolferz,
Yenching University,
Peiping, China.



THE WORK ROOM.

YENCHING CRAFTWORK

Four Industrial Centers in which over two hundred Manchu women and girls are employed in making needlework.

Yenching University, Peiping West, China



TYPICAL WORKERS

AIM: To help otherwise destitute women and girls to help themselves; in addition, to provide a program of activities to help them physically, socially, mentally, morally, spiritually.

Workers Once Connected With the Rich, Ruling Class

Yenching University is located four miles northwest of Peiping and a mile east of the Imperial Summer Palace, in a region formerly occupied by the summer homes and gardens of the Manchu nobles and by the villages in which lived the families of the Bannermen (Imperial Bodyguard) and other servants of the court. Until the overthrow of the Manchu dynasty, they dwelt in prosperity and comfort on grants or wages from the royal treasuries.

All was changed with the establishment of the Republic. No longer was there an assured income and employment. Many had no knowledge of any practical means for earning a livelihood. Their plight became desperate.

However, many of their women had been trained to do exquisite needlework. So a group of the faculty wives in Yenching opened Kung Ch'angs—work centers—in which under healthful and sanitary conditions these women and their daughters earn enough to support themselves and, usually, to contribute to the needs of their families.

There are now four of these Industrial Centers, situated in three near-by villages. One makes handkerchiefs and baby clothes, one does applique, and two do cross-stitch.

The sponsors of the work secure the best raw materials available, supervise the work, find markets for the finished products, and oversee the various activities of and for the workers.

Provisions for the More Abundant Life for the Workers

To help such families reach a permanently better condition, it is not enough to aid them economically. Below are mentioned some of the other activities of these centers:

A *visiting nurse* employed by one of the Industrial Centers gives careful attention to the eyes and general health of the workers and their families. Definite training is given to the workers along the lines of cleanliness and hygiene.

Three *bath houses* furnish bathing facilities for the women of the communities. This meets a great need because little privacy can be secured in many of their homes. In one summer month five hundred baths were taken in one bath house alone.

Each center conducts *educational classes* for the workers. Two provide a *teacher* who gives her full time to teaching the workers and the poor children of the neighborhood.

A *Mother's Club* provides a thorough discussion of topics relating to the home and the care of children. A *Girl's Club* is an important feature of the work of one of the groups.

Two of the villages have *churches* very closely connected with the work centers. In one case, the pastor's salary is largely contributed from the profits of the Kung Ch'ang. Yen-ching students also contribute their help in conducting services for the workers and the village communities.

Best Available Raw Materials

The handkerchief linen comes from Belfast. The native linen used for the cross-stitch is the best the markets afford. All the thread is D.M.C. bought in France, so the colors can be absolutely guaranteed. The hand work is done entirely by Chinese workers and the designs are as distinctively Chinese as possible.

Patterns

The cross-stitch patterns used in the Lan Tien Ch'ang center have, for the most part, been taken from bits of old Chinese embroidery. The patterns used at the Haitien workroom are those of the old native cross-stitch—ingenious border designs, intricate medallions and quaint corners. The handkerchief Kung Ch'ang uses patterns from various sources, an effort being made to give a distinctive Chinese touch.

Assured Values at Reasonable Prices

The prices are reasonable, covering cost of material, wages of the needlewomen, and a small charge for overhead. This overhead is expended as mentioned on the previous page. The buyer can be assured of excellent values and at the same time know that this patronage is making possible the continuance and enlargement of this work.

For further information, address:

Yenching Craftwork No. 1
(Handkerchiefs and baby clothes)
Mrs. L. M. Mead

Yenching Craftwork No. 2
(Cross-stitch)
Mrs. H. S. Galt

Yenching Craftwork No. 3
(Applique)
Mrs. T. E. Breece

Yenching Craftwork No. 1*Annual report 1930-1931*

We are glad to report that, taken altogether, the past year has been a good one from both the business angle and the human side of the work.

The extraordinary fluctuations in exchange—the silver dollar reaching an unbelievably low value—have kept us very uneasy at times; wondering whether we would be able to buy gold to pay for our linen and thread. Following the 1st of March, when our fiscal year closes, we were able to make a study of proportional costs and to work out a more satisfactory basis for prices than we have ever been able to before. This past year we have planned to use for philanthropy a sum equal to a part-time salary for a foreign manager. In putting this through the books in this way, we gain two points. In the first place, we know the sum on which we can count for our philanthropic work, and in the second place we can meet a criticism sometimes leveled at Mission industries,—that they compete on an unfair basis with regular businesses, inasmuch as the time of the managers is a gift. In this way it is made a charge against the business and if we use it for philanthropy it is our own affair.

When one remembers that coolie labor can be hired to work twelve hours a day, seven days a week, for \$8. local currency a month, it can be more easily realized what it has meant to our girls to be able to earn from \$8. to \$12. a month for six hours work, six days a week. We reckon that in the last year our industry has added \$10,000. to the villages about us in wages

and such benefits as come from the visiting nurse, the primary school and the bath house.

One of the most tragic things one sees is the number of babies who die from troubles which should be preventable. Three or four of our workers have lost babies this year. Recently our laundress's little eight year old was ill and the University doctor advised his going into the hospital in town for diagnosis and care. We persuaded the parents, much against their will, to send him. Now, after a month's care, he is home again, cured of Kala-azar. Apparently all the workers were watching his case, to see whether he would come home alive or dead, and rather expecting the latter. Now we have heard over and over, "My child died of that. Why didn't we know it could be cured?" We hope there will be a more open-minded attitude to modern methods of healing as a result.

Some of our Christian girls have been meeting a testing of their faith recently in a little night school opened by some communist students. The school is ostensibly for reading and writing and the girls joined to supplement the hour of lessons that they have every day after work from 4 to 5. At once their Christianity was under fire. On finding out what was going on, our Chairman has had some special meetings with them and is helping them to meet it squarely,—neither giving in weakly on the one hand, or running away and shutting their eyes to it on the other. Special classes are in progress now for several of the girls who wish to join the church.

The bath house has been busy, giving an average of 381 baths a month. 85 are given to our Primary School children

free, the rest are paid for, a very nominal sum, but enough to pay one-sixth of the total cost of running. We are planning soon to move the bath house from its present location next to the free dispensary run by the University doctor's wife (also a doctor) to our own large entrance court. It will give her an extra room for dressings next to the dispensary and will be more under our own wing. Connected with it will be some rooms which will probably be used for a nursery school project which is being run by students under the guidance of the Departments of Home Economics and Psychology. Gifts from friends will cover the cost of the new building and water installation from the University plant.

The co-operation of the University students this year has been very gratifying. They have given our regular teacher help with the afternoon classes from 4 to 5, and some of them have managed the Girls' Club that meets on alternate Saturdays. Some of the Theological students have had charge of the Sunday afternoon services in one of the villages, and we are hoping that the nursery school will prove another link. Besides the voluntary service given by the students we have employed one of the "Self-help" girls to care for the stock.

We are now making baby clothes. In spite of excellent sales, we began to be overstocked with handkerchiefs, so we branched out into the other as a side line. Baby sacques, dresses and bibs are being made so far, and we plan to add bonnets, as well as different varieties and patterns of the other things. At present we are not adding workers, or replacing those who leave. We have now about 75 women, not counting the forewomen and laundresses,

Yenching Craftwork No. 2
Lan Tien Ch'ang Branch

How it was started

The summer of 1921 brought no rain to the dry and thirsty land about Peking. The autumn crops that year were a complete failure. When the cold winter winds began to blow the hunger and distress in the villages and country was most keen, for always the economic margin is narrow. It was at this time of special and acute need that the Industrial Center at Lan Tien Ch'ang was started by some women connected with the American Board Mission in Peking. Five years later a group of Yenching faculty wives took over its management. The original capital was a small sum of money given by the Red Cross as a part of their famine relief work that year.

Why it is continued

Never during these few years has there been a time when discontinuing the center has been considered. A few of the years the crops have been good, but not always. Wars and political changes have brought about an economic depression which even an occasional abundant harvest has been unable to dispel. And so in this old Manchu village, almost under the eaves of the Summer Palace, girls and women in the Industrial Center of Yenching Craft Work No. 2 produce the beautiful cross-stitch on tea sets, lunch sets, runners and bags.

Methods of helping

Besides giving to the girls in the center cross-stitch work to do, for which good wages are paid, various other methods

of helping them have been tried, supported by the profits on the sale of finished products.

In addition to the activities mentioned in the general leaflet there are the following:

1. Five part scholarships in a higher school are given to some especially promising girls. And one girl is now studying in a nurse's training school with the avowed purpose of returning to work in her own village—at the end of her course.

2. The welfare fund supports an evangelist, a fine man who is gradually making an important place for himself in the town and country around.

3. At Christmas time each year, a grand celebration is held. Much time is spent in preparation for the program which is given for the entertainment of the families of the workers after which they have a good dinner all together.

4. During the winters when the days are short, the girls earn less money and yet it is the time of great suffering from cold and hunger. So it has become the custom to give a winter bonus.

5. The welfare fund sometimes give special aid to a poor family entirely unconnected with any of the workers.

At present about sixty girls are at work. Each one can earn enough to feed herself and also help her family some. They appear neat and clean and are a bright, interesting group.

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Yenching Craft Work No. 2
Haitien Branch

*Another Yenching Craftwork Industrial Center, and
how it was started.*

Cross stitch is a native product of China. In the village and country homes around Peking, it has been made for many long years. Every little girl and young woman used to learn it, and found it of much greater interest than quilting shoe soles. In order to preserve the carefully worked-out patterns, samplers were made and handed down from mother to daughter. In the old days before the republic, the work was used as decoration for the ankle bands, much worn with bound foot shoes. It was also seen on the ends of pillow cases and many bits of feminine attire were ornamented with it. In this modern day this sort of decoration seems to have gone out of style. But the wonderful old samplers are still treasured and may sometimes be seen in village homes. There has come to be a new use for the patterns. Nowadays many country girls, and poor women in their city homes, are busy working these same designs onto grass cloth runners, doilies and tea cloths which are used in foreign and modern Chinese homes. There are a number of shops in Peking where such work is for sale, produced in the homes of the poor at the lowest possible wage.

Knowing this to be true, the pastor of the Chinese Christian church in Haitien, a sizable market town on the Summer palace road, west of Peking and not far from Yenching University, conceived the idea of organizing an "Industrial

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Center," as one of the social and welfare projects of his work. He thought of it as a method of reaching more lives. He dreamed of actually paying a living wage to the workers and of giving them much else beside. There are two women in the church with whom he took counsel, both of them pastors' wives of much experience. Also, he consulted with some Yenching faculty wives. A committee was formed of representatives of the church and representatives from the Yenching Faculty Women's Association, and the industrial center was formed. A place on the church premises was set aside as a work room, and ten girls came. All of them knew cross stitch and from the start the work was first class and sold readily in the sales room of Yenching Craftwork No. 2 where this Industrial Center became known as the Haitien branch. Now after two years of experimenting and cautious enlargement, 60 girls are employed in the Industrial Center. The oversight of the production is attended to by one of the church women. Some of the faculty women look after the selling, shipping and taking of orders, while all are interested in the welfare side of the work and in bringing bits of cheer and joy into the girls' lives.

At first only the old Chinese cross-stitch patterns were used, worked on white linen with blue threads. But later on, for the sake of greater variety, these same border and corner patterns were worked on tinted and colored linens using many different harmonizing colors in the thread. Many people are charmed with the effect produced.

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Yenching Craftwork No. 3

The industrial center, now known as Yenching Craftwork No. 3, had its beginning in the year 1927 when a group of students appointed as the Social Work Committee of the Yenta Christian Fellowship received an appropriation of \$300. from the Fellowship for the purpose of organizing some sort of constructive relief work in the village of Haitien. About seventy women and girls applied for work, temporary quarters were secured, and a teacher was engaged to supervise and to give lessons in Chinese character reading. The first project undertaken was the mending of students' clothes. Half the day was given to this work and the other half to study.

Gradually it became apparent that the students could not carry it on themselves on account of lack of funds and personnel. Two of the faculty wives agreed to assume responsibility for it, the girls were sifted out, leaving the neediest, and all were set to learning to make applique. Funds sufficient to carry the overhead, house rent, teacher's salary and other expenses, were contributed by friends in England and elsewhere, and the work continued. In time more permanent quarters were found in the court-yard of a retired Methodist pastor, and his wife, an educated and devoted Christian, assumed responsibility for the religious instruction and training of the girls. Each morning she has held a brief service in the workroom, and through her influence a number of the girls have come into the Haitien church, some as probationers, others as full members.

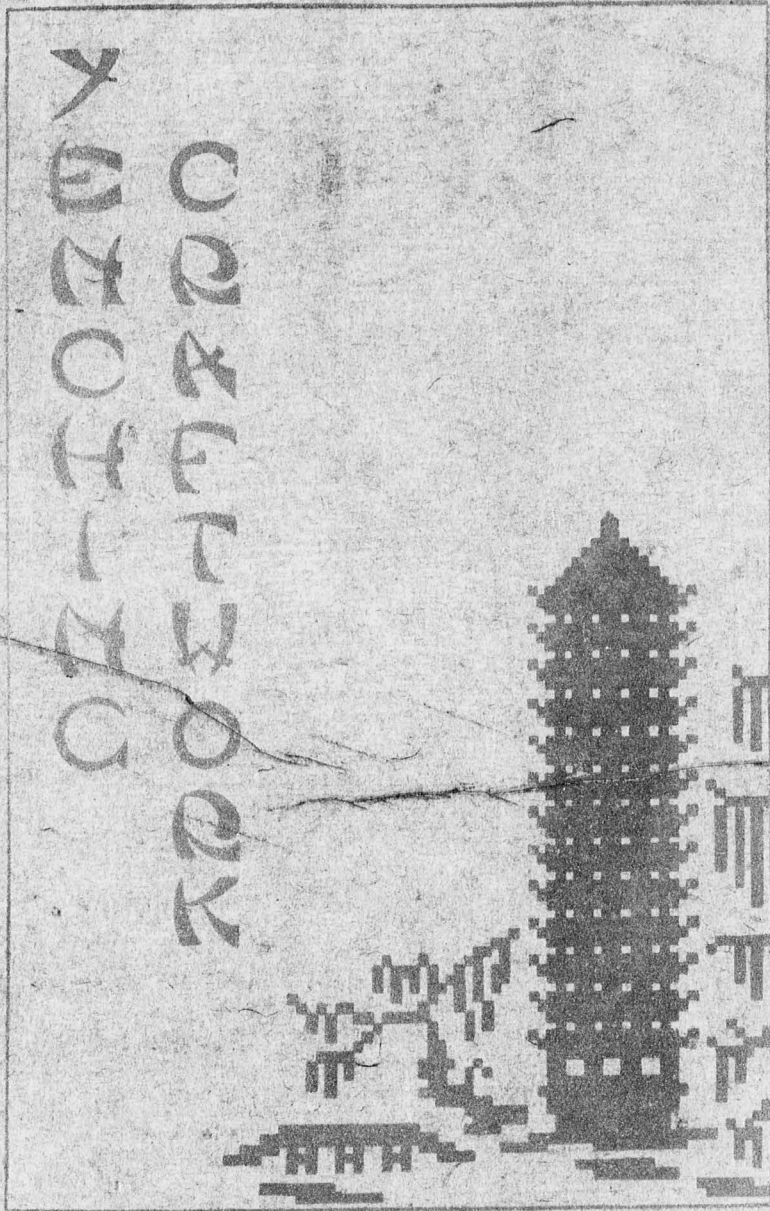
In the spring of the present year, 1931, the community service committee of the Yenching Faculty Women's Association included this Industrial Center in its general organization as Craftwork No. 3, with a share in its social service program and other helpful privileges.

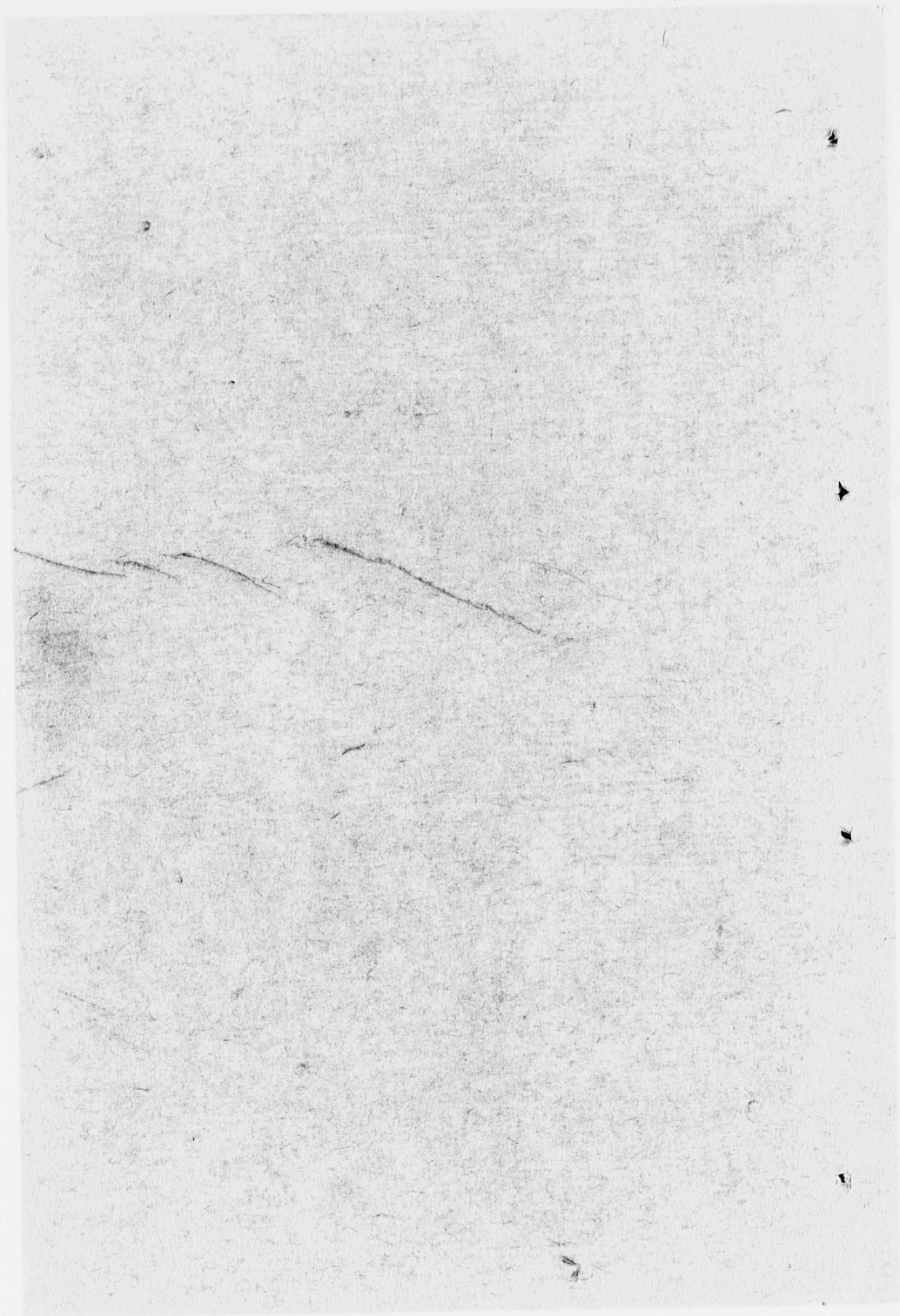
If one is inclined to question the value of such an undertaking, he need only look into the workroom on a busy morning to find the answer. Twenty-nine workers, the youngest thirteen, the eldest forty, sit at small tables or on the brick platform bed at one end. Many of them walk miles to have the privilege of doing work under these pleasant conditions, and with much better pay than is offered by native industries. The atmosphere of the place is one of cheerfulness and quiet. Often some more skilful girl will complete her own task ahead of schedule and help one of the younger ones to finish hers, and never does one overhear spiteful or unkind gossip as they work.

Much of this kindly spirit is due to the influence of Miss Chin, our young but very efficient head woman. The daughter of extremely poor parents, she grew up in the orphanage and industrial school established by a philanthropic Chinese gentleman in what is known as the Imperial Hunting Park in the Western Hills. Something over a year ago we heard of her and were able to secure her services. Not only does she supervise the work and teach the girls to read but she is able to adapt patterns as well. Her mother now lives with her in the center and lends a certain quiet dignity to the place.

Many of the girls come from Manchu families, which under the old Imperial regime lived in pensioned comfort; but which, since the republic was established, have been reduced to direst poverty. One girl of seventeen is the sole wage earner in a family of four; another, a pretty girl of twenty, supports her parents and two younger brothers. Her father is said to be a skilled writer, but is unable to get work. Two of our older women are widows without children. Each of them is able to earn two dollars a week, which gives her a living and a room of her own to call home. Another woman, already the mother of three children, has asked for a two weeks leave because there is to be a fourth. Our Chairman, who has this part of the work in charge, has not dared give the woman more than a dollar at a time, or a small amount of corn meal. She reports that the woman lives in such a poverty-stricken neighborhood that she would be robbed if her neighbors had reason to suspect that she had any unusual means.

The type of work done in the applique center is varied. Bedspreads of raw silk, Japanese muslin, or coarse coolie cloth are appliqued with colored designs of Korean cloth, a fast color material; childrens' sleeveless dresses of raw silk, aprons, jaundry and shoe bags are some of the miscellaneous articles made, and one of our group has designed a number of very attractive patchwork and applique quilts.





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From Workroom to Giftshop

China is still the land of the handicraft worker. In all parts of the country are to be found workshops where old designs are being reproduced by hand as they were hundreds of years ago, with little change in the working conditions. But the government is today busying itself with problems of industry and labor, and in the universities such matters are now being discussed and investigated. Will the introduction of machinery foreshadow the gradual disappearance of the beautiful old handicrafts of China? Indeed we hope not. In North China, where the long, cold winter means months of enforced idleness for the farming community, there is great need for the promotion of subsidiary industries, and what more appropriate than suitable employment for the farmer's wife and daughters? The art of embroidery is one of the oldest and most beauti-

ful of the native industries. In the neighborhood of Peiping much elaborate embroidery was done for the court circles, but since this went out of fashion with the revolution, the country crosstitch has been revived and is finding its way into markets all over the world. Were you aware that the honey-colored breakfast cloth with its quaint figures, marked with the tag "Yenching Craftwork", which you procured at the gift shop and which now appears on your table looking so fresh after its dip in the laundry tub, was made just outside Peiping, and that the pattern on it may be as old as Confucius?

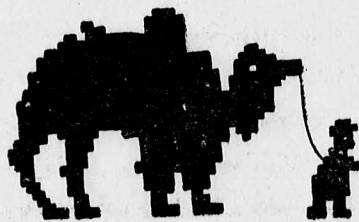
A Modern University helps to promote an old Native Industry

Yenching University, one of the leading mission institutions in China, is situated a few miles from the city of Peiping in the heart of the country, and surrounded on all sides by small towns and villages that shelter the dense farming population of this region. During the famine of 1921 a few needlework centres were opened in one or two villages as a means of relief, and their management was taken over some years later by a group of ladies connected with the university as their special field of social service. As this service has been entirely voluntary it has been possible to donate such earnings as have accrued to welfare work among the employees. Workers and centres have increased in number, and now wherever Yenching Craftwork is produced the whole community has begun to benefit in no small way from the presence of this industry in its midst. A doctor gives her entire time to the medical work of the centres, three nurses and two welfare workers are kept busy as are two

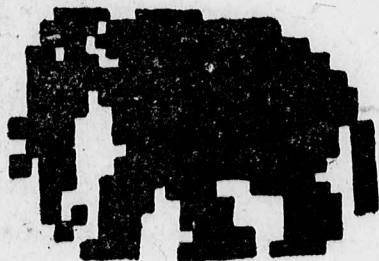
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full time and several part time teachers, and in addition, students from the university render service in various ways. The centres are all run on a basis of part time work and part time study, and other human needs, social, medical and religious are in no way neglected. Very careful case-work investigation is conducted in all the centres to ensure the employment of only those women who are really in need of work. While much of the social service work is done in common, the industry has three distinct branches, crosstitch, all-over embroidery and appliqué, of independent origin and functioning under separate committees. This produces healthy competition and rivalry. Different experiments are tried out in different centres, and each learns from the other.

I could take you, late some evening to villages near Peiping, where lamps burn in cottage windows all night, and where you would find young girls bending over fine needlework held close to the unsteady light. But one of the chief contributions the Yenching Craftwork centres are making to society, those in charge feel, is the attempt to get way from sweatshop conditions, to provide light and sanitary workrooms, and to pay a wage, which while still pitifully small, is a great advance on sweatshop wages in this country where "sweating" is as yet so common an evil.



A Visit to a Crosstitch Centre



Mondays and Thursdays are good days on which to visit the workrooms in Lan Tien Ch'ang, for on these days Dr. B. . . . giving voluntary service to work she loves, can act as guide, and there is always much to see and hear when she is on her rounds.

The road meanders pleasantly through the rice fields over the three miles of country between the University campus and the typical old Manchu town which we are nearing. Crossing a wide stone bridge, we enter through the noisy suburb where every day seems market day and donkeys, carts, pigs, chickens and throngs of shoppers fill the air with noise and chatter. The town itself, its wide straight streets running a full mile from gate to gate, its houses all facing south, is purely residential. It seems unduly quiet after all the hubbub outside. Very few people are about; there is a noise of children on their way to school, then quiet; an old woman going to a well, a stray peddler. In spite of the cleanliness and apparent absence of poverty and distress it is evident that where the houses and walls have crumbled they have not been rebuilt. Before the revolution disposed of China's emperors, these Manchu towns were entirely occupied by the families of the household troops. With subsidies cut off in a day, no trade and no farming land, they are having a hard struggle to reestablish their economic

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condition. Just inside the city gates are the quarters formerly occupied by the troop commanders and civil magistrates. Two of these have been turned into splendid modern government schools, and it was possible to secure a third for the Yenching Craftwork centre. Our rickshaws are scarcely inside the gateway before the resident nurse and the public health worker on duty for the day come running to greet us. They have been on the lookout for the doctor and already patients are waiting at the clinic. Before the craftwork centre was able to hang out a sign indicating that out-patient clinics would be held on Mondays and Thursdays, sick people of Lan Tien Ch'ang had to travel some distance for scientific medical attention. Now, the doctor's time and experience are at the disposal of all. Recently, on request of the local school board permission was given to have the children brought en masse for the many preventive tests and inoculations that seem to be indispensable to this day and generation. The clinic is simple enough but quite adequate, located just inside the front door. The doctor dons her white coat and is soon seated before her little table with the nurse at her elbow. The first patient this morning is a very small boy with round, rosy face much swollen. This the nurse reports to be due to a boil which she has been treating and which is now ready for the knife. The patient, innocent of what is in store for him, gazes



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with round-eyed interest on the preparations going forward for his undoing. His mother lends capable assistance for this is not the first of her sons who has been cured here. Wails rend the air. A fatherly old Chinese gentleman has turned up from somewhere and hovering in the background gives encouraging nods from which the small patient seems to draw some comfort during his time of trial in the hands of all these women. "Is he the father"? we ask. "Mercy no", says the doctor busy with bandages, "he is the evangelist here and he always comes over on clinic mornings and helps in all kinds of ways; (with a twinkle in her eye), he keeps the peace among us, we couldn't do without him". He apparently knows everybody and is friends with all. His work is financed by the Yenching Craftwork centre. During the fall and winter months when work is slack, he conducts a school for adults which is attended by about seventy people daily. The doctor grows busy and we retire to inspect other features of the work. Through the gateway we catch a last glimpse of our small patient. Wrapped in his wadded scarlet cape, he stands before the candy stall and is being rewarded as are all good children the world over after times of fiery tribulation.

Penetrating to an inner courtyard (Chinese architectural planning seems rather like an old Dutch painting, courts within courts, doors within doors), we find the long workrooms occupied by the cross-stitch workers. Sunshine streams into the room. Interest is at once centred on the number and variety of the designs that are growing under these clever fingers. Where do they all come from? Many of the patterns are as old



as the hills. One very popular design was discovered in a far-off province on a baby's apron. The mother was persuaded to part with it for the price of a winter garment. Others came from a cloth wrapping up the possessions of an old lady on a visit to relatives. Spied by one of the workers it was brought to the centre and was found to be a "sampler" on which crosstitch designs had been handed down from mother to daughter. The old lady was delighted to exchange it for the price of a new cloth. The lovely design of temple buildings and rock gardens of the Forbidden City was adapted by the workers themselves from water color sketches made specially for the centre by an artist friend in Peiping. The "grass" linen on which most of the work is being done is of native make, coming from West China, very durable and easy to launder. Only the D.M.C. thread comes from France to ensure colors that will not fade. The long workroom is far from overcrowded this morning and we ask if all the 86 workers are here today. Yes, but a number of them are in the school-rooms so we hasten to see another phase of the activities that hum and buzz about this old "Yamen".* In another long room facing south are the school benches and blackboards, and here a group of the workers bend industriously over sheets of paper on which they are tracing Chinese characters, using brush and inkslab. Characters have always formed a very important and decorative motif for embroidery. But these girls are

*Courthouse

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learning much more than the tracing of characters. They are getting the full school curriculum from a well qualified teacher. It is possible for specially bright pupils to graduate from these schools and continue their education in some higher school by means of scholarships established by the centre. The paid teacher gives her full time to these classes, each worker spending one hour in study out of each working day.

As it nears noon there is a pleasant smell of cooking in the air, and the girls begin to lay aside their work and come out into the court for games and exercise before the midday meal. "Tsai chien" they all say as we take our leave, "come again".

Every tourist who comes to Peiping passes the doorway of another crosstitch centre in the flourishing market town of Haitien on the road to the Summer Palace. Here the church is helping the industry and the industry is helping the church. It is quite a unique relationship. The local independent Chinese church is in touch with many women badly in need of employment. The church leaders sought the help and experience of the Yenching Craftwork committee in launching the industry. Now both groups cooperate in the work, the church rendering its most conspicuous service on the welfare side. Church and industry are supplementing and helping each other.

*A Typical Worker in a Handkerchief "Kungch'ang". **

Shou-shan lives in the Village of the Three Banners. There is not much left of the village now for the wall that once sur-

*Country factory

rounded it having disappeared, it is becoming rather confused with the Village of the Blue Banners, a stone's throw away, and the ploughed fields are encroaching upon them both. However, you still enter the one long village street through an imposing gateway and the houses set far back under the old trees give it rather the appearance of



one of the early New England towns. Shou-shan is a very young widow, and her household consists of herself, her two small children and her father-in-law and mother-in-law. They are all busy people. The mother-in-law attends to the housework, keeps an eye on the children and lends a hand when needed in the schoolroom to the left of the front door where a lively band of scholars assembles each day for schooling at the hands of the old gentleman. He is very proud of his school and the fact that its curriculum is that required by the new government system of education. For all this he is paid \$1.50 a month by the combined parents of his eight scholars. But that is all the village can afford, for it is poor. Shou-shan is the real wage earner of the family, spending each day in the workrooms in Chengfu, a few minutes walk from her home, where she has learnt to embroider exquisitely handkerchiefs and baby clothes and from which she returns at the end of each week with \$3.00 to add to the family resources. This is when she is working full time. If she had not found employment at the Yenching Craftwork centre one wonders how a family of five could maintain itself on \$1.50 per month.

But they can manage now. Every morning before nine she is in the big courtyard where happy, healthy, friendly looking girls and women are assembling for the day's work. There has been little social upheaval in the changes that have made it possible for these women, whose mothers and grandmothers did not penetrate far beyond the four walls of the home, to earn a daily wage in the country "factory." The day opens with the visit of Miss Liu, a public health nurse, a new and valuable acquisition. She inspects and treats eyes and consults with the group on routine matters of health. Then follows a short religious service. Miss Meng, also a recent addition to the staff who has just completed her training in social welfare work in Peiping, is conducting the service this morning. This over, bowls of beancurd milk appear, for according to Chinese custom one does not begin the day with a big breakfast. Hands are then carefully washed and the forewomen bring out and assign the embroidery work for the day, the workers sitting around deal tables scattered the length of the long, sunny room. ("Is it always sunny in North China?" you may be inclined to ask. Nearly always. It rarely rains except in the summer and that is holiday time). The work tables are covered with handkerchiefs of the finest Irish linen with corners and edges adorned with every conceivable design and color, baby dresses, bibs and bonnets of sheerest lawn and organdie. At eleven o'clock there is a pushing back of



chairs, and Shou-shan sets off homewards with friends from her village to eat the main meal of the day with her family. At 12:00 she is back and works on steadily until 2:00 when there is another break, this time a general exodus into the courtyard where the younger girls play volleyball and the older ones chat and enjoy the fresh air. There is time too for tea-drinking before the work is resumed for another hour. At 4:00 the bell rings for work to be folded away, and school books now appear. Miss Meng is back again, this time at the blackboard as teacher. On some days during the week, it is a Yenching University student who conducts the school, giving her voluntary service. On Saturday afternoons club meetings take the place of schoolwork; sometimes it is a mothers club, sometimes a girls club, at which all kinds of topics are expounded and discussed. Shou-shan can take home from the library shelves in the corner books on science or history, on politics or poetry, on any sort of subject that young women in China are delving into today. She is eligible for election to the Self-Government committee which conducts the practical affairs of the day's program, and can contribute from her small savings to the relief work carried on by this same committee among less fortunate neighbors. On pay day she states how much she wishes to put aside into her own savings account, to help out a little on a "rainy" day. There are days on which the working hours are not so long. When financial depression hits the world, it hits China also, and the workrooms must trim their sails to market demands. But there is not much sign of mental depression here, for other occupations fill the day. More time is spent in school work.

It is possible that many of these girls will be married before long. Even after a girl is married, if her family still need her support, she may remain as a worker. But if her husband is well-to-do, she will leave. Her place will be quickly filled, for there are many names on the waiting list, and other girls are eager for a chance of employment. But during the years she has been at the centre she has learnt many things besides how to make baby clothes and handkerchiefs for the foreign market. She has had a chance to learn something of hygiene, sanitation, of true patriotism and of Christianity. She knows how to care properly for a baby. If things go wrong after her marriage she can always count on the help of her friends at the centre. If her new home is near enough she will come often to visit, to show off to her admiring friends her bridal finery, or her new baby. She may enroll in one of the clubs organized for married women.

Anything else besides Crosstitch, Baby Clothes and Handkerchiefs?

Yes, indeed. Always something new. The latest expansion is the appliqué workroom. A year or so ago Dr. L.....the wife of a university physician, herself a doctor and running her own clinic for all and sundry from the villages within hail, was beset with old women, who came to her not so much for medical aid as for work to enable them to earn an honest livelihood. She taught them to make bags and bedspreads in their homes, using appliqué, for their eyes were not equal to the fine work done by the younger women. But they increased so in number that it seemed wise to gather them together where they could work in a properly lighted and hygienic workroom. And so, this new workroom has come into



1. Designing 2. Cutting Out 3. Pasting Edges



4. Sanitary Sprinkling 5. Ironing Pattern On 6. Sewing in Place

STEPS IN MAKING APPLIQUÉ

being. Young as well as old have found their way into this new centre, for it is hard to refuse those who are in need of help. The appliqué rooms are a veritable flower garden, for the most popular designs found here are the flowers and trees of the North China gardens, the gorgeous hollyhock, the lotus, plum blossom, pine and bamboo.

YENCHING CRAFTWORK BENEFITS THE WHOLE COMMUNITY

A Nursery School

When a young Ph. D. from Johns Hopkins University joined the Yenching University staff a few years ago, she brought with her some funds to found a nursery school for Chinese village children. One of the craftwork centres proved an ideal place in which to install it. Many mothers were deterred from coming to the centre because of small children at home with no one to care for them. The craftwork centre assisted in the erection of

a small building and sufficient room in the courtyard was assigned for the outdoor playground. Here the students of the home economics and psychology departments come to study the pre-school child of the village, perfectly at home and happy in the ultra-modern world into which he is introduced from 8:30 to 11:30

each morning. While the infants are not in domicile the nursery is not empty. Girls clubs and mothers clubs take possession. There is no waste!



A badly needed Primary School

The Village of the Three Banners would be badly off for schooling for its children, if out of Yenching Craftwork earnings a little school of two grades had not been established. Thirty pupils are now studying here under the direction of a paid teacher, and regular inspection by the teachers from the practice school of the university department of education ensures that all is up to standard.



The Ladies Bathhouse

Gentlemen in China, as in other parts of the world, somehow seem to always have the best of it. The bathhouse with its red lantern hoisted on a high pole to indicate the whereabouts of this public building is found in every village, large and small; but only men can enjoy its bene-

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fits. In addition to its cleansing properties, it functions somewhat as a social centre where there is much tea-drinking and discussion of affairs generally. The ladies must bathe at home, and when this consists of only one room for



the whole family, this is somewhat difficult of achievement. Now, wherever the Yenching Craftwork has opened centres, there has appeared the ladies public bathhouse. And ladies, being perhaps more broad-minded than their husbands and brothers, have decreed that their bathhouses shall not be used exclusively by ladies. For here are allowed to come once a week the small boys from the primary school in orderly array marshalled by their teacher to disappear two by two into the small cubicles behind the blue cloth curtains, while the old gateman stokes up the fire which keeps the hot water bubbling. Here the small infants from the Nursery School disport themselves on Saturday mornings, the girls from the workrooms have their regular hours for baths, and any lady from the village can on an outlay of a few coppers have a nice hot bath.

A FEW FACTS AND FIGURES CONCERNING THE FOUR WORK CENTRES

Number of workers	268
Forewomen and managers	10
Welfare workers (some part time & some full time)	
Nurses	3
Teachers	3

Pastor	1
Evangelistic workers	2
Janitors, etc.	4

Some rough figures along financial lines for the last year, 1932

Wages	\$17,010.00*
Materials	14,040.00
Overhead	4,620.00
Welfare	5,070.00

\$40,740.00

Sales \$38,860.00

Special gifts and other income have made possible some of the Welfare Work

SOME RESULTS FROM ONE MEDICAL CENTRE SERVING 12,000 PEOPLE IN SURROUNDING VILLAGES.

A few statistics from its first year

New patients	2220
Treatments	5088
Cholera injections during the summer	300
Midwifery cases	6

STATISTICS FROM ONE BATHHOUSE DURING ONE YEAR

Hot baths for workers and village women (paid)	2,888
Hot baths for schoolchildren (free, with soap and towels supplied)	1,200
	<u>4,088</u>

*Local currency

For handkerchiefs, baby clothes and childrens' fine dresses, write to
Yenching Craftwork No. 1
Mrs. L.E. Wolferz
Yenching University
Peiping West, China.

For Crosstitch Table linen (luncheon and tea sets) runners, towels, bags,
baby bibs, write to

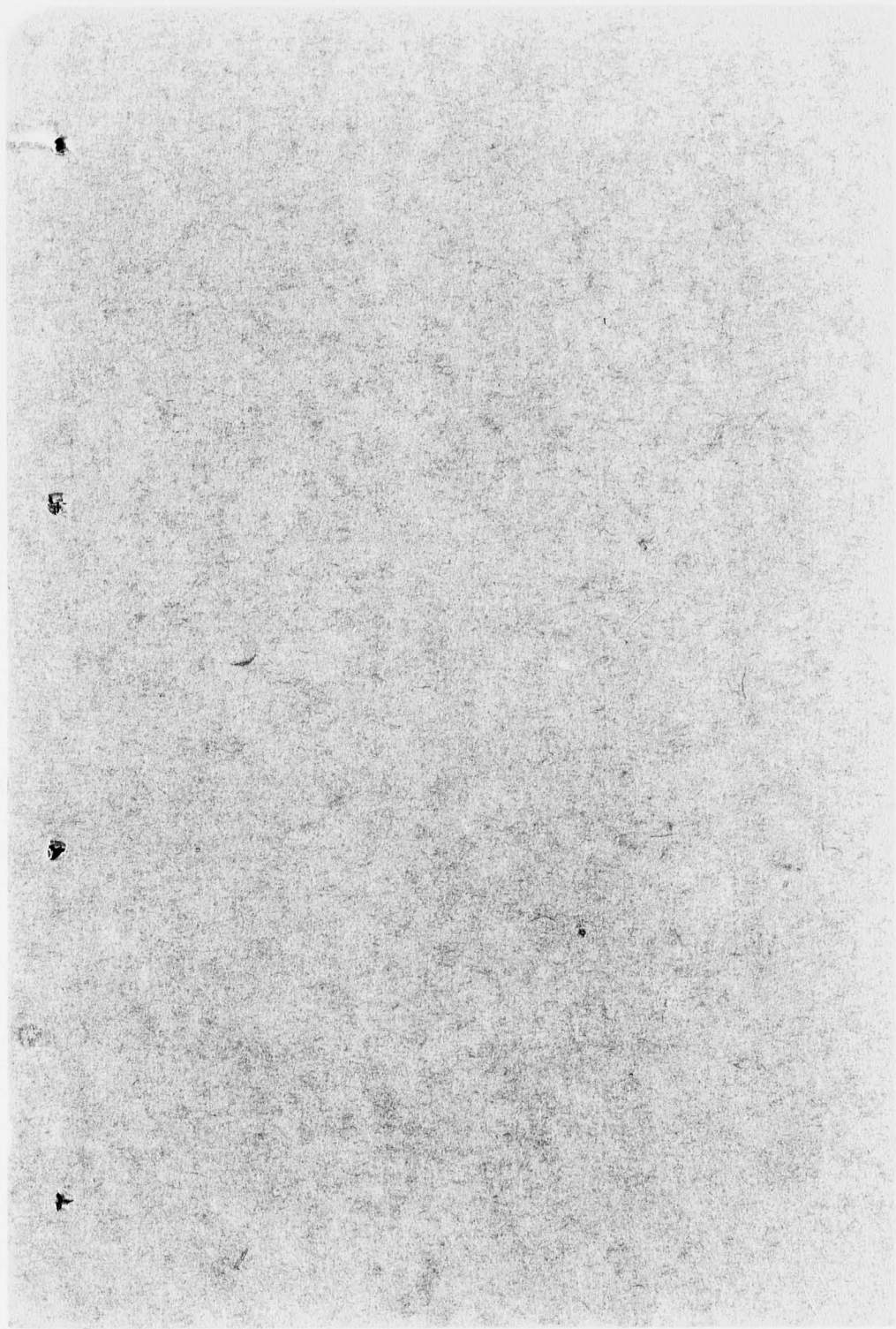
Yenching Craftwork No. 2
Mrs. S.D. Wilson
Yenching University
Peiping West, China.

For Appliqué on cotton or linen, bedspreads, curtains, bags, runners, etc.
write to

Yenching Craftwork No. 3
Mrs. T.E. Breece
Yenching University
Peiping West, China.

Separate checks made out to Yenching Craftwork No. 1, No. 2, or
No. 3, as the case may be, will be most acceptable. But if ordering
from all three centres you find it more convenient to make out one check
for the whole order, this you can do and the money will reach its proper
destination. It is preferable to have the money sent with the order, so
that the full advantage of exchange may be given.





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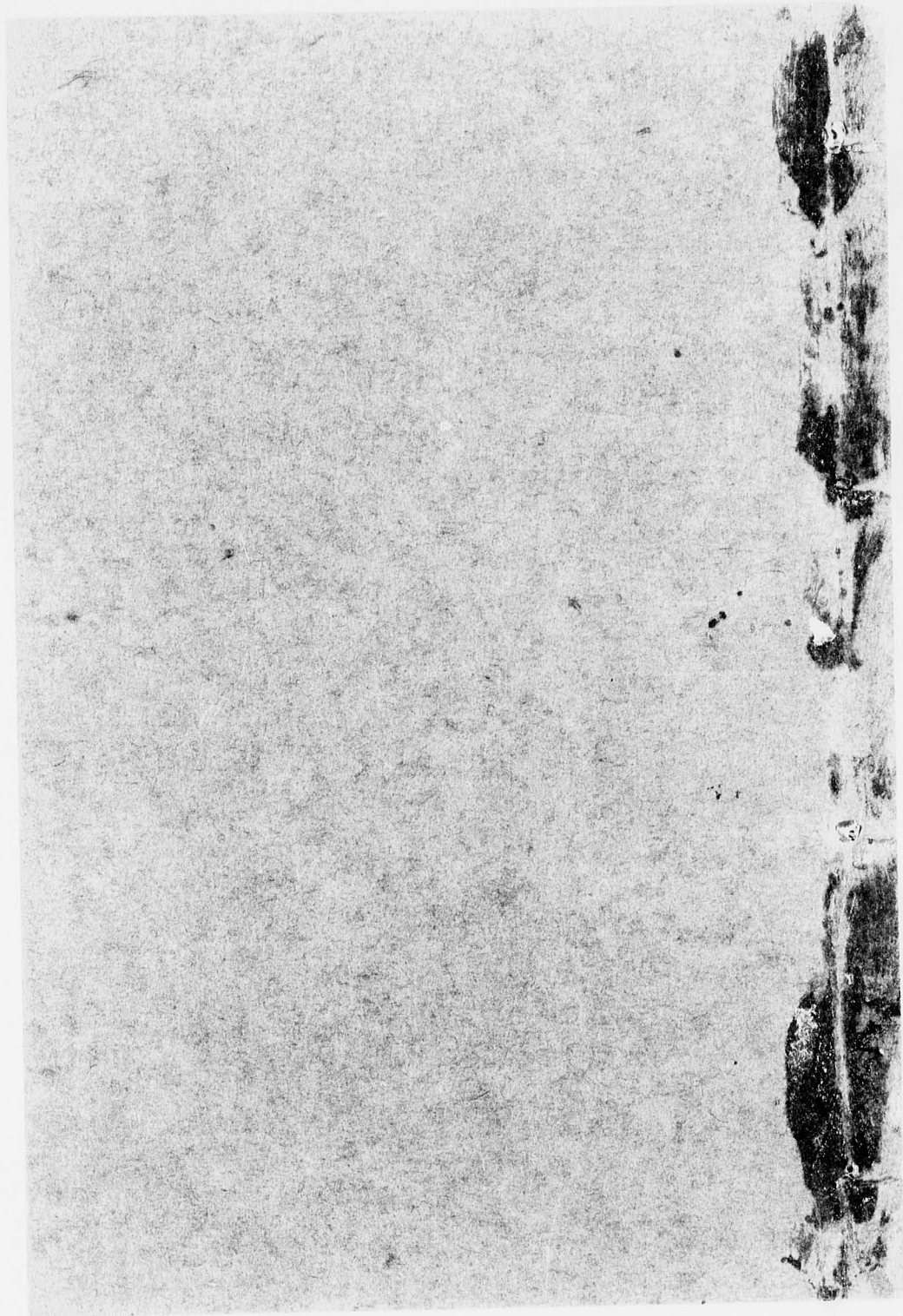
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All thru the winter months the watchman makes his midnight rounds clacking together the wooden pieces to warn away the thieves. Out thru the paper windows beneath the tiled roofs, dim lights are showing. Here and there he calls "lights, what for?" The answer always comes, "We're working". Of course.

Peiping is a great center for handicrafts and women are skilled in needlework. Didn't the Empress herself rank it as an art? No fine gown existed that was not so adorned. Wealth was stored in this form. And now in a land where depression is the order of the day, no piece worker talks about hours of labor. At night when the children are asleep on one end of the brick bed, the girls and women sit humped up on the other end, straining to see by the little oil lamp. Older women do not work on cross stitch. Why? Because "their eyes have melted". Do you wonder? And do you wonder that most of the goods now produced is of very poor quality? Hand work, especially women's work, in the Orient is always low paid. Otherwise who could buy a Winter Palace design where one unit, as on a doily, contains 14,800 stitches? When you see a beautiful piece do you realize that a woman did this intricate work by counting threads of cloth without the aid of any stamped pattern? Do you realize that some designs combine thirty and more shades?

Must all such beautiful things come from such wretched conditions? Not all. Are you not comforted to know that these fine stitches on our linens were done in good day light? that trachoma or inflamed eyes are treated until cured? that eyes which need it are fitted to glasses? that the girls play volley ball and skip and sing? that they study a little every day? that they have the constant nurture of teacher, pastor, nurse and doctor? This is no subsidized industry. We are not making it a pleasant but impracticable plaything. We provide these advantages by rigid economy and mostly out of the earnings of our superior product.

In addition to the immediate good done to our own workers we set a standard of workmanship and an incentive to fair dealing to the local producers. Not a few of these have made great improvement in the last years. Handwork will long exist in China and we are glad that it is so. But every effort should be made to remove the odium of the sweat shop and to put it upon the basis of a wholesome, healthy, artistic, employment. Fine workmanship should not be made the synonym of dire poverty and cramped minds. Our efforts are toward the development of a well rounded, self respecting, forward looking group of workers for most of them are young and open to all the good influences we can bring to bear.

Come and visit them at the entertainments they give at Christmas. See the hundreds, including village elders, gentry etc. who pack the courtyard before the crude stage. If you can take your eyes off this motley crowd to look at the performers, you might easily mistake them for students from a high grade school. You would be amazed at the ideas they slip into a little original play or song. Yet these are girls from China's millions—the great comon people of whom Mrs. Buck writes in her novels.

Yenching University bends most its energy to train the intellectual of young China, but such training has virility and purpose only when intimately linked with the needs of China's masses. Here as everywhere "the acids of modernity" are acting and it is a fascinating thing to carry on work in such a setting.

Yenching University
Peking, China

YENCHING CRAFTWORK No. II

See
June 12, 1949

The Chinese people have a long history of handicrafts and their products are famous all over the world. In the past, handicrafts were one of the main industries of China. They provided the people with the necessities of life and also with the luxuries of life. The handicrafts of China are not only beautiful but also very practical. They are made with skill and care and are of high quality. The handicrafts of China are a part of the Chinese culture and they are a source of pride for the Chinese people. The handicrafts of China are also a source of income for many people in China. They provide a means of livelihood for many people and they are an important part of the Chinese economy. The handicrafts of China are also a source of inspiration for many people in China. They provide a source of ideas and they are a source of pride for the Chinese people. The handicrafts of China are a part of the Chinese culture and they are a source of pride for the Chinese people. The handicrafts of China are also a source of income for many people in China. They provide a means of livelihood for many people and they are an important part of the Chinese economy. The handicrafts of China are also a source of inspiration for many people in China. They provide a source of ideas and they are a source of pride for the Chinese people.

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The words of the above title refer to an industrial center in Peiping, China, managed by a group of faculty wives of Yenching University. The workers of the center are nearly a hundred women of the old Manchu families, once attached to the ruling house of the old Empire, now in a desperate plight, who are thus enabled to earn a living by making handkerchiefs and household linens. The sponsors of the center, besides finding them raw materials and a market, aim to help these otherwise destitute women and girls physically, socially, mentally, morally and spiritually, and for this complex purpose maintain a visiting nurse, a bath house, educational classes, a mothers' club and a church. ~~This~~ (This article, printed in China, is here reproduced by the New York Office of Yenching University for limited distribution).

A Tale of Two Sisters

If you were to enter the large, sunshiny workroom, where the girls sit comfortably about long tables, it is probable that one of the first things you would notice would be two little girls, twelve and fifteen years old. They come from a near-by village where in a little mud hut live the family of four. Because of their poverty and need, the older girl was taken into the Industrial Center and very quickly learned to make even the more difficult handkerchiefs.

Several times she asked that her little sister be allowed to come too, but because of her age we always refused. Our Visiting Nurse reported, however, that the two sisters were doing "sweat-shop" cross-stitch, working far into the night by the light of a small lamp for the pittance paid by a linen shop in the city. When we found that Little Sister was working twelve to fifteen hours a day under most unfavorable conditions and receiving therefor only a few cents a day, we decided to let her come into the center for the summer months at least, in spite of her age.

She learned rapidly and in a six-hour day earns many times what she previously received. She is learning to read and write, belongs to the Girls' Club and enjoys all the other advantages the center offers. She fairly radiates happiness and no one has the heart to send her back to the old-time drudgery. As one sees her infectious little smile, one is glad that she has become a fixture in the Industrial Center.

Poverty that is Real.
Another girl was always shy, working away industriously and saying little to the other girls. As winter came on, we noticed that her clothes were thin and she looked cold, yet never complained. So the nurse made a visit to her home and found the mother, a brother, and sister living in a fireless room, their K'ang (the built in brick platform bed of the typical Chinese house) having on it only bits of ragged bedding.

Investigation revealed that the mother and daughter had but one fairly warm garment between them. When the girl wore this to the Industrial Center, the mother would stay huddled on the bed until the sun shone warmly enough to permit her going out in search of bits of coal from old ash heaps. All they had to depend on was the earnings of the girl and an

occasional bit when the boy picked up a job here and there. At once warm bedding and clothing were provided, and now the family knows a much greater degree of comfort. With much of her worry and distress removed, the girl has made friends among the other girls, and life has taken on brighter colors for "the girl who never complained."

It hardly seems as if their one-room house, ten feet square, could possibly hold all the Li family--the tall, good-looking father, two little sisters, the blind old grandmother, and our little worker--but it does. And they all seem cheerful despite the acute deprivation they know so well.

Eighteen months ago, the mother died of starvation, the father lost his job because of illness, and the oldest daughter caught scarlet fever. They seemed to have "hit the bottom" and life looked well-nigh unbearable. But the tide turned when our little Miss Li found work in our Industrial Centre and now earns a fair wage making handkerchiefs. The father has found a \$3-a-month job in a little shop, the blind old grandmother feels her way about the room, cooking the meals and tending to the smaller children. The older daughter revels in the all-round life and fun afforded her by the various activities of the center, and the Li family in the midst of such destitution really feel that they have much to be thankful for.

The little worker from Lan Ch'i ("Blue Banner" Village) had been with us only a short time when suddenly she stopped coming. Seeking the reason, we found that she lived in a single small room with her parents, her brother and his wife. The brother had just died of tuberculosis and for three days the body had lain on their common brick bed because nowhere could they find the money for a coffin and burial.

Neighbors knew that they were too poor ever to be able to pay back a loan and none had the means to give the needed money. So we provided the small sum needed, the body was buried, our nurse fumigated the house, and the girl returned to the center, the sole support of her family.

It is a common practice in China for the bodies of the dead to lie in state in some temple until an auspicious day for burial to be determined by priests or soothsayers. A large family, also named Li, desperately poor, were permitted to live in a temple room surrounded by other rooms filled with such coffins. The mother and a sixteen-year-old daughter went around digging weeds and doing such odd jobs, begging frequently that the girl should be taken on as a worker in the Handkerchief Center.

But, alas! Her reputation was that of great dishonesty and we were warned against her. Because of her continued importunity, however, and the wretchedness of the family, we finally agreed to give her a trial after warning her fully against any form of dishonesty. So she became a worker. Never have we seen any girl develop more quickly, nor does any one take advantage of any opportunity for a better and fuller life more readily than she.

Many times her honesty has been tested and always she has met the test well; she has now been with us long enough that we feel certain that her bad reputation was baseless slander. Once she returned two coppers when she thought she was over-paid and another time she brought back a dollar which she might easily have kept and the loss remain undetected.

Sharing the Abundant Life.

If the Industrial Center had accomplished no more than help in the development of Li Shuoying, it would be well worth while. Similar stories could be told of other girls and their families; on one side poverty and need, and on the other side, relief from such bitter economic pressure. Yet even those in the midst of destitution so intense as to be almost unimaginable unless seen or experienced, crave more than physical necessities. Therefore, it is our joy not alone to make it possible for them to help themselves in matters of food, clothing, and shelter, but to share with them all the Abundant Life that should be theirs.

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**ANNUAL REPORT OF
YENCHING CRAFTWORK NO. 1
1932-1933**

With the coming of the world depression one has been forced to realize more than ever before how small our world is and how interdependent are all countries. We in our Yenching Craftwork No. 1 have found this true, as foreign exchange has fluctuated and as buyers from abroad have to lessen their orders, so that we are closing this year with a smaller sales report than has recently been the case. Up until this February we did not find it necessary to lower wages or cut down working hours, but we now are forced to do this, although we hope it is but a temporary measure, and we can soon return to better wages and full time work for the eighty people dependent upon us.

Fortunately, however, the Industrial Centre has been able to help in ways other than the economic and when one of our girls left us to be married, two months ago, she wrote a letter of appreciation of all the Kung Ch'ang had meant to her during her years with us, and the emphasis was not put upon the economic help received, necessary as that was. She had come to us unable to read or write and now could enjoy reading simple books and papers; her horizon had been very limited, she wrote, and now it was much enlarged; she had not realized the importance of hygiene and sanitation and now because of lectures, of the Girls' Club, and of general physical care in the Kung Ch'ang, she had learned much along this and other lines; she had never found satisfaction in any religion before entering the Centre, and now she could not say all that Christianity meant to her and she was hoping it might play a real part in the life of the new home she was to help establish. Her letter of heartfelt appreciation made us hope that more and more our Kung Ch'ang can be of wider and better service to all our workers.

We are deep grateful for the splendid help we have received from Dr. Brown who has supervised the physical welfare and medical side of our work, directing the nurse and making many valuable suggestions. Mrs. Learmonth through her clinic has also greatly helped our workers as they have gone to her for special treatment. With the acquisition of Miss Liu, the new Public Health nurse, we can see great possibilities ahead and are thankful we are thus fortunate in having so fine a medical staff. Health talks, directed out-door exercise, the bean curd milk prepared daily for all our workers as well as the children in the Nursery School and the San Ch'i School, a busy bath house, (4000 baths) smallpox vaccinations and physical examinations—all these have conspired to build up the physical well-being of our workers.

We have had again this year real co-operation on the part of our Yenching University students, as they have talked to our Mothers' Clubs, helped with the Sunday services in the San Ch'i Church, directed the Girls' Club and been leaders for three newly organized Bible Classes in San Ch'i, Lan Ch'i and Ch'engfu. They have done much to inform our workers of the political situation and to stir up in them real feelings of patriotism and a desire to help their country in some way. Unable to do much, they have given many "chin" of "hsien ts'ai" (salty pickles) to be sent to the front, and have done a little in the making of bandages. They are very eager for other chances to show their patriotic fervor and are following the political and military developments as best they can. A series of weekly lectures is now in progress taking up national, social

and home problems, as well as international questions, and in this too we are receiving aid from our students.

The doing away with the miserable money-borrowing and-lending "hueis" that certain of the workers were so often organizing in days past and the establishment of a Workers' Saving Society under the Treasurer have greatly helped the general spirit of the Kung Ch'ang and have safeguarded the women from being forced to give money against their will. On feast days and on special occasions the workers have drawn out their small savings and have felt great satisfaction as a result. The Self-Government Committee has continued to carry on and is now an established part of our work, helping us to feel better the pulse of the Kung Ch'ang in general and to get nearer to the workers. They feel they have a real part in the Centre and seem to enjoy shouldering their various responsibilities, facing different problems with real tact and wisdom. Again this half year they have foregone the small refreshments earlier served at Club meetings and have used the savings to help poor families outside of the Kung Ch'ang. All have been free to hand in the name of any very needy person, then the Self-Government group has carefully investigated and chosen the neediest of the needy. Pawnshops were visited for wadded garments and blankets; these were sunned and aired, and twenty-four recipients were thankful for the warmth these afforded them. A small Christmas fund was also raised and the workers distributed cabbage, flour and rice to a few families poorer even than themselves. The most promising of our workers were naturally chosen for the first two Self-Government groups, and I frankly confess I feared this last group might not prove as efficient as their predecessors, but to my relief and joy, they have amazed me with their ability and have proved again the latent possibilities in so many of these women and girls who have been poor not only financially, but also in number of advantages for better development.

Miss Meng has come back to us after a year of study and has been of very definite service in the Kung Ch'ang in many ways; and Miss T'ien is continuing as teacher of our little San Ch'i School, which has again been filled this year to a comfortable capacity. This half year the mothers of the children have been gathering in the school-house for monthly talks, and a very real interest has been evinced each time as home topics are taken up and they are shown how they can help their children and better their homes. Miss T'ien has spent more time calling in the various homes and through this method we hope to be able to do more for the children and their mothers. Several of the best graduates of the little school we have sent to the Practice School of the University and this year we are raising the standard and insisting that only the most able shall be kept on by the Kung Ch'ang.

The general spirit of the Industrial Centre has been very good, and the unfortunate necessity of dismissing three of our workers has had its good effect. We believe all our workers have not only their own good at heart, but also that of the Kung Ch'ang itself and are endeavoring to make of Yenching Craftwork No. 1 a place where everyone shall have a fair chance to grow and to receive that more "abundant life."

Respectfully submitted,
Katharine King Wolferz.

N. B. Since writing the above twelve of our workers have been baptized and two have joined the Church on probation.

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