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Shanghai Young Women's
Christian Association
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Mary D. Gaule
October 1921

PEKING: A SOCIAL SURVEY

SIDNEY D. GAMBLE



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STITCHING SOLES.

Leather being scarce most of North China's shoes are made of cloth. Water is hard on them, so in wet weather it is a choice of stay home, ruin your shoes or wear heavy shoes with wood soles.

812
1919/1920
P E K I N G

A SOCIAL SURVEY

Conducted under the auspices of
THE PRINCETON UNIVERSITY CENTER IN CHINA
and
THE PEKING YOUNG MEN'S CHRISTIAN ASSOCIATION

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AND
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**DEDICATED
TO
THE MISSIONARIES
WHOSE WORK HAS MADE
THIS STUDY POSSIBLE**

FOREWORD

The social survey of Peking marks a milestone of advance for the Continent of Asia. Constantinople and other centers are already following the example of Peking in making thorough social surveys. We must know our problems before we solve them. We must know the present reality before we seek to rebuild in the light of an ideal.

The timeliness of this survey is significant. China is in the midst of a vast transition, and it is essential that the Orient, as far as possible, be saved from the costly mistakes made by the Occident. We have learned after slow centuries of effort to coördinate the personal and the social. Between these two poles of truth flows the current of life, and we must recognize this polarity. It is not enough to change the social environment, wages, hours, conditions, and material prosperity. If the hearts of men are selfish and sordid, no change in outward environment, no program or panacea of social reform can regenerate the nation. We must change the heart, regenerate the individual and also change the environment, and both processes must be simultaneous and continuous. Neither the personal nor the social transformation alone will be sufficient. It is not enough, for instance, to save the souls of a few slaves if the social institution of Slavery is dragging down its millions. It is not enough to save a few drunkards, if the social evil of drink is ruining multitudes. It is not enough to save a few individuals from the gutter or the city slum, or the abyss of social injustice, if the social evils of poverty, child labor, inhuman conditions for women and the ruin of manhood continue in a social order fundamentally inhuman and un-Christian. Mr. Gamble, Mr. Burgess, and the leaders of the social survey in Peking recognize this polarity of truth, this relation of the personal and the social. This survey is the result.

An army of more than six thousand missionaries and 23,000 Chinese workers is striving to change the hearts of men, and in the evangelistic and educational missions in China the primary emphasis is placed upon personal regeneration. There is urgent need, however, for the social application of Christian principles upon the mission field. First of all, the membership of the infant

Church needs a social Gospel both as a field and as a force for social service. The Christian forces must be the leaders in the development of new and higher types of life in other lands. The timeliness of the Peking Survey is further emphasized by the fact that the Church at home is beginning to realize the importance of social and industrial problems and by the rapid social changes occurring in China itself, of which the following pages give evidence.

Occupied, as most missionaries are, with their own important evangelistic, educational, medical or personal service, and busy as the members of the native Church are in the struggle for subsistence, it is imperative that specially trained men and women should be set apart for social service, for the making of surveys, the creation of a new social consciousness, the imparting of social dynamic, and for leadership in the transformation of these congested centers of Oriental life. Thoroughly trained leaders are needed to develop practical programs and to furnish the Church with an adequate social expression. They are also needed to furnish an invaluable point of contact with the educated leaders of the non-Christian community and other forces willing to coöperate for social betterment and for the work of social reform so deeply needed in China and other lands to-day. It is necessary that trained specialists be set apart for this task, as the present missionary force has neither the time nor training for the work, and it is not likely that American methods can be directly applied to China, but will have to be modified and adapted to the different conditions of the Orient. The field is wide open to-day. Will the Church and mission forces occupy that field or will they forfeit their opportunity and let civilization develop without Christian leadership?

If the missionary goes not merely to rescue a few individuals, but with the wide vision and the bold faith of seeking first nothing less than the Kingdom of God, that His will may be done on earth as it is done in Heaven, that the whole Gospel may be applied to the whole of life and all its relationships—political, social and industrial, as well as religious—the significance of this social survey will be apparent to its readers. May it be the forerunner of many similar undertakings, and may these surveys lead to action, to reform, to social reconstruction, to the building of the City of God in the midst of the poverty, the slums, and the wreckage of manhood and womanhood and childhood in the vast congested population of the cities of the Orient.

G. SHERWOOD EDDY.

FOREWORD

This ordered study of realities in the great capital of the Orient will serve to bring its ongoing life within range of all who are familiar with the point of view of the social constructors. It clears away much of what has seemed to be inscrutable. It brings surprise not so much by what is strange as by the essentially familiar human lineaments which it discloses. It offers many interesting points for comparison with western ways. The student of social evolution will find the like of many ethical and industrial institutions and customs as they flourished at various stages of European history. If we can believe that a nation can progress without a military front, and can pass from the gild system over into a coöperative form of industry, here is the beginning of the method. Some of the right starting points are set out for what may be the most momentous racial development of the third millennium of the Christian era, as that of the Anglo-Saxon has been of the second.

It is certain that this presentation, with the organization of forces to which its preparation has already led, will find a clear and sure welcome from the increasing number of modern-minded leaders in the organized life of the Chinese cities upon whom, whether as officials or private citizens, the reconstruction of the nation so largely depends. The preparation of the study itself has opened the way in Peking for new common interests among many organizations and many kinds of people; and its inevitable indications must lead to many more of such new common understandings and enterprises as will make a basis not only for local well being but for that national coherence upon which the future of the four hundred millions so largely depends.

The Survey comes at a moment of peculiar exigency and potency. The broad wave of the new learning is spreading over the land. The first fruits of modern education, in the impartation of which America has had so large and fine a share, are beginning to be apparent and influential. The present patient, luminous disclosure of opportunity of many sorts for the advancement of the cause of the people and for equipping them with more of the resources of life, must give not a few clues to a new generation of educated young men and women with a zest for patriotism

of which the rest of the world at this moment cannot present the equal.

Those who have prepared the Survey have worked in the light of a peculiar and well justified confidence. They know that China is in the deepest need of that to which this diagnosis should lead; and they know equally well that a great part of the capable leadership of the Chinese people not only is conscious of the need, but is ready to welcome right-minded help from the West in meeting it. It is indeed a moving experience to find how simply and ingenuously the friendly and informed American overture is received by the best of the Chinese.

Surprisingly often this recognition of need goes with an acknowledgment of Christian motive as the power through which the need can be met. It cannot be doubted that the introduction of well considered social work into the missionary program in China represents the next step in the strategy of a cause before which lies an available opportunity comparable to that which was presented by the later Roman Empire. These pages suggest the attitude of a large proportion of the members of the mission staffs, their eagerness to adapt every working principle and method to the spirit and habit of the country, to join hands with every person of good will, and to go to the help of all who are burdened. Readers of this book will begin to appreciate Professor Ross's estimate of the American missionaries in China: "picked, trained men, equal in character and learning to any body of apostles that ever carried a faith to an alien people."*

The human reconstruction of China must engage a varied leadership: missionaries who, deeply convinced, may return for special study and preparation; new recruits from among trained social workers in America who shall feel that they serve their own country none the less in going as its representatives in a great moral adventure; established Chinese citizens, and especially Christian laymen who shall come to have concrete, living experience of the meaning of their faith; above all, Chinese students, men and women, in American colleges and in those several spirited reproductions of them which are being built up in China. The Survey represents one example, of many that might be given, to show that such different approaches are already leading into a common loyalty. It is particularly interesting that all of these types of persons are already joined together in a project for centralizing the study of social conditions and preparation for social work for Peking in the noble university which is being built up by the united Christian forces in the capital city.

* *The Changing Chinese*, p. 258.

The great humanitarian demands of Europe upon America are subsiding. The awakened instinct for world service must not and will not subside. China is calling. The vastest of the republics is in the making. The United States has proudly espoused the duty of protecting China. She must above all be protected from within.

ROBERT A. WOODS.

PREFACE

"People often say that they are talking against a background of facts. In China there is no background and there are no facts." So says Dr. Arthur H. Smith after forty-seven years' residence in China, and it takes only a slight experience to make one believe that Dr. Smith is correct. There is a wealth of generality concerning things Chinese but very little detail. It was with the hope of supplying some of this missing detail that this survey was undertaken. But how to get the facts? General observation had been used with the above result. The survey method had been successful in American cities, but so far as we could find no one had ever tried to use this method in studying an oriental city. Can it be used in a Chinese city? Will the people answer correctly the many questions that will have to be asked? In the past the Chinese have been suspicious of the foreigner and all his ways. It used to be a superstition that it was bad luck to give information concerning your family or business to a stranger or even to a government official. But do these conditions still prevail? Haven't the many changes of the past years made it possible for foreigners to use successfully a foreign method in making a study of a far eastern city? These were the questions that we faced as we considered making a survey of Peking. However, the thought of making a study of the temple and palace filled, walled city that had been the capital of the old Chinese Empire and was still the center of Chinese political and educational life made the experiment seem worth while even though it might secure only a small amount of information.

Peking was chosen for study because it is the capital of China and the center of so much Chinese life; because, if we should be successful, our experiment would probably have a nation-wide influence and the chances of success seemed to be better there than in any other Chinese city. In Shanghai, Hankow, Tientsin and some of the other treaty ports, the people had perhaps had more contact with foreigners than in Peking, but those could hardly be called Chinese cities. In this connection it must be remembered that what is true of Peking is not necessarily true of other parts of China. Conditions are very different in different parts of the country.

The Peking survey in its inception was very frankly an experiment, though one or two small studies, one of the labor guilds in Hangchow, Chekiang, and the other of some ricksha coolies in Peking, made us feel certain that we could secure some information in three or four fields. It was such an experiment that it could not command either a large budget or a large staff. We could not ask that other people be released from their regular work to assist in it and even we could not give our entire time to it. All expenses had to be met privately except for one contribution of \$100. The work was done, however, under the auspices of the Peking Chinese Young Men's Christian Association and the Princeton University Center in China.

In making the survey we found the foreigners interested and glad to coöperate and the Chinese most willing to give us detailed information concerning the various phases of their life. Officials gave us every opportunity to investigate the work of the governmental agencies and access to much of their information concerning the city. Business men and others answered numerous detailed questionnaires. As the work progressed we found fields opening to us that originally we had not planned to attempt. More and more people were enlisted to help in gathering data and it seemed best to enlarge the scope of the survey and extend the time for its completion. Field work started in September, 1918, and was finally completed in December, 1919.

It was evident from the start that, aside from special calls and interviews, we personally would not be able to do any great amount of field work, and that most of the material would have to be gathered by Chinese investigators working with questionnaires. We were fortunate in securing as our chief field workers, Mr. C. H. Chen, an American returned student, who had been in business in Peking and was in close touch with the industrial life of the city, and Mr. Liang Tsai Chih, who as a member of the local Board of Education was familiar with the educational life of the city, and as author of the Peking Guide Book could give us many valuable facts. On special studies, we were assisted by the officers and members of the Congregational churches, by the students of the Peking (Union) University and by a seminar of the students of the North China Union Language School, foreigners studying the Chinese language preparatory to active mission work. We were also given access to the reports of some of the Government Boards, and from these secured many fundamental statistics concerning the life of the city. In order that full statistical tables may be available they have been put in the appendix rather than in the text, and the figures for the different police districts, etc., are given so that those who are working in different parts of the city may have the figures for their own

particular district and be able to plan their work accordingly.

Other problems connected with the survey were those always present where work must be done in two languages. Questionnaires had to be translated into Chinese and reports into English. The terms on one questionnaire were discussed for over two hours by a group of Chinese who knew English well, and foreigners who were expert in the Chinese language, and even then the results showed that the entire meaning of the English terms had not been put into Chinese. It was also difficult to find men who could make accurate tabulations, figure percentages, etc., and practically all of that detail had to be carried by the authors.

As the survey has been a study of present day social conditions, we have made practically no attempt to go into the records of the past. A personal study of the Chinese documents was impossible because of the language barrier. Material concerning Peking, in a language other than Chinese, is scarce, and practically none is of recent date. The study of published material concerning other cities in China would be of little value. Where we have included historical data we have had to depend for most of it upon those who have made special studies of the records. We have, however, found valuable material in the following books: Favier, *Peking*; Morache, *Pekin et ses Habitants*; *Encyclopedia Sinica*; *China Year Book* 1919; 1919 and 1920 Supplements of the *Peking Leader*; Thomas Cook and Sons, *Peking*; *Imperial Japanese Railway Guide, China*. The article by Macgowan on the Chinese guilds in the *Journal of the North China branch of the Royal Asiatic Society*, 1886, and Morse's book, *The Guilds of China*, have only been suggestive as they deal with the guilds of Central China.

We have used the silver dollar as the standard of value unless otherwise noted as it is the standard ordinarily used in Peking. The tael is an uncoined standard used in commerce. Its value in terms of the dollar fluctuates somewhat but is ordinarily between \$1.35 and \$1.45. In terms of the gold dollar the value of the silver dollar is constantly changing. The usually accepted standard value is 50 cents but during the making of the survey varied from 80 cents to \$1.33.

We have tried to judge the social conditions in Peking according to the progress that they show. Since China is in a period of transition, and one cannot help marveling at the changes that began with the Revolution of 1911, it would not be fair to judge her life according to western ideals. If we have compared things in Peking with the best in western life, it is not to criticize so much as to point out what we would like to see done in China. It is our hope that Peking and China may profit by the experience of other countries and be saved many of their mistakes. Since

so much progress has been made in the past few years, the Chinese ought not to be willing to stop short of the best.

Our study has given us a great love for the Chinese and the firm belief that if given time and friendly help they will be able to work out the many social problems they are now facing. The pressing questions to be answered by those of the west are: Will American and European nations help or hinder Chinese social progress in this transitional stage? Will methods and ideas crystallize in China before we of the west have made our best contribution to her changing social life, a contribution based on the knowledge gained from our mistakes as well as our successes?

Although many people have been interested and helped with the survey, we feel that for the best results it has been too much in the hands of one or two people. This, however, was necessary as the first survey of a Chinese city was an experiment that had to be worked out by a few people before others could be asked to help. In any study the detail must be looked after by one or two persons, but if a group of people do not become vitally interested in the problems studied the survey will be productive of only small results, particularly if the one directing the study leaves after its completion and there is no one to continue working on the problems that the survey has discovered. If another Chinese city is surveyed we hope that the study will be made by a fairly large and representative committee and that the various fields will be studied by small groups. In this way the problems of the city will be investigated and there will be groups of people interested in seeing that some solution is worked out for them. The mechanics and details of the survey can be handled by a director; but only when the conclusions are based upon the experience and knowledge of a fairly large number of people as well as on the reports of technical investigation will they have their highest practical value. Our experience with a group of Peking (Union) University students is a case in point. They were not only able to gather valuable information, but at the same time they had a glimpse of what life means for some unfortunates. We certainly hope that the making of the survey of the church members has given those who helped in the study a greater interest in the church and its problems.

It is our hope that this is the first of many studies of Chinese cities. The west needs to know more about China and Chinese life, and those who are living and working in the country need accurate information in order to wisely plan their work. We realize that a complete survey of a city involves not only considerable time and expense, but many of the more particularly valuable studies, survey of church membership, the study of a small district, an investigation of the amount of poverty and philanthropy

can be made fairly easily and with little expense, some for printing and, if necessary, some for the translation of official documents. We have included copies of our questionnaires in the appendix with the hope that they may be useful to others. A great many suggestions for survey work can be found in the books and pamphlets listed in the survey bibliography of the Russell Sage Foundation.

We want to acknowledge our indebtedness to Dr. G. D. Wilder, the missionaries of the American Board of Commissioners for Foreign Missions and the officers and members of the Teng Shih K'ou, Pei T'ang and Ch'i Hua Men Churches, who made possible the survey of the membership of the three churches; to Mrs. Fannie S. Wickes and *The Survey* for permission to use the article, "My Nearest Neighbors in Peking," which gives a detailed description of some families living near the American Board church in the district for which we were able to secure the general statistics; to Mr. C. B. Malone of the Department of History of Tsing Hua College for the outline of his lecture, "The History of Peking"; to Dr. L. K. Tao of the Department of Sociology of the Peking (Government) University for material concerning the background of Chinese philanthropy; to Prof. C. G. Dittmer and the Harvard University Press for permission to quote from "An Estimate of the Chinese Standard of Living," *Quarterly Journal of Economics*, November, 1918; to Dr. W. G. Lennox for permission to use the figures in his article, "Some Vital Statistics," *China Medical Journal*, July, 1919; to Mrs. A. E. St. Clair, Miss Vera Holmes, Mr. L. G. Bates and Mr. H. Ray Sweetman for valuable seminar material; to Dr. Hu Suh of the Government University, for valuable material and information concerning the Renaissance Movement; to the students of the Peking (Union) University who helped in the study of the philanthropic institutions of the city; to Gen. Wu Ping Hsiang, the head of the Police Board, for a copy of the police report; to Mr. Shen, Captain of Police District Inside Left 2, for a transcript of the census statistics of the Teng Shih K'ou district; to Mr. Teng Yu An, Captain of Police District Inside Left 1, for valuable assistance; for special permission to print the national regulations for Chambers of Commerce translated by W. S. Howe of the American Consular Service; to Dr. W. B. Hill for help in preparation of the manuscript, and to many others who by their interest and help have made the survey possible.

S. D. G.
J. S. B.

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CHAPTER I

INTRODUCTION AND CONCLUSIONS

China is a big question mark and a tremendous challenge! A question mark for those who want an accurate knowledge of social conditions and a challenge to those who, watching a nation in transition, would help her develop along the best possible lines.

With the country changing from an ancient empire to a modern democracy, with the ancient guilds beginning to feel the pressure of new industrial methods, with the passing of the old education and the coming of the new, with the gradual discarding of the age long primitive methods of philanthropy and the opening of new, well organized institutions, one can hardly imagine a situation where accurate detailed facts and a strong social program are more important or more necessary for those who would help China, whether they be students, officials, social workers, educators or missionaries.

That there are crying social needs, vast ignorance, appalling poverty, a striking lack of wholesome recreation, is very evident; and it is also apparent that there are many people of wide and divergent interests, Chinese and foreigners, missionaries and workers of the Protestant, Catholic and Greek churches, officials, social workers and private individuals who might help in carrying out an effective social program but who for the most part are not now at work.

Before these people and problems can be brought together two things must be done: scientific studies must be made of concrete facts and situations, and definite social programs must be worked out on the basis of the findings of the studies.

There are two movements in Peking and China: the Renaissance or New Thought Movement among the educated classes, and Protestant Christianity reaching all classes; and both of these movements have been taking an increasing interest in practical community service enterprises. The Renaissance Movement, whose motto is "Save the country through science and democ-

racy," has concentrated the attention of the thinking young men of China on social questions. The term "social reconstruction" is probably the most popular term among young Chinese to-day, who with their professors have set themselves the task of critically analyzing all the old customs of China with the aim of destroying those that are considered harmful, whether they have to do with family, industry or state. They have been doing some practical service, teaching in free night schools and helping improve the industrial guilds' methods of training apprentices, but, for the most part, their activities have been literary rather than practical, have changed the thought life of China rather than developed a practical program. They have been so successful in a relatively short time that they have very nearly reached the point where if they are to make the most of their opportunity they must apply their social theories to concrete situations, and by actual experiment make sure that their program is fitted to Chinese life. There is some danger that there will be too much emphasis put on social theory from the west, which, growing out of a social and industrial situation different from that prevailing in China, will not be fitted to Chinese life unless modified by study and practical experiment.

It has been the conviction of many of the leaders of the Christian movement in China that the next important step in the progress of Christianity in that nation should be in the general field of the more comprehensive application of Christian principles to the social life of the people.

One of the principal causes of this conclusion has been the series of evangelistic campaigns conducted by Dr. Mott in 1913, Sherwood Eddy in 1914 and 1918, and Frank Buchman in 1916 and 1918. The net result of these has been an awakened interest in Christianity among hundreds of students and officials, a class hitherto but little affected by the Christian movement. Especially in the addresses of Dr. Eddy, Christianity was presented not only as a power to transform individual character but as a force that would save the nation. With the present temper of the young men of China, the call to national and social salvation was the strongest possible challenge. Hundreds joined Bible classes and discussion groups in order to learn how Christianity could save the nation. For the most part the only concrete and definite reply they received was that Christianity by its power to transform individual lives from selfishness to service would gradually leaven the nation with right-minded people in all walks of life and thus eventually and automatically transform Chinese society and national life.

However true this reply may be and however essential individual transformation of character is in a social program, it is

not sufficient for the demands of the hour in Peking. The right spirit and attitude are not alone sufficient to transform the nation. The spirit of love, the general social principles of Christianity and even the far-off aim of the Kingdom are desired by the young, intelligent future leaders of China, but they also demand that definite methods and processes be used in applying these new principles and realizing these new ideals. One young man who recently became a Christian joined the church with the belief that it was a group of men and women banded together with the purpose of bringing in a new social order founded on the principles laid down by Jesus Christ. Two months after he was baptized he came to the person who had introduced him to the pastor and said, "What sort of an institution is this that you recommended to me to join? I thought you said it was a group of men and women whose main business it was to bring in the Kingdom of God in Peking. It was with that object that I joined the church. I have been there now for two months and have done nothing but listen to sermons on Sunday! So far they have given me nothing to do!" The lack of a comprehensive Christian social program, pioneered by the church, is due not so much to definite neglect of this important field by the Chinese and Foreign church leaders, as to the lack of accurate scientific knowledge of social conditions and methods of community service.

In one sense, of course, the Christian forces, Catholic, Protestant, Greek Orthodox, have been engaged in various forms of social service for years. The missionaries and churches have pioneered in modern education from kindergarten to university. Through their efforts hospitals have been established and medical colleges opened. Doctors and nurses by the hundreds are carrying on their work of healing and prevention throughout the nation. The first schools for the blind, rescue homes for fallen women, scientific famine relief work, modern athletics, physical education and a long list of other social movements have been started by the missionaries and native leaders of the Chinese church. Christian evangelistic work has also had a large indirect influence on the social life of the Chinese. A new estimate of womanhood, the greater valuation of children, a deeper interest in the poor and oppressed classes and a higher estimate of the value of personality are some of the marked results of Christian missions. But perhaps the greatest contribution of the Christian movement to the future social program of China is the earnest and unselfish desire to serve their fellow men that has been given thousands of men, women and children. To do full justice to the social effect of foreign missions one ought to enumerate many more social results of Christianity in China, but even so it cannot be said that the Christian movement has as yet formulated a definite constructive

program of social welfare for China that will vitalize this desire to serve. Great good has been done by the foreign missionaries and the salaried Chinese of the missions in evangelistic, medical and educational work, but the laymen of the churches, with few exceptions, are not engaged in any active church service. Those who are engaged in voluntary service are devoting their time almost exclusively to evangelistic work. The church members as a whole either have not connected in their thinking the principles of Christianity and the social needs of China or else do not know how to apply those principles.

This survey has been made with the hope of discovering the fundamental social conditions in Peking, the capital of the country, and of making available material which may be of use to the Renaissance movement, the Protestant churches and other movements and individuals in working out a practical expression of their interest in social problems and developing a social program that will influence the life of Peking and all of China. The big problem of the future is to relate social experience to the needs of the Chinese and help them in these days of transition to make the greatest amount of progress with the least number of mistakes.

SUMMARIZED FINDINGS AND CONCLUSIONS

The outstanding facts discovered by the survey, the various problems to be faced and some of the conclusions drawn therefrom are given in the following paragraphs:

HISTORY

The history of Peking covers more than three thousand years, the records showing that in 1121 B. C. there was a city on the site of the present Peking which is the sixth city built on the same site. Peking has been the capital of China almost continuously for 1,000 years, and within its walls are to be found the palaces, temples, and homes that the Emperors have built for themselves and the members of their courts. Now that the Empire is gone these are kept as government property, most of them as parks or museums, although some of the palaces are occupied by the President and the old imperial families. The National Assembly and various government boards are housed in large modern buildings.

GEOGRAPHY

Peking is made up of five walled districts, three of which are concentric. The Forbidden City, the old home of the Emperor, is in the center, cut off from the rest of the city by a wall and moat. Around it lies the Imperial City, the old home of the lesser

members of the Court. Outside of this is the North or Tartar City, surrounded by a wall 41 feet high and 50 feet across at the top. The South or Chinese City joins the North City on the south, its north wall being the south wall of the North City. The Legation Quarter, the home of the official representatives of the foreign countries, is a small district in the southern part of the North City. It is walled because of the experience of 1900, when the foreigners in the city were besieged by the Boxers. For administrative purposes, Peking has been divided into twenty police districts. The Central Districts are in the Imperial City, the Inside Districts in the North City, and the Outside Districts in the South City. The Left Districts are on the east, and the Right Districts on the west side of the city. The area of the city is 24.75 square miles.

GOVERNMENT

The Government of Peking is a Chinese puzzle. Many different boards and agencies, including the National Government, with its President, Cabinet and Parliament, the Metropolitan District, and two of its 20 hsien, the Military Guard under the Board of War, the Municipal Council and Police Board, both of which are responsible to the Minister of the Interior, are all functioning in the city. The powers of the various boards are determined by custom rather than by law, so it is practically impossible to describe their relationship under all conditions. The officials, however, claim that each one knows what he is to do in any emergency. The police, whose organization is modeled after that of Japan and Germany, are responsible for most of the work done in the city and touch almost every side of the life of the people. They exercise the usual police functions, and those of the Board of Health, Fire Department and Census Bureau as well. They have also taken over the management of most of the charitable institutions in the city. In spite of their many ramifications the police with a force of 9,789 men are doing very efficient and creditable work, and Peking is well called one of the best policed cities of the Orient. The 1917 police report is the basis of many of our statistics.

Because Peking is the capital of the country, the officials have made many improvements in the city. An extensive sewer system has been built, the main streets have been paved, begging has been greatly restricted, the sanitary condition has been tremendously improved. Most of the expense—and the police alone are spending over two and a quarter million dollars a year—has been met from the revenue of the National Government, rather than from taxes collected from the inhabitants of the city. What is perhaps the most serious social problem of the city arises through

Peking's connection with the Government. Official position is so sought after by the Chinese that, although there are only some 5,000 positions in the Government, it is estimated that there are over 110,000 "expectant officials" in the city—men who have come to Peking with the hope that they will be able to secure some office. Away from home, without employment, these men are a serious problem, not only because of the numbers involved, but because they are some of the best men of the country, and, living in idleness, are subject to the evil influences of a big city. Furthermore, they expect that the perquisites of their position will repay them for their present expenditure of time and money, and so help to continue the system of "squeeze" and corruption.

POPULATION

The population of Peking is 811,556. Of these, 515,535 (63.5 percent) are males and 296,021 (36.5 percent) are females. In some police districts, 77 percent of the population are males. These figures are almost enough to tell the story of the social life and problems of Peking, especially since a very large proportion (61.7 percent) of the men are less than 35 years old. It is evident, from the figures giving the ages of the people, that the population of Peking is largely made up of immigrants, most of whom come to the city when they are between 15 and 30 years of age. They come seeking education, business training and official position. Consequently, most of them come without their families. Many are married, but those seeking official position hesitate to bring their families with them until they are sure of success, a student finds it practically impossible to live with his wife and family, while for those who go into business the long hours, low wages and the fact that they are given their room and board as part of their wages, make it best, if not almost necessary, for them to leave their families with their parents rather than bring them to the city where they would have to be alone a great deal of the time.

The average population density is 33,626 per square mile, or approximately three times that of American cities of similar size. In the police districts where business predominates, the number of people per square mile varies from 72,136 to 83,823. Those in which residences predominate have from 30,000 to 40,000 per square mile, while those in which there are less than 20,000 persons per square mile are really agricultural districts, even though they are inside the walls.

The foreign population of Peking, exclusive of those living in the Legation Quarter, is given for 1917 as 1,524. Of these, 595 were Japanese, 281 Americans and 230 English.



DRESSED IN HIS TIGER SUIT AND CAP FOR THE DRAGON FESTIVAL
The Fifth of the Fifth Moon, one of China's Feast Days and Holidays.



A WELL-TO-DO ARISTOCRAT.

Peking has no real slums; both rich and poor live in the same districts.

HEALTH

The health of Peking is on the whole very good. The climate is naturally healthful, even though there are two months of freezing weather, and the summer temperatures are accompanied with high humidity. With practically no precipitation during the winter months, there is brilliant sunshine day after day, unless the sky is overcast with one of the dust storms for which Peking is famous. The average precipitation, most of which comes during the summer months, is about 20 inches. The police have cleaned up the city; there are some 46 hospitals and 1,098 doctors, 109 of whom have had training in western medicine. The wonderful staff and equipment of the hospital and medical school of the China Medical Board of the Rockefeller Foundation gives Peking as fine a hospital as can be found anywhere, the buildings and equipment alone representing an investment of some \$7,000,000 gold.

The birth rate according to the police statistics is 11.8 per 1,000 persons, or 32.6 per 1,000 females, but the police officials say that this is much too low. The study of a group of church families and of a group living just outside the city found birth rates of 26.5 and 36.5. In all probability the rate for the city is between 18 and 20 per 1,000 persons, or 55 and 60 per 1,000 females. The death rate, which is much more accurate, is 25.8 per 1,000—21.6 for males and 33.2 for females.

There is a modern water system in Peking, but the cost of the water, one copper for ten gallons, is prohibitive for most of the Chinese families. They secure their water from wells or from one of the 2,500 water-carriers who distribute water throughout the city in wooden tanks, mounted on big wheelbarrows. The sewer system that covers most of the city is designed to carry off only drainage and waste water. The daily collection and drying, for fertilizer, of the night soil gives employment to some 5,000 men.

EDUCATION

Peking is the educational as well as the political center of China. Within its walls are the most important educational institutions of the country, the University of the National Government, the National Teachers' College, the Higher Technical School, while the students in middle and higher grade schools number 16,879, more than twice as many as in any other city in the country. And these students come from every province and almost every large city in China. The Renaissance or New Thought Movement that has swept over the entire country was

pioneered and stimulated by the students and educational leaders of Peking.

When it is remembered that modern education did not really begin in China until 1905, the building of this new educational system stands out as one of the great educational achievements of history, particularly as the country has been so disturbed with revolution and political turmoil.

Educational progress for men has been particularly rapid, there being some 48,000 men and boys in the schools of Peking. For women the development has been much slower as there are only some 7,000 female students in the schools of the city. This progress, however, compares favorably with that in other cities in China. Only recently have the Government University and the graduate department of the National Teachers' College begun to admit women, coeducation in higher schools being practically unheard of in China until 1920.

A very complicated system of control is one of the striking features of the educational work in Peking. The majority of the schools are under either the National or Local Board of Education, but 12 other governmental agencies are also maintaining schools.

The missions, Roman Catholic, Greek Catholic, Protestant, have schools of all grades from kindergarten to university and there are many that are privately run.

The ideals and aims of the primary and middle schools are for the most part distinctively modern with plans for industrial education, interest in science and experimental methods of teaching and emphasis on the all-round character development of the students. Mr. David Yui, after an investigation of Chinese education, points out many defects in carrying out these ideals. Most of those, however, are the result of the influence of the ancient classical traditions or of the rapidity of the development of the vast new and modern system of education.

The lack of vocational and technical education is most noticeable, but a start is being made along those lines. The Higher Technical College and the industrial department of the National Teachers' College are giving good training in more advanced lines, lower vocational schools are being established, and some schools are beginning to adopt the coöperative system, half time study and half time work.

Among the special schools in Peking, the First Public School for the Blind, founded by E. G. Hillier, Esq., is of special interest, for it was one of the first schools to make use of the system of Chinese Braille devised by Mr. Hillier. This is based on a phonetic system of writing with sixty-two characters, twelve phonetics and fifty radicals. It is also striking to find the police

maintaining fifty-three half-day schools with four thousand scholars.

A very excellent system for social or mass education has been planned with lecture halls, libraries, and newspaper reading rooms. There are ten lecture halls scattered throughout the city in which lectures on patriotism, observance of law, morality, common knowledge, friendly and philanthropic relations are given for two hours a day by men specially trained by the Board of Education. Lecture bands are also sent to the temple markets. Unfortunately the scheme does not work as well as it might. The men in charge, inadequately prepared and poorly paid, are not able to make the lecture halls the educational centers they might well be. The one exception is the Model Lecture Hall, which is carrying on a valuable program of lectures with a well trained corps of lecturers.

Small libraries are kept in most of the lecture halls. Besides these there are five public libraries. Those containing the old classical books are not used extensively, but the relatively small amount of modern literature is being eagerly devoured by thousands of readers. In none of the libraries is the collection of modern books nearly as large as it ought to be.

The Renaissance Movement, started in Peking in 1919 as a literary revolution to introduce the use in writing of the spoken language rather than the ancient classical mode of expression, has spread over the entire country and has developed an enlarged and well defined program with a distinctly social aim. The object of the movement is "To save the nation through science and democracy," and its method is first to destroy the harmful features of the old family, economic and political system and then build a new society. The necessary intellectual equipment for this task is to be gained by the study of the writings of a group of European and American democratic and socialistic thinkers, translations of which are being spread over the country by modern periodicals and books. Already the movement has had a profound effect on the viewpoint of Young China.

COMMERCIAL LIFE

Commercial and labor guilds, each representing one industry but including all those engaged in that line, employers and employees, are the basis of the commercial life of Peking. With their rules and regulations, close membership and the requirement which most of them have, of a three-year apprenticeship, before a man is eligible to join, the guilds have maintained a fairly static industrial situation. Ordinarily they have not, according to western ideals, made for progress. The members of a guild all have to

abide by the gild rules that fix prices, wages, terms of credit, etc. Those who break them are subject to reprimand, fine or even expulsion and boycott. The power of the group is so strong that the individual must conform. Where so many men are involved and where so few have any financial reserve and labor has practically no mobility, any dislocation of industry means suffering for many. Consequently, the Chinese have come to believe in combination and the maintenance of the status quo rather than in competition. Ordinarily the gilds do not even allow a man who develops a new idea to have the exclusive use of his invention.

Since 1900 chambers of commerce have been organized in many Chinese cities. The influential men and directors of the Peking Chamber are all representatives of various gilds, though ordinary merchants are admitted to membership. The chamber of commerce is taking over many of the functions common to all of the gilds. The chief of these is deciding many of the disputes that arise over industrial and commercial matters. Courts have been established by many gilds, but these ordinarily hear cases that involve only members of the gild. Those that include men belonging to more than one gild are usually heard by the chamber of commerce court. This is an extra legal institution, but is recognized by the officials and the regular law courts, who usually refer to it for decision any cases that come before them having to do with business or business procedure. Because there is but little national law and customs are so different in different parts of the country, these chamber of commerce courts decide the cases that come before them according to the customs prevailing in each locality. The decision of a chamber of commerce court is never binding unless it is accepted by the interested parties or, if the case has been referred from a law court, has been reviewed by the court.

In the past the gilds have been powerful even over the officials and they still maintain much of this power. In Peking, however, there are signs that they are not as strong as they have been, that the police and officials are taking over more and more control of the business life of the city. So far the government forces have usually moved only after conference with the chamber of commerce or the individual gild affected. As far as we can find, there never has been a real test of strength between the gilds and the Government. In one or two instances, where the officials have tried against the wishes of the gilds to increase the taxes, the gilds have retaliated by a strike that has been maintained until the unacceptable taxes have been removed. These, however, have been minor matters rather than any question of ultimate control. Just what will happen when a real test comes, no one knows, but there is every indication that the power of the gilds

is going to grow less and less as modern industrial conditions develop.

Although Peking is a very large banking center, modern industry as yet has not secured much of a foothold in the city. The local *octroi* taxes make it practically impossible to establish factories inside the walls. The next few years will probably see the establishment of a large number of small fairly modern shops rather than large factories. Even so, it looks as though China would have to go through an industrial revolution with its many problems, and although she may go through the process faster than other countries she is going to have the troubles that go with long hours, child labor, and the exploitation of workers.

RECREATION

Recreation in Peking reflects very clearly the transitional stage through which the people of China are passing and the possibilities and dangers of the change from the old to the new.

The old amusements which have characterized the life of the capital for generations, theater-going, feasting, listening to story-tellers, Chinese horse-racing, and entertainment by the singsong girls or public entertainers, can still be found in much the same form as in ancient days. For the most part they are highly commercialized and are often in close connection with or at least located near the prostitute quarter. Gambling and some drinking frequently accompany the feasting in the hotels and tea houses of the southern city.

Even in these ancient forms of amusement, many modifications are beginning to appear. New style plays are being put on, crude copies of western theatrical performances given in the mandarin or spoken language rather than the old literary style of the ancient plays. The Board of Education is working with the Story-Tellers Gild and is encouraging them to use new educational stories as well as the old historical tales.

Totally new forms of amusement, imported from the west, pool and billiards, moving pictures, public parks, a new recreation center known as "The New World"—the Coney Island of Peking—have also been introduced.

The twenty-two regular theaters and eight mat shed theaters of Peking, crowded every night with thousands of people, are the most popular recreation places in the city. Up to 1912 no actresses were allowed on the stage. Now they are playing in eleven of the theaters, but they do not appear on the same stage with men. Their coming has changed somewhat the character of the plays.

The many restaurants, provincial halls and hotels of the

capital afford a great opportunity for social life. The gild halls, representing every province and nearly every large city in China, are natural meeting places for fellow-provincials who have come to the capital on official or business trips.

Up to the present the seventeen pool and billiard parlors have kept free of any close connection with gambling or the near-by red light district and for the most part afford wholesome recreation. The first moving picture theater was opened in 1912. Now there are six, attended by approximately three thousand people a night. Unfortunately, many of the pictures are very old and many have failed to pass the censor in western countries.

With the coming of the new régime, many of the open places in Peking that formerly belonged to the court and so were closed to the people, have been opened as public parks. The grounds of the Temple of Heaven, the Temple of Agriculture, the Zoölogical Gardens and even parts of the Imperial Palace itself give Peking a fine park system, and to those who can pay the entrance fee of a few coppers an opportunity for healthful recreation, but the fee keeps out many who need most the recreation afforded by the park grounds. The new recreation centers—the New World and the South City Amusement Park—are highly commercialized enterprises with distinctly middle grade entertainments, some western and some Chinese.

Modern athletics, track, baseball, volley ball, association football, tennis are about the only non-commercialized, helpful form of modern amusement that has been introduced, but unfortunately they have been confined almost exclusively to the student group. The results of modern athletics on the carriage and deportment of the students of China are most apparent to any one familiar with that class ten or fifteen years ago.

Modern playgrounds and recreation centers where people of all ages, with or without money, can find wholesome recreation are greatly needed, as are new and better types of moving pictures that have a real educational and recreational value.

The place given to women in Chinese society and the lack of wholesome home life necessarily makes impossible what from the western point of view would be termed wholesome and natural social relations between men and women. The indirect result of this situation is the close connection of many of the amusements for men with the segregated district where natural social instincts have a means of expression. This lack of opportunity for wholesome association with women also explains in a measure why a very large proportion of those who visit the houses of prostitution go there not for the purpose of illicit relations but to drink tea and talk with the girls. Among a limited number of the students and returned students new forms

of social amusements, dances and parties, for men and women, are gradually being introduced, but the movement has not gone far. It cannot go far without introducing new and delicate problems and situations, but the tendency for the most part is most hopeful. Wholesome amusements of this sort will meet what is perhaps the greatest need in the recreational life of the capital.

THE SOCIAL EVIL

The social evil in Peking cannot fairly be judged by western standards, for the situation as shown by our investigation is entirely different from any found in western cities. In forming any estimate of this feature of Chinese life one must keep in mind the low position of women, the lack of wholesome social recreation, the lack of what, from a western viewpoint, would be called normal social relationships between young men and young women, the conditions in the Chinese clan home, the organization of Chinese official life which makes it very difficult for an individual to stand against social pressure, the new spirit of freedom that has swept the country since the Revolution in 1911, the fact that in Peking 63.5 percent of the population are male. Economic pressure has often caused parents to sell their daughters to the brothels or to enter an agreement whereby they share with the brothel keeper the profits if the girl is bought as a concubine by some wealthy man.

The opinions of competent Chinese and foreign observers vary as to the extent of the social evil in Peking. There seems little doubt that for clean wholesome living there have been few if any races that have had a higher moral standard than the country peasants of North China, and the country standards are maintained by many city families. Among the officials and students the social evil is wide-spread and increasing. It is also said to be very prevalent in the army.

In 1912 under Yuan Shih K'ai the Government licensed the prostitutes and gave public recognition to the segregated district. At present there are 377 brothels and 3,130 registered prostitutes divided into four classes, from the young, pretty, well trained girls between sixteen and twenty years of age found in the first-class houses to the older and coarser women in those of the fourth class.

The by-products of the social evil in Peking are becoming increasingly apparent. Venereal infection is spreading especially among the official and educated classes and the harmful effect of the "fast life" and the keeping of several wives can be plainly seen.

A unique piece of "rescue work" has been instituted by the

police in the Chi Liang So (Door of Hope), an institution to which prostitutes may be sent or come of their own free will. But once in the home the women are not allowed to leave unless they are married or taken by their family.

The efforts of the Social Reform Association have revealed the difficulties connected with any attempt to change a system that is so thoroughly established and against which there has been but little organized public opinion.

POVERTY AND PHILANTHROPY

Next to ignorance, poverty is the most serious of the Peking problems. A Chinese family of five can be self-supporting on an income of \$100 silver a year, but, even so, the police list 11.95 percent of the population as "poor" or "very poor"—really below the subsistence minimum, the "very poor" practically on the verge of starvation. Poor relief is far from adequate. Many families have to go through the winter without warm clothes, and some do not even have enough to give each member of the family a thin suit. For food, many of these families depend upon private or government charity. The Metropolitan District, the Military Guard, and the police have established 13 centers in and around the city where during the cold months a few ounces of hot porridge are given to all who come. During some months, over 700,000 meals are given away. The average cost of each meal is 1.2 cents. Such help, however, is entirely palliative. No effort is made to determine whether or not the recipients are worthy; the fact that they apply is taken as evidence of their need, and nothing is done to remove the cause of their destitution.

There are various philanthropic institutions in the city, but these are unable even to begin to meet the need. They serve rather as demonstrations of what can be done and at best care for only a few of those who ought to have institutional care. Since the establishment of the Republic, the police and other official boards have taken over the management of practically all the charitable institutions; so at present private philanthropy is doing only a minimum of institutional work. Many new private institutions will in all probability be opened in the near future, and the great question now is: What will be the methods and aims of these new institutions? Will they follow the old Chinese system, or will they adapt successful western methods to Chinese life?

The problem of raising the general standard of living and removing many of the underlying causes of destitution will be solved only as China develops, as education becomes more widespread, and as there are more and more industrial opportunities.

PRISONS

The model prison movement is one of the most hopeful of the many that are developing in Peking. A few men working toward an ideal have accomplished great things in spite of the disturbed conditions of the country.

The movement began in 1903 when the Viceroy of Shensi memorialized the throne against the flogging, banishment and transportation of prisoners. The first model prison in Peking was started only in 1909, but there are now 4 in the city with accommodations for 2,127 prisoners, while throughout China there are 39 capable of caring for 14,085 men. In these prisons the men are given good physical surroundings—clean, well ventilated, well lighted cells, in well built buildings, clean beds, clean clothes, a diet adjusted to their physical condition and the type of work they are doing, good industrial training in trades they can use after they are released, and educational and moral training. Furthermore the wardens of the various prisons have organized a society to care for the prisoners after their release and until they are readjusted to normal life.

It is one of the paradoxes of Chinese life that one can find in the same city model prisons and those in which the old conditions still prevail. Several prisons in Peking are old style with poor living quarters, no work, and bad sanitary conditions. But even these are called "reformed prisons," for they are much better than they used to be.

The success of the model prison movement ought to encourage those who would start other reform movements in Peking and China, for even a few men working together can influence the entire country.

THE TENG SHIH K'OU DISTRICT

The study of the Teng Shih K'ou district is the beginning of a complete community survey. The district, a small section of Peking set off from the rest of the city by four 100-foot high-walls, has within its boundaries stores, workshops, residences, young and old, rich and poor, and practically all the social problems that one can find in any city. Peking has no real slums, but in almost any district rich and poor can be found living close together. Chinese homes are surrounded by walls and the people ordinarily pay but little attention to the way their neighbors live.

The fundamental figures, based on the police census, show that 7,946 persons are living in the district, or an average of 63,000 per square mile. The most crowded conditions are nat-

urally found on the business streets. On one of them 63 percent of the buildings have a frontage of less than 13 feet and only 6 percent have over 24 feet. Of the population of the district 75.4 percent are males. As few women are in industry, the proportion of men is particularly high on the streets where business predominates, over 82 percent on all of the eight business streets and on some a complete 100 percent. On the streets where residences predominate there is a much larger proportion of women. On two they are in a majority (53.5 percent and 50.5 percent), while on most of the other residence streets between 40 and 50 percent are females.

Forty-six of the families (233 persons) are listed by the police as destitute. Almost 70 percent of these families are on three streets, but some poor families can be found on nine of the twenty-eight streets of the district. Nearly three-quarters of the poor families are Buddhists, and only 22 percent are Confucianists. Of all the families in the district 63 percent are Confucianists and only 25 percent Buddhists. Confucianism is very evidently the religion of those with education and financial resources.

The detailed study of the people living on one street made by Mrs. Fannie S. Wickes shows a need for every sort of social agency. There are poverty, ignorance, disease, feeble-mindedness, immorality, on one street fifty yards long.

CHURCH SURVEY

The survey of the families of the Teng Shih K'ou, Pei T'ang and Ch'i Hua Men churches of the American Board Mission gives the sociological statistics for a group of Chinese families and shows to what extent the churches are reaching the members of the families with which they are in touch. The 325 families have on the average 3.7 members—a total of 1,217 persons. Only 52 percent of this group are males, whereas the population of Peking is 63.5 percent male. The study shows that practically all Chinese are married at some time, as only 25 percent of those over 15 years of age are unmarried, and of these 83 percent are under 26 years of age and 92 percent are still under 31. The birth rate is 26.5 and the death rate is only 13 per thousand, though this latter is undoubtedly too low. Only 6.8 percent of the families reported that their income was over \$1,000 a year, while 28.6 percent received less than \$100 a year. The latter may be poor but they are not necessarily destitute, as it is possible for a family of five to live on \$100 a year. The average money income of the Ch'i Hua Men families is \$1.96 per person per month. Only 22 percent of the church families own their

homes. The average rent paid is \$1.25 per room per month. The Ch'i Hua Men families spend an average of 15 percent of their money income for rent. The literacy of the church families is very high and shows the result of the educational work of the missions. Ten persons have studied abroad, while only 15 percent of those who are over nine years of age are known to be unable to read. The maximum possible amount of illiteracy is 33 percent; for males, 19 percent; and for females, 50 percent. 723 persons (60 percent) are related to the church as inquirers, probationers or baptized members, a remarkably good record when it is remembered that the church has been in touch with some of these families but a short time. Of those who belong to the church 60 percent say they are attending service at least once a month, 50 percent are contributing regularly once a month, and 34 percent are attending Sunday School. Only 10 percent of those who are related to the church are giving it any voluntary service. These are preaching, teaching or acting as an officer of the church. There is no social work that the people think of as church work and it is in this field that there seems to be the greatest need in the mission program if the church members are to be able to give expression to the desire for service that is developed by their Christian experience.

RELIGIOUS WORK

Peking is an important center for the ancient religions of China—Confucianism, Buddhism, Lamaism, Taoism, and Mohammedanism—and is one of the principal centers of Roman Catholic, Greek Orthodox and Protestant missionary effort.

Among Peking's 936 shrines and temples are some of the finest and best known in the country, particularly the Temple and Altar of Heaven, and the wonderful Temple of Confucius. Just how many adherents these old religions have it is impossible to say as a man can be a good Confucianist, Buddhist and Taoist all at the same time. Even so, they seem to be losing their hold on the people.

Although Mohammedanism has been in China for a thousand years, the Mohammedan communities have not been absorbed as have the Jews. They still have some twenty mosques in Peking and observe the distinctive customs of the faith of Islam. It is estimated that there are 25,000 Mohammedans in the city.

The oldest Christian mission in Peking was founded in 1293 by Giovanni Di Monte Corvino of the Jesuit Order of the Roman Catholic Church. The Pei T'ang (North Cathedral), a beautiful stone building with a wonderfully fine compound, is the most striking of Peking's churches. This and the four other Catholic

churches have a membership of 9,744. The Sisters of Charity, the Franciscan Missionaries of Mary, and the Sisters of St. Joseph are in Peking working in churches, schools, orphanages, their Jenzeitang Orphanage being one of the best conducted philanthropic institutions in China, old people's homes, dispensaries and hospitals. Some of the sisters are also nursing in one of the government hospitals.

The Russian Orthodox Mission began work in Peking in 1685, when a priest was brought captive from Albazin on the Amur River, and has been there ever since, as it did not share in the hatred of the court that drove out the Catholic missions between 1722 and 1735. The total number of converts in China is 5,587.

Protestant missions have been in Peking only since 1861. Ten mission boards and 7 religious societies are now represented in the city by 188 foreign men and women and 346 employed Chinese workers. The 22 churches and chapels of Peking have a membership of some five thousand.

The Chinese have organized three independent churches with a membership of 783, and 120 on probation.

The educational work of the missions and Chinese churches is being carried on in 110 schools of all grades with 7,644 students.

A tendency towards union is one of the outstanding features of the mission work in Peking. Not only are three or more missions working together in many of the educational institutions, Kindergarten Training School, Bible Teachers' Training School, Nurses' Training School, Normal School, Women's College, Men's University, Women's Medical College, Theological Seminary, Language School, but they have even joined in evangelistic work. The Peking Christian Student Work Union was organized in 1918 to direct the work of the various missions and churches for middle school and college students. The committee is made up of seventeen Chinese and foreign workers, representatives of five mission boards, the Young Men's Christian Association, the China Medical Board and the independent Chinese churches. The program of the committee includes social meetings, educational classes, lectures, religious discussion groups and Bible classes in twelve centers.

The Peking branch of the "China-for-Christ" movement is the latest development in union effort. It is directed by a democratically elected executive council of 15, but the final authority is in the hands of a representative committee of 100. The plans of the movement cover city-wide evangelization, religious education, social service, systematic giving.

3,000 Xians
3,000 Muslims
me dano

COMMUNITY SERVICE GROUP

The Community Service Group of Police District Inside Left 2, consisting of 225 volunteer workers organized to develop a social program for a part of the police district, is a small but significant outgrowth of the survey, particularly of the intensive studies of the Teng Shih K'ou District and the membership of the Teng Shih K'ou Church. During the year 1919-20 the group developed work along several lines. Two free night schools, one for boys and one for girls, were taught by college men and women; two free playgrounds, one for boys and one for girls, were conducted by leaders who were given special training by the Y. M. C. A. and Y. W. C. A. physical directors. A public health campaign carried on by 80 volunteer lectures reached over 8,000 people in two weeks; an industrial workshop for women and a poorhouse for men were run during the winter; a community newspaper, printed in the vernacular, was published every ten days. A start was made in the development of organized charity. But even more important than the actual work accomplished was the interest taken by a great many of the volunteer workers in the problems of their community and city, and the community spirit that was engendered in the district. It was a small demonstration but it showed the value of the survey and confirmed our conviction that there are, in Peking and in China, a large number of people who are willing and even eager to unite on constructive social work once the facts are known and a definite program is developed.

CHAPTER II

HISTORY

The beginnings of Chinese history are hidden in the mists of four thousand years, and to accurately trace the story of any one locality through all that time is well-nigh impossible. Kingdoms have risen and fallen; dynasty has succeeded dynasty; cities have been built and destroyed, records have been lost and tradition forgotten until now no one can say how many villages or cities have occupied the site of the present city of Peking. The books and records that are still left, however, do tell of six different cities, whose walls have inclosed some of the land now within the walls of Peking, and these six, in their history, tell the story of what over three thousand years have brought to the place now occupied by China's capital.

The first city that is mentioned as having been built on the site of the present Peking is the city of Ch'i. In 1121 B. C. it was given by the head of the newly founded Chou Dynasty to the descendants of the famous Emperor Yao, the first ruler of China. The exact location of this city of Ch'i cannot now be determined from the old records, but the Emperor Ch'ien Lung (1735-1765), from a study of the documents available in his day, satisfied himself that he had found the exact location of the ancient city, and on the earth wall five li¹ north of the present Peking he erected a white marble tablet on which he stated that that was the location of one of the gates of the ancient city of Ch'i. Practically nothing is known of this city except that it was the capital of the feudal state of Yen, the most northerly district under the control of the Chou Emperors. Yen acted as a buffer state against the nomad tartar tribes of the north and is particularly spoken of in the records of 539 B. C. as possessing a great number of horses. But the records also say that the state never was strong even though it had many horses.

In 221 B. C. Prince Chung, a ruler of a state on the western frontier, marched east, attacked the "Seven States" or small countries into which China had divided at the end of the Chou Dynasty in 249 B. C., brought an end to the feudal war and anarchy, secured control of a united China and established himself as the first Emperor of the Chin Dynasty. During his reign

¹ Five li = 1.78 miles.

the scattered fortifications of the north were united into the Great Wall of China. But though military monuments grew, Prince Chung, or Emperor Ch'in Shih Huang Ti, as he was later called, made every effort to remove all literary monuments of the past. He ordered all books and records to be destroyed so that Chinese history might start from the beginning of his reign. It is only because some of the old scholars hid their books and suffered punishment for their acts that many of the classics and records of old China are preserved. Ch'in Shih Huang Ti captured, pillaged and completely destroyed the city of Ch'i and made the state of Yen one of the thirty districts of his new Empire.

History does not again mention any particular city on the site of Peking until 70 A. D., when under the Han Dynasty the city of Ch'i was rebuilt. The new city at first was also called the City of Yen, in memory of the former kingdom, but later was given the name of Yu Chou. Yu Chou is definitely located by existing records, for it is stated that the present Hsi An Men or West Gate of the Imperial City is five li northwest of the city of Yu Chou and that the temple Min Chung Ssu, now called Ta Yuan Ssu, was built in the southeast corner of Yu Chou in 645 A. D. during the T'ang Dynasty.

When the Han Dynasty ended in 221 A. D., Yu Chou was handed about from kingdom to kingdom and was for some 200 years under the control of the tartars. The city survived this "Period of Darkness," however, and when China was once more united under the Sui and T'ang Dynasties, Yu Chou served as the residence of a military governor.

Yu Chou again came under the control of the barbarians when, during the first half of the Tenth Century, a Chinese Emperor ceded sixteen districts to the Khitans in gratitude for their help in placing him upon the throne. Later, under the Sung Emperors, the Chinese attempted to regain these lost districts but were only partially successful. Their armies came as far as the Kao Liang River, which is now the canal from the new Summer Palace to the moat around the walls of Peking, but failed in their attempt to capture the city. The Chinese were badly defeated and the Sung Emperor was forced to flee for his life. Later attempts to regain this territory were even less successful and soon the army of the Khitans invaded the territory of the Sungs and forced them to pay tribute to the emperors of the north.

The city of Yu Chou was made one of the capitals of the Liao (Iron) Dynasty established by the Khitans, and in 937 A. D. was given the name of Nan Ching or South Capital. It was also known by the name of Hsi Chin Fu. Unsatisfied with the old city of Yu Chou the Khitans destroyed it in 986 A. D.,

and built a larger and more beautiful city for their capital. This was located west and south of the old city of Yu Chou. The new walls were thirty-six li (thirteen miles) in length and thirty feet high, with two gates on each side; three lines of canals surrounded the city; the Emperor's Palace was located in the southwest corner of the city; and there were 910 buildings inside the walls that were forty feet or more in height. Even to-day remains of the old walls can still be seen near the temple of Po Yun Kuan, while the Liu Li Ch'ang of the present Peking used to be a suburb called Hai Huang Ts'un on the east of Nan Ching, or Yen Ching, as the city was called after 1013 A. D.

The Liao or Iron Dynasty was called upon to defend itself in 1114 when Akuta, a chief of a northern tribe of Manchuria, established the Chin or Gold Empire. The Iron went down to defeat before the Gold, and their capital, Yen Ching, was captured by Akuta in 1122. Being occupied with incursions into the territory of the Sung Emperors to the south, Akuta found Yen Ching well fitted to be the capital city of his empire and made his home there. He did not destroy the old Liao city of Yen Ching, but added to it on the east a city that was nearly as large as the old one. Fan Ta Chung in his book, *Lao P'ei Lu*, says that in the building of the new city 800,000 coolies and 400,000 soldiers were employed and that many of them died because of the strenuous work. The palace of the new capital was decorated with gold and magnificent colors. One beam is said to have cost the Emperor \$20,000. The Emperor's carriage was so large and heavy that it required five hundred men to draw it. Not only was the city itself beautified and made suitable for the residence of an emperor, but to the north of the walls a large summer palace and gardens were laid out on what is now the site of Central Park and the President's Palace. Chung Tu or Middle Capital was the name given to this new city, to distinguish it from the other Chin capitals, which were Shan Ching on the north and Pien Ching or the modern K'ai Feng Fu on the south.

The wealth and luxury of the capital of the Golden Empire attracted the eyes of the Mongolian tribes of the north, and Jenghiz Khan, though at first bought off with presents and tribute, laid siege to Chung Tu in 1215, captured the east and west cities, looted the palaces and treasury, and set them on fire. The buildings burned for over a month. Chung Tu was made the capital of a new Mongolian province by Jenghiz Khan, who then turned to his invasion of central Asia and Russia. Kublai Khan, the grandson of Jenghiz Khan, completed the destruction of the Chin Empire and established the Yuan Dynasty.

Chung Tu having been destroyed, the Khans built for themselves a new capital larger and more glorious than anything ever



PEKING WALL AND MOAT.

Finished in 1435 it furnished good protection in the revolution of 1920 and saved the city from looting.



GATEWAY TO FORMER IMPERIAL PALACE.

Now residence of the President.



T'AI HO TIEN.

Imperial Throne Room in the Forbidden City. The troops are part of the 10,000 paraded in the Forbidden City for China's celebration of the Armistice, November 28, 1918.



GATEWAY TO FORBIDDEN CITY.

With its big courtyards, white marble balconies, yellow tiled, red-walled palaces, the Forbidden City was a wonderful site for China's celebration of the Armistice. The home of the old Autocracy was the scene of the rejoicing of the new Democracy.

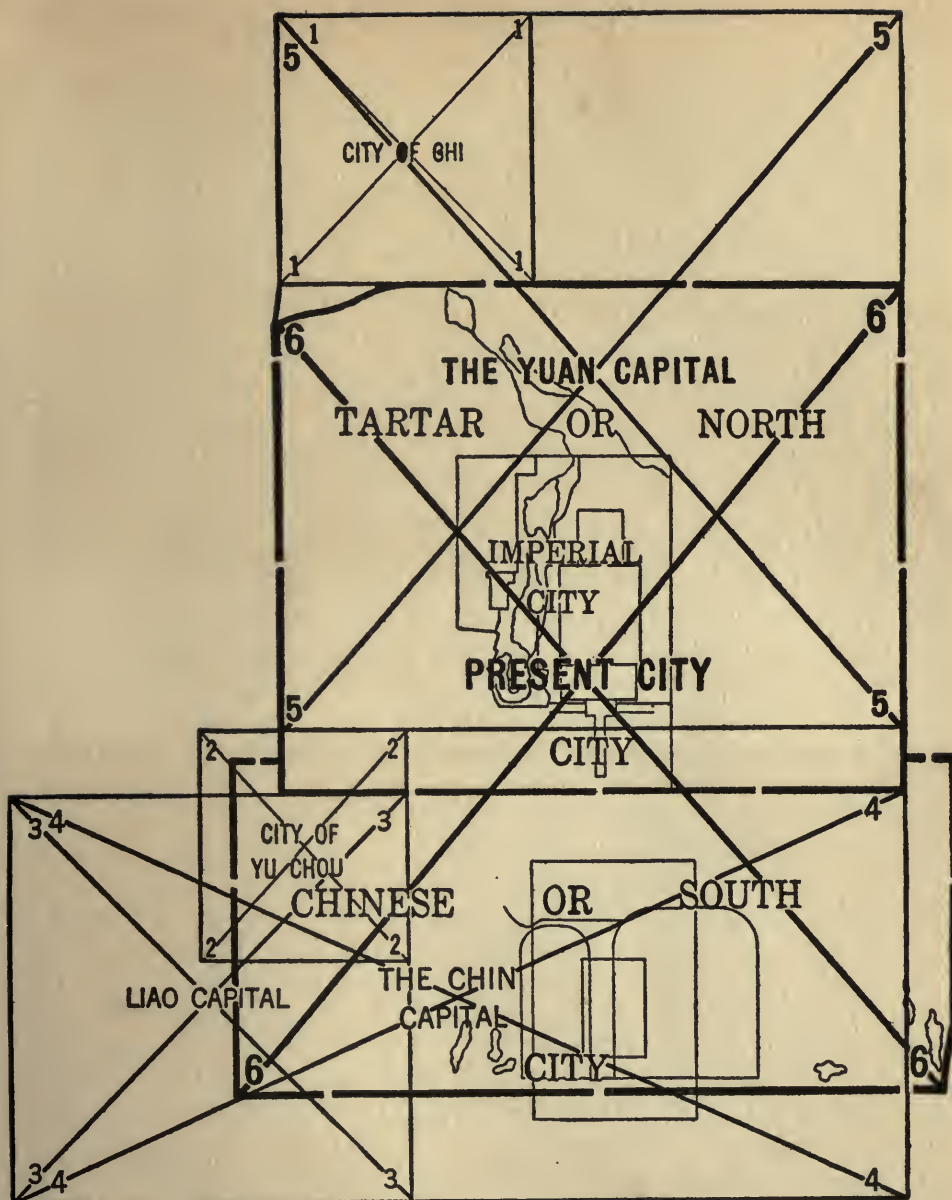


Figure 1: Peking under Different Dynasties

1. CITY OF CH'I.
Founded 1121 B.C. Destroyed 221 B.C.
Capital of Kingdom of Yen (723-221 B.C.) under Chou Dynasty (1122-255 B.C.).
2. CITY OF YU CHOU.
Founded 70 A.D. by Han Dynasty (206 B.C.-221 A.D.) and called Yen.
Called Yu Chou under T'ang Dynasty (618-907).
Destroyed by Liao Dynasty 986.
3. LIAO CAPITAL.
Built 986. First named Nan Ching.
Called Yen Ching after 1013.
Captured by Akuta 1122.
4. CHIN CAPITAL.
Founded 1151. Named Chung Tu.
Captured by Jenghiz Khan 1215.
5. YUAN CAPITAL.
Made the Yuan Capital by Kublai Khan in 1264 and named Khanbalig.
Called Ta Tu by the Chinese.
Captured by Mings 1368.
6. PRESENT DAY PEKING (1919).
Founded by Ming Emperor Hung Wu (1368-1399).
Walls covered with bricks 1435.
Chinese City built 1564.
Captured by Ch'ings 1644.

seen before in that district. The new city was located to the north of Chung Tu. Its east and west walls were built on the site of the walls of the present city, while the north wall was 5 li ($1\frac{3}{4}$ miles) and the south wall 1 li ($\frac{1}{3}$ mile) north of the location of the corresponding walls of the North City of the present Peking. To this new walled city the Mongols gave the name Khanbalig, or the city of the Great Khan. The Chinese called it Ta Tu or Great Capital.

Three events stand out among those of the reign of the Great Khan. The first was the visit of the Venetian traveler, Marco Polo, who has given in the story of his adventures in China such a wonderful description of the court and capital of the Khans. The second was the coming in 1293 of the Catholic missionary, Giovanni Di Monte Corvino, who brought with him letters of introduction from the Pope to the Great Khan. He was received by the court, permitted to build a church in the capital and met with such success that he was made Archbishop of Khanbalig in 1307. The third was the extension of the Grand Canal to Peking, thus giving the city for the first time water connection with the rest of the Empire.

The rule of the foreigner, the decadence of the court and the corruption of the Government constantly irritated the native Chinese, but they could not gather sufficient strength to successfully rebel until 1368. Then Chu Yuan Chang led his forces north from the Yangtze, captured Ta Tu and drove the Mongols from the country. Successful in his attempt to gain control of China, Chu established the Ming Dynasty and took for himself the title of Huan Wo. Under his rule Peking for a time was made the capital of one of the provinces of the Empire and the city was given the name of Pei Ping Fu (City of the North Place). The capital city of the Khans was larger than could be well occupied by the military garrison of the Kingdom of Yen, so the north and south walls were moved, the north wall five li and the south wall one li to the south, and the walls were built as they are now found in the North City of Peking. The first two Ming Emperors made Nanking or Nan Ching (Southern Capital) their residence; but Yung Lo, the third Ming Emperor, moved his court to the north in 1421, changed the name of Pei Ping Fu to Pei Ching (North Capital) and made it once more the capital city of the Empire.

Under the Ming Emperors an extensive building program was carried on; the Wu Ta Ssu or Five-Tower Pagoda, the Temple of Heaven, the great Bell Temple, all date from this period. In 1435 the earth walls of the capital were faced with brick and finished as we now find them, 41 feet high, 60 feet thick at the base and 50 feet across at the top. In 1524 Lou Pei Yuan, the

Prime Minister of the Emperor Chia Ching, built the South City. To make room for it, the walls of the old city of Yen Ching (986-1215), which had stood even after the city had been abandoned, had to be taken down. In 1564 the South City was inclosed with walls and Peking was given its present form.

In 1644 the Ming Dynasty came to an end. A rebel, Li Tzu Ch'eng, secured possession of Peking, through the treachery of a eunuch who opened to him the gates of the city, but his control of the city was short. The Manchus came in from the north and forced him to retreat into Shansi, but before leaving he looted the city, carried off everything of value in the Ming palaces and fired the buildings.

When the Manchus came into Peking they rebuilt the palaces and made the city their capital. They set aside the inner or Forbidden City for the exclusive use of the Emperor and his court. The Imperial family had their homes in the district just outside the Forbidden City and in the part of Peking now known as The Imperial City. The rest of the North City was reserved for the Manchu Bannermen, while the South City was designated as the place of residence for the subject Chinese.

In 1860 the influence of Europeans was brought into Peking to complicate the relations of the various peoples in the capital. British and French troops came to punish China for her disregard of treaty obligations, and Peking was besieged. In order to force the city to surrender, the foreign forces destroyed the Yuan Ming Yuan, or old Summer Palace, and the Hunting Park. Fearing a similar fate, the city capitulated and turned over to the attacking forces the An Ting Men or Northeast Gate. By the treaty of peace, foreign countries were given the right to have their diplomatic ministers live in Peking and the Legation Quarter was set aside as their place of residence. Foreign missionaries for the first time in modern times were given permission to live in the capital. Thus foreign ways and thought began to influence the very center of Chinese official life.

In 1900 China made a last violent effort to throw off all relations with the outside world. The Empress Dowager sent out a decree that all foreigners in the country should be killed, and bands of Boxers roamed the country seeking the foreigners and those who had adopted any of their hated ways. Many of the missionaries and native Christians were killed and more would have suffered had not one of the officials had the bravery to alter the Imperial decree so that it read, when first sent out, "protect the foreigners" instead of "destroy the foreigners." The delay thus given made it possible for many to escape. The official was sawn asunder.

In Peking the Boxers took possession of the city and for

eight weeks (June 13-August 16) besieged a group of foreigners and Chinese shut up in the Legation Quarter and in the compound of the Catholic Cathedral. Lack of unanimity on the part of the Chinese prevented an overwhelming assault by the besiegers and made it possible for the small forces of the foreigners to hold out until relief could be brought by armed forces that had to fight their way from Tientsin to Peking. When the foreign armies captured the city the Empress Dowager fled, leaving one of the princes to meet, as best he might, the hard demands of the conquerors.

In 1911 the Chinese revolted against the rule of the Manchus and succeeded in deposing the Emperor. Then, instead of establishing another Chinese Dynasty, they set up the Republic of China, in which Chinese, Manchus, Mongolians, Tibetans and Mohammedans might all share on an equal footing. Sun Yat Sen was elected Provisional President of the Republic and an elected and representative Parliament met in Peking. Yuan Shih K'ai, a former adviser of the Emperor, was elected as the first President of the new Republic. In 1915 he dissolved the provisional Parliament and attempted to make himself Emperor, but the entire country flamed into revolt and he had to relinquish the crown.

In 1917 Chang Hsun, a general of the old Empire, made an attempt to restore the ex-Emperor Hsuan T'ung, who had been living quietly in the Forbidden City since the revolution in 1912, but the *coup d'état* was a complete failure. Chang Hsun received no assistance from the Republican troops and twenty-four hours of street fighting and one or two bombs from an aeroplane convinced him that the country did not desire the return of the Manchus.

Revolution and gradual change have altered tremendously the political aspect of Peking in the past few years, but the material conditions have changed perhaps even more, though the change has been slow and gradual. Instead of a city that would well pass as the ancient capital of an old Empire, Peking is rapidly adopting modern ways. Electric lights and running water, paved streets and sewer systems, railway trains, automobiles and even aeroplanes can be found in the city, and Peking is more and more the capital city of a present day Republic.

CHAPTER III

GEOGRAPHY

Peking, and the cities that have preceded it, Khanbalig, Chung Tu, Yen Ching, Yu Chou and Ch'i, have all been built in latitude $39^{\circ} 54'$ N., longitude $116^{\circ} 28'$ E. This is the same parallel as San Francisco and Philadelphia, a little south of Madrid and Naples and just half way around the world from Halifax, Nova Scotia.

Peking is situated in almost the exact center of the Province of Chihli, the most northeasterly of the 18 provinces of China proper. To the south and east of the city stretches a flat, level, coastal plain, built up by the Pai Ho (White River) and the Huang Ho (Yellow River), the two chief rivers of North China. This plain is so level that, in the 91 miles from the coast of the Bay of Chihli to Peking, it rises only 122.3 feet, and the summer floods of 1917 covered parts of 103 of the 120 hsien (counties) of the province, but its loose, easily worked, water laid soil makes possible the crops that feed the twenty millions of people living in the province. To the north and west of the city, the land rises rapidly, so that within 15 miles on the west and 25 miles on the north are hills 2,600 feet high, while 35 miles to the northwest is the Great Wall of China, built on the top of mountains over 4,000 feet high.

This combination of hills and plains gives Peking a climate that, although it has extremes of temperature, is healthful because of its dryness and large amount of sunshine. The Mongolian Plateau to the northwest acts as a reservoir of cold that starts the wind blowing from the north and northwest in winter and from the south and southwest in summer. The direction of the wind changes with such regularity that the Chinese have a saying that the wind follows the season; that it blows from the north in winter, from the east in the spring, from the south in the summer and from the west in the fall.

Inasmuch as the winter winds come almost constantly from the plains to the north and northwest, Peking has little or no precipitation during the months of cool weather. Day after day is clear and bright; and, although the thermometer sometimes registers 0° F. and there are two months of steady freezing weather during the winter, the warmth of the sun makes it

possible for the population, many of whom are lacking in clothing and fuel, to endure the cold that would otherwise be fatal.

The winds that come from the ocean in summer time bring with them large amounts of moisture, and during the months of June, July and August rain falls on more than half the days. This moisture, combined with the heat, the thermometer sometimes reaching 104° F., makes the summer climate of Peking moist and uncomfortable. The foreigners all have to be careful to protect themselves from the sun, but there is but little sun-stroke or heat prostration among the Chinese.

Peking is supposed to be the driest place in Chihli Province, for tradition says that, before building the first city that occupied the site of Peking, the ruler of the country had the astrologers discover the driest point in the Province, so that he might build his capital there. The average rainfall for the city is approximately 20 inches, though for the year 1918-19 the precipitation was only 15.52 inches. Twelve and forty-two hundredths inches of this fell on 49 days during the months of June, July and August, and during the year there was some rain or snow on 92 days. February was the only month of the year during which there was no precipitation.

The dryness of the winter, the constant winds and loose, light soil combine to give Peking its world famous dust storms. Local storms come often, but seldom last more than part of a day. A strong wind picks up the soil of the surrounding country or the dust of the city streets and whirled toward the southeast corner of the city. Even though these storms are short, they manage to cover everything with a layer of grayish-black dust, and make traveling on the streets most uncomfortable. Big storms, sometimes lasting three days, bring with them, not the black and grayish dust of Peking, but a yellow dust from the north and northwest. The sky turns yellow, the sun is lost in the haze, and everything in the city is covered with a thick layer of fine yellow dust. Travel on the streets is anything but pleasant, and sometimes is almost impossible, the air is so filled. Layer after layer of dust laid over the city gives it a grayish color and rapidly dulls and deadens the brilliant colors of the palaces and temples.

While the difference between maximum and minimum temperatures is over 100° F., the average temperature for the entire year is 53° F., the average for the different months ranging from 18.9° F. for January to 78° F. for July. The average daily range of temperature is 20° F.; January has an average daily difference between maximum and minimum of 15.5° F., and October 24.5°. Complete Meteorological Tables are given in the Appendix.

Peking is one of the few capitals of the world that is not

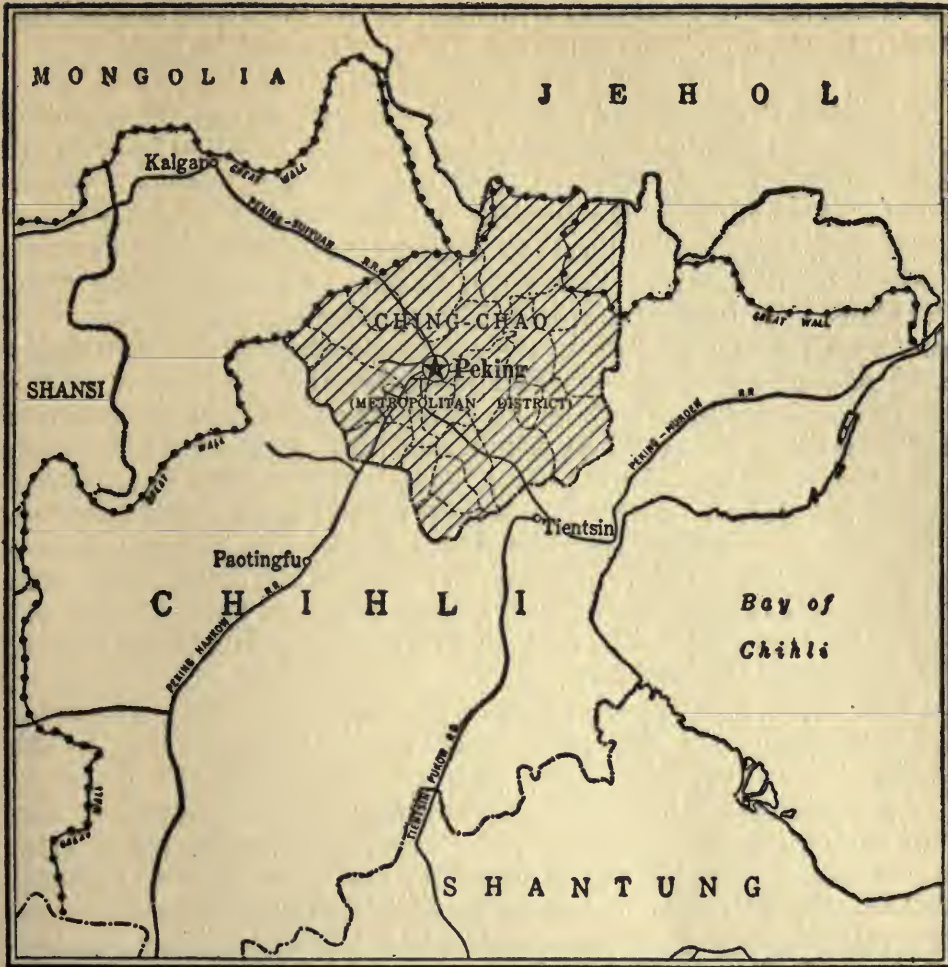


Figure 2: Province of Chihli

located on a river of considerable size. A small stream, the Hu Cheng Ho, does flow through the moat around the city walls, but it has been brought to Peking by artificial means. The nearest river of any size is the Hun Ho, nine miles to the southeast, while the nearest navigable stream is the Pai Ho or White River, fifteen miles to the east.

Peking had no water communication with the rest of China until the reign of Kublai Khan. In 1280-1283, he extended the Grand Canal from the Yellow River to Tientsin, and connected it with Peking by means of the Pai Ho and a small canal that extends the fifteen miles from Peking to the river. In this way, it was possible for the tribute rice from the provinces to be shipped to Peking by boat, while goods from the capital could go 900 miles south to the southern terminus of the Grand Canal

at Hangchow in Chekiang Province, or, as the canal crosses the Yangtze River, to any point on the 2,000 navigable miles of that river.

During the thousand years that Peking has been the capital of China, roads have been built connecting it with the rest of the country. Now, thirteen National highways radiate from it to the chief cities of the provinces. The longest of these roads stretches 3,439 miles west to Kashgar in Chinese Turkestan. Others lead to Lhasa, Yunnanfu, Canton, Foochow, Hangchow, Hankow. Throughout North China, where horses and camels are used for transportation, the roads are traveled by pack trains and narrow-tired, two-wheeled springless carts. Travel is far from comfortable as little or no effort has been made to improve or even keep the roads in repair, and the carts are not built so that they ease any of the bumps. The saying is that the Chinese could not make a good road so they made an indestructible cart. Throughout South China, particularly in the districts where water transportation is available, the roads are little more than footpaths winding in and out among the rice fields; carts and wheeled vehicles are not used for transportation, and everything is carried by water or on the shoulders of men. Consequently, the narrow roads, many of them stone paved, are able to care for all the traffic, yet take practically none of the land of the rice fields.

As modern railroad communication has developed, Peking has maintained her place as the center of transportation. Most of China's 6,000 miles of railroad are connected with the capital, either directly or by river ferry. Peking is the terminus of the Peking-Mukden Railroad, 606 miles in length, the Peking-Suiyuan Railroad of 289 miles and the Peking-Hankow Line of 817 miles. The Tientsin-Pukow Railroad, 289 miles in length, runs its trains into Peking over the 84 miles of the Peking-Mukden line between Tientsin and Peking, and so gives direct express service between Shanghai and Peking, except for the break at the Yangtze River.

When the railroads were first built, it was impossible, because of the superstitions of the people and the feelings of the Manchu Court, to bring the railroads into Peking, and the terminus was first established four miles outside of the city. However, there has been such a big change in recent years that now two of the lines have their terminal stations inside of the walls of the South City, and just outside the Ch'ien Men (Main Gate) of the North City, while the third, the terminus of the Peking-Suiyuan Line, is just outside Hsi Chih Men, the Northwest Gate of the North City. The three stations are connected by means of a track that runs around the wall of the North City. These railroads,

with their express trains carrying dining cars, first and second class sleepers, as well as the regular first, second and third class coaches, make travel throughout the country easy, comfortable and comparatively cheap, bring Peking into close touch with other parts of the country, and also bring a large amount of business to a city that is otherwise almost entirely non-productive and official.

Telegraph and telephone lines put Peking in still closer connection with the country. Telegraph lines reach out to all of the provincial capitals, and long-distance telephone lines are gradually being installed. At present, Peking to Tientsin is about the limit for long-distance conversation. Chinese messages are sent over the telegraph wires as a series of numbers. So many of the characters have the same sound and tone that it has been impossible to develop a phonetic alphabet that will give the accurate meaning of the words transmitted. Consequently, the various Chinese characters have been given numbers, written messages are translated from characters to numbers, the numbers are sent over the wire and then the message is re-translated from numbers to characters by the receiving office. Messages in English can be sent to any of the telegraph stations throughout the country. For such messages, the rates are 9 cents a word inside the province and 18 cents a word outside the province. In Peking, these charges are payable in the bank notes of the Bank of China and the Bank of Communications, whose value in silver varies from 50 to 65 cents.

Peking was a worthy home for the Emperors of the Ancient "Middle Kingdom," for he who planned the city laid out one of the most imperial of all the capitals of the world. In the very center of the city, facing due south, the cardinal point of the Chinese compass, stands the T'ai Ho Tien or throne room of the Dragon Emperor. With its high curving roof and brilliant oriental coloring of yellow tile, red walls and columns, and blue and green decorations in the shadow of the eaves, it stands as the heart and center of old China.

Around this throne room are the courts and palaces of the Emperor's family and the officers of the court, all with the imperial yellow tiled roofs, but of a lesser glory than that of the throne room. Surrounding these buildings are a high wall and a moat that have isolated the Emperor from the life of the city. This part of Peking is known to the foreigners as the Forbidden City, as for many years no foreigners were allowed to enter its gates, and only the most specially privileged of the Chinese. It was within the walls of this city that the official ceremonies, connected with the raising of the siege of Peking, were held in 1900, and it was there that the official celebration of the sign-

ing of the Armistice was held in 1919. The first was the mark of the passing of ancient China, the second the rejoicing of the new Republican China over the downfall of militarism and absolutism.

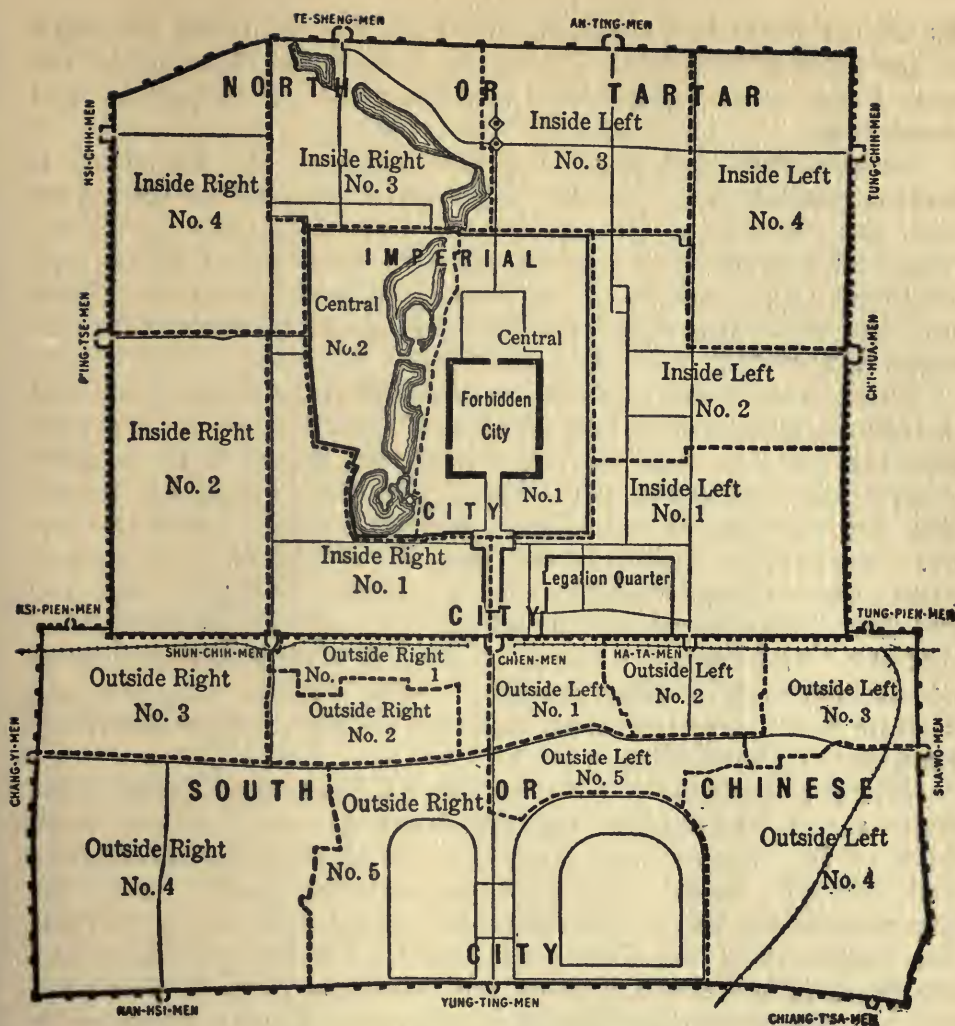
Surrounding and protecting the home of the Emperor, is another walled city. It cannot compare in splendor or beauty with the Forbidden City, but it, too, has its palaces, pavilions, yellow and green tiled temples, besides government offices and military supply buildings. As it was the home of many princes and others of the royal family, it is generally known as the Imperial City.

Outside of these two cities, some distance from them and entirely inclosing them, is a third wall much larger and stronger than those of the Forbidden and Imperial Cities. It is designed to give the entire city protection against any invading forces. The land inclosed by this wall, outside of the Imperial City, was set aside for the exclusive use of the Manchu Bannermen when the invading Manchu tribes captured Peking in 1644 and put their Emperor on the throne as the founder of the Ch'ing Dynasty. The conquered Chinese were all required to move outside of the wall. This exclusion of the Chinese was not long continued, but, even so, this part of Peking is now known by many as the Tartar City.

When the Chinese were forced to leave the Tartar City, they went to still another walled district just south of the other three cities. The northern wall of this district is the southern wall of the Tartar City. Here, in this South City, the Chinese established their business and made their living by trade. The Manchus of the Tartar or North City, being soldiers and retainers of the Emperor, lived on the bounty of the Government and were forbidden to engage in business. Even now, most of the business of Peking is concentrated in the South City. As it was for a time the exclusive home of the Chinese, this part of Peking is sometimes also known as the Chinese City. The Chinese know the Tartar City as Nei Ch'eng or the District Within the Walls, while the Chinese City is called by them Wai Ch'eng or the District Outside the Walls, a reminder of the days before the South City was surrounded by a wall.

The Inner or Forbidden City occupies an area of 5 square li¹ or .64 square miles. It is surrounded by a crenolated wall $2\frac{1}{4}$ miles in length, 22 feet high and 30 feet thick. The faces of this wall are covered with a plaster in which a violet colored mortar is used. This color gives this city its Chinese name, Tzu Chin Ch'eng or Purple Forbidden City. The moat surrounding this city is 200 feet wide.

¹ One square li = 3,556,966 square feet, 0.1276 square miles.



PEKING CITIES AND POLICE DISTRICTS

Figure 3

The Imperial City, built by the Ming Emperors in 1406 to 1437, occupies an area of 15.1 square li (1.93 square miles). The wall surrounding it is 18 li¹ (6.44 miles) in length, is 6½ feet through at the base, 5 feet across at the top and 18 feet high. This was originally pierced by only four gates, but lately additional gates have been opened so that traffic can move with greater ease and long detours can be avoided. The faces of the wall are covered with a red plaster. The Chinese name of this city is Huang Ch'eng.

The Tartar, or the outermost of the three cities, has an area

¹ One li = 1886 feet, 0.357 miles.

of 91.6 square li (11.68 square miles). Its wall, specially designed for protection, is 62 feet thick at the base, 50 feet wide at the top, 41 feet high and 41.26 li (14.73 miles) in length. Buttresses 65 feet wide and 650 feet apart have been built on the outside of the wall, as additional protection. The wall is pierced by nine gates, two on the north, two on the east, two on the west and three on the south. These last lead into the South or Chinese City. Each one of the gates was formerly protected by a semi-circular *encient* or curtain wall pierced by an outer gate, but modern progress and the railroad around the city have made it necessary to cut through some of these curtain walls. Over the main gates and the outer gates and at the corners of the city, large four story gate-houses have been built. They were formerly used as quarters for troops, for the storage of grain and as points of vantage for those firing at attacking forces, but now are unused and are falling to pieces. Several of them still show the effects of the guns used in the attack of 1900. These houses are all 49 feet high. The combined height of the wall and gate-house never reaches 100 feet, for the Chinese believe that the Good Spirits fly at an elevation of 100 feet and must not be disturbed by any buildings of that height.

The South City was first built in the 23rd year of the Ming Emperor, Ch'ia Ch'ing (1545). It was started as a suburb outside the walls of the North City, but grew so rapidly that walls were built around it in 1564. These are 20 feet thick at the base, 14 feet across at the top, 25 feet high and 14.02 miles long, including 4.15 miles of the south wall of the North City. They are pierced by ten gates, three on the south, one on the east, one on the west and five on the north. Three of these five are the gates in the south wall of the North City. The other two open to the north just east and west of the outer walls of the North City. The area inclosed is 82.3 square li or 10.5 square miles.

Peking has never been made a treaty port and no countries have been given concessions there, but by the Peking Convention of 1860 the foreign nations were given the right to send their official representatives to Peking and a special district known by the Chinese as Tung Chiao Min Hsiang, was set aside for the residence of these ministers and diplomats. This Legation Quarter is just north of the south wall of the Tartar City and extends from the Ch'ien Men or Center Gate of that wall east almost to the Hatamen (East Gate), a distance of about a mile. From north to south, the Quarter is approximately half a mile wide, its total area being 0.41 square miles.

Within this Legation Quarter, eleven of the foreign countries represented in Peking have built residences and offices for

their ministers and barracks for their legation guards. These nations are:

Austria	Great Britain	Russia
Belgium	Italy	Spain
France	Japan	The United States
Germany	The Netherlands	of America

Other foreign nations are represented in Peking, but they either maintain a rented legation, some of which are outside the Legation Quarter, or their representatives have their headquarters in one of the hotels of the city. Within the Legation Quarter are also found the foreign banks and many of the foreign business houses.

It was in the Legation Quarter that most of the foreigners and many of the Chinese Christians sought refuge during the Boxer uprising of 1900. There they were besieged from June 20th to August 14th, when they were relieved by the foreign expeditionary force that had fought its way up from Tientsin.

In order that a place of refuge may be available for the foreigners, in case of any future disturbance in Peking, the Legation Quarter has been surrounded on three sides by a strong loop-holed wall, the fourth side being protected by the high south wall of the Tartar City. Where roadways go through the walls, steel gates have been built so that all entrances may be closed in time of trouble. Just outside the loop-holed wall is a dry moat, and beyond that a wide open space or *glacis* is maintained as additional protection. In order that the Legation Quarter might not be fired on again from the 50-foot wall of the North City, as it was during the siege of 1900, the foreign nations have demanded and been given control of the wall where it adjoins the Legation Quarter. Men from the Legation Guards are now constantly on watch on top of the wall.

The administration of the Legation Quarter is entirely in the hands of the diplomatic corps, who pass their own regulations and maintain their own force of Chinese police.

For the purpose of police administration, Peking has been divided into 20 districts. The Central districts are in the Imperial City, but do not include the Forbidden City, which is special government property, not open to the general public and not part of the area under the direct supervision of the police. The Inside districts are in the North City and the Outside districts in the South City. The Left districts are on the east and the Right districts on the west side of the city. South is the cardinal point of the Chinese compass, so right and left hand directions are given with reference to a person facing in that direction rather than north, as is customary in western countries.

POLICE DISTRICTS

NAME			AREA		
			<i>Sq. Li.¹</i>		<i>Sq. Miles</i>
Central	1		11.4		1.46
"	2		3.7	15.1	.47
Inside Left	1		14.8		1.89
"	2		9.5		1.21
"	3		10.1		1.29
"	4		12.7		1.62
Inside Right	1		8.9		1.13
"	2		12.6		1.61
"	3		10.3		1.31
"	4		12.7	91.6	1.62
Outside Left	1		3.5		.45
"	2		3.6		.46
"	3		5.1		.65
"	4		15.4		1.97
"	5		3.9		.50
Outside Right	1		3.8		.48
"	2		4.2		.53
"	3		7.9		1.00
"	4		15.5		1.98
"	5		19.4	82.3	2.48
					11.68
					10.50
					24.75
					14.25
					1.93
					.64
					11.68
					10.50
					194.0
					111.7
					82.3
					5.0
					194.0

¹ One square li = 3,556,996 square feet, 0.1276 square miles.

The entire area of the North City is 111.7 square li (14.25 square miles), that of the South City 82.3 square li (10.5 square miles), so that the total area inside the walls of Peking is 194 square li or 24.75 square miles.

Around the four walls of the North City and outside the walls of the South City, flows a moat some 75 feet wide, filled with water brought from the Jade Fountain, a spring six miles northwest of Peking. In former days it was the first line of defense for the capital, and in case of siege insured a supply of water for those living inside the walls. Now it serves as part of the drainage system of the city and also supplies the canal that gives Peking water connection with T'ung Hsien and other parts of China.

As Peking is located on the coastal plain, there is but little difference in elevation between the various parts of the city.

What slope there is, runs from northwest to southeast, the northwest corner of the North City being 45 feet higher than the land inside the southeast corner of the South City.

There is but one outstanding hill inside the walls and it is artificial. It lies just north of the back wall of the Forbidden City and is known by the Chinese as Ching Shan (Prospect Hill) or Mei Shan (Coal Hill). One tradition has it that this hill was built by the Mongol emperors when they were storing a large supply of coal for use in case of siege, while another says that the hill was built entirely with the silt dug from the beds of the artificial lakes that are inside the city walls. This hill is one of the beauty spots of the city as it has long been part of the Imperial Garden. It is 150 feet high and gives a commanding view of the entire city, particularly of the yellow-roofed palaces of the Forbidden City lying just to the south. There can now be seen the palace occupied by the deposed Manchu Emperor Hsuan T'ung and his mother, the Dowager Empress. For this reason, but few people are allowed to visit the hill and the park surrounding it. Coal Hill was particularly connected with the history of the Ming Dynasty, as it was there that the last of the Ming emperors committed suicide when the gates of the city were treacherously opened to the invading rebels.

Running water has had to be brought to Peking by artificial means, as the city is not located on any natural stream. The waters of the Ch'ing Ming Yuan or Jade Fountain, 6 miles northwest, first flow through the lake of the Emperor's Summer Palace and then are brought by canal to the city. There they fill the moat outside the walls, and coming under the walls through watergates supply a series of artificial lakes, the moat around the Forbidden City, a canal in the West City, one inside the wall of the Imperial City and the moat outside the south wall of the North City.

The seven artificial lakes are a striking part of the Peking landscape, lying as they do in a chain, from the north wall of the Tartar City to the south wall of the Imperial City. The southern three, extending from the north to the south wall of the Imperial City, are called the San Hai or Three Seas, by the Chinese, and are individually known as Pei Hai (North Sea), Chung Hai (Middle Sea), and Nan Hai (South Sea). Around these three lakes have been built imperial palaces, gardens and temples, known by some as the Winter Palace, or more correctly as the Sea Palace. The buildings around the South and Central Sea are now occupied by the President of China and his suite, while the North Sea and surrounding grounds are kept as a park open to the Chinese only on special occasions and to foreigners only after they have secured a pass from their legation.

As Peking was the home of the Emperor, the main thoroughfares of the city were laid out so that they would be suitable for an imperial progress. These roadways are all 100 feet wide, and are in reality three roads side by side. The road in the center is reserved for special traffic, while the heavy carts moving the business of the city are required to go on the side roads. In the olden days nothing was done to pave any of the roads, and the center one was in better condition simply because it had less use. Even the roads used by the Emperor were full of ruts, bumps and dust. Some travelers tell of roads in Peking that used to have from 18 to 36 inches of dust on them in winter and that, in summer, during the rainy season, were impassable lakes in which horses and mules were sometimes drowned. Nothing was done to change this condition until after the Boxer uprising in 1900. Since that time, the center roads of all the main thoroughfares have been surfaced with a good heavy macadam pavement, but nothing has been done toward paving the side roads, even though some of the less frequented streets of the city are being graded and paved. All cart traffic is required to keep to the side roads, and as the Peking carts all have narrow tired wheels it is practically impossible to put in any paving that they would not quickly cut to pieces. It is also impossible to require the carts to use broad tired wheels, as then they would be useless on the unpaved roads outside of the city, especially in the rainy season. The narrow tired wheels cut through the mud and do not become clogged with it as do the wheels with broad tires. So even now in Peking the carts wallow through the mud during the rainy season and raise a cloud of dust when the roads are dry.

As the North City was the home of the Emperor and the court, a great majority of the 100-foot roads have been built in that part of Peking. All nine of the gates of the North City have these wide highways running to them and there are four roads running across the city from north to south and four from east to west. In the South City there are only two main highways. One connects the center gates in the north and south walls, while the other joins the center gates in the east and west walls. The North City has a total of 29 miles of the 100-foot roads, while the South City has but 8.25 miles.

In the olden days the opportunity for trade with those that traveled along the highways was so great that many shopkeepers used to encroach upon the roads and establish small temporary shops on the line dividing the central road from the two side roads. This was overlooked by the officials, for a consideration, the understanding being that any time the Emperor went out all the shops had to be removed. Consequently, word was sent out



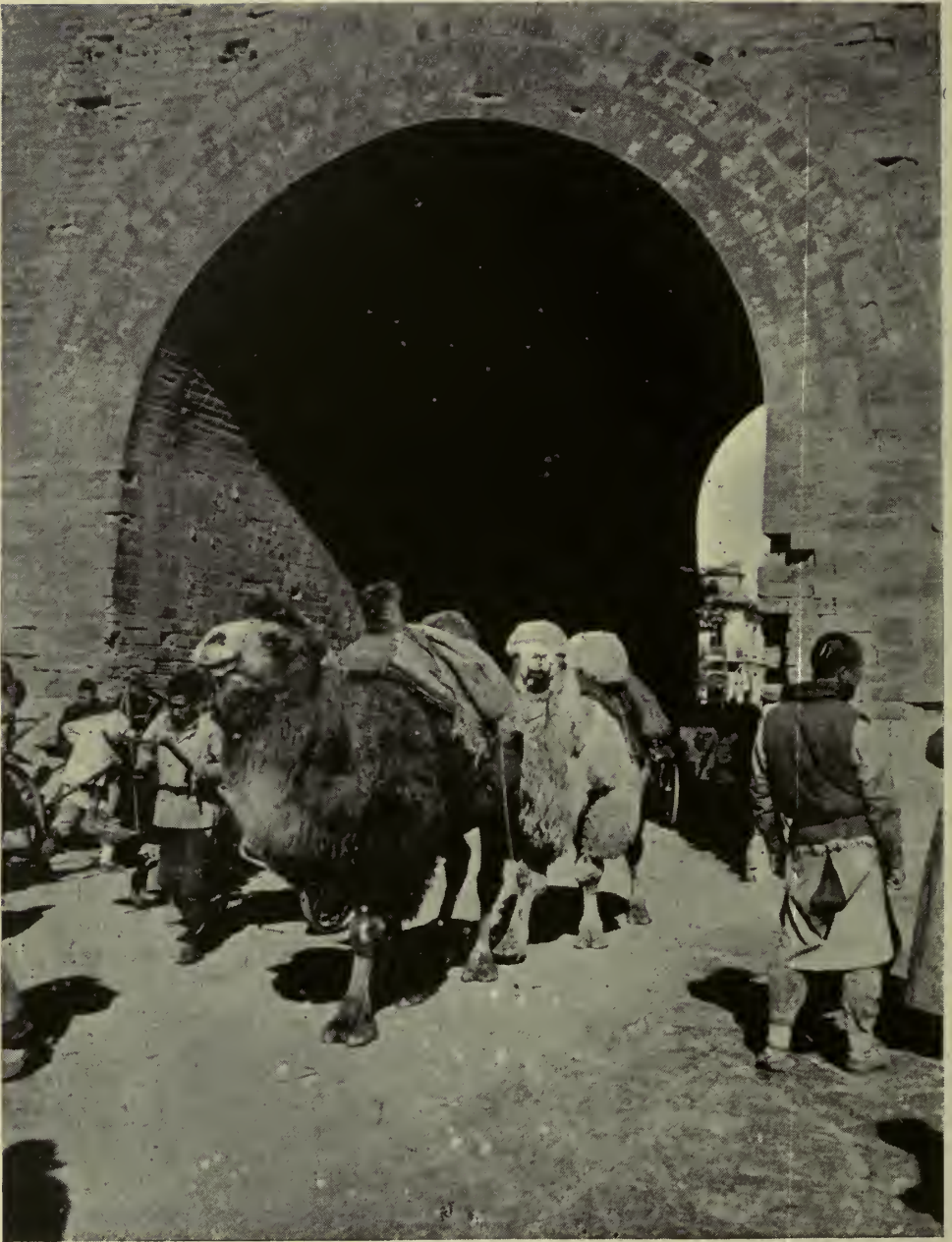
MULE LITTER.

For Country Transportation.



ONE OF PEKING'S 4,198 INDESTRUCTIBLE CARTS

The bulk of Peking's passenger traffic is carried by 17,000 rickshas. The city also boasts nearly 700 automobiles.



CAMEL TRANSPORTATION.

Camel trains go North and West from Peking. In bringing coal from the Western Hills railroads find it hard to compete with camels. Thirteen highways, four railroads and a branch of the Grand Canal connect Peking with the rest of China.

before the Emperor did any traveling in the city, the merchants removed their shops and their goods, and the Emperor never knew but what the roads were always unobstructed. Now, a well-built gutter, which drains the high crowned macadam pavement, divides the center from the side roads, and the police allow no one to encroach upon the public highway.

These highways and the smaller roads or Hut'ungs are used by a tremendous stream of traffic. The police report that in March, 1919, there were 519 automobiles, 2,222 carriages, 4,198 carts and 17,815 rickshas in the city. By December, 1919, the number of automobiles had risen to 645, even though gasoline was 80 cents a gallon. Mule litters or palanquins are seen on the streets only occasionally as they are used almost exclusively for country travel, and come into the city but seldom. Chairs are seen only in wedding or funeral processions. Electric cars are running in Peking according to several of the books on China, but as yet none can be found in the city. The concession to build the electric lines has been given to the French, but the war has prevented them from carrying out their plans. Not only are the roads crowded with vehicles, but traffic is further congested by the pedestrians all walking in the streets. There are no side-walks. In spite of the crowd, the traffic is well handled by a large and efficient force of traffic police, who see that everybody "Keeps to the Left" and gives the automobile the right of way.

It is the rickshas that carry most of the passenger traffic. They can be found almost anywhere in the city, day or night, except in the worst weather, can be engaged for a short or long run and are comparatively cheap in spite of the fact that one runner seldom pulls more than one passenger. For the foreigner, the charge is ordinarily about 16 cents an hour, but for the Chinese it is considerably less. One fixes the price by bargaining with the ricksha coolie, and the price depends upon the length of the run, the time of day, the weather, the number of rickshas around, and how far from his regular stand the coolie is to be dismissed. Prices advance rapidly in bad weather as the coolies fear the wet much more than they do the cold. The mud of the unpaved streets makes heavy pulling, and water quickly ruins their cloth shoes. The straw sandal of Central China is unknown in Peking; the men seldom run barefooted and many times the shoes they spoil are worth more than the fare they receive.

Modern Peking is greatly in need of more gates in its walls. The present number confines the traffic to a few highways, and not only makes detours necessary but also produces great congestion. To go from a point just inside the wall to one just out-

side the wall, an actual distance of perhaps 100 yards, may mean a trip of $2\frac{1}{2}$ miles. Going from the North to the South City often involves a wait at the gate because of the congestion of traffic.

It will be a long time before it will be at all necessary to take down the walls of Peking. Much of the land inside of the walls is still unoccupied, and the city can grow for many years before it will have to spread outside of its present boundaries. Something, however, will have to be done to relieve the congestion at the gates between the North and South City. The North City is primarily a residence district, the business and recreational life is centered in the South City, and the traffic between the two is constantly growing. The opening of new gates and the enlargement of the present ones will do much to relieve the present congestion.

The problem of the traffic in the South City is even more serious. There, Peking has grown up much like the other cities of China, with narrow, twisting streets and closely packed buildings. What 100-foot highways there are run around the outside of the congested districts, and are consequently not a great relief to the traffic. What with rickshas, carriages and automobiles all traveling on roads that are barely wide enough for two streams of traffic, jams are frequent, and if it were not for the fact that the rickshas are slow moving, many accidents would be inevitable. Some of the streets will undoubtedly have to be widened, in spite of the large cost of such an improvement, others will have to be made "one way" streets, and automobiles and carriages will have to be restricted to certain streets. It seems as though the limit of traffic had been reached on many of the streets and that even the merchants would be glad to see some change made.

CHAPTER IV

GOVERNMENT

Peking's greatness and glory are the result of its connection with the Government of China. Except for the fact that it has been the capital of the country for almost 1,000 years, there is little reason why it should be a great city. It is not surrounded by any special natural resources, it has never been an industrial city, road communication has been notoriously bad, and before the coming of the railroads the Grand Canal was the principal connection with the rest of the country. It is one of the great cities of the world because it has been the capital. Under the Empire, it was the source of all power for the entire country. The Emperor was the Son of Heaven and responsible for the welfare of his people. He delegated to the officials whatever power they might have. Peking was his home. From it came the decrees that affected the life of all the people. To it turned those seeking political preferment, as there they might reach those who had the appointive power. The city has not only been the home of the Emperor, his court and officials, but of thousands and even hundreds of thousands of men who have come from even the most distant provinces hoping that they might secure some political office.

That Peking has been the educational as well as the political center of the country has also added to its growth and glory. Under the old system of education, the examinations for the highest literary degrees were held in the capital, and thousands of men came to the city for such examinations. But these men were seeking political preferment as well, for high literary attainment nearly always meant official position.

The government of Peking is literally a Chinese puzzle. As one official expressed it, "The government of the city is not based on law, but entirely on custom and precedent." Through the two hundred and fifty years of the Manchu reign, it was possible to work out the relationship of the various boards and departments, but since the establishment of the Republic many of the old governmental organizations have disappeared and new ones have been created, and it is hard to believe that they all know just what they are supposed to do in a case of emergency. The head of one of the boards that had not been reorganized said,

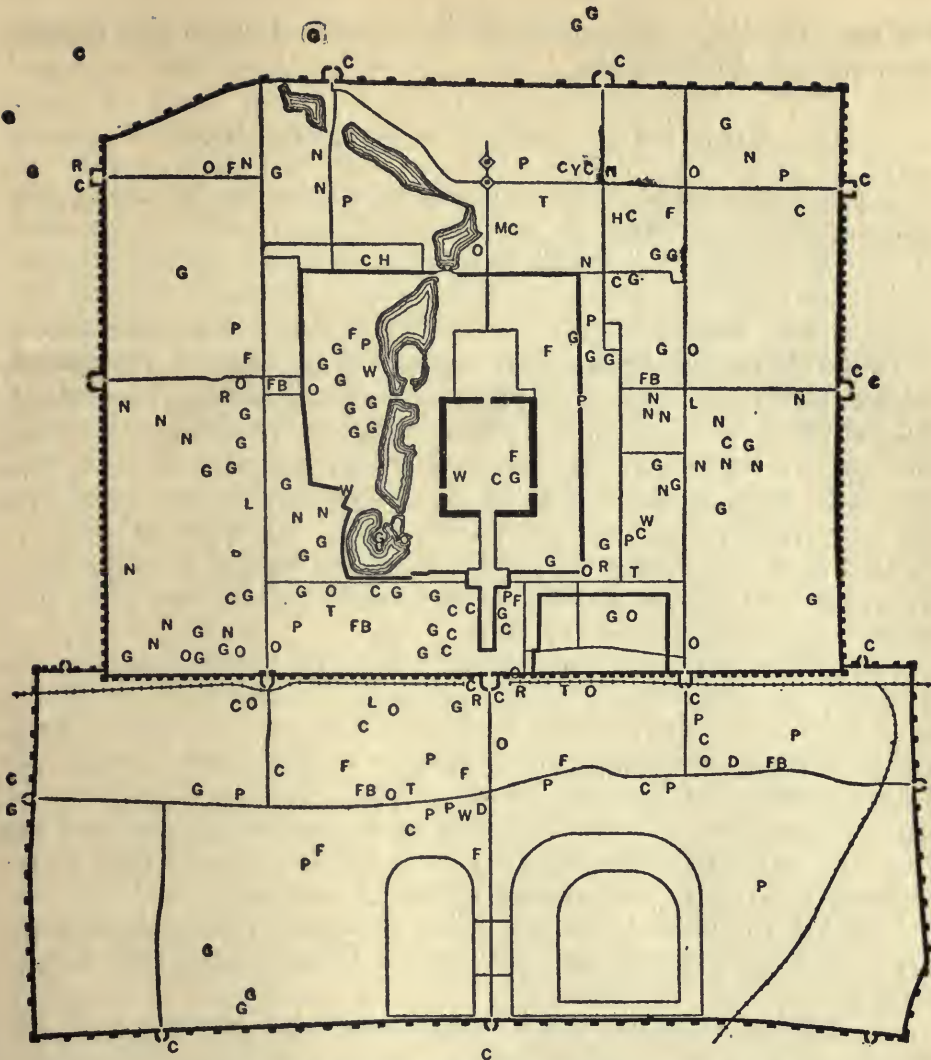
"When anything happens, each one of us knows just exactly how far his power extends and what he can do in any situation." With all the changes that have come in recent years, it hardly seems that it could be as simple as that, for the National Government, the Provincial Government, the Military Guard, the Municipal Council and the Police Board are all exercising various governmental functions in the city.

NATIONAL GOVERNMENT

The National Government consists of the National Assembly with two houses—Senate and House of Representatives, President, Cabinet and numerous official boards. The members of the Senate are elected by the Provincial Assemblies, those in the House of Representatives by the qualified voters who must have an education equivalent to that given in the Higher Primary School and who must pay \$2 a year in taxes or have \$500 of immovable property. The Senators are elected for a six-year term, one-third retiring every two years. The Representatives are elected for a three-year term. The President is elected for a five-year term by a joint meeting of the houses of the National Assembly. The Cabinet, consisting of the Ministers at the head of the nine boards of Foreign Affairs, Interior, Finance, War, Navy, Justice, Education, Agriculture and Commerce, Communications, is appointed by the President with the consent of the Assembly, and can be removed by him. One of the Cabinet Ministers also holds the office of Premier.

The consent of the Assembly is required for certain of the actions of the Cabinet, and the Ministers are supposedly responsible to the Assembly but their responsibility cannot be definitely determined as the permanent Constitution has not been adopted. The powers of the Government are supposedly based on the provisional Constitution promulgated in 1912, but in reality much of the government is carried on by agreement, the officials concerned settling the matter, sometimes with but little regard for the wishes of the people who are supposed to be the final source of all power in the country. Practically, the government is in the hands of the President, the Cabinet and the Military Governors of the provinces, for although the National Assembly must give its consent to certain actions of the Cabinet, declaration of war, etc., it is not always consulted before the decision is put into effect. The declaration of war with Germany was approved by the National Assembly only three days before the signing of the Armistice.

All but one of the Cabinet ministries have established schools in Peking. The Board of War controls the Military Guard, the



PEKING GOVERNMENT OFFICES

- | | | |
|------------------------------|---------------------------|---------------------------------------|
| c - City Government - 34 | H - Hsien Yamens - 2 | P - Police District Headquarters - 21 |
| D - Detectives - 6 | K - Cavalry - 1 | R - Railroads - 6 |
| F - Firemen | L - Telephone Offices - 5 | T - Telegraph Offices - 5 |
| FB - Fire Watch Towers - 5 | M - Military Guard - 1 | W - Special Police - 6 |
| G - National Government - 59 | O - Post Offices - 20 | Y - Ching Chao Ying - 1 |

Figure 4

Ministry of Finance is called upon to furnish a large part of the money needed to carry on the city government, the Local Board of Education is responsible to the National Board, while the heads of the Municipal Council and of the Police Board—the two agencies that are carrying on most of the governmental work in the city—are responsible to the Minister of the Interior,

although they are appointed by the President upon the recommendation of the Minister.

CHING CHAO (METROPOLITAN DISTRICT)

Some three hundred years ago, the Emperor of China felt that the district around his capital should be specially organized so that he might be properly protected and immediately advised of any unusual occurrence. Instead of making it one of the regular "Fu" Districts (one of the large political sub-divisions) of Chihli Province, he made it a special district, and instead of having the official in charge appointed by the Provincial Governor and required to send all reports and recommendations through the Governor's hands, the Emperor appointed him himself and gave him rank equal to that of a Provincial Governor and the right to approach the throne at any time. This special district organization was continued by the Manchus and by the Republic. The Governor of the district is now appointed by the President and can report to him at any time.

The Hsun T'ien Fu (Obedient to Heaven District), as it was called by the Manchus, or Ching Chao (Metropolitan District), as it has been known since 1914, includes the territory that is within seventy-five miles of Peking. It takes in Tientsin to the southeast, the Eastern Tombs of the Manchu Emperors on the northeast and goes about half way from Peking to Pao Ting Fu. For governmental purposes it is divided into twenty hsien (county) districts, the officials of which are appointed by, and responsible to, the Governor. The Yamens (official headquarters) of the Governor and two of the hsien magistrates are in Peking.

As Peking is inside the Ching Chao, the Governor puts his seal on all proclamations affecting the city, collects, through the hsien magistrates, certain taxes, and is responsible for the organization of the voting districts for the Provincial Assembly and National Assembly elections. His officers have the right to pursue any criminals that may have fled to the city. While these are his powers and duties under ordinary conditions, we could not determine what they would be under extraordinary conditions. They vary with the gravity of the situation and the issues involved and are based entirely on custom rather than law.

In his work outside of the city, the Ching Chao Governor has shown that he is anxious to improve the general conditions of the people. The pupils in his schools in Peking come from the different hsien, and the course in the industrial school is particularly planned to train the boys so that after they have finished their work they can go back to their districts to help teach others.

In the school, they study half a day and work half a day, being taught carpet making, machine work, carpentering, printing and weaving. Over 200 li of roads in the district have been macadamized and additional improvement is delayed only because of the lack of available funds. Some 200,000 calendars, designed to teach the people the new phonetic script and the regular Chinese characters, were distributed in 1919. These calendars contained a page for every day in the year and on each page were three new characters. The Governor also had the characters displayed in the villages and the people were given free instruction concerning the characters and the new script. Yearly examinations are to be held covering the characters on the calendars and prizes are to be given to those who excel.

The attitude of the Governor toward the question of democracy and the improvement of the condition of the people was most interesting. He said he felt that the people, because of their lack of education and experience, were not able to help themselves, and that they had to depend upon the officials to initiate reforms. The higher officials were the ones to whom the people had to look for help, as most of the better element kept out of office and the lower positions were in the hands of those who were not particularly qualified to act as leaders.

In discussing the situation in Peking, the great activity of the officials and the very small amount of interest taken by the citizens, the Governor said that in Peking the gentry took practically no interest in the affairs of the city and had very little power. What little they had had in the past, they had been willing to turn over to the officials as there was practically no community spirit in the city. Most of the men of position and influence were retired officials, natives of other provinces who did not want to be bothered with any of the problems of the city. Then, too, the citizens of Peking furnish such a small amount of the money needed to run the city that the officials have naturally taken over all the improvement work.

Most of the detailed work of the Ching Chao is carried on by the hsien magistrates. Two of these have their Yamens in Peking, as the boundary line between Ta Hsing Hsien and Wan P'ing Hsien runs north and south through the center of the city. As far as Peking is concerned, the work of the hsien magistrates consists in the preparation of the voting lists, the establishment of the election districts and the collection of certain taxes. The Ching Chao collects a license tax from those engaged in certain forms of business, the selling of oil and wine, etc., and a tax on land that is used for agricultural purposes. Land in Peking used for residences pays no tax. The stores pay taxes to the city Government, while the taxes on lands grow-

ing crops are collected by the hsien officials. The regular land taxes are collected by the hsien only on land that is more than one li ($\frac{1}{3}$ mile) from the city walls.

The hsien magistrates have their prisons in Peking but they are for criminals captured outside of the city. These are old style Chinese prisons and even though they have been so improved that the Chinese call them Reformed Prisons, they are very different from the model prisons. They show that it is still possible for two different government organizations to be doing similar work in the same city in very different ways, and that certain ideas can influence one group of officials and leave another group untouched, for the Ching Chao prison is one of the Peking model prisons.

MILITARY GUARD

A second protective district for the capital was created by the Manchu emperors, when they put the territory immediately around the city under the control of the Military Guard, a body of troops that is now under the Board of War. The boundaries of this district are anywhere from 4 to 40 li from the city walls, although the average distance is about 20 li. The district goes half way to T'ung Hsien on the east, takes in Tsing Hua (The American Indemnity College) and the old and new summer palaces on the north, a large section of the western hills to the northwest, while on the southeast it goes almost to the city of Feng T'ai. For administrative purposes, the district has been sub-divided into four departments, Central, North, Left and Right, each of which is again sub-divided into four or five smaller districts. The Military Guard is entirely responsible for the administration and policing of these districts, except that the land taxes are collected by the hsien officials. The Military Guard has recently (1919) established a tax on all stores doing business in the territory under its control. The maximum tax is \$1.50 a month and is graded according to the amount of business done by the store.

In the days when Peking had no regular police force, the South City was under the control of the Military Guard and was the 5th or South Department of the Guard. Now, the South City is under the police, but even so, the Military Guard still maintains its organization for that department.

The principal duties of the Military Guard in Peking are putting its seal on all proclamations for the city, guarding all the city gates and posting extra guards on the main highways. These guards are allowed to make arrests without first notifying the police, if they find the offender in the North City, but they can-

not do so in the South City. The police are jealous of the power that the Military Guard used to have in the South City, and so insist that no arrests be made without their having been notified. They want to make sure that the Military Guard is not using the organization that it still maintains for the South City.

The guards at the city gates and throughout the district outside the walls keep a careful lookout for opium, morphine, cocaine, etc. Any that is found is confiscated, if it does not belong to an official too high in rank, and later on is publicly destroyed. At the opium burning in October, 1919, over 7,000 ounces of opium were destroyed, while the total value of opium, morphine, pipes, needles, etc., was approximately \$50,000.

When there are disturbances in the city, the Military Guard is greatly increased, there being always a large number of troops camped outside the city that can be called on, and although the Police, Gendarme and Military Officials work together in handling the situation there seems to be a tendency for the military to assume control, largely because of the larger forces at their command. During the student demonstrations of 1919, it was apparently the Military Guard that forced the arrest of the students

MUNICIPAL COUNCIL

The ordinary municipal business of Peking is carried on under the direction of the Minister of the Interior, who is in full charge of all the municipal governments in China. The actual work is done by the Municipal Council and the Police Board.

The Minister of the Interior is concurrently president of the Peking Municipal Council but of necessity must delegate most of the work. The first vice-president is really the one in charge. He is appointed by the President of China on recommendation of the Minister of the Interior and with the approval of the Chamber of Commerce. As far as can be learned, this is the only place where the citizens of Peking have any participation in or control over the Government, except, of course, that exerted by the force of public opinion. Changes and improvements are made, not because the people want and demand them, but because the officials believe that they ought to be made for the benefit of the capital.

The other officers of the Council consist of a second vice-president appointed by the President of China, four heads and four vice-heads of departments, forty secretaries, two to four engineers, four to eight architects and six to twelve investigators, besides clerks and minor employees. The principal sub-officers are appointed by the head officers of the Council; the minor employees of the various departments, by the departmental heads.

For administrative purposes the Municipal Council is divided into four departments in charge of the following work:

DEPARTMENT ONE.

I. *Correspondence Division*. Receipt and mailing of all correspondence, the publication of notices and proclamations, the use of the Council seal, filing.

II. *Accounting Division*. Preparation of the budget, receipt and disbursement of all money, auditing of claims and accounts.

III. *Editing Division*. Preparation of reports, editing of the Municipal Council Magazine, keeping of the minutes of the meetings of the Council, care of the maps and books belonging to the Council.

IV. *Miscellaneous Division*. Purchase and storing of materials and supplies, supervision of clerks, guards and servants, general miscellaneous matters not definitely belonging to other departments.

DEPARTMENT TWO.

I. *Political Division*. Things having to do with communication, industry, public health, relief, city business.

II. *Property Division*. Care of city property, revision of regulations dealing with city affairs.

III. *Investigation Division*. Laying out and changing city streets, investigation of the use of private property by the government, building permits, buying and selling of property.

DEPARTMENT THREE.

I. *Construction Inspection Division*. Inspection of all construction work, examination of all estimates for engineering work, preparation of list of kinds and amounts of material needed.

II. *Surveying Division*. Surveying of new and old roads, bridges, sewers, making a map of the city, special surveying for other boards.

III. *Engineering Division*. Planning of all engineering work, making of maps, designs, sketches, working drawings.

DEPARTMENT FOUR.

I. *Construction Division*. Construction work connected with roads, bridges, sewers and other city work.

This Division is in charge of one head man and five assistants. It employs two recording secretaries, ten foremen, two

hundred laborers. The six steam rollers are in charge of fifteen engineers.

II. *Estimating Division.* Superintending of work to be done by the city, superintending of all work done by contract, preparation of estimates for construction work.

III. *Material and Supply Division.* Purchase of all materials, the lending and sale of construction materials, issuing of materials to the construction division.

Purchases amounting to over \$500 must be advertised and bids must be called for. On amounts less than \$500, the estimates of four or more stores are reported to the Council for its consideration, and advertising is not required.

The hospital for contagious diseases and a reform society for industry and commerce are also maintained by the Municipal Council.

The income of the Council is derived from taxes levied on stores, vehicles, theaters, prostitutes and brothels, the sale and mortgaging of property and from rent paid for the use of the city property.

The store taxes are based on the business done by the stores and amount to from $\frac{1}{2}$ to $\frac{2}{3}$ of 1 percent of their income. They are grouped into fourteen different classes, paying from 10 cents to over \$20 a month. The total tax collected amounts to some \$31,000 a month, a monthly average for the stores of the city of approximately \$1.25.

A total of \$11,000 a month is collected from the 377 brothels and 3,130 registered prostitutes of the city. The brothels pay \$24, \$14, \$6 or \$3 a month, and the prostitutes \$4, \$1.50, \$1 or \$0.50 a month, depending upon the class in which they are placed.

The taxes on vehicles amount to some \$11,000 a month. Automobiles pay \$4, carriages \$2, passenger carts 60 coppers, rickshas 40 coppers, freight carts 100 coppers, and hand push carts 60 coppers a month. Carts that come into the city only occasionally pay four coppers a day. When the taxes are paid for the entire year, one month's taxes are rebated, except on hand carts for which the tax is only \$1 a year even though the monthly tax is 60 coppers.

The Magazine published by the Municipal Council contains some hundred pages and now appears monthly. It was first started in the 11th month of the 3rd year of the Republic (November, 1914) and appeared approximately three times a month, Series I that ended in the 3rd month of the 5th year of the Republic (March, 1916) containing 32 numbers. Series II began in March, 1917, and since then has appeared approximately

once a month, the issue for June, 1919, being Number 21. The magazine contains articles that describe city administration in foreign countries, that give the history of cities in China and that discuss various municipal problems. Those that deal with the problems of foreign countries are, for the most part, translations of articles published in foreign magazines. Various reports concerning Peking are also included. These give the figures for the chou ch'ang, or soup kitchens, reported births and deaths, building permits issued, the monthly report of the hospital for contagious diseases, and occasional estimates of sewer and street work. In practically no case, however, are the reports on any one subject complete and continuous for any length of time.

Residences in Peking pay no taxes. In the past, the city was not only the home of the Emperor, but many of those who have lived there have been either government officials or Manchus, who have been supported by a government pension. Consequently, no land taxes were collected in the city and the cost of the city government was paid from the income received from the provinces. This exemption has been continued under the Republic, but a tax has been levied on the sale and mortgaging of all real estate. This amounts to 6 percent of the sale price of the land unless the seller is a Manchu noble, in which case the deed for the property is made on special red paper and the tax is $4\frac{1}{2}$ percent. If the land is a gift or the price is below the regular market price, the value of the sale for tax purposes is estimated at \$70 a "chien" (room) if the house is of brick, and \$20 a "chien" if the building is made of earth. When the land is mortgaged the tax is 3 percent of the amount of the mortgage. Deeds and mortgages to be legal and binding must be stamped by the tax bureau, showing that taxes have been paid.

Before the taxes will be accepted by the tax bureau, the deeds must be ratified by the Municipal Council. The buyer and seller sign a joint petition to the Council, asking for the approval of the deeds, and file the petition with the police who forward it to the Council. The property is inspected by a representative of the Council, in order that the description of the property and all buildings may be properly entered on the deed, and any encroachments on public property, etc., may be discovered. The deed, as ratified, is returned to the police for delivery to the purchaser of the property, who can then pay the purchase price of the land. The taxes must be paid within six months. Whenever any new buildings are erected or the outlines of old buildings are changed, the deeds for the property have to be returned to the police and be re-issued, so that they will show accurately all the buildings on the land.

The right of Eminent Domain has been given to the Municipal Council and can be used for any public purpose, though it is ordinarily invoked in the improvement of communication and the development of markets. Land can be condemned by the promulgation of a resolution of the Municipal Council and court proceedings are apparently unnecessary. Payment is made for the land taken from citizens or private organizations according to the amount taken and the damage done, but the amount is determined according to a fixed scale rather than the appraised value of the property. First class houses, those made of good material and with rooms that are more than 14' x 11', are paid for at the rate of \$100 a "chien" when bought outright, and \$50 a "chien" if the owner is required to remove them from the land. Second class houses, those built of good materials, with rooms less than 14' x 11' and more than 12' x 10' and those of first class dimensions made of inferior material, are bought for \$70 a "chien" and moved for \$30. Third class houses, those of first and second class dimensions but built of inferior material, and those of first class construction with rooms less than 12' x 8' are bought for \$50 a "chien" and moved for \$20 a "chien."

Two-story houses are considered to contain one-and-a-half times the number of "chien" on the first floor.

When only part of a piece of property is taken, the amount to be paid is determined by the Municipal Council but is never more than the buying or moving fee for the class of building involved.

It has been impossible for us to determine the size of the budget of the Municipal Council. Various reports are published in the Municipal Council Magazine, but they do not appear regularly. One report gave the expenditure for the last half of the 3rd year of the Republic (1914) as \$104,650, including \$39,839 for street repair and \$27,575 expenses of the tax bureau. The amount collected by the tax bureau is undoubtedly more than is needed for the work of the Municipal Council, but is far from enough for the entire city government. The deficit is made up by the Minister of the Interior from the funds of the National Government.

POLICE BOARD

Peking has well been called the best policed city in the Orient. Any one visiting the city is struck by the large number of traffic officers on the streets, one every few hundred yards on the busy thoroughfares, while those who live in the city are constantly amazed at the extent and efficiency of the work done by the

police. A minor traffic accident is sure to bring five or six officers together, while if one wants any information concerning the life or government of the city, the police are the best ones to consult. The Peking Police Board not only exercises the ordinary police functions, control of traffic, arresting of criminals, etc., but it also discharges the duties of the Board of Health, the Fire and Street-Cleaning Departments and the Census Bureau. It is also in charge of two hospitals and most of the charitable institutions of the city. Almost 10,000 men are connected with the Peking Police force, while the annual budget is over two and a quarter million dollars. See statistics of Police Reports, in Appendix.

The Police Board, as now constituted, is organized according to the terms of a Presidential Mandate issued in August, 1914, which provided that local police departments should be established in the provincial capitals and commercial centers, to take charge of all matters relating to policing, public health and fire protection. Even prior to that time there were police in Peking, for as nearly as we could learn the police organization was first established in 1902. We have not been able to secure any information concerning the powers and organization of the police force under the Empire, but we have been fortunate in procuring from the Chief of Police a very complete report of the present-day organization and work of the Board.

The Chief of Police, who is appointed by the President of China upon the request of the Minister of the Interior, is under the direct supervision of, and responsible to, the Ministry of the Interior. He appoints his immediate subordinates, heads of departments, and with them constitutes the Police Board that decides all questions of policy and the course that shall be pursued in case of any unforeseen emergency.

For administrative purposes, the Police Board is divided into two departments, Inside and Outside.

THE INSIDE DEPARTMENT, which is responsible for all general administrative and headquarters work, is organized with seven departments:

I. *Secretarial.*

II. *General Management.* In charge of all correspondence, the preparation of the budget, the handling of all moneys, the control of all under-officers and men.

III. *Political Affairs.* Responsible for the preservation of peace, the reform of customs, the control of the streets and street lighting, the taking of the census, the oversight of the business of the city and the issuing of building permits.

IV. *Legal Matters.* Including the carrying out of all punishments, the supervision of the jails, the management of the

detective force and the preparation of regulations and ordinances.

V. *Hygiene*. This Department is really the Board of Health. The first of its three sub-divisions is responsible for the roads, sewers and public toilets of the city; the second is in charge of the general health and the prevention of disease; the third supervises the hospitals of the city and licenses all doctors, midwives, and the sale of medicines.

VI. *Outside Work*. In charge of the guarding of streets, the prevention of gambling, etc.

VII. *The Fire Department*.

THE OUTSIDE DEPARTMENT, which is responsible for the actual work throughout the city, has three sub-divisions:

I. *The 20 Police Districts*, into which the city is divided:

Central 1 and Central 2 are on the east and west sides of Imperial City. The Districts Left Inside 1 to 4 and Right Inside 1 to 4 are on the east and west sides of the North or Tartar City, while Outside Left 1 to 5 and Outside Right 1 to 5 are in the east and west halves of the South or Chinese City. The areas of the Districts vary from 3.5 sq. li (0.45 sq. miles) in Outside Left 1 to 19.4 sq. li (2.48 sq. miles) in Outside Right 5. The population of the Districts varies from 10,124 in Central 2 to 67,762 in Left Inside 2.

II. *Other Departments*, including the Gendarmes, the Cavalry, the Detectives, the Firemen and the Band.

III. *The Miscellaneous Organizations*, that are in charge of the institutions run by the police, including the three Police Schools for officers, men and recruits, the department for the registration of prostitutes, the Yu Ming Workhouse, the Door of Hope, the Reform School, the two City Hospitals, the Women's Industrial Home, the Tung An and Kuang An Markets and the Museums.

The men in charge of these various departments and their sub-divisions (the Police Districts have from 2 to 5 sub-divisions, the Gendarmes 4 and the Firemen 6) number 289—164 in the Inside Department and 125 in the Outside Department. Besides these, there are 245 Police Captains, 757 under-officers, 7,588 men, a total of 8,590, an increase of 815 (10.2 percent) during the last five years. In 1910, the entire police force of New York City numbered 9,255. The Peking Fire Department employs 578 officers and men and the detectives 332, making the total number of men connected with the police force, 9,789. This is 12 police for every 1,000 inhabitants in the city and 50.5 officers per square li (395 per sq. mile) of the city's area. In the different police districts the number per square li varies from 11 in Outside Left 4, the agricultural district east of the Temple

of Heaven, to 105 in Outside Left 1, just outside Ch'ien Men, which is one of the most densely populated districts in the city and one that is primarily given over to business. In the different districts the number of police per 1,000 inhabitants varies from 3 in Inside Left 4 to 19 in Central 2.

The Gendarmes or special police, which are popularly known in Peking as "The White Leggings" (a part of their summer and winter uniform being a pair of white canvas leggings), are a special police force of 1,127 officers and men, that is independent of the regular force even though it is under the control of the Police Board. The Gendarmes are recruited from the members of the regular police force who show special ability, but before being finally accepted the men are given special training. As a consequence, they are older, better set up and appear to be somewhat more efficient in their work than the regular police force. Under ordinary conditions, their principal duty is the stationing of special guards on the highways, while in time of trouble or when special work is required, they are the first ones called upon. Outside of Peking, the Gendarmes are often found engaged on matters that in America would be handled by the State police. The head of the Gendarmes is assisted by a foreign adviser, General Munthe.

The regular police force includes one division of cavalry, composed of 106 men, but these appear on the streets only in times of disturbance or on special occasions.

The detectives, a group of 336 men organized in three divisions, carry on a very extensive work and one that seems to be very thoroughly done, as the Peking police are able to keep in touch with everything going on in the city.

The 578 firemen are organized into six divisions, each of which is responsible for a section of the city. As Peking has no general electrical fire alarm system, special watch towers have been erected, and from the tops of these guards are constantly on the lookout for fires. The fire-fighting equipment consists, for the most part, of old-style hand-operated engines that are able to throw only a small stream of water, but a high power automobile fire truck has recently been purchased and is housed in one of the buildings near the Pei Hai or North Sea. Water is secured from the wells and also from the mains of the Peking Water Company.

Any one who has seen a fire in a Chinese city is not apt to forget it very soon. The fire department comes pulling its engines by hand, and carrying flags in the day time or large lanterns at night. The men who are to carry water from the wells hurriedly put on the coats of the fire department, so they will be allowed inside the lines that are quickly established by



STUDENT DEMONSTRATIONS, JUNE 4TH AND 5TH, 1919.

Against the Government and the Shantung Award. Part of a nation-wide movement.



STUDENT DEMONSTRATIONS, JUNE 4TH AND 5TH, 1919.

The police breaking up one of the meetings.



ARRESTED STUDENTS GOING TO JAIL.

Over 900 students representing all the higher schools in the city were arrested during the two days' demonstrations. More were not arrested because the government gave in.



STUDENT GUARD AT THE GOVERNMENT LAW SCHOOL, THE STUDENT JAIL.

Although the government guards were removed the students refused to leave their jail until they received an apology from the government and permission to lecture on the streets.

the police, and then rush buckets of water to the hand-pumped engines. While the men at the engines and hose are doing their best to put out the fire, the police stand around and blow their whistles, apparently doing their bit by scaring away the fire spirits.

Peking does not give its firemen a great deal to do, as in 1917 there were only 93 fires and these involved a total of only 154 houses. Eighty-five of these were totally destroyed while 69 were damaged. Fifteen houses were more or less demolished by the fire department in the fighting of fires. Peking is a city built of brick and mud walls, while the floors are ordinarily dirt or tile so that even though the houses are heated by small movable stoves, there are but few fires in the city and when one does start, the damage is small. If one of the cities of South China had the same number of fires, the result would be very different. There, the houses are built almost entirely of wood and, once a fire is started, it usually takes a large number of houses. In Peking, on the average, less than two houses were involved in every fire that occurred, and so the large burned districts that one often sees in the cities in South and Central China are seen but seldom in Peking.

From the table (see Appendix) giving the police districts in which fires occurred, it does not seem that any one district of the city is particularly responsible for fires. There are four districts that have 10 or more fires during the year and the general character of these is very different. Inside Left 1, in which 14 fires occurred, is a district where residences and shops are intermingled. Outside Right 1 and Outside Right 2, with 10 and 16 fires respectively, are both business districts, while Outside Left 4, in which there were 10 fires, is primarily a residence district. Over one-fourth of the fires (24) occurred in January, which is the month when, because of the cold weather, the largest amount of fire is required in the city, and also the month just previous to the Chinese New Year when every one is supposed to settle all of his accounts. A table of the number of fires by months is given in the Appendix.

The annual expenditures (see tables in Appendix) of the Police Board amount to over two-and-a-quarter million dollars. In 1917 the amount was \$2,235,934. Of this \$2,209,824 was spent for the regular police work, and \$24,110 for work done for other organizations. The regular expenses, salaries, rations, office expenses, amounted to \$1,612,435. Just what is included under salaries and rations is not clear, but apparently "salaries" represents the money paid the head men, while the allowances of the ordinary policemen are "rations." If this is so, the average salary is approximately \$1,300, while the wages and food allowance of the

men average \$113 a year. The ordinary patrolman is paid \$6 to \$8 a month in money, besides being given a food allowance that amounts to something over \$2 a month.

Special expenses amounted to \$377,760 including \$300,000 for uniforms, \$20,194 for the police schools, \$16,759 for the erection of buildings, \$10,042 for fuel, \$4,569 for house numbers and census supplies (each house in the city is given a blue and white enamel number plate on which appear the number of the police district, the name of the street and the house number) and \$3,086 for charity.

Other expenses totaled \$221,629 and included \$136,579 for street cleaning, \$60,934 for the two hospitals run by the police, \$3,936 for kung ch'ang (workshops), \$3,473 for the poor-houses, \$1,323 for registering the prostitutes.

The \$24,110 spent for other organizations included \$8,910 for food for officers of the Police Board and various amounts for the protection of the markets and mail, the care of flowers and trees, rewards paid to men who do not belong to the police force, food for those in jail, etc.

The Peking police are annually spending an average of \$2.75 per person. When compared with the amounts that are being spent in cities of similar size in other countries, this does not seem to be very much, but when the Chinese standard of living is considered, it is really a large amount. Two dollars and seventy-five cents is not quite half the monthly money wage of the ordinary workman, and is approximately one-fourth of his money wage and food allowance. Consequently, the police are spending every year for a family of four, an amount equal to one month's income of the man employed as a clerk in a store or a workman in a shop. If this amount had to be furnished by those who live in Peking, it would be a tremendous burden, but, fortunately for them, most of it is supplied by the National Government.

CRIME

During the last five years the police have been arresting an ever increasing number of persons charged with crimes and misdemeanors (see, in Appendix, several tables of statistics on crimes and misdemeanors). In the 6th year of the Republic (1917), 3,886 were arrested for one of the more serious crimes, and 22,870 for misdemeanors. In the 2nd year of the Republic (1913), the number arrested for crime was 2,549 and for misdemeanors 20,554. In both groups there has been a steady increase year by year, except for a small drop in the number of those arrested for crime in 1915. The crime rate per 1,000 persons has increased from 3.51 to 4.78, while the misdemeanor

rate is 28.2, the same as it was in 1913. The combined rate is 32.98 per 1,000.

Although the police do not give the detailed statistics, types of crimes, ages of criminals, etc., for those who are charged with crime, they do give them for those charged with misdemeanors. Of the 22,870 misdemeanants, 2,925 (12.8 percent) were women. One thousand one hundred and thirty-three of these were charged with violating the regulations concerning general customs, under which head are included clandestine prostitution, the staging of immoral plays, the destruction or defilement of temples, ancestral halls, grave tablets and public works, scolding or making fun of others in public, refusing to stop yelling or scolding in the streets, conducting gambling or similar business in the streets or public places, and wearing clothes of such peculiar styles that they may have a bad effect on the customs of the people. Nine hundred and sixty-seven were offenders against the general police regulations. The largest number of men (7,403) broke the general regulations, 4,005 offended against customs, 2,008 were arrested for not obeying the ordinances concerning communications and 2,076 for violating the health ordinances. Disturbing the peace is not indulged in by the Chinese to any extent, as only 479 persons were accused of this misdemeanor.

Three thousand and fifty of the misdemeanants were under 11 years of age. Of these, 1,349 (45 percent) were girls. Consequently, 46 percent of the female misdemeanants were under 11, but only 8.5 percent of the males. The principal offenses of which the children were guilty were those concerning health, communication and customs, all but 207 of the 3,050 being included under these three heads. In case a child is arrested and brought into court, no penalty is imposed on the child even though it is guilty, but the parents or guardians are warned by the police that they must give their children more strict discipline. The same is true for those who are insane. If the child has no known parents or guardian, it is sent to the industrial school to be educated, while an insane person is sent to the asylum. In case those under 11 years of age or those who are insane violate the police rules the second time in six months, the penalty that would ordinarily be imposed on them is imposed on their parents or guardian. However, in such a case, the penalty is always a fine and never imprisonment.

Among the male misdemeanants, the largest proportion (33.5 percent) are between 21 and 30 years of age, and except for the large group (46 percent) under 11 years of age, the same age group has the largest proportion of females, 19.6 percent. Of all the males in the city, 23.2 percent are in the 21-30 year group

and 21.8 percent are in the 31-40 year group, while of the male misdemeanants, 33.4 percent are between 21 and 30 years of age, and 27.4 percent between 31 and 40. Of all the females in the city, 66 percent are less than 41 years of age, but 87.8 percent of the female misdemeanants are under that age. The older age groups do not contribute their share of misdemeanants so that the problem of crime in Peking is largely one that involves men who are under 40. Peking is a city of men and of young men (see age and sex tables in Appendix), therefore any attempt to improve the crime situation must include the improvement of the influences around the young men, so many of whom are living away from home.

Of the 22,870 misdemeanants, 17,150 were those who had committed the crime, 1,923 were accomplices, while 204 were instigators of the crime, 100 were insane and 81 intoxicated when they committed their crimes.

From the table giving the convictions by months, it does not appear that there is any outstanding relation between the amount of crime and the time of year, except that there is less crime during the fall and winter months than there is during the spring and summer. From September to February, there were less than 1,900 convictions per month, the maximum being 1,895 in November and the minimum 1,511 in December. From March to August inclusive, there were over 2,100 convictions a month except in July when there were only 1,489, the smallest number of any month in the year. The maximum number (2,307) were convicted in May. The average per month was 1,906.

The tables do not give the number of misdemeanants in each Police District, so it is impossible to determine whether or not the character of the different Districts or the density of the population has any influence upon the amount of crime.

Three thousand eight hundred and eighty-six robberies and thefts were reported to the police during the year. Seven of these were robberies involving breaking in and stealing, 2,490 were thefts, 583 people had their pockets picked, while property was taken from 806 persons under false pretenses. The value of the articles taken amounted to \$20,714, the average loss being \$5.53. In 514 cases the thieves secured goods that were of no value. The thieves' market held outside of Ch'ien Men very early in the morning is one of the sights of the city and people who have lost goods are often able to find them offered for sale there. Through watching the pawn shops and the market, the police are wonderfully successful in tracing stolen goods.

There is a tremendous variation in the number of robberies and thefts reported from the various police districts. Right Outside 2, in which is centered much of the amusement life of the

city and in which is the principal red light district, reported 1,379. The next largest number was 276 in Inside Left 1. The smallest number (14) was reported from Central 2. Five of the 20 Districts reported less than 50 each, while 4, Inside Left 1 and 4 and Outside Right 1 and 2, each had more than 200.

If the Police Report can be taken as any criterion, the Chinese are not a people who are careless with their belongings. Money and goods that were found by the police or found by private citizens and reported to the police were valued at only \$1,109.37. Six hundred and eighteen of the articles found had no value. Sixty-five percent of the money and 66 percent of the goods of any value were returned to their owners, but only 30 percent of the goods that had no value.

Wherever possible, the police attempt to keep people out of court. The officers often stop a fight, find out what it is about, settle the matter and send the contestants on their way rather than arrest them. Even when men have taken too much liquor and are unable to get home, the police will help them home rather than arrest them. To us, it certainly was a strange sight to see three police officers taking home a man who was drunk.

The police report that in 1917, they helped 5,267 persons. This number includes 1,561 who had been fighting, 466 lost children, 574 victims of accident or sudden sickness, 212 who were drunk, 150 who were poisoned and 84 who had attempted suicide. Of the total number, 857 were women and seven were foreigners.

Besides the work connected with the prevention of crime, the direction of traffic, the recovery of lost or stolen goods, the police are engaged in many other activities closely connected with the life of the people. They take the census of the city once a year and must be notified of all removals, births, deaths, marriages, etc. Every store in the city is visited at least once every 10 days by an officer who is entitled to ask any questions that he sees fit. The police see to it that the shops and vehicles pay their monthly taxes, and once a month they inspect all vehicles for hire, particularly the rickshas. Burial permits must be secured from the police before a funeral can be held. All meetings must be reported to them and seats must be provided for their representatives who act as censors. In 1917, 961 such meetings were attended by the police. They are not only responsible for the cleaning, lighting and sprinkling of the main streets of the city, but they are also in charge of similar work on many of the smaller streets even though the expenses of such work are paid by the families living on those streets. In the past, this work was done by local committees, but since the police have been willing to collect the money and look after the work the citizens have gradually turned the work over to them. Conse-

quently, the police officers are making monthly visits to many of the houses to collect the contributions for the lighting and sprinkling of the streets. On the small streets where the street cleaning work is not organized, the police require each family to clean the street in front of its door.

Building regulations have been promulgated by the Police Board and the Municipal Council. These require that any one erecting a new building or changing the outline of an old one must secure a building permit from the police before starting any construction work. Applications for permits are received every Monday, and under ordinary circumstances are approved and returned the following Monday. If any of the buildings or walls touch the lot lines, the owner of the land must bring his deed to the property with him when he applies for a building permit, so that the police and Municipal Council can assure themselves that the buildings are within the lot line. If the deeds cannot be presented because they are in the hands of the mortgagor, or in some other province a permit will be issued, providing the owner can get some shop or store to act as his guarantor. As changes have recently been made in the boundaries of some of the streets of the city, particularly those that have been improved, the police are especially careful to see that there are no encroachments on public property and that any houses now on public land are removed, whenever any new construction is being carried out. The petitions filed with the police are delivered to the Municipal Council for its investigation and approval, as the land on the improved roads and at all corners is under the special jurisdiction of the Council. It is particularly careful to see that the corners are properly maintained. If the traffic demands it, the Council requires that the corners be rounded rather than square. According to the Council regulations, all down spouts must be constructed so that the water is carried into the earth and not discharged on the surface of the street. Buildings with three stories or that are apt to be especially crowded, must have special stairs and two or more special exits, while those over 50 feet high must be equipped with lightning rods.

Ordinarily the Municipal Council investigation does not take more than two days and does not delay the issuing of the permit through the police. In case the owner of a piece of property is involved in a lawsuit concerning the location of the buildings relative to the lot line, the facts must be determined by the Municipal Council. A deed, showing the location of the buildings on the lot, is final evidence only when stamped by the Municipal Council. The police approval is not final.

The Health Department of the police is of course responsible for the many things connected with the health of the city, includ-

ing not only the cleaning of the streets, the care of the sewers, but also the examination and licensing of doctors and midwives and the inspection of all medicines offered for sale.

The managing of many of the institutions of the city is the most unusual work that is being done by the police. Since the Revolution of 1911, they have taken over more and more of this work until now they have some connection with practically all of the charitable institutions. They are in entire control of two hospitals, the insane asylum, the poorhouses, the industrial schools, the reform schools and the rescue home for prostitutes. They have also opened 53 half-day schools in various parts of the city, and in these are giving some education to 4,000 poor children. A large part of the budget of these schools is contributed by the well-to-do people of the districts in which they are located. The more complete details of this part of the police work are given under the various headings of Education, Health, Population, Poverty and Philanthropy.

Our experience with the police has shown that they are an efficient, well-trained body of men; that they know Peking thoroughly and have collected a great amount of information concerning the city. The traffic officers, although lacking the force and authority that would be exerted by officers in western countries, keep the traffic moving and well regulated. The ability of the police to find stolen goods is really remarkable, and shows how closely they are able to keep in touch with the life of the city. In making out the report of their work, the police have given us many statistics that are of great value, and while some of them may as yet be somewhat incomplete and inaccurate, they are a start and a basis for further improvement. As the police have more and more experience with the use of statistics, they will undoubtedly realize the relation they bear to problems of the city; and the tables will be more complete. At present our feeling is that the police are making many of the tables because they think it is the thing to do, rather than because they thoroughly understand the use of the statistics.

In general, the Peking police system is a copy of those used in the large cities of Japan, which in turn are based on the German police system. It reaches out and touches practically every side of the life of the people, and during these years of transition has done wonderful things in improving and developing the city. The only question that can be raised is: Will those at the head of the police work see the possibilities of future development, or will they try to use the close control given by the extensive system as a means of oppressing the people and smothering any democratic movement that may develop?

In making a study of the government of Peking, we con-

tinually came across traces of democratic and community control—streets or districts with committees organized to look after the various public works, such as repairing, sprinkling and lighting the streets, furnishing police protection, etc. Even in 1914 the police regulations called for the organization of community control districts, but at the present time the functions of these democratic organizations are being taken over by the official boards, particularly by the police. This undoubtedly makes for efficiency in carrying out a city-wide program, but at the same time the people are losing control and are more and more at the mercy of the officials who are responsible not to the people but to officials higher up.

As the people become better educated and have more contact with democratic ideals, are they going to be able to gradually assume control of the government or will they be held down by autocratic officials in charge of the police? The experiences of the past few months have given us considerable cause to fear that there will have to be a struggle before the government of Peking is democratic as well as modern and efficient.

THE STUDENT MOVEMENT

When the students of the country, under the leadership of those in Peking, formed in 1919 a nation-wide organization that was able to make definite demands upon the officials of the National Government, a new influence appeared in the government of China. This is not the first time that the students have taken a hand in the government, for in olden times, when the Court conditions became so corrupt that they were a national scandal, the Literati have united and either forced into retirement or have brought about the death of those who they felt were chiefly responsible for the corruption, but it is the first time in recent years that the students, as such, have attempted to influence the officials.

The Student Movement of 1919 really began in 1905, when by imperial edict the old educational system was abolished and modern learning was adopted. The establishment of the modern schools has of necessity been a slow process, but their number has been rapidly increasing in the last few years until now they can be found in all parts of the country and the student body is large enough to exert a real influence. Prior to 1912, although the students came in contact with western ideas, they were taught to be loyal to the Imperial Government and it was only after the Revolution of 1911 that democratic ideas came into the schools. Democracy has appealed to the students of China, and as their number has increased they have been more and more anxious to

see their Government become more democratic, but they have found it difficult to bring the necessary pressure upon the officials, as practically all of them are men who have held office under the Empire and whose attitude is therefore more imperial than democratic. Many of these men, because of their experience under the Manchu Government, have believed that it is the privilege of the officials to take public funds for private use, and while under the Empire there was a limit beyond which an official could not go without danger of losing his position and his head, under the Republic there has seemed to be no limit. Consequently, not only have public moneys disappeared, but many of the natural resources of the country have been sold directly or indirectly, and most of the privileges have been going into the hands of Japan.

The students, seeing this official corruption and the continued encroachments of Japan, and realizing that the officials because of their personal interest would do nothing to check the weakening of the country, have long felt that they should do something. But until 1919 there was no issue on which they could all unite. It was the Shantung question, the acquisition by Japan of the rights that Germany had had in that province, that furnished the cause that appealed to the students all over China. Shantung, the birthplace of Confucius, the sage of China, is considered the Holy Land of China. It is one of the rich provinces of the country and the Chinese—who had experience with the Japanese occupation when, during the war, they had landed troops on neutral Chinese territory, marched them overland to the railroad and established them in Tsinan-fu, the capital of the province, before going east to drive the Germans out of Tsingtao, and also with their handling of "Economic Rights" elsewhere in China—felt that they were really losing the province, when word came from the Peace Conference at Versailles that the German rights would probably be given to Japan. Feeling ran high all over the country and, while the Chinese were greatly disappointed in not receiving the backing of other countries in what they felt was a matter of justice, they also felt that their own officials were largely responsible for the success of the Japanese. Three men, Ts'ao Ju Lin, Minister of Communications and ex-Minister of Finance, Chang Chung Hsiang, ex-Minister of China to Japan, and Lu Cheng Yu, Director of the Currency Bureau, were looked on as the chief traitors and by pressure of public opinion were finally forced to resign.

The Student Movement started in Peking, Sunday, May 4th, 1919, when a group of some three thousand students from the various colleges attempted to present a petition to the British and American Ministers, asking that the Peace Conference should

return the German rights to China. The Chinese police would not allow them to enter the Legation Quarter, so the students went to the house of Ts'ao Ju Lin, damaged it and attacked Chang Chung Hsiang, whom they found on the premises. As the crowd broke up, thirty-three of the students were arrested and held for three days before being released on bail. The Government was practically forced to release them, as otherwise there would have been a clash between the students and police on May 7th, the anniversary of the presentation, in 1915, of the Japanese ultimatum concerning the Twenty-one Demands, and if some of the students had been killed there would in all probability have been a revolution.

In Peking the Government attempted to control the students of one of the schools by putting a guard of some two hundred officers around the school buildings. The only trouble with the plan was that the guard had to be changed every four hours, or the students would have the men converted to their point of view.

In K'aifeng, Honan, the officials tried to keep the students in two of the schools from striking by confining them in the school compounds and cutting them off from communication with the other students. To the boys in one school the girls sent a box in which was a skirt, with the note, "If this is what you need, we have one for each of you." This was enough to make them join the movement, while the others went on strike after they had been talked to by one of the girls who dressed up as an old lady and gained admission to the school compound by insisting that she must see her son.

Working with the merchants, the students were able to inaugurate a boycott of Japanese goods that was far-reaching and effective, and not only cut off the supply of Japanese goods but also worked to satisfy the demand with Chinese-made goods. The students, particularly those of the technical schools, learned in their school shops how to make some articles and then went out and taught the workmen in other shops how to make them. Another group of students made themselves responsible for the selling of the goods turned out by the shops.

The Government attempted to break up the student organizations and stop the boycott, and finally in a Presidential Mandate issued on June 1st made its attitude so plain that the Peking students felt they could make progress only by open defiance. Consequently, on June 4th and 5th, they instituted a campaign of street lecturing by which they attempted to tell the people about Shantung, the Student Movement and the actions of the three men who were looked on as the chief traitors. Wholesale arrests followed and in two days over nine hundred students

were lodged in the buildings of the Government Law School that had been turned into a temporary jail.

In connection with the student demonstrations in Shanghai the merchants organized a general strike, and business in the city came to a complete standstill. The strike was so complete that even the beggars' and the thieves' guild joined, and there was not a single robbery in the city for five days. With the strike spreading to other cities, the students causing trouble all over the country and the sons of many of the provincial authorities in jail in Peking, the pressure was too much for the Government and it had to yield to the demands of the students, apologize to them for their arrest, permit them to lecture on the streets and finally accept the resignations of the three men who were looked upon as the chief traitors.

The students continued their work after their first victory and by their influence were able to maintain a long-continued and thorough-going boycott of Japanese goods. Their demonstrations later in June helped to encourage the Government in its refusal to sign the Versailles Treaty, while their reaction to the "Foochow Incident" in November, when a group of Japanese created a riot in Foochow, made it possible for the Government to take a firm attitude and demand that Japan accept the responsibility for the occurrence, which she finally did—after a year's time, the first time in recent years that she has admitted that her nationals have been responsible for disturbances in China.

By a second and third strike carried on early in 1920, the students attempted to further force the hand of the Government, but they were unsuccessful in their demands. They did not have a strong public opinion behind them and the officials were able to stand their ground, break the strike, and also arrest and keep in jail for several months some of the student leaders and others who were arrested during demonstrations in connection with the boycott of Japanese goods.

Although the spectacular side of the Student Movement has ceased, they are quietly working for the development of a more enlightened public opinion, and in their search for the system of thought that is best adapted to the new conditions of Chinese life, they are carefully studying those of other countries. The ideals of the past are gone and China has yet to find herself and the place that she is to take in the new life in the Orient, but her hope is in her students with their ideals of patriotism and service.

In order that more and more of the people may be able to keep in touch with the events of the world, the students are quietly pushing a campaign for the teaching of the Kuei Tse or new alphabet that was adopted and promulgated by the National

Board of Education in 1918, thirty-nine characters instead of the many thousand different ideographs, and a system that the most ignorant coolie can learn to read in a month's time.

To spread their new ideas and to aid in the discussion of philosophy, economics, religion and social life of other countries, the students are publishing a great many weekly and monthly magazines. Before June, 1919, *La Jeunesse* and *The New Education* were about the only student magazines, but now there are over four hundred published in all parts of the country. Edited and supervised by men who have had the best training that western countries can afford, and written not in a high literary style but in everyday language, these magazines are having a tremendous influence upon the students who will be the future leaders of the country.

When only eight years of contact with democratic ideals can produce a generation of students who are willing to meet the military and police forces unarmed, rather than give up their patriotic ideals, there is every reason to believe that a group of leaders will develop who will be able to translate their patriotism into action and gradually give China a set of officials who are interested in the welfare of the country, rather than in personal gain, and that public opinion will be enlightened and organized so that it can make itself felt on various questions facing the country, for when once a united public opinion speaks, it must be listened to in China as well as elsewhere. The great problem now is to protect China from foreign aggression while she is working out, under the leadership of her students, her new democracy.

CHAPTER V

POPULATION

An accurate census of all the individuals of China has been an impossibility in the past. The population of the provinces has been estimated, or at best the families have been counted. The total number of persons in the country has then been found by multiplying the number of families by the average number of persons per family, obtained by an intensive census of the individuals of several small districts. The Ministry of the Interior of the Empire took such a census of the entire country in 1910. In that study the average family was found to contain 5.5 persons, except in the Province of Fengt'ien, where the number was 8.38. The census covered the population of the provinces, but apparently did not make a detailed study of the people living in the large cities of the country. At least, the figures of such a study have never been published. Soon after the establishment of the Republic, plans were drawn up for gathering information on the population of the large cities, and the Department of the Interior promulgated special rules for the taking of the census in Peking, the provincial capitals, the commercial cities and others in which police departments had been organized.

These rules make the head of the City Police Board, the Director General of the Census Bureau, while the heads of the different police districts are to be the directors of the census work in their respective districts. A census board is appointed for each police district of the city. The members of these are the persons who are really responsible for the census work. The number of men on each board is determined by the Director General and varies with the amount of work to be done. The board members are appointed by the Director and receive a salary for their work. The census data is gathered by a house to house investigation made for the most part by the police officers of the different police districts. As a preliminary, census blanks are distributed to each store and residence and the head of the house is required to fill them in as far as possible. The following questions are asked concerning each individual living in the house :

1. Name.
2. Sex. Marital condition, whether or not they have had any children.

3. Age and birthday.
4. Birth-place.
5. Place of residence and how long they have lived there.
6. Occupation.
7. Religion.
8. Education.
9. Diseases and physical deformities.
10. Number of years in Peking.
11. Other necessary information.

The individuals are grouped on the blank so that those belonging to the immediate family are together. The relatives or friends living in the house are in another group, and the servants in a third section.

The Census Reports are all collected by the police on a given day. When the officers call for the blanks, they go over them with the householder and check all the information given. In many cases, of course, the officers have to fill out the blanks, as many of the people are unable to write. The police also make a note of any persons who have been convicted of crime, of any who are looked upon as suspicious characters, and of any house where there are a great many outsiders living with the family.

The rules require that the police make a separate record and a separate study of the people living on boats, of monks living in the monasteries and of those living in schools, prisons, factories and other public institutions. This study is to be made on the same day as the house to house census.

The census blanks, when collected, are turned over to the different census boards. They tabulate the information and prepare the report for their district. This gives the numbers of the following:

1. Houses.
2. Males and females.
3. Schoolboys from 6 to 13.
4. Young men from 20 to 40 years of age.
5. Those born in Peking or in the different Provinces.
6. Those employed in gainful occupations.
7. Those ordinarily living in town but away when the census was taken.
8. Those suffering from disease or physical deformity.
9. Adherents of the different religions.
10. Persons living on ships.
11. Monks in monasteries.
12. Those in prisons, schools, factories, etc.
13. Miscellaneous information.

A copy of this report is sent to the Director General. He combines the figures of the different districts into a report for the entire city. A copy of this report is filed with the Ministry of the Interior.

In order that the census records may be kept up to date, the regulations require that all removals, deaths, marriages, etc., shall be reported to the police within five days. The police districts must forward to the Director General monthly reports of all such changes.

The expenses of the census are met from the local funds, or in case of necessity from the police funds, but only those who are especially appointed for the census work receive any pay. The taking of the census is part of the regular work of the police force, and the officers detailed for such work receive no extra pay. Reports of all income and expense are to be approved by the local authorities and then filed with the Ministry of the Interior.

In the past, when the officials have taken the census, it has been the aim of many of the people to give a false report for their families. It is an old superstition of the Chinese that it is very unlucky for them to have anything pressing on their name. Consequently they do not want to have their names written in a book, for when it is closed the pressure of the leaves on their name will be sure to bring them bad luck, and so they have done their best to give a wrong report to the officials. This has been particularly true in the country districts where the people have but little touch with the officials. In the cities, where they are used to dealing with the police, the people are more accustomed to answering questions, and it is more difficult for them to give false information without having it discovered. Even so, the police feel it necessary to send out lecturers who explain to the people why the census is being taken and urge them to give the correct information. Notices are also posted, forbidding any anti-census propaganda.

Any one guilty of obstructing the census is punished with from five to thirty days' imprisonment or with a fine of from \$5 to \$30. Those who refuse to answer the census questions or who give false answers are fined from \$1 to \$5.

Some of the people may still attempt to give false information to the police, but five years' experience with the census has overcome the prejudice of most of them, and the police are so well acquainted with their districts and in such close touch with the people that they are able to discover and correct most of the attempted mis-statements. Consequently, the Peking census can be considered as reasonably correct and accurate. In the taking of any census, errors are bound to occur, and the ignorance and

the superstition of the population of a city like Peking are sure to increase the number of errors, but personal experience with the house to house census returns for a small section of the city has convinced us that the figures for Peking are well within the allowable limits of error and give an accurate report of the population of the city.

The census report for the 6th year of the Republic (1917) gives Peking a population of 811,556.¹ It is therefore the fourth city of China, Canton, Shanghai and Hankow having larger populations. Of the cities of the United States, New York, Chicago and Philadelphia are the only ones that are larger than Peking, while of the capitals of the world, Peking ranks seventh, some six of the European capitals reporting a population of a million or more.

The census returns show that Peking is growing steadily, although it is an official and not a business or commercial city. The 2nd year of the Republic (1913) the population was 727,863. In four years there has been an increase of 83,693 persons, or 11.5 percent of the population of 1913.¹ Part of this growth is undoubtedly due to better census returns and not to an actual increase in the inhabitants of the city. Many mistakes are corrected as the police check over the returns each year, and people are listed who were previously missed. Even allowing for that, the figures show that there is a steady growth.

As the area of Peking is 194 square li, or 24.75 square miles, the average density of population for the entire city is 4,289 persons per square li, or 33,626 persons per square mile.² This is from two to four times as dense as the population in American cities of about the same size.² In those cities it varies from 8,260 per square mile in Cincinnati, Ohio, to 15,600 per square mile in Boston, Mass. And it must be remembered that Peking is a city of one-story houses.

While the average population density for the entire city is 33,626 per square mile, there is, as would be expected, a tremendous variation in the densities reported by the different police districts.³ The three large districts in the southern part of the South City are given over almost entirely to agriculture and have only 6,209, 11,477 and 18,244 persons to the square mile. In the five districts in the center of the north part of the South City, just outside Ch'ien Men, the main gate from the North City, there are from 72,136 to 83,823 per square mile. These are the districts where most of the business of the city is concentrated. The roads are narrow, every available lot has a building on it,

¹ See Population Totals, 5 Year Table, in Appendix.

² See Tables in Appendix, Area and Population of Peking and U. S. Cities and Peking Density Per Square Li.

³ See Table in Appendix, Population by Police Districts.

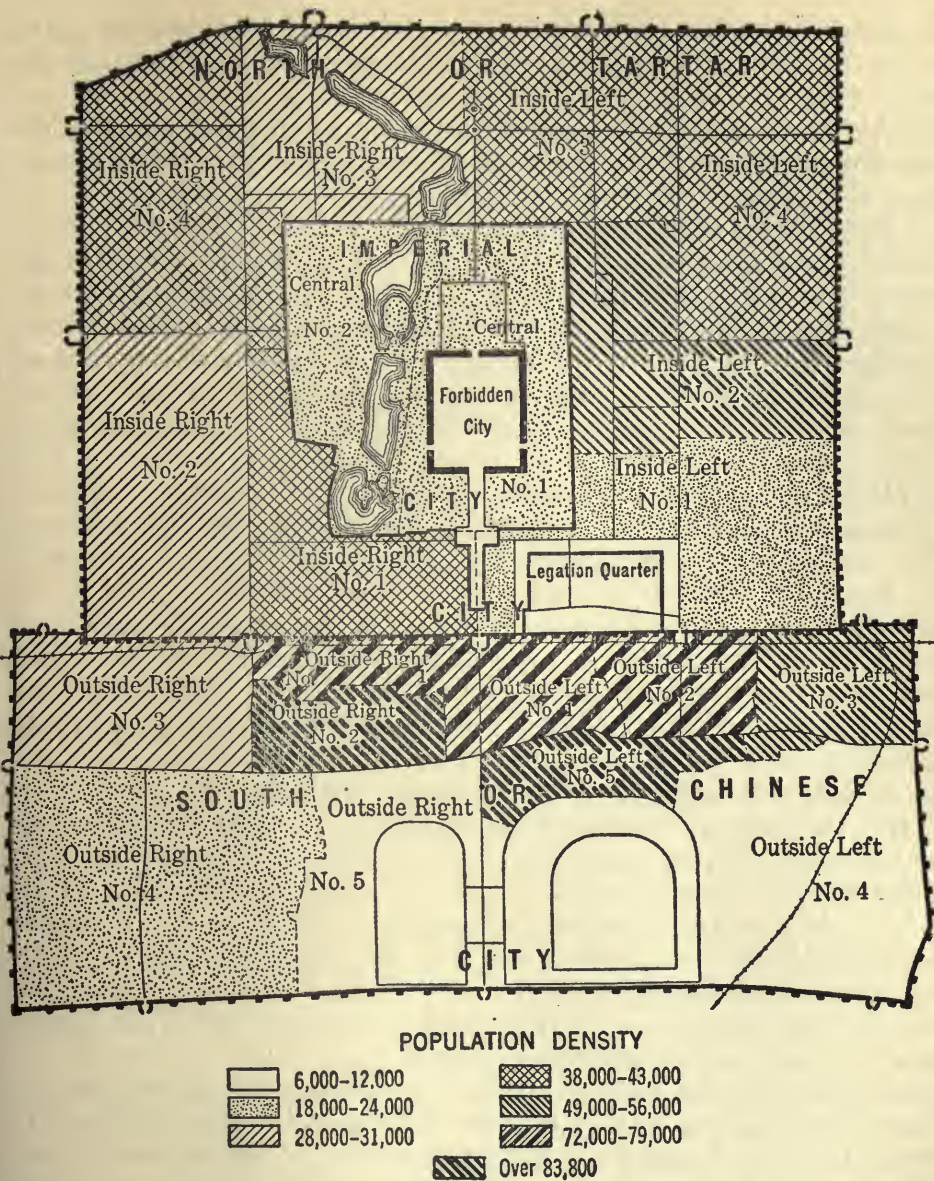


Figure 5

courtyards are reduced to a minimum and a large number of people live in each house. America can show much greater congestion in some of her business districts where the people are crowded into office buildings or factories during the day, but they return to their homes at night. In Peking a man usually lives where he works, and many of them in the smaller shops set aside their tools or simple machinery, and spread their blankets where they have been working during the day.

In the districts that are largely residential, the density varies from 22,078 to 55,914 persons per square mile, though in the most of them it is between 30,000 and 40,000.

Although the Peking census shows a population density that is very much greater than that of American cities of the same size, the average number of persons per house is less in Peking. In Peking the average is 4.9, although for the individual police districts the number varies from 3.8 to 6.1. In Philadelphia the average is 5.2, while in Boston it is 9.1. In Pittsburg and St. Louis the numbers are 6.1 and 6.6, respectively. The smaller number for Peking is largely due to a difference in the size of the houses in the two countries. Peking is built almost entirely on one floor, and what in America would be one house, in Peking may be three, four or even more. Thus, a building containing five rooms, all of which open on to the same courtyard, is counted anywhere from one to five houses, depending upon the number of families living in it. Most of the rooms are 10x12 or 12x12, a Chinese "chien," so in the one room "house" the people live in very close quarters. In the larger houses, and some of them have over 100 "chien," the people are far from crowded, but the number of persons per "house" will be large, as the families living in those houses include many relatives and servants.

The comparison of the 1915 census with that of 1917 shows that there has been an increase of 8,450 (5 percent) in the number of occupied houses, in spite of the fact that seven of the districts show a loss. The largest increase has been in the districts Inside Left 2, 3, and 4. District 2 shows an increase of 2,353 houses, 21 percent of the number reported in the 1915 census. This increase has made it possible for that district to have a 20 percent increase in population in two years, without any rise in the average number of persons per house. The number of houses in the district Inside Left 4 has also increased 21 percent in two years, but the population of the district has increased only 13 percent. The average number of persons per house has consequently fallen from 5.1 to 4.8. In only one district has there been an increase in population and a decrease in the number of houses. That is in Outside Right 2, one of the two districts where there are over 83,000 persons to the square mile. The population of that district has increased 3 percent, the houses have decreased 2 percent, and the number of persons per house reached 6.1, the maximum for Peking. In only three districts, Inside Right 2, Outside Left 3, and Outside Right 3, has there been an increase in the number of houses and an actual decrease in the population. In the outside districts, the change in the number of houses or population has not exceeded 3 percent, but

in the inside districts the population has decreased 19 percent and the number of persons per house is only 3.8, the minimum for Peking.¹

There has been a great deal of building in Peking, especially in the North City, and in traveling around the city one can see many of the two-man sawmills at work, sawing out boards and timbers. The large squared logs are brought to the site of the work and are there cut by hand into the required sizes. While the carpenters prepare the wood, the masons are busy smoothing and preparing the brick and tile. The smoothing and any necessary shaping are also done by hand. In the houses of the poorer people, as little wood as possible is used, as it has to be brought long distances and is expensive, while brick and tile are easily made from the clay that is found near by, or even from the soil of the surrounding country. The bricks are soft, porous and gray, as they are not heated to as high a temperature as is usual in America, and water is thrown into the kiln as it is cooling.

RACE

When China deposed the Manchu Emperor, she discarded the old Dragon flag and, with the establishment of the Republic, adopted one with five bars, symbolic of the five groups that make up the population of the country. Four of these, the Chinese, the Manchus, the Mongols and the Tibetans, are racial groups, while the fifth, the Mohammedans, are a religious group set apart from the rest of the population by the tenets of their faith. Representatives of all five groups are found in Peking. It is known they vary greatly in number, but the exact figures cannot be given, as race is not one of the questions asked by the census.

The Chinese, of course, predominate, but as the Emperor was a Manchu and used his Nationals as retainers and soldiers, there are a large number of Manchus in the city. Although the exact number of Manchus cannot be determined, one of the officials stated that there are 5,000,000 "Ch'i Jen" or Manchu Bannermen in China and that of these, 80,000 are in or around Peking. They and their families undoubtedly make the total of Manchus in Peking and vicinity well over 300,000.

Under the Empire, all Manchu men owed the Government military service. Those who lived in and around Peking were allowed to do nothing but work for the army. They could not own land, they could not learn a trade, and had to depend upon a state pension for their livelihood. Since the establishment of the Republic, this pension has been greatly decreased or entirely

¹ For complete details see tables in Appendix.

cut off, and the men have been forced to attempt to earn a livelihood. They have been unfitted and untrained for any economic life and have been very conscious of their position as one of the ruling race, so many of them have held out against the change as long as possible and have been willing to sell the tiles from the floor of their house before they would go to work. Some have made an attempt at self-support and found the struggle too keen for them with their poor equipment. Only a few have been able to succeed in spite of the keen competition. In fact, practically all of the Manchu families have had to adapt themselves to a standard of living that is lower than that they had under the Empire, and poverty and destitution have come to so many of them that they constitute one of the big social problems of the city.

The casual observer finds it almost impossible to tell whether a man is a Manchu or a Chinese, but the women are easily distinguished. The Manchu women wear a long gown, similar to that of the Chinese men, while the Chinese women wear trousers and a short coat. On some occasions, the Manchu women wear a high black satin head-dress trimmed with artificial flowers and small shiny beads, and they paint and powder their faces. The Chinese women ordinarily wear nothing on their heads. In the past the Chinese women all had small feet, but now more and more of them have large feet, as the custom of foot-binding is disappearing, rapidly in the cities, more slowly in the country districts. The Manchu women have never bound their feet. Although the Manchus maintain certain distinctive racial customs, such as their bow and their wedding and funeral ceremonies, in the ordinary life of the city they seem to be on an equal footing with the more numerous Chinese.

The Mongols are a comparatively small group, while of the Tibetans there are probably less than 1,000 in the city.

The Mohammedans have been fairly numerous in Peking ever since one of their faith was married by the Emperor and was allowed to build a mosque near the palace and have a troop of Mohammedan soldiers as her body-guard. As they are unwilling to eat with those who are not of their faith, their religion is something of a barrier to social relationship, but it does not seem to interfere with business or to keep them from official position. One of the Mullahs estimated that there were 25,000 Mohammedans in Peking in 1919. The police census of 1917 gave the total as 23,524. In outward appearance they are not different from the rest of the population, but are separated by their religion.

In the northeast part of the North City, there is still another group who are Chinese in appearance, but who claim to be

descendants of a group of Russians brought to Peking after the capture of Albazin on the Amur in 1685.

In general, the population of the city is probably divided somewhat as follows:

Chinese	70-75%
Manchu	20-25%
Mohammedan	3%
Mongòl	1-2%
Others	0.5%

SEX

The figures giving the sex and age and sex distribution of the Peking population are the most remarkable of the census statistics. Those for the sex distribution (see Appendix) show that of the 811,556 persons in Peking, 515,535 are males and 296,021 are females. That is, 63.5 percent of the population are males and there are 174 males to every 100 females in the city. In Tokio, which is a large, rapidly growing oriental city, there are only 114 males per 100 females, while in the American cities of 500,000 and over, the number of males per 100 females varies from 96 in Philadelphia to 107 in Chicago. Peking has a great preponderance of males, compared with cities of about the same size in other countries, and probably as compared with the other large cities in China, though unfortunately the figures for such a comparison are not available.

The figures for the different police districts given in the first population table in the Appendix show that the males constitute from 49.2 to 77.2 percent of the population of each district and that the number of males per 100 females varies from 97 to 339. The proportion of men is highest in the industrial districts, for in four of the five districts in the South City, where the population is over 72,000 per square mile, and where much of the business of the city is concentrated, the males constitute over 72 percent of the population. In the fifth of these crowded districts 63.5 percent of the people are males. In the districts that are largely residential, the percentage of males varies from 49.2 to 66.5 percent. Apparently the larger the proportion of residences in a district, the smaller its percentage of males. This is but natural, as industry is not open to women and most of the men live where they work. Even if a man's family is in Peking, he finds it hard to live with them if he is engaged in industrial work, for the hours of work are long, the distances between his home and his work are often great, and the ricksha, the only means of transportation, is too expensive for the use of the ordinary worker. Consequently, any man coming to the city for

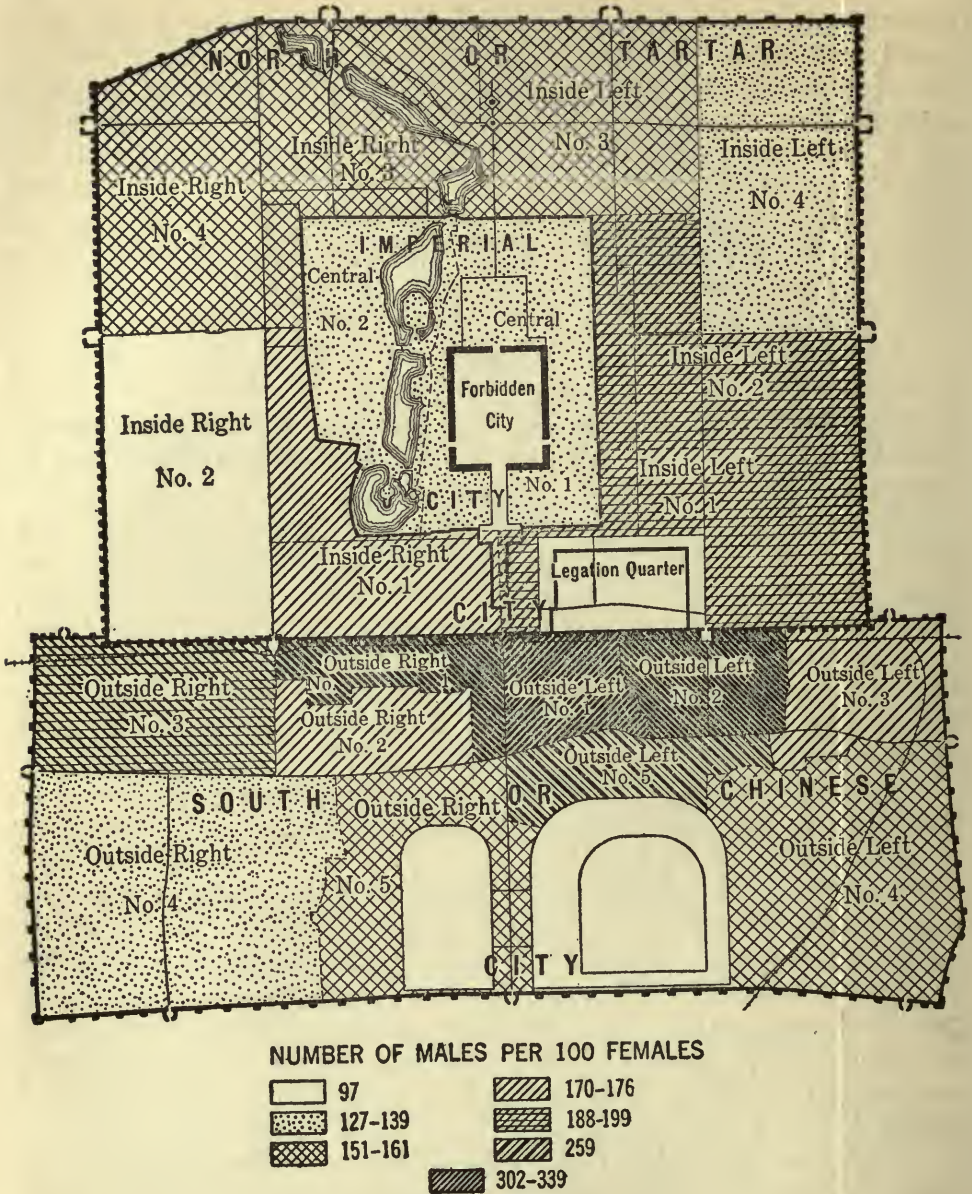


Figure 6

work would naturally leave his wife with his parents. He could support her with his wages, but as she would have to live alone most of the time it is better for her to be with his family where she can help with the work of the house, or, if in the country, with the work on the farm.

The relationship between industry and the high proportion of men in the population is confirmed by two detailed studies, one of a group of families belonging to three of the Protestant

churches, the other of the census figures for every house in a small district in the North City. In the study of the district, it was found that on the streets where the proportion of shops is high the men constitute from 80 to 100 percent of the population, while on those streets where the residences predominate the percentage of men varies from 49 to 60. In the study of the church families, where the selection was made entirely on the family basis, it was found that the males and females were almost equal. There were only 108 males for every 100 females, or 52 percent of the group were males and 48 percent females.

From these figures, it would seem that the industrial situation is responsible for the large preponderance of males, but, while it is probably the largest factor, our observations have shown that the political and educational life of the city also tend to increase the proportion of males.

The number of students coming to the city is increasing every year. A very considerable proportion of these are married, and it is but natural that they should leave their families at home. They are unable to earn during the years they are at school, and so have to look to their parents for support for themselves and their families. The parents nearly always want the daughter-in-law to live with them rather than in the city with her husband, because of the help that she can give them.

A man seeking political position finds it almost necessary to come alone, as, first of all, the chances that he will secure the coveted office are very small. One of the officials estimated that there were from 100,000 to 125,000 "expectant officials" in the city, while the actual number of official positions was between 5,000 and 6,000. And, secondly, the cost of bringing his family to Peking before he is sure of an appointment is almost prohibitive, particularly if he comes from one of the more distant provinces. Any money a man has must go for his own support and toward securing the favor of those who have the appointive power.

A distinctive feature of the Chinese method of securing either industrial or political work is that a man never applies directly for a position. He must always find some friend who will recommend him and more or less stand as sponsor for him, and before he can get an industrial position he must find some one who will act as his guarantor.

Another reason why a man does not bring his family with him may be that his wife is chosen for him by his parents, and he is perhaps not as anxious to have her with him as he would be if he had chosen her himself.

The family situation is further complicated by the fact that the men away from home seldom visit their families. In a study

of 4,000 married men, Dr. W. G. Lennox, of the Union Medical College of Peking, found that for those whose homes were outside the city the average length of time the men had been away from their families was 18 months.

Single women do not come to Peking in any large numbers. Political life is not open to them, they find little if any place in industry, and their educational opportunities are much more limited than those of the men. Chinese custom is quite strict in insisting that no women travel, unless accompanied by their families.

As a result of the large excess of males in the city, Peking is facing the serious social problems that always arise when a large number of men are brought together without the opportunity of associating with women, and where the home ties of so many are broken for so long a time.

AGE

In the ages of its inhabitants, Peking differs from the American cities of the same size, in that it has a very much smaller proportion of those who are under 15, and a larger proportion who are between 25 and 50. From the accompanying charts and from figures given in tables in the Appendix that show by five-year periods the age distribution of the population of Peking and four American cities, it will be seen that between the "under 5" group and the 10-14 year group there is a very decided decrease in the proportion of the population in the different age groups in the American cities, but that in Peking there is an increase, rather than a decrease. From the 10-14 to the 20-24 year group, there is a very rapid increase in Peking and the American cities, but the increase is greater in Peking. In the American cities the 20-24 year group contains the maximum number of persons, while in Peking the largest proportion is found in the 25-29 year group. After the maximum has been passed, the number in the different age groups decreases rapidly. The rate of decrease is almost identical for the American cities, but for Peking the rate is slower for the 30-34 and the 35-39 year groups and then more rapid until the 50-54 year group is reached. From then on, the proportion of the population in the different age groups is practically the same in Peking, the American cities and the entire population of the United States.

From the curves, it is evident that the sharp increase that comes in the 15-19 and 20-24 year groups in the American cities and from the "under 5" group to the 25-29 year group in Peking is the result of immigration. Such large groups of young people come into the cities for education and for work that the

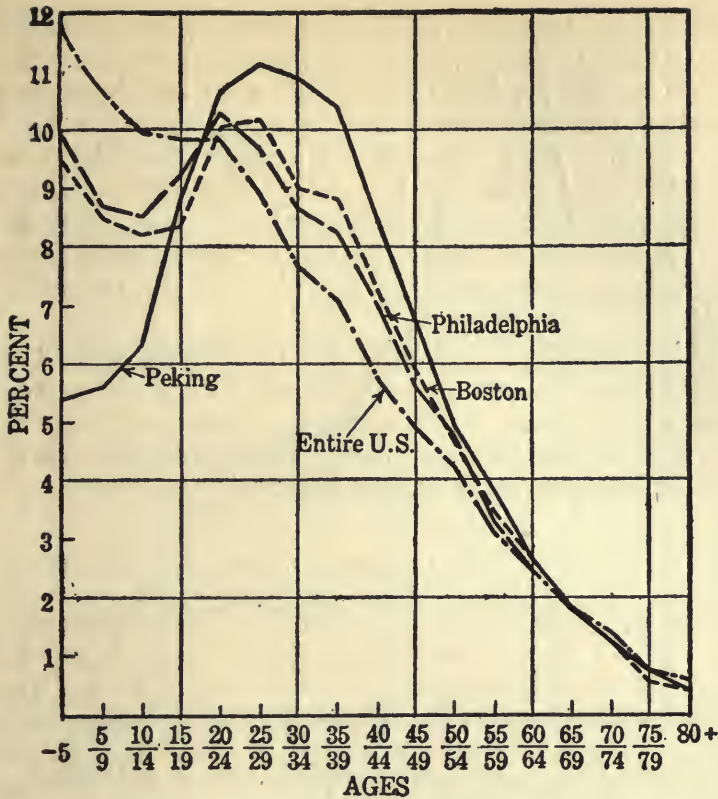


Figure 7: Peking and American Cities: Population. Percent in Five-Year Age Groups

ordinary decrease due to death is more than overcome. But few people come to live in the city after they are 25 or 30 years of age, and emigration and the increasing death rate bring about a steady decrease in the numbers of those in the older age groups.

From the shape of the curve for the population of Peking, it is quite evident that a large number of young children have been missed in taking the census. The accompanying chart (Church Families) gives the age distribution of the members of 325 Peking families. In it, there is a decrease from the 1-5 year group to the 11-15 year group, and then a rapid increase in the 16-20 year group. While the increase and decrease are more extreme than in the American cities, the shape of the curve is very much the same and seems to be characteristic of a city population.

The figures for the 325 families are probably correct for the small group, as all of the families belonged to a Protestant church, had had some experience with foreigners and would be willing to give an accurate report, as they knew the information

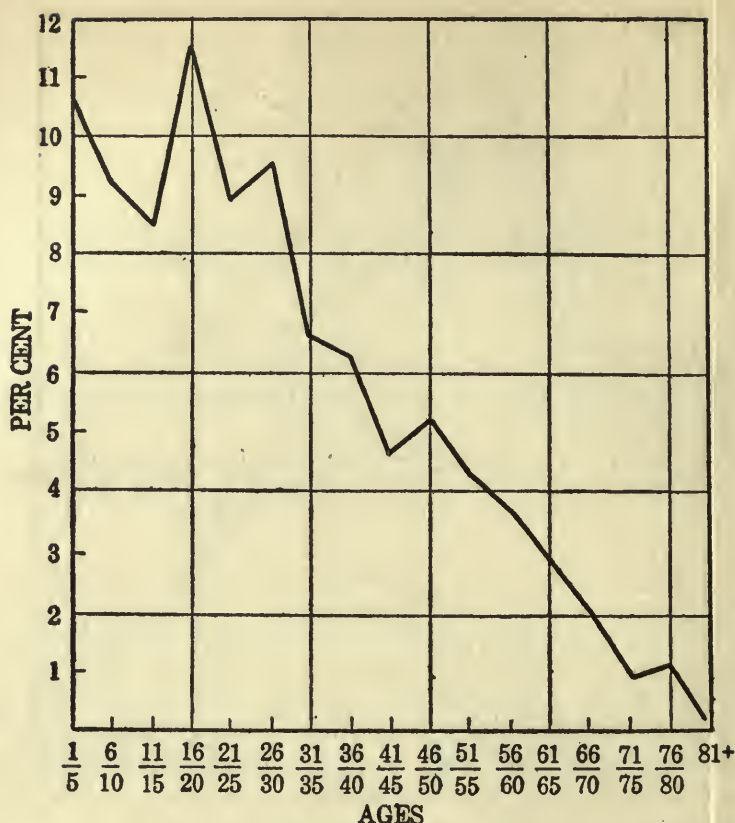


Figure 8: Peking Church Families. Percent in Five-Year Age Groups

was for church use. Complete figures for Peking would probably not raise the curve for the younger groups as high as in the American cities, but would probably show the characteristic decrease from the 1-5 group to the 11-15 year group and then a rapid increase. The police themselves admitted that they found it hard to get an accurate report of the children, particularly the very young ones. A questionnaire answered by Chinese in all parts of the country showed that a great many think that a child has no soul until it is some three years old, and so they would not think it important to list it as one of the members of the family. It will be noticed that, for the American cities, the ages are given as, under 5, 5-9, 10-14, while for Peking they are 1-5, 6-10, 11-15. The difference is apparent rather than real, as a Chinese child is said to be one year old at birth and is two years old on the next Chinese New Year. Rather than make any change in the tables, the two standards have been used.

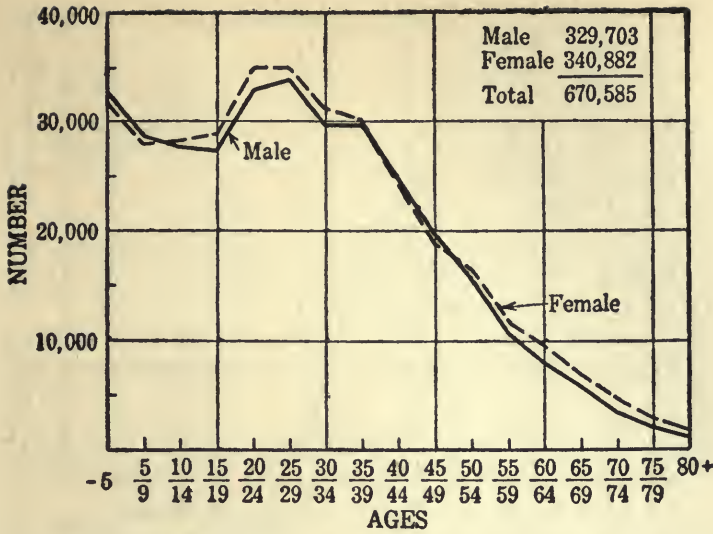


Figure 9: Boston Population: Age and Sex. Number in Five-Year Age Groups

AGE AND SEX

The charts and figures (see tables in Appendix) for the age groups of the sexes in Boston and Philadelphia show that the males and females in the different age groups are almost equal and increase and decrease at practically the same rate. This is not true of Peking. In that city the males greatly predominate—174 males to every 100 females—and the rate of increase and decrease is much larger for the males than for the females. The largest number of females is in the 35-40 year age group. The proportion of males increases from 59 percent in the 1-5 year group to 69 percent in the 26-30 year group, and then decreases until only 54 percent of those over 80 years of age are males. The increase and decrease are continuous, except in the 36-40 year group, when the very decided peak for the females reduces the percentage of males to 62, but in the next age group, 41-45, the percentage returns to 68 and then continuously declines to 54.

It is but natural that the men who come to the city for an education, for industrial work or seeking political position, should be young, and, as the influences of the city are such that most of the men come without their families, the rapid increase in the proportion of men would naturally be expected. The rapid decrease in the proportion of men who are in the age groups over 30 is likewise to be expected, as a large number of those who have completed their education, have secured their business training, or have failed in their search for political office, will

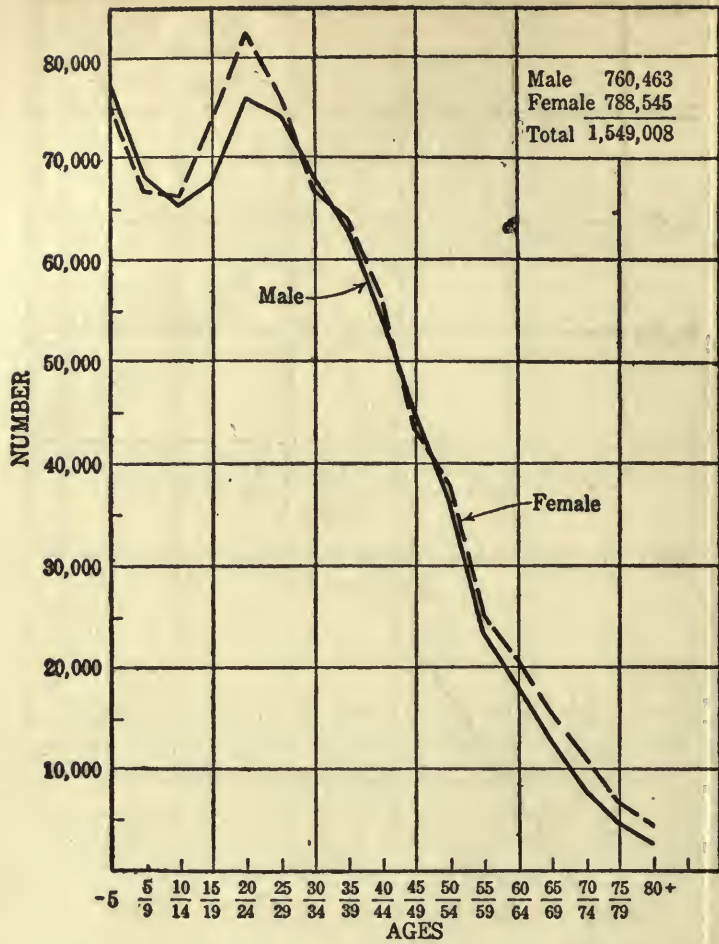


Figure 10: Philadelphia Population: Age and Sex. Number in Five-Year Age Groups

return to their homes. Studies in America have shown that the death rate for men living alone is higher than for those living with their families, and the same is undoubtedly true in China.

It is rather striking to find in the 36-40 year group a very sharp peak in the graph for the age distribution of the women, particularly when the maximum number of males was found in the group ten years younger, 26-30. There are 3,875 more women in the 36-40 year group than in the 31-35 year group, and 10,691 more in the 36-40 year group than in the 41-45 year group. Just what it is that makes this sharp peak it is impossible to say, but apparently a number of influences are at work. In the first place, the men who have made a success in the city will be able to have their families with them by the time they are about 35, and by the time a man is 35 his parents are very apt to

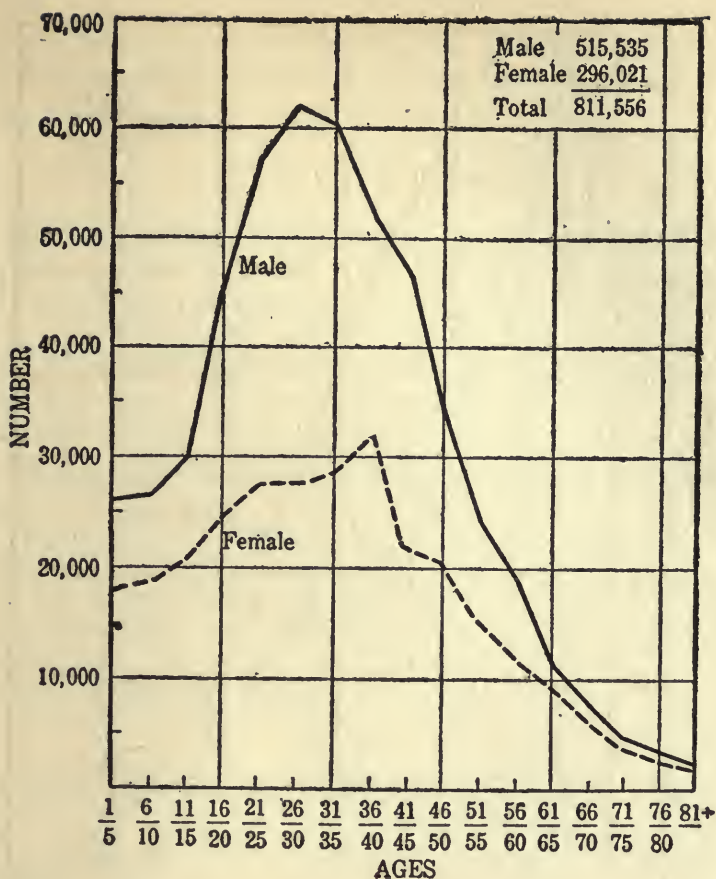


Figure 11: Peking Population: Age and Sex. Number in Five-Year Age Groups

have died, his home will have been broken up, and instead of his being under the control of his father—and in China that is a very real control—he himself will be the head of a house. He will then naturally want to have his wife with him and establish his home in the city. In America it is a well-known fact that many women dislike to say they are over 40. It is hardly conceivable that there would be any such tendency on the part of the Chinese women, as a woman over 40 in China is known as “Lao T'ai T'ai,” or Old Lady, and ordinarily receives the added veneration that the Chinese give to old age, but there seems to be some special influence that has kept in the younger age group a large number of those who are actually over 40.

Peking is so evidently a city maintained by the immigration of young people, a large proportion of whom are males; it is so much the educational and political center of the country and there are so many people who come to the city for a few years

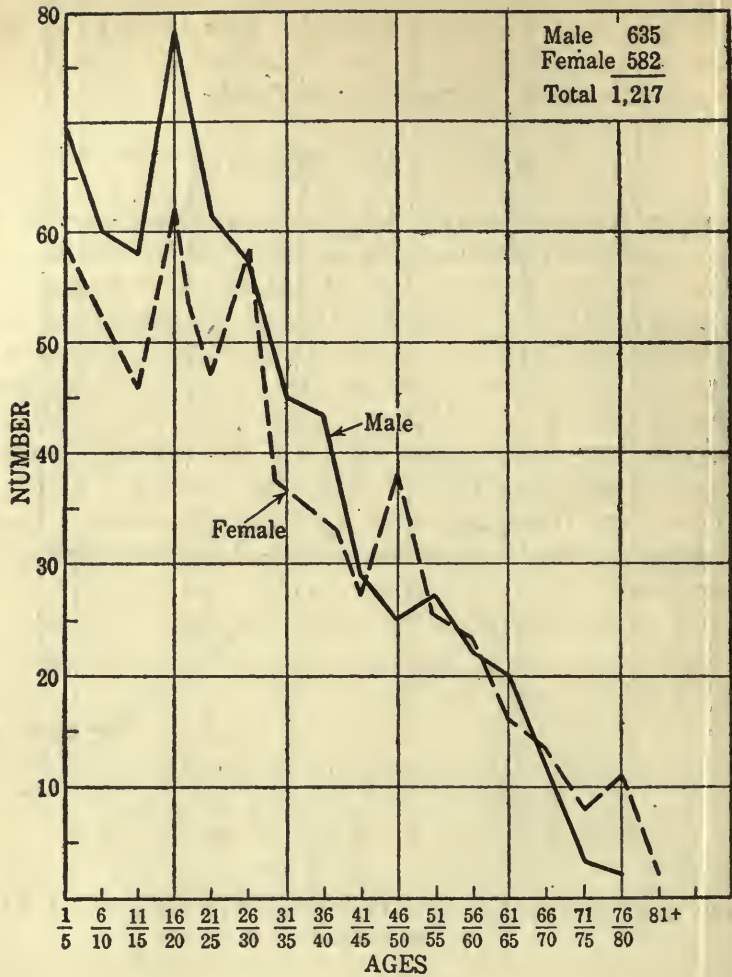


Figure 12: Peking Church Families: Age and Sex. Number in Five-Year Age Groups

and then return home that it is a very strategic center for any social work, which, as far as the foreigners are concerned, must really be in the nature of a demonstration. Not only can much be done to help the people of the city, but much can be done toward solving the problems presented by the city, particularly those of the young men away from home, many of whom are meeting city life for the first time, and the other parts of the country can be influenced, as so many return to their homes after a few years' experience in Peking. Furthermore, China is now making her first experiments with new types of social work and it is possible to influence the whole future policy of the country by work done in Peking. The young men, particularly the students, will be the future leaders of the country, and if they can

be given a practical demonstration of social work at its best, China can be saved many of the mistakes and much of the expensive experience of the western countries.

MARITAL CONDITION

In reporting the marital condition of the population, the police have prepared a table that gives the total number of married and single persons in the entire city, the number in each of the 20 police districts, and the figures for the males who are over and under 30 years of age and for the females who are over and under 20. The figures in these last divisions, however, are manifestly incorrect, as the totals of the groups do not equal those given by the table showing the ages of the population. More males are given as under 30 by the Marital Table than by the Age Table, but the number is less than the number under 35. The number of females included by the heading "under 20" is but little less than the number the Age Table shows to be under 35. Because of these errors but little information can be drawn from the tables.

The table gives these figures :

	Married	Single	Per Cent Married
Males	274,925	240,610	53
Females	171,321	124,700	58
Total.....	446,246	365,310	55
Males over 30	158,798	85,592	65
Males under 30	116,127	155,018	43
Total.....	274,925	240,610	53
Females over 20.....	119,645	43,506	73
Females under 20	51,676	81,194	49
Total.....	171,321	124,700	58

A detailed study of over 1,200 persons showed 49 percent of all the males as married and 60 percent of the females. The figures for the United States are: Males 42 percent, and females 47 percent.

If the figures of the table could be taken to show approximately the marital condition of the males and females over and under 30 years of age, 35 percent of the males over 30 would be single and 27 percent of the females. Of those under 30 years of age, 57 percent of the males would be single and 61 percent of the females. These figures, however, are undoubtedly far from correct. In our detailed study, only 28 percent of the males and 16 percent of the females over 16 years of age were single; of those over 25 years of age, only 9 percent of the males and 1

percent of the females were still single, while of those over 30 years of age, 7 percent of the males and 0.5 percent of the females were unmarried.

In the American cities that are of the same size as Peking, from 38.3 to 44.9 percent of the males over 15 years of age are single and from 30.3 to 40 percent of the females.

In a study of 4,000 married men, Dr. W. G. Lennox, of the Union Medical College of Peking, found that the average age at marriage was 20.5 years, and that the greatest number were married when they were 19.

The marital condition of the population of Peking and the American cities cannot be accurately compared from the figures in hand, but it is very evident that those who are married constitute a much larger proportion of the population of Peking than in the American cities, and that the Chinese marry at a younger age than do the Americans. Family wishes and economic pressure are the two factors that cause such a large proportion of the Chinese to marry, and to marry at an earlier age than do the Americans. The Chinese want to see their sons married, as the daughter-in-law will be able to do a great deal of the work of the household and because grandsons are one of the great desires of every Chinese. They are anxious to see their daughters married so that the burden of their support may fall on some other family.

The boys have ordinarily completed their trade or business apprenticeship and are earning fair wages by the time they are eighteen, so it is but natural that their families should find a bride for them at that time, even though the boy's earnings are not enough to pay for her support. The family is willing to support her for the help that she can give in the work of the house. In many cases, necessity requires the boy to live in the store where he works, but even so he must be married and his wife live with his parents. The family system is strong in China, and the desires of the family are almost always put ahead of the wishes of the individual.

FOREIGN POPULATION

Peking has never been definitely opened to the trade of the world as a treaty port, even though it is the capital of the country and the representatives of the foreign governments have been allowed to live in the city for over 60 years. The fact that Peking is the capital has made the Chinese unwilling to make the city a treaty port, and the foreigners have not found it necessary to force them to open it, as Tientsin is only 84 miles away. Consequently, foreigners who are not members of the Diplo-

matic Corps, the Customs Service, the Missions, or teachers in a school or college, are allowed to live and do business outside of the Legation Quarter only because of the toleration of the Chinese officials and not because of any treaty rights. Even so, there are 1,524 persons living outside of the Legation Quarter and 116 foreign firms are doing business outside of that district.

There are no figures available that give the number of foreigners residing in the Legation Quarter, or the number of firms doing business in that district. The Diplomatic Corps controls the Legation Quarter and has never taken a census of those living inside its walls. Each legation keeps track of its own nationals living in Peking, whether they live in the Legation Quarter or in the city proper, but it has been impossible to obtain their figures. It is known, however, that the strength of the American Legation Guard, a detachment of the U. S. Marine Corps, is ordinarily about 300 men, and that the number of Americans who might contribute to the American Liberty Loan was well over 500. It is also known that the Americans are the largest group of foreigners in Peking, next to the Japanese.

Of the 1,524 persons living outside of the Legation Quarter, 929 are Caucasians and 595 Japanese. They are divided among the different nationalities as follows:

FOREIGNERS

Police Census 1917

NATIONALITY				PERCENT
	MALE	FEMALE	TOTAL	MALE
American	173	108	281	62
Austrian	6	1	7	86
Belgian	30	8	38	79
Dane	11	13	24	46
Dutch	3	3	6	50
English	142	88	230	62
French	99	32	131	75
German	102	50	152	67
Italian	6	2	8	75
Japanese	428	167	595	72
Mexican	3	2	5	60
Norwegian	2	3	5	40
Portuguese	3	1	4	75
Russian	9	6	15	60
Spanish	2	1	3	66
Swedish	8	6	14	57
Swiss	1	1	2	50
No data	3	1	4	—
Total.....	1,031	493	1,524	67.8

It will be noticed that 68 percent of the foreign population are males and that there are 209 males to every 100 females. Of the Japanese 72 percent are males, and of the Caucasians 65 percent.

The males predominate in the foreign population even more than they do in the Chinese population.

Since Peking is not a treaty port, foreigners are not free to own land in the city, and those who do not belong to the Diplomatic Corps, Customs Service, or to one of the Missions, must live in rented houses. All renting contracts must be approved by the police, according to their rules. Such contracts are limited to a period of three years, but are renewable provided the police approve. The police rules provide that renting contracts may be canceled by the owner in case he mortgages or sells the property, provided he gives the tenant three months' notice, or by the tenant after one month's notice, provided he is leaving the city.

As the police must approve all renting contracts, they are able to limit the districts in which the foreigners are allowed to live. Consequently, 1,004 (66 percent) of the 1,524 foreigners are living in the southeast corner of the North City in Police District Inside Left 1, while the districts Inside Left 1 and 2 contain 78 percent of the foreigners. There are 178 living on the west side of the North City and only 71 in the South City. It is only recently that foreigners have been allowed in the West City, and even now the police practically refuse to allow any foreigners to live in the South City. They say that they must see that all foreigners are protected in case of any trouble, and to give them adequate protection in the South City would take a larger body of men than could well be spared.

The records of the Protestant Missionary Societies show that they had, in 1919, 348 representatives in Peking. The following table from the police census gives a rough classification of the occupations of the foreigners:

OCCUPATION OF FOREIGNERS

1917

	MALE	FEMALE	TOTAL
Agriculture and Forestry	2	1	3
Commerce	274	28	302
Communications	42	—	42
Consul	84	11	95
Doctor	40	22	62
Lawyer	2	—	2
Mining	13	3	16
Mechanic	84	8	92
Preacher	55	47	102
Prostitute	2	39	41
Students	62	3	65
Teachers	47	23	70
Others	142	81	223
No Data	182	227	309
Total.....	1,031	493	1,524

It is to be regretted that the language barrier isolates from the Chinese many of the foreigners who are in Peking for business or are connected with the legations and prevents them having any appreciable influence on the life of the city. To learn Chinese is a long and tedious task; a great many of the foreign community are in Peking only temporarily; they are occupied with business and the social life of their own group and do not come in touch with many of the Chinese other than the limited number who speak their language. A few women are interested in the Yang Lāo Yuan or Old Ladies' Home, being responsible for the raising of the funds for the institution: Countess Ahlefeld helped improve conditions in the Foundlings' Home; some are interested in the support of the shelters for ricksha coolies, but their share in the work is largely dealing with foreigners and raising money by solicitation or benefit performances.

Just as the field work of the survey was being completed the totals for the 1918 census were published as follows:

Houses	173,212
Males	637,685
Females	294,872
Total.....	<u>932,557</u>

Without having the details of the census at hand, it is hard to explain the difference between these figures and those for 1917. The comparison of the 1917 census with the 1918 census shows that in one year the number of occupied houses has increased 6,690, or 4 percent, while the population has increased 121,001, or 15 percent. The growth in population has been entirely in the number of males. They have increased 122,150, while the number of females has decreased 1,149. The males constitute 68.2 percent of the population in 1918, as compared with 63.5 percent in 1917, while the number of males per 100 females has risen from 174 to 217.

CHAPTER VI

HEALTH

To properly study the health problems of Peking would require a special survey made by men trained for such work, but in making the social survey certain facts and figures concerning the health and sanitation of the city were collected and are included in this report because of their bearing on the social problems, and because many of them are not available elsewhere.

The public health work of the city is entirely in the hands of the police, the Board of Health being one of the departments of the Police Board. Other government organizations such as the Military Guard and the Metropolitan District have departments of sanitation, but as far as Peking is concerned their principal duty is to stamp the regulations as passed by the Police Board.

The Board of Health consists of a director, three assistant directors, each of whom is in charge of one of the three departments of the Board, two doctors who practice Chinese medicine and two who practice foreign medicine. The first department of the Board is in charge of the cleaning of the streets, the repair and cleaning of the sewers, the erection and supervision of all public toilets, and the transportation of night soil. Department number two is responsible for the health of the city and the prevention of disease. Its duties include the inspection of food offered for sale and the supervision of the houses of prostitution. Department number three supervises all hospitals, manages those that are run by the police, and licenses all doctors, midwives, and those making and compounding medicines.

The regular expenses of the Board, including the salaries of all employees, directors and doctors, are paid from the general police fund. Ordinarily the Board of Health has no budget of its own, and even in case of an emergency the Police Board furnishes the money needed to meet the situation.

A large number of health ordinances have been adopted by the Board of Health, but only a few of them are definitely in force. The head of the Board is a doctor who has been trained in the Chinese system of medicine and so has not had experience with western sanitation and hygiene. The detailed enforcement of all ordinances is in the hands of the regular police officers who usually have but little appreciation of sanitation, and the

people themselves, because of ignorance, see no reason why they should go to the trouble of keeping things clean, protecting food offered for sale, etc. Even so, great progress has been made in the sanitation of the city and one has only to walk down the well-paved and well-cleaned streets and hear how some of them used to be ankle deep in filth, to realize what an improvement there has been. Now, the principal problem is to educate the people so that they will appreciate the need of better sanitation. Health lectures and demonstrations produce distinct improvement, and in a district where such a campaign has been carried on it is not at all unusual to find the stores covering and protecting from flies food that is offered for sale, a thing they are required to do by the police regulations but which they ordinarily neglect.

Birth rates and death rates are the fundamental figures for all health work and the police have endeavored to secure the statistics on which these rates are based. So far they have not been able to secure accurate figures, although the reports are becoming more and more complete. The people simply will not report all births and deaths. When the number of reported births was approximately 2,000 in 1914, 4,000 in 1915, 6,000 in 1916, and 9,000 in 1917, it is evident that the birth rate cannot yet be determined. The death rate is much more accurate. The law requires that all bodies be buried outside the city and, as no funeral can go through the gates unless a police permit has been secured, all deaths are reported except perhaps for some infants.

In 1917,¹ 9,566 births were reported to the police, a birth rate of 11.8 per 1,000 persons, or 32.6 per 1,000 females and 51.1 per 1,000 females of child bearing age (16-50). The birth rate for 325 families that belong to the American Board Churches (see Chapter XV, on the Church Survey) was 26.5, the rate per 1,000 females being 55, and 94 per 1,000 women of child bearing age. In a study of several villages just outside of Peking, Prof. Dittmer found a birth rate of 36.5. The Peking rate is too low, but even if it were accurate it would still be much lower than the other two because of the small proportion of females in the city (36.5 percent). In the two studies, 48-50 percent are females.

The birth rates for the different police districts vary tremendously (4.9-25.2), but in some districts the population is 49 percent male, while in others it is 75 percent male, so that the only fair basis of comparison is the birth rate per 1,000 females. Even on that basis the birth rates vary from 16.6 to 68.2. Some of the police districts are manifestly much more successful than others in securing a report of births. In all probability the Peking

¹ See table in Appendix.

birth rate is between 18 and 20 per 1,000 inhabitants, or between 55 and 60 per 1,000 females.

The masculinity rate (number of male births per 1,000 female births) of the reported births is 1,185. Dr. Lennox, in a study of 4,000 married men, found a masculinity rate of 1,191, while Dr. Gray, in a study of 1,000 mothers, found a rate of 1,131. The high rate for the police figures is probably due to the fact that the people take more pains to report the birth of a boy. Of the 9,566 reported births, 640 (6.7 percent) were still births, 307 males and 333 females; 5.9 percent of all the male births and 7.1 percent of all female births were still births.

The number of deaths reported in 1917 was 20,987,¹ a death rate of 25.8 per 1,000, the maximum for the last five years. The minimum rate was 18.8. The death rate for the church families was only 13, and for Prof. Dittmer's study 23, but very patent omissions make these too low. Of the 20,987, 11,142 were males and 9,845 females, only 53 percent male, while the population of the city is 63.5 percent male. Consequently the death rate for males is 21.6 and for females 33.2. In other countries the death rate for females is usually the lower. In the United States it is 16.8, while the rate for males is 19.2.²

Figures for infant mortality are not given by the police tables, as all those who are from one to five years of age, Chinese reckoning, are included in one group. Dr. Lennox calculated that the maximum infant mortality rate for his study was 184.1, 168.5 for the males and 202 for the females. According to the police figures, the death rate is 134 for those who are from one to five years of age, 122 for the males and 152 for the females. As the ages increase the death rate decreases until the minimum 9.3 is found in the 31-40 year group. From then on the rate increases to a maximum of 147 for those who are between 81 and 90 years of age. In every age group, the female death rate is higher and in some groups almost double that of the males. In the 21-30 year group the rate for males is 8.5 and for the females 15.5. The minimum death rates for males (7.4) and for females (12.8) are both found in the 31-40 year group.³

Deaths from accident number 117, suicide 126, epidemic diseases, cholera, cold, smallpox, measles, scarlet fever, diphtheria, 688, from 36 other diseases 17,955, and from old age 1,804. The rates per 100,000 of the population are: Accident 14.4, suicide 15.5, epidemic diseases 85, old age 222.

The Peking suicide rate of 15.5⁴ is practically the same as is

¹ See table in Appendix.

² 1918 Mortality Table. U. S. Census Bureau.

³ See table in Appendix, Death Rate for Age Groups.

⁴ See table in Appendix of Successful and Attempted Suicides.

found in American cities of about the same size. Their rates vary from 14.9 to 17.0.¹ The rate for the entire United States is 12.1. Thirty-three percent of the Peking suicides are females, while in the United States only 26 percent are women. The ages of those committing suicide are practically the same in Peking and the United States, the maximum number of males being between 31 and 40 years of age, and of the females between 21 and 30. Poverty, disease, family troubles, insanity and hating oneself are given as the principal causes of suicide in Peking. Other causes are discovery of crime, debt, jealousy, punishment by parents, old age. Disease is the principal cause of suicide for men and family troubles for women. Hanging, taking poison, drowning and stabbing are the most popular methods of suicide; shooting was used by only one person, although in the United States more people use that method than any other. One of the simple ways of taking poison is to eat the phosphorescent heads of a box or two of matches. May and December are the months in which the largest number of suicides occur.

While there were 688 deaths from infectious diseases in 1917, there were 2,691 cases reported, a mortality rate of 25.6 percent.² It is striking that only 5 percent of the cholera cases resulted fatally, while 54 percent of the smallpox and 75 percent of the scarlet fever cases died. The Chinese have learned to recognize the seriousness of cholera and take the patients to the hospital, but a case of smallpox or scarlet fever goes to the hospital only if it is very serious. The Chinese attitude toward smallpox is well shown by the answer given by a woman when she was asked whether she had ever had smallpox or been vaccinated, "The idea of your asking me, a woman of twenty-eight, whether I've had smallpox or not. Of course I've had it."

From 1913 to 1917 there was a very marked decrease (43 percent) in the number of epidemic cases: 4,744 in 1913 and 2,691 in 1917. The decrease in the number of cases resulting fatally is even more striking. The 1917 deaths were just one-quarter of those occurring in 1913. Furthermore, in 1913 59 percent of all the epidemic cases resulted fatally, while in 1917 only 25 percent died, a remarkable improvement.

A special hospital has been opened by the National Government to care for all infectious cases and to see that all places where such cases are found are properly disinfected. The police are required to report to the hospital all infectious cases that come to their notice and all deaths that have resulted from an infectious disease. As the people are still inclined to be suspicious of a hospital, the police find it difficult to get a report of

¹ Mortality Statistics, 1918. U. S. Census Bureau.

² See table, Epidemic Diseases, Cases and Deaths, Appendix.

the more common infectious diseases, but conditions are improving year by year.

The police give tuberculosis as the cause of 4,108 deaths (19.7 percent of all deaths). Epilepsy was the cause of 4,247 deaths (20.3 percent), and lung and bronchial troubles of 1,105 (5.3 percent).

The hospitals in Peking numbered 38 in 1917, and 46 in 1919. Six are government hospitals, four are supported by other public funds, 17 are under private Chinese management, and 16 are run by foreigners. Of the latter, nine are managed by Japanese, one by German, one by French, and five by American doctors. In 1917 the hospitals treated 81,604 persons.

The finest hospital in the city is that of the China Medical Board of the Rockefeller Foundation, for the 250-bed hospital, the medical school for 100 students, the residences for staff and students and nurses and all the necessary equipment represent an investment of some seven million dollars gold. The architecture of the building is Chinese, with high, curved, green-tiled roofs and brilliant decorations under the eaves, but the interior equipment is modern in every respect. The green roofs of the building are such a striking feature of the city that many of the Chinese are calling the hospital compound "The Green-Tiled City."

It is the aim of the China Medical Board to make this the center of medical work in China, at least as far as foreigners are concerned, and they plan to train the Chinese who are to be the future medical leaders of the country. The teaching is all done in English as that seemed the best way to overcome the many problems connected with the Chinese dialects, the difficulty of foreigners learning Chinese, the lack of text-books in Chinese.

The Central Hospital, built and opened in 1918 under the direction of Dr. Wu Lien Teh, who is now the head of the plague prevention work of the Government, is the best of the government hospitals. The \$250,000 needed for the building and equipment was secured partly from government sources and partly by private subscription. The Inner City Public Hospital and the Outer City Public Hospital are under the control of the health department of the Peking Police Board. According to the police report the budget of the two institutions amounts to \$60,934 a year. The Hospital for Contagious Diseases is run by the Municipal Council. The Japanese hospitals, as far as is known, are all private institutions and are operated for profit. Three of the American hospitals and the French Hospital are mission hospitals.

There are 1,098 physicians in Peking. Nine hundred and



ONE OF PEKING'S SMELLS—PART OF THE "SEWER SYSTEM."

The night soil of the city is collected in wheelbarrows, taken outside the city wall and dried for fertilizer.



OLD STYLE "RUNNING WATER" SYSTEM.

Although well water, distributed in wheelbarrows, still supplies most of the city, water under pressure is delivered through a modern system to those who can afford to pay for it, 10 gallons cost 1 cent.



A PROFESSIONAL BEGGAR.

Happy on eight cents a day but can live on three. Studies of Peking family budgets show that a family of five can live on \$100 a year.

eighty-nine use Chinese medicine while 109 have had training in western medicine. The number of foreign doctors is 59, but this number will be materially increased when the staff of the China Medical Board is complete.

Vaccination stations, most of which give free service, are opened in different parts of the city for several months of each year. In 1917, there were 66 centers and 8,794 persons were vaccinated, 5,021 males and 3,773 females.

One hundred and eighty-four midwives are registered with the police,¹ 168 Chinese and 16 foreign, most of the latter being Japanese. Very few, however, have ever had any training in modern obstetrical methods, as only 7 of the 184 are under 36 years of age and only 22 (12 percent) are under 46. Six are even over 80 years of age. Under these conditions, 325 women died in childbirth in 1917, or one for every 29 births. And that does not include those who died of infection or other after effects. The situation will gradually improve as the National Board of Education has established a Training School for Midwives in Peking, but progress will be slow as at present there are only 56 students in the school.

The Medical College of the National Board of Education and the Medical College of the Board of War are also located in Peking; the former having 69 and the latter 240 students. The Government has no medical school for women in Peking and the training of women doctors is entirely in the hands of foreigners. The China Medical Board has opened its medical school to women, but so far has only a very few students. The North China Union Medical College for Women, a union mission institution, has a student body of 35, and in 1919 graduated a class of 18. The China Medical Board is coöperating with the Mission College, giving some financial support and also training its students in special work.

Nurses' training schools are maintained by the mission hospitals and by the China Medical Board.

It has long been felt that the pupils in the higher schools in Peking should be given courses on public health and social service, but until recently this has been impossible; there was no one to give the courses, and there was no support for the work. Now there are doctors, nurses and workers in the city who can do the teaching, financial support can be secured, and a committee of the Peking Branch of the China Medical Missionary Association has worked out a health and service program that was started in four schools in Peking in the fall of 1920. Over twenty physicians, nurses, preachers and teachers have volunteered to give lectures and demonstrations covering personal

¹ See Appendix, table of Number and Ages of Midwives.

hygiene, individual prophylaxis against communicable diseases, community sanitation and social service. The entire student body of each of the schools participating will be required to attend the lectures and to pass examinations on the work.

It is also the plan to organize groups of medical and college students who will take special training, and then give lectures and demonstrations during the summer vacation, the experience of the lecture department of the Y.M.C.A. and of the Community Social Service Group in Peking (see Chapter XVII) having shown that this is one of the best ways of putting information before the people. Improvement in public hygiene can come only as the people are made to realize the need of it, and are shown practical methods. If funds are available, the lecturers will be paid a small salary and all expenses.

WATER SUPPLY

Surface wells are still the principal source of water supply for Peking although water from the Sun Ho, a river to the northeast of the city, is delivered under pressure by the Peking Water Company, and artesian water can be found in some parts of the city. The reason is largely one of expense.

The Chinese originally dug wells that were shallow and the water was usually brackish and impure, but with the coming of the foreigners better drilling methods were introduced and most of the wells are now deep enough to find water that is sweet and free from surface contamination, though some wells are apt to be infected because of bad location. Several cases are known where the public well and the public toilet are side by side. Recently some deep wells (300-400 feet) have been dug, but only part of them have found an artesian flow.

The water from the wells is distributed by water-carriers who take it through the streets in wooden tanks on large wheelbarrows, a wheelbarrow load containing some twelve bucketsfull, and sell it to the householder. The usual charge is one copper for two bucketsfull, though in some cases the water-carriers contract to furnish families with all the water they need for a fixed monthly rate. The privilege of supplying water to the people of a given district ordinarily belongs to some one man who has acquired it by inheritance. If he does not wish to run the business himself he leases the privilege and for the lease receives 10 percent of the total income of the district. The ordinary water-carriers are hired by the month and receive from \$3 to \$4 a month, besides their room, board, shoes and hair-cuts. Water from public wells dug by the Government costs distributors nothing, but for water from private wells they have to pay from

\$10 to \$12 a year. There are some 2,500 water-carriers in the city, and up to 1910 they were all united in one gild, a very powerful organization, but it has been so weakened by competition with the Peking Water Company that now there is practically no gild organization, though there are some signs that it will be revived.

In 1908, a stock corporation with an authorized capital of \$3,000,000 was organized, under German control, for the purpose of installing a water system in Peking, and the construction work was completed by 1910. The water is taken from the Sun Ho, passed through three reservoirs, settled and clarified and then brought to the city where it is put under pressure by means of a 165-foot water tower. The distributing system contains approximately 100 miles of pipe and covers practically all of the densely populated part of the city.

The company charges one copper for ten gallons of water, so only about 3,400 families have direct connection with the water system. A great many other families, however, get their water from one of the 420 street hydrants, as a man is stationed at many of these to distribute water and collect the water tickets issued by the company. The hydrants are also a source of water supply in case of fire, the capacity of the system being 300,000 gallons an hour.

The following is the chemical examination of the water furnished by the Peking Water Company:

	Parts per hundred thousand		Parts per hundred thousand
Solid matter in solution...	26.4	Total hardness	9.0
(a) Volatile	8.1	(a) temporary	2.0
(b) fixed	18.3	(b) permanent	7.0
Chlorine	1.3	Sulphates	0.001
Nitrogen	0.081	Iron	1.5
Saline Ammonia	0.0004	Nitrates	Nil
Poison metal	Nil	Oxygen absorbed in one hour at 37°	0.0190
Phosphate	Nil	Bacteriological Examination	
			No Bacilli

SEWERS

The Peking sewer system, part of which dates back to the Ming Dynasty (1365-1644), is designed to care only for the drainage and waste water of the city. The night soil is all collected, dried, and used as fertilizer; where modern plumbing is used, cesspools are required.

Most of the sewers are made of large stone slabs, and as

there are cracks between the stones much of the water seeps away into the surrounding earth. Any that remains is finally emptied into one of the several canals of the city and by them carried outside the walls. There are approximately 145 miles of sewers, exclusive of canals, in Peking (see map).

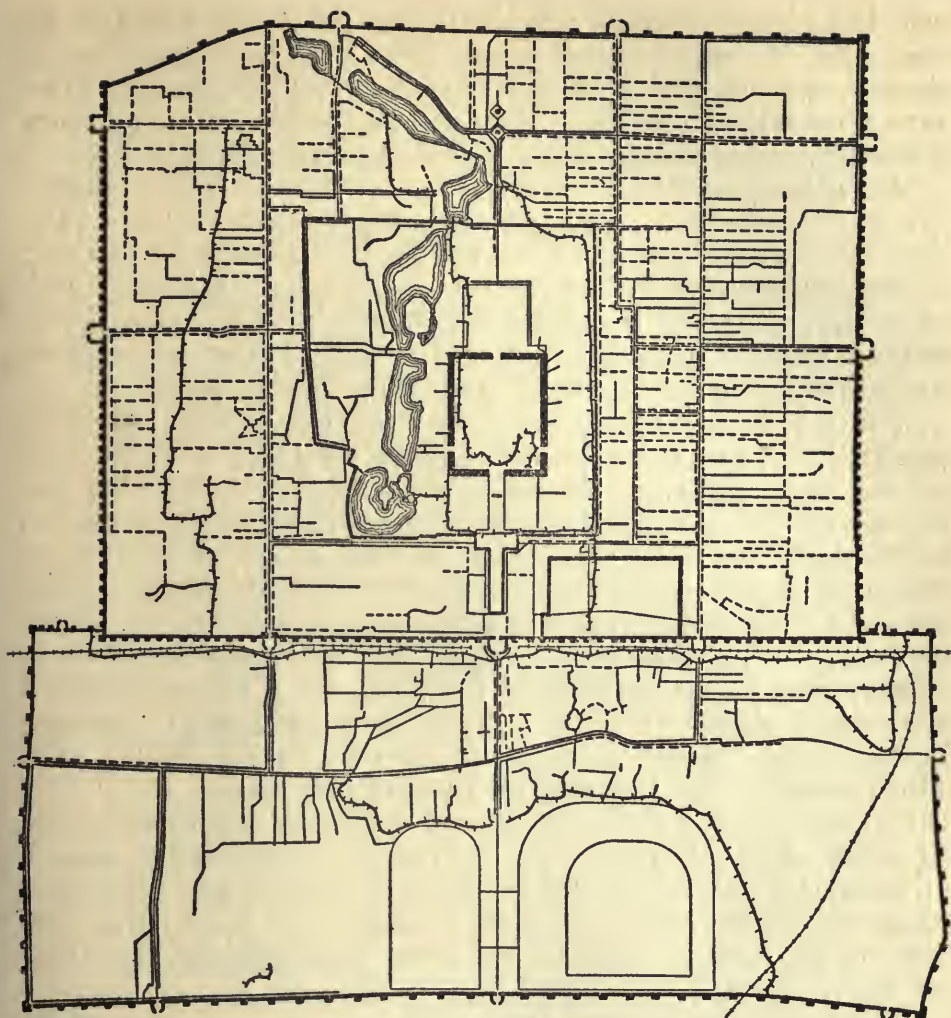
When a sewer is near by, most of the houses are connected with it, so that their courtyards may drain rapidly after a rain. Openings are provided along the streets for drainage and to care for the waste water of the houses that are not connected with the sewers. This waste is collected in large wooden buckets and then carried out and emptied into the sewer. The police insist that it must go into the sewer and not onto the street.

The sewer openings on the streets are protected by large wooden boxes in the bottom of which is a metal grating to keep out the larger pieces of refuse. All of the boxes are supposed to have covers, but many of them are in bad condition and it is not at all unusual to see dogs hunting for something to eat among the scraps that have been collected by the gratings. Those that have been put in recently are arranged so that the top of the box is locked down and opened only for cleaning. There is a metal door in the side of the box that swings in when water is poured against it, and then closes by its own weight, keeping in any scraps of food that there may be in the water. The refuse collected by the sewer boxes and the ashes and refuse of the houses are carried out to the dumps in small hand carts, the expenses of which are paid by those who live on the street.

Because of the friable nature of the Peking soil, the sewers gradually fill up with earth, and men are constantly kept busy cleaning them out. Most of the men are inmates of the poor-houses.

The 5,000 men engaged in the collection and handling of the city's night soil are all members of the Fertilizer Guild, which was organized in 1900, by order of the police. This guild is responsible for the enforcement of the police rules and the collection of any fees the members may owe the police. One of the guild rules makes it impossible for a man to give up his position, or for his employer to discharge him except for very serious reasons, except at Chinese New Year—a limitation that is found in almost no other guild.

House to house collections are made every morning and are carried in wheelbarrows outside of the city where the manure is dried for fertilizer. Until 1906, many of these drying yards were inside the city, but the police have forced them all outside the walls, most of them outside the south wall of the South City. Even there, the yards are controlled by the police and by them rented to the users.



SEWER SYSTEM

————— Canals

Electric Light and Water systems are similar, but both are more extensive in the South City
The Water system in the North City covers the same area but with fewer mains

Figure 13

There are 528 public toilets on the streets of the city. Some are inside well-built frame buildings, but others are simply inclosed by a low wall. Practically all of them have been established by the police and are rented to the collectors of night soil. The total rent amounts to over \$700 a month. The police require that the renters have their men clean the toilets and that they themselves personally inspect them every day, but, even so, it is difficult to get the cleaning properly done in spite of the fact that

the demand for fertilizer has so increased during the last few years that the police and the Fertilizer Guild have found it necessary to impose heavy fines on any one found cleaning toilets that they are not renting. The odors of Peking are practically all concentrated around the public toilets and the wheelbarrows of the collectors.

STREET CLEANING

The street cleaning of the city is done by a force of 1,518 men, organized and controlled by the health department of the Police Board. These men, dressed in special blue uniforms, can be found on all the highways and many of the smaller streets, and they keep the streets not only clean but also sprinkled and repaired. When snow falls, a coating of ashes is spread over all the main highways in less than 24 hours. In case of rain, the worst of the mud is rapidly swept off of the macadam part of the highway, while throughout the dry season the dust of the roads is kept down by sprinkling. Some of the streets are watered by horse-drawn carts but the majority are sprinkled by hand. Two men carry a large tub of water out into the center of the street and then, by means of a willow basket on the end of a pole, give the street an even sprinkling. The work is done though there is a constant stream of traffic on the roads, and the passers-by are seldom hit with any water.

The cleaning and sprinkling of the main highways is done at public expense and the annual budget for the work amounts to \$144,000. When the smaller streets are cared for, particularly if they are sprinkled, the work is usually paid for by those who live on the street. Before 1912, the householders of a street or district elected committees to look after the care of the street and to collect any needed money. These organizations have now been taken over by the police who supervise the work and make the collections. They post a report once a month, showing the amount of money collected from each house and the expenditures for the work of the district. The contributions vary from a few coppers to one dollar a month, while the expenses as reported for two streets in the Teng Shih K'ou district vary from \$10 to \$16. The men doing the work receive a salary of \$5 a month.

STREET LIGHTING

The expense of lighting many of the streets is met in the same way. All of the main highways and some of the smaller streets are lighted by electricity at public expense, and are well illuminated. The other streets are lighted by small kerosene lamps that give just enough light to make it possible to see if

any one is coming down the road. From a distance, the lamps look like little stars shining on the sides of the street. The lighting of the smaller streets is paid for by those who live on the street. The men who look after the lights are under the control of the police but are apparently a separate group from those who water the streets, as many streets are lighted but not sprinkled.

The first street lights in the 13th Ward (a district in the East City, just south of the Y.M.C.A. building) were arranged for by the Buddhist Reform Society in 1898. The Society carried on the work until 1914, when the police took it over. The head of the Society stated that he felt the police were looking after the work very well.

INSANE ASYLUM

Asylums for the insane are not ordinarily found in Chinese cities. Peking did not have one until the police began taking over the institutional work of the city in 1912, the first year of the Republic. In that year they opened one in the West City in connection with one of the poorhouses, but the combination of the two institutions was far from satisfactory and in January, 1918, the asylum was moved into separate quarters on Kao Kung An in the North City. Whatever may have been the conditions in the old location—and we heard that they had been very bad—the new location and buildings are very good, and as far as could be judged from a single visit the inmates are well cared for. Temple style buildings are used and separate courts are provided for men and women. There are accommodations for about 80, but at the time of our visit there were only 32 inmates, 23 men and 9 women. The patients are ordinarily confined in large rooms and, sitting on the k'ang or built-in bed which runs around three sides of the room, they carry on their wild motions and talking. Those who are violent are shackled and placed on a rug on the floor in the center of the room so they cannot injure the other patients. A few separate rooms are provided for those who are recovering or for those who have wealth or position. Practically no use is made of the courtyard for giving the patients any exercise. The regular diet consists of two meals a day of millet and salt vegetables. Chinese medicine is used entirely, and the manager reported that the treatment was meeting with considerable success, for during 1918 some 30 patients were discharged as cured.

The management of the institution is entirely in the hands of the police, who not only appoint the manager, vice-manager, doctors and guards, but also pay all the bills. Inasmuch as the man who was manager at the time of our visit was doing work

in another institution, he received no salary for his work in the asylum. The vice-manager was paid \$20 a month. The total operating expenses of the asylum, exclusive of the salaries of the doctors and police guards, amount to approximately \$2,400 a year. Cases are admitted only after they have been brought to the notice of the local police, referred by them to the Central Police Board and approved by it. If the patient is discharged, he is returned to his family by the local police.

While the asylum is now giving but little more than custodial care, it is offering a place where insane patients can be sent and making it possible for their families to be relieved of their care. Even so, the people are slow to make use of it and there is a feeling throughout the city that a family ought to do almost anything rather than send a person to the asylum. Cases are known where families have even called in ruffians to break the arms and legs of those who are violently insane, so that they cannot get about and do damage.

An attempt was made to find out from the manager of the asylum what was being done for the remainder of the insane in the city, but the interpreter refused to translate the question. He said, "Why do you ask that? Here is room for 80 patients and there are only 32 inmates. There can't be any more insane in the city." In another report, the police gave the number of insane as 1,366 or nearly two-tenths of one percent (0.17 percent) of the population, which is only one-half or one-third of the proportion of the population that is being cared for in the asylums of some American States.

It is always a source of wonder that there is not more insanity among the Chinese. There is a very considerable amount of syphilitic infection, but the insanity that accompanies that disease in America seems to be absent in China. The Chinese have apparently developed through long years a high degree of immunity to the nervous effects that accompany syphilis in America or else have developed a strain of the disease that is less virulent than that found in America. The phlegmatic temperament of the Chinese and the lack of strain in their life, of course, save many who under other conditions might be insane, and then too the Chinese make no effort to recognize and confine those who, in western countries, would be classed as imbeciles or low grade morons. Just how many there are of these in a city like Peking it is impossible to estimate, though they are frequently met with on the street. Country villages have been found where, largely because of close inter-marriage, as many as 75 percent of the population are low grade morons or worse.

As far as can be discovered the Peking Asylum is the first of its kind in China. One has been established in Canton by

missionaries, but this is the first to be opened by the Government. It is the beginning of a new movement. There are no precedents and but little experience back of it. What progress will it make as it develops?

The foundations of public health work have been well laid in Peking. Good health regulations and ordinances have been adopted, a large number of hospitals have been opened and have connected with them many doctors who have had excellent training, the city is well drained and is kept comparatively clean. Now, the great need is education. The people must be taught the value of cleanliness and hygiene. The material for health campaigns has been worked out in part. Much of the detail work can be done by the students of the many schools of the city. Experience in the Teng Shih K'ou district and in other cities has shown that such work is productive of results. Peking has the opportunity of being a city that is healthy as well as romantic and fascinating.

CHAPTER VII

EDUCATION

Aristocracy in China is not one of descent as in European countries, or of wealth as some say it is in America, but rather one of learning. For centuries, in theory at least and to a very large extent in practice, the successful competitors in the old style classical examinations have been the leaders of the nation. Prior to 1905, preliminary examinations leading to the Hsiu ts'ai degree were held in all the hsien cities (county seats) of the country. The degree of "Chu jen" was given to those who passed the next higher examination, held in the provincial capitals, while every three years examinations were held in Peking for those who had won the "Chu jen" degree. Those who passed were given the "Chin shih" degree, those with a very high mark received the "Han lin" degree, while the man who passed the best examination was awarded the coveted degree of "Chuang yuan." The possession of any one of these higher degrees almost inevitably meant an offer of high official position.

The close connection between scholastic attainment and official position and the fact that the highest examinations were given only in its examination halls made Peking the educational as well as the political center of old China. And it has maintained this position in spite of the many changes of recent years.

Nearly all of the highest of the modern schools, the Government University, the National Teachers' College, the Customs College, Tsing Hua the American Indemnity College and others under the various boards of the National Government are in or near the city. In fact some schools, like the Army Medical College, have recently been moved to Peking. There are more higher grade students in Peking than in any other city in China. However, a study made in 1912 in the native provinces of the students in the Government University and the Higher Normal School showed that there were more students from the south than from the north, the largest number coming from Chekiang and Kwangtung Provinces.

The old style classical education has been so fully described by many writers on China, S. W. Williams, W. A. P. Martin

and others, that no attempt is made to treat it at any length in this survey, it being our aim rather to describe the present educational situation in Peking.

Prior to 1900, with the exception of mission schools, there were practically no schools in China that could be called modern. The nearest were the Pa Ch'i Kuan Hsueh, schools established for the Manchus so that they might become interested in the literature and learning of their subjects. These schools, to which the pupils came at 6 o'clock in the morning, offered a course that included the customary study of the classics, the composing of essays, the writing of Chinese characters and the study of Chinese history and was designed to prepare a man for the classical examinations.

The real beginning of modern education came in 1903 when the Chin Shih Kwan or school for those holding doctors' degrees was founded at T'ai P'u Ssu Chieh, now the site of the Peking Law College. Most of the students were middle-aged or even old men, for the old style scholars realized that their training was not suited to the new conditions and they wanted a place where they could study modern subjects. The school was established to meet this need, but because of the rapidly changing conditions was maintained for only a few years.

The Eight Banner High School (Pei Ch'eng Pa Ch'i Kao Teng Hsueh T'ang), which is now the First Middle School at Liang Chia Hut'ung was founded in 1904 and the Five City Middle School (Wu Ch'eng Chung Hsueh T'ang) was started about the same time. This latter school was the predecessor of the Fu Shu Middle School now connected with the National Teachers' College.

HISTORY OF THE DEVELOPMENT OF EDUCATION IN PEKING

On September 5, 1905, the Empress Dowager by an imperial edict abolished the old classical educational system, ordered the establishment of a modern system throughout the entire Empire and put the well-known statesman Chang Chih Tung in charge of the work.

According to the original plan there was to be, first of all, a kindergarten with two and three year courses, followed, on the classical side, by lower and higher primary schools with five and four year courses respectively, a middle school with a five year course, a university preparatory school with a four year course, a high school with a three year course for those who were not entering the university and finally the university with a three year course.

On the industrial side there were to be lower primary schools,

elementary technical schools, middle technical schools and higher technical schools each with three year courses.

Paralleling the classical middle schools there were to be elementary normal schools with a five year course followed by higher normal schools with a three year course. To prepare diplomats for foreign service there was to be a College of Languages with a five year course equal in grade to the high school.

Naturally it took time to work out this huge system but every effort was made to get it started. As school buildings were lacking many of the temples were turned into primary schools in which reading and writing of Chinese characters, old style Chinese calculation, arithmetic and moral instruction were taught if the school were of lower primary grade, and geography, history, elementary chemistry and physics, drawing and athletic drill, were added if it was a higher primary school.¹ The old temple gods were replaced by modern school desks and blackboards. Teachers had to be trained and special schools with "hurry up" courses were instituted.

In spite of the many difficulties, progress was most rapid, for even by 1907 there were 200 schools, 1,300 teachers and 17,053 students in Peking; 115 of the schools and 9,500 of the students were of lower primary grade, the middle schools had approximately one thousand students, while there were 1,840 pupils in higher schools. Only 17 of the schools were for girls, only 100 of the teachers were women and the girl students numbered but 771.

The special schools for Manchus, some of which are still conducted in Peking, were one of the interesting features of the elementary school work. These were the successors of the Manchu schools mentioned above. In 1907 there were 45 of these schools in the city with an enrollment of 4,300 students.

In the early days of modern education a great many primary schools were established in Peking by the provincial clubs or guilds (Hui Kuan). Their average enrollment in 1907 was 68 but as the government education became more efficient and the national spirit developed, these schools that depended for their existence on the provincial spirit have gradually decreased in number.

Four institutions for higher education had been established by 1907, the College of Languages, organized by the Board of Foreign Affairs to train prospective diplomats for foreign service, with 500 students; the Law School with 740 pupils, still one of the largest schools in the city; the Higher Technical

¹ See Appendix for complete curriculum. The curriculum for girls is the same except that they have two hours a week less work than the boys, omitting one hour of handwork and one of drawing.

School with 200 students, and the University, with preparatory and college departments enrolling 400 students.

Although teachers were at first trained by "short courses," by 1907 a number of normal schools with four or five year courses had been established. The subjects taught included psychology and pedagogy as well as those designed to fit a man to teach the required work in the government schools of primary grade, arithmetic, history, nature study, science and manual training. The pupils of these schools were, many of them, middle-aged or old men who had been teachers of the Chinese Classics and it was interesting to see these products of old China, of pedantic walk and goggled eyes, working at a carpenter's bench, squinting along a piece of wood and doing it all with the utmost seriousness.

There was also a movement among well-known Peking philanthropists to establish a system of industrial education and by 1907 there were seven industrial schools in the city. One of these erected in 1906 by the Board of Commerce at a cost of taels 100,000 (\$70,000 gold) had 500 pupils and taught spinning, weaving, glass blowing, well digging, dyeing, carpentry, leather working, lacquering, rattan work, drawing and embroidery, using Japanese teachers for the most part. For some unaccountable reason this flourishing movement for industrial education has not made much progress and the present day industrial institutions are much less pretentious than those originally started under private or government auspices.

Athletics were introduced into the schools but the teachers were all army men so that even up to the present time most of the physical work in the Peking schools is of a formal nature with very few games or recreational features.

When many of the schools were first organized, there being no Chinese teachers available, many Japanese were employed, particularly in those schools where modern science was taught. For the most part, however, they were kept just as short a time as possible. Chinese prejudice was naturally against them, their teaching was many times inefficient and consequently they were gradually displaced as the number of Chinese returned students, those who had studied in a foreign country, increased. Most of them had gone by 1910.

Clippings from the only newspaper published in Peking in 1905 and 1906 concerning the opening of new private or government schools, petitions to the Government from private individuals urging that various kinds of industrial institutions be started, news regarding the expansion of schools and other matters of educational interest show the tremendous public interest in educational development at that time as contrasted

with present conditions. Now the seventy-odd Peking newspapers publish military and political news almost exclusively.¹

The appointment, by the viceroy Yuan Shih K'ai, of Dr. C. V. Tenney, formerly of the American Board Mission, as educational adviser for Chihli Province gave a tremendous impetus to educational work in the province and the organization of a provincial school system.

As now organized the government educational system includes lower primary schools with a four year course, higher primary schools with a three year course, middle schools with four years, university preparatory with two years, university with three years and special schools with courses of various lengths.

ORGANIZATION OF EDUCATIONAL WORK IN PEKING

The organization of Peking's educational work is most complicated. Certain schools, mostly those of higher grade, are financed and controlled by the National Board of Education. The Local Board of Education is responsible for most of the primary and middle schools but there are also 13 other government boards including 8 departments of the Cabinet, the Board of Revenue, the Bureau of Mongolia and Tibet, the Metropolitan District, the Military Guard and the police that have one or more schools in Peking, none of which have any direct connection with the National or Local Boards of Education. Then, too, the foreign mission forces have an entire educational system from kindergarten to university.

In general the schools may be divided as follows:

1. Those under the National Board of Education
2. Those under other government boards
3. Those under the Local Board of Education
4. Private schools supervised and often partially financed by the Local Board of Education
5. Independent private schools
6. Police schools
7. Mission schools

In 1919 government and private schools in Peking numbered 324. Of these 28 are of university or college grade, 18 are middle or college preparatory schools, 5 are supplementary and 7 special schools. Higher primary schools number 57, lower primaries 143, half-day schools 54, and others of lower grade 10. There are also 91 primary schools in the immediate vicinity of Peking that are under the Local Board of Education. Schools for girls number but 38, five of higher grade, 32 of primary grade, one kindergarten.

¹ See Appendix for detailed clippings.

The number of students in Peking as given by the Minister of Education was approximately 55,000 of which some 7,000 were women and girls. Men in the government schools of middle and higher grade number 13,770 and the women 638. The detailed figures for each of the higher schools are given in the key to the Map.

The mission schools number 110 of which 32 are of middle or higher grade schools. In all of Peking's middle and higher in the mission schools, 3,789 men and boys and 2,118 women and girls. Of these 1,818 men and 653 women are in the middle or higher grade schools. In all of Peking's middle and higher schools there are 16,879 students, 15,588 men and 1,291 women.

The 1917 report of the Board of Education gives the 1915-16 expenditure for education in Peking as \$1,894,433 of which four-fifths was spent for higher education. The expenses per student amounted to only \$3.93 in the lower primary schools, to \$42.63 in the higher primary and in the middle schools to \$76.26. University and professional schools cost from \$294 to \$362 per student.²

The budget of the Local Board of Education amounted to \$33,997 a month, \$3,847 for general supervision, \$19,450 for primary schools, including \$650 a month subsidy to private schools, \$8,000 for middle schools and \$1,500 for social or extension education, lecture halls, libraries, newspaper reading rooms, etc.

The salaries paid by the Board of Education are: lower primary school teachers \$24 a month, principals \$36; higher primary teachers \$32, principals \$40. When the local board gives aid to a private school the amount is ordinarily \$4-\$5 a month for a lower primary teacher and \$8-\$12 for a teacher in a higher primary school. Tuition in the schools under the Local Board of Education varies from 40 cents to \$1 a month and in private schools from \$1 to \$2 a month.

In 1916 \$45,149,844 was spent for education in the 129,739 schools in all of China; the teachers numbered 200,440 of whom 1,464 were in Peking, and the pupils 4,294,251. Although only one out of 29 of the children of school age are in school the fact that China can build in eleven years an educational system that will care for over four million pupils shows the ability of the Chinese to put through a plan when once they are convinced of its value. In spite of the needs and defects that might be pointed out, the chief of which is perhaps the lack of development of educational opportunities for girls, there being only 180,949 girl students as compared with 4,133,302 boys, China

¹ Catholic schools and students are included only in totals. Segregation cannot be made from obtainable reports.

² See Appendix for detailed tables.

KEY TO MAP

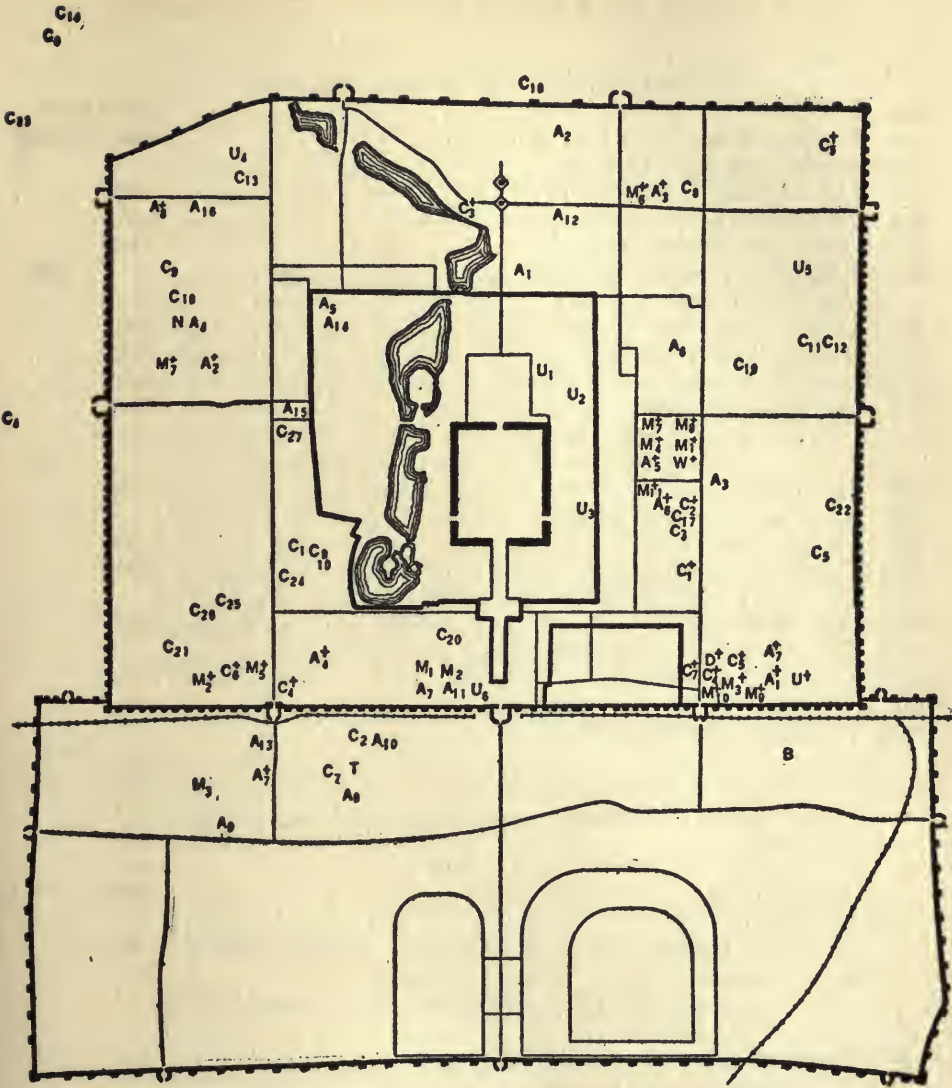
COLLEGES AND HIGH SCHOOLS IN PEKING

GOVERNMENT AND PRIVATE SCHOOLS

KEY		STUDENTS	
		MEN	WOMEN
	I. The Board of Education:—		
	Government University:—		
U1	a. Literary Department	599	
U2	b. Scientific Department	500	
U3	c. Law Department	890	
M1	Women's Normal School ¹		293
C1	Government Law College	840	
C2	National Teachers' College ²	660	
A10	Fu Shu Middle School ²	267	
C3	The Higher Technical College	240	
C4	Agriculture College	176	
C7	Government Medical School	169	
T	Midwife Training School		56
C26	Art School	79	
	II. The Board of Foreign Affairs		
C5	Russian Language School	150	
C6	Tsing Hua College	660	
	III. Board of Interior		
C8	Police Officers School	300	
	IV. Board of Communications		
C9	Railroad School	300	
C10	Postal and Telegraph School	161	
	V. Board of War		
U4	Military University	80	
C17	The Military Commissariat School	77	
C11	Military Medical College	240	
C12	Veterinary School	90	
C13	Government Military School	340	
C14	Ch'ing Ho Military Preparatory School.....	920	
C15	Aviation School	34	
C16	Surveying School	63	
C18	Military Guard Officers School (Supplementary)	800	
C19	Military Guard School	74	
	VI. Board of Law		
C20	Supplementary School of Laws	140	
	VII. Board of Finance		
C21	Supplementary School of Finance		
	VIII. Board of Agriculture		
C23	Agricultural Supplementary School	30	
E 1, 2, 3, 4, 5	Experiment Stations	170	
	IX. Board of Revenue		
C22	Chinese Customs College	96	
	X. Bureau of Mongolia and Tibet		
C24	Mongolian and Tibetan School	116	
	XI. The Metropolitan District		
A1	Ching Chao First Middle School.....	220	

¹ A middle school, higher and lower primaries and kindergarten for girls are connected with this school.

² A higher primary, lower primary and apprentice school are connected with the Teachers College and the Fu Shu Middle School.



C₁₅
PEKING HIGHER SCHOOLS

- | | |
|--|---|
| A - Middle Schools (Men) - 23 | M - Girls' Middle and Normal Schools |
| B - Blind School - 1 | N - Peking Normal School |
| C - College - 27 | T - Mid Wife Training School |
| D - Women's Medical College - 1 | U - University |
| E - Agricultural Experiment Stations - 5 | W - Yen Ching College, Women's Dep't., Peking Univ. |
- + With letters signifies Mission School

Figure 14

KEY	GOVERNMENT AND PRIVATE SCHOOLS—Continued	STUDENTS	
		MEN	WOMEN
XII. <i>The Military Guard</i>			
C27	Military Official School	Closed	
XIII. <i>Local Board of Education</i> (Middle and special schools)			
N	Peking Normal School	267	
A2	First Middle School	300	
A3	Second Middle School	165	
A4	Third Middle School	145	
A5	Fourth Middle School	205	
A6	First Apprentice School	100	
M2	First Girl's Middle School		212
XIV. <i>Private Schools</i>			
U5	Ch'ao Yang University	230	
A15	Hsin Hua Commercial School	94	
C25	Central School of Politics	300	
U6	China University	1300	
XV. <i>Private Schools Partially Supported or Supervised by the Local Board of Education</i>			
A7	Shantung Middle School	92	
A8	An Hwei Middle School	50	
A9	Cheng Chih Middle School	290	
A11	Chung Hua Middle School (with China Univ.)	150	
M3	Shang Yi Girls Normal School (Normal Dept. 40)		120
A12	Ch'i Shih Middle School	270	
A13	Chi Fu Middle School	150	
A14	Cha Chung Agricultural School		
B	Blind School	16	
A16	Yu Ying Middle School	124	

13,729 681

PROTESTANT MISSION SCHOOLS

1919

		MEN	WOMEN
I. <i>Universities</i>			
U +	Men		
	a. Peking University (Union) (1888) (1915) ...	85	
W +	Women		
	a. North China Union Women's College (Union) (1905)		74
II. <i>Medical Schools</i>			
C + I	Men		
	a. Union Medical College (co-educational) (China Medical Board)	40	3
D +	Women		
	a. North China Women's Union Medical College (Union) (1908)		35
III. <i>Technical or Higher Schools</i>			
U +	Union Theological Seminary (Union)	20	
C + 3	Bible Training School for Men (Union)		
M + 7	" " " " Women (Union) (1913)		40
C + 4	Bible Training School for Men (M)	61	
M + 9	" " " " Women (M)		50
C + 7	Nurses' Training School for Men (M)	20	
M + 10	" " " " Women (Union) ...		25

13729 220
 1362
 109

20 times as many men

PROTESTANT MISSION SCHOOLS—Continued

KEY		MEN	WOMEN
A + 5	Peking Union Normal School (co-educational) (Union) (1918)	7	11
M + 4	Kindergarten Training School (Union) (1904) ..		17
C + 2	School of Commerce and Finance Y. M. C. A.....	380	
C + 5	Theological Seminary (M)	27	
C + 6	" " (A)	4	
A + 1	Huei Wen College Preparatory and Middle School (M)	629	

IV. Middle Schools

Boys			
A + 2	Ts'ui Wen Middle School (L) ..	70	
A + 3	Truth Hall Middle School (P)	63	
A + 4	Ch'ung Te Middle School (A)	57	
A + 3	Industrial Training Middle School (P)	25	
A + 6	Night School (English) (Y. M. C. A.)	270	
A + 7	" " " 2 (M)	60	
Girls			
M + 1	Bridgeman Academy (AB)		120
M + 11	Educational Classes (Y. W. C. A.)		50
M + 2	Tu Chih Girls' School (A)		25
M + 5	P'ei Hua Girls' School (A)		53
M + 3	Mary Porter Gamewell School for Girls (M)....		55
M + 7	Ts'ui Wen Girls' School (L)		10
M + 8	Ming Lun Women's School (AB)		22
M + 6	Presbyterian Middle School (P).....		63

Total 1818 653

A = Anglican Mission
 AB = American Board Mission
 L = London Mission
 M = Methodist Episcopal Mission
 P = Presbyterian Mission

not 3 times as many men

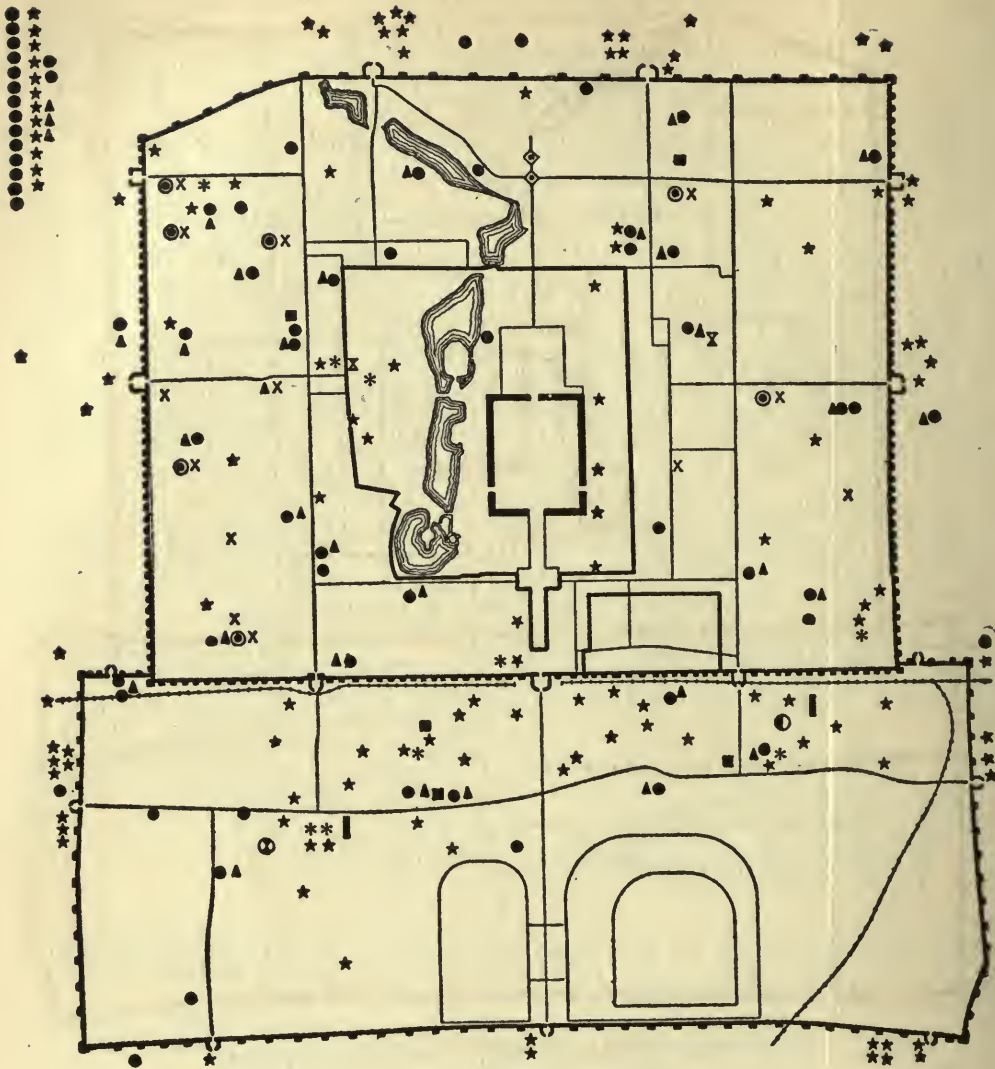
1818 / 2 = 909
909 - 653 = 256
256 / 2 = 128

can well be proud of her school system and the progress that has been made since 1905.

THE NATIONAL BOARD OF EDUCATION

Before 1902 there was no government board directly responsible for the promotion of education. The classical examinations were the only contact that the Government had with the educational system and the money needed for them was supplied by the Board of Finance (Hu Pu). The Board of Education (Hsueh Pu) was first established in 1902; in 1905 an organization similar to the present one was developed within the board and in 1911, the last year of the reign of Hsuan T'ung, the board was reorganized and given its present name, Chiao Yü Pu.

According to the regulations of the National Board of Education its field is general education, technical and fine arts, and astronomical calculations. The present board has four depart-



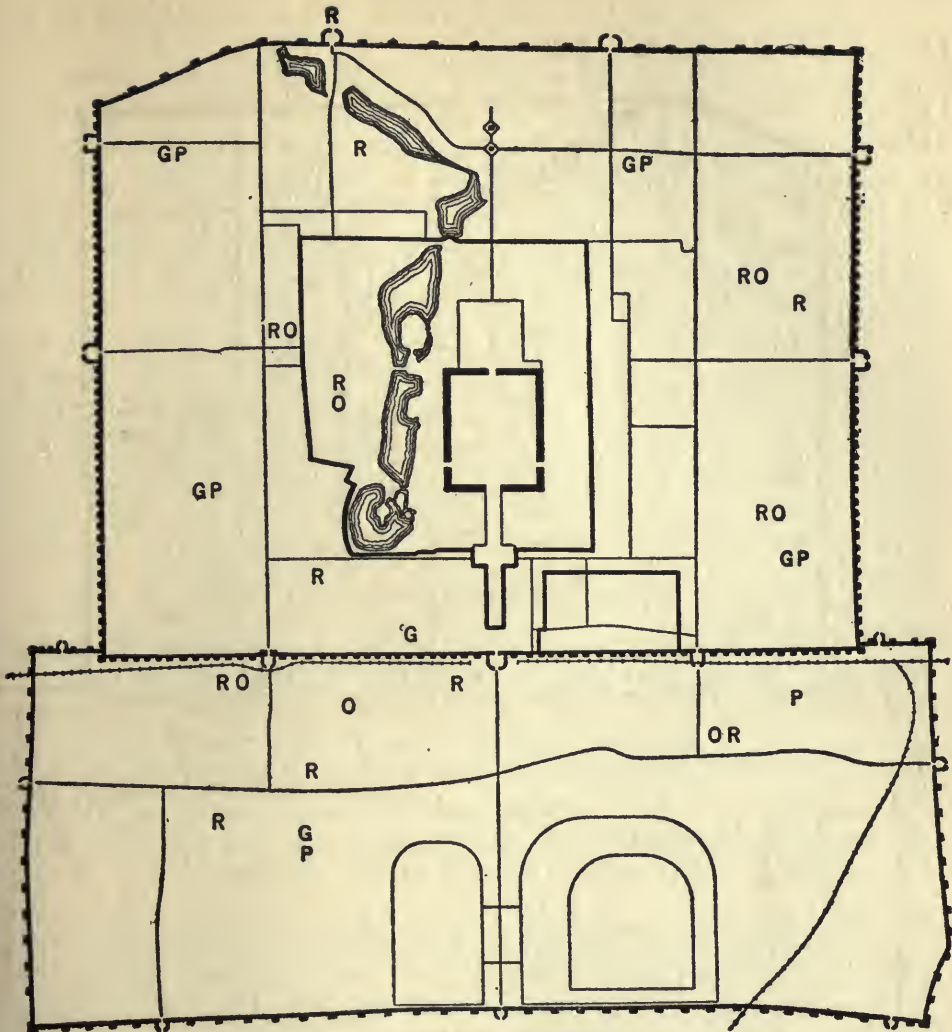
BOYS' PRIMARY SCHOOLS

- | | |
|-----------------------------------|-----------------------------------|
| ▲ - Public Higher Primaries -32 | x - Bannermen Lower Primaries -13 |
| * - Private Higher Primaries -9 | ○ - Half Day School -1 |
| ● - Public Lower Primaries -69 | ⊙ - Kindergarten -1 |
| ★ - Private Lower Primaries -125 | ⊗ - Industrial Schools -2 |
| ● - Bannermen Higher Primaries -8 | ■ - Continuation Schools -3 |
| | ■ - Blind Schools -1 |

Figure 15

ments—General Supervision, General Education, Special Higher Education, Social Education.

The Department of General Supervision has under its jurisdiction the schools directly under the Board of Education and the public schools; school hygiene; school libraries and museums;



GIRLS' PRIMARY SCHOOLS

- G** - Public Higher Primary Schools - 6
- O** - Private Higher Primary Schools - 7
- P** - Public Lower Primary Schools - 6
- R** - Private Lower Primary Schools - 13

Figure 16

meetings of educational societies; exhibits; all regular expenses, estimates, final budgets and accounts of the board; the regular school expenses; the auditing of the accounts of the government educational institutions under the Board of Education; the care of property belonging to the Board of Education; composing, compiling, filing, receiving and sending of letters and documents; the making of statistical tables, reports and records; keeping

of seals; any business of the board that does not belong to the other departments.

The Department of General Education controls all lower normal schools, middle schools, primary schools, kindergartens, schools for the blind and dumb, special schools for cripples and schools whose work is equivalent to the above. It is its duty to see that schools are provided for boys of school age. It is also responsible for the examination of teachers, the supervision of private schools, giving subsidies to private schools, and establishing and improving local boards of education.

The Department of Special Higher Education supervises universities, special higher schools and all others with work of an equivalent grade. It is also in charge of industrial education, students abroad, astronomical calculations, the meetings of men holding degrees, the unification of the Chinese language, the appointment and supervision of committees for examining doctors of medicine and pharmacists, the supervision of societies for science or art, and the awarding of higher degrees.

The Department of Social Education is responsible for the development and control of popular social educational meetings, education calculated to help in moral reform and social progress, for the regulation of popular rights and observances, the promotion of art and music, the supervision of theatrical plays and art galleries and exhibits, education on zoölogical and botanical lines, the training of supervisors of zoölogical and botanical gardens, the establishment and oversight of museums and libraries, popular exhibits and reading rooms, athletic grounds and amusements.

The Board of Education has, of course, no control over the schools that have been established by other government boards. It is even said that there is considerable jealousy between the boards and that it is often impossible for the Board of Education to get a report from some boards concerning their educational work.

THE LOCAL BOARD OF EDUCATION

The Local Board of Education is closely related to and supplements the work of the National Board inasmuch as its head is appointed by the National Board and it is in charge of all middle schools, normal schools that are not above middle school grade, and all schools below the middle school grade, including higher primary, primary, kindergarten, technical art schools, schools for the blind, and special agricultural demonstration stations in Peking and immediate vicinity. It also supervises the lecture halls, newspaper rooms and libraries, with the exception of the Model Lecture Hall and the First Public Library.

They are under the National Board of Education. The local board also supervises practically all of the private schools maintained by the Chinese and subsidizes many of them. Naturally there is ordinarily no connection between the Board of Education and the mission schools, but even so the Yü Ying, a Catholic school, is listed as under the supervision of the board.

Soon after 1902 the local board established a system of school inspectors (Chuan Hsueh Yuan) to see that children of school age attended school, that the government schools were properly conducted, and that private schools that received partial government support were up to the required standard. Under this system every police district in the city had its inspectors and inspectors' headquarters, but in 1905 the city inspection work was centralized with headquarters across the street from the Local Board of Education. The district inspection, however, was maintained for the schools outside of the city and there are now four school inspectors with special offices outside the walls, one on each side of the city.

The regulations for the inspectors' office outside the South City wall, which are typical of all four districts, give the monthly budget of the inspector as \$132, of which \$60 is for salary. The inspector is instructed to give \$72 a year to the one higher primary school in his district and \$48 a year to ten of the lower primary schools. Two lower primary schools receive no financial assistance.

IDEALS OF EDUCATION IN CHINA

If the educational ideals of the Government were judged by the statement given in the regulations of the National Board of Education, one would conclude that the educational system in China was most modern and progressive. That these ideals have not, as yet, been fully incorporated in the actual educational program is, of course, not altogether the fault of the Chinese Government. The whole educational system has had to be built up in a few years, it has been absolutely impossible to develop well trained modern teachers fast enough to meet the needs of the rapidly increasing schools and furthermore in a country that is constantly in a state of political disturbance and where the national revenue has not reached the point where it is sufficient even to pay the bills of the national army, one would not expect rapid progress in education. The ideals of the board, however, are worthy of note, for if the objectives of education are sound it is to be expected that conditions will gradually improve.

A careful study of the detailed regulations for the higher and lower primary schools drawn up in 1916 shows that the following

points are especially emphasized in the educational ideals of the Government.

1. There is a conscious desire that education shall develop the child in a symmetrical manner, mentally, morally, and physically. To quote the regulations for the lower primary schools: "Education is of great importance to promote the bodily (shen) and spiritual (hsin) development of school children. Training of the body, training in knowledge, and training of the emotions and will are to be given simultaneously and with equal emphasis so that the children may develop symmetrically." This aim is amplified in the regulations of the higher primary schools which state that education should

- (a) Develop the children physically and morally.
- (b) Give the children knowledge that is suited to the conditions of their lives.
- (c) Cultivate patriotism and public spirit.
- (d) Provide the children with sufficient knowledge and schooling that they may be able to earn a livelihood.

2. The moral aim of education is given a central place in the school regulations. Ethics is always mentioned first in all lists of studies.

3. Physical education is given a prominent place in the discussion of the objectives of education, although the main emphasis is on drill rather than recreation. Schools are urged to provide playgrounds¹ and regulations are given regarding the physical care of the children.² Children having infectious diseases are not allowed to attend school and the schools are to avoid conditions that are productive of disease.

4. There is in the regulations a prominent emphasis on the cultivation of patriotism. After discussing the materials to be used in industrial education the statement is made: "When taking up this subject of the natural resources of China, it must be dealt with in a way that will arouse in the hearts of the children a spirit of intense national pride."³ Elementary civics is to be taught in the second year of the higher primary school from a book called "What Citizens Should Know," which describes the organization of the government and gives an outline of the executive, judiciary and legislative departments.

5. In contrast to the former attitude on education embodied in the system which emphasized the value of memorizing a great amount of material without clear understanding, these statements should be noted: "The main point in studying Chinese literature is so to train the children in general language and writing that they may attain knowledge which will fit them to deal with general ideas and tendencies. The final objective is that character may be developed in children." "Text-books that are used must be simple, that they may facilitate a clear understanding, and they must not be so theoretical as to make practice difficult and impossible. What they teach must be worthy of imitation and pursuance, and what they contain must be interesting and indispensable for the earning of a living. Of course, different sorts of text-books must be used for different subjects, but they must in general be composed of materials conforming to the above-mentioned ideals."⁴

¹ Regulations for Lower Primary Schools. Sec. 20.

² *Ibid.* Sec. 28.

³ *Ibid.* Sec. 11.

⁴ Regulations for Higher Primary Schools. Sec. 4.

6. Industrial education has a prominent place in the regulations. This is especially true in the case of education for girls. They are to be taught sewing, house management, and accounts. "The main objective of hand work is to train the children in the cutting and sewing of ordinary dresses, thus teaching them thrift and usefulness. The way to use needles must be taught first and easy methods of sewing and basting. Materials used for sewing must be things in common use."¹ There is practically nothing stated concerning the actual subjects to be taught to boys along industrial lines but there are sections on materials to be used in industrial education, viz., "The main point in the teaching of hand work is to train children to make useful things, so that they will become industrious and used to manual labor. At the same time they will become interested in the technical arts. They are to be taught to make things of the following materials: paper, silk, cement, grass, bamboo and wood. They should make things that are already being locally produced." "When teaching handwork, explanation should be given of the kinds of materials as well as the use of the manufactured articles. The raw materials used are to be those used in local industry, so that the children may be familiar with local conditions and prepared to take a part in the industrial life of their community."²

7. There is in all the regulations a strong emphasis regarding the teaching of subjects in their practical application. For example: "The principles of arithmetic should concern problems which have practical use and should be adapted to local conditions."³

8. The democratic control of the schools is carefully explained. "The number and location of national schools in a district are to be fixed by a joint meeting of the self-government association and a committee of the Board of Education subject to the approval of the local magistrate."⁴

That these above-enumerated ideals are not all incorporated in the present educational system is brought out in an article by Mr. David Z. T. Yui⁵ in which he summarizes the defects of the present educational system in China as follows:

Defect 1. No definite objective.—A boy or girl receiving government education becomes more unfit for life than before. It is no secret to say that most of the graduates of the higher schools secure employment in government offices, where their education is as far removed from practical use as the distance from the north to the south pole. Then again education in China is merely ornamental and has no connection with practical life.

Defect 2. Physical training sadly neglected.—Although the new system of education theoretically emphasizes athletics, many of the teachers in the country districts do not follow this theory, because of their traditional idea of the scholar as a man who pays attention only to his intellect and takes no interest in his physical development.

Defect 3. Intellectual training is lop-sided.—Educational work is still largely a training of the memory rather than of thought processes. The tendency is to emphasize theory rather than practice.

Defect 4. Moral training is very defective and in many places sadly

¹ *Ibid.*, Sec. 10.

² *Ibid.*, Sec. 6.

³ *Ibid.*, Sec. 5.

⁴ Regulations of the Lower Primary Schools. Sec. 6.

⁵ "The New Emphasis on Education in China," The Special Anniversary Supplement of the *Peking Leader* (1918).

neglected.—The Chinese educators have not yet found out how to teach ethics suitable for the modern age in China.

Defect 5. Meager training for citizenship.—Under the Manchu dynasty such training was feared by those in power, for they wished to keep the people in dense ignorance regarding their rights of citizenship. Since the founding of the Republic, the attention of the authorities has been absorbed in other things than education. What emphasis has been laid on patriotism is of a very intense and narrow kind. Boys and girls are taught to love China and nothing more. There is a need to train young people for citizenship in the world.

Defect 6. Lack of a clear understanding of what the educational processes mean.—Because of the lack of a clear aim on the part of educational authorities, fathers and mothers are beginning to distrust education. They do not see what their children are being trained for. Furthermore many educators look at teaching as merely a stepping-stone to official or other positions.

In the same year book Prof. L. R. O. Bevan, of the Peking Government University, gives us a much more optimistic view of present education in China. After reviewing the statistics on primary education of the last few years, he makes this statement: "From this very slight examination of the statistics of primary education of the last few years, the conclusion would seem to be that the policy laid down by the Government is in the right direction and that it is bearing fruit, even though the harvest is coming in slowly. The rate of increase of the first three years of the Republic has not gone on as rapidly in the succeeding three years. This would naturally be expected. The slowing down of the rate of progress is inevitable, but taking into consideration the serious political unrest, the widespread civil war conditions, and the consequent severe financial stringency, the fact that there has been any advance at all is a real ground for optimistic expectation for the future. Given a real political settlement and a stable return to normal experiences, there is every reason to hope for steady educational advance. One sees a larger proportion of teachers viewing education as a profession to be followed for its own sake; one sees a wider view among those who are responsible for the direction of education and educational institutions; one sees among students a more easy yielding to educational discipline in all its forms, and among a section of them at any rate a more earnest pursuit of what is offered for those who are honestly striving; one sees a growing sense of corporateness in the individual institutions themselves, evidenced by the formation of school and college societies and clubs, magazines, and other corporate activities. Whether these are for sport or for social welfare or for educational advancement, they are the signs of a growing self-consciousness that the institutions of the educational world are finding themselves living and growing organisms. Granted that

statistics may be misleading, granted that these other evidences are intangible impressions, perhaps, rather than hard facts, there is nevertheless the justification for those who look forward with expectation."

SPECIAL SCHOOLS IN PEKING

Apprentice School

The Apprentice School established in 1907 by the Local Board of Education is situated in the northeast corner of the North City on Pien Tan Hut'ung. It offers a three year course in either machine work, carpentry, electroplating or soap making. It accepts students who are between 14 and 20 years of age and can pass the entrance examination or who are graduates of higher primary schools. The curriculum of the school calls for 39 hours a week the first two years and 42 hours the last year. The students spend 20 and 21 hours in shop work the first two years and 36 the third. Other subjects include ethics, English, arithmetic, reading, physics and chemistry, drawing and designing.¹ After graduation the students either become apprentices or go into independent work. The assistant principal of the school said that up to the present the guilds had not shown any great willingness to accept the training of the schools as equivalent to their regular apprenticeship training, although it was sometimes done.

This acceptance by the guilds of school trained men is one of the present problems of industrial education in Peking. The men who have served an apprenticeship are nearly always unwilling to admit that the men from the schools are able to do real work and the students naturally do not want to serve an apprenticeship of three years after their school training. There is great need for closer coöperation between the schools and heads of the guilds so that the school work and the guild training and requirements may be coördinated.

The equipment in the school's machine shop is modern, and adapted to making machinery of a simple nature, but the electroplating equipment is meager. General wood-work is taught in the carpentry department but most of the work is the making of furniture. The soap made is of a coarse and inferior grade. A large exhibit room, showing products of the different shops, furniture, various electroplated articles, pumps and other machines is part of the school equipment.

The cost of constructing the Chinese style buildings for the school amounted to \$3,000 and the equipment to \$8,000. One

¹ See Appendix for complete curricula.

foreign teacher is employed by the school. The expenses for three years were:

1915	\$6,679.69
1916	7,668.08
1917	<u>7,694.38</u>
Total	\$22,042.15

There are 93 students enrolled, 64 in the machine shop, 24 in the electroplating department and 5 in carpentry work. Sixty-two of the boys are from the Peking district and 31 from other provinces.

A study of the occupations of the boys' fathers shows that the largest number (20) are officials, 14 are merchants and 14 soldiers; only 3 are farmers and 7 scholars.

Of the students, 5 are graduates of middle or higher schools, 30 are graduates or students of higher primary schools, 43 are graduates of lower primary schools, while 15 have not completed the lower primary course of study.

The school has no entrance or tuition fees, but does charge for text-books, instruments, uniform, and stationery, \$7.45 for the first year, \$6.80 for the second year and \$5 for the third year.

The First Public Blind School of Peking

The blind in Peking number something over 1,300 or one-sixth of one percent of the population. In all of China it is estimated that there are at least 1,000,000 blind or one-quarter of one percent. In the past blind men have been trained in singing and story telling but have not had any system whereby it was possible for them to read. E. G. Hillier, Esq., manager of the Peking branch of the Hongkong and Shanghai Banking Corporation, himself blind, has worked out a Braille system for the Chinese Mandarin, basing the system on the Kuan Hua Tzu Mu or phonetic alphabet of 50 radicals and 12 phonetics as invented about 1898 by a Han lin scholar. For practical purposes the number of signs has been reduced to 57 in the Braille.

In 1917 Mr. Hillier and a group of his friends, Chinese and foreign, opened the first Public Blind School. This school now has an enrollment of 14 students and teaches ethics, Chinese literature, arithmetic and handwork, the latter being for the most part the making of rattan furniture.

The students are charged no tuition, even their school supplies being furnished. The school is supported by private contribution and a grant of \$50 a month from the Local Board of Education.

The Actors' Apprentice School

The actors' apprentice school, a private institution, was founded by Chang Chi Chih at the Nan Tung Park "to train actors and help in public education." Its teachers are famous actors and its course one of seven years. The boys must be between 10 and 12 years of age when they enter the school. At present the school has 60 students and as the boys are given their food and clothing and after the fifth year a special allowance if they have done well in their studies, there is a waiting list of some sixty.

Police Poor Schools

Realizing that between three and four-tenths of the boys of school age in Peking have no opportunity of attending school, the head of the Police Board in 1915 notified the heads of the twenty districts in Peking to found half-day schools for poor boys. There are at present 53 such schools in Peking, in which over 4,000 boys are being educated. The curriculum is similar to that of the lower primary schools, the emphasis being laid on ethics, reading, writing, arithmetic, and physical exercise. In the past the teachers in these schools were police officers who had done particularly well, but recently, because of their failure to meet the requirements of their positions, an examination was held for all the teachers and the teaching force was reorganized. In the future all teachers are to be secured by competitive examination. Part of the budget is met by the police and part by the contributions of those who live in the districts around the schools.

SOCIAL EDUCATION

LECTURE HALLS ¹

Giving new ideas to her citizens has been one of China's great problems, particularly since such a large proportion of the people are unable to read. Information has had to travel, very largely, by word of mouth so it is but natural that regularly trained lecturers should have been used to spread general information and the ideas the Government wanted the people to have. The Manchus made use of them and even now in some of the country districts lecturers can be found who are still using the imperial tablet that prior to 1911 was the sign of their connection with the Government.

Shortly after the beginning of the educational revolution in 1902 many private lecture halls were opened in Peking to give

¹ See map of Extension Education.

the people some idea of the new thought of the educated men of the country and newspaper reading rooms were often opened in connection with the lecture halls. A clipping from the *Peking Jih Pao* of 1905 shows something of the popular interest in this form of social education: "A public newspaper reading room has been opened in the West City by a Honanese named General Chang. He feels that the reading of newspapers is the best way to do away with the ignorance of the people. General Chang has subscribed \$50 for the expenses of the opening of this reading room and also \$100 for its enlargement. He expects to found several other similar rooms." The number of private lecture halls grew very rapidly after 1905 and again after 1911 when the Revolution brought to the front a great many ideas unfamiliar to the people, but since things have settled down the private lecture halls have gradually been discontinued until now there are none in Peking. The Government is doing all the lecture work in the city.

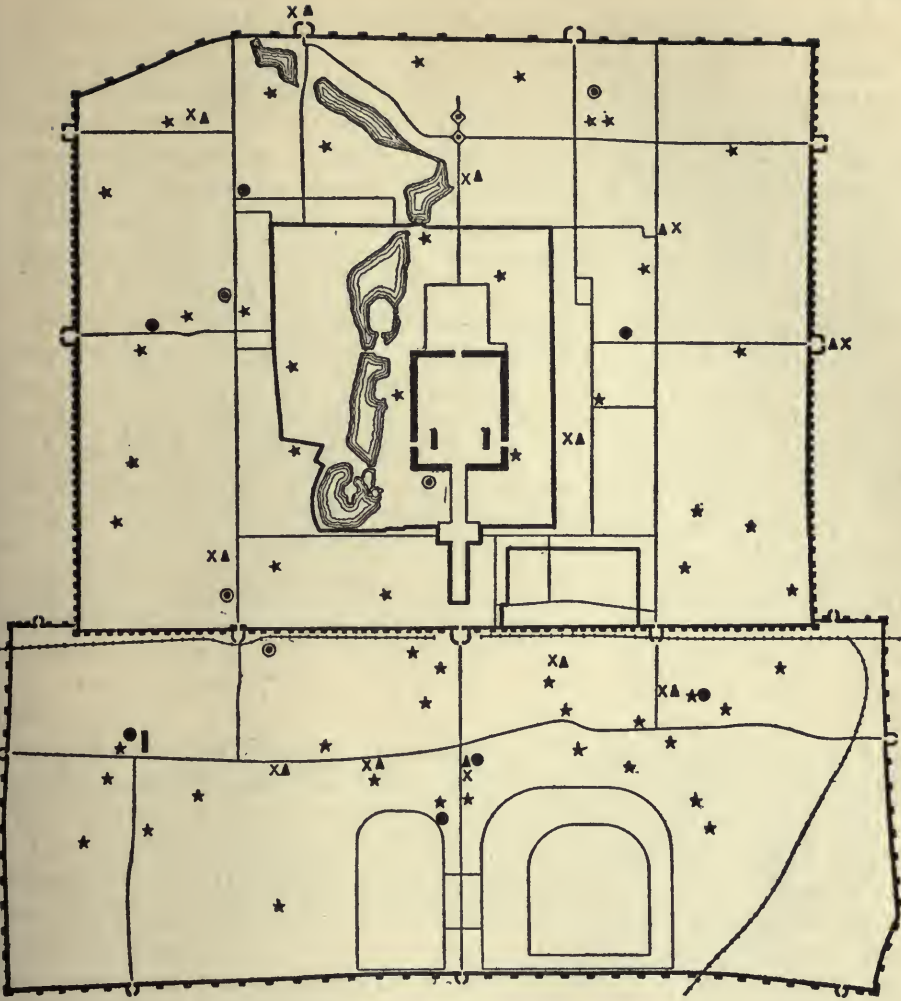
At present there are thirteen centers in Peking where lectures are given every day, ten inside the walls and three in the suburbs. There is also a special team of lecturers that follow the temple markets or fairs and during a month give lectures in eight different centers. One of the lecture halls (No. 4) was opened in 1906, seven were started in 1911, one in 1912, the Model Lecture Hall in 1915 and the three in the suburbs in 1916. The regular lecture halls are under the Local Board of Education while the Model Lecture Hall is under the National Board of Education. They are all part of a national organization, the government regulations providing that four or more lecture halls shall be established in every provincial capital, two or more in every hsien city (county seat) and, in the villages, as many as are required by local conditions. Private lecture halls may be established but must be registered with the Minister of Education within one month of their opening.¹ In 1915 there were 2,139 lecture halls in China.

According to the regulations every public lecture hall is to have a director, a variable number of lecturers and one or two business managers.² The purpose of the lecture halls is to "educate the people and reform society" and the list of subjects to be covered are:

Patriotism
 Observance of Law
 Morality
 Common Knowledge
 Friendly and Filial Relations

¹ Regulations Popular Education Lecture Halls, Arts. 2-3-4.

² *Ibid.*, Art. 5.



EXTENSION EDUCATION

- ★ - Half Day Schools-53
- - Libraries-5
- x - Lecture Halls-13
- ▲ - Lecture Hall Libraries-13
- - Museums-3
- - Temple Market Lecture Halls-17

Figure 17

Development of Industry
 Physical Education
 Hygiene¹

A careful investigation of the thirteen lecture halls in Peking made by a member of the local Educational Association showed that the lecture halls are housed in Chinese style buildings that have an average seating capacity of 147, the actual number varying from 66 to the 450 of the Model Lecture Hall.²

¹ Regulations Popular Education Lecture Halls, Arts. 1-3.
² See Appendix for complete tables.

The average daily attendance was 1,005 or 77 at each lecture hall but the Model Lecture Hall was the only one that had over one hundred people. It had an average attendance of 300. The study of the people coming to the lecture halls showed that members of the merchant class are the ones who come most often, eleven of the halls reporting that they are regular attendants. Common laborers are the next largest class and then students. Idlers are said to be regular attendants at two of the halls and ex-Manchu officials at one. Civil officials, soldiers and police come to some of the halls occasionally.¹

The lectures are usually given for two hours during the afternoon, 5:30-7:30, 4-6, 2-4, 7-9, though in the hall outside the East Wall lectures are given for four hours a day (1-5). Long lectures are continued on consecutive days some of them taking only a few days, others even two months. A multitude of different subjects are discussed by the lecturers, all the way from how to raise chickens or how to raise children to the comparison between William II and Napoleon the Great, the value of a good reputation and various aspects of the European War. True to ancient Chinese thought there is a preponderance of preachment on abstract and general virtue, morality and patriotism. There is also considerable interest in the European War and world events, education, industry and social reform. Popular science is badly neglected and only a few lectures are given on historical subjects.² Religion and national politics the lecturers are forbidden to discuss.

The material for the lectures is secured from a book of lectures printed by the Board of Education, one published by the Educational Society, the outlines of lectures given in other provinces and notes on the lectures delivered in the Model Lecture Hall. The individual lecturers also draw on their own knowledge and reading.

The regulations require that the lecturers keep notes on their lectures and once a month file them with the Local Board of Education by whom they are bound and forwarded to the Minister of Education for inspection and reference.³

The lecturers, except in the Model Lecture Hall, are men over 25 years of age who have either graduated from the Schools for Public Lecturers, had a year or more of practice in lecturing, been teachers in primary or lower normal schools, are officials of an Educational Society or scholars of high reputation.⁴ Each lecture hall has two resident lecturers and there are several lecturers who go from hall to hall spending a day or two in each.

¹ See Appendix for complete tables.

² See Appendix for complete list of topics discussed.

³ Regulations Popular Education Lecture Halls, Art. 15.

⁴ *Ibid.*, Art. 9.



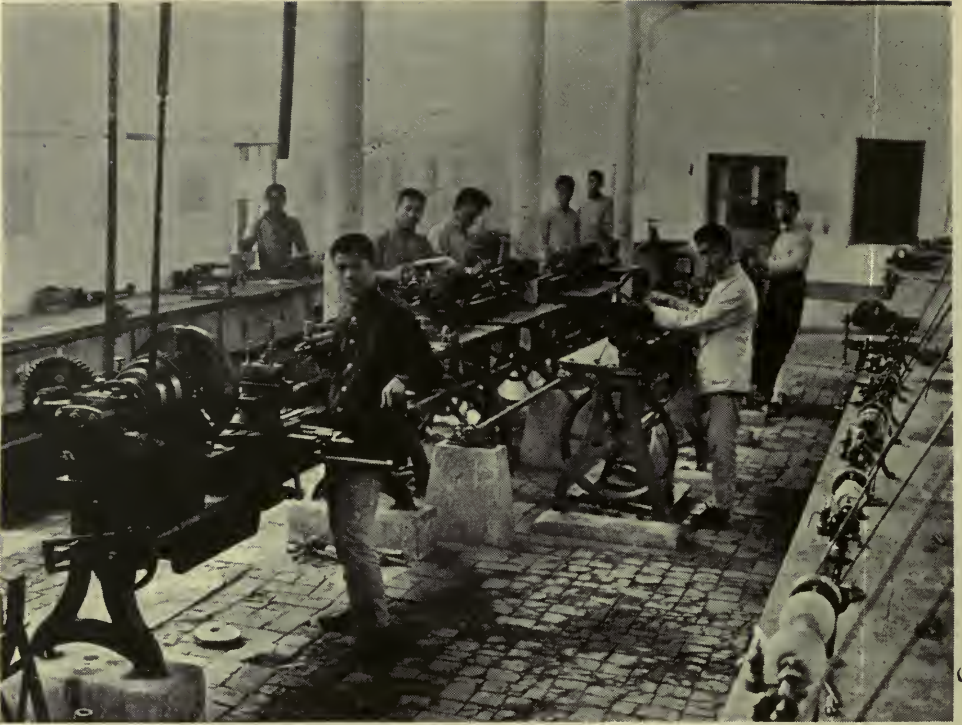
THE BLIND WORKING FOR THE BLIND.

A school opened by E. G. Hillier, Esq., and using a system of Chinese Braille devised by him.



SPREADING IDEAS AMONG THE COMMON PEOPLE.

Peking Model Lecture Hall. One of thirteen in the city. The average daily attendance at these halls is over 1,000.



INDUSTRIAL EDUCATION, NATIONAL TEACHERS' COLLEGE, THE MACHINE SHOP.

The students learn to use modern machinery as well as the ordinary simple Chinese tools. China can well be proud of the fact that in eleven years (1905-1916) she has developed an educational system for four and a quarter million students.



NATIONAL TEACHERS' COLLEGE, THE FORGE.

The resident lecturers are paid \$10 a month while the more experienced traveling lecturers receive \$2 an hour for their work.

The budgets of the individual lecture halls exclusive of the Model Lecture Hall vary from \$39 to \$60 a month, the average being \$54. This with the salaries of the traveling lecturers, newspaper subscriptions and other expenses makes up the \$910 a month appropriated by the Local Board of Education for lecture hall work.

In spite of the good showing of the figures for average attendance, types of people reached and the list of subjects covered, the investigator's report concerning the spirit in which the lectures were given makes us doubt the real effectiveness of much of the lecture hall work. He said:

"The Board of Education does not really take much interest in the lecture halls. They are conducted as an official business and something to be gotten through with. Most of the lecture halls are run without any real aim. The lecturers really wish to get out as large a crowd as possible as the holding of their position depends on a good outward showing. They have not, however, shown deep interest in their work."

All but two of the lecture halls are supplied with a small collection of books and a few newspapers, 4-7 in classical language and 3-6 in the colloquial, that can be used by any one who comes in. Ordinarily the lecture halls are open to readers from 9 or 10 in the morning until the lectures are given in the afternoon. The libraries in the halls inside the city are permanent collections but for those outside the walls there are five traveling libraries of 100 volumes each that are moved every two months. A study of the books in the seven lecture hall libraries inside the city shows a total of 1,692 volumes, or an average of 242. Two-fifths of these are fiction—novels, stories, magazines—while a little less than one-third deal with general educational subjects. History and geography, political science, law and economics are also well represented.¹ Most of the halls also have educational pictures, charts and maps on the walls.

The people using the libraries total on the average 446 a day, or 37 for each library. Sixty was the largest number of readers reported by any one of the libraries. About twice as many read the newspapers.

Special mention must be made of the Model Lecture Hall conducted by the Board of Education, for it is the head of all the lecture hall work. It is situated on one of the busiest streets in the South City, west Chu Shih K'ou, and is by far the largest and best equipped hall in the city. The seating capacity of the large theater-like hall is 450 and the average attendance is 300.

¹ See Appendix for complete figures.

Lectures are given every evening from 7 to 9, usually preceded by a phonograph concert and often followed by moving pictures.

The lecture staff consists of 6 regular and 5 special lecturers whose educational qualifications are much higher than those of the lecturers in the other halls. One is a graduate of the law college and several are from the Paoting Higher Normal School. The budget of \$700 a month is paid by the National Board of Education.

The Model Lecture Hall has a library of 823 volumes, magazines and newspapers for the use of the lecturers and visitors. The largest number of books (300) deal with educational subjects. There are also a good many novels and short stories. Of biology, hygiene, industry, travel, classics and lectures there are less than 65 volumes each.

SPECIAL HALF-DAY SCHOOL

A special half-day school was opened in 1917 by the Model Lecture Hall in a three-room building just east of the lecture hall. Classes are held in the morning from 8 to 11 with 37 students in attendance. The course is for three years and includes moral instruction, reading from the national readers, arithmetic, Chinese calculation and the memorizing of proverbs. The boys are also given industrial work in making soap, tooth powder, ink, slate pencils and chalk.

MODEL LECTURE HALL SCHOOL FOR THE BLIND

The First Public Blind School was also opened in 1917 by the Model Lecture Hall largely as the result of the starting, by E. G. Hillier, Esq., of the Peking Blind School. The students are taught the Braille system of reading, and are given some literary education. For industrial work they have been knitting gloves, scarfs, hats and socks. School hours are from 8 to 11 in the morning and the students are graduated after a two year course, but may continue their studies if they so desire. No tuition is charged and the pupils are given their food and clothes. Many of them live in a dormitory near the Lecture Hall. A careful investigation is made before any student is accepted and the number in the school is definitely limited to 10. All the expenses of the school are met by the Model Lecture Hall.

LECTURES AT TEMPLE MARKETS

The markets held at the different temples in Peking, some of them once a year, some once or twice a month, some three

times a month, always attract large crowds of people. The Board of Education has taken advantage of this and sends lecturers to the markets to talk to any who will stop and listen. The lectures are given from 1 to 4 o'clock and the subjects and aims are the same as for the regular lecture halls. The average attendance is about 500 a day. The audience is naturally composed of idlers around the temple grounds and those who come to buy at the market. Because of the special nature of the work the lecturers are paid \$20 a month.

PUBLIC LIBRARIES

Besides the small libraries in the lecture halls there are five public libraries in Peking, the Public Library at Fang Chia Yuan, the Children's Library at Hsi Ssu P'ailou, Pei Ta Chieh, the Central Park Library, the General Public Library near the Tan P'ailou on Hsun Chih Men Ta Chieh and the Branch Library at Hsiang Yu Lin, Ssu T'iao Hut'ung.

THE PEKING PUBLIC LIBRARY

The Peking Public Library (see map) founded under the Ch'ing Dynasty is the largest of all the Peking Libraries and is devoted to old and classical books, of which there are over 100,000 volumes. The library is housed in fairly modern buildings with light and spacious rooms, but none of the buildings are fire proof.

The books are divided into three main groups:

1st. Ssu Ku Chuan Shu or ancient classical books with some 6,144 volumes. These, however, are not originals but are copies of old classics and histories.

2nd. Shan Pao Shu or rare books, a collection of 14,000 volumes of history and classics including 8,000 volumes of the T'ang Dynasty Classics. Most of the books were printed in the Sung, Yuan and Ming Dynasties and were brought to Peking from Kansu Province.

3rd. P'u T'ung Shu or ordinary books of which there are 100,000.

Most of the books, except those in the Ssu Ku Chuan Shu section and the classics of the T'ang Dynasty, were printed with old style wooden type. Many of the books are so old and valuable that they cannot be used by the ordinary reader. No books can be taken from the library but may be copied on payment of 50 cents per volume.

Because of the nature of the books the average number of readers is very small, not over 30, and most of them are old

men of the scholar type. There used to be a reading room for women, but it has been discontinued and any who come are allowed to read in the waiting room. Children are not admitted. Library hours being from 9 to 6, no lights are supplied. A charge of 10 coppers is made for reading the Shan Pao books, 5 coppers for the Ssu Ku Chuan Shu books, 2 coppers for the general books and 1 copper for the newspapers. Students are allowed to use the general library for 1 copper and the newspaper reading room free of charge.

A tea or rest room is furnished for the readers in this and all the other Peking libraries. Smoking and talking are not allowed in the reading rooms but are permitted in the tea room where hot tea is supplied by the servant.

In connection with the library there is also a small newspaper and magazine reading room where some ten different publications are on file. The average number of readers is 30.

The expenses of the library amount to \$1,500 a month, \$800 for salaries of the staff of 19, the rest for general office expenses and the purchase of new books. During 1918 \$1,200 was spent for books and \$400 in the first four months of 1919. All the expenses of the library are met by the National Board of Education.

THE PEKING CHILDREN'S LIBRARY

As the name indicates, this library is for children only. It is housed in an old style Chinese courtyard in a residence district. On one side of the court are three reading rooms, two for boys and one for girls, while on the other side are play rooms, ping pong, Chinese chess and other games being provided. The children are also allowed to play out of doors in part of the compound.

The library has some thousand volumes: story books 163, novels 100, science 164, literature 94, magazines 159, picture books 263, miscellaneous 95. A considerable number of educational pictures are hung on the walls. The children are free to come whenever the library is open, 1-5 on week days, 9-11 on Sundays, and the librarian helps them in their selection of books, which of course cannot be taken from the library. The average attendance is about 30, all but one or two being boys. The average monthly expenditure for the library is \$40, librarian's salary \$16 and for the purchase of new books \$4.

CENTRAL PARK LIBRARY

As part of the extension education, the Board of Education has opened near the Temple of the Five Grains in Central Park

a library of some five thousand volumes including books of ancient and modern times. The old ones cover history, philosophy and literature, the modern ones philosophy and religion, history and geography, social science including economics, industry and political science, natural science, mathematics, physics, chemistry, biology, mineralogy, astronomy, medicine, industry, agriculture; and general literature in both Chinese and foreign languages, German, French, English, Russian, Japanese. In the reading room there are also some sixty newspapers. An entrance fee of two coppers is charged. A part of the reading room which has accommodation for over 100 people is reserved for women and children. The library is open from 10 A.M. until sunset.

The average number of readers varies with the season; in the spring it is about 30, during the winter 20, in the fall 40, and in summer 200. On national holidays when admission to the park is free and the usual charge of 10 cents is not made, those who come to the library sometimes number up in the thousands. The largest group of readers belong to the official class, while students and soldiers are next in number. The library is used by only a few merchants, women or children.

There are some six librarians and officials connected with the library besides three clerks, six servants and two policemen. The librarians receive from \$20 to \$40 a month, the clerks \$12 a month, servants \$5-\$7, and the policemen \$9. The monthly budget paid by the Board of Education amounts to \$500.

PEKING GENERAL LIBRARY

The Peking General Library (see map) was the first of the Peking libraries to put modern books on its shelves. It now contains some 10,000 volumes, over 2,700 of which are novels. The library is open from 9 to 7. It is lighted with electric lights and heated with foreign stoves during the winter even though the buildings are old style Chinese. The average number of readers is 100, about sixty of whom are students.

In connection with the regular library there is a reading room for children decorated with many interesting pictures and provided with some toys and picture books. Altogether there are some 600 children's books. There is also a small outdoor playground for the children. As there is no special reading room for women any that come have to use the children's reading room.

The estimated expenditure for the library is \$1,200 a month but we were told that only \$900 was actually used, \$700 for salaries and general expenses and \$200 for new books. The

librarians and manager receive \$28 and \$40 a month, those who are in training \$10 and \$12 a month.

THE PEKING BRANCH LIBRARY

This library (see map), a branch of the Peking Public Library, was opened in June, 1915. Unlike the other libraries it is housed in a two-story foreign style building. The books comprise some 1,300 volumes of Chinese classics, history, philosophy, etc., 1,500 volumes of Tibetan classics and a number of books in foreign languages. Thirty-six student magazines are kept on file in the students' reading room and there are 38 different newspapers in the newspaper reading room. A special reading room is provided for women. A charge of one or two coppers is made depending upon whether the reader wants to use the books or newspapers. Certain classes, students and soldiers are given reduced rates and some are admitted free. The average number of readers is 40. The library is open from 8 A.M. to 8 P.M. during most of the year. In summer it opens at 7 A.M. and closes at 9 P.M. but is closed from 12 to 3. The library is closed on Mondays and all holidays but the newspaper reading room only on holidays.

In 1918 the expenses of the library amounted to \$5,040, salaries of librarians and secretaries \$2,700, rent \$820, newspapers and magazines \$870, servants \$290. Apprentices learning the library work are paid \$10 a month. The head of the library is appointed by the Minister of Education and is also a member of the Board of Education.

The 1917 report of the Board of Education shows an expenditure in 1916 of \$10,000 on the two old style libraries, although only 3,443 people used them during the year. One library with modern books cost \$8,000 to run but had 246,300 readers.

The popularity of the new literature is also shown by the figures for all of China. Twenty-five old style libraries had 109,903 readers. Two hundred and thirty-eight with modern books had 2,718,910 readers.¹

THE SOCIETY FOR THE DISCUSSION AND INVESTIGATION OF EDUCATIONAL AFFAIRS

In order to arouse interest in general popular education and social reform, the Society for the Discussion and Investigation of Educational Affairs was established by the Board of Education. According to the regulations of the society the different

¹ See Appendix for complete tables.

topics to be discussed are novels, dramas, and public speeches, the three sections of the society each paying special attention to one of these subjects. The members of the novel branch investigate old and new novels, arrange for the writing of new ones and attempt to improve the class of novel being written. They also seek to have important novels in other languages translated into Chinese. Those interested in the drama investigate the old dramas, any new ones that are published and those that are sold at the markets; devise means for having plays translated into Chinese, and act as inspectors of moving pictures and newly made phonograph records. Those who belong to the section having to do with public speaking not only make a careful study of the public addresses that are being given, but also devise means for making valuable material available for those who wish to make public addresses. They act as inspectors of news items and pictures.

The members of this association are: Several officers of the Board of Education, two members of the Local Board of Education appointed by the board and approved by the Minister of Education, one representative from every school directly under the Ministry of Education, two officers of the Educational Encouraging Committee, appointed by the Local Board of Education, two representatives of the Police Board, two members of the Peking Educational Association and two members of the general educational committee of Peking. The association may itself appoint other members.

The president of the society and the head of each of the three departments are all appointed by the Minister of Education. Each department holds a general meeting at least once a week. Special meetings are held occasionally when called by the president. All expenses of the society are met by the Board of Education.

THE PEKING EDUCATIONAL ASSOCIATION

The Peking Educational Association founded by the National Board of Education gives in its regulations as its purposes the following:

To coöperate with the National Educational Association; conduct investigations to find opportunities for educational work in social activities, home education, and in connection with the schools; assist the police in furthering their educational activities; edit educational books and newspapers; organize educational discussion groups; organize lectures for the poor; establish public reading rooms.

The membership of the association is composed of educators,

scientists or those who are promoting educational work. The initiation fee is \$1 and the annual dues \$2. The activities are divided into 5 departments; social service, correspondence, editorial, treasury and miscellaneous, each of which is under the leadership of an executive secretary, who must be changed every year. A general supervisory committee of 20 men, in addition to the officers, assumes responsibility for all the activities of the association.

A meeting of members is held on April 10th of every year to discuss the educational situation in Peking and to hear reports as to the past activities and suggestions for the future.

THE RENAISSANCE MOVEMENT IN CHINA

The year 1919 was significant in the history of China because of the "student movement" and its influence on the political life of the country, but even more because of the start of a broad intellectual movement generally known in Chinese as the "Hsin Ssu Ch'ao" (new thought tide) and in English as the "Renaissance Movement." This originally centered in an effort to popularize the use in writing of the Mandarin or spoken language but has since enlarged its field until it is developing a program for complete social reformation.

Up to January, 1919, the ancient classical Chinese or Wen-Li was almost the universal mode of literary expression. This is a literary language no longer spoken and bears practically the same relation to the spoken Chinese as formerly obtained between Latin and Anglo-Saxon in England. It is so difficult that it is fully understood only by those who have had a very complete education.

Even before 1919 there was a movement on foot to popularize the spoken language in written form but it had made but little progress even though backed by a strong group of progressive Chinese, most of them "returned students" who had studied in the universities of Europe and America. Among the leaders of the movement were three men connected with Peking University, the National Government University, Dr. Ts'ai Yuan P'ei, the Chancellor and a former student in France; Dr. Hu Suh, professor of literature, who received his doctor's degree from Columbia University; and Prof. T'ao Lu Kung, professor of sociology and a graduate of London University.

In the spring of 1919 special attention was brought to this new intellectual movement when the reactionary forces of the old literary and official China severely attacked its whole viewpoint and method. This attack elicited Chancellor Ts'ai's famous reply to Mr. Lin Shu in which he defended several professors

who were being criticized for their liberal opinions on literature and morals and also took a strong stand for freedom of investigation, for toleration and openness of mind. This naturally caused wide discussion of the new movement and brought it many new adherents.

When the "student movement" began in May the political and intellectual movements naturally made common cause and in a short time spread over the entire country. Now whatever may be the fate of the political movement the intellectual program is not only rapidly bringing about a literary revolution, but is influencing practically all fields of thought in the country largely because of the new ideas and ideals that are being introduced through the use of the vulgate language.

The aim of the movement as stated in the platform drawn up by its principal leaders is "to re-make civilization," and it plans to attain the desired result by "democracy and science." The "critical attitude" is the approved attitude and there is a conscious endeavor to properly fix all social and moral values by a process known as "the trans-valuation of values."¹

All customs, ideas and methods of procedure are to be tested purely on the grounds of their value in the development of a progressive China. Old and useless viewpoints and methods are to be rejected, and new ideas, ideals and progressive institutions are to be developed to meet the needs of a new society. The platform also lays great emphasis on the importance of investigation and states that, before any attempt is made to destroy the old, a very careful scientific study must be made in the social, government, religious, literary and other fields, so that, when it comes time to build anew, the methods and ideas used shall be those that are best fitted to China.

In order to bring about a thorough reconstruction of the intellectual attitude as rapidly as possible the movement aims to reproduce, through the printed page, the views of the leading progressive, democratic and radical thinkers of the west. The men singled out as those whose theories should be investigated with particular care are Karl Marx, T. F. Wilcox, John Dewey, Haeckel, William James, Tolstoy, Bertrand Russell, Kropotkin, Bakunin and Lenin. Prior to January, 1919, the only organ of the Renaissance Movement was *La Jeunesse* (*Hsin Ch'ing Nien*), a monthly magazine which by that time had reached its thirtieth issue. Early in 1919, the *Renaissance Magazine* (*Hsin Ch'ao*), and the *Weekly Review* (*Mei Shih P'ing Lun*) were started and two of the Peking dailies began to print the poetry and articles of the Renaissance leaders.

When the nation-wide movement started, new periodicals

¹ See Appendix for complete platform.

sprang up all over the country until early in 1920 there were over 400 of them. Though many of these monthly and weekly magazines were edited by undergraduates in the universities and colleges in China, they very largely represent the young China group as they are guided by the three well-known scholars mentioned above and by others in Peking, Shanghai, Hangchow, Hankow, and other sections of the country. A study of the tables of contents of several volumes of *The Renaissance*, *Emancipation and Reconstruction*, and *La Jeunesse*, several examples of which are given herewith, shows that there is a special emphasis on the social field, including careful studies of the Russian Soviet, syndicalism and socialism, of the labor problem in China and other countries, of the women's movement in Europe and America, and of the family problem in China.

TABLE OF CONTENTS OF SOME NUMBERS OF THE RENAISSANCE MOVEMENT MAGAZINE

The Renaissance, Volume II, No. 1:

Emancipation of women. The problem of social reconstruction. Study of the new village. Record of the new style village in Japan. The social estimate of the new poetry. Review of "The School and Society" (John Dewey).

The Renaissance, Volume II, No. 3:

The Christ before Jesus. The foundations of anarchy, and the society of anarchy. Opposed to the life of individualism. The field of psychology (McDougall). Industry in relation to livelihood. Woman's rights and the law. The present day power of democracy. The building of public opinion. The methods of sociology.

La Jeunesse, Volume VI, No. 4:

Pragmatism. The foundations of Russian revolutionary philosophy. Work in relation to life. Discussing the foundations of electoral franchise. Revolution in thought. Social relations between men and women should be free.

Emancipation and Reconstruction, Volume I, No. 2:

Leadership, competition and the labor movement. Labor unions. A criticism of socialism. Biological egoism, altruism and universal love. The education of commercial apprentices. The logical leadership of the labor movement. Lenin and Trotsky—the men, their ideas and real condition. The definition of socialism.

Emancipation and Reconstruction, Volume I, No. 3:

The relation of Egoism to social outlook, and the relation of selfishness to altruism. How can we get peace in the world? The foolishness of conservatism. The movement for the emancipation of women in Europe and America. The far-reaching plan of the builders of Russia. The labor ideas of Tolstoy.

Of the manifold, widespread and far-reaching results of the Renaissance Movement, the literary revolution is perhaps the most remarkable. In the use of the written Mandarin the educated classes of China have been given a new and powerful mode of expression. Not only have they been active in translating

western novelists, Ibsen, Tolstoy and others, and the writings of western political and social thinkers, but they have created a new poetry and started a new fiction of their own. Literature of first hand critical and scientific studies of the social life and institutions of China is also being written in Mandarin.

Another very evident result of the movement has been a clearer understanding of and deeper interest in democracy. The experience of eight or nine years of a nominal republic brought home to the minds of young China how many fundamental social and intellectual transformations are needed before real democracy can be achieved. The ancient social and family systems seemed to be standing in the way of carrying to completion the democratic platform inaugurated by the Revolution of 1911. So the new intellectual movement has concentrated on intellectual and social transformation rather than on political problems. Subjects such as the transformation of industry from the old gild system to the modern factory system, the emancipation of women, the transformation of the Chinese family system from that of the old clan system to the smaller modern unit, the reform of ancient marriage and funeral customs, have occupied its attention.

The interest in social problems has brought with it a much deeper interest on the part of educated men in the problems of the common people than there has ever been before. Students for the first time have made careful studies of living conditions and of the wage scale of those working under the gild system and in modern industry. The intellectuals of new China have definitely thrown in their lot with the common man and are working on the problem of raising the standard of living and educating the great mass of toiling Chinese.

A new stimulus has been given educational reform by the intellectual movement. Dr. John Dewey of Columbia University, who is spending his second year in Peking as a lecturer in Peking (Government) University, has been back of most of this and has had a profound effect on the entire Renaissance Movement as well.

He has lectured not only in Peking but in Shanghai, Hangchow, Nanking, Tientsin, Mukden and the provinces of Shansi and Shantung. His lectures have been published in the Renaissance magazines and widely distributed throughout the country. The emphasis he has given on "experimental education," "the problem method" of teaching and the importance of a close connection between education and industry in a modern democracy has had a telling effect. Play laboratories equipped with various forms of simple apparatus and common-place materials, boxes, pieces of wood and metal, measuring utensils in boxes of

grain or sand, where the children can come and play, make things and learn for the primary schools, have been opened. The textbooks for primary schools were last year printed in Mandarin for the first time; there has been an increased interest in the higher and lower primary schools in vocational education. The young men and young women of the colleges have organized in the school buildings or in borrowed quarters free night schools in whose curricula there is a marked emphasis of industrial education. The students have coöperated with the industrial guilds in improving their age long methods of apprentice education and have even established in some places open forums where, under the leadership of the college students, the people can discuss practical social problems. A teachers' training course has been established in the National Teachers' College to prepare teachers for work in part time primary schools to be opened in the country districts, and in some schools the coöperative idea of part time at work and part time in school is being developed. The influence of Dr. Dewey and those working with him is also seen in the fact that co-education is being adopted by some of the highest educational institutions. In 1919 a few women students entered Peking University. Women are also admitted to the graduate department of the National Teachers' College. A coöperative system, similar to the relation between Harvard University and Radcliffe College, has been worked out for the men's normal and women's normal schools.

The change in the whole mental attitude of young thinking China is undoubtedly the most far-reaching of the results of the Renaissance Movement. The old established viewpoints are being critically investigated and even the fundamental moral principles of Confucius have been questioned. The organization of every department of human life, government, education, the family, industry, religion, is being analyzed. The term used perhaps more than any other in the modern magazines and by the leaders of the Renaissance Movement is "She Hui Kai Tsao" (Social Reconstruction). Young China, considering most of the ancient way of life to be useless and cumbersome, is eagerly reaching out for new methods and tools from the west and is seeking to study scientifically the problems of Chinese society so that they may build a stronger and more progressive nation.

CHAPTER VIII

COMMERCIAL LIFE

Peking, the capital of China for almost a thousand years, has been a political, rather than a commercial or industrial center. It is not located on the sea-coast or on any large river; and transportation, though available, has been difficult. The surrounding country does not produce crops that are useful for manufacture; and, even though coal is available in the western hills and has been used as fuel, it has not brought big business to the city. Peking was opened to foreign influence in 1900 after the Boxer Uprising, but it has hardly been touched by modern industry. It has never been made a treaty port. Foreigners have not been given the right to manufacture and do business there, and the strong political influence and special customs duties have kept the Chinese from developing factories there. The business of the city is very largely that connected with the every-day life of the people, the bringing in and selling of food, clothes and other necessities. Small shops are the rule. Thousands of them have a frontage of fifteen feet or less and only a few of the largest employ as many as one hundred men. The number of shops and stores in the city is 25,395,¹ while 87,721 persons are engaged in industry or commerce.

As a result, the business life of Peking is similar to that of the ordinary Chinese city that has not had any special industrial advantage and has not been greatly influenced by western methods and ideas. Its commercial organizations are as typical of those in other parts of the country as the organizations of any city can be said to be typical of a country where local conditions have produced so many local variations. Yet there is enough modern development in Peking to show the probable effect of the new ways on the old business methods and organizations, and to give some idea of the future development of the business life of the city.

THE GILDS

The outstanding features of the business life of Peking are the merchant and labor guilds, the Chamber of Commerce and a few modern factories. The guilds are a form of combination

¹ Police Census, 1917.

that China has known for over two thousand years. They are organizations made up of the men connected with only one kind of work. Every trade has had its gild, and the gilds include both employers and employees. The Chamber of Commerce is patterned after the chambers of commerce of other countries, but has been adapted to the business life of the Chinese. It includes in its membership the representatives of many different kinds of business. The modern factories are western in their processes, machinery and methods.

Competition and the political system have been the principal factors in bringing about the formation and development of the gilds. The preamble of the published price list of one of the gilds gives the Chinese attitude toward competition.

"We have gathered the workers together and found that prices are not uniform. No shops have standard prices, and without fixed prices it is hard for the workers to make a living. Different shops have reduced their prices from time to time when business has been poor, until the men who have been carrying on the business have lost money every day. They have been hungry and have lacked clothes. Seeing so many people suffering in this business, the gild believes that, in doing business, justice must prevail, so that the sellers shall not lose money and the buyers shall not be cheated. Therefore, in order that we may maintain our business forever, we have had a meeting at the Temple for the purpose of fixing a uniform price list. If, in the future, anybody changes these prices and is found out, he is to be fined. Let him remember this and not disregard it and then repent when he is found out."

Centuries of experience have proved to the Chinese that competition is not fitted to their system of life. In a country where a man can enter a trade only after he has served an apprenticeship of three years, labor has practically no mobility; and, where so many people live so close to starvation, it is a tragedy for a man to lose his job. Competition, with its fight for trade, means lower prices, lower wages and failure for those who have not the resources or ability to meet the new conditions. That in turn means loss for practically all of those who are connected with the trade, and suffering for many. The Chinese feel that the cost of competition is too high. They combine rather than compete. They have developed the gild organization so that they may be protected from each other, and that business conditions may be stabilized, be the same for all and be maintained in spite of outside influences.

The political situation has been a powerful factor in bringing together all the men in one line of business. The Emperor and his officials have considered it their privilege to absorb as much

as possible of the usufruct of the country. They have done this by means of taxes and heavy charges for the services of the officials. Single individuals have not been able to stand against the demands of the officials; but, when all the men engaged in one line of business have been united, the officials have found it unwise, if not impossible, to enforce new or additional demands, if the business men are unwilling to accede to those demands. One of the reasons why the merchants have had the power to force the officials to listen to their protest has been that the first responsibility of the official is to keep peace in his district. If he tries to enforce demands that are new or unusual and the merchants refuse to accept them, trouble is bound to ensue, and it will come to the ears of the official higher up, who will want to know why the peace of the district is disturbed. Rather than allow any sizable disturbance, the official will withdraw or at least compromise his demands.

The giving of justice and the enforcement of the law by the officials have been such that the merchants have found that it is to their advantage to dispense justice for themselves and to make and enforce their own law. In the past there has been but little national business law and the business men have been governed almost entirely by local custom. The officials were never natives of the province in which they held office, and were not acquainted with the local customs. Furthermore, they have usually been more interested in the amount of the contributions they could get from the parties to a lawsuit, than in giving justice. Consequently, the merchants have found it wise to settle their own troubles, and to stay away from the officials. This they have done by having the guilds adopt necessary rules or laws, and also act as the agency to decide quarrels and disputes according to the prevailing customs and laws.

The guild organization has been such that every one connected with the trade or business has belonged to the guild, and all members have had their vote in electing officers and their voice in the passing of any new rules. The control of business has been democratic, even though the country has been ruled by autocratic officials.

Although the officials have found the guilds arrayed against them whenever they attempted to encroach on business, they have, at other times, found the guilds a great help to them. Whenever new rules or new taxes have been under consideration, it has been possible, by conference with the head men of the guild, to determine whether or not such rules or taxes would be acceptable to the merchants. Then, too, the guild has often accepted the responsibility for enforcing the rules and even for collecting the taxes.

With the membership of the gild including those connected with only a single trade, a large number of gilds are organized in any one city. They vary greatly in size, strength, completeness of organization and control over members. The usual rule is that the greater the amount of capital involved the more complete will be the organization of the gild, and the more skilled the workers the more insistent will they be that they have a strong organization. It is only the unskilled trades, ricksha coolies, etc., that are without a definite organization. Even among them the Chinese genius for organization is so strong that they are able to get together quickly in time of need. In Hangchow, Chekiang, the ricksha coolies were able to organize within twenty-four hours a strike that paralyzed the traffic of the city.

HISTORY OF THE GILDS

Just when in China's history the gilds first began to develop, no one knows. The Chinese records go back for more than three thousand years; but they tell only of Emperors, wars and subjects of literary merit. Business and anything connected with it have not been considered of literary merit, and so have not been more than very casually mentioned in the records. Any monuments or tablets that told of the gilds and their organizations have failed to survive the many changes that have come over the country. Even the gilds themselves cannot trace their history back to the beginning, for they have not any written constitutions, and they have not thought it at all necessary to keep records of their routine meetings or even of any radical change in their organization. They have been careful to preserve copies of the rules that have been in force, but the copies of any old rules have been destroyed.

The Korean gilds, on the other hand, have written constitutions and have kept a record of all alterations and amendments. Many of these constitutions are over one thousand years old. Reference is made in them to the Chinese gilds, as their form or organization was used as a model for the Korean gilds. Consequently, it is definitely known that the Chinese have used the gild organization for well over one thousand years. They have probably had it for two thousand years or even longer.

The oldest gild in Peking is the Gild of the Blind. They claim that their organization is over two thousand years old and that they have records running back to the beginning of the Han Dynasty (206 B. C.). They have been unwilling to let any outsider examine these records, so their claim cannot be verified. The other Peking gilds give the date of their organization as some time after 1644, the date when the Manchus deposed the

Ming Emperor and placed their ruler on the throne of China. With the coming of the Manchus, the business life of the capital was naturally completely disorganized. There was fighting incident to the change of dynasty, and the stores were thoroughly looted, if not entirely destroyed. Under such circumstances the guilds disappeared and did not return until conditions had quieted down and business had begun to return to normal. The Chinese give the year of the reorganization of any guild as the date of its founding, so there are practically none that claim to have been founded prior to the coming of the Manchus. Even since 1644 there have been political disturbances or hard times that have caused the temporary break-up of some of the guilds. As a result there are many that seem to have had but a short history, and some even claim to have been founded since the Revolution of 1911; most of these are guilds whose work was connected with customs that had been introduced by the Manchus. These customs were largely discarded after the establishment of the Republic, and the workers were unable to adapt themselves to the new styles rapidly enough to avoid bankruptcy. Their guilds had to be discontinued, as the members could not afford to pay their running expenses. The guilds have since reorganized, as their members have adapted themselves to the new styles, have gradually built up profitable businesses, and have found how much the guild organization and rules mean to them. With the guild disorganized, competition returns and it is not long before the men are anxious to reorganize the guild, to reestablish its rules and to make conditions once more uniform.

Chief among the guilds disorganized by the coming of the Republic are those of the barbers, the hat-makers, the old style tailors, and the undertakers. The installation of a water system in Peking in 1908 broke up the water-carriers guild and it is just now reorganizing.

GILD MEMBERSHIP

Membership in a guild is ordinarily limited to those who belong to one trade or line of work. Seldom do the workers in two or more lines unite in one guild, and then ordinarily only when the types of work are similar. The Peking Bone and Horn Guild is an example of this sort of organization; it includes the makers of tooth-brushes, hair-pins, combs, shoe-horns, spectacle-frames and tongue-scrapers. We have found only one guild in which two apparently unrelated trades are united, namely, the makers of incense and of toilet articles.

The territory in which the guild operates usually includes a city and the country immediately surrounding it, though some of the guilds divide the city for administrative purposes into dis-

tricts, and set up a complete gild organization in each district. The district gilds are all related, however, and belong to one organization that covers the entire city. The cooks and the tailors each have separate organizations in the North and South Cities, while the blind musicians and entertainers divide the city into five districts, north, south, east, west and center, and have a gild in each. The members of the district gilds come together for one or more meetings each year.

In a few cases, gilds are organized along provincial lines, but no gilds have been found that have a national organization. It was reported that the gold foil beaters were organized on national lines and that they had a national headquarters near Peking, but investigation failed to discover any trace of the organization or its headquarters.

All those who belong to a given trade are eligible for membership in the gild. Store-keepers, store managers and laborers all belong to the same organization. The usual requirements for membership are that a man shall have a good character, shall have served the apprenticeship demanded by the gild rules and shall be doing business in the territory of the gild. Once in a while a gild limits its membership to those who are natives of a certain province, district or even city. The fur dealers in Peking are all natives of Chihli, Shansi or Shantung. The water-carriers all come from Shantung. The limitation of membership to the natives of a single town is a feature of some of the gilds of Central and South China, for there the men seem to be much more closely related to their home town than they do in North China. No gild was found in Peking that limited its membership to the natives of a single district or city.

It is known that some of the Central and South China gilds limit those who can be trained as apprentices, and who will be the future members of the gilds, to the sons or other close relatives of the members. These gilds are usually those that demand some particular skill, have special trade secrets, or whose work is especially remunerative. Investigation failed to discover in Peking any gilds with these limitations.

Very little is said in the gild rules about the gild membership being compulsory. The omission is largely accounted for by the fact that gild membership is so thoroughly accepted that it is not thought necessary to state that the gild requires all those connected with the trade to belong. To the Chinese it is unthinkable for a man to refuse to join the gild. Of course he will have to obey the gild rules, and he will be required to make certain contributions to the gild; but in their minds the benefits to be derived from the gild far outweigh any inconvenience or expense. In the first place, the struggle for existence is so keen that every

man is anxious to feel that he belongs to some group, that he has some backing and support, and that there is some source to which he can look for help in time of trouble. In case of aggression on the part of the officials, unjust lawsuits, disputes with customers, the man who belongs to the gild has behind him the entire strength of its membership, while the merchant who does not belong has to depend on his own strength and, as he is seldom strong enough to resist outside aggression, he is ordinarily unable to make a success of his business. Furthermore, if a merchant would do business with the men engaged in the same line of work, he must belong to the gild; for those organizations do not often allow their members to have any business relations with those who have not joined.

The gilds do not want outsiders to do business in their territory, and they apply pressure to force them to join. The first step is to insist that the gild members have no business relations with the outsider. Then a committee of the gild waits on him and endeavors to persuade him to join. If he will not listen to them, his tools or goods are probably "borrowed." If he still refuses to join, he himself will perhaps be taken to the Gild Hall and held prisoner until he sees the advantages of gild membership. For protection against such actions on the part of the gild, the outsider can appeal to the police in vain. They will give him no help; in fact, they will encourage him to join. In its field, the power of the gilds is stronger than that of the police. We know of only one gild in Peking that definitely states in its rules that it does not require those who come to the city to do business to join the gild. This is the Jade Gild. It says that outside merchants are allowed to do business in the city, but that the gild will not help them to collect any debts due them, even if the money is owed them by gild members.

A man usually joins the gild when he finishes his term of apprenticeship. He then has completed his training, is ready to work for wages, and is entitled to take his place as a member of the trade. In many of the gilds, the graduating apprentices are received as members at the annual meeting, and quite a ceremony is made of their reception. In others, they simply sign the membership book of the gild, and pay any required initiation fee whenever they have completed their term of apprenticeship. The gilds ordinarily accept as members trained workers who come to the city looking for employment, provided they have been members of the gild in the district from which they came. Usually the presentation of their membership card is sufficient; but in some instances before they are accepted they have to find a member of the gild who will act as their guarantor.

When a man opens a store he is required to register with the

gild as a store-keeper. This will simply change his type of membership, as he will have already served his trade apprenticeship and joined the gild. Only a very few gilds allow a man to open a store and join the gild if he is a "Wai Hang," or one who has not served an apprenticeship. Most of those are the gilds that deal in goods of foreign manufacture, and so do not find it necessary to require their members to serve an apprenticeship. The gilds usually charge a special fee when a new store is opened. This sometimes amounts to one hundred dollars or over, but is more often a few tens of dollars. They also recognize that the resources of the employers are larger than those of the employees, and make the annual contribution of the store-keeper larger than that of the worker. Some gilds even require the store-keepers to pay all of their running expenses.

At present the employers and employees are able to live in harmony in the same organization, as the great majority of questions that come before the gild have to do with the interests of the trade as a whole, and few, if any, arise where the interests of the workers are opposed to those of the employers. Wages are the principal thing in which the workers are interested, and they are usually adjusted by the employers without any special demand from the employees. The relationship between the employers and employees is so close that the employers are able to recognize when their employees need a higher wage to meet higher prices, and they are usually willing to grant it of their own accord. Seldom, if ever, is there an attempt on the part of the workers to raise wages unless the price of living has gone up. They have a regular standard of living and do not often attempt to improve that standard, but they do fight against any attempt to reduce it. In case the employers do not raise wages when there has been a rise in the cost of living, the workers come together, organize, and as a group present their demands to their employers. If their demands are not met, the men ordinarily attempt to enforce them by striking. After the point at issue has been settled, the organization of the men is discontinued, and both employers and employees work together in the gild.

Just how long the gild will be able to include both employers and employees in its membership, no one can tell, but there is every reason to believe that China will develop trade unions and employers' associations; for, as industry develops, the interests of the two groups will diverge and the present close relationship between master and man will gradually disappear. Even now there is some evidence of such a division in the gild organization. The employers and employees of the Incense and Toilet Articles Gild belong to the same organization, but hold separate meetings at

different times and in different places. The employees of the shoe-makers have an organization that is entirely distinct from that of the employers. This separation will increase throughout the whole country, but will probably come more rapidly in South and Central China than in the north, for the industrial development of those districts has already progressed farther than that of North China, and the character of their resources and population is such that their development will be even more rapid in the future.

The size of the Peking guilds varies tremendously, of course. For some kinds of work the demand is very small, and the guild will perhaps have not more than 100 members. There is a large demand for other kinds of work, and the number of those connected with the guild may be 10,000 or even 20,000. The Guild of the Gold Foil Beaters has only 115 members, 15 store-keepers and 100 workers, while 2,500 store-keepers and 13,300 workers belong to the Tailors Guild. As 5,500 apprentices are working in the tailor shops, the total number of those connected with the guild is 21,300. The carpenters say that, including contractors, workers, apprentices, wood dealers, etc., there are over 10,000 connected with their guild.

With regard to health questions it is interesting to note that the water-carriers (those who furnish the water supply to most of the houses of the city) number 2,500, while some 5,000 men are engaged in removing the sewage of the city, and preparing it for use as fertilizer.

For further figures on guild membership see Appendix.

MEETINGS

All of the guilds hold one or two regular meetings of their members every year, and as many special meetings as may be required. The regular meetings are held on set dates, usually the birthday of the hero or deity worshiped as the patron saint of the guild, or on one of the Chinese festival days. The special meetings are called whenever needed. Meeting days are holidays and festivals for the guild members, for the masters and workers come together to enjoy a feast and theatrical play, to worship their patron saint, to elect officers for the coming year, and to transact any business that may require their attention. Routine matters are cared for by the board of directors, but important questions concerning the guild always come before the members. Changes in guild rules, severe discipline of members, unusual demands of the officials, are all referred to the members, and the guild policy is determined by their decision.

The Guild of the Blind, who make a business of singing, story

telling and entertaining, holds its meetings on the 2nd of the 3rd month and the 8th of the 9th month, celebrating the Chinese festivals of the 3rd of the 3rd moon and the 9th of the 9th moon, as the meeting lasts until 5 o'clock the next morning. It was our good fortune to be given the privilege of attending one of these meetings. As the gild has no gild hall, it borrows the Ching Chung Miao, a temple in the South City, outside of Hatamen, and there, all day long, a constant stream of blind men was coming and going. They were greeting their friends, discussing politics and the condition of business, and enjoying the tea and cakes that had been provided; and it was a strange sight to see so many blind people together, each with his long bamboo cane, tapping, tapping, tapping, as they moved around the hall. They were constantly calling back and forth across the hall as the men tried to locate their friends; and, when a group wanted to move from one part of the hall to another, they formed a line, each with his hand on the shoulder of the man in front of him, and were led by a man who still had a little vision and so could avoid chairs and tables. A very few women came to the meeting; they visited among themselves or listened to the business being transacted, but did not mingle with the men.

In the evening the executive council of forty-eight met to conduct the business of the gild. They gathered around a row of tables arranged in the shape of a tortoise shell. The twenty-four men on each side of the table all had different titles and duties as follows:

Manager	Witness
President	Adviser
Vice-President	Inspector
Judge	Investigator
Attorney General	Reporter
Prosecuting Attorney	Chief of Police
Grand Jury	Police
Jury of the Court	Executioner
Sheriff	Warrant Carrier
Counselor	Time-keeper
Protector	Door-keeper
Law Proctor	Servant of the Court.

The office held by the different members of the executive committee depended either upon lot or the choice of the general manager, for one of the men who came to sit with the foreign guests complained that he had been appointed executioner and did not like the job.

The worship of the gods of the gild was the first business of the meeting. On the raised platform at the upper end of the

hall an altar had been arranged for the God of Heaven, the God of Earth, and the God of Men, from whom the gild gets its name of the "Three Emperors' Association." On the wall were hung the pictures of the three gods, the Emperor of Heaven being in the middle and slightly higher than the other two. In front of them, on a table, was spread a feast of chicken, pork, fish, wine, vegetables, fruit and rice. On the edge of the table burned two large candles and the incense offered to the gods. The members of the executive committee came up two by two, to offer to the gods their obeisance and thanks for the prosperity of the past year. They were directed in their worship by the secretary of the gild, the one officer who was not blind. First, they were required to straighten their clothing, then they bowed before the gods, and then went down on their knees and bowed their head to the floor in the "K'e t'ou," the Chinese sign of submission and reverence. The bow and "K'e t'ou" were repeated three times, and then the next pair were brought up. All the time the worship was going on, music was furnished by six of the best musicians of the gild.

After all forty-eight of the officers had worshiped before the gods, the musicians gave a two-hour concert with their best songs and music. Any who had written new songs during the past year were called upon to give them at that time. Following the concert, the business meeting was held from 12 to 2. It consisted of reports and the discussion of methods for strengthening the gild, and of ways and means for making the business of the blind entertainers more prosperous. At the end of the meeting, a report giving a statement of the condition of the gild, a résumé of the business of the past year, and the names of all the officers, musicians, committeemen and subscribers, was burned on the altar, so that the gods might have a complete report of the work and development of the gild.

After the business meeting, the committee constituted itself a court, tried the cases of those who were accused of having broken the rules and regulations of the gild, and heard and attempted to settle cases where there had been a quarrel or dispute between any of the members. When the cases were brought before the court, testimony was taken and a verdict rendered. Each of the members of the executive committee carried out the duties of the office to which he had been assigned.

In the olden days, the gilds used to punish their younger members when convicted of violating the important rules of the association, by sentencing them to 50, 70 or 100 strokes of the bamboo, according to the degree of their guilt. As the gild felt that no man could completely break a rule, the entire sentence was never carried out. If a man were sentenced to 100 blows,

the executioner would give only 90. The older members were punished by a fine. Those convicted of a first degree offense were fined one tael. For a second degree offense, the fine was seven mace ($7/10$ of a tael), and for one of the third degree, three mace ($3/10$ of a tael).

After the establishment of the Republic, the police denied the gild the right to use the bamboo and insisted that other punishments be used. As a result, the gild has found it hard to enforce its rules; and but few trials have been held during the last few years. The gild officers, however, are planning to suspend for a certain number of days those who break the rules of the gilds. Suspension will mean that the guilty one will be prevented from carrying on his business during those days, and it is hoped that in this way the members can once more be made to live up to the rules.

Following the trials, a feast was served to the committee and visitors who were still present; and then, after the burning of another paper before the gods, the meeting broke up about 5 A. M.

The requirements of the gilds concerning attendance at the annual meetings vary greatly. Some require that all members shall attend, others require that all store-keepers either attend in person or send a representative, but among most of the gilds attendance is optional. If the members of the Confectioners and Barbers Gilds do not attend the meeting, they will be suspended. If a painter cannot show a receipt for the fee paid by those attending the annual meeting, he cannot be employed by a contractor. The Jade, Fur and Boot Gilds all require the store-keepers to send a representative if they cannot attend the meeting in person, but the Boot Gild requires that the representative pay an extra fee in addition to the regular fee for the meeting.¹

In a great many gilds, where attendance is not compulsory, the number of workers who attend the meetings is small. If they attend, they not only have to pay from 20 to 50 cents for the meeting, but have to lose a day's wages as well. This is a considerable sum for them, particularly as they have but little influence in the management of the affairs of the gild. They have the right to speak and to vote for officers and are eligible for election; but they are seldom elected, as the officers of the gild serve without pay and so must be men with some leisure, and in the meetings the opinion of a man who is a store-keeper carries much more weight than that of a worker.

¹ See Appendix, report of Income and Expense of the Boot Gild.

GILD HALLS

The gild organizations with their annual meetings, directors' meetings, writers and records require some sort of office or headquarters. The poorer gilds have theirs in the store of one of their members, or in rented rooms, while the more well-to-do gilds have collected subscriptions from their members, purchased land and built a gild hall. Some of these are beautiful buildings with large courtyards, attractive gardens, artificial rockeries and fine furnishings; others are small, plainly built and meager in their furnishings. The amount of money spent on the gild hall depends entirely upon the prosperity of the members and their willingness to subscribe to the gild.

Some of the larger gilds, with their fine gild halls, give their members all the privileges of a club. They can use the gild hall in entertaining their friends, and in the transaction of business, and often can make their home there, as many of the gilds have rooms that can be rented by the members.

Many of the gilds that have no gild hall make use of a temple for the worship of their founder and for their annual meetings. Oftentimes they furnish one of the side rooms of the temple as a special shrine for their patron saint, set up his image there, and arrange that the priest or servant of the temple offer incense before it every day. Other gilds, having no gild hall and not connected with any temple, hold their meetings in some restaurant or tea house. It is much easier and very much less expensive for them to have the customary feast served in the restaurant, and they can find there all the room and service they need. For the worship of their patron saint they can erect a temporary altar, using his picture rather than his image.

WORSHIP

All gilds have some deity or hero that they worship as the special patron saint of their trade, and he is usually the man who is supposed to have been the founder of the craft, or who in the past has shown wonderful skill in the trade. If there is no one who is particularly connected with a trade, the gild adopts some deity or hero who has shown, during his lifetime, characteristics they respect and want their fellow-workers to adopt.

Lu Pan, who is worshiped as the founder of the craft of the carpenters and all wood-workers, lived in the Province of Shantung about the Fifth Century B. C. Tradition has it that he was the cleverest man of his generation; that he cultivated the principles of reason and religion, knew a great deal about medicine and made things out of wood. His skill in wood-

working was such that he never wasted any wood, and he was able to do his sawing and cutting without the aid of the lines ordinarily used by the carpenters. Because of this, he is worshiped by all the carpenters. He is known as the founder of all engineering work, for he made a sky ladder for use when attacking his enemies in the air. This ladder raised and lowered itself, and when fully raised reached the sky. The Chinese say that perhaps the modern airship is the result of the sky ladder of Lu Pan. He invented a wooden bird, which flew to the sky and did not come back for three days. This was followed as a pattern by the men of the Han Dynasty, who invented the paper kite, and so Lu Pan is looked on as the originator of all play-things.

Tai Shan was an apprentice of Lu Pan, but he was so stupid that he was disliked by his master. Finally he felt so disgraced by his inability to learn wood-working that he left Lu Pan and went out to the mountains. As he sat there disconsolate, he noticed that all around him were groves of bamboo; and thinking that bamboo was very much like wood, he split it and made baskets, tables and chairs with it. As a result, he is the hero of the bamboo workers, who blame Lu Pan because he was not able to discover the abilities of his apparently dull apprentice.

Chu Ko Liang, who is worshiped by the makers of musical instruments, the makers of machines, the bow makers and the soldiers, is one of the most popular of the Chinese heroes. He lived in the Province of Shantung during the reign of Liu Pei, 181-234 A. D. His principal inventions were used in extending the territory controlled by Liu Pei. He invented a wooden cow and a wooden horse, both of which operated mechanically, and were used to carry the munitions for the army. The wooden cow was able to go 31 li (10 miles) every time it was wound up. He also invented a cross-bow, with which it was possible to shoot several arrows at once.

Sun Pin is worshiped by the shoemakers as the founder of their craft. He and Pang Ch'uan were full disciples of the military genius, Kui Ku Tzu. When they were on their way to take up their studies they heard that Kui would not teach them both the same thing, and so they agreed that they would teach each other what they had been taught by their master. Sun Pin lived up to his part of the bargain, but Pang Ch'uan failed to do so.

The stories of their life as students show that Sun Pin was always ahead of Pang Ch'uan and that Pang Ch'uan was very jealous of him. Their teacher one day tested their ability by requiring them to see which would be able to entice him out of the room. Pang tried to get him to come out by saying that a

friend was coming, and that he should come out to greet him, and again by saying that there were two dragons in the sky; in both of these attempts he failed. Sun Pin succeeded in getting his master to come out of the room, by saying it was impossible for them to deceive their wise teacher, and that he should come out and take their place, and attempt to get them to come out of the room. Kui, one day, sent his two students to the hills and ordered them to find a smokeless fuel. Pang Ch'uan gathered dry sticks and straws, but they smoked when they were burned. Sun Pin made charcoal out of the sticks that he gathered, and so was able to make a fire without smoke.

The jealousy of the two students increased when they were appointed military officers of the kingdoms of Ch'i and Wei. Pang Ch'uan succeeded in capturing Sun Pin, and had both his feet cut off. To revenge this outrage, the soldiers of Ch'i invaded Wei and rescued Sun Pin. Sun refused to allow them to kill Pang, but arranged that he should die by his own hands. He posted on a tree a big sign saying, "Under this tree Pang Ch'uan must die." As Pang walked by, he noticed the sign, and stopping to read it was greeted with a shower of arrows. Fearing that the arrows were meant for him and that he would be killed, he fell on his own sword.

Sun Pin, in order that he might hide the loss of his feet, invented a covering for his legs, and thus made the first shoes.

Hai Ling Shih was the inventor of silk weaving; but the merchants felt that it was not suitable to have a woman as the patron saint of their craft, and, for a time, worshiped her husband. Even that did not seem exactly right to them, and they finally chose to worship Kuan Sheng Ti, a man noted for his faithfulness and his loyalty.

The Rice Merchants have, as their special deities, three brothers who are venerated because in olden times they bought rice when it was cheap, stored it, and then in time of famine and high prices sold it at a price that was very much under the market.

The Emperor Huang Ti (2698 B. C.) is the hero who is worshiped by the Tailors, as he is supposed to have invented wheeled vehicles, pottery, and have taught the people how to use leaves and skins as clothes.

The Barbers worship Lo Tsu as the founder of their craft, for he is supposed to have saved the Emperor of China from capture at the hands of the Mongols by his quick wit in arranging the Emperor's hair so that he looked like a Manchu.¹

A great deal is made of the worship of the founder or patron saint of the gild, and it is always one of the important parts of

¹ See Appendix, History and Organization of the Barbers Gild.

all gild meetings. The worship usually consists in offering a feast and burning incense before the image or picture of the god of the gild, and having all the members bow before him. In some cases, the bow may be perfunctory, but in others the men are so anxious to get near the altar when they make their bow that they sometimes come to blows. The common worship of the patron saint of the gild is a large factor in maintaining the gild's strength and solidarity, particularly when the craft is carried on by a large number of men in the more humble walks of life. Those who worship the same god usually find it easy to work together, while those who have different patron saints find that a stumbling block for coöperation.

ORGANIZATION

The business of the gild is carried on by a President, Vice-President and a Board of Directors, who are elected by a vote of the members. Theoretically, any member is eligible to hold office, but practically the men who are the heads of the stores and the influential men in the gild are the ones elected. The ordinary workers are almost never chosen; they lack experience and education. Furthermore, the officers serve without pay, and this in itself makes it almost impossible for the workers to hold office. They are dependent for their livelihood upon the money they receive for their labor and so cannot give the time required of the gild officers.

The members of the Board of Directors are ordinarily elected by ballot at the annual meeting of the gild, though in some cases, particularly in the smaller gilds, the directors are chosen without the formality of a ballot, after the names of possible candidates have been discussed. In other gilds the directors are appointed rather than elected. The board of the Incense and Toilet Article Makers Gild is elected without ballot, while new members of the board of directors of the Tailors Gild are appointed by the man whose place they take.

Geographical representation on the board of directors is carried out by the Fur Gild. Its members are almost all natives of Chihli, Shansi and Shantung provinces, and it is the rule of the gild that natives of each of these three provinces constitute not less than one-quarter and not more than one-third of the board. The forty-eight members of the board are divided into twelve committees, each of which is responsible for the affairs of the gild for one month each year. These committees must include a native of each of the three provinces, so that every man may be able to get a sympathetic hearing by bringing his case before one of his fellow provincials.

Only one gild was found where the workers are definitely represented on the board of directors. In the Gild of the Incense and Toilet Article Makers, twelve of the twenty-eight directors must be workers, the others being either store-keepers or store managers.

The boards of directors of the different gilds are not all uniform in size. In Peking the number on the board varies all the way from the two of the Dyeing Gild to the fifty-one of the Tailors and sixty of the Fertilizer Gild.

The directors are ordinarily elected for a term of one year. The Hat and Jade Gilds elect their directors for a three-year term, but one-third of the board retires every year. The Incense and Toilet Article Makers Gild elect their directors for four years, while the Shoemakers, Fur Dealers and Tailors elect theirs for life. The directors of the Tailors and Fur Gilds appoint their successors when they retire.

The president and vice-president are chosen by the board of directors. In most cases they are elected by ballot and hold office for a term of one, two or three years; but in some gilds the directors hold office in rotation, sometimes for a year, sometimes for a month, and sometimes for a day each month.

The Hat and Jade Gilds each has a board of directors of nine men elected for a three-year term, one-third of the board retiring every year. During the third year of their term the members of the board automatically become president, vice-president and general manager. The Bone and Horn Gild has a board of eighteen members elected for an indefinite time; each of the directors, in rotation, taking charge of the gild affairs for one month. The members of the board of the Fertilizer Gild are required to be on duty at the gild hall one day each month, and when on duty are in entire charge of the affairs of the gild.

The Paper-Hangers are unique, in that they choose their officers by lot. The board of directors gather in front of the shrine of the patron saint of the gild, and there, after worshipping before the altar, each member draws a small bamboo stick from a large bamboo cylinder. The man who draws the one with the word "President" on it is president for the ensuing year, and so with the other officers.

The affairs of the gild are entirely in the hands of the directors and officers, unless something comes up that demands a special meeting of the members. Such a meeting is called by the president of the gild.

One of the principal duties of the directors, other than hearing reports and supervising the officers, is to fix prices for the gilds dealing in goods that fluctuate rapidly. The directors of the Bankers Gild meet every morning to settle the price of

Exchange, while the boards of the Cotton and Silk Gilds meet every week to determine the ruling prices. Where prices do not fluctuate so rapidly, the members of the gild, rather than the board of directors, determine what the gild members shall charge for their goods. These prices are always the minimum. The store-keepers may raise prices if a sudden change of conditions makes it advisable, but they cannot reduce them below the minimum, for the gilds severely punish any one who sells goods for less than the established price. It is the competition of price cutting that the gilds particularly aim to avoid. Many of these price lists are published and posted in the shops. With their preambles and statement of the gild rules that particularly concern buying and selling, the rate of exchange and the punishment of those who cut prices, they furnish the best printed information on the gilds, and give at the same time something of an insight into the Chinese conception of economics and business.¹ The only gilds that fail to fix prices are those who find it impossible to fix a standard value. The Jade Gild has no price list, as the quality of the jade and the amount of work required to cut it vary so greatly.

Minor infractions of the rules are ordinarily dealt with by the directors, but any case of serious and continued disregard of the rules is brought before a special meeting of the gild members to determine what punishment shall be given to the offender.

The officers of the gild are responsible for enforcing the rules and regulations, and are required to look after the property of the gild, receive and disburse all money, and represent the gild whenever it has any dealings with the officials or any outside organization. In some gilds the officers attempt to mediate in case any members of the gild are involved in a quarrel or business dispute, while in others such cases are heard by a board specially chosen for that purpose.

The ordinary routine work of the gild is carried on by writers, accountants, clerks and servants, who are employed by the directors and paid from the gild funds.

In the days of the Manchu Empire, the employed secretary of the gild was one of its most important officers. He was usually a man with a literary degree, and so was the representative of the gild whenever any business had to be transacted with the officials. With the coming of the Republic, the greater democracy in government and the change in the educational system, the office of secretary has lost much of its dignity, and most of the gilds no longer employ such a man. The relations with the officials are now cared for by the president of the gild and

¹ For further details, see Appendix.

the drafting and writing of letters are left to the more humble clerks.

INCOME

The guilds derive their income from a variety of sources. Initiation fees, annual, monthly or even daily dues, taxes on sales, assessments, fines, interest on the surplus funds of the guild, rent for the use of guild property and contributions are all used by some of the Peking guilds, though never all of them by any one guild. The actual amount collected by the guilds depends entirely upon their needs and activities. Some maintain expensive guild halls and a large staff of employees, while others have no guild hall and employ only a writer or two.

The Drug Guild charges a store-keeper an initiation fee of from 10 to 20 taels (\$13-\$27). The Paper-Hangers Guild charges its store-keepers from \$3 to \$10, depending upon the amount of capital invested in the store, while its workers pay an initiation fee of only \$1. The Gold Foil Beaters collect an annual fee of from \$10 to \$20 from each of the 15 stores. Its workers pay from \$3 to \$4 each. The annual dues of the members of the Confectioners Guild are 30 cents. The Pawnbrokers Guild charges its store-keepers \$2 a month, but collects no dues from the workers. The Barbers Guild charges its shop-keepers 12 coppers a month, and the workers 6. The Paper-Hangers, when they are working, pay one cent a day to the guild. The Drug Guild gets its regular income from a 5 percent tax that is levied on the goods bought by wholesalers at the big market held in January of each year. The Shoemakers Guild collects a tax of 2 percent on the sales of its members. The expenses of the Coal Guild are met by the dealers, who pay 10 cents to the guild for every car of coal that they sell.

The contributions of the members of the Sheep Butchers Guild are increased by an allowance from the Government. The tax levied on every sheep killed is collected from the slaughter houses by the guild, and by it paid to the Government. For this service the guild receives 2 percent of the amount collected.

Assessments are levied by some of the guilds, but ordinarily for special objects. The dues for the guild membership in the Chamber of Commerce are often collected in this way. The amount of the assessment to be paid by each store depends upon the total amount required, the capital of the store, and the amount of business that it does. The guild officers aim to equalize the burden as much as possible.

Any fines collected from those who break the guild rules are used for the general expenses, but apparently amount to only a small sum. First offenses are usually punished by requiring

the offender to burn a certain number of bundles of incense on the altar of the patron saint of the gild, and we were unable to learn of any cases where gild members had paid a fine.

The fines, provided the rules are broken, range all the way from \$100, collected from the Gold Foil Beaters, who do not pay the wages fixed by the gild, to 8 cents, collected from the contracting painter who allows his workers to sell their rest periods when there is a tea house near their work. The painters have three rest periods a day, and the gild rules require that they go to a tea house if there is one near by. If there is no tea house near, the men work during their rest periods and receive extra pay, but the contractor who allows his men to work when they should go to the tea house is fined 8 cents for each man.

It has been impossible to secure from the gild officers any details concerning the amount of interest received or rent collected by the various gilds, but a published annual report of the Shoemakers stated that the gild received 259.72 taels, 400 cash, as rent, and 51.52 taels as interest. The rent is usually received from members of the gild who are living in the gild hall, while the interest is paid by those who use the surplus funds of the gild. These funds are sometimes deposited in banks, but more often with some store or restaurant. The Chinese have not developed, until recently, an extensive banking system, and so those with money to loan have dealt direct with those who want to borrow. As the stores have been reliable and in need of capital, they have been the natural depositories of the excess funds of the gilds. Just how much these funds amount to we have been unable to learn, but, as they have been built up over a long period of years, those of the wealthier gilds undoubtedly amount to large sums. The Craft Gilds have saved little, if any, as most of their members are workers and so have but little to contribute to the gild.

Special contributions are collected only in times of special need. The principal objects for which they are solicited are the building and repairing of the gild hall. The investment in the land and buildings of the hall runs into large amounts; and, as the ordinary income of the gild is insufficient to build up a surplus that will cover it, and the expense is so unusual, it is met by contributions rather than by assessments.

A large number of the gilds obtain their entire income from the fees that are collected at the time of the annual or semi-annual meetings. The outlay for those meetings, with their feasts, theatricals and worship,¹ constitutes the larger part of the expenses of many of the gilds and so is ordinarily met by

¹ For details of these expenses see reports of Precious Stone Dealers Gild and Boot Gild in Appendix.

those who attend. In some gilds this really amounts to the payment of the annual dues, because all of the members are required to attend. In others, a member pays the fee only if he comes to the meeting and enjoys the feast and the play. The store-keepers always pay more than the workers, ordinarily twice as much.

In the Fur Gild, a store-keeper pays \$1 and a worker 50 cents. The shop-keepers of the Paper-Hangers Gild are charged 86 coppers and the workers 56 coppers. In the Fertilizer Gild the employers pay \$1, while the workers who come to the meeting pay 50 cents apiece. The Tailors Gild collects 80 cents from the store-keepers, 40 cents from the store managers and 20 cents from the workers. It is a special rule of the Tailors Gild that, if the amount received is not sufficient to cover the expenses of the meeting, the deficit is met by the members of the board of directors.

The report of the Boot Gild¹ shows the receipts for the annual meeting to be about \$190, and the expenses \$170.

WAGES

The gilds not only fix the prices that the merchants shall charge for their goods, but also say how much their employees shall be paid. Just as the gild maintains prices by severely punishing any one found cutting them, so they maintain the wage scale by fining any employer who pays his men less than the established rate and the employee who works for less than gild wages. This system makes it hard for the employees to increase the amount they receive, but it also makes it impossible for the employers to decrease wages whenever times are dull or there is an excess supply of labor.

The ordinary worker in Peking receives his room and board and, on the average, from \$4.50 to \$6.50 a month, the actual amounts varying from \$2.50 a month paid by the Incense and Cosmetic Gild to the \$36 paid the Gold Foil Beaters. The store managers receive from \$10 to \$15 a month.²

While wages are ordinarily fixed on the monthly basis, some gilds pay by the day and others by the piece. The painters receive 65 cents a day, board themselves and have to pay 5 cents to the contractor who furnishes them the work. The paper-hangers receive board and 57 cents a day in spring and fall, and 77 cents a day in summer and winter. The shoe-makers and dyers are paid by the piece, while a minimum amount of work is required of the carpet-makers if they are to receive the gild wages of \$4.50 a month.

¹ See Appendix, report of this gild.

² See Appendix, schedule of Gild Wages.

Some of the guilds have special customs concerning the wages of the men. These ordinarily require that the employers furnish the men certain things in addition to their board, or that they sell them supplies at reduced rates. The water-carriers are given their shoes and their hair cuts by their employers; while the employees of the Dyeing Guild, although they are not given their board, are allowed to purchase rice from their employers for \$2.40 a picul (100 catties—133 pounds), even though the market price of rice may be \$10 or \$12 a hundred catties.

In the guilds where the hours of work are definitely fixed, the men are paid extra for overtime. The employees of the Drug Guild receive 10 cents extra, whenever they work overtime; but the customary rule of the guilds is that those who do night work as well as the regular day work receive double pay.

Apprentices do not ordinarily receive the full guild wage as soon as they have completed their apprenticeship, but start in at from 50 cents to \$1 a month, and then are gradually paid more and more until they receive the regular guild wages.

Some guilds provide that their workers shall receive double pay for the twelfth or the fifth, eighth and twelfth months. The fifth and eighth moons are the festival months of the old Chinese calendar, while double pay for the twelfth month gives the men extra money for the New Year season, when everybody must pay up his debts, when all the guilds give their men a vacation, and when all the Chinese families celebrate.

Profit-sharing is practiced by some guilds, but it is ordinarily the store managers rather than the employees who receive the benefit of any distribution. In the Shoemakers and Pawn-brokers Guilds, the managers receive, at the end of the year, 5 percent of the net profits of the store. In the Dyeing Guild they are given from 7 percent to 8 percent, while in the Fertilizer Guild they receive 20 percent of the profits. In the Incense and Cosmetic Guild the managers and men divide 2 percent or 3 percent of the net profits, provided business has been good; while in the Hat and Undertakers Guilds the men alone share in the profits. The former divides among the employees 2 percent to 3 percent of the profits, while the latter gives them 5 percent.

China has been affected by the general rise in the cost of living, but the increase has been very much slower than in other countries. Consequently, wages have increased only slightly in recent years. Even in the last twenty-five or thirty years the increase is only from 60 to 150 percent.¹ The employers have apparently granted the increases quite willingly without much pressure from the employees. With the small shop and apprentice systems used by the Chinese, the employers are in very close

¹ See Appendix, schedule of Guild Wages.

touch with their employees, and so are willing to give their men an increase whenever living conditions demand it. In Peking, only two cases were found where the men had gone on strike to enforce a demand for higher wages. Both of these were in 1885, and in both cases the men lost. Now, the usual procedure is for the men to get together and draw up a demand or request for higher wages and then present it to their employers. The matter then comes before the gild, or a committee of the gild, who hears both sides of the case and decides what shall be done. Usually the decision of the committee is a compromise.

With such a situation, the workers are ordinarily able to maintain their standard of living, but they are not able to better it. Only one gild was found in Peking that had recently decreased its wages, namely, the Carpet-makers Gild, where wages have gone down almost 50 percent. This decrease has come about because a large number of the stores have become bankrupt, owing to the money situation in Peking, where the notes of the Bank of China and Bank of Communication are accepted only at a large discount, and to the loss of markets when most countries put an embargo on rugs during the war. In the spring of 1916 there were 220 carpet manufacturers belonging to the gild, while in 1918 there were only 68. This, and a change in the method of manufacture whereby a much larger proportion of apprentices are employed, made it possible to lower wages and introduce sweat-shop conditions.

HOURS OF WORK

Work all day and seven days a week is the usual rule throughout China. The working day established by the Peking gilds averages 10 hours for those who are manufacturing goods, and from 12 to 14 hours for those who are selling them. Most of the shops stop work at 5 or 6 o'clock, but the stores keep open until 10 or 10:30. One case was found where an apprentice was working 19 hours a day. It was his duty to carry meals from a restaurant to the homes in the neighborhood, besides doing a multitude of tasks around the shop. He started work at 5 in the morning, and did not get to bed until 12 at night. Such a case is undoubtedly exceptional, but 14 and 15 hours a day for salesmen are not at all unusual. It must always be remembered, however, that life goes along much more leisurely in China than it does in the western countries, and although a man may be on duty for long hours, he is not actively engaged during all of the time.

The long hours are the hardest on the apprentices, as most of them are boys from 14 to 18 years of age. A great deal of work is required of them, and they fail to have any educational opportunities, except along the line of their trade. The men suffer

from the long hours, as any home life is practically impossible for most of them. Consequently, they leave their families behind them when they come to the city for work, and we find that two out of every three persons in Peking are males.

While most of the manufacturing guilds establish a 10 or 11 hour day as their standard, many of them have night work during the busy season. The members of the Peking Bone Guild ordinarily work from 7 to 6, but have extra night work from August 15th to March 2nd.

Vacations are few and far between. Chinese New Year's Day is the only universal holiday, though many observe the 5th of the 5th moon and the 15th of the 8th moon, the Dragon Festival and the Feast of the Departed Spirits. For some guilds, the New Year's vacation amounts to only one day; others give their men six days and some even stop work for fifteen days. For the festival days the vacation is a day or two at the most. Some of the guilds are beginning to give their men two rest days a month, usually the 1st and 15th, but these are very few.

The situation in Hangchow, Chekiang, seems to show the reason for the lack of vacations. In that city, some of the stores allow any of their men who can show a certificate of membership in one of the Christian Churches to have Sunday off without reducing their wages. The store-keepers admit that the man who has one day off a week, and uses it properly, gives as much, if not more, service in six days than do those who work seven days a week. Experience has shown that the church members use their Sundays well, and that the other men do not. It is almost universal that if the men are given time off, they use it for gambling and other forms of dissipation.

China greatly needs to shorten the hours of work of her men, and to make it possible for her boys to get an education before they go into industry; but such a change can only come gradually as the educational system develops and as the men learn to use wisely the added leisure time. If they are to do this, they must be helped in the development of good forms of recreation and other interests that can be enjoyed without too much expense.

APPRENTICESHIP

"You can't work on this job. You have never served an apprenticeship, and it is only after you have been a servant for three years that you can begin to learn something," is the way men in a machine shop in Peking greeted some students from one of the Government Schools who were trying to get some practical training by working in a shop. It is practically true that a man cannot get work in the city unless he has served an apprenticeship.

The guilds all insist that their members shall have served their time, and the boys who are being given mechanical and industrial training in the schools are finding it difficult to get positions, as, no matter what they have studied, they are not supposed to know anything until they have been through the regular guild routine.

The boy who plans to enter manufacturing or selling ordinarily starts his training when he is 14 or 15 years of age. At that time he is bound to a master by a contract, drawn according to the rules of the guild. This contract is usually for a three-year term, though it may be for only a one-year term as in the Confectionery and the Incense and Cosmetic Guilds, or it may be for even 11 years as it is for the most expert workers in the Jade Guild. The apprentice is required to serve out his full time, or his master will expect to be reimbursed for the money that he has spent for his board and lodging, and in some guilds will collect damages for the breaking of the contract. The apprentices of the Cooks Guild who do not complete their term must pay for their board and also pay a fine of a feast of 10 tables and 300 catties of rice. Such payments are always made, as two men must act as guarantors for the apprentice when his contract is signed.

During the time of his apprenticeship, the boy is entirely under the control of his master. He lives in his store, eats his rice, is subject to his discipline, does any work that is given him, and has a chance to go home only on vacation days or when there is a wedding or funeral in the family. All of the reports telling of the duties of the apprentice state that he is to sweep out the store, make his master's bed, do the cooking and other menial tasks, and then work at his trade.

In return for the services of the apprentice, the master is required by all the guilds to give him his food and lodging, and teach him the trade. Some guilds also require the master to furnish clothes for the apprentices, and still others that, besides clothes, he supply medicine or doctor's services when needed. In Peking there seems to be no limit to the number of apprentices that may enter any guild. An employer is apparently allowed to have all the apprentices for whom he can find work. It has been impossible to find in Peking any trace of regulations, known to exist in other cities, that limit apprenticeship to the sons or relatives of the men already engaged in the trade.

Although there is no limit to the number of apprentices, and the proportion of apprentices and graduate workers varies from guild to guild, most of the guilds have one apprentice to every three or four workers. The extremes are found in the Fur Guild where the apprentices outnumber the workers, three to two, and in the Cotton Dyeing Guild¹ where there are nine workers to every

¹ See Appendix, table of Guild Members and Apprentices.

apprentice. The detailed study of all the stores in a district of Peking showed that there the proportion was one apprentice to every 5.8 workers.¹

Many of the rules for apprentices and some of the philosophy of the Chinese, concerning the man who is beginning his business life, have been written down and are taught apprentices by constant drill. The Chinese idea of the proper way for a young man to start his business training is given in this maxim,

"If you want to learn to be a merchant, you should not be an apprentice in a large shop. In the large stores, everything is very luxurious because the store has a large capital. The food is excellent and the clothes of the employees are made of satin. If you work there you will become used to luxurious ways and will fail in your future profession, even though you may be an able merchant. The best way is to start in a small economical place, for there is no wealth in the world that will last forever. If you have worked in a large shop and are obliged to leave it because of trouble, you will not be willing to enter a small store even though you may be able to find an opening in one. Young men should go first to a small shop with small capital. In this shop, what you do does not involve a great deal of money. The clothes you wear will be made of coarse cloth, and the food you eat will be common food. You will waste no money. You must learn to be economical and must avoid the luxurious and extravagant. Your daily life will be that of the master's family. You will have experience with hard work, and, after you have opened and closed the gate, you will learn that the making of money is not easy. After you have learned how to manage the business of a family, you will have learned how to deal with others. If you go to a large shop after you have really learned what trade is, you will not do things in a wrong way, but will become a prominent man. The old Proverb says, 'If you cannot endure the sting of the cold wind, how can you enjoy the perfume of the rose it will bring to you?' 'No pain is no gain.' 'If you keep near the vermillion, you will become red; if near the ink, you will become black.' In general, it is easy to ask a man to give up a lowly position and take a higher one, but it is not easy for any one to give up a higher position and take a lower one. This is true at all times and in all places."²

The work of the apprentice is listed thus,

"The speed with which an apprentice learns and the way he learns depend upon the skill of the apprentice, but all should first learn to do the general things around the store, cleaning, cooking, etc., and have real practice in doing them. Then they can learn how to look and listen and move, then how to judge money, how to do arithmetic and how to write letters, then the rules of courtesy, etc.

"You apprentices should not sit down during the day except at the table, because the men in the shop are all your elders or teachers.

"You apprentices must not speak when other men are talking. You should hear but not speak. You should always keep your eyes open but seldom open your mouth."

¹ See Appendix, Statistics of Teng Shih K'ou District.

² Additional Maxims and Rules for Apprentices are given in the Appendix.

The Chinese idea of teaching and knowledge is well given in the maxim that says,¹

"You apprentices should not be afraid to ask questions. If there is something that you do not fully understand, about judging money, doing arithmetic, writing letters, talking business or acting courteously, you should ask some older man to tell you about it. You should not keep your mouth shut like a wooden image. If you ask an older man politely, he will be glad to teach you, for when he teaches you he loses nothing. He just uses his tongue. But you gain knowledge that you can keep and that soldiers, robbers and fire cannot steal or destroy."¹

Concerning extra education, the maxims say,

"After a meal, if you have no work to do, you can sit at the counter and learn to write. Every character must be neat and tidy so they will show care and attention. But you must remember that you are only occupying your leisure time. If some duties come up that should be attended to at once, you must not write any more. The sages say, 'After work, if you still have time and strength, you ought to use them for study.'

"At night, when you have nothing to do, you should learn to calculate. You can ask somebody to show you how to do it, but at the same time you must think and try to find out how to do it yourself. In other words, do not rely on others and waste your brain. The abacus is in general use in commercial circles, and you must learn how to use it. Calculating with the pen is a modern method and must be learned as well."

There seems to be only one case in which the customs of the gild put the apprentice ahead of the worker. In the Paper-Hangers Gild it is always the rule that an apprentice who is making paste in a tea house shall be the first one served with tea, no matter how many regular workers are waiting.

When he has finished his term of service, an apprentice is graduated and received as a regular member of the gild. Some gilds require a man to work in his master's shop for a year after his graduation, but ordinarily he is free to work wherever he can find employment. If the apprentice has any real ability, his former master is usually willing to employ him, and so most of the men stay right on in the shop where they have received their training. It is this close relationship between the employers and the employees that makes it possible for both to belong to the same organization without a clash of interests, and this explains how it is that the employers are willing to raise wages even when the workers do not force the increase.

At the time of graduation, the apprentices usually give some public recognition and thanks to the master who has trained them. In some cases they simply bow to him before the shrine of the patron saint of the gild; but in others the rules of the gild require that they give a feast to their master and some of the

¹ See Appendix, Maxims and Rules for Apprentices.

gild members. The rules of the Cooks Gild require an apprentice to give his master a pair of shoes, a hat, a belt and a long coat.

Whatever we may think of the apprenticeship system, as compared with our western methods of training, it has undoubtedly fitted well with the Chinese life. In the past there has been but little chance for a boy to get an education unless he studied the classics, a long and laborious process. It led to official position if a man kept at it long enough and had the necessary ability, but it was too expensive a process for most. The apprenticeship training gave the boy the education he needed for his trade, made him thoroughly acquainted with hard menial work, and then taught him his trade by constant daily contact. It also made it possible for him to get his training without expense to his family, a very considerable item when so many families have just enough to live on.

For the master, it supplied cheap labor for the menial work around the store and house, while for the gild it secured the strength and solidarity of the organization. With a three years' apprenticeship required, there could not be a rapid influx of men in times of prosperity, and the men could not leave in times of depression. Gild traditions and customs were easily maintained, as a boy in constant contact with them for three years would be ready to accept them without question, particularly when he had learned them from his master and teacher. In China the relation between the teacher and pupil is such that what the teacher says is accepted without question, and a pupil is always unwilling to do anything that will go against his teacher.

The development of the national educational system, and the increase of new manufacturing methods, will end the apprenticeship system in time, particularly as the schools develop methods whereby the boys can get more and better training in industrial lines in a shorter time; but, during the transition period, many of those with the school training are going to find it hard to make use of their skill because of the conservatism of the gilds.

GENERAL RULES

The gild rules, besides fixing prices, wages, hours of work and the length of apprenticeship, touch a multitude of things connected with the life of its members. It has been the gilds, rather than the Government, that have established and maintained trade standards of weight, measure and quality, though the ones adopted by the different gilds have not necessarily been the same. Even now, there are 12, 15 and 16 ounce "catties" in use as standards of weight, the tailor's rule and the carpenter's rule

are not the same length, and there are numerous "taels" used in accounting and the making of payments. These taels all have a different exchange rate when converted into dollars. Trouble over the question of which tael should be used was one of the chief reasons for the establishment of the Peking Fur Guild.

The details of the relations between the merchants and the public, between different merchants, and between employers and employees, are also covered by the gild rules. The Barbers Gild¹ will not allow its members to try to get business away from each other. When a regular customer leaves one shop and goes to another, the second barber cannot do the work at the old rate, but must charge 10 percent more than the first shop. Nor will the gild allow all of the workers in a shop to leave at the same time, unless they have given three days' notice. The Fertilizer Gild does not allow its workers to change employers except at New Year's time.

The barbers are not allowed to wear their hair long, and must not drink wine during the day. The eating of onions and garlic is absolutely forbidden. The gild rules even state that the barbers must clean their combs as soon as they have finished their work. They also insist that the members must bring any quarrels or lawsuits they may have before a gild committee and allow it to attempt to settle the case before they take it to an official.

In the past, any monopoly like a patent or copyright was secured from the gild; but most gilds were unwilling to let any of their members have that sort of an advantage. Even the Silk Weaving Gild refused to give its members the right to the exclusive use of any pattern that they worked out and found successful. One of the metal trades, although not giving a distinct monopoly on a new design, gave the inventor a price advantage that practically amounted to a monopoly. The gild established the price at which the new article might be sold, and then allowed the originator to sell those that he made for 10 percent less than the established price.

Since the establishment of the Republic, regulations have been adopted by the Ministry of Agriculture and Commerce, whereby the Government gives inventors a five-year monopoly in the manufacture of patented articles. Many of the gilds are now encouraging their members to secure patents, and some are offering to help them make the proper applications.

As far as the investigation showed, none of the gilds puts any limitation on the output of their members. Every manufacturer is allowed to make and sell as much as he can, provided he does not sell below the established gild prices. Nor does there appear to be any limitation on the output of the individual worker. The

¹ For complete regulations of the Barbers Gild, see Appendix.

only rule is that any man who is employed must be paid the regular gild wages.

ENFORCEMENT OF RULES AND PUNISHMENT OF OFFENDERS

With the rules touching so many sides of the life of their members, the gilds find it necessary to have some system whereby they may be sure that all the members obey the rules. Most of the limitations are put on the individual for the benefit of the group; and, if any one were able to disregard the rules, he would be able to make a large profit for himself.

In all of the gilds the members watch each other. Every one who lives up to the rules is on the lookout to see that all of his fellow-members obey them. Where the type of business permits, the shops of many of the gilds are located in a small district, or even on a single street, so that the merchants can watch each other. Peking has its Lantern Street, Embroidery Street, Silver Street, Pig Market Street. Some gilds even offer rewards to any of the members who report any infraction of the rules.

Many gilds employ inspectors, who go from shop to shop, checking up all matters covered by the gild rules. In some gilds, particularly those who get their income from a tax on the amount of business done by its members, the books of the stores are gone over either by these inspectors or by a committee of representatives from other stores. Whatever system is used, it is hard for the men to keep any of their business transactions secret.

Many gilds also employ spies to assist the members and inspectors in hunting out any carefully hidden infractions of the rules.

Any one found breaking the rules is reported to the gild, and, if proved guilty, is punished according to the rules of the gild; or, if there are no rules, his punishment is determined by those who hear the case. Minor cases ordinarily come before either the board of directors or a committee appointed to hear such cases, while the more serious ones are usually passed on by the gild members in a special meeting called for that purpose. No matter who hears the case, the accused is given an opportunity to clear himself if he can; but, unless one member is trying to persecute another, cases are not ordinarily reported unless the evidence is very clear.

For minor infractions of the rules, the gilds ordinarily exact a fine from the offending member. It may be only a few bundles of incense to be burned on the altar of the god of the gild, it may be a theatrical performance to be given for the enjoyment of the gild members, or it may be a small or large monetary fine. The Jade Gild states that any one of its members who does not

properly behave at the time of the worship of the patron saint of the gild shall be fined 100 bundles of incense. If a director misbehaves, he receives a double fine. If a member of the Gold Foil Beaters Gild is found to be paying less than the gild wages, he will be required to entertain the gild members with a theatrical performance costing some hundred dollars. The Painters Gild requires that a contractor who allows his men to work during the daily rest periods, decreed by the gild, shall pay a fine of 8 cents for each man, while if he employs a man who cannot show a receipt for his contribution to the annual meeting of the gild he will be fined \$1. The members of the Carpet Makers Gild are fined \$50 if they employ any one who has not a gild certificate of graduation from apprenticeship, if they cut wages, or if they employ any one who has been suspended by the gild for breaking the rules. The fines are used by the gilds for the benefit of the entire membership.

In case of serious or continued infraction of the rules, the gilds suspend or expel a member. This practically means commercial death to him. If he is a worker, no gild member will employ him; while if he is a store-keeper, none of the members will have any business dealings with him for fear that they will share his punishment. Some gilds will even boycott any outsiders who deal with a suspended member. The Jade Gild suspends its members for non-payment of any fee for which they may be assessed by the board of directors. The members of the Fur Gild are suspended if they do not settle any credit accounts within one month from the time the goods are purchased. The Fertilizer Gild states that it will expel any member who steals from another, or any one using the gild funds for his own personal benefit. Other gilds merely state that a special meeting of the members will be called to try any one reported for breaking the rules, and that the meeting will determine the punishment of those who are found guilty.

Although punishments are provided for the offending members, the rules of the gilds are so well established and so universally accepted that there is little if any infraction of them. The individual merchant knows only too well what will happen to him if he goes against the decrees of the gild. It is practically impossible for him to change his trade or business; and his fellow-merchants control so completely his chance for making a living, that he lives up to the gild rules, even though they work a hardship on him or even make him the victim of the will of the majority.

THE GILD COURTS

The securing of justice in China in the past has been difficult and precarious. There has been but little national law, local customs have prevailed, and these have varied tremendously from place to place. The Manchu officials were never natives of the province in which they held office, and so were usually ignorant of the customs of their district, and unable to give a decision based on those customs. Then, too, the officials have been located only in the larger cities and the ordinary merchant found it hard to approach them. Even when a case was brought before them, the officials paid more attention to the amount of money they could secure from the interested parties than to giving a just decision. As a result, the merchants learned to decide and settle for themselves any business questions or quarrels that might arise.

In order that there might be some regular body to hear these cases, and that they might be decided according to the recognized "rules of the game," most of the gilds have appointed committees of influential members who are well versed in the customs and usages of the locality. These committees hear and give their decision on all cases that involve the members of their gild; but, when the members of more than one gild are concerned, the question is usually laid before the committee of some neutral gild.

No set procedure is followed by the committees, and they are informal boards of arbitration rather than formal courts. They cannot compel any one to give testimony, and have no way of enforcing their decision except by the power of public opinion. The decision of the gild committee is never binding, unless it is voluntarily accepted by the interested parties, and a case can always be appealed to the official. The gilds have never tried to prevent such an appeal. Those that mention disputes in their regulations merely insist that all cases be heard by the gild committee before being taken to the official. Appeals from the decision of the gild are rare, however, for experience has shown that more often than not the decision of the official is the same as that of the gild committee. The gild often gives its help to the party in whose favor it has decided, in case there is an appeal; and its decision is part of the evidence laid before the official, and always carries great weight as it represents the judgment of the business community. Because of this and the expense of the appeal, the gild decisions are ordinarily accepted, and the officials hear but few business cases.

It was our good fortune to see one of the Gild Courts in session. The committee, the interested parties and their witnesses

met in a temple. There the goods, concerning which the case had arisen, were set in front of the committee, and each side briefly gave its testimony. The witnesses were heard, and after a short conference the committee gave its decision. This was accepted as final, both parties arose, bowed to the committee and to each other, and the matter was closed. A half-hour sufficed to settle satisfactorily a case which, if taken before the official, would have meant at least a day's travel for all of the parties concerned, besides possible delays and inconveniences.

STRIKES AND BOYCOTT

The Chinese have had so many years of experience that they know the exact strength of the different groups in the community, and what would be the outcome of any struggle between them. As a result, they very seldom resort to action; problems or disputes are talked out and demands are compromised. When, however, as sometimes happens, questions cannot be settled in that way, the strike and the boycott are the weapons used, and the genius of the Chinese for organization and the power of the group are such that the strike is 100 percent effective, and the boycott nearly so.

Any industrial trouble is usually short and quickly settled. If the workers go on strike and are unable to carry their point in a few days, they usually fail; for they have no funds with which to carry on a long fight. The employers are not able to carry on a long lock-out; for, in case of trouble, the officials usually take a hand; and that is sure to mean that the merchants whose property can be reached will have to pay heavy assessments. Then, too, both employers and employees recognize the fact that the public has certain interests in their work not to be disregarded. At present, these public interests are looked after by the Chamber of Commerce, which steps in and acts as mediator in case the employers and employees cannot reach an agreement in a short time. When the rice beaters of Ningpo, Chekiang, went on strike for higher wages in 1917, the Chamber of Commerce forced a compromise. The President of the Chamber said, "A strike for one, two or three days was all right, but by the end of the third day the stocks of rice were exhausted, and the people were unable to buy hulled rice. The case simply had to be settled."

Any trouble between employers and employees almost always arises because of disputes over wages; but these are rare, as the relationship between the two groups is so close that each is willing to recognize just claims of the other. Investigation showed only two strikes of this sort in Peking, and both of these were in 1885,

when the Shoemakers and the Jade Workers both struck for higher wages, and both failed to enforce their demands.

The Jade Workers asked that they be paid 6 cash instead of 4 for making a hole in the mouth-piece of a pipe. Their demand was refused by the employers and the case was taken before the gild. Most of the judges who heard the case were store owners, and they decided against the workers. The men went on strike, but were unable to successfully maintain it, as they had no money with which to support their families. Even though there has been no strike since then, the wages of the Jade Workers have risen a full 100 percent in the last 15 years.

When the Shoemakers went on strike, their case was taken before the officials. They claimed that the men had no just cause for striking, and ordered them to return to work. In giving their decision, the officials advised the employers to hire new men if their regular workers would not return at the old rate.

The strike is also sometimes used as a means of protest against the action of the officials. It may be that only one gild is involved or it may be that the entire business community feels that the official is encroaching upon its rights. Whichever it is, the employers and employees unite to make the protest unanimous. Tools are laid aside, the shutters are put up on the shops and no business is done until the official recalls the unacceptable order or alters his actions.

The Peking Pig Butchers went on strike on the 15th and 16th of March, 1919. They were protesting because the Government was trying to force them to pay higher taxes. During the Ch'ing Dynasty, the butcher shops had to pay a tax of 12 cents for every pig slaughtered. This was increased to 40 cents a pig after the establishment of the Republic, but could be paid in the notes of the Peking branch of the Bank of China or the Bank of Communication, which in 1919 were worth about 65 cents on the dollar. Early in March, the Government demanded that the tax be paid in silver instead of depreciated bank notes. The butchers refused to comply with this demand, and all of the slaughter houses closed down. The police and the Chamber of Commerce helped to settle the question, but the strike was called off only after the Government had agreed to accept the bank notes.

It is not often that all the trades unite in a general strike, as public opinion can be united by only a very large issue. The Shantung question and the award of the German rights in that province to Japan by the Versailles Peace Conference made feeling run high all over the country. The Chinese felt that they had been betrayed by the other nations, but they also felt that there were traitors in the Chinese Government who were selling

the country. The students and the merchants united in a demand that these traitors be dismissed from the Government; and early in June of 1919 the business of many cities came to an absolute stand-still. In fact, the strike was so complete that even the thieves and beggars refused to work; and in Shanghai there was not a single robbery for five days. Peking escaped the general strike only because the Government gave in and met the demands of the merchants and students, and dismissed the three men who were looked on as the chief traitors.

The boycott, like the strike, is used in both industrial and political questions as one of the chief weapons for enforcing the decisions of the gild. It is thorough-going, powerful, and, though less spectacular than the strike, fully as successful in its results. As an industrial weapon, it is used against the members or customers of the gild who have not lived up to the gild rules, or who have incurred its displeasure. The gild simply decrees that none of its members are allowed to have any dealings with the offender under penalty of being themselves boycotted. The gild also insists that its members refrain from dealing with those who continue any business relations with the boycotted member, even though they belong to another line of business. The boycott means commercial death for the man against whom it is directed, so it has to be used but rarely.

In political questions, the boycott is one of the best weapons that China possesses. She is unable to make the other nations respect her point of view by force of arms, but she is able to do it by means of economic pressure. Both America and Japan have felt the effects of the boycott when China has been aroused over an international question. American goods were boycotted in 1905, when the discrimination against the Chinese in California was being pushed, and Japanese goods in 1919, when China expressed her displeasure over the aggression in Shantung. A complete and long continued boycott is almost impossible to maintain, as so many merchants find their entire livelihood in dealing in foreign goods, and because of the large demand for some lines. However, the Chinese have felt so strongly over the Shantung question that the boycott has been long continued, and Japan has lost between June, 1919, and June, 1920, well over half of the trade she would otherwise have had.

RELIEF

The Chinese ordinarily look to their families for help in time of trouble and misfortune, and expect those with work or extra funds to take care of those without. So many of the workers have so little reserve that any sickness, lack of employment, death or

other misfortune, means suffering for them and their immediate family unless they are given some help. Many times, however, the men are away from home or their families are unable to give them help, and then it is but natural that any who belong to a gild should look to it for help. In order that these men may be taken care of, many of the gilds have appointed special committees and some have even set aside special relief funds, but these are to be used only in case a man's family cannot take care of him. The organization is ordinarily much more complete in the poorer gilds, for they are the ones whose members are most likely to need help. Their men have less reserve than those in the more well-to-do gilds, and the families of their members are usually poorer.

To give a coffin to those who would otherwise lack proper burial has long been a worthy charity throughout China; so practically all of the gilds see to it that their poor members are given one when they die, and that there is some place where their bodies may be buried.

Many of the gilds also contribute toward the expense of sending the bodies of their members back to their homes; as it is the wish of every Chinese to be buried with his ancestors near his birth-place.

Some gilds provide that members who are seriously sick shall be brought to the gild hall,¹ while in minor cases they pay for any needed medicine. Others maintain a home where their sick and aged can be cared for, and still others help their members who are old, or so ill that they will apparently never be able to continue their work, to return to their homes so that they may spend their last days with their families and then be buried in their native soil.

The Fertilizer Gild allows 15 cents for medicine in case of need, and contributes 25 cents per 100 li (35 miles) for the traveling expenses of those who are being sent to their homes. It is interesting to note that the Barbers Gild will give no help to its members, if they are suffering from venereal disease.²

The Peking Gild of the Blind has established a school for the children of its members, and also stands ready to give to all of the blind of the city a training that will fit them to earn their living even though their families are unable to meet the necessary expenses.

The money for the charitable expenses of the gilds usually comes from the general gild treasuries, as only a few collect definite contributions for that work. The Peking Barbers all make a regular weekly contribution to the charitable funds of the gild,³

¹ Regulations Barbers Gild, Appendix.

² Rule 3, Revised Regulations of the Barbers Gild, Appendix.

³ Charitable Rules of the Barbers Gild, Appendix.

while the Fertilizer Gild sets aside for relief work a large part of the amount that it collects.

GILD SUMMARY AND CONCLUSIONS

China's Gild System, with its close relationship between employers and employees, its multitude of business regulations, its fixing of prices and wages, its monopolistic control, has developed and grown because it has fitted the conditions of Chinese life. In a country where the clan family has been the social unit, it is but natural that the same system should develop in industry; and the control of the individual industry has been democratic in a country where the real government has been carried on by the people themselves, in spite of the fact that there have been imperial officials holding power in some of the larger centers.

Although there is a democracy within the gilds, they tend to be monopolistic when they come to deal with other groups. They allow no one to engage in their business unless he has served his apprenticeship and belongs to the gild, prices are fixed by agreement rather than by competition and at a point where they will give a fair profit. As one writer puts it, "One of the motives behind the Chinese gild has been the desire to obtain advantages for themselves and to retain them, and at the same time exclude others from their enjoyment."¹ This has perhaps tended to stabilize conditions, and limit the development of Chinese industry as a whole; but it has protected the individual merchant and artisan. In a country where there is an excess population, those who have an advantage must fight to hold it, or it will be absorbed by the crowd, and all will be reduced to a common level. This in China is but little above that of mere subsistence. Any change or development means that those who are unable to adapt themselves will be displaced; and for many in China this means actual starvation. Consequently, the Chinese have been willing to see the various groups maintain any advantage they might have, but they have not been willing to let a caste system develop. Membership in the gilds has but seldom been limited to those whose relatives already belong to the craft, and those with ability have always had an opportunity to advance.

On the whole, the gild form of industrial control has been well adapted to the industrial and social conditions of old China; but now those conditions are changing and the gilds will have to change with them. The machine process and modern industry are beginning to appear in the country, while the governmental agencies are attempting to exercise more and more control over business. Just how far these forces will influence the gilds, and

¹ Morse: *Gilds of China*, p. 3.

what reactions they will produce, the coming years alone can tell; but apparently China is facing an industrial revolution, and the end of her gild form of organization.

The governmental agencies, both local and national, are issuing more and more rules and regulations concerning business procedure; and, by requiring the registration of all stores and all officers of the gilds and chambers of commerce, are apparently securing a much closer control over business. The Gild of the Wholesale Soap Dealers has been greatly weakened since the establishment of the Republic, because the Government has refused to protect them in the monopoly they enjoyed under the Empire. By paying the Imperial Government seven or eight thousand taels apiece for the registry of their names, the wholesale dealers were permitted to limit the number of stores doing a wholesale business in Peking to fourteen. The Government of the Republic will not so limit the stores, and although the number of wholesale stores has not increased, much of the wholesale business is now being done by the retail stores. The police authorities have even gone so far as to dissolve the Yarn and Piece Goods Gild in Tientsin, because it was the leader in the boycott of Japanese goods in that city.

This governmental control will increase as the business laws developed by the western nations become more adapted to China, the Central Government becomes stronger and more democratic, and business men are appointed or elected to office. Many of the present functions of the gilds will be taken over by the Government, particularly those concerned with the rules and regulations, or rather the legal side of business. For the present, however, it is constantly a question as to how much the apparent increase in the control of business on the part of the officials is more evident than real. The gilds' past experience with the Government has been such that, while they may be willing to turn over to it certain lines of work which they have looked after in the past, simply because there was no other trustworthy agency available, they will not relinquish any real powers without a struggle; and, so far, there has been no serious clash. There have been many indications that the Government is growing stronger and the gilds weaker, but few if any of the gild officials will admit that this is the case. They feel that the activity is in lines not vital to the gild. Sooner or later, however, the Government is going to touch one of these, and then there will be a test of strength. If it should come now, the gilds would undoubtedly win; but a few years from now they will probably lose.

Modern industry and the machine process will be the forces that will break down the gild organization. When companies using large capital and employing large numbers of men are

organized, the personal relationship between master and man disappears, the interests of the employer and employees begin to work against each other and, sooner or later, the two groups will have separate organizations. The gild organization may be continued for a time; but, if so, the men with large amounts of invested capital will probably attempt to use the influence of the gild for their own advantage. For a time they may even be able to force the workers to live up to rules that work a hardship on them. Gradually, the groups will separate, first as they have in the Incense and Cosmetic Gild where the employers and employees belong to the same gild but hold separate meetings and have very little to do with each other, and finally as they have among the Shoemakers, where the employees have their own separate organization.

The use of machinery, in which it is possible for a man to acquire in a short time the skill of a first class worker, will put an end to the three year apprenticeship, and allow a man to qualify for gild membership in a much shorter time. Skill with machinery will also make it possible for the workers to find employment in several trades rather than in just one, shifting from one line of work to another as there is a greater or less demand for labor. Under such conditions, it will be hard for the gilds to maintain their membership and enforce their rules.

Already, the Cotton Weaving Gild in South Chihli, with some six hundred thousand members, is beginning this fight for life. It is meeting the competition of the large factories and the power loom by refusing to allow its members to work in the factories; but the question is how long it will be able to continue this prohibition and still enable them to earn a living by hand work. The indications are that it will be one of the first of the big Chinese gilds to break up. Already, large spinning and weaving mills are in operation in the port cities, large quantities of cloth are being imported from Japan, and the Chinese market is showing its preference for the finer grade machine-made cloth. Even so, the hand workers can make a living for the time being, since China's millions are clothed in cotton, and the demand is so large that it cannot be met by machine-made goods alone. As the factories grow, however, the hand workers and their gild organization will survive only if they adapt themselves to the machine process.

Those who are in close touch with the industrial situation believe that the transition from hand work in the small shops to machine work in the large factories can be made most easily by means of small factory units that can be operated with small capital. The Chinese have had practically no experience in handling large corporations and the large amounts of capital

involved; and what experience they have had has been, for the most part, unfortunate. Corporate funds seem to have a habit of disappearing in the same way that public funds often vanish. Chinese life has taught honesty in individual, partnership and gild business; but it has not developed a sense of responsibility toward the business of a large group. Because of this, the small factory unit is particularly adapted to the present situation in China. It will make it possible for the business man of moderate means to maintain his position in the business world while he is gaining experience in the management of corporations and adjusting himself to the new business conditions. For the workers, it should prevent many of the evils that come from the sudden development of large factories.

Foreign business methods and the importation of foreign goods are also helping to break down the close organization of the gilds. The merchants dealing in foreign goods are forming gilds, it is true; but their work is merely that of selling, and they find it necessary to admit to gild membership "Wai Hang," i. e., men who have not served the gild apprenticeship. The only qualification for membership such gilds can insist on is that a man shall have had some business and selling experience. Consequently, men are coming to them from other lines, and it is beginning to be possible for a man to shift from one organization to another. As the change from one line of business to another becomes easier, the gilds are going to find it harder to enforce their rules or even to insist that all the men engaged in that line of business belong to the gild.

The gilds will not go without a struggle, particularly if the rapid change of industry throws out of employment a large number of people who have learned the old methods but are unable to learn the new. Open industrial warfare may result in many cases, and will certainly do so unless those who are interested in the industrial development of China exert themselves to make it possible for both employers and employees to learn gradually the new methods, and so help China to escape the disastrous consequences of an industrial revolution.

LU PAN INDUSTRIAL UNION

Although the gilds have been able to build a complete and efficient organization for a single trade or line of business, they have not learned to unite; nor have conditions been such that they have been forced to combine. Each gild has dealt with its own problems, but the different gilds have not, until recently, come together to deal with questions involving the interests of a part or all of the business community except as they have had

to meet the aggression of some official or to face some unusual occurrence.

An experiment in combination has been started in Peking by the establishment, in 1913, of the Lu Pan Industrial Union.¹ This organization aims to include in its membership all of those who worship Lu Pan as the founder of their craft, especially the carpenters, masons and painters. The Union aims to be a super-gild. Its rules state that it will fix wages for the Lu Pan trades, protect the workers from any attempt on the part of the employers to reduce wages, protect the employers from any unjust demands on the part of the workers, establish schools for the children of the Lu Pan workers, organize workshops where those who are out of work may obtain employment, and carry on the relief work ordinarily done by the guilds, such as feeding the poor, caring for the sick, providing homes for the old and needy, and furnishing coffins and graves for members whose families are unable to bury them properly. In fact, it will do everything that an ordinary gild does, and in addition will help its members to secure contracts for the construction of buildings. This is the main object of the Union. Those who are promoting it feel very keenly the fact that foreigners have secured the contracts for so many of the big government buildings. By forming a big Union and pooling the knowledge and skill of the members, they hope to be able to meet the foreign competition and secure the government contracts.

If the Union secures a contract, the work is distributed by ballot to the various members. If any of them need capital to finance their part of the contract, the Union will lend them any surplus funds it may have on hand, and charge only 5 percent for the use of the money. If a contractor loses money on work that has been figured and approved by the Union, it will reimburse him, provided he can show that the loss was not caused by his wastefulness. If any individual member has difficulty in collecting money due on a completed contract, the Union will be responsible for the collection of the debt.

While the Union figures only on government contracts, it is ready to give assistance to a contractor who wants to bid on any private work, by helping him to make estimates and plans. For such services, it charges a given percent of the value of the contract, but it collects its fee only in case the contract is secured.

The Union puts only one limitation on its members; but it is one to which the Chinese are accustomed. No matter how many men want to figure on a given piece of work, all must enter the same bid.

¹ See Appendix for By-Laws of Lu Pan Industrial Union and Lecture Concerning Aims of the Union.

Those who are successful in securing any contract must pay to the gild $\frac{2}{10}$ of 1 percent of its value. This is the only income of the gild, as it does not collect any membership fees. The workers are included in the membership of the Union; but, as they receive no direct benefit from it—the Chinese artisans doing the work whether a contractor is foreign or Chinese—they are not required to pay anything to the Union.

The preliminary expenses of the Union are advanced by the promoters, and are considered as a loan to be repaid when the Union has accumulated sufficient funds.

The plans of the Union are very ambitious, but so far not a great deal of progress has been made with them. Such a combination for such a purpose is a new idea, and the Chinese are slow to accept it, especially as it attempts to unite groups that have in the past been entirely separate. The success of the Union will depend entirely upon its ability to meet the competition of the foreign contractors and secure for its members work that they are unable to secure for themselves.

CHAMBER OF COMMERCE

It was not until 1900, the year of the Boxer Uprising, that any successful attempt was made by the business men to create an organization that would bring together the merchants of the various gilds and make it possible for them to express their united opinion on questions affecting the entire business community. In that year Yuan Shih K'ai, who was later the first President of China, but then the Governor of Shantung Province, suggested the organization of a chamber of commerce for the entire province. The idea spread gradually until by the end of the Ch'ing Dynasty (1912) chambers of commerce, organized along city rather than provincial lines, had been established in most of the large cities of the country. In 1915 there were 869 chambers representing 230,431 shops.¹

Under the Manchus there was no law governing the chambers of commerce, their organization, powers or responsibilities, and each one adopted rules and regulations that seemed fitted to its local conditions. After the Revolution of 1911, however, the Ministry of Agriculture and Commerce was given supervision over all commercial bodies, and on September 12, 1914, promulgated a series of regulations for the chambers of commerce. These together with a set of Supplemental Regulations promulgated on February 1, 1916, constitute the laws now governing all of the chambers of commerce of the country.²

¹ *China Year Book*, 1919.

² See Appendix for complete National Regulations for Chambers of Commerce.

A chamber of commerce, according to these regulations, is a group of business men who are either officers of corporations, representatives of guilds, or men who are independently interested in industrial or commercial enterprises, who have not been deprived of their rights of citizenship, who have not outstanding any uncanceled decree of bankruptcy, and who are not afflicted with nervous diseases.

The members of a chamber of commerce elect by signed ballot a board of directors that numbers from 15 to 40, depending upon the size and character of the chamber. The directors elect by ballot the president and vice-president. The officers and directors are all elected for a two-year term, and are eligible for re-election but are not allowed to serve for more than two consecutive terms. All officers and directors serve in an honorary capacity, and receive no remuneration from the chamber.

The board of directors is allowed to co-opt as members of the board any members of the chamber who have special ability or exceptional industrial training and experience, but the number of such directors must not be more than one-fifth of those who are elected.

The duties of the chambers of commerce as set forth in the regulations of the Ministry of Agriculture and Commerce are:

1. To consult about industrial and commercial reforms.
2. To suggest to the officials amendments to the laws governing business.
3. To furnish information to the officials in response to their inquiries concerning commercial and industrial questions.
4. To investigate industrial and commercial conditions.
5. To secure information for its members concerning industrial or commercial matters, and to determine where merchandise has been produced and its value.
6. To collect exhibits for expositions.
7. To settle industrial and commercial disputes at the request of the interested parties.
8. To be responsible for maintaining order when there is a money panic.
9. To erect buildings for exhibitions, to establish industrial and commercial schools and other public organizations that have to do with industrial and commercial interests, when properly approved by the Ministry of Agriculture and Commerce.

The Peking Chamber of Commerce sets forth its purposes as follows:

1. To bring about friendly relations between merchants and workmen.
2. To conduct researches on industrial and commercial questions.
3. To develop industrial and commercial enterprises.
4. To strengthen all commercial enterprises.
5. To settle disputes between workmen and merchants.
6. To look after the condition of the markets.

These purposes of the chamber of commerce are carried out by the president and board of directors except for the settling of disputes between merchants and between merchants and workmen. For this the chamber of commerce organizes a court similar to those established by the various guilds. The guilds still maintain their courts to decide cases that arise between their own members; but when the members of different guilds are involved, the case is now ordinarily taken before the chamber of commerce court rather than before some neutral guild, and when a question concerns two guilds it is but natural that the chamber of commerce, representing as it does the entire business community, should act as the arbitrator.

Under the Empire the chamber of commerce courts were entirely independent of the officials, and there was no law that controlled them in any way. Each one was organized and operated as best suited the local conditions. After the establishment of the Republic, however, the Ministries of Justice and Agriculture and Commerce, together, promulgated general¹ and detailed rules² for the control of the chamber of commerce courts. Although these regulations outline the organization of the courts, specify what cases they are allowed to accept, give in detail the procedure to be followed, and provide that a periodic report must be made to the Ministry of Justice outlining the cases heard by the courts, they leave the courts free to decide all cases according to the prevailing local customs, provided they do not contravene any national law. This happens but seldom as the national law, of necessity, establishes only general principles. The customs and habits of the various parts of the country are so different that any law to be acceptable to all must deal only with broad fundamentals.

According to the regulations of the Ministries of Justice and Agriculture and Commerce, a chamber of commerce court consists of a chairman, nine to twenty members of conference who hear the cases, two to six investigators, and the necessary clerks and writers. All of these, except the writers and clerks, are elected for a two year term by ballot by the members of the

¹ National Regulations for Chamber of Commerce Courts. Appendix.

² Detailed Rules for Chamber of Commerce Courts. Appendix.



CLOISONNÉ MAKING.



NOT EVEN A POTTER'S WHEEL TO MAKE STOVES.

Most of Peking's industries are still in the handicraft stage. Clay stoves that burn coal balls made of earth and coal dust are shaped entirely by hand.



GOVERNMENT UNIFORM FACTORY.

One of the few modern factories in Peking.

chamber of commerce, and serve in practically an honorary capacity, their salaries being limited to \$30 a month. At the same time that the members of the court are elected, alternates are chosen who shall take the place of any of the members who resign during their term of office. The number of alternates elected is one-third that of the investigators and members of conference.¹

The chamber of commerce courts hear all cases having to do with commerce and industry, but they are not allowed to hear cases unimportant to commerce, that have to do with civil or criminal questions, or that are brought before them by only one of the interested parties.² This last restriction was included in the regulations because many of the chamber of commerce courts were accustomed to give a decision on cases that only one of the interested parties desired to have heard. Such decisions, of course, were never binding; but they did have a very considerable moral effect, and tended to influence any court that might subsequently hear the case.

Cases may be brought before a chamber of commerce court in two ways. The interested parties may request it to hear their case if they have not taken this before a court of justice, or a court of justice may refer a case to it for decision.³ A great many of the business cases brought before the courts of justice are so referred; for experience has shown that the chamber of commerce courts are able to decide cases satisfactorily, and that they have a much better knowledge of business customs than has the judge or official.

The ordinary procedure followed in bringing a case before a chamber of commerce court is to file with it a written statement giving an outline of the point at issue, the names, ages, birth-places, addresses and occupations of the interested parties, a list of witnesses and of all documents and other evidence submitted in the case. If a case is very urgent or of minor importance it may be brought before the court by word of mouth, but the same information must be given. If, from the statement of the case, the chairman of the court decides that it is one that the court is permitted to hear, he formally accepts it and sets a date for its hearing. Cases brought before the court in writing are arranged on the calendar in the order in which they are received, though if necessary a case may be advanced or at the request of the interested parties may be postponed. It cannot be postponed more than three times, however, and each postponement must not be for more than two weeks. Cases brought before the court by word of mouth must be decided

¹ General Regulations for Chamber of Commerce Courts, Arts. 5, 6, 7, 8, 9, 12.

² Detailed Regulations, Art. 16.

³ General Regulations, Art. 14.

within three days of their acceptance, unless some difficulty arises in connection with the securing of the necessary evidence.¹

The chairman of the court, some time before the date set for a case, chooses by lot three or five members of conference who shall hear the case. If the interested parties have any valid objection to having their case heard by the chosen members of conference, the chairman of the court will appoint other members.

When a case is to be heard, all of the interested parties must be present with their witnesses and any other evidence that they wish to offer. The witnesses are heard and the evidence is laid before the court in much the same manner as in a court of justice, except that the chamber of commerce courts are not allowed to require that testimony be given under oath and witnesses cannot be compelled to testify.² As a result these courts act more informally than the regular courts, are able to expedite cases, and even secure better results.

If there is any point that is not made clear by the evidence offered, the court will appoint one or more of its investigators to examine the matter and report his findings; while if there are witnesses who have information that may have a bearing upon the case in hand, the court can request them to testify even though they may not have been called by the interested parties.³

All cases are decided according to the majority vote of the members of conference hearing them. The decisions are based upon the local business customs, provided they do not conflict with the national law.⁴

The decision of the court is never binding unless it is accepted by the interested parties, if they have been the ones to bring the case before the court, or until it has been reviewed by the court of justice, if the case has been referred to the chamber of commerce court. If the interested parties refuse to accept the decision, they can always appeal to the court of justice, if they have not appeared before it; while, if the decision of the chamber of commerce court has been approved by the court of justice, the case can be appealed to a higher court.⁵

If the decision of the chamber of commerce court is accepted by the interested parties they are required to furnish responsible and trustworthy guarantors who shall see that the decision of the court is carried out, that any payments required by the decision are made, and that the expenses of the trial are paid. If such guarantors cannot be furnished, the chamber of commerce

¹ Detailed Regulations, Arts. 32-47. Appendix.

² General Regulations, Art. 22. Detailed Regulations, Art. 46.

³ General Regulations, Art. 23. Detailed Regulations, Arts. 25 and 45.

⁴ Detailed Regulations, Art. 5.

⁵ General Regulations, Arts. 17 and 34. Detailed Regulations, Art. 48.

court may petition the local court of justice to enforce the decision.¹

The chambers of commerce are required, by the regulations, to pay all the expenses incident to the organization and operation of the chamber of commerce courts, but they are allowed to collect fees from those who bring cases before the court. Such fees are to be paid by the party at fault, but cannot be over 2 percent of the value of the goods involved. If, according to the decision of the court, both parties are at fault, they divide the expense. If a party to a case is a member of the chamber of commerce, he cannot be charged more than 1 percent of the value of the goods involved; for as a member of the chamber he is already contributing to the expense of the court.²

The chamber of commerce courts make it possible for the business men to secure quick and inexpensive justice based on the customs of the district; for the cases are heard by business men who are interested in commercial justice rather than by officials and judges who are apt to be interested in fine legal points. They keep a large number of cases out of the local courts, and save the judges or officials the embarrassment of having to give a decision based on customs with which they are probably unacquainted. In fact, they function so well that the officials are usually more than willing to refer all business cases to them. In Peking this is especially true of bankruptcy cases. According to law such cases have to go before a court of justice, but they are then referred to the chamber of commerce court; for experience has shown that the most satisfactory settlement for both merchant and creditor is reached when the case is handled by that court. The decision is reviewed by the court of justice but is seldom if ever altered.

The chamber of commerce courts not only give justice to the business men, but they also see to it that the rights of the public are protected in case of industrial disputes. They will step in and force a settlement of a strike or lock-out, if it is being carried on so that the public suffers, even though by so doing they may prevent the employers or the employees from making the most of any advantage already gained. It is one more evidence of the Chinese desire to have life go on without any violent displacement and all changes come gradually. Industrial relationships are so carefully adjusted, and so many people live so close to the edge of starvation, that any change in the existing order is sure to bring suffering to some. The Chinese may seem callous to the want and suffering that exists under ordinary conditions; but they are not willing to see added suffer-

¹ Detailed Regulations, Art. 50.

² General Regulations, Arts. 4 and 20. Detailed Regulations, Arts. 4 and 20. Appendix.

ing because a single group desires to enforce its demands. They will rather step in to protect the rights of the public, and force the contesting groups to compromise and get back to work, so that the life of the community may go on; and the chamber of commerce is the natural organization to do this, representing as it does the entire business community.

In order that it may keep track of the work that is being done by the chamber of commerce courts, the Ministry of Justice requires them to make a quarterly report. This must give an outline of all the cases heard, the names, ages, birth-places, addresses and businesses of the interested parties, the method by which the case was brought before the court, the decision, the cause of dispute, the basis of the decision and its effect, and state whether or not force had to be used to carry out the decision, and finally give the names of the members of conference who heard the case. The report is first filed with the high court of the province, and then is forwarded by it to the Ministry of Justice in Peking, where it is recorded and filed.¹

Apparently the Government is exercising a close supervision over the courts of the chambers of commerce, but just how effective it is we cannot state. The Ministries of Justice and Agriculture and Commerce require all the courts to be organized in the same way and to report to them the cases they have heard; but the form of organization adopted by the ministries is practically the same as that developed by the chambers of commerce prior to 1912, and simply standardizes conditions for the entire country. Since the courts are allowed to decide cases according to local custom, they have practically entire control of the conditions under which business shall be conducted; and the mere making of a quarterly report does not greatly strengthen the power of the Government over them. Even so, it is the first step that the Government can take; and it may, and probably will, lead to stronger and stronger governmental control. This will come first through the creation of a larger and larger body of national law, then the provinces will extend the scope of their laws, and finally the courts themselves will probably be taken over by the Government. Even then, however, they will undoubtedly maintain their distinctive character, and still be a group of business men deciding business cases according to the accepted "rules of the game."

One of the present important functions of the chambers of commerce is that of go-between for the merchants and the Government. Whenever the officials are planning to adopt any new laws or taxes, they ordinarily discuss them with the chamber of commerce, as that body is able to judge accurately of the feelings

¹ Detailed Regulations, Art. 57. Appendix.

of the business community, and can advise the Government as to the probable effect of the proposed measures. Usually the officials do not push matters, if they find that the proposed laws will not be acceptable to the merchants. Although the chamber of commerce acts as a check on the officials, it also makes their relations with the merchants much easier. By dealing with the chamber of commerce the officials can affect the entire business community, and will be saved the necessity of dealing with each individual gild. Furthermore, the chamber of commerce will help enforce regulations of which it approves, and may even help in the collection of taxes. Even when a question involves a single gild, the officials are coming to deal with the chamber of commerce rather than with the gild; for although the position of the chamber will probably be determined by that of the representative of the gild, the officials find it easier to discuss the matter with the chamber of commerce.

In times of trouble or disturbance the chamber of commerce finds itself in a most unpleasant position. The military officials and the bandit chiefs look upon it as a source of revenue and, with the threat of looting, practically force the contribution of large sums of money. The chamber then has to assess its members, in order that it may secure the required amount. In the summer of 1920, when the Anfu and Chihli factions were fighting around Peking, the military officials attempted to secure a contribution of \$3,000,000 from the Peking Chamber of Commerce. It responded with \$100,000, but refused to increase the amount. In districts where brigandage has been rife, the chamber of commerce has sometimes been called on to contribute some three and four different times in a very few months. Perhaps a small band of brigands captures the town. It levies an assessment upon the business men. Then a larger band of bandits drives out the smaller band, and must be paid for "saving the city." When the soldiers come to dispossess the larger band, they, too, must receive their reward.

On the other hand, the chamber of commerce is the organization that naturally leads and makes unanimous any protest the merchants may make against the actions of the officials. The general strike in 1919, in Shanghai, Nanking and Tientsin, was quickly organized and successful because the policy of the guilds of the city could be decided by the chamber of commerce. The boycott of 1919-20 was long continued because the chamber of commerce was able to push its enforcement after it had once been decreed. The members of some of the guilds found it hard to get along without Japanese goods, and were inclined to relax the boycott. The chamber of commerce, representing public opinion, was able to hold them to it, and enable the Chinese to

disprove the statement that they were "greatly excited over some matter for five minutes and then forgot all about it."

The Peking Chamber of Commerce is organized in accordance with the national regulations for chambers of commerce. Its important and influential members are the representatives of 58 groups that include the telegraph and telephone companies, the manufacturing companies, the Salt Gabelle and the merchant guilds of Peking, but not any of the artisan or craft guilds of the city. Two guilds, the Ts'ai Yu and Fang Shan Hsien Guilds, represent the business of two neighboring cities, and are included in the Peking Chamber by special arrangement.

The 58 groups include in their membership 4,630 stores, or approximately $\frac{1}{6}$ of the number in the city. They are represented in the chamber by some 275 members, each group ordinarily having from one to eight members. The bankers, however, have 30. These guild representatives or "Influential Members" are the ones who control the chamber. There are between six and seven thousand "Ordinary Members," but they are not allowed to hold office. All officers and directors must represent some guild.

The business of the chamber is conducted by a president, vice-president and a board of 33 elected or co-opted directors. They are required by the regulations of the chamber to meet once a week so that all business may be attended to promptly. The members of the chamber hold but one regular meeting a year, but can be called together at any time.

The annual budget of the chamber is worked out and adopted at the end of the preceding year. It now amounts to some \$30,000. The money is furnished by the different guilds, the amount to be contributed by each guild being decided by the board of directors of the chamber. The guilds in turn apportion the assessment among their members. For the two years, 1911-1912, the Jade Guild was assessed \$415.10.

The Peking Chamber of Commerce is doing all that it can to develop the business of the city, but the officers say that they find it almost impossible to encourage any manufacturing plants to locate there because of the *octroi* charges levied by the Native Customs Service on all goods entering and leaving the city. This tax is in addition to all import duties levied on foreign goods when they come into the country, or "likin" charged on native goods as they move from place to place. It means a special burden for those who are doing business in Peking. The amount of the tax is ordinarily from two to three percent of the value of the goods, but apparently varies considerably with the shipper and the size of the shipment. According to the best available figures the receipts of the *Octroi* Bureau amounted to \$959,066 in 1915, and in 1916 to \$1,213,813, though for 1917 they are

reported as only \$109,480. In the days of the Empire the proceeds of this tax were used for the upkeep of the boudoir of the Empress Dowager, but since the establishment of the Republic they have been turned over to the President's office. As long as this tax is maintained, Peking will probably not have any great industrial development, unless the factories can be established just outside the city and so escape the payment of the tax.

MARKETS

Peking's 75 markets are a big factor in the commercial life of the city. There are the regular food markets, big buildings filled with all sorts of meats and vegetables. The morning markets, one of which is called the thieves' market, are held very early. In them all sorts of old second-hand things, many of them salvaged from the dumps, are offered for sale. In the evening markets goods are spread on the edge of the side-walk of the main street outside of Ch'ien Men. There by the light of flaring torches one can pick out and bargain over any of the multitude of things displayed. The general markets, the Tung An Shih Ch'ang particularly, are more like big covered streets than buildings. Shops selling almost every imaginable article, toys, jewelry, furs, clothing, books, pictures, candies, cakes, are on each side of the big passageways, while in the center are tables or stalls on which are spread out brassware, notions, tongue scrapers, combs, chopsticks, fruit, candies. All of the tables are cleared every night, the unsold goods being packed up and carried away in big baskets. We were told that the merchants in the center of the passageway were not required to pay the monthly license tax collected from the regular stores. Then there are the special markets where only one article is sold, rice, fruit, meat, flowers, birds—which Chinese gentlemen carry around in their cages—pigeons with little whistles under their wings that sound when the birds are flying, clothing, curios, exchange. The ten temple markets are practically one moving market, open at each temple on special days of the month, usually every ten or fifteen days and for not more than two days at a time except when the temple has some special festival. As the temples do not ordinarily have their markets on the same day the dealers go from one market to another and are busy practically every day of the month.¹ Connected with these temple markets there are always entertainers, story-tellers, boxers, magicians, singers and sometimes lecturers of the Board of Education. The crowds, the excitement and the entertainers are a great source of recreation for many people.

¹ See Appendix for List of Temple Markets.

BANKS

Although Peking is not a commercial city it is one of the big banking centers of the country, largely because of the fiscal needs of the Government. In 1918 there were 32 banks doing business along more or less modern lines. Ten foreign banks, the Hongkong Shanghai Banking Corporation, The International Banking Corporation, Banque Industrielle de Chine, Asia Banking Corporation and others are located in the Legation Quarter. Most of these are exchange banks, their principal business being the buying and selling of foreign exchange. The head offices of the Bank of China and the Bank of Communications, government banks with branches all over China, are in the North City just west of Ch'ien Men. There are numerous banks of a semi-official nature that are more or less closely connected with the work of various government boards.

Several international banks, such as the Sino-Japanese Bank, the Chinese-American Bank, have recently been established. In these the capital is subscribed part by Chinese and part by Japanese, Americans, or other nationalities. There are numerous banks controlled entirely by Chinese but doing business along modern lines, and a great many so-called native banks that are using old Chinese banking methods.

Several kinds of silver dollars are in circulation in Peking and it is not unusual in looking through a package of dollars to find four, five, six or even seven different kinds. The Pei Yang and the Yuan Shih K'ai dollars are the most common. The Mexican dollars current in Shanghai are discounted some two percent in Peking and so are seldom seen.

There are two kinds of change, "big money" and "small money." "Big money" is coppers and 10, 20 and 50 cent silver coins that pass as $1/100$, $1/10$, $1/5$ and $1/2$ of a dollar. "Small money" is coppers, 10 and 20 cent silver pieces whose value, in terms of a dollar, is not fixed but fluctuates with the condition of exchange. One may get 11 dimes and 8 coppers for a dollar to-day and 12 dimes to-morrow. The exchange shops ordinarily give from 136 to 140 coppers for a dollar. The old style Chinese cash are seldom used.

Money changers can be found on almost every corner, for small change is heavy and bulky but one must always be supplied. The ordinary ricksha man or small merchant is unable to change any but small coins and it usually saves trouble to give them the exact change.

Paper money is issued by several of the foreign and Chinese banks and is ordinarily accepted at its face value, though in times of excitement it is apt to be discounted or even refused. In

June, 1919, after the Shantung award it was practically impossible to get any Chinese store or money changer to accept any Japanese bank notes. Notes issued by the Shanghai branches of Peking banks are usually discounted in Peking, but Tientsin notes are ordinarily accepted at their face value. The notes of the Tientsin branch of the Bank of China usually pass at par in Peking while those issued by the Peking headquarters have been discounted anywhere from 35 to 50 percent owing to the fact that in Peking the banks' silver reserves have been depleted and in the past the banks have been required to issue notes to meet the needs of the Government. Periodic attempts have been made to raise the value of the notes by issuing government bonds to be purchased with bank notes which are then to be destroyed. So far, however, they have not been very successful. Copper notes are issued by some Chinese banks and are ordinarily accepted by every one. Checks on other cities are sometimes at a premium, but usually can be cashed only at a discount.

The money changer is well called "the curse of China." One of the greatest needs of the country is a uniform system of currency, but under present conditions and with so many people interested in maintaining the present system it will probably be a long time in coming.

POLICE AND BUSINESS

While the Ministry of Agriculture and Commerce has been increasing its supervision of the commercial life of the country, and has been establishing rules and regulations for the conduct of business, the police, especially since the Revolution of 1911, have been increasing the extent of their control over the merchants doing business in the cities, particularly along the lines of taxes and sanitation.

The Peking police require that before a store can be opened¹ a report must be filed with them, giving the name and address of the store, the store owner, and all employees, the kind of business to be carried on, and the capital subscribed. If it is a partnership, the amount subscribed by each partner must be stated. The new store must also find a store of about the same size and capital that will act as its guarantor. If on investigation the police find that the above information is correctly stated, they will issue a permit for the opening of the store, provided the owner can show a receipt from the tax bureau of the Municipal Council for the payment of the store tax. For the opening of a store this tax amounts to 30 cents for every \$100 invested in the store, if the amount is less than \$100,000. If the capital

¹ Police Regulations—Opening of New Stores. Appendix.

is over \$100,000, the tax is \$300 regardless of the amount invested.

If a store is moved from one location to another without any change of capital or owner the tax is one-third of the amount charged a new store.

Monthly taxes are collected from all the stores of the city unless they can show that they are not making any money. In that case a store is declared to be tax exempt though it is charged \$1 a year for the issuing of the necessary certificate.¹

Those who are making a profit are divided into fourteen classes according to the amount of business they do. The income of the lowest or Ching Class is less than \$30 a month, while stores doing a business of over \$3,000 a month are listed in the Special Class. The taxes of the various classes are all different and range from 40 cents a quarter for the Ching Class to \$20 or more a month for the Special Class. The total amount collected from the 25,395 stores is \$31,210 a month. In order that they may be sure the stores are properly classified, the police require that they be allowed to examine the books; and they fine those who refuse to allow the examination, or who make false entries. If the taxes are not paid promptly, a penalty is exacted equal to the amount of the tax.

The police keep track of the personnel of the store by requiring that they be notified whenever a new employee is engaged or an old one leaves.² This makes it possible for them to keep a close watch on any suspicious persons, and helps greatly in apprehending any criminals. Because of the guild requirements of membership and apprenticeship, it is almost impossible for a man to change his trade; and because so many of the stores require a man to be guaranteed before they will employ him, it is hard for any one to go from one city to another in search of work. Consequently, by searching a small field the police are nearly always able to locate any man they may want.

In order that they may check up on any infraction of their regulations the police make a general inspection of all the stores once every ten days. This inspection covers particularly the observance of the regulations concerning sanitation and health. The police have adopted and published a series of regulations that are largely based upon those used in western countries; but they are finding it difficult to enforce them as they are so far ahead of the standards to which the Chinese are accustomed.

New rules, new taxes and periodical inspections are bringing the police and the merchants into closer relationship, but the powers of the police seem to be increasing only as the business

¹ Police Tax Regulations. Appendix.

² Police Regulations for Store-Keepers. Appendix.

men are willing to let them. The power of the Government to collect taxes has never been questioned, but the business men do have something to say about the amount of the taxes. Consequently, the officials do not often attempt to levy new taxes or increase old ones, unless they are sure that the merchants are willing to accept the change. So it is with new regulations concerning business. When the police are planning to adopt any new rule, they usually discuss it with either the chamber of commerce or the heads of the guilds that will be affected, and do not often try to enforce it if it does not meet with approval. The police know only too well the strength of the business community and the result of attempting to enforce regulations that the merchants refuse to accept.

INDUSTRIAL EDUCATION

The industrial side of education in Peking is cared for by three schools (see map 14): the Higher Technical College, the Industrial Department of the National Teachers' College, and a school for apprentices. The first of these trains men to be technical engineers, the second prepares men to teach architecture, carpentry, metal working, machine work, manual training, while the third gives boys training in carpentry, machine work and electroplating. In all three, the students are learning to use modern machinery and modern industrial processes, and they should be the ones who will help China adapt western methods to her developing industrial life.

In the past the students have been given practical experience by work done under school rather than factory conditions. Now, it is proposed that the school shops be turned into real factories that shall manufacture articles for the market, so that the students may have experience with the conditions they will meet when they leave school. An organization has recently been perfected whereby the three industrial schools shall work together. The shops of each are to specialize on certain types of work, and then the schools are to exchange pupils.

The Student Strike of 1919 and the campaign for the development of native industries showed very clearly the advantage of the students doing the work themselves. In the Higher Technical College the students received their practical training by watching workmen go through a process, rather than by doing it themselves. They found, however, that they were unable to go to the small shops of the city and show their mechanics by a practical demonstration how to manufacture some new articles; while the boys who had done the actual work themselves were able to teach the shop-keepers how to produce things that, in the

past, had been manufactured only in Japan. Because of this demonstration, the students have demanded that all of them be given practical experience in industrial work, and this has made possible the combination of the technical schools and the organization in Peking of a single system of industrial training.

MODERN INDUSTRY

Other cities in China point with pride to the modern factories which they have established, but Peking has little industry that is efficient and on a modern basis. The city has long been a political rather than an industrial center, and the local *octroi* charges have tended to discourage the establishment of modern factories inside the walls. The principal examples of modern industry are the telephone company, the electric light company, water company, match factory, glass factory and government uniform factory. The telephone company, electric light company and water company have covered practically the entire city with their lines, and all give fairly efficient service.

The match factory is reported to be doing work on thoroughly efficient modern lines, but employing a great number of children. A more detailed report cannot be given, as this was the one place in Peking to which we were denied admission.

The glass factory stands as a warning to those who would introduce modern methods and modern machinery in China without first training men to operate and care for the machines. The machinery was imported and the factory built at an expense of nearly one million dollars; but, as no trained men were available, the machinery was broken and the factory had to be closed down.

While the big glass factory with its complicated machinery has been a failure, one of the Buddhist Temples in the South City is running a small factory turning out lamp chimneys and window glass, which require but little machinery. Two furnaces are kept in constant operation, and the work is done by some thirty workers and seventy apprentices. The workers are paid from \$30 to \$50 a month, while the apprentices receive from 50 cents to \$3 a month. The hours of work are from 3 A.M. to 5 P.M.

The living conditions in this factory were the worst that we saw. Dirt and disorder were everywhere. Broken glass was scattered all over the grounds around the buildings, and there seemed to be no attempt at sanitation. The 70 apprentices slept in one large room. This gave the boys barely enough space to lie down, even when they were crowded on to two platforms, one six feet above the other. There was practically no light

in the room, and the door afforded the only ventilation. The boys themselves looked tired and worn, and many were in need of medical attention.

The Government in its uniform factory, established by the Board of War in 1912, is making equipment for the army under modern factory conditions, and is using modern machinery and quantity production method in some lines, while in others the old system of hand work prevails, though on a larger scale than is ordinarily found in any of the Chinese shops.

The factory employs from five to seven hundred men and three to five thousand women, and trains about three hundred apprentices. The boys come to the factory in response to published advertisements, and are given a three years' course. Only one class is taken in at a time. It is carried through the three years of training and then a new class is started. After they have graduated, about two-thirds of the apprentices stay on as regular workmen. The apprentices are paid from 50 cents to \$3 a month during their training, and are given their room, board and clothes. The workers are graded into four classes. The best men are employed on piece work, and are able to make as much as \$20 a month. The others are paid by the month, and receive \$9.50, \$10 and \$10.50 a month. The workers do not live in the factory, and have to feed themselves. This puts them on about the same basis as the men who live in the stores, are given their food, and paid from \$5.50 to \$6.50 a month.

Women are used only for sewing the uniforms. They all work by hand, and are paid by the piece, 4 coppers for sewing a pair of trousers, 7 coppers for a pair of wadded trousers, and 5½ coppers for a coat. A fast worker is able to make three suits a day. This gives her approximately \$6.50 a month. A slow worker earns about half this amount. The supervisors, in charge of 500 women, receive \$10 a month.

Girls as young as 12 years are allowed to work in the factory, but most of the workers are over 20 years old.

The hours of work for the women in the busy seasons are from 5 to 5 with two stops for meals. In the slack seasons they work until noon. The men ordinarily work from 6 to 11:30 and from 2 to 6:30, but they stop at 3 o'clock when work is slack.

The working conditions in the factory are very good. The buildings are long one-story stone structures and are well ventilated. They are so wide, however, that it is hard to get proper light to those who are working in the center of the room. Additional light through the roof would be a great improvement. More artificial light is also needed for the times when daylight is not available.

The workers all appeared to be well cared for and contented.

Certainly their working conditions are very much better than those found in a great many of the smaller shops. The employees are all fairly permanent, as it requires only from three to five hundred new workers a year to maintain a full working force.

The out-put of the factory amounted to some 650,000 complete uniforms a year and 330,000 single garments, half of which are padded with cotton, and half lined with sheep's wool. Besides this, the factory makes shoes, mess-kits, entrenching tools, metal buckets, tents, saddles, etc.

In spite of the fact that the factory is unable to operate at full capacity it is stated that Marshal Tuan Chi Jui is planning to establish a branch factory outside the east wall of the city, and that teachers will be sent from the present factory to train the new workers.

At present the government uniform factory is the only place in Peking where women are employed in any considerable numbers, for under the Chinese system of industry women ordinarily do their work in the home. Only a few are employed in the shops and stores. As the factories increase, women are going to be employed more and more, and even the children will be put to work. Wages will be low, the hours long, and working conditions probably bad, unless the chamber of commerce and other commercial organizations learn from the experience of the other cities of China and, by their control over the employers, insist that Peking be spared some of the many problems that come with the development of modern industry in a country where standards of living are low and where the large numbers make the economic pressure severe.

Although there is but little modern industry in Peking at the present, it ought to develop more rapidly in the near future. Transportation and raw materials are easily available; and if government barriers can be removed Peking should be one of the industrial centers of the country. There are deposits of coal and lime in the western hills only twenty miles from the city; and the railroads radiating in four directions put Peking in close touch with the grain and cattle country of Mongolia, the timber of Manchuria, the iron mines of Shansi and the cotton fields of South Chihli. The real barriers to the industrial development of the city are lack of water transportation, the *likin* and *octroi* charges (local customs duties), and the lack of protection from aggression on the part of the officials.

Likin stations or customs barriers for native goods have been established at short intervals throughout the country and make the shipping of materials difficult and expensive; for although the charges are nominally fixed, the actual amount paid is usually determined by agreement. The *octroi* collected on goods going

through the gates of Peking is an added burden on any business being done in the city. Then too even in spite of the guilds and chamber of commerce the officials often levy fines, assessments or special taxes, on particularly prosperous industries, and so have driven most of the present day development of Chinese enterprise into the Treaty Ports where foreign control has established security and uniformity of taxes. As these barriers gradually disappear, Peking can easily become a large industrial center, even though it is the capital of the country. Because of the *octroi* charges on all goods entering and leaving the city, and because of the location of the coal and railroad facilities, the development will probably be outside rather than inside the walls of the city, and the result will be a Greater Peking.

CHAPTER IX

RECREATION

Many writers in the past have pointed out the lack of wholesome recreation among the Chinese. Organized recreation was highly commercialized and was often near if not connected with the prostitute quarter. Unorganized amusement frequently involved gambling. And back of it all was the fact that there was little if any social relationship between the sexes.

These same conditions prevail even now. Athletics, which are confined almost exclusively to the students, are about the only non-commercialized organized recreation. Most of the recreation life is centered in the South City near the segregated districts (see map); there is a close connection between the restaurants and the houses of prostitution, the girls often being called in to act as entertainers at a dinner party or banquet; actresses are appearing on many of the theater stages and, in spite of police regulations, many of them are prostitutes making use of the theater for advertising. Gambling is part of most of the table and card games. It is only very recently that there has been any play or recreation that includes both men and women, and it has undoubtedly been the lack of any opportunity of association with other women that has led so many men to seek the society of the courtesan for social entertainment if nothing more.

Recreation in Peking clearly reflects the transitional stage of the life of the people. The old style, conservative forms, in vogue for centuries, theater going, feasting, listening to story tellers, Chinese horse racing, the singsong girl or public entertainer, still have a prominent place, but even they are being modified. "New style" plays are being given and the story tellers are using new "educational" stories as well as the old historical tales. Totally new forms of amusement are also being introduced, pool and billiards, moving pictures, public parks and the New World, the Coney Island of Peking. The next few years will determine what of the old forms will remain, what of the new will have real recreational value and appeal for the Chinese and to what extent they will be commercialized and will contribute only to the coffers of enterprising exploiters.

The great need in the Chinese cities is for some recreation that will appeal without the excitement of gambling, that will

not require any large expenditure of money and so will be available for the masses, that will make it possible for the new and gradually growing freedom between the sexes to have a wholesome outlet. Neither in old nor new China has there been anything that in any way corresponds to the playground movement in America.

In this chapter we have attempted to describe some of the features of the recreational life of the city that are not ordinarily touched on by writers on Chinese life, the numbers of the different kinds of amusements, price of admission, the average attendance, etc. As practically all our studies had to be made by Chinese it has not been possible to make a critical study of the Chinese amusements.

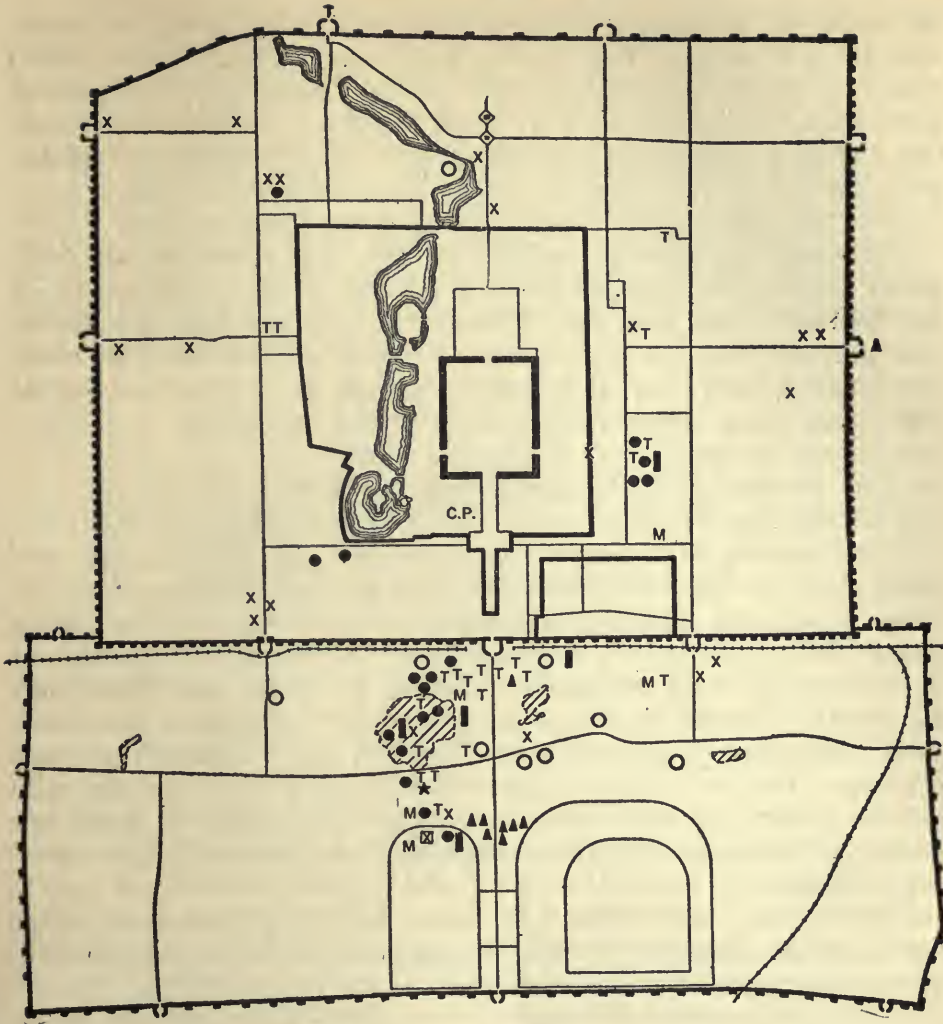
THEATERS

The theater is probably the most popular sort of organized recreation in Peking, making, as it does, a great appeal to the Chinese with its brilliant and gorgeous costumes, loud crashing music and plays that are connected with China's past. There are in the city 22 regular theaters, 8 mat shed theaters—buildings made of a wooden framework covered with matting—and some nine restaurants, provincial halls and temples where theatrical performances are regularly given. Practically all of the gild halls, provincial and business, have a theater stage, but performances are given on these only when the gild has one of its meetings. Nearly all of the theaters are in the South City (see map); six of the mat shed theaters are at the T'ien Ch'iao, a bridge halfway between the Ch'ien Men and the Temple of Heaven, and one is near Ch'ien Men itself.

The Chinese theaters are differently organized from those of the west. The owners or proprietors, known as hou t'ai or "those behind the stage," arrange with an actors' club, known as ch'ien t'ai or "those in front of the stage," to spend a certain number of days or weeks in the theater. The income is then divided, 30 percent to the owner and 70 percent to the club manager, the salaries of all the actors being paid by the club manager rather than the theater owner.

Prior to 1912 no actresses were allowed on the stage in Peking. The acting of the female rôles was naturally a problem for the actors but those who were successful were tremendously popular. Women are now appearing in at least eleven of the theaters but in no case do men and women appear on the stage at the same time. The clubs are either all men or all women.

Ordinarily a theater gives twelve or thirteen plays every day, the best being saved till the last, though the number may



RECREATION

- | | |
|------------------------------|--------------------------------|
| ● - Billiards-17 | ★ - New World |
| c.p.- Central Park | ▲ - P'eng or Outdoor Theatre-9 |
| ○ - Festival Grounds | ▣ - South City Amusement Park |
| ■ - Bowling-5 | τ - Theatres-22 |
| m - Moving Picture Theatre-5 | x - Story Tellers |
| z - Zoological Gardens | ▨ Segregated Districts |

Figure 19

be reduced to six or seven if the dramas are especially long. Naturally the theaters run long hours, usually from eleven in the morning until midnight or later with only one stop of half an hour at 6 o'clock. Most of the plays are old classical ones written in "wen li" or the high literary style that is fully understood by only a limited number who have had a good education.

In some of the theaters modern plays are being given in the colloquial Mandarin that can be understood by any one. Some also give plays in dialects other than Pekingese, Shanghai in particular, so that those who come from the provinces south of the Yangtze may be able to understand them. As far as we can find, but few of the plays are immoral or suggestive, though there is something of that tendency in the more modern ones.

The average seating capacity of the larger theaters is about 1,000 and the average attendance for the better dramas is from 700 to 800. The mat shed theaters seat on the average 700 or 800 but, as their entertainments are less formal than those in the larger theaters, being usually a Chinese equivalent for vaudeville, they draw large crowds that, coming and going, will sometimes number over 1,000 during the day.

The charges in the theaters vary but little. The average for a first class box is 400 coppers (\$2.90), 200 coppers (\$1.45) for a private table, first class seat 40 coppers, second class 30, and third class 20. In several of the more famous theaters, the Wen Ming Yuan and others, the charges are somewhat higher, while in the Ti I Wu T'ai, the largest theater in Peking, a box costs \$8, first class ticket 80 cents, second class 50 cents, and third class 30 cents. On special occasions when plays are given for charitable purposes or when famous actors, Mei Lang Fang, Lao Hsiang Chin and others, appear the charges may be somewhat higher. The mat shed theaters usually charge 5 or 6 coppers a person, though one charges 10 coppers for a man and 12 coppers for a woman.

In the past, women used to sit on one side of the theater and men on the other and are still required to do so according to the police regulations, but the division is gradually disappearing.

First class actors are paid from \$5 to \$10 a day, those of second rate ability from \$2 to \$5, while third and fourth rate men earn anywhere from 30 coppers to \$2. A few famous actors receive \$100 a day, while those who are very popular, Lao Hsiang Chin and others, receive from \$100 to \$300 for every drama in which they act.

The actors are trained by the apprentice system with seven years as their full term of service. After they have studied for five years they are allowed to join the actors' clubs and receive wages. Actresses are trained by special private teachers, have no fixed course and may take up work on the stage after three or four years of study. The police have very strict regulations to prevent the actresses from becoming prostitutes, but in some theaters women from the licensed quarter appear, while in others there is considerable clandestine practice.

All theaters have to be licensed by the police and pay a monthly

tax of \$60 and \$30 extra for police service. The mat shed theaters pay \$30 a month. The police also act as censors of all plays. Any new plays must be submitted, together with any new songs, to the police for their approval, and the day's program of plays must be reported before the performance begins.

The police theater regulations state that in olden times theaters outside the walls and giving plays at night were required to contribute 50 percent of their receipts to the workshops for poor people. Now this custom is discontinued and the theaters are required to make a flat rate contribution of \$10 a night, forwarding the money to the police.¹

STORY-TELLING

Listening to stories is another very ancient form of amusement which is still popular in Peking. This seems to be entered into with zest by all classes of people—ricksha coolies in little street tea houses, children in the back lanes, large crowds at the temple or street markets and private gatherings.

The story-tellers are men who make a business of the work, having gone through an apprenticeship and learned by heart a great many stories that are taken, for the most part, from the ancient Chinese books, *East Chou*, *West Han*, *Ta Sung Pa I*, *Biography of Chi Kung*, and others.²

When they are working in a park or on the street, the story-tellers stop their stories at a most exciting place and then refuse to go on until they have taken up a collection. In many of the tea houses, some of which have halls seating well over one hundred people, a definite charge, usually two coppers, is made for the story-telling. In this case from 20 percent to 40 percent of the profits goes to the proprietor of the tea house. Shuang Han Ping, one of the most famous story-tellers in Peking, reports that he receives about 1,000 coppers (\$7.25) a day. Several who are not so well known make from 300 to 600 coppers (\$2.15-\$4.35) a day. The smallest amount reported by any story-teller was 100 coppers (72 cents) a day.

The social education department (T'ung Su K'e) of the Board of Education has realized the importance of story-telling as a means of influencing the people and has appointed certain members of the board to keep in touch with the story-tellers and help them improve their stories.

The social education department has also helped the story-tellers to organize a gild with the object of "improving the old stories that have been told for years and to add new and modern

¹ Police Theater Regulations, Art. 21.

² See Appendix for more complete list of story sources.

material, thereby helping the morality and education of the people." Any story-teller who is properly introduced may join the gild, provided he agrees to live up to its regulations—the chief of which forbids the telling of any stories injurious to the morality of the people—is guaranteed by two gild members and pays an initiation fee of 30 cents. Gild headquarters have been established in the First Special School, north of the Hsi Ssu P'ailou. The management of the gild is in the hands of a president, eight councilors and a committee of 10. Four investigators, five inspectors and five secretaries are employed by the gild. The period of apprenticeship is fixed by the gild at four years. The boys are assigned to some one teacher and are trained by him until they can go through the stories fluently and vividly without forgetting any important point. During the time of their apprenticeship any money earned by the boys is turned over to their teachers, who in turn supply them with 30 to 40 coppers a day for food and clothing.

In order that the gild may keep track of the work of the story-tellers, investigators and inspectors are sent to listen to the stories and make a written report, giving the name of the story-teller, the name and location of the tea house, the time of beginning and ending the story, the name of the story, the general condition of the meeting, and general conditions and remarks.

TEMPLE MARKET FESTIVALS

Although theater-going and feasting have long been the most popular forms of recreation for the middle and upper classes, the temple market festivals have long been great social meeting places for the common people and even for many of the well-to-do. At these festivals, one of which is held somewhere in Peking nearly every day, there is religious worship, and at the street booths barter is carried on with all sorts of merchandise on sale—birds, dogs, goldfish, baskets, brass, hair ornaments and curios. And there are various kinds of entertainment—boxing, wrestling, story-telling, acrobatics, and sleight-of-hand performances. Even though there was nothing more than the crowd, the market would appeal to the Chinese, for they are fond of being in a large crowd. It is interesting to them to jostle around and see what is going on, or, as they put it, K'an je nao (see a hot noise). Perhaps the best known of the fairs is that held at Lung Fo Ssu, an old lama temple near the Tung Ssu P'ailou (East Four P'ailou), three times a month on the 9th and 10th, 19th and 20th, 29th and 30th of the Chinese month. The principal fair in the west city is held at Hu Kuo Ssu on the 7th and 8th, 17th and 18th, 27th and 28th of the Chinese month. The dealers and entertainers follow the

fairs from one part of the city to another, day after day.¹ Besides the regular temple markets, many other temples have special festivals once or twice a year, particularly during the first month of the Chinese calendar, and these always draw their crowds of spectators and entertainers.

HORSE RACING

Horse races are sometimes held in connection with these temple fairs, though the Chinese style of racing seems very tame indeed to one used to the competitive system of the west. Outside of the west wall of Peking at the Po Yun Kuan, races are held at the yearly festival of the temple. The race course is a level piece of ground some 300 yards long and 25 yards wide, lined on both sides with mat sheds where the spectators can sit and sip tea or nibble melon seeds while they watch the horses perform. The "racing" consists of riding the horses up and down the course for the enjoyment of the spectators, though many of the riders dressed in silks and furs are there themselves for the joy of the sport as well. The horses do not start together, nor do they compete. When any one rides particularly fast or well the crowd applauds vigorously, while any horse that breaks into a gallop is sure to be greeted with a cry of Pu Hao! Pu Hao! (Poor! Poor!). Horse racing is also held occasionally at a recreation center in the South City, just outside the wall of the grounds of the Temple of Agriculture.

Horse racing, western style, is held at P'ao Ma Ch'ang, several miles west of Peking, in the spring and fall. These meets are principally for foreigners; it is their horses that are entered and they themselves often do the riding, but there are, however, always large numbers of Chinese among the crowd. Large groups of Chinese also get enjoyment from watching the foreigners play polo on the *glacis* of the Legation Quarter.

BIRD FLYING

An amusement of many of the old style middle and lower class Chinese is the flying of birds. In the open spaces of the city groups of middle-aged or old men often gather, each with his bird cage, and spend long hours simply watching their birds fly around, the well trained ones unrestricted, the others with a string attached to their legs.

Falconry is practiced by some, and occasionally men can be seen walking through the streets with the hooded birds perched on their arms.

¹ See appendix for complete list of Temple Markets.

CARD AND TABLE GAMES

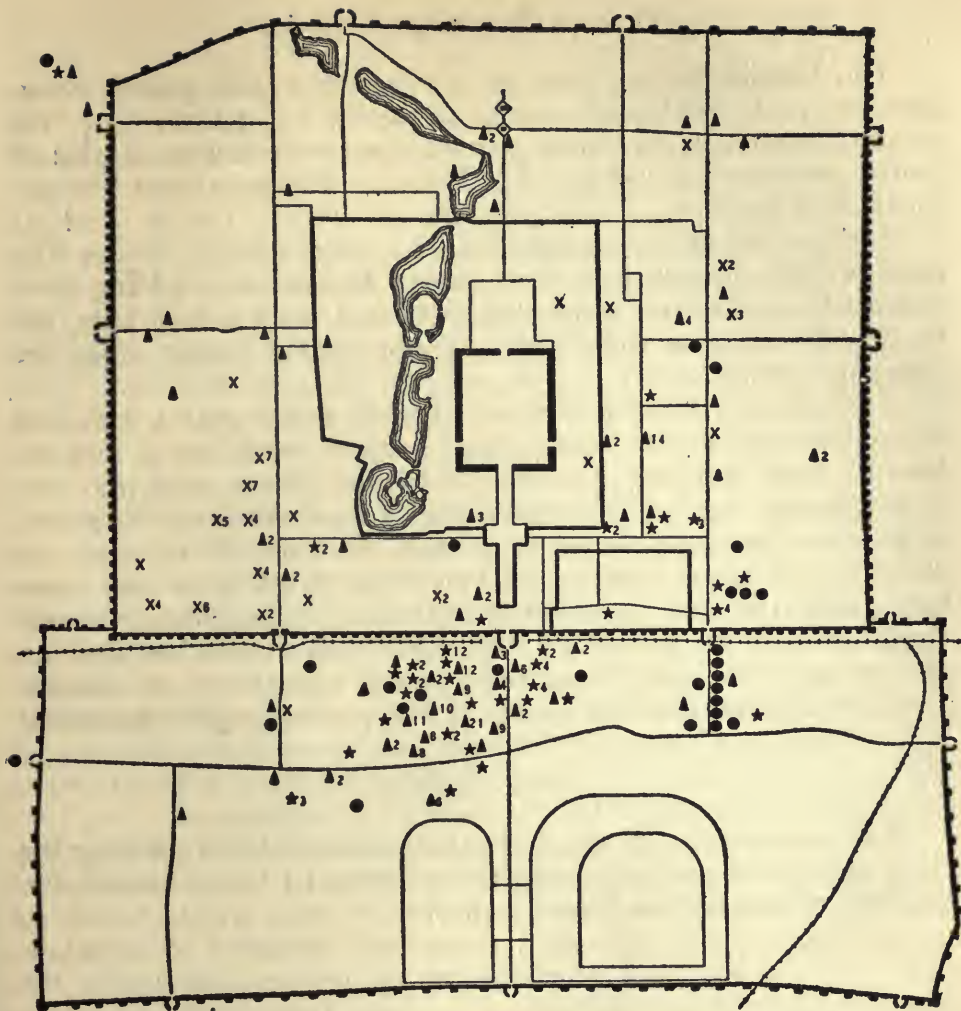
The Chinese have a long list of card and table games, chess, dominoes, etc., the most popular of which is "sparrow" or "ma chiang," a famous gambling game played with elaborate sets of ivory, metal, or wooden pieces. It is one of the unfortunate features of the entire Chinese recreational system that so much of their play involves gambling, often for huge stakes. Those who have sought to introduce new games devoid of gambling have met with success for a time, only to find that, before long, the old games with the thrill and excitement of a money stake are taken up again.

The children have a large number of street games, many of which are similar to those of the west, hide-and-seek, baby-in-the-hat, crap shooting, throwing stones or cards at a line, etc. The Chinese version of battle-dore and shuttle-cock is played with a weighted feather kicked with the side of the heel, the object of the game being to see how many times or in how many fancy ways the shuttle can be kicked without being missed. Practically none of the games are played by more than a few children in a group. The larger organized and group games are missing. Even among the children many of the games involve gambling.

RESTAURANTS

The restaurants, of which there are hundreds, are among the chief social and recreation centers of almost every Chinese city. Custom practically forbids a man to entertain in his home, so social, business and political friends must be taken to a restaurant. In Peking most of those of the better class are in the South City near the amusement quarter (see map) and some streets are practically given over to them. In order to meet the keen competition, many of the restaurants specialize on certain types of food and kinds of cooking, Canton, Shanghai, Foochow, Peking, Mohammedan food. The number serving foreign food is rapidly increasing. A few years ago none could be found in Peking, but now an excellent dinner is served by the Oriental Hotel, while some of the restaurants in the New World, the Tung An and other markets and in the South City offer more or less complete menus of foreign dishes. Ice cream parlors are also being established. The Tungchou dairy has opened one on Ta Cha Lan, one of the most crowded streets of the South City, and there is one each on Hatamen and Morrison Streets in the North City.

On entering a restaurant one usually passes through the busy smoking kitchen, goes up a steep flight of steps and comes out



HOTELS

- ★ - Hotels
- ▲ - Restaurants
- X - Inns
- - Bars

Figures show number of hotels, etc., in each locality

Figure 20

onto a large court surrounded on four sides by a two, three or even four-story building. Balconies run around the four sides of the court and the dining rooms open off them. The servants are coming and going, shouting their orders, and one can usually hear some of the guests busy at gambling, or hilarious after too much Chinese wine. If other entertainment is desired most of the restaurants are only too glad to call in entertainers, women from the first-class houses of prostitution.

BATHHOUSES

The bathhouses are part of the Peking's recreational life, as they are real social centers used for resting and visiting as well as bathing. A great many men, when they have an important matter to talk over, go to a bathhouse and discuss their business after their bath.

Just as the other recreational life centers in the South City most of the better class bathhouses are outside Ch'ien Men, though the bathhouse sign, a lighted lantern on a high pole, can be seen on many of the streets. There are, of course, all grades from the one where for eight coppers or less, depending upon how many men have been ahead of him, a man gets a bath in a big public tank and a chance to rest for a while on one of the board couches around the room, to the very finest equipped with porcelain tubs and modern plumbing, where for \$1 or \$2 a man is given a two-roomed, steam-heated, linoleum-floored suite of bathroom and rest room, with comfortable couch, electric light and private telephone. In some of the bathhouses, when the weather is warm, the courtyard will be filled with loungers reclining in their bathrobes, smoking and conversing or reading. The finest of all the bathhouses is a three-story building with a beautiful green and yellow tile front, and a courtyard with gravel walks, trees and flowers. The heating plant alone is said to have cost \$4,000. For women there is only one bathhouse.

As far as we could ascertain the bathhouses are all run in a most respectable manner and there seems to be no connection between them and the licensed quarter.

PROVINCIAL HALLS

The Provincial Gild Halls are among the social gathering places in Peking. These halls, and there are 413 of them, all but six of which are in the South City, were built during the Manchu Dynasty so that the natives of the different provinces and districts who came to Peking for the literary examinations might have some place to live or at least meet their fellow provincials. Now that the examinations are no longer given, the gild halls are used as clubhouses for those who come from the provinces. Peking has so many officials, expectant officials, students and other non-permanent residents, and the people from different sections of the country differ so widely in customs, tastes and even language, that it is but natural that these provincial halls should hold a very important place in the social life of the city, even though they have no special recreation facilities. The gild halls, some of which are very fine buildings, also serve as inns

or hotels for their provincials and are housing some 25,000 people. The following list gives the number of gild halls built by the cities and districts of the various provinces.

Anhuei	39	Kwangsi	7
Chekiang	38	Kwangtung	36
Chihli	12	Kweichow	7
Fukien	24	Shansi	34
Honan	14	Shantung	7
Hunan	23	Shensi and Kansu	26
Hupeh	26	Szechuan	15
Kiangsi	69	Yunnan	9
Kiangsu	27		
		Total	413

HOTELS

Because of the large transient population of Peking, there are a great many hotels in the city, and several large new ones, some with over 100 rooms, are being built. The principal hotel street of the city is just south of the moat between the North and South Cities, running west from Ch'ien Men. The best class Chinese hotels charge \$6 a day (European plan) for their rooms, the middle class hotels anywhere from 40 cents to \$1.20 and the inns even less. The rooms are ordinarily small and very simply furnished with a bed, table and chair. In the better hotels the beds are iron with wire springs covered with matting, while in the cheaper rooms the beds are wooden frames woven across with fiber cords. Few if any of the hotels supply any bedding for their guests, as in China practically everybody carries his own bedding with him. In many of the rooms the ventilation is far from good.

The Peking hotels do not ordinarily have public dining rooms; meals, if desired, are served in the guests' rooms, and the other social features common in western hotels, reading rooms, writing rooms, dance halls, parlors and large porches, are usually lacking. There seems to be a minimum of social features connected with the Peking hotel life.

The police keep a very careful check on all the hotels and have issued very strict and comprehensive regulations for them.¹ No one is allowed to open a hotel unless he is guaranteed and the police find that he has a good moral character. All hotel buildings must be inspected for general construction, the location of chimneys and fireplaces and fire escapes. Guests are not allowed to bring prostitutes into the hotel, to gamble or sing and make unnecessary noise. The proprietors are required to report to the police any violation of the police rules for guests, any

¹ Police Hotel Regulations.

change in employees, any persons carrying firearms, the presence of those suspected of kidnaping women or children, any women suspected of eloping, any foreigners who stay in the hotel and any guests suffering from contagious diseases. First class hotels must close by 1 A.M., second class hotels by 11 P.M., and rooming houses by 9 P.M. Violation of the police rules may mean a fine of anywhere from 10 cents to \$50, imprisonment of from 3 to 35 days or even suspension of the hotel license.

In spite of the regulations we are told that many of the hotels are frequented by clandestine and even registered prostitutes.

MODERN TYPES OF AMUSEMENT

Since about 1905 there has been a gradual increase in the opportunities for recreation and amusement of a western nature. Among those which should be particularly noted are billiard and pool rooms, moving picture halls, public parks, recreation centers and modern athletics.

POOL AND BILLIARDS

Before 1908 there were few if any billiard halls in Peking. Now there are 17 with 79 tables. Most of them are located in the South City. Ordinarily the halls are open from 10 o'clock in the morning until midnight, though some do not close until 2 A. M., most of their patrons arriving about midnight. The charges for billiards are uniform, 20 cents small money a game. One of the largest halls reported that it took in \$20 a day from each of its tables, others receive \$10 a day, while one with three or four tables receives \$3 to \$4 from each. The most popular billiard halls are the Hui Hsien at the Tung An Market and Chung Hsing in the South City.

Our investigators report that many of the players stay two or three hours, and some four hours at a time, in the billiard halls. As a rule the number of idlers looking on is very small. There seems to be very little drinking or gambling in the billiard halls, and though there is nothing to prohibit prostitutes from visiting them, very few do so.

Because the business is so new, no gild was organized until 1918. The preamble of the gild rules says, "Because of competition some of the billiard rooms adopted a policy that yielded them big returns, but they did not pay any attention to the interests of others in the same business." Prices varied considerably and special prizes and reductions were offered. Since the establishment of the gild the prices have been standardized and no prizes, presents, cigarettes or wine can be offered to the players.

Any one breaking the rules will be fined \$10 and will be dealt with by the gild if the fine is not paid. Each billiard hall pays \$1 to the gild for general expenses. Meetings are held on the festival days, New Year's, the 5th of the 5th moon and the 15th of the 8th moon, at which time a new manager is elected to take charge of the affairs of the gild.

Three of the billiard halls also have bowling alleys, which seem to attract a large number of spectators as well as players. The regulation charge is 10 cents a game.

MOVING PICTURES

Moving picture theaters have also come but recently to Peking, the first being opened in 1909. However, they have become very popular with the Chinese, the average attendance at all the theaters being approximately 3,000, and that in spite of the fact that all the pictures are made in western countries, depict occidental life, and few if any of the captions are in Chinese. The number of first class films obtainable is very small.

There are now six theaters in which moving pictures are shown. The most expensive of these is the Peking Pavilion (P'ing An Tien Ying) on East Ch'ang An Chieh. This theater is run by a British subject, principally for foreigners, but a large number of Chinese attend. Performances are given every evening from 9:15 to 12, and on Wednesday and Saturday afternoons. Admission fees range from 60 cents to \$1.50. The average attendance is about 200. Ordinarily good pictures are shown, but the cheaper varieties of comedy are often included.

The Ta Kuan Lou is on Ta Cha Lan, one of the busiest streets in the South City. Pictures are shown from 8:30 to 12, and the charges for tickets are 12, 24, 50 and 80 coppers. The daily receipts average from \$50 to \$70, the average attendance being 250.

The Hua An Moving Picture Hall is on Kuan Hsing Yuan, outside of Ha Ta Men. It charges only 6 and 8 coppers a person, and with an average attendance of about 300 people takes in only some \$20 a day.

The South City Amusement Park in the grounds of the Temple of Agriculture and the New World show moving pictures, the former from 8 to 12 and the latter at 3 in the afternoon and from 9 on in the evening. During the summer the pictures are shown out doors in the Amusement Park and on the roof of the New World. No special charge is made for the pictures, as the general admission ticket covers practically all the entertainments in both places.

Moving pictures are also shown at the Young Men's Christian

Association building every Thursday evening and occasionally at the Hua An Theater on Ta Cha Lan and the Ch'i Hsiang Yuan in the Tung An or East Market.

All moving picture theaters must be licensed by the police and pay a monthly tax of \$60 and an extra payment of \$30 a month for police service.

Throughout all of China there is a tremendous need for a better class of moving pictures. Many of the producers send only their poorer or very old films to the Orient, and the picture they give of American and European life is far from flattering as well as far from true. Practically no educational pictures are shown. A start is being made on the problem as the American Community Motion Picture Service, working in coöperation with the Young Men's Christian Association, plans to institute a campaign throughout North China for the dissemination of educational pictures. Work has already begun on some films that are being made with the special problems of China in mind and with captions in the Chinese language.

Pressure will also have to be brought on the dealers so that they will send better pictures to China, particularly those that are more suited to the Chinese than are many of those now shown.

PUBLIC PARKS

In the past there has been nothing in Peking corresponding to the public parks and recreation centers of western cities. Palace gardens and hunting parks have afforded amusement for the nobility, the wealthy have had large courtyards in their homes, but there have been none for the common people. Peking now has two large parks inside the walls and one just outside, Central Park, the grounds of the Temple of Agriculture and the Agricultural Experiment Station.

CENTRAL PARK

Central Park, which lies just to the left of the central gate of the Forbidden City and covers an area of nearly half a square mile, was opened in 1913 in what used to be part of the Imperial gardens. The promotion of the park was originally in the hands of a stock company, prominent among the directors of which were Chu Tzu Tien, the Minister of the Interior, and Frank Yung T'ao, a well-known philanthropist. To the old cypress trees, flower beds, stone bridges and altar to the Gods of the Five Grains, it was planned to add a large music hall, a theater, an art school and a dancing academy. Those that have been completed include a recreation club with billiard tables and tennis

court, several large restaurants, a large number of tea houses, a library, several photograph galleries, a bookstore, a small menagerie and a flower store.

In spite of the admission fee of 10 cents, from 4,000 to 5,000 people a day go to the park during the summer. In the winter the number falls to 100 or 200. When there are festivals or special meetings admission to the park is usually free, and on those days 10,000 will often attend. In 1915 when a meeting was held to protest against the Twenty One Demands of the Japanese, over 300,000 people were in the park on one day.

The original regulations forbade the selling of liquor in the park, but the rule is no longer enforced, and in recent years courtesans have been using the park more and more to further their business.

Although Central Park has not had the educational influence that its founders hoped for, it has had a wholesome influence on the lives of many of the people, and in spite of the admission fee furnishes a breathing space during the hot summer months. It offers a wonderful field for a trained recreational expert when the Government sees the advantage of such a man.

THE TEMPLE OF AGRICULTURE

The grounds of the Temple of Agriculture containing some two square miles are now open to the public, but only on payment of an admission fee of 10 cents. Aside from the fact that it is an open space with some trees and contains an old temple and a museum with old bronzes and curios, there is little to attract the people. It is quite a long way from the crowded centers and all that has been done to fix it up is to build a few restaurants and tea rooms and put in some benches.

AGRICULTURAL EXPERIMENT STATION

The Agricultural Experiment Station, located about two-thirds of a mile outside of Hsi Chih Men, should also be included among the public parks, for its gardens are open to the public from 9 in the morning to 10 at night upon payment of an admission fee of 16 coppers for adults and 8 coppers for children. They are visited by an average of 200 people on week days and 400 on Sundays.

The Experiment Station was started in 1907 on an area of about one-half square mile. Gardens with many kinds of flowers, trees and plants have been developed, one section is devoted to the raising of silkworms, another to various kinds of grains. Grapes, dates, apples and other fruits are also grown. A museum

with an exhibition of agricultural implements and products, various injurious insects and different kinds of wild animals has been opened and there is a small zoölogical garden with a collection of birds, reptiles and animals. This latter was particularly well stocked during the last days of the Empire, as many animals were presented to the Empress Dowager, but many of the animals have since died. The grounds of the park have been beautified by numerous small pagodas, fountains and monuments. Tea houses can be rented for dinner parties or picnics, \$1.20-\$1.50 for a day, 80 cents-\$1 for a half-day.

There is a small stream near the gardens and on it are numerous boats that are rented by pleasure seekers. The charge for a large boat is \$8 a day and for a smaller boat \$2-\$4. Some small boats can be rented for 100 coppers (75 cents) a day, while 20 cents is charged for a short ride.

Peking has a great many open places, many of them government property, that might be used for public recreation centers if only the Government will see the need before it is too late and will work out some plan that will make them available for those who cannot afford to pay even the present admission fee of 10 cents.

RECREATION CENTERS

The New World

The New World, a big four-story concrete building, a sort of miniature "Coney Island" or "White City," was built just north of the Temple of Agriculture in 1916. This center offers, for a single admission fee of 30 coppers (15 coppers for children), a number of amusements. There are two large theaters, in which old and new style plays are given, two or three smaller theaters where the crowd is entertained by singing girls or story-tellers; in the large open courtyard acrobats and boxers give their performances, moving pictures are shown during the afternoon and again in the evening. Besides these there are restaurants serving Chinese and foreign food, tea rooms, billiard and pool halls, a laughing gallery with convex and concave mirrors and penny slot-machines showing pictures of various sorts. A number of these pictures were of a rather coarse nature, but none of them could be called immoral.

Besides the regular 30-cent admission tickets, foreign meal tickets admitting the holder to all the entertainments and entitling him to a foreign meal are sold for \$1. Chinese meal tickets cost 50 cents and monthly admission tickets \$5.

The New World is open from 11 in the morning to 12 at night. The average number of visitors is said to be 2,000, on

Saturdays and Sundays, 4,000. Recently, however, after the opening of the South City Amusement Park the number has been reduced to about 1,000 a day.

We are told by those capable of judging that the effect of this amusement center is undoubtedly evil. Many of the plays and entertainments are of a coarse and sometimes immoral nature and the women of the near-by segregated district use it as a place of advertisement, mingling with the crowd or appearing on the stage.

The South City Amusement Park

The South City Amusement Park, a large group of single-story concrete buildings in the northeast corner of the Temple of Agriculture, is practically a duplicate of the New World in its amusements with moving pictures, theaters—one of them giving plays in the Shanghai dialect—restaurants, etc. It was opened in 1918 largely because of the success of the New World and it is very evident that the newer, more open resort is drawing the crowd. Its average attendance is 4,000, with 6,000 on Saturdays and Sundays. Its hours are from 11 to 11. The admission fee is 30 cents.

Most of those who visit these parks belong to the student, merchant and official classes. Very few laborers come, largely because of the size of the admission fee. Women are coming to the parks more and more, in groups or with men, and it is not at all unusual to see an entire Chinese family out to enjoy an evening.

MODERN ATHLETICS

Modern athletics, with track, baseball, volley ball, basketball, association football, tennis, are perhaps the most wholesome of the modern amusements that have come to Peking. Strange as it may seem it has been the students, the successors of the class who were by tradition and training opposed to any unseemly or undignified relaxation in hearty physical exercise or sport, who have taken up athletics.

The introduction of modern athletics into North China is described by Mr. L. C. Porter, a member of the American Board Mission, and for many years in charge of athletics at the North China Union College, as follows:

Interscholastic athletic contests probably began in North China in connection with the two Christian institutions for higher education, the North China Union College at T'ung Hsien, and Peking University in Peking. At T'ung Hsien there are records not only of contests between these two institutions, but between one of them and the Anglo-Chinese College, of Tientsin, as early as 1904 or 1905. Meanwhile, in Tientsin,

with the beginning of the Young Men's Christian Association work there was much encouragement given to athletic activities. With the establishment of the P'u T'ung Middle School for boys by the Association, a group of students was secured with whom the Association secretaries interested in physical training could work. Under the auspices of the Tientsin Young Men's Christian Association contests for the schools in and around Tientsin were inaugurated. In the autumn of 1909, for the first time, institutions from outside of Tientsin were admitted to the Tientsin Interscholastic Meet, North China Union College sending a team that secured second place. The next year Peking University, as well as North China Union College, was represented in the Tientsin meet, and a team was also sent from the T'angshan Engineering College. In this meet the team of the North China Union College won the first place, somewhat to the surprise of the Tientsin schools, which had hitherto regarded themselves as superior in athletic lines to anything in North China.

With the establishment of the American Indemnity College (1910), another group of advanced students came to Peking, and steps were taken to organize an athletic association, to include the American Indemnity College, North China Union College, and Peking University, with contests on the track and field, in football and tennis, and occasional contests in baseball. The Peking Young Men's Christian Association had its physical director but it seemed wise, however, for the different schools and athletic clubs in and around Peking, including the Young Men's Christian Association, to organize an athletic association with officers and central committee to manage and conduct interscholastic athletic contests. General L. Chang, well known for his activity in the anti-opium movement, was one of the most faithful supporters of the Peking Athletic Association movement. Preliminary discussions took place at a meeting in Peking University of the representatives of the American Indemnity College, North China Union College, Peking University, and some Chinese athletic clubs. At later meetings a constitution was prepared and the Peking Athletic Association established. These meetings took place probably in the winter of 1913-14. At any rate, the Peking Athletic Association was a vigorous institution in the spring of 1914 with Mr. A. N. Hoagland, of the Young Men's Christian Association, acting as one of the general secretaries of the association.

Mr. Hoagland and his committee arranged the first North China championship games in 1914. With their establishment, interscholastic games became once more a purely local affair. In Tientsin, Nan K'ai College, the Government Middle School, and Tientsin Anglo-Chinese College were the chief competitors, Peking having its own association and its own local contests. This made it possible for other teams than the ones in the old triangular meet to compete. In the spring of 1914 the Peking association invited to its contest representatives from all the institutions in Chihli Province and North China that were interested in athletics, so that the association's contest became a truly sectional contest. Following these games, the North China Athletic Association was organized, and since that year has managed the North China meets, these contests being held in the various cities, Tientsin, Peking, Paotingfu, and even T'ai Yuan Fu. The same year, 1914, and only a few days after the North China sectional contest, the first all-China athletic contest was held. These games, in which representative teams from East and Central China competed with the winners of the North China games, were held on the track in the Temple of Heaven grounds, built by the Peking association for its own games. It was possible to have a national contest because of the interest that had been aroused in other parts of the country by the plans for an international Far-Eastern Championship Contest, an

invitation having come from the management of the 1913 Manila carnival to Japanese and Chinese athletes to compete with the Filipinos. The second Far-Eastern Championship games were planned for 1915, and the national games of 1914 were held in anticipation of that contest in order to pick the all-China team by competition rather than on the basis of competitive records.

After the organization of the North China Athletic Association, the Peking Athletic Association languished somewhat as it could only conduct an autumn contest for novices, the schools and athletic clubs finding it too heavy a strain to enter a Peking contest and the annual sectional spring games. However, during the last few years the Peking Athletic Association has come to life again, this time under the leadership of the Chinese, especially those connected with government and private schools. This year the Association has conducted a football and basket ball league, with both a senior and a junior section, so that colleges, universities and middle schools have been provided with opportunities for contest. In spite of the interruption due to the student excitement and demonstrations over the political situation, the league contests have been carried out and the winner will be announced ere long. While the foreigners who are interested in athletics, particularly those connected with the Christian institutions and the Young Men's Christian Association, give loyal support to the North China sectional games and help effectively in the conduct of the same, the management of the games and the decisions relating to them may fairly be said to be entirely in Chinese hands.

ATHLETIC CLUBS

As a result of the introduction of modern athletics the Athletic Club is beginning to find a place in Peking.

The International Recreation Club, founded in 1909 and including in its membership seven nationalities, has proved with its tennis court and skating rink a social as well as an athletic center for both Chinese and foreigners. At present (1920), the membership of the club is only fifty, having fallen off very decidedly because the club has had to give up its headquarters on the grounds of the old examination halls.

The Peking Athletic Club, a non-religious, non-political organization with headquarters at the Public Continuation School in the West City, has been organized to promote athletics in Peking. Any Chinese over 16 years of age who has had a good education and is willing to pay the annual dues of \$2 is eligible for membership if recommended by two members.

The establishment of a school of physical education has been the principal work of the club. The general course requires one year's study three hours a day three times a week in physiology, games, athletic drill, the use of apparatus and the science of physical education. The school was opened in March, 1917, and the first class of 30 was graduated in July, 1918. The 1919 class numbers 20. The expenses of the school, \$100 a month, are provided by the Board of Education. The graduates find employment as physical instructors in primary or middle schools.

CHAPTER X

THE SOCIAL EVIL

The social evil in China cannot be fairly judged from western standards. The terms used in discussing this life in America and Europe—red light district, prostitute, brothel—do not exactly describe the licensed amusement district in Peking, the Chinese singsong girl and the Chinese house of prostitution.

It has been necessary to use western terminology in describing the social evil in Peking, for there is no better mode of expression available, but the attempt has been made to paint the background of Chinese social life which has brought about a social situation different in many respects from the west. The singsong girls of the Chinese amusement section are persons who might be classified all the way from the lowest type of western prostitute to certain types of high class entertainers. The Chinese estimate of women, the Chinese family system, the amusement of the Chinese and many other considerations give the professional woman entertainer in China a place for which there is no exact equivalent in western society.

Considerable material has been collected regarding the general system prevailing in the Chinese licensed quarter. This has been based on information gathered from interviews with doctors, missionaries, Chinese business men, officials, etc., through personal observation of conditions in the segregated districts and from police regulations and statistics. It has been impossible for us, however, to make any first hand study of the lives of any of the individual girls.

CONDITIONS THAT FOSTER PROSTITUTION

I. The low estimate of women is in our opinion the most fundamental of all conditions that foster prostitution. Little in the sacred writings of China, so rich in other moral teaching, encourages a high estimate of young women. Older women are to be respected, because of their age and because they have been the mothers of sons. Even in the newest twentieth century Confucian Society this low estimate prevails, as women are given no place in the public religious meetings of the Society. The rapidly spreading Renaissance, or New Intellectual Movement,

among the younger modern Chinese is, however, doing much to change this old estimate by promoting the open discussion of "the single standard," equality of the sexes and the rights of woman as a person.

2. The lack of wholesome recreation is another contributing cause of prostitution. This point is discussed more in detail in the Chapter on Recreation.

3. Closely connected with the lack of recreation is the absence of any normal social relationships between young men and women or for that matter between older men and women. Before a young man is married, he has practically no opportunity of associating with women other than those of his own family; he has few chances, as in western lands, to talk normally with them, and when he is married his bride is usually a young woman with whom he has had no previous acquaintance.

4. Home conditions are not usually such as will hold the loyalty and interest of the husband. The wife, no doubt, is regarded in many cases with respect, but principally because she will give birth to sons. A home founded on such principles has a minimum of wholesome social life. The unattractiveness of the average home, the confusion and discord of the large patriarchal family, the wife's lack of education, the somberness and filth found in many homes—these all contribute to drive the husband to other places for his amusement.

5. The pressure of custom and the environment of official life lead many men to indulge in habits which they would not choose normally. A prominent Chinese doctor in Peking, in discussing the subject, made this statement: "In many other countries gentlemen are compelled to behave like gentlemen. In China they are compelled by custom to behave in what seems to be an ungentlemanly way." Important gatherings are often held in houses of prostitution and under these circumstances it is easier to give way to impulse than to lead a clean life.

6. The new spirit of freedom which swept the country after the Republic was founded in 1912, and which has showed itself so plainly in freer social relations between men and women, has doubtless been responsible for the increase in vice among young men and for the general letting down of standards. When one sees so many of the old standards and customs being shattered, it is easy to include personal morals in the list of those that are to be abolished.

7. The fact that 63.5 percent of the population of Peking is male and that so many men are away from home and living under abnormal conditions is one of the principal causes for the social evil. Many of the students, expectant officials, business men, and even many of the officials, both civil and military, are

unable to bring their families to Peking because of economic reasons. Without home influence, many of them living in poor surroundings, working long hours and lacking wholesome recreation, these men are very apt to give way to the temptations surrounding them.

8. Fatigue is certainly a cause for the coolies and unskilled laborers frequenting the houses of ill fame. The light, social atmosphere, warmth, and general excitement of the brothel district is most appealing to them after long and exhausting work only too often accompanied with ill treatment and a lack of sufficient food.

9. The lack of public opinion against vice and the prevailing accepted standards mean that those who indulge do not meet with any social censure. A prominent Chinese official estimated that "50 percent of the people in Peking would feel that relations with a prostitute were wrong, 40 percent would consider them to be part of the ordinary course of events, 10 percent would actively oppose them." He added, however, that "in good families, not one young man in one hundred is implicated."

Opinions from leading Chinese regarding the state of public opinion and the moral standard relative to the social evil vary somewhat. One prominent returned student in educational work said: "There are almost no moral standards regarding the practice." A doctor, also a returned student, in high official position, said: "The moral standards of the Chinese regarding sex questions have been very high. Conditions in the distant country districts to-day are very much the same as they were 5,000 years ago. Where western civilization has not reached, moral standards are high." In referring to customs in the city, however, another Chinese official affirms: "First-class public women are not considered as under social condemnation, but are given the honorable name of chiao shih, or 'teacher.' Very few wives are against the practice to the point of strenuous objection. Some wives even entertain these better class prostitutes." Another Chinese who has been prominent in social work for many years has made the statement that the Chinese at present have very high moral standards for women and very loose standards for men.

10. The fact that high officials have had many concubines and have indulged in the social evil has paved the way for imitation by the masses. At present one of the most serious aspects of the whole situation is the fact that it is apparently given official sanction by many of the highest officials in China. To patronize a high class public house or to be able to purchase a famous girl for a concubine is a mark of distinction in Peking.

11. On the woman's side, economic pressure is probably the

principal cause for prostitution. Last winter, on one of the principal streets of Peking, a man from a famine district was found offering his 5 or 6-year-old daughter for sale. This, of course, seldom occurs openly, for it is forbidden by law to sell children in this manner. However, there is little doubt but that a large number of the prostitutes in Peking are women who, in their youth, were turned over to the houses of prostitution because of their family's lack of funds.

12. In this connection the low value of women should again be noted. Girl babies are often not welcomed, and disposing of the girls in order to better support the boys is perhaps not as great a sacrifice to many persons in China as it would be in the west.

13. Whether or not women are driven into prostitution by the monotony, drudgery, and seclusion of ordinary home life we do not know. Certainly, while it lasts, the life of the higher class prostitute is exciting and full of interest. Then, too, the prostitute of the higher grade always has the hope that she may capture the affections of some high official or wealthy merchant, become his secondary wife and consequently have a social position considerably above that of her family.

DEVELOPMENT OF PROSTITUTION IN PEKING

Prostitution has existed in court circles in Peking for centuries. Even in the time of Marco Polo there were large numbers of women of ill fame connected with the court. Among the people generally, however, vice had to be carried on under cover, and was limited and unorganized. The population, as a whole, was remarkably free from the evil. Public opinion looked down upon it and women were severely punished for adultery, often with the death penalty.

Opinions differ as to the general prevalence of prostitution just previous to the Revolution of 1911. The army certainly had its camp followers and we were told by an old resident of Peking that, as far back as he can remember, women were rented out to the teamsters who came in from the country for a few days' stay. There is no doubt but that the dual standard of morality has existed from days of old. Men have had a degree of freedom from social condemnation, while the death penalty might be inflicted upon wives and unmarried women guilty of improper relations.

It is admitted by every one that prostitution has greatly increased in Peking since 1911. There is disagreement as to the causes of this increase. We are inclined to doubt the opinion of a prominent official in Peking that it is entirely the direct result

of western influence. Referring to the great increase of venereal diseases, he called the extension of the social evil the process of the "syphilization" of China. It certainly is true, however, that the increase of prostitution in the foreign concessions of the port cities as witnessed by the tremendous increase in the number of immoral foreign women in these concessions, most of whom are Japanese, has had a real effect upon the Chinese during the past twenty years.

The adoption by Japan of the licensed system of the west has also probably helped to influence Chinese officials to adopt the same system in China, but we cannot say that the west is wholly responsible for age-long conditions or entirely responsible for the recent increase of vice. The break-up of the old, fixed systems of government, education, and social custom has brought with it inevitably, as did the American and French Revolutions, conditions of general moral laxity and a mistaken freedom.

The present system of licensed prostitution was inaugurated by Yuan Shih K'ai in 1911. Certain definite districts were set aside for the trade, and taxes were collected from the brothels and prostitutes from March, 1911.

The police figures show that in 1912 there were 353 brothels and 2,996 registered prostitutes in Peking, and that by 1917 the numbers had risen to 406 and 3,887, respectively.

Legalized houses of sodomy used principally by the decadent Manchu nobility were conducted in Peking prior to the Revolution in 1911, but since then have been abolished.

PRESENT EXTENT OF PROSTITUTION IN PEKING

At present there are three large segregated districts in the city—one in the southeastern part of the South City, a place of third and fourth class houses; one not far south of Ch'ien Men, to the east of the main street; and the famous Eight Lanes, farther to the south and west. The last two contain, for the most part, first and second class houses.

According to the latest police figures (1919) there are 377 brothels and 3,130 licensed prostitutes in these three sections, or 8 percent more brothels and 5 percent more prostitutes than there were in 1912. Both brothels and prostitutes are divided into four classes, as follows:

	Number of prostitutes	Number of houses
First class	642	76
Second class	743	100
Third class	1,465	178
Fourth class	280	23
	3,130	377

Total number of brothels and prostitutes in Peking.

Year	Number of prostitutes	Number of houses
1912	2,996	353
1913	3,184	366
1914	3,330	357
1915	3,490	388
1916	3,500	391
1917	3,887	406
February 1919	3,135	372

It is reported that the number of unlicensed houses known as Pan Kuan Men (half-closed doors) is rapidly increasing. It is known that numbers of such houses have been established in certain lanes in the East City and that the inmates for the most part are Manchu women. The actual number of clandestine prostitutes naturally is not known, but on a conservative estimate there are some seven thousand in the city, making the total number of prostitutes in Peking 10,000—one for every 81 persons, or one woman out of 21. This compares with other figures for other cities, as follows:

Number of prostitutes in Peking and other large cities

City	Number of inhabitants per recognized prostitute
London	906
Berlin	582
Paris	481
Chicago	437
Japan	392
Nagoya	314
Tokio	277
Peking	258
Shanghai	137

A careful investigation of the foreign houses of ill fame has not been made, but it is known that there are several in the neighborhood of the Tung Tan P'ailou in the southeast part of the North City and that most of the women are Japanese. West of Ch'uan Pan Hut'ung there are a number of houses in which there are Russian, French, Austrian and other European women, most of whom are Jews. These places and some with Chinese women that cater particularly to foreigners are largely patronized by the soldiers from the foreign legation guards. The existence of these houses is entirely against Chinese law and it is only because of the fact that the police are afraid to interfere with them because they are connected with foreigners that they are allowed to exist at all.

In 1918 a large number of buildings especially designed for

houses of prostitution were erected by the Board of Police directly east of the New World, their purpose being to move many of the women from the present licensed districts to this section of the city. However, the proprietors of the houses objected to moving, being very well satisfied with their present location close to the business and hotel district, and their influence was so strong, many of the officials having a financial interest in the houses, that the police had to abandon their scheme and rent their houses for commercial purposes.

The police keep a careful check on everything connected with the business of prostitution, having a special department for the registration of all brothels and prostitutes. Before any brothel can be opened a permit must be secured from the police and no permits in excess of the number allowed by the police regulations will be issued,¹ no one who has been in jail is allowed to act as manager of a house of prostitution, no brothels are allowed to have windows or porches facing on the street nor can they be decorated too highly, a list of all prostitutes and maid servants must be filed with the police, and all changes must be promptly reported; furthermore the house manager must immediately notify the police in case any of the customers are known to be fugitives from justice, to be carrying firearms, to be drunk, or whenever there is any fight or disturbance. No house manager is allowed to beat any prostitute cruelly, to force her to receive customers, borrow her clothes, take from her any money given her, prevent her going from one house to another or even leaving the business if she so desires. All prostitutes suffering from venereal disease must be sent to the hospital.

Violations of the rules are punished by fines or imprisonment, five to ten dollars or five to ten days. In case of serious continued infraction of the rules the house will be closed.

As far as most of the rules are concerned, to a casual observer they appear to be lived up to. Certainly the buildings conform to the rules and the managers make their daily reports to the police. Whether or not those concerning the medical care of the women or those requiring that a prostitute's freedom shall not be limited are enforced it is impossible to say, though the general feeling is that the lack of competent doctors and general public opinion make it possible for even diseased prostitutes to carry on their trade, while as Miss Maud Miner points out in her book, *The Slavery of Prostitution*, the weakening of the will, social pressure and economic dependence make virtual slaves of many of the women, particularly those of the lower classes, even though no physical force be used and in spite of all regulations that may be adopted by the police.

¹ For Police Regulations for Prostitutes and Brothels, see Appendix.

All brothels must pay, when they open, the tax required of all new stores—30 cents per \$100 of capital invested and also a monthly tax of from \$3 to \$24, depending upon the class to which they belong. The prostitutes pay a monthly tax of from 50 cents to \$4, while young girls living in the brothels pay from 50 cents to \$2.¹ The taxes collected from the brothels and prostitutes amount to some \$10,967 a month. When the prostitutes register with the police they must not only give the information ordinarily required but they must also file photographs, writing on them their names, ages and native places. In case a prostitute marries, her picture is returned to her.

The police rules state that any one who buys women or girls and forces or induces them to enter a life of prostitution will be punished by the court, but it is very doubtful if it is enforced except in a few cases. There are certainly large numbers of girls sold into the trade presumably against their wills, while in the Door of Hope (the police rescue home) there are young children who were destined to become prostitutes, but who have been rescued from their abductors. It is practically certain that, because of the economic conditions and lack of public opinion on the matter, the elaborate devices used in the west to induce young girls to enter a life of prostitution are not necessary. Usually any girl entering the life does so with the knowledge and consent of her family or else because she has been forcibly carried off.

The police not only regulate the traffic but are the ones to see that the taxes levied on the business by the Municipal Council are paid.

PRESENT CONDITION OF PROSTITUTION IN PEKING

To one at all familiar with conditions of vice in the large cities of America, a visit to the red light district in Peking brings a distinct surprise. Instead of finding a place where the rougher elements of the community meet—a center of carousing, disorder, and drunkenness—one finds order, quietness and discipline.

The buildings are not allowed to have any windows or porches facing the street, so there is no open display. The entrances, however, are marked with electrically lighted lanterns and with the name and class of the house. During the evening the girls' names, written on brass or wood tablets or embroidered on silk, are hung outside the doors of the first and second class houses.

Usually in entering the first or second class houses, some of which are semi-modern two-story buildings while others are old style Chinese, one goes through the kitchen and servants' quarters before entering the court where the girls live. A visitor is

¹ For Tax Regulations for Brothels and Prostitutes, see Appendix.

always announced by one of the servants and is usually met by the proprietor or mistress of the house. He is then invited into one of the rooms and asked whether he knows any one in the house whom he would like to call in. If not, he is asked whether he would like to see the girls and all the inmates of the house are called. They come to the door, one by one, bow, stand for a second, and then pass on. In the second class houses the girls are called by number; in the first class houses, by name.

Entering the most eastern of the three districts in the South City, in which most of the third and fourth class houses are located, one goes through a number of very small, poorly lighted lanes, some of them not more than four feet wide, leading off from the crowded market at Ts'ai Shih K'ou.

The houses are simply old Chinese courts surrounded by the usual one-story Chinese houses. Each girl has her own room, which opens directly onto the court, and she is generally sitting or standing by the door when not entertaining guests. In these places, unlike the first and second class houses, visitors are not announced, the women are not introduced and one is free to talk to any of the girls. In practically all of the ten or fifteen third and fourth class houses visited there were groups of ten or fifteen men. The greater number were merely observers, a few were talking to the girls, and a few were visiting with them in their rooms. In the latter case, one girl was usually entertaining three or four men. There was very little rowdyism or vulgar remarks.

In the two districts to the west the brothels are on the ordinary Chinese hut'ungs (lanes) and are often near small theaters, restaurants or even private houses, the segregation not being complete.

The character, age and appearance of the women naturally vary with the class of the brothel in which they are living. In the third and fourth class houses the women for the most part are between 20 and 30 years old, are rather ignorant and gross in appearance and are dressed in ordinary Chinese clothes made from cheap Chinese blue cotton cloth. On the other hand the women in the first and second class houses, particularly those in the first class, are attractive and even striking in appearance, are dressed in beautiful silks, many of them are well versed in the arts of entertaining, having been given a careful course of preparation for many years, while some have even had a good education. Most of the girls in the first class houses are between 16 and 18 years old and it is said that none of them are over 20.

Although extremely modest in behavior, the girls do not seem at all shamefaced but are dignified and self-controlled in manner. Many of their faces, however, are marked by the nervous strain and tension of their extremely strenuous life of social enter-

tainment. The conduct of the girls seems to be governed very closely by those in charge of the houses. They come quickly when called to see a new guest and file by the doorway, each bowing as she passes. This whole performance is gone through in an impersonal way, with the absence of anything approaching frivolity.

A report from an investigator describes a conversation with a girl of one of the best-known houses as follows:

"We had an opportunity to spend over an hour in conversation with one of these girls. She was about 16 years old, beautifully dressed in Chinese silks, most modest in behavior and very intelligent in conversation. She told us very frankly that she had been in the house for about six months, and with some hesitation that her family lived in the West City in Peking. She described something of the life in the amusement section of the city and told how she went out for banquets and entertaining. During the hour she was called out at least six times to see other visitors who had come in. She was also entertaining another group of men in another room and was dividing her time about equally between us. She was a good singer, but not educated in literary lines, as are many of the girls in the first class houses."

The inmates of the various brothels are often natives of one province or sometimes even of one city, Soochow, from which it is said come the most beautiful girls, Shanghai, etc. This is because of the different dialects spoken in the different parts of the country, the houses naturally catering to the men who come from the same provinces or cities as the girls.

Many of the best houses have very few girls in them. The average for the first class houses is a little over eight, the higher grade houses often have only five or six inmates, while it is said that one of the most famous places is supported by the visitors of one girl, she of course being a very noted beauty.

The life of an inmate of a first class brothel is one full of excitement. Besides meeting the groups of men that come to the house she is frequently called upon to go to near-by restaurants or even to the home of some high official, to entertain groups of officials or business men. Many of the girls also sing at the small theaters in the district, in some of which all the entertaining is done by women from the licensed quarter. After a woman has finished her part, any one who wishes may meet her at the side of the stage and arrange for a future meeting. While the life is most exciting and full of change, it is very evident that for each girl the season of popularity is necessarily short. The demand in the better houses seems to be almost entirely for very young girls, so unless a girl becomes the wife or concubine of some wealthy merchant or official she very soon starts on a downward course

through the second, third and fourth class houses, and eventually, if she lives, may become in her old age an attendant to one of the prostitutes in the better class houses.

The following price list gives the official amounts charged by the different class houses for various sorts of entertainment.

Price list for the different classes of houses of prostitution.

	Class				Fourth	
	First	Second	Third	Fourth		
	Dollars	Dollars	Coppers	Dollars	Coppers	
Sitting and talking	1		50		30	No fixed price.
Spending the night	8	2		1		10-20 coppers.
Dinner parties	12+					Several tens of coppers.
Playing dominoes	2+		60			
Serving melon seeds			10		3	

First class prostitutes, attending a dinner party or playing dominoes in another house, are paid \$3, in pairs \$5. For them to visit anywhere in the Manchu City costs \$10.

Second class prostitutes, attending dinner parties, are not paid a fixed amount, but the fee must be at least four times that paid for sitting and talking in their houses.

Fees for sitting and talking or spending the night with clandestine prostitutes are the same as those paid the first class registered prostitutes.

There is no charge for merely visiting a house and looking at the inmates.

It will be seen that many of the charges are for general social entertainment, and as far as we could learn from observation and from inquiry those who go to the brothels for social entertainment and conversation with the prostitutes far exceed those who go for other purposes.

Besides the regular system of fees above mentioned, it is necessary for a high official or wealthy patron to pay large sums of money to secure the good favor of some of the more prominent women in the first class houses. It is not uncommon for an official to spend as much as \$700 or \$800 in gifts, banquets, and forms of entertainment before he can go further than ordinary social relations with one of these famous girls. It is also reported that in some cases an official may spend years in merely social relations with one of the girls.

Practically no drunkenness can be observed in the segregated

districts and liquor is apparently not used to any extent in entertaining visitors, but we are told, on good authority, that the use of foreign liquors at banquets is greatly increasing.

With the exception of the worst of the third and fourth class houses the brothels are apparently kept very clean. The girls and women seem to be in good health, but many of them are undoubtedly infected with venereal disease.

The police regulations require a periodic medical inspection of the women, but as far as we could learn this was not being consistently enforced. An effort was made to establish a hospital for venereal cases, particularly for licensed prostitutes, but it was impossible to secure the necessary funds. Many of the women needing treatment are cared for by the various hospitals throughout the city. Even so, the licensed district must be, as it is in other countries, the source of a tremendous amount of venereal disease.

ORGANIZATION OF THE BUSINESS OF PROSTITUTION

There is evidently some organization among the owners of the houses of prostitution, as they recently made a united request to the police board that all fees should be paid in big money, but there does not seem to be anything that corresponds to a gild. We have not been able to discover whether or not these men are organized in their work of procuring girls.

RECRUITING

It has been impossible to secure any adequate information regarding the recruiting of girls for this traffic, but it is generally known that many of the women have been sold into this life from the flood and famine districts. The usual price of a young girl of 6 or 7 years is \$200, though in cases of dire poverty young girls are often sold for much less, sometimes for just a few dollars, provided there is a promise of food and clothing for them. It is also known that some persons make a practice of kidnaping children for this sort of life and it is said that children abandoned on the street are used for this practice. Parents have also been known to enter into partnership with the owner of a house to divide the daughter's earnings. The house manager trains and educates her and then in case she is sold for a concubine divides the profits of the sale with her parents. The cadet system, so frequent in western countries, has probably not been developed in China, but there are certain classes of men such as fake medical practitioners, drug clerks, keepers of pawnshops, and theater attendants, who really act in this capacity. It

is also said that there are some families that make a business of procuring girls.

TRAINING

Apparently there is in Peking no organized educational system for training public women as in Japan. The training is done rather on the apprentice system by the individual houses. The girls are taken when quite young, some who are only eight or ten years old being seen around the brothels, and are given a long course of training in singing, music, conversation, all the arts of entertaining and many times a very good classical education.

ADVERTISING

Unlike Shanghai where solicitation is openly and grossly practiced and it is considered "great fun" for the visitor to go through the streets of the segregated district and to be solicited by these "wild fowl" who "only fool the country people and old people," very little is apparent in Peking. There are reported instances of solicitation in the Central Park, at the East Market, and also in the New World, but the police regulations are most strict, and any one found soliciting is arrested and fined. A reliable citizen of Peking, however, made the statement that solicitation affects at least 50 percent of the older students. We have no proof to disprove or to confirm this statement, but certainly whatever solicitation there may be is carried on in a less obtrusive manner than in the west and is kept almost concealed. Licensed houses are so open, accessible and numerous that there seems little need for such practice.

Practically all the newspapers give extensive publicity to the houses of prostitution and derive therefrom large financial benefit. Beauty contests are conducted among the prostitutes for the sake of the publicity the press can give to the winners, and special "write-ups" of such events are published, together with pictures of the women. In some of the Peking newspapers attractive pictures of the women are pasted beside the advertisement for the houses, while in others an entire page will be given up to prostitutes' cards. These will give the girl's picture or her name in large type, her address and telephone number and then a bit of description as: "Her face is like a flower, and her body like a jewel." "She is lovable and as beautiful as the moon." "She is an actress of Peking. She was born at Chichou. Her original name was Li Hui Fan. She is 17 years old. Although she is not very beautiful, she is able to act dramas. Mr. Chu An loves her very much and sends this picture to us." "She is beautiful even when she does not laugh." "She has a beautiful face and



SLAVE GIRLS.

In the Door of Hope, a Rescue Home run by the police.



WONDERING WHICH GIRL HE WOULD LIKE TO HAVE FOR HIS WIFE.
Inmates' pictures outside the Door of Hope.

新國民報餘錄 (星期二)

中華民國八年四月二十二號

洪素雲



不刺的見
了萬千似這
般可喜娘罕
曾見

新茶花

雪膚花貌玉骨冰肌

憐卿



嬌小玲龍花
豔佳卿須憐
我我憐鄉戀

蘇月軒



眉目清秀
才品出衆
性情溫柔
貌壓群芳

洪素珍



傾國傾城之貌
如花如玉之身

談雲樓



溫文爾雅貌壓羣
芳

PROSTITUTES' ADVERTISING.

Clippings from one of Peking's Daily Newspapers. Peking has 3,130 registered prostitutes and 377 licensed brothels. Addresses and telephone numbers deleted.

eyebrows." "She comes from Shanghai and sings very beautifully."

Newspaper men are either paid in money or in trade, and in special cases may even be allowed the privilege of giving a feast in the house to which they may invite their friends. Under such conditions it is obvious that it would be most difficult to inaugurate a press propaganda against the traffic.

Pawnshops are also places of advertisement, the pictures and addresses of the women frequently being displayed on their walls. The restaurants and tea shops often have lists of prostitutes on their tables and are always ready to call them by telephone to come and entertain guests.

The ricksha men are quite well posted on the addresses of most of the houses and usually receive a commission when they bring visitors. Some act as agents for certain houses and will often take new arrivals in the city directly to one of these houses rather than to the desired hotel.

The prostitutes themselves frequently appear in public places, and even if they do not openly solicit men they will be approached by those who can tell by their dress the class of society to which they belong.

In one medium-sized theater outside Ch'ien Men it is customary for second class women to appear and sing. Following their appearance, engagements may be made by any one present.

The trade is also promoted through the coöperation of quack doctors and the wide advertisement of preventive medicines. Frequently these doctors will advise their patients to go to one of these houses as a cure for seminal emissions, described by these doctors as harmful. The legitimate cure "606" is also sold as a preventive of venereal disease. Public lavatories are supplied with advertisements of quack doctors and quack medicines.

Personal friendship is perhaps the method of advertisement that really takes most people to the district. Among the students attending the clinic at the Union Medical College and infected with venereal disease, the usual reply to the question, "How did you first go to the district?" was, "A friend took me there." The students also reported that they were greatly influenced by newspaper advertisements.

CONNECTION WITH PLACES OF AMUSEMENT

Vice in Peking is not so closely related to places of amusement as in some western cities. Up to 1912 there were no actresses on the stage, men only being allowed to appear. In the past few years women have been acting in a limited number of theaters, but in no case do men and women belong to the same

troupe. Prostitutes are found among the actresses and in some theaters that make a specialty of singing, etc., the actresses all come from the licensed quarter and use the theater as a means of advertising.

Lists of the prostitutes are kept in many of the restaurants and the girls are sent for by telephone, the guests frequently returning with them after dinner to the houses of prostitution. In the tea houses, when business men or officials give parties, women are often called in to act in the capacity of hostesses. The hotels are said to be used as assignation houses to some extent and a prominent official reported to us that several large hotels had been recently opened expressly for this purpose. Concubines and young people from private homes can go to such places undetected. The public bathhouses have little or no connection apparently with prostitution.

The two great amusement centers in the South City, the New World and the park in the Temple of Agriculture, are said to be places where patrons are found for the brothels. The women from the houses sing in the small theaters in these places of entertainment, make engagements after giving their acts and do some other soliciting. In Central Park a considerable number of public women can usually be seen among the crowd.

EXTENT OF THE SOCIAL EVIL AMONG SPECIAL CLASSES

The first and second class houses are used principally by well-to-do business men and officials, there being a growing practice among many merchants and government officials of spending their leisure hours in drinking tea or holding feasts or even conducting important conferences in these houses. Many men, who themselves have no interest in visiting the prostitutes, are compelled to go to these houses if they are to maintain valuable relations with business associates or political friends.

Officials often send their automobiles and have women brought to their houses. A trustworthy gentleman states that often an official will give a feast for a famous courtesan in his own home excluding his wife and children who together with the neighbors and others have the privilege of peering in at the windows to see the excitement.

Many of the older college students are making a practice of visiting these houses. In going through houses of all four classes we saw many students usually in groups of two or three in the rooms of the prostitutes. The practice is so general that it is a distinct problem and certain colleges have had to adopt very strict rules of discipline concerning it. The Army Medical

College, for example, deducts 10 percent from final marks of any student who is seen in the segregated district.

The soldiers are probably the most immoral of any class of men in China. They are certainly very much in evidence throughout the segregated district. It is said that many of them refuse to pay for the privileges that they enjoy and that the women and house managers have no way of getting satisfaction, for at present the military man has pretty much his own way in China.

Conditions are particularly bad in the districts around the military camps: the soldiers at T'ung Hsien and in the camp northwest of Peking frequently visit married women in the near-by villages. In some villages it was found that practically every woman was receiving visitors. The customary price for such illicit relations was \$1.

Contrary to the common opinion regarding immoral living among the soldiers, a major at Nan Yuan maintained that only 3 percent of his men were infected with venereal disease. He claimed that the worst offenders in military camps are grooms, kitchen workers, or coolies, who, though wearing an incomplete uniform, are nevertheless sometimes mistaken for soldiers and thus bring an undeserved blame on the real soldiers.

Vice is increasing not only among the rich, but also among house servants and other paid workers. What is taken up by the officials is readily copied by those in the lower ranks of society.

Very immoral conditions are said to exist among the beggars. Lacking the money needed to patronize the licensed houses they cohabit with women of their own class and it is also said that many of them are sodomists.

A prominent Chinese physician in Peking made this statement: "There is no chance for my friends to entertain or enjoy a relaxing social atmosphere at home. Very few of my friends use their homes for social or business purposes, and they see no reason why they should not go to houses of prostitution instead. A friend of mine in Tientsin, a compradore in a bank, a man of very high character, is compelled to go to these places to do business. He takes it as a matter of fact and has no objection to it. Eighty percent of my friends go to such first class houses for purely social and business dealings."

THE BY-PRODUCT OF THE SOCIAL EVIL IN PEKING

The obvious result of the increasing immoral life, especially among the officials, is that many of the nation's present leaders are being robbed of their courage and integrity. It is extremely

difficult for a man to hold high official rank without spending a very large part of his time in the licensed quarter attending dinners and wasting his energy in late hours. Furthermore, the example of the officials encourages vice throughout the nation. Gambling is also many times connected with the banquets and among high officials the stakes often run from \$10,000 to \$100,000. Last year one high official is reported to have lost \$500,000 in one evening's gambling at a summer resort near Peking.

The spreading of venereal infection is another by-product of the habit of visiting prostitutes. It is impossible to accurately estimate the amount of disease as the opinions and figures of different doctors vary tremendously. A well-informed Chinese doctor says that among the lower classes in the city the general health of 90 percent is affected, while almost one-third of the students and better classes have or have had venereal disease. Ten percent of the out-patient cases of the Union Medical College Hospital are due to venereal disease. In the charitable hospitals of Peking and Tientsin more than 35 percent of the patients have diseases of syphilitic origin. A prominent foreign doctor of long experience in China said that fully one-half of the blindness in China is due to gonorrhoeal infection and that the people in China do not appreciate the seriousness of venereal disease. In one hospital in Peking nine-tenths of the adults who come for treatment have been infected by venereal disease. In another Peking hospital where the average daily clinic is 600 patients, 200 of whom are women, one-third of the patients have venereal infection. In one of the hospitals for women where 6,000 patients were treated last year, 250 were venereal cases. Of these all but 12 had been infected by their husbands or by the unsanitary practices of midwives.

In discussing the question of venereal diseases in China, a prominent Chinese doctor said that they are not so virulent there as in the west, probably because of the racial immunity of the Chinese and the absence of any heavy drinking of intoxicating liquors. In connection with the social evil and the robust Chinese constitution, he also claimed that in China venereal disease does not result in blindness or insanity as frequently as in the west nor are they contracted indirectly as often as in other countries.

An interesting study of 4,000 married men made by Dr. W. G. Lennox of the Union Medical College throws some light on the question of venereal disease in Peking,¹ even though the group represented only portions of the middle and lower classes being divided into the following groups: Students, 14 percent; servants,

¹ Some Vital Statistics—*China Medical Journal*—July, 1919.

15 percent; industrial workers, 11 percent; shopkeepers, 10 percent; farmers, 8 percent; coolies and hard workers, 7 percent. Twenty-two percent of the men examined admitted that they had had gonorrhoea; syphilis 7.9 percent; both 3.9 percent. Deducting the 158 men who had had both at some time there were 1,004 out of the 4,000 or a little more than 25 percent who admitted venereal infection, the statistics being obtained from questioning the men rather than by examination. Even so, the men seemed willing to answer the questions and apparently did not try to hide the fact that they had been infected.

Those who say they have had gonorrhoea contracted it on the average 6.7 years ago and those who have had syphilis 4.2 years ago; this means that most of these men have been infected since their marriage as they have been married on the average 14 years.

Of 110 male servants examined for syphilis in 1919 by Dr. J. H. Korn, of the Union Medical College, Peking, 10, or approximately 10 percent, showed a decidedly positive reaction, while only one (2 percent) of the 52 women servants whose blood was similarly examined reacted. The test for gonorrhoea was positive for only two out of 119 males while in the case of 60 females none showed a positive reaction. Dr. J. A. Snell of Soochow, who has been doing routine blood tests for syphilis on all his in-patients, found a positive reaction in 40 percent of the cases, but of course hospital percentages cannot be taken as typical of the entire population. No similar study has been made of the patients in any Peking hospital.

The dispensary of the Union Medical College is giving treatment for syphilis to civilians for \$18 and to soldiers for \$10. Most of those taking the treatment are about 30 years of age.

Another effect of the social evil in China is the breakdown of marital bonds. The old patriarchal family is now in the process of dissolution and the single family unit will have difficulty in replacing it satisfactorily if there is a continued increase in the practice of visiting houses of prostitution and of taking secondary wives.

PLURAL WIVES

The practice of taking secondary wives or concubines was common even before the founding of the Republic but has apparently become more prevalent since that time. It is even estimated that at least 80 percent of the officials have secondary wives and the taking of concubines has become a fad in Peking. One official is reported to buy a new concubine every month while many have harems of from 5 to 10 girls. Many of the officials boast of the number of wives they have very much as

The buildings of the Women's Reformatory and the Door of Hope are spacious and obviously designed to be developed into a large industrial school, the women of the Door of Hope and of the Industrial Home working together in a large semi-modern, one-room building about 200 feet square. At present only about one-third of the building is used and apparently the only industry taught is sewing. Twenty or more Singer sewing machines are used by the women. The other buildings are of the usual Chinese style, rows of one-story rooms, surrounding large courtyards. Besides the living rooms, there are a few classrooms, where the younger inmates of these institutions receive common school education. A separate court is set aside for the children of the Women's Industrial Home, the youngest of whom is about 6 years old. All the buildings and courts of the Door of Hope and the Women's Industrial Home are kept clean and in good order.

Behind a row of the dormitory buildings of the Industrial Home and around a large inclosed court are those of the Women's Reformatory. The women in this institution are closely guarded, and visitors are only allowed to look through the lattice doorway of the open court. The condition of the women in this institution is much worse than of those in the Door of Hope and the Women's Industrial Home. The court is not so clean and the clothing of the women is ragged and dirty. In one important respect, however, the inmates of the Women's Reformatory have the advantage of those of the other institutions. Their sentence is for a definite period, while apparently the women in the Door of Hope and the Industrial Home cannot leave unless they are married.

According to the police regulations any woman may be sent to the Door of Hope who has been forced into prostitution, who is badly treated by the manager of a house of prostitution or is not allowed her freedom, who desires to give up the practice of prostitution or who has no place to go or relatives who can support her, but she is admitted only after her case has been examined by the police or by a court.¹ Any prostitute who wants to enter the Door of Hope may bring her case to the attention of the police by a personal or written appeal to the head of any police district, by an appeal to any officer on duty or by going directly to the Door of Hope. Apparently applicants can be admitted only if there are vacancies in the home, as some time ago one police official stated that they had twice as many applicants as could be cared for.

In the institution the inmates are entirely under the supervision of women though the head of the home is a man. Both

¹ Regulations of the Peking Door of Hope, Art. 3—See Appendix.

educational and industrial work is given, the regulations calling for six hours of school work a day and stating that Chinese, moral teachings, arithmetic, art, cooking, drawing, calisthenics and music are to be taught, though it is doubtful that all the subjects are taught. Anything made by the inmates is to be sold and any amount received over and above the actual cost of material, etc., is to be given to the woman who made it.

Apparently once she is admitted to the Door of Hope a woman is not allowed to leave until either her relatives are willing to assume her support or she is married, generally the latter. All of the women must be photographed and not only are the pictures hung in the photograph room where any one can inspect them but many of them are also put on a board outside the gate of the institution where passers-by can see them. Any one seeing a face that attracts him may ask the manager of the Door of Hope to allow him to see the girl and talk over with her the question of marriage. If both parties are satisfied the man must file an application blank with the police on which he must give his name, age, address, business and state whether he wants the woman as his wife or concubine. He must also be guaranteed by three shops in the city. If the police investigation of the matter proves the statements in the application to be correct, the wedding agreement is signed in duplicate, the original going to the woman and the copy being kept by the police. At the time of his marriage the man must make a contribution to the Door of Hope, the amount of which depends upon his ability to pay and the desirability of the girl he is marrying, and he is given an official receipt for this contribution. Ordinarily the official contribution amounts to anywhere from \$10 to \$200. In the case of some specially desirable girl the unofficial contributions are also apt to be large. In case some official finds he is unable to come to terms with the keeper of a brothel for the purchase of one of the inmates of the house he will often report to the police that the girl has been mistreated by her manager. They will investigate the case and have the girl sent to the Door of Hope. Then after a time the official is allowed to marry her, of course for a financial consideration.

According to the police report the budget of the Door of Hope amounted to \$12,223 in 1917.¹

It is impossible to give a fair criticism of the work of this institution without much more familiarity with it than is possible at present. However, the shamefaced appearance of a large number of the older girls, the large number of police guards connected with the institution, and the general character of the

¹ See Appendix for detailed statement.

superintendents, would lead us to believe that much could probably be done to humanize this so-called "Home."

But in spite of any criticisms that may be made, such a home by affording a means of escape tends to modify at least to a slight degree the life of many women of the red light district. And it is of special help in taking care of the children rescued from kidnapers and from the homes of opium smokers.

REFORM

The failure of the Social Reform Association to accomplish lasting results in moral reform shows the great difficulty of checking the social evil in Peking. This society was organized four years ago by Mr. Frank Yung T'ao to fight the three evils of concubinage, prostitution and gambling; its membership quickly rose to 17,000; public meetings were held at the Temple of Heaven, Central Park, and other places and they were well attended; the paper that was printed had promise of wide circulation, but the society has not functioned to any extent since the arrest and subsequent removal to Tientsin of its leader, Mr. Yung T'ao. However, even in its short life it showed the large number of people who are interested in social reform and who might be counted upon to rally to the support of a strong leader.

CHAPTER XI

POVERTY AND PHILANTHROPY

China has had to face the problems of poverty, suffering and need for thousands of years. Her population has been constantly pressing upon the means of subsistence, and even in ordinary times many individuals have been unable to support themselves and their families. Since the country has been organized almost entirely on an agricultural basis, and, as communication from one part of the country to another has been difficult, whole districts have often faced starvation and death because of famine, flood or drought. In order that help might be given to the needy and their suffering relieved to some extent, two systems of charity have developed, one private and the other public. Private charity has cared for the poor that are ordinarily found in every district, while the Government has been the agency to give relief when whole districts were affected and the private agencies were powerless to give the needed help.

The giving of relief by the Government was the logical result of the old Chinese idea of the Emperor and his relation to the people. He was the "Son of Heaven" and he alone was responsible for the welfare of the people intrusted to his care. All power belonged to him and any that the officials possessed was delegated to them by him. He and his associates, of necessity, had to act when the people were in need, but the organization of the paternalistic Government was such that it responded only when a great number of people were suffering.

Originally China used little or no money. Her population was almost entirely agricultural, and each district had to be for the most part self-supporting as there was but little opportunity for trade. Grain for the support of the army and the officials was the great need of the Government, so the taxes were collected in kind. For transporting the large quantities of grain received, canals, or grain rivers (Yun Ho) as they were called by the Chinese, were constructed by the Government; and for storing it huge granaries were built throughout the country. In times of poor harvest and need, the Government used to forego all or part of the grain that it usually received as taxes. If the conditions were especially bad, the taxes might be remitted for a number of years; while in times of great and wide-spread

distress the Government would open its granaries and distribute grain to the suffering people.

At the present time, China is on a money basis, and taxes are paid in dollars rather than in kind. Consequently governmental relief is given in money, but even so arrangements are made whereby grain can be shipped into the districts that are in need. Reductions in freight rates are usually given and grain is often sold at a reduced price.

The earliest known regulations concerning state relief are found in the "Chou-Li," a document supposed to have been written about 1115 B.C. by the Duke of Chou when he was regent. The regulations, although never carried out, say:

The almoner is in charge of the corn stored in the country to do relief work—the corn in the country being used to relieve the hardships of the people, the corn at the frontiers and gates to relieve the aged and the fatherless, the corn in the suburban places to entertain the guests, the corn of the country places to relieve strangers and travelers, the corn of the districts to relieve the bad year. The corn-controller holds nine-tenths part of the corn for distribution throughout the country, periodically and in small portions. He makes the estimate of the crop of the year and sees to the wants of the state; thus he is able to find out if the demand is well met or not, and to determine the ways of using the grain, and to manage the good and bad years. If a person consumes four "Fu" (an ancient measure equal perhaps to one bushel) a month, that would be a year of good harvest; if he consumes three "Fu," that would be a year of medium harvest; if he consumes two "Fu," that would be a year of bad harvest. In case a person gets less than two "Fu," the people must be sent to where the corn is abundant, and the king is requested to economize the use of the corn.

An Imperial Decree of 75 B.C. says:

Whereas the people are made to suffer by the flood and are in need of food, I have ordered the granaries opened and have appointed commissioners to relieve them. Let it be known that no rice need be transported for four years, and that relief and loans made by the government to the people before this year become gratuitous and call for no repayment.

In 45 B.C. the Government loaned money, seeds and food to the poor whose property amounted to less than 1,000 cash, and two years later, 43 B.C., similar privileges were granted to the farmers who had no land. In 194 A.D., a part of the country now known as Southern Shansi suffered from drought and the price of corn rose tremendously. The people were even driven to gnaw human bones and to cannibalism. The Emperor ordered that the granaries be opened and the grain be given to the people as gruel. The number of deaths did not decrease on the day following the first distribution of this relief, and the Emperor, fearing that the official in charge was not distributing the amount

of grain stated in his report, went in person to superintend the feeding of the people. He found the measures inaccurate and the official getting rich while the people died around his door. In 1094, the Government was in need of grain as the granaries were empty and there was famine in the land. Much food remained in the hands of the well-to-do merchants, and in order to secure control of this the Government announced that it would confer a title upon the donor of a certain amount of grain, while others would be given certificates granting them exemption from taxes for some four years.

In 1917, Chihli and northern Shantung were visited by a flood that left some three million people homeless. Private charity did much to relieve the destitute but it was soon seen that the help of the Government would be needed if any adequate relief was to be given. A loan of \$3,000,000 was arranged with the foreign bankers; the money was distributed in money grants, supplies of grain, and by giving men employment on improvement work so that they could earn enough to keep themselves and their families alive and at the same time replace washed-out dikes, build new roads, etc.

Sometimes the grain stored in the Imperial granaries, together with the amount that could be coaxed from the storehouses of the wealthy, was insufficient to relieve the distress in some districts and the Government was then forced to resort to colonization. In 205 B.C. the poor were sent from the north central part of the country to southern Shensi and northeastern Szechuan. In 137 B.C. Shantung suffered from flood, and because of the lack of grain the people were sent to the north and western marches. The imperial decree required that the emigrants should be furnished food and clothes by the local authorities of the districts through which they passed, and that, in the districts where they settled, the officials should allow them to lease land and property and also furnish them food and clothing until such time as they might become self-supporting. Over 100,000 persons were sent out under this colonization scheme.

Only small private colonization schemes were attempted after the floods of 1917, and the officials were far from enthusiastic in their support of these. The Government felt that it had done all that was needed when it had furnished temporary relief to the people in their home districts, even though there were parts of the country in which the land was so deeply flooded that it would not be available for cultivation again for over ten years. The land was below the river bed and there was no outlet for the flood water.

When relief was not required for entire districts the Govern-

ment was sometimes moved to give relief to special classes, the aged, the widow, the orphan, the childless, the disabled and the destitute. Chinese history tells of help being given to these groups in 30 A.D., while in 75 A.D. the same classes received three hu (approximately two bushels) of grain apiece.

Indoor relief as a rule has not been carried on by the Government. In some instances, institutions have been under the direction of the local official, but this has been because he personally supplied the funds and not because of any established governmental policy.

The largest single agency for private philanthropy has been the Chinese family system. A common treasury and a family kitchen have made it possible for many families to care for their disabled, aged or diseased and even ne'er-do-well members, though it has also encouraged the lazy. Those who have had no family to support them have been given help by the gentry and well-to-do families of the district. Clothes, flour, medicine, and coffins have been given to those who could establish their status as paupers, while institutional relief has been given in orphanages, widows' homes, soup kitchens and life saving institutions established by the gentry.

The care of the dead and their proper burial are considered very important by the Chinese. Some people even seem to feel that it is a greater service to a man to give him a decent burial than to keep him alive with a gift of food and clothing. Consequently, among China's philanthropic organizations are groups of men who are banded together to provide coffins, funerals and burial places for the destitute and the stranger.

Those who have made a study of this private relief feel that in motives and relation to the religious life of the people it resembles the relief that was given in western countries in the Middle Ages. The chief aim of the giver was to gain for himself a good reputation or to purchase the rewards of the future life, the idea of helping the unfortunate being entirely secondary. With the coming of the Revolution and the establishment of the Republic the conception of the purpose and function of charity and relief is rapidly changing. The Government is beginning to recognize its new relation to the citizen, and is undertaking more and more local and institutional relief, while private philanthropy is beginning to see that the relation of those who give to those who receive is one of helpfulness and service.¹

Under the Empire, the poor relief of Peking was carried on

¹ Based on a lecture given by Prof. L. K. T'ao of the Peking University before a Seminar on "Social Institutions in Peking" conducted by J. S. Burgess and S. D. Gamble for students of the North China Union Language School, and later published in the 1919 Supplement of the *Peking Leader*, and elsewhere.

almost entirely by individuals or private associations, but since the establishment of the Republic practically all of the institutional relief of the city has been taken over by the Government, and most of it is under the control of the police, that being the agency in closest touch with the people and so best able to recognize those in need of relief and worthy of it. Even so, a large amount of private philanthropy is still carried on by guilds, associations or individuals, working in connection with the police or entirely independent of them. In two instances, an orphanage and an old ladies' home, private charity is carrying on with great success experiments in institutional management which are in time bound to have their effect on the more stabilized and standardized police institutions.

In the past various writers have attempted to make an estimate of the number of destitute persons to be found in Peking, one man even going so far as to say that, besides the professional beggars, three-quarters of the population were living upon the charity of the other quarter,¹ but figures that even approach accuracy have been available only since 1914, when the police commenced taking the census. As the officers have listed the various families they have specially marked those that in their judgment are "Poor" or "Very Poor." The men in charge of the census work admit that this classification has been made according to the judgment of the individual officers who have determined those who are in special need by comparing them with other families in the district, but they also say that while no absolute standards have been adopted none of the poor families have an income of 25 coppers a day (\$66 a year silver, \$35² gold) if there are two in the family, or 35 coppers a day (\$93 a year) if there are four in the family, as these amounts are considered sufficient for self-support. When the Chinese call a family "poor" it can be depended upon that they are in need. Where the standard of living is so low, a family must be absolutely destitute before the others will call them poor.

The study of the budgets of 195 Chinese and Manchu families living in one of the Military Guard districts, some seven miles northwest of Peking, gives further detailed information on the standard of living in that part of the country.³ The family incomes range from \$30 to \$269 a year, the median being in the group receiving between \$90 and \$109 a year. The Chinese families all live within their incomes even though they receive no more than \$50 a year, while if they earn \$70 a year, they are able

¹ Rochechouard—*Peking*.

² Unless otherwise noted, all amounts are given in silver.

³ C. G. Dittmer: An Estimate of the Chinese Standard of Living, *Quarterly Journal of Economics*, Vol. 33, November, 1918.

to save money. The Manchu families, on the other hand, all show a deficit until their income is over \$90 a year.

With such low incomes it is but natural that the expenditure for food should constitute the largest item in the family budget. In some cases it is as high as 90 percent. Eighty-five percent is not unusual and the averages for the different income groups range from 83 to 68 percent. The average amounts vary from \$34.20 for the group in which the average size of the family is 2.5 persons to \$132.40 for the group where the average number of persons is 4.5. It is small wonder that some of the people are willing to walk three miles to save half a copper on the price of a meal. The regulation diet consists of two meals a day of cornbread and salt turnips. The American dietitians may say that people cannot possibly live on such a diet but thousands and even millions do it in China.

Rents average from \$5 to \$12 a year or from 5 to 15 percent of the family income. Even the best house costs only \$15 a year.

Fuel enough to keep the family from freezing costs \$6 a year if it is purchased instead of being gathered from the surrounding country. Light and fuel take on the average from 6 to 7 percent of the family income.

Clothing costs these families anywhere from 30 cents up, the maximum average for the different income groups being \$11.50 a year for an average family of 5.1 persons. The proportion spent for clothes by the different income groups varies from 3.4 to 8.5 percent. For the Manchu families the maximum is 8.5 percent while for the Chinese it is 9.8 percent.

The real measure of a family's standard of living is the proportion of its income that it spends on books, education, recreation, insurance, savings, that multitude of things included under the heading "Miscellaneous." For the Chinese families this varies from 1.3 to 6.6 percent of the family income. For families with the largest incomes the average amount is only \$8.90. The lowest proportion spent for "Miscellaneous" by American families is almost twice the maximum of the Chinese, while in America a family is thought to be very poor if it does not spend 20 percent of its income on "Miscellaneous," or more than three times the proportion spent by the most fortunate of these Chinese families.

In summing up, Prof. Dittmer says, "From the study of a large number of cases it appears that a family of five can live in comparative comfort according to the local standard on \$100 per year (35 to 40 coppers a day). This means that they can have enough food, though simple and poor, live in a house that will at least shelter them from the elements, have at least two suits of clothes, have enough fuel so they do not have to go

out and gather it and have \$5 left over for miscellaneous expenses, which will give them meat on feast days and tea quite often, almost every week, while if there is sickness they can even make a trip to the Temple Fair back in the mountains."

If allowance is made for numbers and for the fact that prices are somewhat higher in the city than they are in the country, the police estimate of the amount required for independence, \$65 a year for a family of two and \$93 for a family of four, corresponds almost exactly with Prof. Dittmer's \$100 a year for a family of five.

Ninety-six thousand eight hundred and fifty persons or 11.95 percent of the population of the city are listed by the police as "poor" or "very poor." Of these, 31,416 are classed as "poor" and 65,434 as "very poor," or approximately one-third "poor" and two-thirds "very poor."

It may be that these figures are somewhat smaller than the proportion that is below the poverty line in cities of similar size in other countries, but even in western countries the expression "the submerged one-tenth" is used. It must also be remembered that the Chinese standards of living are much lower than those of other countries. They tend to approach very closely the subsistence minimum, and the proportion of the population that is poor should consequently be less. The fact that the police have forced many beggars to leave the city and are careful about allowing any destitute families to move into the city, tends to make the poverty of Peking less than might be expected. The most superficial study of the suburbs outside the gates shows that there the destitute constitute a much larger proportion of the population than inside the city and that if those living just outside the walls were included with those living inside, the proportion of destitute would be much higher than the present 11.95 percent.

Of the 96,850 "poor" and "very poor," 53,921, or 55.6 percent, are males and 42,929, or 44.4 percent, are females. This is a much higher proportion of females than is found in the city as a whole, where they constitute but 36.5 percent of the population. It means that the problem of poverty in Peking is largely a family problem. But few single men will be listed as destitute. If they are unable to make a success in Peking they will go elsewhere to try again rather than remain in the city, particularly if they have any family to which they can return. The proportion of 55 percent male and 45 percent female is that which is found in the districts where residences predominate and the people are living on a family basis rather than as groups of men in the stores.¹

¹ See Chapter IV, Population.



SURE OF ONE HOT MEAL ON A COLD DAY.

A beggar waiting at a Chou Ch'ang. During the cold weather these soup kitchens established by government agencies, give one hot meal a day to all who come. Some months over 700,000 meals are given away.



A TYPICAL BEGGAR FAMILY.

This family might report, as one actually did, an annual expenditure of thirty cents for clothes.



MOVING DAY.

All the family possessions would hardly make a load for one ricksha.

The "very poor" of the city are living in 15,689 houses or an average of 4.17 persons per house. This is somewhat smaller than the average for the entire city, 4.9; but would be expected. The conditions under which the poor have to live make for a small family, both because of the higher death rate and because of the looser family ties that exist where want and need are ever present. Prof. Dittmer found that as the family income increased the average size of the family also increased.¹

Then, too, the size of a man's income has a direct bearing on the size of his family. Prof. Dittmer's study of a group of Chinese and Manchu families and our study of the church families show that, *in any given group*, as the income increases the average size of the family increases. This does not necessarily mean that there are more children, but simply that the total number in the family is larger. Under the Chinese family system, a man who has an income is required to support not only his wife and children, but his relatives as well, and the number who look to him for support apparently depends upon the size of his income.

The figures giving the number of "very poor" in the different police districts reflect the general character of the districts. In those where business is congregated there are but few poor families. They are crowded out into the less desirable districts and there tend to make up a large proportion of the population. In each of the police districts, Outside Left 1, 2 and 5, and Outside Right 1 and 2, the five districts in the Chinese City in which a large part of the business, hotel and amusement life of the city is centered, the "very poor" constitute less than 4.5 percent of the population, and in one of these districts, Outside Right 2, only 0.2 percent are "very poor." In the other police districts of the South City from 8 to 37.8 percent of the population are "very poor." These are the districts in which there is little or no business and in which the population tends to be sparse and scattered.

The smallest population density and the largest proportion of "very poor" are found in the same police district, Outside Left 4. In that district there are only 6,209 persons per square mile and 37.8 percent of these are "very poor." The average population density for the entire city is 33,626 per square mile while for the different police districts the maximum is 83,823 per square mile. It so happens that this maximum is found in Police District Outside Left 5 adjoining Outside Left 4.

In the North City, there are only three police districts in which more than 10 percent of the population are "very poor."

¹ An Estimate of the Chinese Standard of Living, *Quarterly Journal of Economics*, Vol. 33, November, 1918.

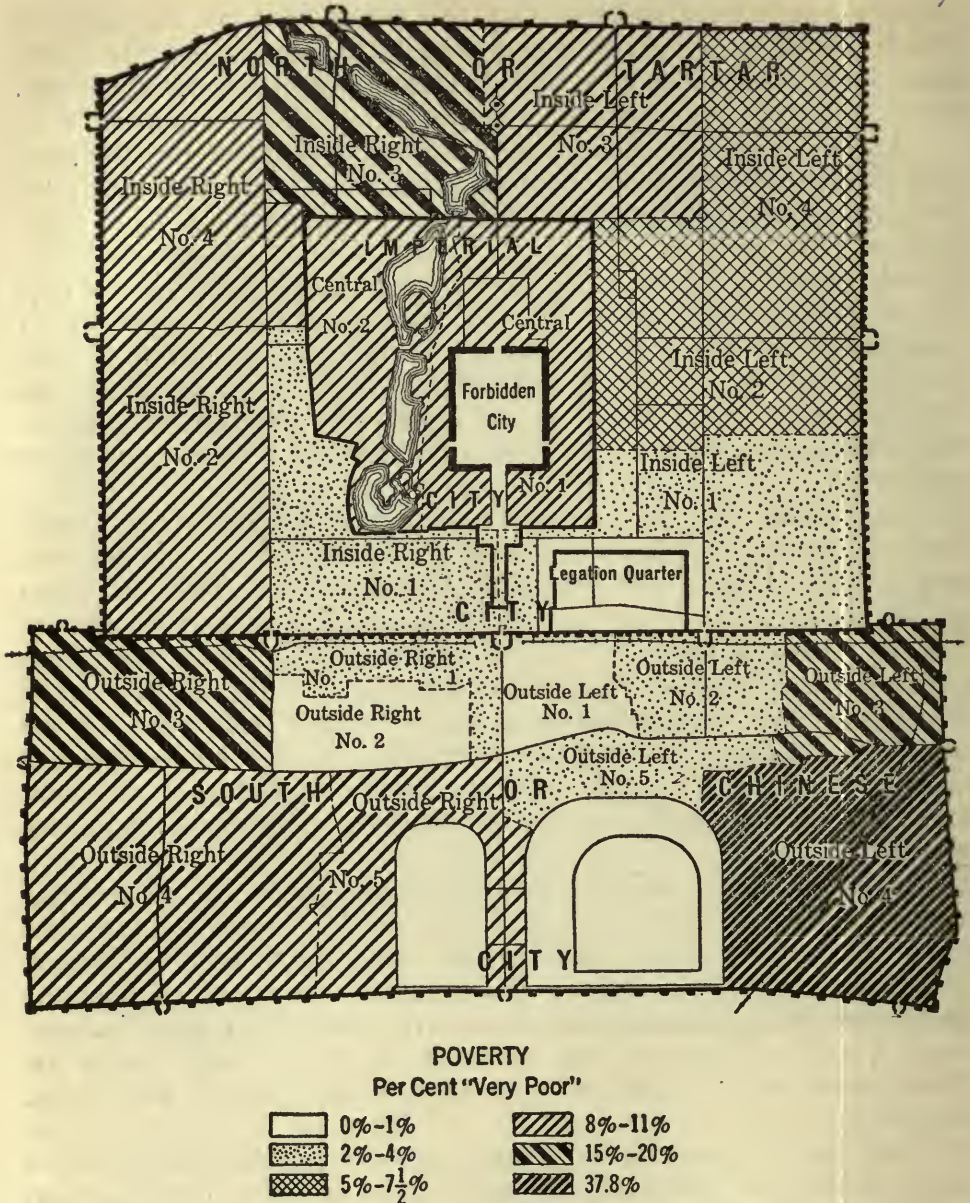


Figure 21

Two of these, Central 1 and Central 2, are inside the Imperial City and, as this part of Peking used to be specially reserved for members of the Imperial household and their families, most of those who are living in these districts are Manchus, many of whom were deprived of their means of support when their government pensions were discontinued or greatly reduced after the establishment of the Republic in 1912. The Manchus also

make up a large proportion of the population of the districts Inside Right 3, where 15.8 percent of the population are "very poor," and Inside Left 3 and Inside Right 4 where the "very poor" are just less than 10 percent of the population.¹

As far as can be discovered, the causes underlying the poverty of Peking and all of China are much the same as those found in other cities and countries. Ignorance, sickness, personal unfitness all play their part, but probably in China the causes of destitution are more social than they are in other countries. Where the standard of living is so low, where industry is not highly developed and where there seems to be not enough work to keep everybody busy the forces entirely outside the control of the individual that tend to force him below the subsistence level are more numerous and the margin of safety is less than in other countries.

The social custom that requires that a man must be recommended by some friend for any available work and prevents him from applying for the job in person contributes its share to the total amount of poverty. Because of the difficulty of finding a new position it is many times a real tragedy for a man to lose his job even though it pays him only \$5 a month. Foreigners who discharge their servants may find them on the streets a few months later starving and in rags, unable to find work; consequently, rather than dismiss a man and so bring suffering on him and his family, minor irregularities are often overlooked.

Inherent racial qualities are not responsible for poverty in Peking even though a large proportion of the Manchus are destitute. Their past experience and the change in the Government are responsible for their dependency. Under the Empire they were the special servants of the throne. They gave military service to the Emperor and were not allowed to do other work. They were required to live within 30 li (10 miles) of Peking, they could not own land and had to depend upon a government pension for their support. This pension was stopped after the establishment of the Republic in 1912; and now anything they receive must come from the annual grant of \$4,000,000 made by the Republican Government to the family of the deposed Emperor, and by them distributed to their relatives and retainers. Long years of living on government bounty have unfitted most of the Manchus for earning a living, and now many of them would rather starve than go to work. Cases are known where they have been willing to sell even the bricks from their floors before they would do anything to earn money. A comparison of the Manchu and Chinese budgets also shows that the

¹ See Appendix for tabulated figures.

Manchus spend a larger proportion of their incomes on luxuries than do the Chinese; and, although the Chinese families all live within their income even if it is only \$50 a year and begin to save money when they receive more than \$70 a year, the Manchu families all show a deficit until their income is over \$90 a year.¹

Manchus willing to work can find employment only in the unskilled lines and that means competition, low wages, a lower standard of living and destitution for those who have known comfort in the past. The problem, of course, is a temporary one that will be remedied with the coming of a new generation, but just now, during the time of adjustment, it is particularly acute.

Just how large a proportion of the Manchus are destitute, or what proportion of the poor of the city belong to that race, it is impossible to say. Race lines are not carefully drawn in the city and not at all in the statistics, but in the police districts in the Imperial City and in the north part of the Tartar City, where there is a particularly large proportion of Manchus, a large percentage of the population is "very poor."

The destitute of Peking have naturally turned to begging in order to eke out an existence, but any who were unexpectedly in need have had to ask help of their friends and neighbors. They could not go out on the highways and ask for alms, as that territory was controlled by the Beggars Guild, an organization that included in its membership all the professional beggars in the city. These were careful to see to it that no newcomers encroached upon any of their territory and that those who would beg, should join the guild and abide by the decrees of its "king." This "king" established the rules of the guild, assigned begging territory in the city to the various guild members, saw to it that they did not encroach upon each other's territory, made sure of his contribution from each one, and determined the assessments that were to be levied on the merchants, store-keepers and wealthy families. If this assessment were paid all would be well, but woe to the man who refused to pay—his house would be surrounded by a crowd of the "finest" specimens the guild could produce and the street would be so filled that customers or guests could not get in. In 1906, a fee of 10 taels was demanded by the Beggars Guild when a store of an ordinary size opened for business, while if the store were a large one the amount of the assessment was correspondingly increased.² Well-to-do families were specially assessed at the time of weddings and funerals and few if any of them ever tried more than once to refuse to pay the amount demanded.

¹ Prof. C. G. Dittmer: *An Estimate of the Chinese Standard of Living, Quarterly Journal of Economics*, Vol. 33, November, 1918.

² *Peking Daily Paper*, 1906.

The beggars not only levied toll on special occasions but also collected daily contributions from the stores. Rather than have them stand around outside the doors and constantly beseech alms, the store-keepers decided that it was better to give them alms whenever they came and so save annoyance and "loss of face." Consequently, the custom was established that every beggar who came was given two cash; and long lines of these men used to wind down the streets going from store to store, each man collecting his two cash from every store. That was the day's contribution, and the beggars were not allowed to call again until the next day. Even now, although the police have greatly reduced the amount of begging, a line of beggars can sometimes be seen going past the entrance of the Tung An Shih Ch'ang or East Market, each man receiving one copper from the money changer at the door, who in turn is reimbursed by the stores in the bazaar.

The beggars also used to have one day during the autumn of every year when they would go into the stores and take whatever they wanted. The store-keepers could get absolutely no protection from the police, and could not even protect themselves by refusing to put out their goods. The beggars, if angered by the stinginess of a merchant, were not slow to loot, wreck, or even fire his shop.¹

One of the principal gathering places of the beggars was the bridge in front of the Ch'ien Men, the main gate between the North and South Cities; and before 1900 the crowd on the center of the three roadways of the bridge was one of the sights of the city. Since the Boxer year and the foreign occupation the beggars have been kept away from this bridge.

In 1878, it was estimated that Peking had over 20,000 naked beggars.² About the only official help given them was the maintaining of a Beggars Retreat where some 1,000 of them could get in out of the cold for the night and secure a little food. This Retreat was originally established about 1700 A.D. by the Emperor K'ang Hsi.³

Officially, no begging is now allowed in Peking. The police have broken up the Beggars Guild, have driven many of its members outside the city, and threaten with fine or imprisonment any one found begging, but in spite of the law one can hear the beggar's call of "Lao T'ai T'ai" (old lady) in almost any hut'ung (small street) in the city. Even on the main thoroughfares, beggars ply their trade and, running along beside the rickshas, beseech alms. Certain ones apparently have definite districts in which they work unmolested by others. But although

¹ Morache, *Peking et ses Habitants*.

² Rochechouard, *Peking*.

³ Morache, *Peking et ses Habitants*.

they work openly on the streets, they are very careful to stop their importuning whenever they come near a policeman. The officers realize that begging is going on, but wink at it unless it is too open; and they will always drive a beggar away if appealed to for relief. One of the head police officials said that there were so many poor people in the city that the police could not take care of them all in the poorhouses, and so had to let them beg for a living. One of the Christian organizations of the city suggested to the police that they would be willing to establish a Kung Ch'ang (workshop) that would care for 5,000 people if the police would stop the begging. Even this did not meet with the approval of the police who said that it would not begin to take care of those who needed the help now gained by begging.

Begging still goes on, though it is done much more quietly than it used to be and the beggars are not allowed to become troublesome. The contrast between conditions just inside and just outside the city gates shows the control exerted by the police. Just outside the city can be found a great collection of beggars with unsightly sores and deformities, or braving the winter winds with only a bit of sacking for clothing. There will be practically none of these inside the city. And outside the gates the beggars are much more insistent in their demands, for there are no policemen to whom an appeal can be made.

In T'ung Hsien, 15 miles east of Peking, the Beggars Guild, with its "king," is still operating as did the guild in Peking before it was broken up by the police.

CHOU CH'ANG (SOUP KITCHENS)

On any morning during the cold weather, groups of people may be seen gathering in some twelve centers in and around Peking. Most of them show by their dress and appearance that they are poor and feel the pinch of hunger and the bite of the cold. Many are dressed in only the thinnest cotton clothes even though the temperature is near zero. Here and there is a beggar with a padded quilt around his shoulders but with trousers that are tattered rags. Some beggar boys are wearing only a thin cotton shirt and no trousers; others among the crowd have warm padded clothes and padded or even fur caps. Many of the women bring babies and children with them. One and all are carrying bowls, buckets, tin cans, baskets, anything that will hold a dipperful of hot porridge; for they are going to the chou ch'ang or soup kitchens where they will be given a free meal of hot porridge.

As they crowd through the gate, each one is handed a small

piece of bamboo which takes the place of an admission ticket and later must be presented to the man who is dishing out the food. Those who are early, stand around in the shelter of the mud wall protecting themselves, as best they can, from the north wind, and making the most of the brilliant sunshine. The beggars crouch down and wrap themselves up in their quilts, and for added warmth put two or three small pieces of glowing charcoal in a dish between their feet. Because of the cold even those who are wearing warm clothes are careful to keep their hands up their sleeves.

When the time comes for distribution, the outer gate is closed so that there may be no chance for any repeating and those who are in the courtyard, numbering anywhere from seven hundred to three thousand, are lined up in single file. First come the children, then the women, and finally the men. The long line goes slowly by the large tubs of steaming porridge where each person, after his little bamboo stick has been collected, is given a big dipperful of the hot food. No one is allowed to eat his porridge in the courtyard; so those in charge see to it that every one leaves as soon as he is served. Once outside the gate it does not take long for the porridge to disappear, and few if any of the bowls are taken home full.

In the olden days this feeding of the poor was done by private charity or by the temples and mosques, and in the other parts of China these agencies are still doing it. In Peking, however, this work, together with many of the other organized charities, has been almost completely taken over by the Government acting through the police, the Military Guard and the Ching Chao Ying or Metropolitan District. These boards have established, in and around the city, twelve centers from which free food is distributed to all who come during the cold months of the year. No questions are asked of those who receive the food, the fact that they apply being taken as sufficient evidence of their need. Seven of the twelve centers are run by the police, three by the Military Guard and two by the Ching Chao Ying.

Free food is also distributed from a few centers that are still privately managed, but they are very small and at the most care for a few hundred persons. It has been impossible even to make a complete list of them and no attempt has been made to gather any detailed information concerning them.

The distribution of free food begins as soon as the weather has turned really cold, and continues, if sufficient funds are provided, until spring. The minimum length of time is 100 days and the maximum about 120. In 1918, the chou ch'ang were run from December 1st to April 1st, while in 1915 they did not open until January 2nd, and then ran until April 20th.

The food furnished consists of a hot porridge of millet and rice, seven parts millet and three parts rice. The allowance per person averages from $3\frac{1}{2}$ to 4 ounces of grain. This of course is hardly sufficient to allow the people to make the chou ch'ang their only source of food, and most of them use it simply to supplement what other food they can secure. There are families, however, who have lived through the winter and whose only food was these few ounces of hot grain given them once a day. Some families had not only no money with which to buy food but not even clothes enough to go around. Some had only enough to make a suit for one person; that one went to the chou ch'ang every day and got food for the others, who could not even go out and attempt to add to the family income by begging. A boy belonging to one of these families was found early in March searching the dumps for cigarette stumps. He was entirely without clothes, though the frost was barely out of the ground, and was so cold and hungry that he was stupid and sluggish in his movements; but he knew what money was and ravenously clutched at a silver coin put into his hand. All the food that he and his mother and father had had during the winter came from the chou ch'ang and they had lived through the winter without fuel and clothing.

The cost of the food given away averages 1.2 cents per person, the actual cost varying in the different centers from 0.9 to $1\frac{1}{2}$ cents. Millet, which makes up the larger part of the food, cost in 1915 from \$4.45 to \$5.20 a Peking tan of 150 catties (200 pounds).

In dealing with Chinese weights it is always a problem to discover exactly what standard is used, for they vary from place to place and even in the same city are not always uniform. Thus, 187 Peking tan are equivalent to 168.82 T'ung Hsien tan, and on the west side of Peking one sheng equals one cattie (1.33 pounds), while in the East City one sheng weighs 1.5 catties.

By means of the bamboo counters, a daily record is kept of the total number of meals served, and also of the number of men, women and children who come to the chou ch'ang. The police in their seven centers give away from 350,000 to 400,000 meals a month while the three centers of the Military Guard average from 120,000 to 150,000 and the two of the Ching Chao Ying serve between 80,000 and 90,000 meals a month. The largest month reported by the police in the last three years was January, 1918, when 727,815 meals were given away.

The monthly reports show that the proportion of men, women and children served at the different centers remains fairly constant. The police report 40-45 percent children, 43-46 percent women and 11-18 percent men. The Military Guard has approxi-

mately 27 percent children, 27 percent men and 46 percent women, while of those served by the Ching Chao Ying, 65-72 percent are women, 12-22 percent children and 12-14 percent men. Detailed figures concerning the work of the chou ch'ang are given on page 487 of the Appendix.

The actual expense of running the chou ch'ang depends almost entirely upon the number of persons fed; for the cost of the tools, fuel, work, etc., for the different centers is fairly constant and ranges from \$200 to \$380 a year, which in 1915 was 18-26 percent of the total operating expense. The total spent by the police for the operation of their seven centers amounts to from \$12,000 to \$15,000 a year. In 1915, it was \$11,260.61, when 963,201 meals were given away at the seven centers. The grain used amounted to 1,723.17 tan (one tan equals 150 catties) and cost \$5.10 a tan.

The operating expenses were:

Tools	\$447.00
Fuel	537.56
Wages	412.38
Miscellaneous	455.50
Police Supervision	620.00
	<hr/>
	\$2,472.44

The Military Guard spends from \$4,000 to 5,000 a year on its three centers near Peking, while the Ching Chao Ying spends approximately \$2,500 for its two centers.

The funds for the chou ch'ang are derived from both official and private sources. The police secure theirs from the President, the Ministry of the Interior, the Municipal Council, the Bank of Communications and from individual and private sources.

In 1915 they received from these sources the following amounts:

President	\$5,000
Ministry of the Interior	2,000
Municipal Council	5,000
Bank of Communications	2,000
Private Sources	50
	<hr/>
Total	\$12,050

The Military Guard reported that in 1915 they received \$2,000 from the Ministry of the Interior, \$1,000 from the Ching Chao Ying, \$438 from subscriptions collected by the police and \$800 from individual subscriptions.¹

¹ Report for 4th year of the Republic (1915), January 2nd to April 20th. *Municipal Council Magazine*.

In 1919, the amount furnished the police by the regular official and private subscriptions was not sufficient to meet the expenses because a larger number of people than usual applied. Upon the special petition of the chief of police, the Ministry of Finance made up the deficit of that year but distinctly stated that it would not thereby establish a precedent for the future.

Some of the *chou ch'ang* still maintain a semi-private character, in that the operating expenses for tools, fuel, labor, etc., are met by the gentry of the district where the *chou ch'ang* is located, while the grain is supplied by the government boards. One outside the *Ch'i Hua Men* (one of the east gates of the city) used to be run by a Mohammedan mosque but the funds for the purchase of the grain have given out, and although the food is still cooked in the mosque kitchen the work has been taken over by the Military Guard. However, it supplies only the grain and one or two men for the general supervision of the work, the money for the rest of the expenses being contributed by two or three wealthy men living nearby.

Some \$300 is annually raised for the *chou ch'ang* by a three-day benefit given on the grounds of the Peking Water Company, outside of the *Tung Chih Men*. This consists of an entertainment of singing, acting and acrobatics given by some nine groups of men who not only come and give their services but often pay their own expenses as well. These men usually belong to some club or secret society and come year after year to make their contribution to the poor of Peking. One of these clubs, the Cloud Wagon Society, sent 40 members for the three days and subscribed \$35 for their expenses. This group sang old Chinese folk songs. The Old Large Drum Society, founded in 1747, sent a group of 60 dancers and musicians. The Centipede Sacred Hell Society, with some thirty-five members, gave demonstrations in the use of the double-edged sword, chains, pikes and other implements of combat. The Sacred Jug Society was a group of 15 men from the village of *Tuen Van*, who amused the crowd by juggling jugs. A group of actors gave their plays walking and dancing on four-foot stilts. The Old and Young Lions Sacred Society made sport for the people with five lions of the two man variety, and whenever the lions moved the drum and cymbal players were sure to call attention to the fact by beating on their instruments.

FREE CLOTHES

With fuel scarce and the thermometer going to zero Fahrenheit, the people of North China have to depend upon

warm clothes for their protection from the cold. One authority¹ says that it costs at least \$6 to buy enough fuel to keep a family from freezing and personal experience has shown that even the homes of the well-to-do are seldom more than warm. The people keep warm by putting on layer after layer of clothing if they have it. Wool is not available, so they use cotton wadding to pad their clothes if they cannot afford fur-lined garments. The poor seem to be able to get along if they have one cotton padded suit. The usual supply of clothes for an ordinary person is one suit of plain cotton cloth for summer wear, and a padded one for winter. Those who are not so well off have to content themselves with a single suit, putting in the wadding in the fall and taking it out in the spring. Many times the winter suit or the cotton wadding is put into the pawn shop over the summer for safe keeping, and to give the owner a little extra capital. But it is often impossible to repay the loan with the 2 percent interest a month, and so the owner is without his warm clothes when winter comes around again. In other cases, lack of employment or sudden misfortune forces families to sell their winter clothes in order to get food to eat, and some have been found that were so poor that they had to sell even their summer clothes. This of course means terrible suffering; and the giving of clothes has long been one of the established methods of relief. Many people have been willing to help in this way because it so quickly relieves suffering and also because those who are benefited do not come with recurring demands for help.

As most of the clothes are given away through private channels it is impossible to make any estimate of the number of people who are helped during the winter, but the extent of the need is shown first by the number of the poor in Peking, 96,850 or 11.95 percent of the population of the city (table, pg. 486), and second, by the experience of the captain of one of the police districts in the northeast part of the city. Having some 20 suits of clothes to distribute, he set out to find the families that were the most needy. Before he had gone very far he had found over 100 families where one or more members were entirely without clothes. Faced with such a need, he decided that the best he could do would be to give one suit of clothes to a family as far as he could. He had had enough experience with the poor to know that it might be well to check up a little bit later, and make sure that the clothes had not been pawned or sold. In one of the first families that he visited, he found the clothes missing. The man frankly admitted that he had sold them, but said "It is all right to see your family without food for one, two, or even

¹ Prof. C. G. Dittmer: An Estimate of the Chinese Standard of Living, *Quarterly Journal of Economics*, November, 1918.

three days, but by the time they have had nothing to eat for four or five days, you don't care where the clothes come from, you sell them and use the money to buy food."

Inasmuch as the police are thoroughly conversant with the problems of the poor of the city, quite a number of those who want to do something to help are giving clothes to the police and asking that they distribute them to the needy and worthy families. Besides this, the police and Military Guard are using part of their funds to give clothes to the poor as well as to feed them. During the winter of 1916-17, they gave clothes to 5,740 persons besides using the cast-off uniforms of the police officers and soldiers for the inmates of the charitable institutions.

To give an adult a suit of padded clothes costs approximately \$2.75.

SHELTERS FOR RICKSHA MEN

Going into the theater one winter evening a foreigner told his ricksha man to wait for him. When he came out a few hours later, he found the man faithfully waiting but frozen to death. His padded coat had not been enough to protect him from the cold and there was no place where he could go for shelter. Moved by this experience, a group of Chinese and foreigners, early in 1916, organized a relief association and by means of a benefit theatrical performance raised the money needed to build and maintain a series of shelters where the ricksha men could go to get warm, where they could find hot water to drink and have a chance to dry their perspiration soaked garments.

These shelters, built on government property on the edge of the highways, are plain, one-story frame buildings with a concrete floor and a lime roof. Benches are built along the walls, and there are windows on all four sides so that the men may be able to watch their rickshas while they are getting warm. An unprotected ricksha is a great temptation to many men and the loss of one is a tragedy for the man who is renting it, as it means the loss of his livelihood. It costs about \$250 to build one of the shelters and about \$100 to run it for a year. Old ricksha men, or those who are crippled, look after the shelters, take care of the fire and keep up the supply of hot water.

When the work was first started, the funds were sufficient to establish only three centers, but the first experiments have been so successful and the funds secured by the annual benefit performance have increased, so additional shelters have been opened until now there are nine scattered throughout the city. Even these are pitifully few considering the fact that there are some 30,000 ricksha coolies in the city.

Those who are used to the comfort of warm homes often

wonder how the ricksha men survive the cold of the Peking winters. Even though the thermometer is below freezing for at least two months of the year and often goes down to zero, the men have but little clothing to keep them warm, at best a single padded coat, and they are first overheated by their running and then have to stop and wait in the cold.

With its hard working conditions, low income, comparatively short working life, averaging less than five years, and the large number of men engaged in it, the trade of the ricksha man is one of the big problems of the Chinese cities. It takes one coolie to pull one passenger, making an expensive form of transportation. The constant running is hard on the men, uses up their best strength in a few years and leaves them untrained, without any industrial opportunities, a burden on their families or on the community.

In spite of their hard life the Peking ricksha coolies are noted for the fact that they take things with a smile. They are good-natured in their competition for business and are always ready to get a laugh out of the life around them. Even though an older man is unable to keep up with a younger one and is dismissed because of his lack of speed, he takes it with a smile even though it may be a wistful one.

SHAN T'ANG

The Shan T'ang are private charitable associations that are supported by the contributions of their members. Most of their work is outdoor relief, though some indoor relief is given to a few people who are allowed to live in the buildings belonging to the association.

It was impossible to secure any detailed report of the work of these associations, but from appearances they were not very active and the work of one or two of them seemed to have been taken over by the police.

INSTITUTIONAL RELIEF

Indoor relief is given to a certain extent to practically all of the needy classes in Peking. There are institutions (see map of philanthropic institutions) that care for the foundlings and orphans, give industrial training to boys and girls, provide work for those who are unable to find employment, give the poor a place where they can find food and lodging, and provide shelter for the aged destitute. The need, however, is so much greater than the relief given that these institutions stand as experiments, or perhaps rather as examples of the different kinds of relief

considerable detail with the hope of giving a picture of Chinese institutional life and indicating the possibilities of its development.

THE FOUNDLINGS' HOME

One of the busiest places in Peking is the Foundlings' Home at meal time, for there 96 babies all want to be fed at once. And the noise is concentrated, for the babies are all kept in one big courtyard during the warm summer days. On one side under the shadow of a high straw mat p'eng are rows of cribs for the youngest, while on the other side of the court the older children play about or sit in a long row waiting for their food. Moving around among the cribs are a large number of amahs or nurses, all busy trying to keep the flies away from the babies. The buildings of the Home are carefully screened; but when the children are out in the courtyard the only protection they have from the flies is the long horse-hair brushes that the amahs keep waving over the cribs. With a lot of the babies crying at the same time, with the smaller children running around, and with the constant waving of the brushes, the courtyard is full of movement and life.

The Foundlings' Home was established, or rather taken over from private management, by the police and the Municipal Council in 1917 so that they might have some place to care for children whose parents wanted to get rid of them and who would probably be done away with if there were no institution to take them. Consequently, any child brought to the Home is received, though the regulations provide that they should not be over three years of age.

The Home was first located outside of the Hatamen but later was moved to the Hou Men Ta Chieh, just outside of the north wall of the Imperial City.

During the fiscal year ending April 30, 1918, 130 babies were given to the Home. Of these 111 were girls and only 19 were boys. This great preponderance of girls is not to be wondered at as the Chinese will keep their boys if there is any possible way to do so. Of the 130, 25 were one year old, 71 two years old, 23 three years old, and 11 were received who were four years old.

In 1918 it was reported that there was a tremendous death rate among the infants cared for by the Home. One story even stated that 195 out of 196 had died during the year. The police appealed for help to Countess Ahlefeld, the wife of the Danish Minister to China, and agreed to give her a free hand in running the institution. She and a number of the foreign ladies living in Peking took up the work and, with the coöperation of the Chinese board of directors, gradually changed things until the buildings

are kept clean, the windows and doors are all screened, and the flies kept out; Chinese doctors trained in foreign medicine look after the children, and five specially trained nurses supervise the care of the babies, and the work of the 39 amahs. In spite of good care and the improved physical environment over 100 babies died last year.

The rules for the feeding of the children state that those who are one year old are fed entirely with milk, those who are over one and less than two years of age are given milk and cake, those between two and three years of age have congee, (rice-gruel), milk and cake, while those over three have no milk and cake but eat the regular food at the ordinary times. Wet nurses are provided for the infants but each is required to feed three children.

All of the foundlings are vaccinated three times. If they are given to the Home when they are very young, it is done when they are six months old, again when they are a year and a half old, and a third time when they are three years old. In case of death the police must be notified so that they may examine the body before burial.

Although none of the children are now old enough to go to school it is planned that a school and an industrial department shall be established for them later on, as they must remain in the Home until they are eighteen years of age. Parents are allowed to take a child out of the institution only if they can furnish a satisfactory guarantee that they are able to care for it.

The expenses of the institution amount to between \$10,000 and \$12,000 silver a year. This is met by contributions from the police, the Municipal Council, the Ministry of the Interior and private sources. The report for the year ending April 30, 1918, showed a total income of \$39,006.48, counting at par the depreciated bank notes. Of this amount \$10,106 was contributed by individuals, \$18,093 was given by the Police Board and \$4,000 came from the Municipal Council. Special theater contributions for extra food for the babies amounted to 1,038 tiao (\$74 silver). A total of \$25,138.33 of depreciated bank notes was spent during the year, leaving on hand a balance of \$13,866, of which \$1,000 was invested in a weaving factory and \$500 in shares of the Peking Water Company. The police and the Municipal Council keep track of the income and expenditures of the institution by requiring that monthly reports be filed with them for their approval.

Up to the present the results secured hardly seem to justify the expenditure of the amount of money that has been used.

A second visit to the Home three months after writing the



THE FOUNDLINGS' HOME.

Inmates of "The Busiest Place in Peking." Of the 130 babies received during one year only 19 were boys.



THE FIVE NATIONS POORHOUSE.

An Industrial School supported by the work of the inmates and funds supplied by the sale of two-copper benefit tickets at one of the big theatres. Working as they must below ground and in a hot, damp atmosphere and sleeping without bedding it is little wonder the boys have bad eyes and heads.



INDUSTRIAL TRAINING.

Both the Buddhist and Peking Orphanages give their inmates industrial as well as school training.



INDUSTRIAL TRAINING; SHOP PRACTICE.

above report showed that the organization and system of care that had been developed under the supervision of the foreign ladies was rapidly breaking up. The ladies had never had any direct control over the finances of the institution. The Countess Ahlefeld had gone home, and, while the others interested in the work were away for the summer, those in charge of the finances had made changes in the staff by the very convenient method of paying salaries in Bank of China or Bank of Communications notes, instead of silver. As the notes are worth only about 50 cents in silver, the trained nurses have been unwilling to accept them and have left, careful supervision has ceased, and the old conditions with the attendant flies and dirt are rapidly returning. It is just one more experience that shows the difficulty of Chinese and foreign coöperation in charitable enterprises when the control of the finances is left entirely in the Chinese hands.

ORPHANAGES

Although the care of orphans has always been considered by the Chinese a worthy form of charity, Peking has only two such institutions, one in the North City and one in the South City. Both are private institutions but are receiving contributions from various official boards.

The P'in Er Yuan or Peking Orphanage, located almost in the shadow of the north wall of the North City, is on Chien Fu Ssu Hut'ung next door to the North City poorhouse. There on about five "mow" of land ($\frac{5}{6}$ of an acre) it is caring for some 92 children, 50 boys and 42 girls.

The Orphanage was first opened in 1912 by Mr. Ts'ang Yu Chen of Tientsin, who wanted to provide a home for some of the children who lost their parents in the fighting incident to the Revolution. After a few years, Mr. Ts'ang found that he was unable to support the home alone, and so appealed to his friends for help and transferred the management to a board of directors, to be elected from those who contribute to the institution. At the present time, this board has among its members several American returned students (Chinese who have studied in America) and one or two foreigners. Representatives of practically all the religious faiths in Peking are found on the board, Confucianists, Buddhists, Mohammedans, Roman Catholics and Protestants. A woman's auxiliary board assists the directors in the management of the home.

Any child whose family is unable to care for it will be admitted by the orphanage, provided it is accepted by the board of directors after they have investigated the case. Children are usually brought to the notice of the board by some private indi-

vidual, but the police also refer to it any cases they feel are particularly worthy. At the present time only a few children are being admitted, as the maximum capacity of the orphanage is 100. Large numbers have been taken in by the orphanage at three different times, first when it was opened in 1912, second after the street fighting in Peking in 1913, and third after the Tientsin flood of 1917.

The detailed management of the orphanage is in the hands of a superintendent and two assistants who are appointed by the board of directors. The superintendent's salary is \$50 a month, while the assistants receive \$25 a month each. One of the assistants is always the woman who is in charge of the girls' department.

The buildings are of the usual Chinese style and at present, because of the lack of finances, are in need of considerable repair. Even so, the sanitary condition of the buildings is excellent, everything being clean and well cared for.

The orphanage gives all of the children at least two hours of school work besides five hours of industrial work every day except Sunday. The boys are taught carpentering and carpet making; the girls, tailoring, lace making and cooking. The teachers in charge of the school and industrial work receive \$12 and \$15 a month, except in the lace making where the teaching is done by one of the girls.

In order that the children may have experience in the routine household duties, most of the work of the orphanage is done by the inmates. They work in groups and in rotation each group is responsible for some particular task. The children have to keep things clean, help with the cooking, wash the dishes, and even wash their own clothes if they are old enough. They are given baths once a week during the winter and every day in summer, and the sick are sent to the nearby mission hospital where they receive foreign medical treatment.

Special attention is given to the recreation of the children. They are free from 10:30 to 12 every day, and also from 7 to 8 in the evening. There is a large playground in daily use, and volunteer workers from some of the schools of the city have assisted in directing the children's play. Every summer the children are given a trip to Wo Fo Ssu, one of the temples in the Western Hills about ten miles from Peking, where they have an opportunity to climb hills and learn something of life in the country.

Christian services are held every Sunday under the leadership of a student volunteer from Tsing Hua, the American Indemnity College, and a Y.W.C.A. has been organized among the girls.

Raising the funds for the institution has been a considerable task as the annual budget amounts to about \$7,500 a year. On several occasions the board of directors has been tempted to turn the institution over to the police, but each time has been successful in raising the needed money. During 1919 a special campaign was carried on and over \$12,000 was raised from Chinese sources. At the present time the orphanage is given some help from official sources. The Peking-Mukden, Peking-Suiyuan, Peking-Hankow and Tientsin-Pukow Railroads are purchasing advertising space in a small paper published by the institution, to the extent of \$400 a month.

Only a few children have reached the age limit of 18 and have left the orphanage, but these few have demonstrated that the training that has been given them has fitted them for self-support. One of the girls is now teaching lace making and earning \$20 a month, a large salary for a woman.

The home is a good demonstration of what can be done in the care of orphan children by means of cleanliness, education and industrial training, even with a small budget and simple material equipment.

The orphanage in the South City is next to the Lung Ch'uan Ssu, a Buddhist Temple, and is run by the temple priests. It is caring for some 250 boys who are full orphans or have only a mother living, and whose relatives are unable to care for them. It admits only boys who are under 12 years of age and their good behavior must be guaranteed by some shop or friend of the family. Once admitted, the boys can stay apparently as long as they want to, as some 37 of the inmates are over 19 years of age. These, however, are simply given a home and must earn their living either by working in the orphanage or finding work outside.

All of the boys are given school work, industrial training and a daily lecture of an hour on religious subjects. Twelve boys are in the Higher Primary, five are in the Middle School and one is even attending the University. Printing, tailoring, carpentering, dyeing, shoemaking, weaving and mat making are the industries taught.

The boys live in dormitories, 18 in a three "chien" room 12 x 30 feet. They all sleep on one long k'ang or built-in bed that runs the full length of the room. They are given three meals a day rather than the two customary in most of the government institutions.

The budget of the institution amounts to practically \$10,000 a year. It is met principally by individual contributions made to the temple, but some official funds are supplied. The Municipal Council contributes \$1 a month, the Local Board of Educa-

tion \$5 a month, while the police furnish \$60 worth of rice each month. The Five Saints Nunnery gives \$20 a month.

As far as could be seen, the institution is well managed, the boys are well cared for and are given good school and industrial training. They certainly are turning out a very creditable type of work.

A big combination orphanage and industrial school is being built near the old Imperial Hunting Park in the Western Hills by Mr. Hsiung Hsi Ling, as part of the relief work for the flood sufferers of 1917. Fine, modern, brick buildings are being erected for the workshops and dormitories, and are so planned that both boys and girls can be cared for. When finished, the institution will be able to accommodate some fifteen hundred inmates, and will make it possible to care for many of the needy cases that cannot be helped at present, because of the lack of available room.

THE BOYS' INDUSTRIAL SCHOOL

The Hsi I So or Boys' Industrial School was established by the Judiciary Department of the Empire in order that care and training might be given to some of the poor boys of the city. Under the Republic the school was first taken over by the Ministry of the Interior, but in April, 1917, it was intrusted to the police as it was closely connected with their work.

The school provides a home, teaching and work for between six hundred and fifty and seven hundred boys. At present there are 660 inmates. Any boy in the city between eight and sixteen years of age is eligible for admission, provided his case is brought to the notice of the police and approved by them after they have made an investigation of his record, his home and his family. Homeless boys can be sent to the school only when they are willing to go. Once admitted to the school a boy must remain there until he is eighteen years of age, unless his family are able to care for him and desire to take him out of the institution, or unless the boy himself desires to be returned to the police. On reaching the age of eighteen the boys are discharged, but, instead of being turned adrift, are sent to the head of the police district that sent them to the school. The police find work for them and so enable them to start life outside the institution with a job. This part of the school work is particularly important in China, for without the police backing it would be very difficult for the boys to find employment as they would not be able to get any one to act as their guarantor.

School work equivalent to the higher and lower primary grades is provided for the younger boys. At present, 170 of the

660 inmates are attending school. They are given five hours of instruction a day. The teaching is done by four men, all Middle School graduates, two of whom receive \$20 a month and two \$25.

Work is provided for those who do not attend school. Nine different trades are taught: carpentry, printing, paper-making, soap-making, rug-weaving, tailoring, thread-spinning, cloth-weaving and the weaving of tai-tzu, or the bands with which the Chinese bind the bottoms of their trousers. The boys are required to work from 7 to 11 and from 1 to 5, seven days in the week. In some of the departments, particularly the printing and weaving departments, night work from 7 to 11 is required if the school has received sufficient orders for work. The boys are paid somewhat according to the amount and quality of the work that they do. The smallest wage is 20 coppers a month, and the highest possible is 60 coppers a month. Part of this money is sent to the boys' homes, and they themselves are allowed to spend part.

Some thirty of the boys are given training in Chinese music, and, together with 64 who are trained in dancing, take part in the semi-annual worship of Confucius at the Confucian temple.

A large playground, equipped with swings, horizontal bars, horses and football goals, is provided but, so far as could be seen on two visits, practically no use is made of it, at least during the winter months. The manager of the school said that drill under the direction of the police officers was required of all the boys in warm weather, but was not required during the winter. The boys are supposed to use their leisure time in the evenings and during vacation days in talking or walking around the grounds. On visiting the school during the New Year vacation, a group of between sixty and eighty boys were seen sitting around a table in the dining room, waiting for an hour and a half to go by before their supper. In the meantime, the playground just outside showed not a single footprint.

Punishments for breaking the rules of the school are administered by the teachers. For minor offenses, a boy is made to stand in a corner or to kneel down for one or two hours. More serious infractions are punished by whipping on the hand or by confinement in a dark room. The boys that show signs of incorrigibility are dismissed from the institution, but may return, provided they can furnish guarantees for future good conduct. On the whole, the discipline is not a serious problem, as the boys, because of their experience with life outside the school, seem tractable and not liable to make trouble. One of the officers remarked that none of the boys ever had to be sent away from the school, because poor boys are always very easy to manage.

The buildings of the school are of Chinese and semi-foreign architecture. The dormitories and workshops are large, well-lighted and, for the most part, well ventilated. The workshops, a series of five parallel buildings, have been built within the last three years and make a valuable addition because of the better working conditions and the extra amount of room that is provided. Two large dormitories with four 42 x 45 foot rooms each, with a k'ang or brick bed built in on two sides of each room, make it possible to care for over 600 boys and give them sufficient sleeping space. The boys are under night supervision, as police officers are constantly on watch.

The food given the boys is of the most simple kind. Two meals a day are served, and millet, vegetable soup and salt vegetables are the principal dishes. The cost per person averages \$2 a month, but all appear to be well fed.

Electric lights are used in the dormitories and workrooms, but the light in the shops is not sufficient to give proper light for night work or for work on winter evenings.

Small foreign stoves are used in each of the dormitories but are not large enough to do more than give the boys a chance to warm their hands. Small stoves are also provided in the workrooms but no attempt is made really to heat the rooms. The boys seemed to feel the cold very much, both in the dormitories and in the shops, and complained a bit that their clothing was insufficient.

Both foreign and Chinese medicine are said to be given the boys who are sick, and a doctor is in daily attendance. A "sick room" has been fitted up so that those who are ill may be segregated, but we were told at the time of our visit that the room was empty as none of the 660 boys were sick. The health of the boys and the medical care might well be improved, for trachoma was found to be running riot and proper precautions were not taken to prevent the spread of the disease.

The boys are given a bath once a week and their heads are shaved every ten days. Hot water is supplied at meal times, but not in generous quantities.

The manager of the school is appointed by the city police and is responsible to them for the conduct of the institution. He is in entire charge and engages and dismisses all officers and teachers. His salary is \$200 a month, while 20 teachers and officers working with him are paid from \$20 to \$160 a month. Forty police officers are furnished by the Police Board to look after the general conduct of the boys.

The total expenses of the school amount to \$3,000 a month, salaries \$1,000 and food, clothing and supplies, \$2,000. Any money needed over and above that derived from the sale of the

products of the workshops of the school is supplied by the police.

On the whole, the Industrial School is doing very good work. The boys are given better living quarters and conditions than they would have if they were living at home and trying to get a precarious living by begging and doing odd jobs, and they are given an industrial training that fits them for taking up regular work when they leave the school. With better care in the matter of health, and with better recreation, the school would be fulfilling its function well, and could be said to be a model institution.

THE GIRLS' INDUSTRIAL HOME

This is the only school that makes a specialty of industrial work for girls. It was founded ten years ago as a private charity by a Mrs. Sung, and she has carried it, for the most part, with her own resources. The failure in 1913 of a bank, in which the funds devoted to the school were deposited, has made it hard to carry on the work in recent years, and now Mrs. Sung is anxious to find some one who will take over the school, and let her retire. At present there are 40 pupils of various ages attending the school. The older ones pay \$1 a month for tuition and the younger ones 50 cents. One-half of each day is spent in study and the other half on embroidery. The work done by the students belongs to the school and its sale makes a small addition to the school income. The length of the course depends almost entirely upon the age of the students, but two years is the minimum. After the students have graduated, Mrs. Sung is glad to have them come back to the school and continue their embroidery work. The graduates are charged no tuition.

The present expenditure of the school amounts to \$180 a month, which includes the salaries of six teachers and the rent for the school buildings.

An embroidered picture of President Wilson was sent to the Panama Pacific International Exposition in San Francisco and there took first prize for such work. The picture was the result of six months' work and is so fine in its detail that Mrs. Sung refuses to have it framed as she is compelled to demonstrate that all the work has been done with needle and thread. A companion picture of President Yuan Shih K'ai was sent to him and in return he presented two dresses to the girl who had made it and also gave \$1,000 to the school.

CHRISTIAN HOME FOR CRIPPLED CHILDREN

The Christian Home for Crippled Children is an experiment in private philanthropy. A graduate of the Mission College at T'ung Hsien has opened the home and is depending upon personal and church subscriptions for its support. It is at present caring for eight boys and nine girls, and, besides giving them religious and educational training, is teaching them to make shoes. As the Home was only opened in 1918, we cannot tell how much of a success it will be, but as it is the only institution that is making any attempt to care for those who are crippled, it should find a place in the philanthropic work of the city.

KUNG CH'ANG

In order that some of those who are in need may be given relief and not be pauperized at the same time, Kung Ch'ang or workshops are often opened where the needy may be given employment. The wages paid are based not on the economic value of the work done but on the amount that is needed to support a family. When women are employed in the Kung Ch'ang, the work is usually the making of clothes that can later be given away to others who are in need. When men are being helped, the work is ordinarily planned so that the products of the Kung Ch'ang can be sold. Some spin thread while others make straw braid, matchboxes, etc.

Usually the Kung Ch'ang are privately run and care for only a few tens of persons, as it is only when large numbers are in need that the Government organizes relief work and employs men on public improvements, the building of new roads, railroads, dykes, etc. In 1917-18, several thousand men were employed in building a macadam road from Peking to T'ung Hsien, fifteen miles to the east, and on a road west of the Summer Palace. The funds for this work were supplied by the Chinese Red Cross, the American Red Cross and the National Government.

There is one government Kung Ch'ang in Peking. This is located on Morrison Street or Wang Fu Ching Ta Chieh and is a combination cloth factory and relief agency for needy Manchus. It was established some thirty years ago. The men are paid regular wages after they have served a three years' apprenticeship. At present, this amounts to \$4 a month besides room and board. If a man does good work he is also given a small bonus at the end of each month, while if he spoils any cloth he is fined for the damage. A posted record showed that the

bonuses of the men varied from 15 to 65 cents a month, while the apprentices received from 10 to 25 cents.

The boys who are to be trained as apprentices are secured by advertising, but they are accepted only after their cases have been carefully investigated. The apprenticeship training consists of the customary three years, and during that time the boys are all required to live on the premises. The regular workmen are permitted to live in the factory buildings if they so desire, and quite a number avail themselves of this privilege as they are required to be at work by 6 o'clock in the morning, and do not finish until 5 or 6 o'clock in the evening, according to the season of the year.

At the time of our visit, the Kung Ch'ang was employing some 160 men and boys and was operating 60 looms. The majority of the looms were weaving patterned cloth and consequently were operated only by skilled workers. The apprentices are trained on foot power looms with which they weave plain cloth. The winding of the spindles is all done by the apprentices.

The cloth produced by the Kung Ch'ang is sold, and the proceeds are used to defray the expenses of the institution. Whether or not the income derived from the sale of the cloth was sufficient to meet the running expenses of the factory could not be learned as we were unable to get in touch with those who are responsible for the financial operation of the institution, but there was every evidence that the factory could be operated at a profit.

We were not able to discover just how many private Kung Ch'ang there were in the city, as there was no available list of them, and it was impossible to hunt them out. The number, however, is small, probably not over ten, and varies from year to year depending upon the amount of destitution in the city. At most only a few hundred men and women will be cared for.

REFORM SCHOOL

The Chao Yang Chu, or Reformatory, is a combination industrial school for 100 misdemeanants and a Kung Ch'ang for 300 poor men and boys. All those who are sent to the institution by court order are guilty of only minor crimes, as none of them have a sentence of more than one year. The poor men are admitted only if they have been recommended by the police and their cases investigated and approved. When they are at work the poor men and the misdemeanants mingle together; but they are separated during their free time and they sleep in separate quarters. The prisoners all wear shackles on their feet.

The men are taught rope making, tailoring, carpentry, blacksmithing and weaving, some 50 looms being used for the latter work. The poor men are paid for their work, but the misdemeanants are given only their food and clothes. The boys winding the spindles, the men weaving cloth and those working in the tailor shop are all paid on a piece work basis; the others are paid by the month. The wages vary from \$3 to \$6 a month, besides room, board and clothes.

Although the institution was opened some twenty years ago, it is only in the last few years that the inmates have been given any work. The police took over the control when Yuan Shih K'ai was President, and since then have installed the manual work and built a fine, large, well-lighted, well-ventilated workshop for the weaving and tailoring departments. Much of the work of the other departments is done out of doors in the courtyards.

Until recently the living quarters have left much to be desired, as the men have been housed in ordinary Chinese buildings and have been badly crowded. Now, however, a new dormitory that will accommodate 200 men has been completed, and a second one is being erected. These buildings are 125 feet long, 30 feet wide and 12 to 15 feet high at the eaves. A long k'ang, or built-in bed, runs down each side of the building, while in the center there is a wooden platform raised about six feet above the floor. The men who are in the school as prisoners sleep on the platform, while the poor men occupy the k'ang. Bedding is supplied for all the inmates. The building is kept very clean, and gives the best dormitory facilities that we saw in any institution. Even though there are a large number of men available in the school, the dormitory buildings have been erected by outside labor. For recreation the poor men are allowed to go out into the city every Sunday.

The Nu Hsi I So and the Kan Hua So, two departments of the Door of Hope, are doing a similar work for women, the Nu Hsi I So supplying industrial work for some 127 dependent women, and the Kan Hua So caring for some 36 delinquent women, sent to it by court order. A further description of these institutions will be found in Chapter X.

FIVE NATIONS POORHOUSE

The Five Nations Poorhouse, named for the five races or groups of people living in China, the Chinese, the Manchus, the Mongols, the Tibetans, and the Mohammedans, is an institution primarily for poor boys, though a number of poor men are cared for that they may help with the work of the school. The 70

boys and 20 men are living in an old temple, where the buildings are in very bad repair and much might be done in the matter of cleanliness. The inmates are badly crowded in their sleeping quarters; but under the circumstances this may be a blessing in winter time, for although a good supply of straw is put under the mat on top of the k'ang, no comforters or quilts are provided, and the boys have to depend on their padded clothes or on each other for warmth.

The boys are given no school work, but are given eight to nine hours' work a day weaving suitcases, baskets and water dippers from coarse reeds or willows. The reeds have to be kept damp while they are being worked, and, in order that the proper degree of moisture may be maintained, a special five "chien" room has been built, partly below the surface of the earth. The ceiling is just high enough above the ground to admit a row of windows that light the building. What ventilation there is comes through a small open door. The 70 boys all work in this damp, close room. A single glance showed that the eyes and heads of many of them were in need of medical attention. The men who put the binding and finishing touches on the baskets work in some of the temple buildings and so do not lack for ventilation.

The funds that are needed for the school, over and above the amount secured from the sale of the baskets, etc., are furnished by one of the big theaters of the city through the sale of special benefit tickets for two coppers apiece.

What with the poor living and working conditions, the poorhouse seems to be a scheme whereby the boys can be made to work for their room and board. They are not given any education; and their industrial education fits them only for basket weaving, a type of work that is at best poorly paid. Even so, the boys are undoubtedly better off than they would be if they were struggling along outside of any institution. It would be so easy to make improvements, however, that one wishes the living and working conditions might be bettered, and the boys be given some education.

THE POORHOUSE

If one can imagine 40 men living in a two "chien" room which measures 10x20 feet, and still being required by rule to leave half of the floor unoccupied, he can get some idea of the conditions under which the men in the Peking poorhouses have to live during the winter when the homes are crowded.

Looking through the doorway into one of these rooms, one

sees two men sitting at a Chinese table, and nearby a Chinese stove with the usual steaming kettle on top. A second glance shows that half of the room is occupied by a wooden, mat covered platform that is built on a level with the window sill. Several men will be seen sitting on the platform, but it is only as the eye becomes accustomed to the light that it will be possible to see that men are also sitting on the floor under the platform. Twenty men sleep on the 10 x 10 platform and another 20 sleep under it. With these crowded conditions there is really not room enough for all the men to lie down and sleep at the same time, but even so the rules seem to require that half of the floor space be unoccupied. Even under ordinary conditions there are usually 15 men living in each "chien," a space 10 x 10 or 10 x 12 feet.

Peking has two of these poorhouses for men, one in the North City and one in the South City. They care for some of the poor of the city, give them a place to live and something to eat, but with the one in the North City caring for from 600 to 1,000 men and the one in the South City for from 400 to 600, the two institutions can hardly begin to care for those who are really in need.

Men are admitted to the homes only by the police, who took over the management of the institutions soon after the establishment of the Republic in 1912. They investigate the cases that come to their notice and admit those whom they deem worthy and for whom there is room.

Once in, a man can apparently stay as long as he wants to, but he is permitted to leave at any time, provided he desires to make an attempt at self-support. In that case, he must sign an application for release in which he states that he will not beg on the streets of the city. If he lives up to the terms of his release, and finds that he is unable to support himself, the police will allow him to return to the poorhouse, but he cannot go back if he is found begging. Hard as the life in the poorhouse may be, it is so much better than that of a beggar that once a man has been admitted he usually stays, or if he goes out he is very careful not to forfeit his right to return.

Those who are living in the homes are supplied with both food and clothes. The clothes are, for the most part, discarded police uniforms. To one visiting the home on a cold winter day, it seems as though these were not sufficient to keep the inmates, many of whom are barely nourished and in poor health, as warm as they ought to be. The food consists of two meals a day of millet and salt vegetables. One cattie ($1\frac{1}{3}$ pounds) of millet and some two ounces of salt vegetable is the daily allowance for each man. The inmates are permitted to vary the monotony of

this diet by purchasing fresh vegetables with the daily allowance that is given them if they are working.

All those who are physically able are expected to go out and work every day. The gangs leave the poorhouse about 8 o'clock in the morning and return about 4 in the evening. The men are employed on various kinds of unskilled work, breaking stone, moving dirt, repairing roads and cleaning sewers. The work is absolutely unskilled and gives the men no training. The principal thing they learn is to do as little work as possible and they certainly cannot complain of overwork. For his work a man receives 5 coppers a day, unless he happens to be a foreman in charge of a gang of 15 men; in that case he receives 8 coppers a day. Of the 600 inmates of the North City Poorhouse some 400 were out working at the time of our visit; the other 200 were either too old or too sick to work, and spent the days sitting around the home.

With the men living in such crowded conditions, the managers find it hard to keep the institutions clean and sanitary. The lack of ventilation is most noticeable during the winter time, but, with the only heat in the room furnished by a small stove which is only large enough to supply a little hot water and give the men a chance to warm their hands, the inmates naturally look with disfavor on the admission of any cold fresh air. Consequently, even though there are ventilators in the paper windows, they are usually kept tightly closed.

Chinese doctors using Chinese medicine look after any of the inmates that are sick, and a separate room is provided for those who are seriously ill. As might be expected with such a group living such a life, the death rate is high. For some of the winter months the average is over one a day.

The managers of the poorhouses are appointed by the head of the Police Board and are responsible to him. They are paid \$20 a month, while their assistants receive \$8 and \$10 a month. For the care of the two homes the police furnish 10 officers and guards.

It was impossible to find out from the men in charge the amount being spent for the running expenses of the homes; all needed supplies were sent them from police headquarters, and they had nothing to do with the finances of the institution. The police, in their annual report, state that they are spending \$3,473 a year for the two poorhouses. This is certainly not the entire budget of the two institutions as it costs in the neighborhood of \$1,000 a month to feed the inmates, and the wages of those who are working amount to about \$700 a month. In all probability it represents salaries alone or salaries and miscellaneous expenditures; or else other government boards are paying the Police

Board for the work of the poorhouse inmates, and this is the balance that has to be added.

These homes are undoubtedly giving relief to a great many needy cases, but at the same time they are not making any effort to fit the inmates to be self-supporting, even though quite a number of them are young men. A little training and help ought to make most of these capable of self-support, and at the same time leave their places available for those who are more really in need of the type of relief that these homes can give. Apparently it is not always the most needy cases that are admitted, and so far it has been impossible to determine on just what basis the police make their selection of cases.

To those who are accustomed to western standards of institutional care, the conditions in the poorhouses seem greatly in need of improvement. On the other hand, it must be remembered that these people are paupers; that care must be taken that their lot is, at least, no better than that of the self-supporting workman, and that living conditions are very hard for many of the Chinese who are self-supporting. Even so, an improvement could well be made in the matter of cleanliness, ventilation and medical care.

YANG LAO YUAN OR OLD LADIES' HOME

"The happiest group of people living on the least amount of money," is the way one man described the inmates of the Old Ladies' Home, or "Yang Lao Yuan," on Kan Yu Hut'ung. This is a group of 50 old women who know that they will be taken care of for the rest of their days, and that from now on they do not have to worry about having a roof over their heads and enough to eat. Although the amount spent for their food and clothes is only \$2.10 a month apiece, they can have plenty. The food is, of necessity, very plain, and no great variety is possible, but the women are able to add some little extras to their diet and feel that they have some choice in the things they eat, as each one is given a copper a day to spend in any way she desires. It certainly is an interesting sight to see the old ladies examining the stock of the street peddlers and deciding just what they can buy with their one copper.

This Home was started in 1895, when some of the ladies of the foreign community opened a "Winter Refuge" for some of the needy old women who had been brought to their notice. At first, no attempt was made to care for the women permanently. They were simply given a place where they could keep warm and have something to eat during the cold weather. No clothes were provided except what the women could make for themselves out

of the discarded nightshirts of one of the foreign Ministers. Following the Boxer Uprising in 1900, Mrs. Conger, the wife of the American Minister, became interested in the Home, and through her help funds were secured from America that made it possible to enlarge the Home and establish it on a permanent basis. Since that time it has gradually grown both in the numbers cared for and in the things supplied for them. Now the women are given everything, shelter, food, clothes, and even a little money with which to buy some few extras. The old ladies do all of their own work, the only employed help being one of the inmates who acts as cook and a matron who looks after the general running of the institution.

Without a doubt the Home was the cleanest of any of the institutions that we visited in Peking. Everything seemed to have been brushed and scrubbed until it shone; even the courtyard was carefully swept. The inmates themselves were spotlessly clean, and their clothes testified to their long experience in the art of the laundry.

The board of directors responsible for the management of the Home is made up entirely of foreign women. It includes in its membership representatives from each of the foreign missionary societies in the city and ladies of the business and legation communities. The support of the institution, amounting to some \$1,300 or \$1,400 a year, is secured from private contributions. No women are admitted to the Home until they have been accepted by the board of directors. The women must be at least 60 years old, and investigation must show that their families are unable to support them. Under no circumstances does the Home accept any bed-ridden cases, but some outside relief is often given to those who cannot be taken into the Home.

The following is the report of expenditures of the Yang Lao Yuan for the year ending April 30th, 1919:

I. Food, clothing and burials:		
Flour, rice, cornflour	\$511.14	
Weekly allowance for vegetables and oil	141.45	
Cotton, cottonwool, thread, etc.....	70.61	
Funerals:		
Coffins, cart hire, digging graves	64.98	\$788.18
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II. Expenses for the upkeep of the institution:		
Coal and firing	186.38	
Repair of premises	47.52	
Wages: Matrons, cook, porter	217.40	
Utensils, water, scavenger	75.03	\$526.33
<hr/>		
III. Outdoor pensioners	179.01	\$1,314.51
		179.01
<hr/>		
Total		\$1,493.51

Inspired by the success of the Home run by the foreign women, a group of the influential Chinese ladies have established a similar Home for old ladies on Twelfth Street in the northeast corner of the North City. By means of a benefit theatrical performance and private subscription, they have collected the necessary funds and have erected two buildings costing some \$3,500. In these they are caring for some 66 women. While the management of the Home is entirely in the hands of the Chinese women, they are advising with some of the foreign women and are making every endeavor to have their Home equal or surpass the high standard of the older institution.

OLD PEOPLE'S HOMES

Any one going from the Yang Lao Yuan to the home for old women that is run by the police and the gentry, or to one of the government homes for old men, is immediately struck by the contrast between the institutions. The Chinese buildings are very much the same and the amount of money spent per inmate is almost the same, but there is a tremendous difference in the atmosphere. The inmates of the Yang Lao Yuan are happy and contented, even though they are living in a very plain way. They take a great interest in the life that goes on around them, and are particular to keep themselves and their homes *very* clean. The inmates of the other homes seem to be dragging out a dreary existence with but little interest or hope, and they do not make any special effort to keep things clean, even though a little effort in that direction would make a great improvement in their surroundings. The difference between the institutions is largely one of mental attitude on the part of the inmates and vision on the part of those who are in charge of the homes, but it is just that different attitude and vision that is the great need of the Chinese institutions.

The three homes in Peking for old men and one for old women, other than the Yang Lao Yuan and the new Old Ladies' Home, have been opened by private individuals, but in recent years have either been entirely taken over by the police and are being run as government institutions, or else the police are supplying the food while private individuals are contributing the other expenses.

The régime followed in these homes is very similar to that of other government institutions. The inmates are admitted only after they have been recommended by the police, but, once accepted, they are there for life. The living quarters are not as crowded as those of the poorhouses, the average being from six



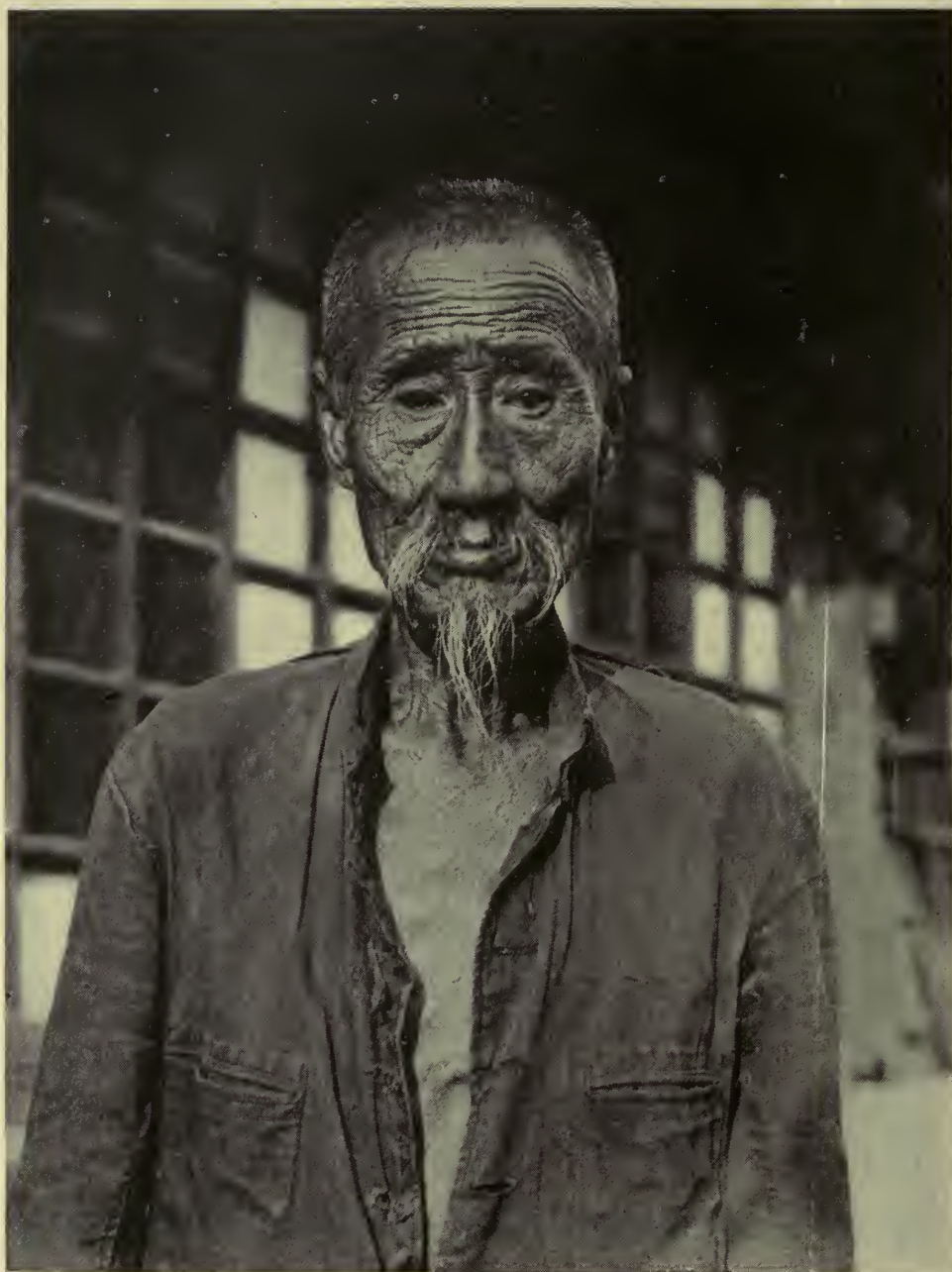
RICKSHA SHELTER.

Hot water and warmth for a few of Peking's 25,000 ricksha men. Ordinarily the ricksha man has no protection from the weather, but nine of these shelters supervised by a group of Chinese and foreigners and supported by an annual benefit theatrical performance are maintained to give some of these unskilled, hard working, poorly paid men a chance to get warm while waiting for business.



REFORM SCHOOL DORMITORY.

Misdemeanants sleep on the platform. Destitute men on the K'ang.



NO MORE WORRIES. CARED FOR BY THE POORHOUSE.

The Poorhouses run by the police provide food and shelter for some 1,600 selected men but do not begin to touch the needs of Peking's 96,850 destitute.

to ten persons to each "chien." The regulation diet is two meals a day of millet and salt vegetables with sometimes a little rice added to the millet.

Work is found outside of the home for a few of the men who are able to do a little something. They are paid two or three coppers a day for their work, or just enough to give them a chance to add a little variety to the monotonous diet. For the most part, however, the men are not given anything to do and they either sit around the courtyard or else are allowed to go out and walk around the streets and get what enjoyment they can from watching the sights. But while they are out they are not allowed to beg under penalty of not being allowed to return.

At present the four homes are caring for between 400 and 500 old people, 100 women and from 300 to 400 men.

OTHER INSTITUTIONS

Other institutions—the hospitals, the blind schools, the insane asylum, the prisons—all have a part in the charitable work of the city; but, as they are more intimately connected with another part of the life of the city, they are described elsewhere in the report.

CONCLUSIONS

With 96,850 persons (11.9 percent) of the population, classed by the police as "poor" or "very poor," Peking is facing a tremendous problem if any attempt is to be made to provide adequate relief for these unfortunates. If the work is to be thoroughly done, it will require a great many institutions and a very large sum of money, but probably no more than is now being given to the poor through public and private channels. The problem does not seem to be one of securing the money, for there is a great willingness on the part of the Chinese to give to those who are less fortunate. Many a case has been found where a group of families with barely enough for themselves, have been supporting some old man or woman, while well-to-do families are usually caring for a considerable number of persons. In times of flood or famine, the students have been willing to go without one meal a day so that they might have something to send to those who are in need. Large amounts are given every day to the beggars along the street, for one continually sees coppers being thrown to them from rickshas or carriages. Appeals for funds to carry on the work of the private institutions meet with a ready response. The great problem seems to be to get those who are in need in touch with those who are willing to give, and

also to develop a type of relief work that will be constructive rather than palliative.

In the past the several charitable institutions have engaged much of the private philanthropy of the city. Under the Empire, practically all of the institutions were privately managed, and the Government did but little relief. Since the establishment of the Republic, however, the various government boards have taken over practically all of the established charitable institutions in Peking and have even opened new ones. Although the system followed in most of these is that which the Chinese have developed through long years, very decided changes are being made in some, particularly in the Model Prison and the Chao Yang Chu or Reform School. Some of the government boards are taking up new ideas and working them out in their institutions, while others seem to be perfectly content with the old system and methods.

Much as some of the government institutions need to be improved, the development of the private philanthropy of the city is a much larger problem. With practically all of the institutions in the hands of the Government, there is but little institutional outlet for private charity unless those who give are willing to turn their money over to the officials. For a time this plan may work, but before long some individuals are going to be dissatisfied with the way the Government is doing things and will want to establish new institutions. The question is, "Along what lines will these institutions develop? Will they follow the old Chinese methods, or will those in charge be able to learn from the experience of other countries and so develop the new institutions along new lines?" The experiments worked out in the Peking Orphanage and the Yang Lao Yuan have shown that the Peking institutions do not need more money, but that those in charge do need a new vision of the possibilities of cleanliness, sanitation, medical care and the development of the mental life of the inmates. And they also need a spirit of fidelity in attaining these ends.

Before much real progress can be made in the institutional life of the city, one very fundamental problem must be solved, namely, that of handling the charitable funds. With the Emperor belonging to a conquering race, the governmental system of the Empire was one in which the officials were paid very low salaries, and were expected to make up their income out of the perquisites of their office. Public funds were only too often looked on as a legitimate source of private income by those who handled them and the same was often true of money contributed for charitable purposes. Funds that were supposed to be used for the poor many times went for "administration expenses." This same system and attitude of mind have not been greatly

changed, even though the Emperor has gone, a Republic has been established, and the rulers no longer look on themselves as conquerors. The experience with the Foundlings' Home shows only too plainly how the one who has the financial control of an institution can wreck it, if he is more interested in having his friends employed than he is in the welfare of the inmates of the institution. As long as there is a possibility of funds being misused, people will hesitate to contribute; and rather than have a large part of their contributions used for the personal benefit of those in charge of some institution, they will allow the poor to suffer.

One of the chief institutional needs of Peking is some organization or bureau that can impartially investigate those who are supposed to be poor, recommend those who are deserving, and outline the best possible program for their relief. At present the police are the only ones who are able to make any attempt to say whether or not a family is worthy of help, but they are not in a position to go into all the details, and they have not had the training that would make it possible for them to discover the real cause of dependency or outline the best possible means of relief. Lacking definite information, those who might help either do not give or else give promiscuously, hoping that they will perhaps help some one who is worthy. With all the poverty and need, it is surprising how little it sometimes takes to put a family on its feet and make it self-supporting. The poor relief work conducted by the Community Service Group in the Teng Shih K'ou District (see Chapter XVI) showed that many of the poor were able to "make good" if only they had an opportunity and a little capital. In some cases, a loan of not more than ten dollars would rehabilitate a man, make him self-supporting and make it possible for him to repay the loan, but it requires investigation and experience to discover those who are worthy of such help.

If China is ever really to solve her problems of poverty she must first work out others that are even more fundamental, those of ignorance, a low standard of living, and an industrial system in which labor has little if any mobility: these are problems for the future; but a great deal can be done now toward the uplift of the poor if only a new vision of the possibilities of relief work can be given to those who are already interested, so that their aim will be reconstruction rather than temporary relief. Apparently this can best be done by demonstrations in which the best of western methods and experience are adapted to Chinese life, and Peking seems to be the best place to make such demonstrations. It is the capital, and so anything done there will influence the entire country. Then, too, the Government has taken over the established institutions, and private philanthropy

is free to experiment and develop new institutional methods. The problem is to make the most of this situation and help the new private institutions, which are sure to be established, develop along the broadest and most modern lines. It will not be long before China will have gone through her period of transition, and methods and institutions will once more become standardized. The question is, "How much progress can she make? How near can she come to the best methods before things crystallize?" Alone, China cannot go far; but helped by those who know western methods and are able to adapt them to Chinese life she can make tremendous progress; and it will mean much if a demonstration can be made in Peking that will give the Chinese the benefit of the years of western experience and show them what can be accomplished in dealing with the problems of poverty.

CHAPTER XII

PRISONS

Prison reform in China is one of the most encouraging of all the modern movements, not excepting even the great progress that has been made in education, for it shows so clearly what can be accomplished by a few trained men with a big vision.

The old style prisons have been called "hells" by the Chinese themselves, and the conditions in them can be better imagined than described. They were dark, crowded, unsanitary, and the treatment given the prisoners was barbarous and extremely degrading. Confinement and not reform was their object, so there was no incentive to make conditions anything but terrible. It is stated by Chinese prison workers that formerly the number of those who suffered by the executioner's sword—and they were many—was not even half of those who died from the effects of torture and privation in the prisons.

The new penology aims to reform the prisoners. Instead of being terrible, the new model prisons are clean and airy. The men are given good physical care and are taught useful work. Some American investigators have even said that if they had to go to prison, they would rather be confined in one of the Peking model prisons than in many of the American penitentiaries, for the Peking prisons compare very favorably with the best in America.

Although the prison reform movement was first developed in Peking and there are four model prisons in the city, some of the other nine prisons are still old style prisons even though they are called "Reformed Prisons" and are much improved over what they used to be. It is one of the familiar contrasts of Peking to find the old and the new side by side and apparently exerting but little influence on each other.

The principal examples in Peking of the reformed old style prisons are those maintained by the magistrates of Ta Hsing Hsien and Wan P'ing Hsien, the two counties whose boundary line runs north and south through the center of the city (P 10, P 11, see Map No. 22). These prisons consist of several small courtyards surrounded by walls about ten feet high, with the corners and other places where men might climb over protected by piles of thorn branches. Most of the prisoners are confined

in wooden cages erected in the buildings around the courtyards. These cages are about 15 by 20 feet and have a floor some two feet above the ground. As there are ordinarily 20 men in each cage, there is just room enough for them all to lie down at one time. In some cases, the prisoners are permitted to come out of the cages during the daytime, walk around the courtyard, do some work and pass the time as best they may. Others, usually those accused of the more serious crimes, are kept locked in, the latticed door being opened for only a few minutes three times a day, and they have no choice but to sit cross-legged all day long. Ankle shackles are worn by all the men, and some have a heavy iron collar and chain placed around their necks, the chain being passed around their waists and connected with the ankle shackles. This is one method of attempting to make a man confess to murder.

The buildings of the Wan P'ing Hsien prison have been completed fairly recently, so are more suitable for housing the men. They are arranged so that in summer the paper windows in front of the wooden cages can be raised, and the men be given a free circulation of air. In winter, ventilation is provided by special openings in the roof.

The sanitary conditions in these prisons leave much to be desired, even though in some of the courtyards we found everything carefully swept and whitewashed. In one, the prisoners were even kept in their cells so that the ground might be swept until not a footprint showed. It is practically impossible for the men to keep themselves, their clothing or their bedding clean, and no proper preparation is made for washing, even though a small tub is provided in which the prisoners may bathe if they so desire. The toilets, which are simply holes in the ground, are not well cleaned and in summer must give off an almost unbearable odor.

The only work provided for the men is the weaving of tai tzu, the ribbons that the Chinese use to bind the bottom of their trousers. In the Ta Hsing prison, the necessary material is supplied by the magistrate, but in the Wan P'ing prison the men must furnish their own thread. The men work only if they want to occupy their time and make a little extra money—five or six coppers a day if they work all day. About 15 were taking advantage of the work offered in the Ta Hsing prison.

At the time of our visit, there were 122 men in the Ta Hsing prison. Only 39 were convicted prisoners. The other 83 were awaiting trial, and although some of them had been in jail for over a year and half their cases had not yet been heard. In the Wan P'ing prison were 130 prisoners, 78 who had been convicted and 52 who were awaiting trial. Most of the men were

accused or had been convicted of robbery, securing money under false pretenses, murder, though several in the Wan P'ing prison were guilty of smuggling opium. Only three of the prisoners were women. They had a separate courtyard in the Wan P'ing prison and were cared for by a matron. They were guilty of murder and kidnaping.

The sentences given the prisoners ranged from one year to life, the average being seven or eight years. Some allowance is ordinarily made for good conduct, but only at the will of the jailer and the magistrate. Corporal punishment is given those who greatly displease the jailer.

No definite amount of money is set aside for the expenses of the prisons and no regular salaries are paid the jailers and their assistants. They, with the other men employed by the yamen, share in the money that is paid in as fines and fees during the year. The only regular allowance is eight coppers per man per day for the purchase of food. This means that the prisoners' diet consists of millet, Indian corn and salt vegetable (vegetables that have been pickled in brine and that are used much as crystallized salt is used in America). The men ordinarily receive one-half catty ($2/3$ lbs.) of millet for each meal, and are given two meals a day.

In the Wan P'ing Hsien prison, the men are taken out three times a week and marched around a drill ground for exercise, but in the Ta Hsing Hsien prison, walking around the courtyard is the prisoner's only exercise.

The prison reform movement began in China in the 29th year of the reign of Kuang Hsü (1903), the time when so many reforms were started. In that year Chao Er Hsun, the Viceroy of Shensi, memorialized the throne and emphasized the importance of replacing flogging, banishment and transportation by a labor penalty. As a result of this memorial, the organization of industrial institutions for criminals was authorized. These spread rapidly throughout the country and were the forerunners of the present model prisons.

In 1906, Tai Hung Sze, who had been sent to Europe to investigate constitutional forms of government, returned and organized a prison department in the Board of Justice, thus starting the prison administration of the Central Government. The next year, special courses on prisons and prison administration were given in the Peking Law School by Dr. O-Kai Owi of Japan. In the first year of Hsuan T'ung (1909), Tai Hung Sze, then Minister of the Board of Justice, requested, in a petition to the Emperor, that a model prison be established in Peking and that an edict be issued ordering the various provinces to do the same. The building of the Peking prison was begun that same

year, and the next year a special edict was issued requiring all the provinces to establish schools devoted to the exclusive study of prison problems and the training of specialists in prison work.

In the 2nd year of the Republic (1913) Hsu Shih Ying, Minister of the Board of Justice, arranged for conferences of the judicial authorities to be held in the capital, and outlined as a ten-year building program the construction of 240 jails, one for every 6 or 7 of the 1700 hsien of China, and the expenditure of \$25,000,000. This program has not been completed, but progress is gradually being made, the following table showing that at present there are 39 model prisons in China with accommodations for 14,185 prisoners. Four of these, with a capacity of 2,127 men are in Peking.

MODEL PRISONS IN CHINA

1918

CITY OR PROVINCE	NUMBER OF PRISONS	NUMBER OF PRISONERS ACCOMMODATED
Peking	4	2,127
Chihli	1	461
Fengtien	5	2,184
Kirin	1	690
Shantung	2	627
Shansi	2	695
Kiangsu	2	613
Shanghai	2	607
Soochow	2	703
Anhui	1	344
Kiangsi	2	753
Fukien	1	241
Chekiang	1	675
Hupei	3	1,002
Shensi	6	899
Kansu	1	157
Szechuan	1	365
Kuangsi	1	586
Yunnan	1	456
Total	39	14,185

In 1915 the prison statutes were codified and promulgated by the Central Government, thus putting the prison work of the country on a uniform basis.

THE FIRST PEKING PRISON

The First Peking Prison, or the Peking Model Prison, as it is usually known, is located on an old drill field of 120 mou (approximately 20 acres) just north of the south wall of the



OLD STYLE PRISON CELL.

Twenty men in a cell 15 x 20 feet.



MAKING MATCH BOXES, MODEL PRISON WORKSHOP.



PEKING MODEL PRISON, THE FIRST OF 39 IN CHINA.



THE FIVE TEACHERS, CHRIST, LAO TZE, CONFUCIUS, JOHN HOWARD, MOHAMMED.

Model Prisons give the men good care, good living conditions, industrial work. The development of the Model Prison Idea shows what a few men working toward an ideal can accomplish in China.

South City (P 4, Map No. 22). Construction work was begun in November, 1909, but was interrupted by the Revolution of 1911, and the first prisoners were not received until November 10, 1912. The prison has been built on the double cruciform plan, the cell blocks radiating from the two central points, from each of which the wardens can see five different rows of cells. The workshops are built across the ends of the cell buildings and the plan of the prison is such that every cell gets sunlight at some time during the day.

The present capacity of the prison is 556 men, but it is planned to enlarge it in the near future by the erection of a second unit that will care for some 400 men. There are now 156 individual cells, 38 for 8 prisoners each and 8 for 12. These are all well lighted and well ventilated, the prison rules requiring that the windows of every cell must be open for at least part of the day. In summertime, at least one of the windows must be open at night. In winter, when the men insist on having the windows closed, ventilators in the ceiling allow for a small current of air. At night, the cells are lighted by electricity—one bulb to each two cells. Each man is provided with a wooden bed, a cotton wadded quilt, a hay wadded mattress and a white pillow. The present building has cost approximately \$200,000.

Work is provided for practically all of the prisoners and an effort is made to give the men the work for which they are best fitted. Carpentry, weaving, type-setting, printing and book-binding, shoemaking, tailoring, masonry, metal, leather and bamboo work are the trades taught, from 25 to 40 men being engaged in each. Only a few have an opportunity to do agricultural work as the land inside the prison walls is all that is available for cultivation. An attempt has been made to have some of the men do farm work outside the prison walls, but it has been impossible to secure the necessary land. According to the prison report only some 40 men (7 percent) are required to do the washing, cooking and cleaning, which seems a very small number. In the Second Prison 38 percent of the prisoners are engaged in that work. The shops are well cared for, well cleaned, well ventilated, and the working conditions are all that could be desired. Hours are fairly long—12 hours in summer and 10 in winter, but even so the work is not very strenuous. All of the men are paid for their work, provided they have been diligent and have obeyed the rules. The amount given them varies from one to six coppers a day, depending upon the trade in which they are engaged and the amount and quality of their work. The prisoners are allowed to spend part of what they earn, the remainder being deposited with the Ministry of Justice, and paid to them upon their release. According to the 1916 report, the prison

shops produced work valued at \$48,380, making a profit of \$9,610, the expenses amounting to \$38,770. The wages paid the men amounted to \$953.19. The printing of the Board of Justice and much of that of the Board of Education is done by the prison print shop.

Prisoners who are under 18 years of age are given an hour or two a day in school, the work being equivalent to that of the ordinary primary school. Religious and moral lectures are given to all the prisoners, sometimes in the shops during the noon rest period or else in the prison lecture room. In the latter, the prisoners are seated in little wooden stalls built so that the prisoners cannot see each other and the lecturer can see only their heads. On the wall, back of the lecturer's platform, a Chinese artist has painted portraits of the five great teachers, Confucius, Lao Tze, Mohammed, Christ and John Howard. The wardens welcome any influence that will help reform the men under their care, and the prison is open to those who want to preach or give moral and religious lectures. Both the Buddhists and the Christians are working in the prison.

All prisoners, within certain limits, have the privilege of receiving visitors once a month and writing a letter twice a month, though except in special cases their visitors and those to whom they write must be members of their family. Visitors are received only during working hours and are allowed a visit of only half an hour. All conversation must be carried on in the presence of a warden. The prisoner is on the inside of one grating, the visitors are on the outside of another and the warden sits between the two. The chief parts of the conversation are recorded and kept as part of the prisoner's record. All letters are censored by the superintendent or one of the chief wardens.

Those who give evidence of having changed their criminal habits are given special privileges—permission to use their own writing materials, wear their own underclothes, read their own books; are given a special reward of from one to six cents a day in addition to their wages; are given two or three additional dishes once every ten days and may have their sentences reduced. Two prisoners have been successfully released on parole.

Those who break the prison rules are punished by reproach, loss of pay for work, deprivation of the privileges of receiving visitors, writing letters, reading, using personal belongings and taking exercise. For the more serious offenses, the prisoners are put on one-half or one-third rations, their food being diminished only on alternate days, however; are given solitary confinement for not more than seven days or confinement in a dark room for not more than seventy-two hours.

Punishment is given a prisoner only on the order of the chief warden who is responsible for the deportment and discipline of the prisoners. All misconduct is reported to him and he determines the punishment therefor, though the rules require that the final decision lie with the superintendent. In case of a serious infraction of the rules, the punishment that shall be given is determined by a conference of the superintendent and the chief wardens. The limited experience in the prison has shown that it is very desirable to centralize the administration of punishment and take it out of the hands of the under officers.

Baths are provided for all the men twice a week in summer, once a week in the spring and fall and once every ten days during the winter. Underclothes must be changed every ten days in winter and twice a week in summer. Pillowcases are washed twice a week, the bed-ticks once a week and the bed covers once every three weeks.

The health of the prisoners is looked after by a Chinese doctor trained in foreign medicine, who is provided with a well equipped dispensary and a small hospital with two prisoner nurses. A special physical examination is given all prisoners when they enter and leave the prison.

Two meals a day are served, consisting usually of bread, made from Indian meal and small rice meal, and fresh and salt vegetables. On national holidays, the prisoners are given an extra meal of bread and meat. The amount of food given the men depends upon their work. Those doing heavy manual work receive 14 ounces of bread a day; those on lighter work, 10 to 12 ounces, while those who are sick are given 6 to 8 ounces of bread, besides beef and eggs. The average cost of food is 9½ cents per person per day.

Outdoor exercise, consisting of setting-up exercises and marching around the prison courtyard for half an hour, is given all the prisoners every day. Those who have not been assigned to work are required to drill for an hour a day.

In May, 1915, 40 women were sent to the prison, in spite of the fact that no quarters had been provided for them. Since then, a separate department has been built for them by prison labor, and at the present time there are 100 women in the prison. Conditions in their department are the same as in the men's prison, except that the work for the women consists of sewing and the making of paste and match-boxes.

The prison staff consists of a superintendent, three chief and three assistant chief wardens, 12 warden leaders, one of whom is a woman, 61 wardens, six of whom are women, 22 reserve wardens, one instructor and one physician, a total of 104. For pur-

poses of administration, the affairs of the prison are divided into three departments, the heads of the departments being the chief wardens. The first department is responsible for all official correspondence and dispatches, for the promotion of all officers, for the issuing of reports, for all financial matters and for the release of the prisoners. The second department looks after the department and discipline of the prisoners, the instruction of the wardens and the correspondence and interviews of the prisoners. The third department is in charge of the work and payment of the prisoners, all prison property and any building and repair work.

By the end of 1915, the prison had received 642 men, and up to that time very few had been released, it being the policy of the prison to accept only those who have a term of at least three years. Men with shorter sentences are sent to the Extension Prison (P 2, Map No. 22). The following table shows that 53 percent (341) of the 642 prisoners were guilty of robbery or burglary, while 30 percent (193) were guilty of crimes against persons—murder, rape or kidnaping. Only one was in prison for opium eating and one for gambling, these crimes being ordinarily punished by a sentence shorter than three years.

Twenty-two of the prisoners were under 16 years of age at the time of their commitment and 117 (18 percent) were under 21. Forty-seven percent were under 26 years of age and 78 percent under 31. Only 16 (2 percent) were more than 50 years old.

CRIMES AND AGES OF PRISONERS IN THE PEKING PRISON ¹

CRIME	1916	NUMBER
Robbery		207
Burglary		134
Kidnaping		110
Murder		74
Swindling		29
"Money"		20
False Accusation		15
Accomplice in Theft.....		11
Adultery		9
Rebellion		4
Counterfeiting Dispatches and Signatures.....		3
Opening Graves		2
Opium Eating		1
Gambling		1
Disorderly Conduct		1
Others		27
Total		648

¹ From the Report of the Peking First Prison.

PRISONS

315

AGE	NUMBER	PERCENT
Under 16	21	3
16-20.....	96	15
21-25.....	151	24
26-30.....	229	36
31-40.....	101	16
41-50.....	28	4
51-60.....	16	2
Total	642	100

THE SECOND PEKING PRISON

The Number Two Reform Prison erected a short distance outside the Te Sheng Men (P 6, Map No. 22) is a monument to the work of the superintendent, Mr. Liang P'ing Fu, and is an example of what can be done in building a prison with prison labor and in organizing shops to train men and still operate at a profit. Starting some six or seven years ago with a small group of men in an old style temple, Mr. Liang has built an institution capable of caring for 1,000 men; and, except for the timber and glass, practically everything needed in the construction of the buildings has been made by the prisoners. The total expense has amounted to approximately \$100,000 in depreciated bank notes or \$60,000 in silver. If the prison had been built by regular labor, it would have cost between \$300,000 and \$400,000 silver. Work on the buildings was still going on in 1919 and gave employment to 164 men.

The prison shops were started with a capital of \$500 borrowed from the Law Department, but they have developed until now, as the result of the prisoners' work, their capital is \$15,000 and \$3,000 has been returned in payment of the original loan. The men are assigned to work as follows, less than 1 percent of the prisoners being unemployed:

Building	164	Tailoring	21
Breadmaking	126	Printing	13
Cleaning	51	Animal Raising	6
Raising Flowers	43	Farm work outside the prison	
Shoemaking	36	walls	17
Cooking	33	Making Mattresses	16
Carpentering	30	Barber Shop	14
Bamboo and Cane Work.....	17	Blacksmithing	8
Laundry	24	Making Willow Boxes	5
Weaving	23		
		Total	647

As in the First Peking Prison, the men are taken out of their cells in summertime at 5 o'clock and locked up at 6. During the winter, they come out at 8 o'clock and go in at 4. There

is no work on holidays and the men spend the entire day in their cells. They are given an hour's rest at noon every day and half an hour's exercise in the open air. As soon as the prison buildings and walls are completed, the men will discard the ankle shackles now worn. The single cells are 5 x 7 x 10 feet while those for five men are 12 x 12 x 10.

The management of the prison is in the hands of a superintendent and eleven assistants, while the teaching and guarding of the prisoners are done by 150 men. The salaries of the wardens amount to \$1,100 a month, while the guards and teachers receive \$1,600 a month. Food for the prisoners costs \$2,100 a month and general expenses amount to \$1,100, making the total approximately \$6,000 a month.

The fine sanitary condition of the prison is reflected by the number of deaths among the prisoners. Under the old conditions, before any improvements were made, 100 out of 400 men died in a year's time. Now, although the prison has an average population of less than 800, it is handling about 1,000 men a year. Even so, the largest number of deaths in a year has been 70 and the lowest 11.

Although the prison walls are still unfinished and many of the men are working outside the walls, there have been only two escapes in five years.

THE EXTENSION PRISON

As the model prisons accept only long term men, those who have a short sentence to serve are sent to the Extension Prison (P 2, Map No. 22), adjoining the buildings of the Department of Justice. This prison was built before the model prison plan was developed, but except for the fact that the buildings are of a different type it is fully up to the standard of the other prisons. Everything is kept scrupulously clean, and the sanitary rules and regulations are fully enforced. As the men are there for only a short time, no attempt is made to give them work in the trades that require a long period of training. Many are given work in agriculture and floriculture on the grounds of the government buildings. Those who work outside the prison go out in squads of ten, accompanied by a warden, the men being chained together in pairs by a light chain around their waists that is long enough not to interfere with their work but that would hamper them in case of any attempt to escape.

Work inside the walls, besides the necessary cooking, cleaning, etc., consists of tailoring, making match-boxes and grinding grain. Stone mills turned by four men are used for the latter, but as it is fairly heavy work, the men are allowed to rest

an hour and a half after a half hour on the mill and sit around the walls of the workroom in complete silence.

Executions by hanging are carried out in this prison, but executions by shooting take place outside the city wall.

CHING CHAO FIRST REFORMED PRISON

The Ching Chao First Reformed Prison, located just outside the west wall of the South City (P, Map No. 22), is the principal prison of the Metropolitan District, and is also one of the model prisons of Peking, although its prisoners all come from the outside hsien. Its buildings, part Chinese and part foreign style, are of recent construction, the prison being opened in the 4th year of the Republic (1915), and are built in rows rather than on the radiating plan of the First Peking Prison. Aside from this difference, the prison is very similar to the other model prisons. The living conditions are clean and healthful, six or seven different trades are being taught, young prisoners who are illiterate are given two hours of school work a day, the men are paid a small amount for their work and are allowed to receive one visitor and write one letter a month.

In 1917 the prison was caring for 250 men sent from 12 of the 20 hsien of the Metropolitan District. From the accompanying tables, it will be seen that the prisoners in the Ching Chao prison are an older group than those in the First Peking Prison—only 13 percent being under 26 years of age and 30 percent under 31, as compared with 42 percent under 26 and 78 percent less than 31 years of age; that a larger proportion of the men are guilty of robbery and theft, 61 percent as compared with 53 percent, and that 35 percent are guilty of crimes against persons—assault, rape, kidnaping. In 1917, the annual expenses of the prison amounted to \$20,961.20.

CHING CHAO FIRST REFORMED PRISON

Crimes and Ages of Prisoners—1917

CRIME	NUMBER
Robbery	147
Assault with knife	82
Theft	6
Rape	5
Blocking the road	3
Securing money under false pretenses.....	2
Forgery	1
Kidnaping	1
False accusation	1
Jailers allowing escape	1
Rebellion	1
Total	250

AGE	NUMBER	PERCENT
16-20.....	2	1
21-25.....	30	12
26-30.....	42	17
31-40.....	100	40
41-50.....	55	22
51-60.....	16	6
60 and over.....	5	2
Total	250	100

The other prisons of the city are those of the Army, the Military Guard and the police. Jails are also maintained by the Metropolitan District and the police.

The Christian forces of the city have taken advantage of the fact that the prisons are open to them and are working with the prisoners. The pioneer work was done by one of the men in the employ of the Young Men's Christian Association, but the field was found to be so large that the Anglican, Methodist, American Board (Congregational) and Presbyterian Churches joined in the work. In order that it might be efficiently done, the work has been put under a union organization, with one of the secretaries of the Young Men's Christian Association acting as executive officer. Groups of church members go to the prisons regularly, ordinarily once a week, talk and preach to the prisoners during their noon rest period, and are also given an opportunity of doing personal work with the men. Ordinarily the church members working in the prisons go to the one nearest their church, so there is no overlapping of effort.

So far as we can see, the only thing about the work of the model prisons that might be criticized is the rule that requires silence on the part of the prisoners, not only at their work but even when they are in their cells. They are allowed to talk about the necessary details of their work, but are not supposed to communicate about anything else, and in visiting a prison one is struck with the silence. Prison experience the world over has proved that a rule requiring silence does not prevent the men from communicating with each other, and if care were taken in assigning the men to their cells, any evil influence that might come from allowing the men to talk freely would be more than offset by the fact that the men were leading a more normal life. Furthermore, the time that the men are in their cells might well be used for one of the better educated men to teach or read to his cell-mates.

Some people have criticized the fact that the living conditions in the model prison are apt to be better than those to which the men are accustomed outside, but we could find no evidence that any of the men are making a "home" of the prison. There is enough prison routine and supervision to make the men want

to lead an independent life, although for many their prison experience may be a blessing in disguise, giving them industrial training as well as an experience with sanitation and cleanliness, that the ordinary worker seldom gets. One is distinctly struck by the difference in appearance of the faces of the prisoners in the hsien prisons and in the model prisons. In the former, one finds many of the hard, bitter faces that are often known as the criminal type, and even during a short visit one feels the general atmosphere of resentment and bitterness. In the model prison, on the other hand, the hard and bitter faces are conspicuous by their absence and the whole atmosphere of the prison is very different. One feels that the men are not anxious to be in prison, but that the living and working conditions are such that they are not made bitter by their confinement.

The wardens of the model prisons, having realized from experience the difficulty with which a prisoner returns to normal life, organized in 1919 the Prisoners' Relief Association, so that there might be some organization that would care for the prisoner on his release, give him a place where he might live, provide him with temporary work, and help him secure regular employment. By a city-wide campaign, the Association was able to raise some \$10,000 and has opened a Kung Ch'ang (workshop) to which the prisoners can go upon their release. Judging by the ordinary American conditions, it is unusual to find prison wardens taking such an interest in the prisoners.

Apparently the rapid progress of the model prison movement has been made possible by the fact that the prison work has, so far, been kept out of politics, and, once appointed, the prison wardens have been able to develop their plans and institutions. Fortunately for China, the wardens of the Peking prisons, at least, have been men of vision who have not been afraid to disregard precedent and develop a type of prison work different from anything that China has known in the past. It will be a sorry day for China's prison work if the heads of the prisons are appointed because of political service rather than fitness for their positions. The wonder of it is that, in spite of the many political changes that have occurred in Peking during the past few years, the prison work has gone on practically undisturbed. Since the completion of our field work, however, we have heard that one of the chief wardens has been confined in his own prison, on a technical charge but principally because of his political affiliation.

The remarkable progress that has been made by the prison movement is the result of the efforts of a few men of broad vision, who have influenced not only Peking but the entire country as well. Even Yunnan, the furthestmost province in the

southwest, has its model prison. This fact should be a source of inspiration to those who would develop other reform movements. A few men can influence the entire country if they are working along lines in which there is evident need for reform and improvement, especially if their work is done in one of the influential centers of the country.

CHAPTER XIII

TENG SHIH K'OU DISTRICT¹

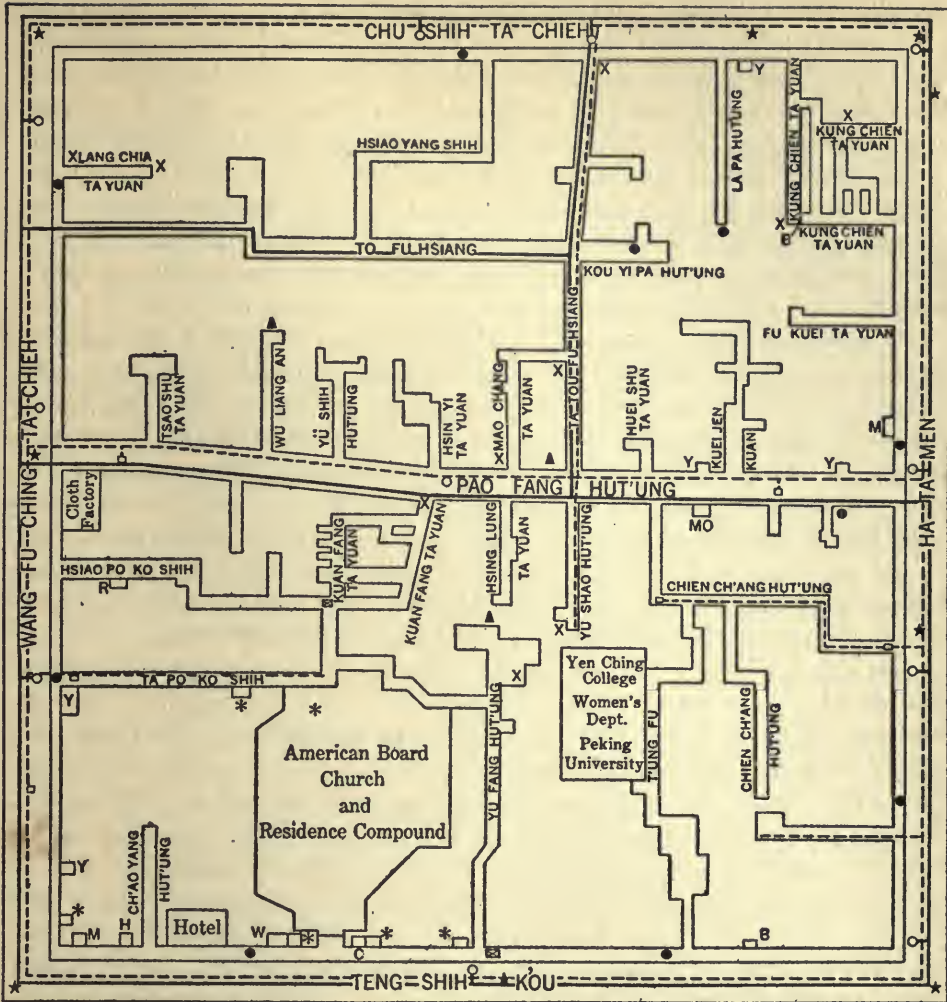
Going up and down the streets of Peking, looking in at the numerous shops along the roads, seeing the families more or less on the streets, and speculating on what might be going on behind the gates of the residences, one cannot help wondering just what a Chinese community would show if it were studied in detail. Of course it is easy to find the high spots, where there is particular wealth or particular poverty, where the people are especially crowded in some store or where there is a group of apprentices that are suffering from overwork, but the question keeps recurring again and again, What are the average figures for such a community and what are the facts that cannot be discovered from superficial observation? We hesitated to attempt the study of even a small district as there would be a great many individuals to deal with and it would be difficult to persuade them that the information was for the benefit of the community and that the people gathering the data were actuated by disinterested motives. Consequently it would be hard to get correct answers to any questions. It was the police census that furnished us the needed information and made it possible to study a section of the city in detail, at least as far as figures and percentages can tell the story of a community. Mr. Shen, the head of the Police District Inside Left 2, not only permitted us to study the census returns but very kindly had a copy made that summarized the information for each house in the district chosen for study. This gave the name of the head of the house, his age, birth-place, business and religion, the number of men, women, boys and girls living in the house and also the number of workers and apprentices employed. The police also marked the families that they considered to be destitute.

The district selected for study was that adjacent to the American Board Teng Shih K'ou Church, so that the investigation would not only give the picture of a section of Peking, but also of the district that would be the natural field in which the church's efforts toward social betterment would be exerted, for it was hoped that the story of the needs of the district would stimulate

¹ The Appendix gives several interesting lists and tables: number of houses, stores and residences on all the streets of this district; division of the population, by age, sex, industry, religion, and classification of industries and occupations.

the church to the development of a community program. The district was approximately square (see map) and had an area of one square li ($\frac{1}{8}$ of a square mile). It was naturally set off from the rest of the city by four 100-foot highways and it seemed best to follow this natural division, even though the church was in the southern part of the district and its field would, therefore, cover more than the area studied. The district included residences, stores and shops, rich and poor, and so served to give a good composite picture of the city. Business, for the most part, was located on the highways bounding the four sides of the district, and on the two main roads running through its center. Residences predominated on most of the smaller and less frequented hut'ungs (small streets). The shops on the highways naturally deal in goods that appeal to the traffic that is constantly going by, especially on Hatamen Street, which is the chief north and south artery of travel on the east side of the North City. The stores on Pao Fang Hut'ung, the main east and west street of the district, deal more in the everyday necessities of life, food, fuel, clothes, while Ta Tou Fu Hsiang, the main north and south street, is given over almost entirely to slaughter houses.

In the northeast corner of the district was a group of streets, Kung Chien Ta Yuan (Bow and Arrow Street), that was as interesting as any we found in the city. There, away from the bustle and traffic of the highway, were grouped the shops of the bow and arrow makers, some making long bows and feather-tipped arrows, others making cross bows to shoot clay marbles. And many a boy can be seen bringing home a string of small birds that he has shot with one of these cross bows. Then there are gold and silver shops where men, sitting on benches like saw horses and working with a few simple tools, make dishes of elaborate pattern. In one corner is a shop where the men are busy cutting out saddle trees and material for boxes, while just next door they are making copper kettles, dishes and pans, starting with the sheet copper and gradually beating it out with hammer and anvil into the desired shape and thickness. There are stores occupied by the curio dealers with their assortment of porcelain, bronze and other things, wonderfully interesting places to spend an hour and keen men with whom to make a bargain. Besides these there are cloth and tea shops, pipe stores, shops where they make reed mats, another for paper clothes, silk thread stores, a sword shop and one that deals in pig bristles. Mixed in with all these are a number of residences, usually one or two rooms for each family, and, as there is no traffic on the roads except now and then some one bringing in supplies for the shops, much of the life is out where it can be seen.



- | | | |
|---------------------------------|--|-----------------------------|
| B - Bath House | ★ - Police Officer | Y - Yamen |
| C - Chapel | * - School | ⊠ - Police Sub-headquarters |
| H - Hotel | x - Toilet | — - Water Mains |
| R - International Reform Bureau | ▲ - Temple | - - - Sewers |
| M - Military Guard | ● - Well | ○ - Water Hydrant |
| MO - Manchu Office | w - Women's Christian Temperance Union | ◻ - Sewer Openings |

Figure 23: Teng Shih K'ou District

Similar but even more varied are the shops along Hatamen Street, where there are some fifty-five different kinds of stores. Some merely sell things made elsewhere, while others have men busy making the articles in which they deal. There are china stores with dishes up to the ceiling, stove stores with the men walking round and round shaping the clay stoves without even the help of a potter's wheel, tea shops with the people sitting

around drinking tea and gossiping, cooked food shops with the cooks busy over the fire and the steam rising from the bread steamers, clothes shops with salesmen out in front of them handling over big piles of garments one by one, telling in song the good points of each, a coffin shop with large finished coffins in the front of the store and men making others in the back courtyard, foreign drug stores and stores selling electric goods, etc., bicycle stores, carriage companies, ricksha repair shops, fortune-tellers, barbers, carpenters, carpet makers, exchange shops, laundries and so on.

Chu Shih Ta Chieh, or Pig Market Street, which bounds the district on the north, is one of the main east and west thoroughfares of the city, leading as it does from the Ch'i Hua Men, one of the gates in the east wall. It is given over for the most part to second-hand stores and to the buying and selling of pigs. It is the big pig market of the East City and nearly every morning droves of pigs are brought in for sale. They are laid along the unpaved road with their feet tied together until the slaughter house managers come to make their purchases. Then, as soon as a sale is made, they are carried off on a pole, feet up, head down and violently protesting, to the slaughter houses on Ta Tou Fu Hsiang, or other nearby streets.

The outstanding buildings on Teng Shih K'ou are those occupied by the American Board Mission and the work connected with it. A school, a chapel, the headquarters of the Women's Christian Temperance Union, face directly on the street, while inside a large gateway is the Mission Compound with its church and parish house, girls' school, building for women's work and six residences for the foreign workers. The Compound is now one of the beauty spots of Peking, although it was entirely destroyed by the Boxers in 1900. To those who come from other lands it is particularly pleasing, as it is one of the few places in the city where green grass can be seen.

Besides its regular church work, the American Board Mission has in the Teng Shih K'ou District a kindergarten for 90 children, primary schools for 400 boys and girls, a middle school for girls with 120 students and a Women's Bible Training School with 22 in attendance. A Union Kindergarten Training School and a coeducational Union Normal School are also located in the mission buildings.

Other buildings that would be noticed by one going along Teng Shih K'ou are the big residence of a Mongolian Prince with its big gate and long wall, the headquarters of the police and Military Guard, two hotels and several bookstores.

Wang Fu Ching Ta Chieh, or, as it is known in English, Morrison Street, in honor of the late Dr. Morrison, who was

for many years the legal adviser of the President is the quietest of the four streets bounding the district. The gateways opening on it are few in number, only 26, as compared with the 115 on Hatamen Street, and almost two-thirds of the buildings are residences. The big majority of the stores are engaged in wood working. The outstanding buildings on the street are a large Yamen for the Manchu Bannermen, a large factory for the manufacture of cloth, and the headquarters of the International Reform Bureau, a society that is particularly interested in the suppression of the opium, morphine and cocaine evils.

Yen Ching College, the Women's Department of the Peking University, is located in the T'ung Fu, a former residence of one of the Manchurian princesses. Up to this year this Union Mission Institution was the only school in North China that was giving collegiate training to Chinese women. Now the Government University is trying an experiment in coeducation and has admitted a few girls. At present, some 125 girls are attending the Yen Ching College.

Just across the street from the Women's College, Ts'ao Ju Lin, a former Minister of Communications and of Finance, has built a large three-story foreign style house as a home for some of the members of his large family.

The other streets of the district are for the most part small hut'ungs where residences predominate. Going along them, one sees practically nothing except long walls broken here and there by a gateway. There are but few people coming and going and only by an occasional glimpse through an open gateway can one get any idea of the life that is going on in the courtyards inside the high walls. Only on Kuan Fang Ta Yuan do the homes open onto the street, and those houses are of course the least desirable of any in the district.

The water supply of the district comes either from some ten wells or from the mains of the Peking Water Company. The company's pipes are found on all four of the streets bounding the district, on the main streets running through the center of the district and also on To Fu Hsiang. Not many houses are supplied with running water. Plumbing is expensive and one copper buys only ten gallons of water. Consequently, most of the water has to be carried in buckets or wheelbarrows from the wells or street hydrants and the people buy their water by the bucketful.

A system of sewers along the highways around the district, on the main streets through the center of the district, on Chien Ch'ang and Yu Shao Hut'ungs and on Ta Po Ko Shih take care of the drainage. On the streets where there are sewers, most of the houses are connected with them, but on the other streets the waste water is collected in large buckets and then carried out

and emptied into the sewer, through large openings, the wooden covers of which are usually open.

The smells of the district are concentrated around the public toilets, of which there are ten. Some of these are inside small buildings, but most of them are open or at best surrounded by a low dirt wall. These toilets are dipped out every day by wheelbarrow men who lease the privilege from the police.

In the entire district there are 1,509 different houses. Of these, 493 are shops or stores, 925 are residences, while 69 temples, schools, yamens and other official buildings, hotels and lodging houses, bathhouses and mission buildings are included under the heading "other buildings." Of the total number, 61.3 percent are residences and 32.7 percent are places of business.

The shops and stores represent 93 different kinds of business. One hundred and six stores have to do with the sale and slaughtering of pigs and the preparation and sale of their bristles, while 80 are dealing in various kinds of food.

Those who have their residences in the district are engaged in 114 different kinds of business. The largest number, 103, are those doing what the police call "small business." These are men who have a small stock of goods that they sell from a little stand at the side of the road or that they peddle from house to house, carrying their goods in boxes or baskets slung from the two ends of a shoulder pole. One hundred soldiers and 69 government officials have their homes in the district. There are also 72 laborers, 34 ricksha coolies, 30 cooks, 28 carpenters, 27 servants, 2 students in the flying school, monks, preachers, fortune-tellers, secretaries, type cutters, temple owners, agricultural students. Combining the shops and residences, 163 different kinds of occupations are represented in the district.¹

As the list of the stores was being translated from Chinese to English it was noticed that there were a large number of "feather stores" in the district. Several trips through all of the streets had left no impression of stores that were dealing in feathers, and investigation showed that the "feathers" were "pig feathers," only the English language insists on calling them "bristles."

The police records show that there are 7,946 persons living in the district, or an average of 63,000 per square mile. This is almost twice the average of the entire city, 33,626 per square mile, but it is only a little more than the 56,000 per square mile which is the average for the police district in which the smaller district is located. That the people are more crowded in the small district is not to be wondered at since so much of the business of the police district is done along Hatamen Street and Chu Shih Ta Chieh. When 63 percent of the buildings facing on

¹ See Appendix for complete list.



THE SLAUGHTER HOUSE SIGN, PIG BLADDERS.

Ta Tou Fu Hsiang, one of the chief slaughter house streets of the city.



DELIVERING LIVE-STOCK IN PEKING.

Sold and on their way to the slaughter house—Chu Shih Ta Chieh (Pig Market Street) Teng Shih K'ou District.



TENG SHIH K'OU CHURCH, AMERICAN BOARD MISSION.



BOW AND ARROW STREET.

Kung Chien Ta Yuan or Bow and Arrow Street is one of the many evidences of the tenacity of habit in Chinese life. Here are made and sold old time weapons as they probably have been made and sold in this very street for perhaps a thousand years.

Hatamen Street have a frontage of 12 feet or less, and only 6 percent have over 24 feet, it is easy to see how the people are crowded in, particularly as there are 1,045 people living in these houses, while there are only 291 living in those on Wang Fu Ching Ta Chieh, the corresponding street on the west side of the district. The congestion due to business is also shown by the fact that 38 percent of the people live on the streets where business predominates; while those same streets have only 34 percent of the houses.

Of the 7,946 persons living in the district, 5,214 are men and 772 boys, a total of 5,986 males, or 75.4 percent of the population. The women number 1,388 and the girls 572, a total of 1,660 females. While this proportion of males is much higher than that for the entire city (63.5 percent), it is not surprising as so much of the district is given over to business. It corresponds almost exactly with the figures of the police districts in the South City, where much of the business of Peking is concentrated (72.2-77.2 percent for Police Districts Outside Left 1, 2, 5, and Outside Right 1). The figures for each street in the district show even more strikingly the high proportion of men that is found wherever the shops and stores predominate. On those streets where the proportion of residences is low (less than 30 percent), the percentage of males is always high. On all the eight business streets the population is over 82 percent male, on seven it is over 90 percent, and on two it is a complete 100 percent. Since so many of the Chinese live where they work and but few stores employ any women, the large preponderance of males in the business district is easily explained. Only 51 (10 percent) of the stores in the district employ any women, so practically all the females found on the business streets are either in the few residences or else are living in the store buildings as part of the family of the store owner or manager.

On those streets where the proportion of residences is high (over 50 percent), the proportion of females is much larger. On two streets they predominate (53.5 and 50.5 percent), and on ten others they constitute from 40 to 50 percent of the population. On Morrison Street and Lang Chia Ta Yuan, two streets where residences predominate, over 81 percent of the population is male. Five lodging houses for laborers and a large cloth factory employing over 100 men will account for this high proportion of men on Morrison Street, while on Lang Chia Ta Yuan, where there are only a few houses, there are several large bristle and soap stores.

There are 44 homes in the district (5 percent) in which there are no men, and a woman is consequently the head of the house, while in 132 residences (14 percent) there are no women.

Just as the population density of the small district is higher than that of the police district and the figures for both of these are higher than for the entire city, so the average number of people living in each house is highest in the small district, 5.26. In the Police District Left Inside 2, the average is 5.1, while for all of Peking it is 4.9. On the different streets in the small district the average number of persons per house varies from 3.2 to 17.8, though on only four of the twenty-eight streets is it 8 or more. All four of these are streets where business predominates. On all of them over 94 percent of the population is male and on three of them over 97 percent. The two streets with the largest average number of persons per house (12.4 and 17.8) are both small streets. On one of them are only five houses, while there are but seven on the other. There are no residences on either street, and the population on both is 100 percent male. On one the number of persons per house is high (12.4) because all of the buildings are slaughter houses, while on the other the average is brought up to 17.8 because two of the seven houses are lodging houses for laborers where the men are crowded in as closely as possible.

The division between adults and minors is made by the police at 16 years of age, Chinese reckoning, or 15 years, foreign reckoning. It so happens that the proportion of the population in the district under 16 years of age corresponds almost exactly with that of the entire city. The figures are 17 percent for the district and 17.3 percent for all of Peking. The correspondence for the males and females is not quite so close. In the city 16.1 percent of the male population is under 16 years of age, but in the district 13 percent are minors. For the females the figures are 19.5 percent for the city and 29.2 percent for the district.

According to the police figures, there are only 339 apprentices working in the stores of the district, although there are 2,008 employees and 493 store managers, or about one apprentice to every six workers. According to the figures found in the study of the membership of the various guilds in the city, the number of apprentices was approximately one-third that of the workers. From the figures for the individual streets, this difference seems to arise because most of the slaughter houses are using but few apprentices. On Ta Tou Fu Hsiang, the chief slaughter house street in the district, there is only one apprentice for every 37 workers.

Confucianism is the religion of 916 (62.5 percent) of those who are the heads of the various stores and residences of the district. Of the remainder some 365 (25 percent) say that they are Buddhists, while 89 are Christian. Of these, 8 are Catholics, members of the nearby Cathedral, while practically all of the 81 Protestants attend the Teng Shih K'ou Church.

There are 82 men who say they are Mohammedans, but when 62 of these are found on Ta Tou Fu Hsiang, the chief slaughter house street of the district, it is rather apparent that some one has been having some fun at the expense of the police record and that the police have made no special effort to check the correctness of that information even though they have been very careful to get accurate replies to their other questions. The great preponderance of Confucianists is not to be wondered at. Studies made elsewhere in China have shown that it is perfectly possible for a man to be a Buddhist, a Taoist and a Confucianist all at the same time, and that because of the standing of Confucianism a man will usually claim that as his religion, even though he believes in the others as well.

In the Teng Shih K'ou District there are 46 families, with 233 members (3 percent of the population) that the police consider to be "poor," or "very poor," that is, their income is less than \$65 a year if there are only two in a family, or \$95 a year for a family of four. As would be expected, most of these families are living on the least desirable streets of the district. Thirty-three of the 46 families are living on the three streets, Hsiao Yang Shih, Hsiao Po Ko Shih and Kuan Fang Ta Yuan, but some poor families can be found on 9 of the 28 streets.

The average number of persons in the poor families is 5.1, or almost the same as the average number of persons per house for the entire district (5.26). There is not the difference between these figures that there is between those for the entire city. For all of Peking, the average number of persons per house is 4.9, while the average size of the poor families is 4.2. That the figures for the small district do not differ more is somewhat explained by the fact that the average size of the poor families in the Police District Left Inside 2 is larger (4.5) than in any other police district in the city.

Sixty and five-tenths percent of the poor people are males. This is a much lower percentage than the 75.4 percent for the entire population of the district, and simply shows that the problem of poverty is a family one and does not ordinarily involve many men who are living alone. The same thing is shown by the fact that 35 percent of the poor people are under 16 years of age, although only 17 percent of the population of the district are listed as minors.

Most of the poor families derive what income they have from small business, from the army, or from the pulling of rickshas, although there are also those who are servants, masons, policemen and ex-Manchu officials. It is particularly striking to note that three-quarters of the poor families say that they are Buddhists, and while almost 10 percent of the Buddhist families

of the district are classed as "poor," only a little over 1 percent of the Confucian families are destitute. It simply shows that Confucianism with its classics and intellectual training is not ordinarily the religion of those who lack education and financial resources.

We are indebted to Mrs. Fannie S. Wickes of the American Board Mission for the report of a personal study of some of the families in the district. Living for a year on one of the small hut'ungs, she was able to get in touch with her neighbors in a way that would be impossible in a more general survey.¹ While her report covers a particularly poor district and one that is by no means representative of the entire section, it does show some of the pressing social needs of a Chinese community.

¹ See *My Nearest Neighbors in Peking*, Chapter XIV.

CHAPTER XIV

MY NEAREST NEIGHBORS IN PEKING¹

By Mrs. Fannie S. Wickes

We moved in last September. Our house—ours for the year—is the parsonage of the nearby Chinese (Mission) Church and stands behind a high wall and a big red gate at the end of a little blind alley. This arm of the main alley, or narrow street, is less than 50 yards long, and the gray walls are each broken on both sides by three gates. When we first came I hoped to get acquainted with the people living behind those six gates and to establish a neighborly relation with them. Circumstances have prevented that in a large measure, but from observation and hearsay I can tell you something of them. The houses are in very poor condition, which means low rents, which in turn means a poor class of families for the most part; and that helps explain some things.

Behind the nearest gate on the west is a rough, ill-drained yard some 25 feet square, on whose north and west sides are five rooms in an L shaped line, the homes of four families, if you please.

At No. 1, as we might style it, live a father and son; the father has some illness, abscesses I think he said, and rarely leaves the room; the son pulls rickshas.

At No. 2 live a shoemaker, his wife and six children; the oldest boy, in the late teens, helps his father make shoes—quilted satin shoes with fur edges, for gentlemen; the youngest is a girl of eighteen months. However late I may be going to bed, there the light still shows through the small papered window that looks into our yard, and often when I waken in the night I hear the father coughing.

No. 3 is more palatial, having two rooms; one appears, however, to be used only as an entry, parlor and shrine for the gods of the household. Here lives a capitalist, in a small way—owner of 50 rickshas that are rented by the day to those who pull them. He is a tall, gaunt old man who feels his dark way about the streets with a bamboo staff. His wife, a plump, white-haired woman, helps her grandson's wife drudge for the family and wash the ricksha seat covers. The rest of the household con-

¹ *The Survey* 42:671 Aug. 2, 1919.

sists of the wife of a son now dead, and her five children; the oldest is 16, married, but attending school with his next younger brother; the youngest has barely learned to walk. The old folks' daughter-in-law is the real head of the family. She manages the ricksha business, brow-beats her daughter-in-law—a sweet-faced girl of 13, and quarrels with her blind father-in-law.

At No. 4 live a man who pulls rickshas, his untidy wife who is never seen without a cigarette, and their boy of three. By giving a separate paragraph to each family, I may give the impression of too much space to move around in. Two of the five rooms are 10x10 and three 6x10.

The next gate on the same side is the entrance to the yard where the rickshas live in a big shed; larger or smaller groups of pullers may be found about the gate when they come to take or return the rickshas.

If we cross diagonally to the nearest gate on the east, we find the really elite of the alley—a soldier's family. The man and boy (son or brother, I know not) both live at barracks, but may occasionally be seen emptying the brass hand-basin outside the gate, or ushering in satin-and-fur-lined friends. The resident family consists of the old mother, the young wife and a purchased slave girl. They have four rooms, dress in silk and satin and take turns smoking the water-pipe, unless they happen to prefer cigarettes. The slave wears print cotton and smiles through her pock marks.

The next gate to the south stands open, though the red and green screen within prevents the passer-by from seeing what lies beyond. I lived here four and one-half months without seeing anyone whom I connected mentally with that yard. On Chinese New Year's night I learned that, the night before, the father of the family, while burning incense and kneeling to knock his head in reverence before the gods, had died, leaving three unmarried daughters and a little boy. In China an unmarried daughter, unless she is attending school, is rarely over 16 years of age. Picturing to myself three young girls, possibly without relatives in Peking, I hastened over to see if there was anything I could do to help. I found the two rooms at the south of the yard dark, and the two at the north in possession of three or four well-dressed, middle-aged men—dimly visible through dingy windows. But I made bold to knock and was cordially received by two of them and urged to come in and sit down in the room where the father, dressed in his best, lay on three chairs, a handkerchief covering his face. I did not accept this invitation, but I learned that the older man was a brother of the dead father and that the girls were temporarily at their aunt's house. I said that if I could help them in anything I should be glad to do so.

The next morning a youngish woman, in the unbleached, undyed garments of mourning, came to call, accompanied by a man with a bold, hard face. She knelt before me and bowed her head to the ground. Then as she got up and told me that since I had been so good as to offer, etc., she would like me to buy their house or take a mortgage on it. (Needless to say, I couldn't.) She told me she was 32, her sisters 28 and 16, and the little (purchased) brother 3, and that their father's death left them without means of livelihood, and other things calculated to excite pity. But my pity was kept calm by various questionings revolving in my mind. How did it happen that two girls in the family had reached such mature years unmarried? And why did she wear her hair like a married woman? And who was the man who came with her and with whom she seemed so intimate? The last question was answered first—he was a barber and an intimate friend of her father's. That did not allay my growing suspicions, for barbers in China have not had good reputations since the early days of the Manchu rule when they served their customers either as barber or executioner, according to their readiness to adopt the Manchu style of shaven head and cue; so self-respecting people do not enter that profession. Further inquiry brought to light the information that all three girls were prostituted by their father, the older two long since and the younger for two years or more. Their gate is opposite that of the ricksha shed or yard and the oldest sister may often be seen standing in the group of men, stitching at a shoe-sole. The second sister has recently gone to a public house of prostitution in a city nearby.

It sometimes happens that knowledge brings kindred knowledge. I soon discovered that the good looking young woman with the wide and spreading collar, who lived at the third gate on the east, was the purchased concubine of the soldier we had often seen smoking and smiling in the alley. I also learned that her style of collar marked her as an immoral woman. She and her cross-eyed girl of five have since moved around the corner next to the 6x8 police station, where lives a shorter, plumper woman with the same style of collar.

At the opposite gate, the third on the west, one may sometimes see a "daughter-in-law" of about 18 combing her hair. This is an even plainer sign than a flaring collar; ricksha men come and go freely through this gate and I suppose her husband's family shares the profits.

There are apparently several families living in this yard, to judge from the number of dirty, impudent youngsters that boil over into the alley. In one of the families there is a man who is a Christian, and a Christian family lives across the street; from here three attractive children go to mission schools.

Frequently, one sees a woman sitting on the ground near here or wandering about. She is dirty and disheveled and, though she comments to the neighbors on what attracts her interest, her dull eyes and stolid look mark her as of rather low grade intelligence. She has an ill-cared-for child of two and is soon to have another. They tell me she is the wife of a soldier who has found some one he likes better to live with, so he has moved her over here. He pays her 15 coppers a day and 20 when he comes to visit her. Not being a "good manager," she spends this in buying from the street venders their most attractive but less economical foods, and so has nothing left to pay for washing water.

As I see these people I long for the facilities that America has built up for helping such. Here in this less than 50 yards is work for every agency for social betterment in the catalogue of an up-to-date American city. When will China begin to take up these problems in a systematic way? When her people have been educated up to a sense of social responsibility and have a foundation of morality—Christian morality—to build upon. Some of her younger generation have reached that place already, but as yet they are but a small minority, though every year increasing.

CHAPTER XV

CHURCH SURVEY¹

Two questions are often asked in connection with the work of the Foreign Missionary Societies, first, Who are the people that the church is reaching? and second, What can be expected of these people in service and financial support? It was these two questions that we attempted to answer when, in response to the invitation of the Board of Deacons of the Teng Shih K'ou Church of the American Board Mission (Congregational), we undertook a survey of the families of the members of that church, and then later made a study of the families touched by the Pei T'ang and Ch'i Hua Men Chapels of the same mission. It seemed best to study the families that were related to the church rather than the individual members, probationers or inquirers: it would be almost as easy to get the desired information for a number of families as for a number of individuals, the families would include the church members, and such a study would show how well the church was covering its most immediate field, the families of its members, and would in all probability give information that would make it easier to approach those who had not yet been reached by the church.

As this was the first study of its kind to be made in Peking there was no way of knowing what information might be secured by the survey, and consequently the questionnaire blanks were made very inclusive. Some questions were even put on with the hope that the answers might give some unexpected information. The card was so arranged that a report was secured concerning the name, age, sex, marital condition, education, occupation and church relationship of every member of the family, and then, for the family as a whole, information concerning race, native province, time in Peking, the number of births and deaths during the last five years, the number of servants employed, whether the home was owned or rented, and if rented the amount of rent paid, the size of the house, and finally the amount of the family income.

Several of the older missionaries were quite skeptical as to the possibility of securing information from the Chinese with

¹Appendix XI gives the figures, in tabular form, for the various phases of the Church Survey, as described in this chapter.

such a questionnaire, as, in the olden days, they had seen schools closed when a teacher had endeavored to write in a book the name of one of the pupils. There was a popular superstition that a person would have bad luck if anything pressed on his name, and the students left school rather than allow their names to be put in a book which, when closed, would press on them. Fortunately these doubts were not expressed to us until after a preliminary report had shown that the church members were now willing to answer the many questions concerning their family life when they knew that the information was to be used for the benefit of the church.

In order that the study might be made entirely by church members, it seemed best to have the information gathered by the missionaries, the Chinese workers and a group of volunteer helpers, even though the returns might be somewhat incomplete or inaccurate, because most of the investigators had never had any experience in collecting such data. It meant a good deal that no outsider was connected with the work except in making the statistics, and we wanted the church members to have the benefit of the experience of helping in the study and giving some service to the church.

The workers were given demonstrations and written instructions concerning the gathering of the information and the writing of the card. When the cards were turned in, they were carefully checked over for any apparent discrepancies and an effort was made to fill in any omissions, but even so, there were quite a number of questions on some cards, particularly those concerning education, size of the house and number of beds belonging to the family, where the report had to be "No Data." While this was true of the Teng Shih K'ou and Pei T'ang studies, the cards of the Ch'i Hua Men survey had practically no omissions. The Chinese pastor of that church gathered all the information and he saw to it that the questions were all answered. Even when some of his answers appeared to be inaccurate, as when he reported one family to be spending 91 percent of its money income on rent, further investigation showed that the information was correct.

The Teng Shih K'ou members were interested in the study by means of a sermon telling of the results of a survey of one of the churches of New York, the sermon being given by one of the missionaries who had assisted in making the study, while the interest of the Pei T'ang and Ch'i Hua Men members was aroused by the results secured by the Teng Shih K'ou survey. As a result, in only one instance were the investigators met with a flat refusal to answer any of the questions, though in some cases it was impossible to secure satisfactory answers to all of them.

住址某區(Section) 某段(District) 街名(Street) 胡同(Hut'ung) 門號(No.)																			
姓氏(Name) 通信處(Post Office Address) 戶口(No.in family) 編號(File No.)																			
別 號	年 歲	學(已 級未 婚) 威 友	教 會 歷 史																
			望 友	立 約	洗 禮	某 會	奉 年	禮 常	與 日	主 常	與 日	主 錢	在 本	任 義	每 月	義 務	時 若	願 任	何 種
一	(Name)	(Age)	(Marital Condition or Grade in School)	(Relation to head of House)	(Inquirer)	(Probationer)	(Baptized)	(Church Affiliation)	(Years Baptized)	(Church Attendance)	(Attending Sunday School)	(Contributing to Church)	(Doing Voluntary Work)	(Time Spent in Voluntary Work)	(Interested in what Voluntary Work)				
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於女人名前請用×號表之(Mark Females with X)																			

社 會			
(何族人)(Race)	(省)(Province)	(縣)(Hsien)	(底京年數)(Time in Peking)
(學位)(Higher Degree)	(中學生)(Middle School)	(留學生)(Returned Student)	(通曉文學)(Good Chinese)
(識字)(Can read)	(不識字)(Cannot read)	(有無報紙)(News-paper)	(報紙名目)(Name)
(常作何種娛樂)(Amusements)	(男青年會會員)(Y.M.C.A. Member)		
(女青年會會員)(Y.W.C.A. Member)	(戶內情形)(Home Conditions)		
(房間數目)(No. of Rooms)	(每間住人若干)(Persons per Room)	(火炕或木床數目)(Kangs or Beds)	(每炕住人數若干)(No. per Kang)
(疾病)(Sick)	(殘疾)(Physical Defectives)		
(五年內生產數目)(Births in 5 years)	(五年內傷亡數目)(Deaths in 5 years)	(全家人數)(No. in family)	
經 濟			
(生計)(專門)(Profession)	(何種商業)(Business)	(東家)(Employer)	(夥伴)(Employee)
(手藝)(Mechanic)	(勞動家)(Laborer)	(學徒)(Apprentice)	(失業)(Unemployed)
(長工)(Regular)	(短工)(Irregular)	(夜工)(Night)	(主日作工否)(Sunday)
(每日作工鐘點)(Hours per Day)	(失業原因)(Cause of Unemployment)		
(是否房主)(Home owner)	(每月房租若干)(Rent paid)	(有無侍役)(Servants)	
(每月全家合算進款若干)(Income per Month)			
中華民國(Date)年		月	日
		(調查人姓名)	

Figure 24: Church Survey Card.

Under the headings Education, Association Member, Sick, Defective, Profession, Business, Unemployment, etc., individuals are referred to by the numbers opposite their names on the face of the card.

The membership roll of the Teng Shih K'ou Church included some three hundred families. Satisfactory cards were secured from 147 of these, while some 50 others could not be located. They had moved or left the city, and were not actively in touch with the church. Consequently, the survey covered approximately two-thirds of the families that really belonged to the church. No great effort was made to make the study more complete, because the Pei T'ang and Ch'i Hua Men Chapels were asking that their membership be surveyed, and also because a complete preliminary report had been made on 110 families of the Teng Shih K'ou Church, and there had been practically no change in the various percentages when 37 more were added. As the time available for the church study was limited, it seemed best to secure studies of three churches even though they had to be somewhat incomplete, rather than spend time on securing a complete report from any one church, particularly as the three churches studied represented very different groups.

The Teng Shih K'ou, the oldest of the American Board churches in Peking, is located in the main Mission Compound and is housed in a modern, foreign style, brick and stone building. Its pastor has had a fine educational training and its membership includes a large proportion of people that are well-to-do, who have had a good education and who are leaders in their community and in the city. The Pei T'ang Chapel whose field adjoins that of the Teng Shih K'ou Church on the north, is smaller, is located in a district where there is a large proportion of merchants doing a small business and that is noticeably poorer than that of the Teng Shih K'ou Church. The Ch'i Hua Men Chapel, located about one-half mile outside of the east wall of Peking, on the main road from Peking to T'ung Hsien, reaches those who are living in the suburbs. The district around it is a poor one and includes a very large proportion of Manchus. On the whole, the conditions in this church seem to be fairly representative of those that would be found by a study of the membership of churches in various small cities or towns in China. One hundred and ten Pei T'ang families were studied, or about two-thirds of the active membership of that church, while the 68 Ch'i Hua Men families were all that could be found and so represented the entire church membership.

It is impossible to say how representative the church membership is of the population of the district around the church building, as figures could not be secured for the general population that would correspond with those obtained for the church membership. The study of the population of the district around the Teng Shih K'ou Church (Chapter XIII) gave only a general idea of the people of the district, and told little, if anything, of the

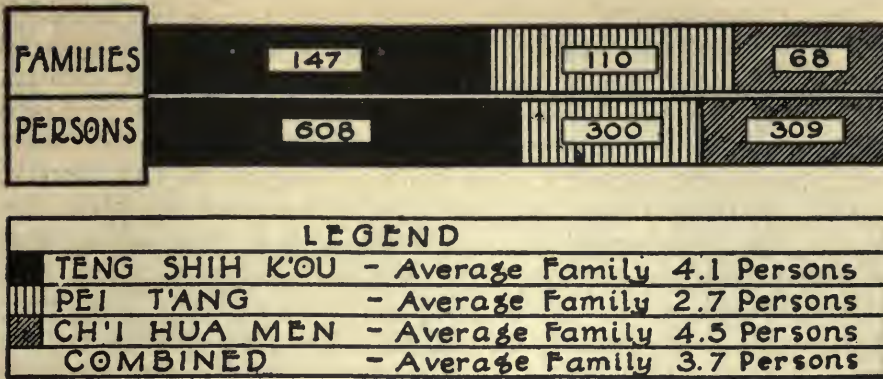


Figure 25: Number of Families and Individuals

financial, educational or other abilities of the families. However, the general impression secured from these studies, and from personal acquaintance with the church members and others who are living in the districts around the churches, is that, on the whole, the church is able to reach those who are representative of the community and by its influence is able to raise them above the general average.

Three hundred and twenty-five families filled out cards with sufficient detail to be included in the statistics for the different churches. One hundred and forty-seven belonged to the Teng Shih K'ou Church, 110 to the Pei T'ang Chapel and 68 to the Ch'i Hua Men Chapel. The families included a total of 1,217 persons, or an average of 3.7 persons per family. The Ch'i Hua Men had the largest average, 4.5, the Teng Shih K'ou families averaged 4.1, while those belonging to the Pei T'ang averaged but 2.7. The poorest group had the largest average family, principally because it included only one student, while the Pei T'ang study included 18 and the Teng Shih K'ou 14. As the students were almost always living away from home, they were counted as families with but one member, and so reduced the size of the average family. The average of the Teng Shih K'ou Church was further reduced by the fact that it also included in its membership 17 inmates of the Old Ladies' Home who were listed as families with one member. These Peking families are considerably smaller on the average than the families living in American cities that are about the size of Peking. In those cities the average number of persons per family varies from 4.4 in St. Louis to 4.8 in Pittsburg and Boston.¹

¹ U. S. Census, 1910.

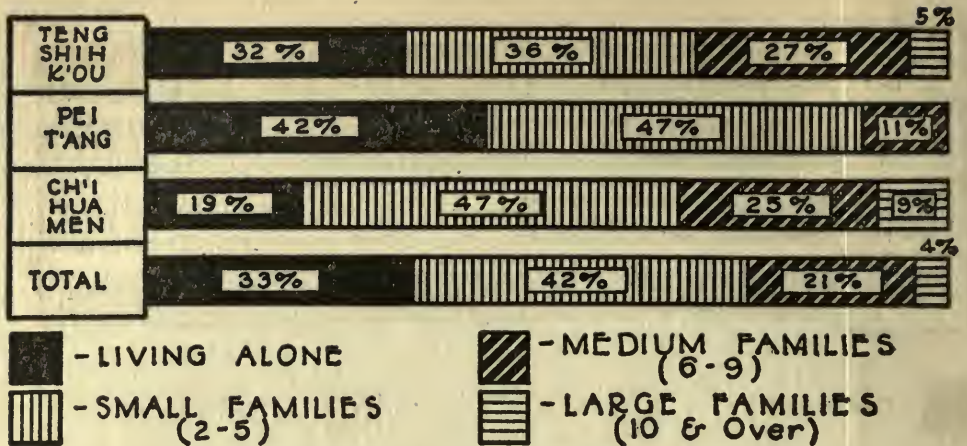


Figure 26: Size of Families

SIZE OF FAMILIES

While the average size of all the families is 3.7, the individual families have anywhere from one to twenty members, though there is only one with 20 and the next largest has 12 members. One-third (33 percent) of the families have only one member, are people living alone or else they are in schools or other institutions and are consequently classed as families with but one member. Forty-two percent of all the families have from two to five members and are classed as small families, 21 percent are medium-sized families with from six to nine members, while 4 percent are "large" families with ten or more members. Considering the great care with which the Chinese look after their women, it is rather striking to find that almost half (46 percent) of the single member families are women. However, almost two-thirds (61 percent) are over fifty years of age, while of the entire group of 49, 18 are in the Old Ladies' Home, ten are students in school, two are mission workers, two are servants, one is a teacher and one is in the Women's Poorhouse. The Ch'i Hua Men has a particularly large proportion, nine out of 13, of single member families that are women. In the Teng Shih K'ou, a little over one-half of the single member families are women, while in the Pei T'ang the proportion is only one-third. It is rather striking that the families with two, three, four, five and six members should each represent 10 or 11 percent of the entire number of families. That is, 10 percent of all the families have two members, 11 percent have three, and so on. As would be expected from the average size of the families in the different churches, the Ch'i Hua Men has the highest proportion of large families. Nine percent of its families have ten or more members, while only five percent of the Teng Shih K'ou families have more than nine



■ -CHINESE ▨ -MANCHUS ▩ -MONGOLS

Figure 27: Distribution by Race

members. None of the Pei T'ang families have over eight members. Even in the medium-sized families, those with from six to nine members, the Ch'i Hua Men has almost as many proportionately as the Teng Shih K'ou and more than twice as many as the Pei T'ang. Almost half (42 percent) of the Pei T'ang families are single member families, while only 19 percent of the Ch'i Hua Men families have only one member.

DISTRIBUTION BY RACE

Of the families studied, 62 percent were Chinese, 35 percent Manchus, and 3 percent Mongols. The average size of the Chinese and Manchu families was the same, 3.7, but the Mongol families had on the average 6 members. This last, however, can hardly be called a true average, as there were but ten Mongol families included in the study. The race division by persons is practically the same as that by families, 61 percent Chinese, 34 percent Manchus and 5 percent Mongol. This race division cannot be said to be typical of Peking as a whole. Both the Pei T'ang and the Ch'i Hua Men districts have a relatively high proportion of Manchus, compared with the city as a whole, for there are many districts in the South City, particularly those in which business predominates, in which only a very small proportion of the population are Manchus.

DISTRIBUTION BY PROVINCES

Of all the families, 83 percent come from Chihli Province, while 94 percent come from Chihli, Manchuria and Shantung. All of the Ch'i Hua Men families claim Chihli as their native province, and 93 percent of them say they are natives of Ta

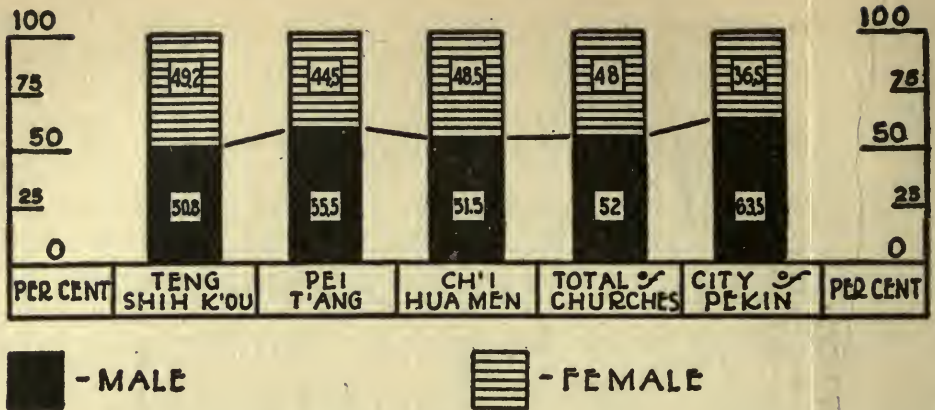


Figure 28: Distribution by Sex

Hsing Hsien, the county in which the Chapel is located. Ninety-four percent of the Pei T'ang families and 65 percent of the Teng Shih K'ou families are natives of Chihli, so all but six of the families coming from the more distant provinces belong to the Teng Shih K'ou Church. Besides Chihli, nine of the 21 provinces of China and Mongolia are represented by one or more families, five families even coming from provinces as distant as Kwangtung and Szechuan.

LENGTH OF RESIDENCE

From the figures showing the time that the families have been in Peking, it is apparent that the churches are dealing with a group that, for the most part, is made up of permanent residents. Only 14 percent of the families have been in Peking less than five years, while 78 percent have been in the city over fifteen years. The Teng Shih K'ou is the only one of the churches that is facing to any extent the problems presented by families who have been in Peking but a short time. Ninety-seven percent of the Ch'i Hua Men families and 86 percent of the Pei T'ang families have been in Peking over fifteen years, while 25 percent of the Teng Shih K'ou families have been in the city less than six years.

DISTRIBUTION BY SEX

When it is remembered that Peking as a whole has a population that is 63.5 percent male and that the population of the police districts around the Teng Shih K'ou and Pei T'ang churches are 64.6 percent and 58.2 percent male, respectively, it is significant to note that in the Teng Shih K'ou families the number of males and females is almost equal, 309 males and 299 females, and that the Pei T'ang families are divided, 55.5 percent

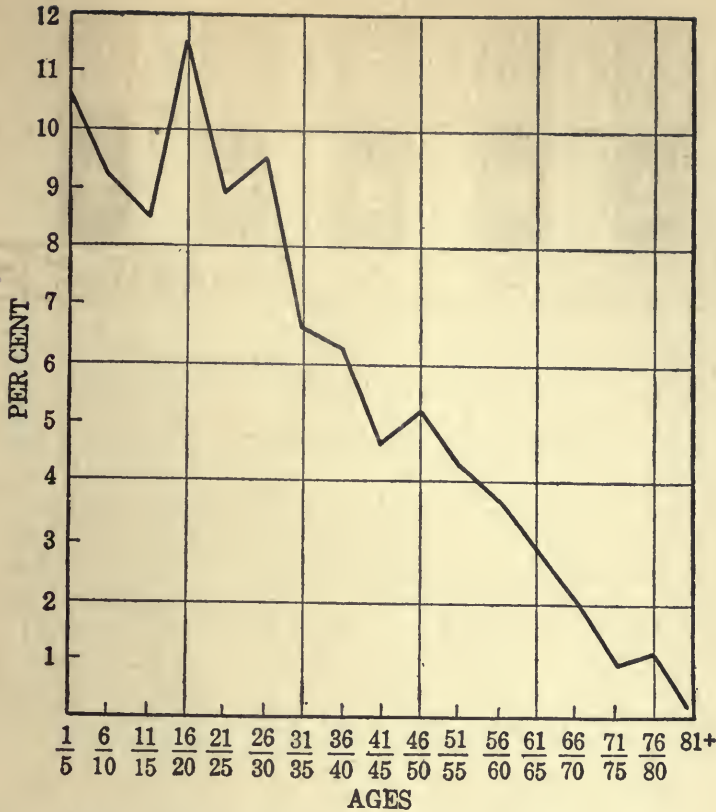


Figure 29: Peking Church Families: Percent in Five-Year Age Groups

male and 44.5 percent female. Of the Ch'i Hua Men families 51.5 percent are males and 48.5 percent females. For all of the 325 families, the percentages are 52 percent male and 48 percent female. These figures simply prove that Chinese families like those of other countries are divided almost evenly between the sexes with a slight preponderance of males, and that the excess number of males found in Peking are men away from home. Some are there for education, some for business, some are seeking political preferment, but the problem they present is that of a group of men away from home and the large number only makes the problem all the more serious.

AGE GROUPS ¹

The chart showing the percentages of the members of the church families in the different five year age groups has the same

¹ All ages are given according to the Chinese method of reckoning so are, on the average, one year greater than if figured according to the American method. According to the Chinese, a baby is one year old when born and two years old on the next New Year's Day.

general shape as those that show the ages of the population of different American cities, but is very different from that for the total population of Peking. In the first place, in the church families the number of males and females are nearly equal, and then, too, there is a much larger proportion of children than there is in the city population. Instead of starting low, increasing rapidly to a peak in the 26-30 year age group and then decreasing almost as rapidly, the graph for the church families starts even higher than those for the American cities, with 10.6 percent in the 1-5 year age group, decreases through the 11-15 year age group, then increases rapidly and reaches its maximum in the 16-20 year age group, five years earlier than is true for the American cities. As the higher age groups are reached, the graph descends with some irregularities but with much the same slope as those of the American cities, except that there is a slightly smaller proportion in the groups from 30 to 50 years of age, and a slightly larger proportion in the groups over 50, due largely to the number of members who are inmates of the Old Ladies' Home. If a larger number of families were studied, the graph would undoubtedly have practically the same shape as those for the entire population of the American cities, Cleveland, Pittsburg, Boston, etc., the immigration of the young people into the cities being equaled by the number of young people away from home who are reached by the church.

AGE DISTRIBUTION BY SEX

The graphs showing the ages of the males and females have much the same shape except that there is a larger proportion of males in the younger age groups. Sixty percent of the males are under 31 years of age and 55 percent of the females. The graph for the females shows three distinct peaks, one the maximum (10.7 percent) in the 16-20 year age group, another almost as high (10 percent) in the 26-30 year age group and one in the 46-50 year age group. There is also a much larger proportion of females in the higher age groups than is true for the males. Eight percent of the females are over 60 years of age, but only 5.7 percent of the males.

AGE DISTRIBUTION BY CHURCHES

It is difficult to make any comparison between the different churches as far as ages are concerned, particularly the percentages found in the different age groups, as the numbers in the different groups are small and apt to vary. The most that can be said is that, on the whole, the Teng Shih K'ou families are

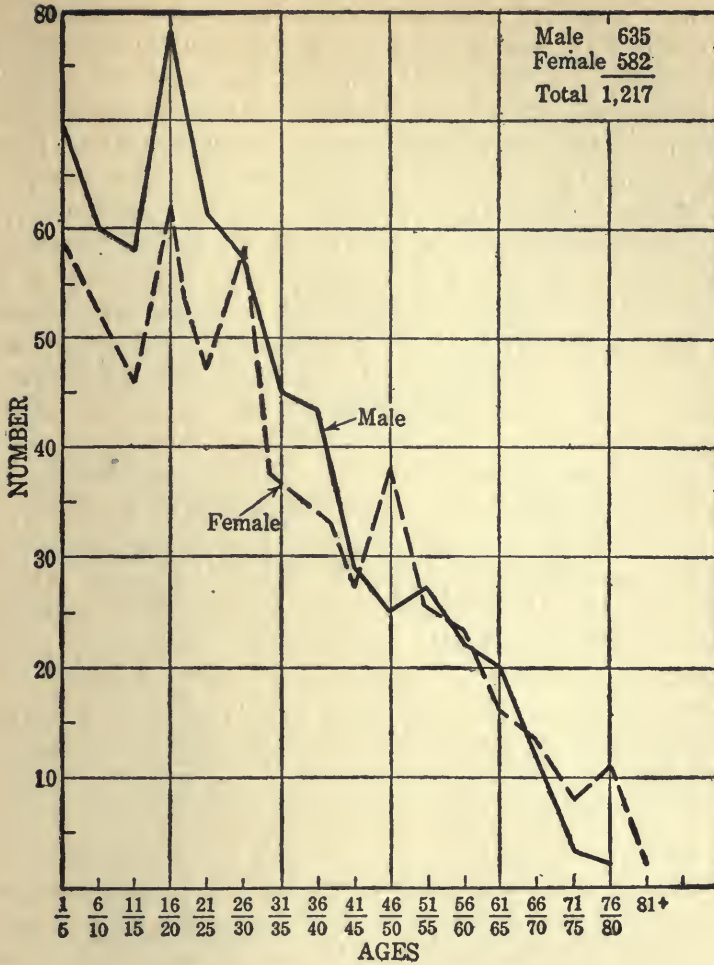
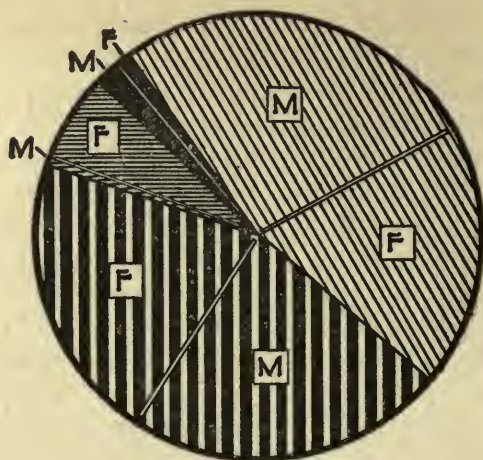


Figure 30: Age and Sex

younger than those of the other churches, 64 percent being under 30 years of age, while those of the Ch'i Hua Men are the oldest.

MARITAL CONDITION

Of the entire group studied, 47 percent are single, 45 percent married and 8 percent are definitely reported as widowed. The latter figure should in all probability be somewhat higher, as after the Teng Shih K'ou and Pei T'ang surveys were made it was found that the Chinese characters on the questionnaire were such that only widowed females would be reported. The widowed males were found only by inspection when the statistics were being made. This proportion of single persons is much







 SINGLE-46%
  WIDOWED-7%
 MARRIED-44%
  NO DATA-3%
 M. MALES F. FEMALES

Figure 31: Marital Condition

smaller than is found in the United States where 55 percent¹ of the entire population is single. The difference is even greater when a comparison is made between those who are 15 years of age or over, American count, and 16 years of age or over, Chinese count. In those groups only 26 percent of the Chinese are still single, while in America 34 percent¹ have never been married. In the American cities about the same size as Peking,² from 35 to 42 percent¹ of the population are single. It is a well-known fact that the Chinese marry earlier than do the Americans, but even so the figures are significant in that they show the amount of the difference between the two countries.

As would be expected, the difference between the figures for Peking and for the American cities is much greater for the females than for the males. In Peking 33 percent of the men over 15 are unmarried, while in the American cities the proportion varies from 39.3 percent in Philadelphia, to 44 percent in Boston.¹ Only 18 percent of the Peking females over 15 years of age are unmarried, while from 30 to 40 percent¹ of those living in American cities are still single.

The ages of those over 16 years of age who are still unmarried show very strikingly that almost all of the Chinese marry at some time. Of those who are unmarried, 83 percent are still under

¹U. S. Census, 1910.

²The American cities with which Peking is compared are Boston, Philadelphia, Pittsburg and St. Louis.

26 years of age, while 92 percent are still under 31 years of age. As would be expected, the unmarried females are younger than are the single males; 95 percent of the single women are less than 25 years of age, while all but one are under 31. That one is a Manchu old maid, who by law is not allowed to own property and so must depend upon her relatives for support. She lives with one family for a while and then when they tell her that it is time to move on, she goes to another family and lives with them for a time. Of the unmarried men, 78 percent are less than 26 years old, while 88 percent are under 31. There are only 17 single men who are over 30, but their ages range all the way from 31 to 80.

AGE AT MARRIAGE

No attempt was made to find out how old the people included in this study were when they were married. The only definite information that the figures give on this point is that none of those who are under 17 years of age are married. Of course it is perfectly possible that those who are now older may have been married at that age or even younger. Dr. Lennox¹ in his study of 4,000 married men found that, although the average age at marriage was 20, the largest number were married when they were 19 years of age. Almost 10 percent were less than 16 years of age (Chinese count) when they were married and a few had even been married when they were 10 years of age.

BIRTH RATE

As vital statistics are so scarce in China and one hears all sorts of estimates as to birth rates and infant mortality, a very definite effort was made in this study to secure statistics concerning the births and deaths in the families belonging to the churches. Realizing that the study would include a relatively small number of persons and that therefore it would be impossible to get a true average from the figures for any one year, the families were asked to report the number of births and deaths during the last five years. The study of the cards showed that some of the investigators had failed to answer the questions concerning births and deaths, so that there were undoubtedly omissions, and the figures, particularly those for the death rate, are too low. It was possible to check very closely the number of births in the last five years by the number of children who were under six years of age, but no check was possible for the number of deaths and they have to be given as reported. There were 161 births reported, an average of 32.2 a year, or a birth rate of 26.5 per 1,000 persons.

¹ Some Vital Statistics, *China Medical Journal*, July, 1919.

The Teng Shih K'ou Church had the largest birth rate, 28.4, and the Pei T'ang the smallest, 22.8; for the Ch'i Hua Men families the birth rate was 24.6. In all probability, the birth rate would not be over 28 per 1,000 even if all the births had been reported. The police statistics for the city as a whole give the birth rate as only 11.8 per 1,000, but they admit that this is far too low as they find it impossible to get an accurate report of births.

According to the figures for the church families, the birth rate per 1,000 women of child-bearing age (15-50) averages 94, while the birth rate per 1,000 married women of child-bearing age averages 128.

The results of the Teng Shih K'ou and Pei T'ang surveys showed that the question concerning the number of children born but not living at the time of the survey needed revision. For the Ch'i Hua Men survey the form of the question was changed and the results secured were much more complete. The reports showed that 305 children had been born to the 87 married women included in the study and that 107 (35 percent) of these had died. The average number of births per "family" is 4.5, but omitting the four single men living alone and those families that had had no children the average is 5.3 births per "family." The average per married woman is 3.5, which is somewhat lower than the average number of children born to a Chinese woman during her lifetime, as the study includes women who are 17 and 70 years of age.

While the average number of births per married woman is 3.5, the average number of living children is 2.3. An average of 1.2 children per married woman have died. Dr. Lennox in his study of 4,000 married men found that an average of 2.7 children had been born to the men who had had any children. Of these, an average of 0.9 had died, leaving an average of 1.8 living children per family.¹

Prof. Dittmer in his study found the average number of children per family to be 1.8. The figures for the church study are therefore much higher than those of either of the other two studies. Dr. Wu Lien Teh, of the Government Medical Service, said he felt that the proportion of those who had died (35 percent) was about right, as he estimated that about half of the children born in North China died before reaching maturity.

Eight of the families report 10 or more births, one reporting as high as 18. This of course includes all of the children born to all the married women included by the family. The highest number of deaths reported by one family was nine. Twenty-five families reported that they had lost no children, even though

¹ Dr. W. G. Lennox, *Some Vital Statistics, China Medical Journal*, July, 1919.

some reported six, seven and eight births. The largest number of deaths (9) occurred in the family with the largest number of births (18). The families reporting 12, 13 and 15 children had lost five, eight and seven children, respectively. None of the families had lost all of their children.

DEATH RATE

Based on the number of deaths (79) reported as having occurred during the last five years, the death rate for the church families is 13 per 1,000. Unfortunately this figure cannot be taken as a correct average. There are very apparent omissions in the report, and the death rate is further reduced by our definition of "a family." In all probability the death rate for these church families should be about 20. According to the police, the death rate for the entire city is 25.8.

INCOMES

Next to the figures showing "church relationship" those concerning income are the most vital of all those found by the survey. If the size of the family income is known it is possible to determine with a fair degree of accuracy the family status as regards education, possibilities for leadership and, particularly, ability to support the work of the church. Twenty-two (6.8 percent) of the 325 families reported that their income was more than \$1,000 a year. Eighteen of these were Teng Shih K'ou families and four belonged to the Pei T'ang. None of the Ch'i Hua Men families were in the \$1,000 group and only one was receiving between \$500 and \$999 a year. One out of eight of the Teng Shih K'ou families had an annual income of over \$1,000. The group receiving \$500 to \$999 a year included 27 (8.3 percent) families. One family out of every six had an income of anywhere from \$250 to \$499 a year, and a little more than one out of five (21.8 percent) received between \$100 and \$249 a year; 28.6 percent received less than \$100 a year, while 58 families (17.9 percent) are included in the "no income" group. Practically all of these "no income" families are either students or inmates of some institution. Of the three belonging to the Ch'i Hua Men Chapel, one is a Manchu old maid, one is a sixteen-year-old student and one is living in the Women's Poorhouse. The fact that one out of five of the Teng Shih K'ou families has an income of over \$500 a year, while nine out of ten of the Ch'i Hua Men families receive less than \$249 a year and almost two out of three (62 percent) receive less than \$100 a year, indicates something of the difference between the membership of the two churches. Almost half (47.3 percent) of the Pei

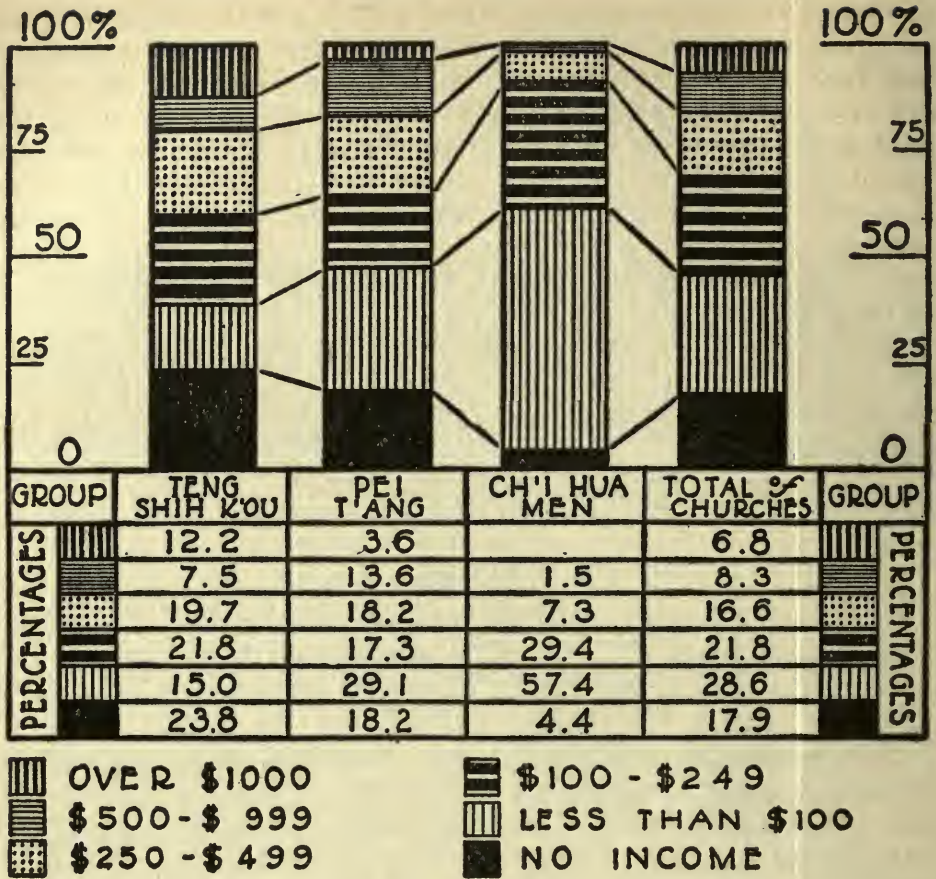


Figure 32: Incomes

T'ang families have no income or receive less than \$100 a year.

When the Teng Shih K'ou and Pei T'ang studies were made, the families were asked to tell to which of the six income groups they belonged, but the Ch'i Hua Men families were asked to give the exact amount of their monthly income. The reports show that the money incomes of these families varied from 72 cents to \$42 a month, the average being \$8.90 per family per month, or \$9.30 if the three families with no income are omitted. The mean family income was \$7 a month. The average income per person was \$1.96 per month.

As far as the money income of these families is concerned, it is felt that this is a very accurate report. The fact that several families not only stated the amount they received as wages but also the amount of commission or "squeeze" they received on purchases made for the families for which they worked, showed that the investigator was able to get the facts. Unfortunately, the report does not give the total income of the families. Several

of them receive free food and free clothes and the value of these perquisites has not been reported. One family of twelve members reported that they received only \$5.50 a month and that \$5 of this was spent for rent. The family was really supported by the food and clothes given them. If the value of the perquisites was included, the average income per person for all the Ch'i Hua Men families would probably be about \$2.25 a month, or an average of \$140 a year for a family of five. Prof. Dittmer found that it was possible for a family of five to be self-supporting on an income of \$100 a year.¹

When the statistics were made for the Teng Shih K'ou and Pei T'ang Churches, the families were divided into six groups, according to the size of their income, and each group was studied separately.

The annual incomes of the groups were:

1. \$1,000 and over.
2. \$500 to \$999.
3. \$250 to \$499.
4. \$100 to \$249.
5. Less than \$100.
6. No reported income.

In almost every case the study of the figures of the various income groups did not show any striking differences or tell a story that was unexpected. Of course the families with larger incomes have larger houses, pay more rent, have better educations, and employ more servants, but otherwise the groups are practically the same. So little difference was shown that no special study was made of the different income groups for the Ch'i Hua Men families. The most interesting fact shown by the figures for the different income groups was that in both the Teng Shih K'ou and Pei T'ang churches, the smaller the family income the smaller was the average size of the family, except in one group. The average size of the Teng Shih K'ou families whose income is between \$250 and \$499 a year was 5.9, or larger than 5.2, the average for those whose income is between \$500 and \$999 a year. Otherwise, the average size of the family decreases as the income decreases. In the Teng Shih K'ou Church the families with an income of over \$1,000 a year averaged 6.9 members. The thirty-two families whose income was between \$100 and \$249 a year averaged 4 to a family, while those whose income was less than \$100 a year had 3.5 members. The families that report no income have on the average but 1.5 members. The average for this group is small because so many

¹ An Estimate of the Chinese Standard of Living, *Quarterly Journal of Economics*, November, 1918.

are single member families, are students away from home, inmates of the Old Ladies' Home, etc., and so are classed as families with but one member. In the Pei T'ang Church the families with an income of \$1,000 and over a year averaged 5 members. The families in the \$500-\$999 and the \$250-\$499 groups averaged 3.7 and 3.5, respectively, while those receiving from \$100 to \$249 a year had on the average 3 members. Where the income was less than \$100 a year the families averaged 2.3 members, while those who report no income averaged but 1.1. This same decrease in the average size of the family as the income decreased was found by Prof. Dittmer in his study of the Chinese and Manchu families in one of the suburbs of Peking, even though the maximum income was only \$270 a year and the families were divided into groups representing a difference in income of only \$20 a year (\$30-49, \$50-69, etc.). The maximum average was 5.0, the minimum 2.5.¹

Although these figures show that in groups that are more or less homogeneous there is a tendency for the average size of the family to decrease as the family income decreases, there does not seem to be any absolute relation between the size of the family and the size of the income. In the different studies, the same income groups have different averages. Apparently it is the family income as related to the standard of living of the group that influences the size of the family. If an income according to the prevailing standard of living is more than sufficient for the family needs, there are always relatives who will attach themselves to the family, and absorb the surplus. It must be remembered, however, that in these studies a "family" includes those who are living together, and that no attempt is made to segregate those who belong to the "natural families," nor is any account taken of the children living away from home or of the number of children who may have died.

For a time it was thought that the study of the families in the different income groups would show some connection between the size of the family income and the number of unmarried members, the thought being that economic pressure had something to do with marriage and the age at marriage. The figures, however, did not show the expected differences. The different income groups have practically the same proportion of unmarried males over 16 years of age, one-quarter and one-third for the Teng Shih K'ou groups and one-quarter and one-sixth for the Pei T'ang groups. Of the females over 16 years of age, one-sixth and one-seventh were unmarried except in the Pei T'ang \$1,000 group, where one-half were unmarried, and in the groups in both

¹ An Estimate of the Chinese Standard of Living, *Quarterly Journal of Economics*, November, 1918.

churches where the family income was less than \$100 a year. There were no unmarried females in the Teng Shih K'ou families belonging to that group, and although there were twenty-two females in that group in the Pei T'ang, only one was single. The tables giving the ages of those who were unmarried showed that for the Teng Shih K'ou Church five of the eight unmarried females over 20 years of age belonged to families whose income was over \$1,000 a year, but in the Pei T'ang families only three of the eleven unmarried females were in the \$1,000 group. The size of the family income seems to have no influence on the age of the unmarried males except that all of those who were over thirty years of age and still single belonged to families receiving less than \$250 a year.

The figures for the different income groups showed that a much larger proportion of Chinese families received large incomes than was true of the Manchus. Ten percent of the Chinese families belonging to the two churches received \$1,000 or more a year, while only four percent of the Manchu families received that amount. Eleven percent of the Chinese families received from \$500 to \$999 a year, while but seven percent of the Manchu families received that amount. This lower average income of the Manchu families is undoubtedly due in large part to the fact that, prior to 1912, they were closely connected with the Government, but few of them had any regular business and they have not, as yet, had time to adjust themselves to the new conditions resulting from the Revolution of 1911.

OCCUPATIONS

In the earning of their incomes the members of the church families are engaged in some sixty different occupations. The largest number (35) are teaching, 34 Manchus depend upon their government pension for support, 33 are students, while 23 are preachers or mission workers. The police and soldier groups are well represented with 18 policemen, 10 soldiers and 3 army officers. Besides these, there are representatives of trades and professions that require all degrees of ability and training. The church that appeals to the family of the physician, business man and capitalist also reaches the family of the peddler, the store-keeper, the barber and the coolie.

NUMBER OF WAGE EARNERS

It is most significant that at most there are only 57 families in which there is more than one wage earner, and that only five of the families receiving a government pension report any mem-

ber of the family as engaged in any occupation. That there are not more wage earners is probably due to the fact that, in a great many Chinese families, when the income is sufficient to support the family according to the standard to which it is accustomed, there seems to be no attempt to increase the family income, even though the several members of the family may be unemployed. Those who are not working seem to be perfectly willing to let the one who is employed support them, and public opinion does not force them to find some occupation. A man sometimes has to support not only his own family and his mother and father, but even his brothers and their families. One case was found where a young man with a family was earning \$75 a month, but he had to give more than half this amount to his father so that he would not have to work and could spend his time giving parties and going on excursions, even though he was only fifty years of age and perfectly able to find employment if he were to make the effort. Other cases are known where older brothers have given up paying positions to come and live with a younger brother who was receiving a good income. There seems to be no relief for the man with an income. Public opinion demands that he support his relatives and he dare not object too strenuously for he may some time lose his position and then he can demand that the other members of his family support him and his dependents. The Chinese family system has much to recommend it, but it does seem to make it possible for a great many able-bodied men to live in idleness and force the other members of their family to support them.

DAILY HOURS OF WORK

In making the survey, an attempt was made to find out how many hours a day the members of the church families were working, how much night and Sunday work they had, how many of them were unemployed and what they considered to be the cause of their unemployment, but the question concerning the hours of work was the only one that was answered at all, and the answers to it were relatively few. Of the 129 men who answered the question, two-thirds said they were working eight hours or less a day, 8 percent were working ten or twelve hours, while 20 percent stated that they were working "all day." There seemed to be no trace of the long hours known to be prevalent in some industries.

HOME OWNING

Only 22 percent of the church families own their own homes, which is a somewhat smaller proportion than is found in the

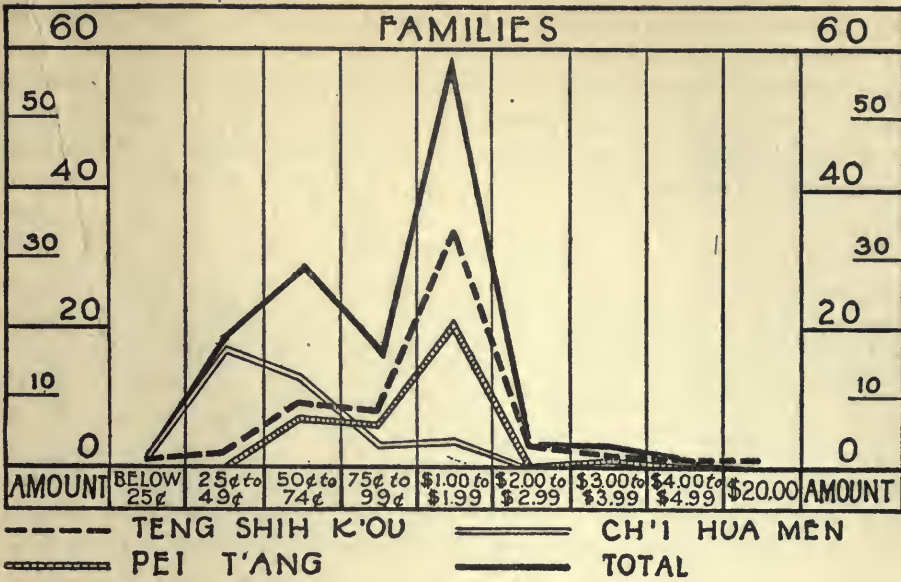


Figure 33: Rent Per Room Per Month

American cities. There, from 26 to 31 percent of the families own their homes.¹ In the three churches the proportion of families owning their homes varies from 17 percent in the Teng Shih K'ou to 27 percent in the Pei T'ang.

NO RENT

Twenty-six percent of the families that do not own their own homes pay no rent. They are given their room by their employer, an institution or a friend. Of the 89 in this group, 20 are living in the Old Ladies' Home or the Poorhouse, 21 are in school, 15 are living in rooms that belong to the church or mission, and 10 are given their room by a friend or relative.

RENTS PAID

The families that rent their homes pay anywhere from 30 cents to \$40 a month; 20 percent pay less than \$1.00 a month, 54 percent pay less than \$2.00 a month, and only 10 percent pay more than \$10 a month. The rents paid by the Ch'i Hua Men families are naturally the smallest. Their average rent is \$1.20 a family per month, and the median rent is 85 cents a month. Only one family pays over \$5.00 a month for its house. The Pei T'ang families pay from 50 cents to \$7 a month.

¹ U. S. Census, 1910, for Chicago, Philadelphia, Pittsburg, and St. Louis.

For them the average rent is \$2.90 a month and the median rent between \$3.00 and \$4.00 a month. All of the families that pay more than \$7.00 a month belong to the Teng Shih K'ou Church. Thirty-one percent of its members pay more than that amount, so that, although the median rent is between \$3.00 and \$4.00 a month, the average rent per family is \$6.50 a month.

RENT PER ROOM

While the amount of rent paid depends more or less upon the amount of the family income, the rent per room shows the housing facilities that the families are receiving. The actual amounts paid for a room vary from less than 25 cents to \$20.00 a month, while the average rent per room for all the families is \$1.25 a month and the median rent \$1.00. The average for the Ch'i Hua Men families is 55 cents a room, while for the Teng Shih K'ou it is between \$1.50 and \$1.60 a month.

PROPORTION OF INCOME SPENT FOR RENT

Owing to the fact that the Teng Shih K'ou and the Pei T'ang families are divided into fairly large income groups, \$250 to \$499, \$500 to \$999 a year, etc., it is impossible to determine what proportion of the family income was spent for rent, but the more detailed income reports of the Ch'i Hua Men survey make it possible to get the figures for the families included in that study. They spent on the average 15 percent of their money income on rent, although the median is only 10 percent. The average is raised by three families who spend 43 percent, 44 percent and 91 percent of their money income for rent. It seemed impossible that any family could spend 91 percent of its income for rent and still live, but investigation showed that it was 91 percent of its money income. The family was really supported by gifts of food and clothes and the value of these was not included by the investigator. If the value of all such perquisites were included, the Ch'i Hua Men families would spend on the average about 13 percent of their income for rent, or very nearly the same proportion as is spent by families in Great Britain and Saxony, Germany. In those countries the average is 13.48 percent and 12 percent, respectively, while for Illinois and Massachusetts the figures are 17.2 percent and 19.74 percent.¹

ROOMS PER FAMILY

Just half of the families are living in one or two rooms. The largest house has 40 rooms and the average has 3.6 rooms. The

¹ Ely and Wicker: *Elementary Principles of Economics*.

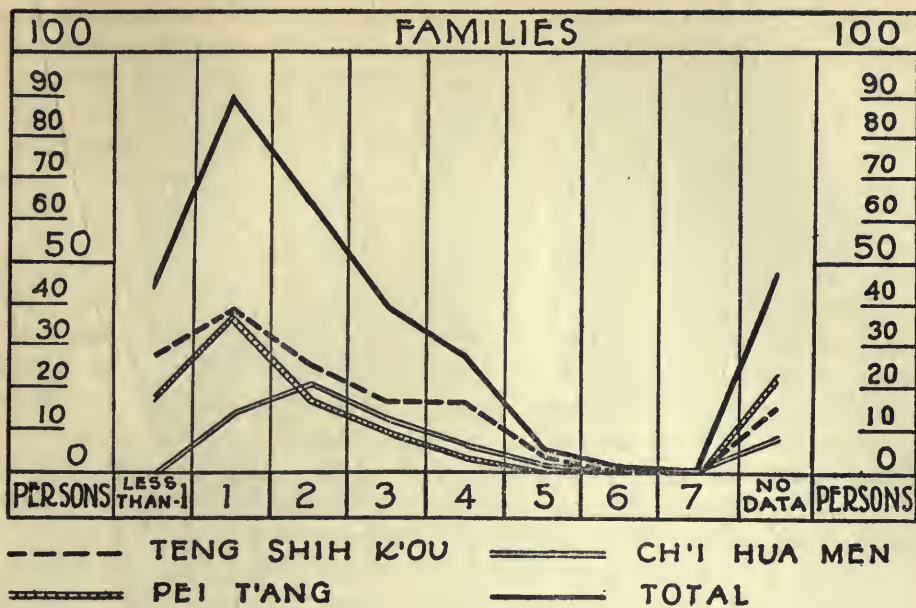


Figure 34: Persons Per Room

Teng Shih K'ou families have, on the average, 4.6 rooms for each family, while the Ch'i Hua Men families have but 2.4. By a "room" is meant a Chinese "chien," which is the space between two roof trusses. Since a "room" defined according to western standards may contain one, two, three, or even more "chien," the Chinese standard has been used, particularly as the "chien" is fairly uniform in size, ordinarily measuring 10x12 feet.

PERSONS PER ROOM

The number of rooms per family tells but little about living conditions unless it is related to the size of the family. Just half of the church families have one room or more for each of its members. Two families are living with six in a room and one with seven. These are families whose income is less than \$100 a year. The average for all the families is 1.9 persons per room. In each of the six income groups in the Teng Shih K'ou and Pei T'ang churches, as the size of the income decreases the average number of persons per room increases. For the Teng Shih K'ou families the average is 1.8 and for the Ch'i Hua Men families 2.5. Considering the size of the Chinese "chien," a family cannot be said to be really crowded unless they average three or four persons to a room. On this basis 27 percent of the families are crowded.

BEDS PER FAMILY

An attempt was made to secure more detailed information concerning the crowding of the families by asking how many k'angs or beds each family had, but unfortunately on the cards for the Teng Shih K'ou and Pei T'ang surveys, the question was translated into Chinese in such a way that many of the families failed to answer it. The Chinese use two kinds of beds, one, a k'ang, or built-in brick bed, that occupies one side of a room, ordinarily six feet wide and from eight to ten feet long, the other a movable bed that at most accommodates two people. Many of those who had only the latter type of bed felt that the question as asked did not apply to them and so omitted it. The question as revised for the Ch'i Hua Men study gave better results. The families that did answer the question have, on the average, 1.9 beds or k'angs, while the number of persons per bed averages 2.8. This would be a very high average for American living conditions, but the size of the Chinese k'ang makes it possible for several people to sleep on it without crowding. Even so, such a high average means that some families are very crowded. Eleven had five persons for each bed or k'ang, five had six and three had seven.

SERVANTS

Before the survey was made, it was realized that quite a number of families would include servants, and at first an attempt was made to have them included in the study, but this was found to be impossible. In some cases, as in a school or the Y.M.C.A., the servants could not be called members of the family, and in many others it was practically impossible to get any information about the servants, except perhaps their name and sex. Consequently, no servants are included in the statistics.

Forty families had one or more servants. Thirty of these were Teng Shih K'ou families and ten belonged to the Pei T'ang families. Five was the largest number of servants in any one family. The Ch'i Hua Men families had no servants.

To one accustomed to American standards of living, it seems strange to think of a family with an income of not more than \$20 a month employing a servant, but in Peking servants can be secured for \$3 a month and their board. Furthermore, some servants are really slaves. They were sold by their parents when they were children, and have been brought up to serve their masters; they are subject to their orders and are given only food and clothes. A school-teacher tells of a wealthy girl who brought two slave girls with her when she came to Peking to

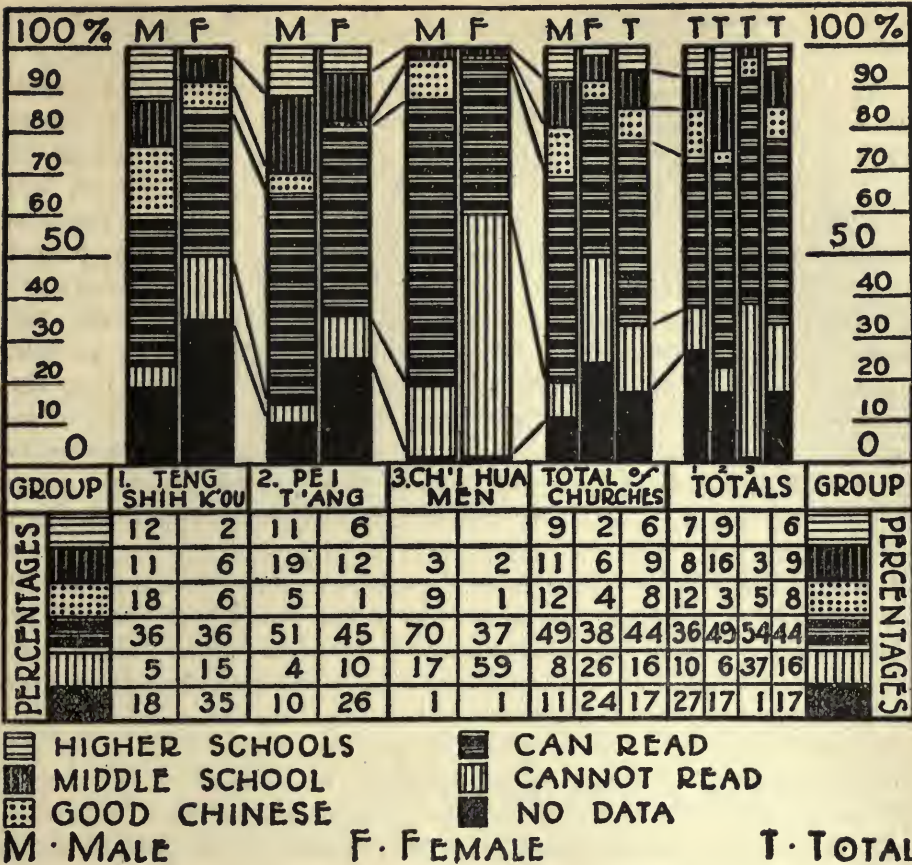


Figure 35: Education

school. They attended classes and were really members of the school, and it was hard to understand why they had come until it was found that their mistress was using them at night as foot warmers, one for each foot.

EDUCATION

Next to the figures for income, those for education give the best idea of the potential power of the church group. Only 16 percent of those who are 10 years of age or over are known to be unable to read, 67 percent can read, 8 percent have had a good Chinese education, 15 percent have had middle school training, and 6 percent have attended some higher school. This latter group includes 10 returned students (those who have studied abroad), 17 who have studied theology, law, medicine, electrical engineering, flying in a school in China, 22 who have attended a Chinese university or college and 6 who have had commercial

or Bible school training, a total of 55, 45 men and 10 women. Thirty-four of this group belong to the Teng Shih K'ou and 21 to the Pei T'ang families, none of the members of the Ch'i Hua Men families having had any higher school education, though seven have studied in a middle school. All of the returned students are members of the Teng Shih K'ou families.

The heading "Good Chinese" was put in the educational classification to care for those who, because of the comparatively recent change from the old classical education to the modern system, could not be included in either the middle or higher school groups, but who nevertheless had had a good education.

As would be expected, many more men than women have had a good education. Thirty-two percent of the men have had a "Good Chinese," middle or higher school education, but only 12 percent of the women are included in these groups. Three times as many women as men are unable to read, 123 women and 39 men.

Unfortunately no report was made on the education of 170 persons, 17 percent of those over nine years of age. These consequently had to be put under the heading "No Data." They probably belong to the "Can Read" and "Cannot Read" groups, as it is fairly certain that a report has been made for all of those who can be included in the higher groups. Even if all the "No Data" group should be unable to read, only one person out of three would be illiterate. The actual amount of illiteracy is probably about 25 percent, 15 to 17 percent for the men and about 40 percent for the women.

A very large proportion (59 percent) of the women of the Ch'i Hua Men families cannot read, but this is not surprising considering the district in which they live, the available opportunities for education, the attitude of most of the Chinese toward the education of women and particularly the size of the family incomes. The 41 percent who can read is a much larger proportion than will be found in the ordinary Chinese community. Even now in Peking, only one in twenty of the girls of school age is in school, and in all of China only one in three hundred.

The efforts of the missionaries to educate those with whom they come in contact have certainly produced results and these results are shown by the high degree of literacy of the Chinese families. All of the Teng Shih K'ou and Pei T'ang families have at least one member who can read, and while there are 12 of the Ch'i Hua Men families in which no one can read, the condition is not as bad as it seems. Ten of the 12 are families with one member, while the other two have two and three members.

Even for most of those who cannot read, the situation is far from hopeless as only a small proportion of them are too old to

learn. Twenty-eight percent of the men and 19 percent of the women who cannot read are less than 26 years old, while 60 percent of the men and 41 percent of the women are still under 36 years of age. With a special effort on the part of the church and the church families, most of those who are illiterate can be taught to read, particularly if some night schools are opened for them, and they can be taught the new system of phonetic script that makes it possible for a person to learn to read in a month or two.

NEWSPAPERS

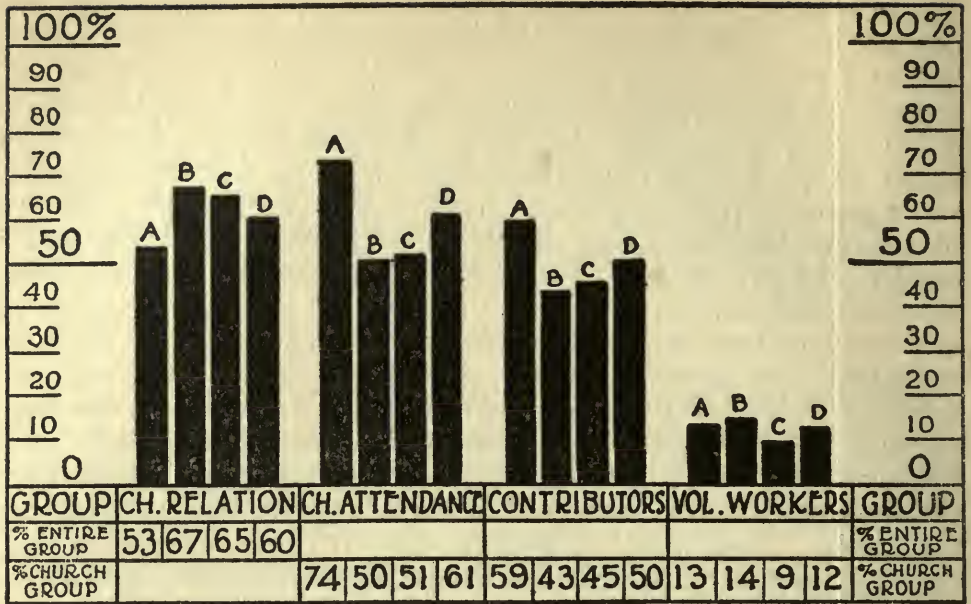
One-quarter (26 percent) of the families subscribe to one or more newspapers. One out of three (36 percent) of the Teng Shih K'ou families are subscribers, but only one out of 25 (4 percent) of the Ch'i Hua Men families receives a newspaper regularly. The list of newspapers taken includes 23 of the 72 papers published in Peking. The Chung Ching Pao was the most popular with 23 subscriptions and the Yi Shih Pao or Social Welfare next, with 11. It is interesting to note how, in the different income groups in the Teng Shih K'ou and Pei T'ang studies, the proportion of families subscribing for a paper decreases regularly as the income decreases. Ninety-four percent of the Teng Shih K'ou families whose income is over \$1,000 a year take a paper, but only 3 percent of the Pei T'ang families that receive less than \$100 a year subscribe.

AMUSEMENTS

The favorite amusements of the people are interesting, in that they are a sidelight on their life. Music, reading and singing are by far the most popular amusements, though the more strenuous sports of tennis, basketball, exercising and gardening appeal to quite a number. Four said that their favorite amusement was talking. To one accustomed to western life, the recreational side of Chinese life seems very limited and greatly in need of development, particularly as so much of it is commercialized and consequently out of reach of those whose income is small.

CHRISTIAN ASSOCIATION MEMBERSHIP

Thirty-three of the men and 31 of the women were members of the Young Men's or Young Women's Christian Association.



- A - TENG SHIH K'OU
- B - PEI T'ANG
- C - CH'I HUA MEN
- D - TOTAL OF THREE CHURCHES

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Figure 36: Church Relationships

CHURCH RELATIONSHIP

The fundamental figures in any church survey are, of course, those for church relationship. They show how well the church is taking advantage of the opportunities it has of reaching the non-Christians in the families of its members, how regularly its members are attending the church services and contributing to the church work and how many are willing to give part of their time in voluntary service for the church. The three churches included in this survey can well be proud of the fact that 60 percent of the members of the families studied have been baptized or are related to the church as inquirers or probationers. This is a very high proportion, especially as the churches have but recently come in touch with many of the families, perhaps through some of their younger members, and so have not yet had time to reach the older and more conservative people. In one family of 20 members, only two were related to the church and they had not yet been baptized.

The records show that 651 persons have been baptized, 50 are on probation and 22 are listed as inquirers, a total of 723 persons definitely related to the church; 393 (54 percent) are men and

330 are women, which is 62 percent of all the males and 57 percent of all the females. The general conditions of Chinese life and the fact that women the world over tend to be more conservative than men, particularly in regard to religion, and find it hard to give up their old beliefs, will probably account for a larger proportion of men being related to the church. Sixty-seven percent of the members of the Pei T'ang families and 65 percent of those belonging to the Ch'i Hua Men families are related to the church, but of the Teng Shih K'ou families only 53 percent. This lower percentage in the Teng Shih K'ou families is probably accounted for by the fact that a very considerable proportion (25 percent) of its families have been in Peking less than six years, and the church has not had time to reach the entire family. Furthermore, quite a number of those who are students come from well-to-do families, and are living at home. Consequently, all the members of their families are included in the survey, which tends to reduce the proportion related to the church. In the other churches, most of the students are living away from home, and so are classed by the survey as families whose entire membership is related to the church.

BAPTIZED CHILDREN

Since the children are baptized only when the parents are Christians it was felt that in making the statistics a distinction should be made between those who were old enough to join the church of their own volition and those who would be baptized because of the desires of their parents. Fifteen years of age (Chinese) was made the dividing line, and it was found that 70 percent of all those over 14 were related to the church. For the Pei T'ang and Ch'i Hua Men churches the proportion is still higher, 78 and 80 percent of those over 14. Only 30 percent of the children under 15 have been baptized.

CHURCH ATTENDANCE

Although the churches have succeeded in baptizing or enrolling as probationers or inquirers a very large proportion of the members of the families with which they are in touch, they have not been so successful in getting the members to come to church. Only 61 percent of those who are related to the church say that they are attending the church services regularly, that is, at least once a month. It is interesting to note that although the Teng Shih K'ou Church has not been able to reach as large a proportion of the members of its families as have the other churches, it is successful in getting a very much larger proportion of its

members to attend regularly, 74 percent as compared with 50 and 51 percent for the Pei T'ang and Ch'i Hua Men chapels.

REGULAR CONTRIBUTIONS

Although 61 percent of those who are related to the church are attending services at least once a month, only 50 percent say that they are regularly contributing to the support of the church, "regularly" here again meaning once a month. The Teng Shih K'ou figures again bring up the average. Fifty-nine percent of its members are regularly contributing, while only 43 and 45 percent of those who are related to the Pei T'ang and Ch'i Hua Men churches give anything regularly. This would be expected because of the smaller incomes of the Pei T'ang and Ch'i Hua Men families, but even so it does not seem as though one copper a month is too much to expect of any one who belongs to the church, and that more of an effort ought to be made to have every member give something.

Although 59 percent of the Teng Shih K'ou members are contributing regularly, the amount of the contributions is not large even though the survey shows that many of the families have large incomes. In spite of the fact that one out of eight of its families has an income of over \$1,000 a year, and one out of five receives over \$500 a year, the church finds it hard to collect \$1,000 a year from its members. It even has to depend upon the missionaries and other foreign friends to raise the \$200 spent to heat the building. On the other hand it must be remembered that while many of these family incomes are large, those who are related to the church are many times unable to give any, even when they want to. A woman belongs to the church, but her husband is still an ardent Confucianist or a Buddhist. He has absolute control of the family income and is not at all anxious to see any of it go for Christian work. In other cases the younger members of the family are related to the church, and although the income of their family is fairly large, they themselves have little if any money that they can give to the church. Even under these conditions, however, it does seem as though the church ought to be able to increase both the number who are giving and the amount of their gifts. Complete self-support and contributions for mission work ought to be perfectly possible for a church whose families have the financial standing of those belonging to the Teng Shih K'ou, but where the families have an average income of but \$1.96 per person per month, as in the Ch'i Hua Men, it is hard to see how they can be asked to spare enough to ever make the church self-supporting. This type of church should be the home mission field for the more well-to-do churches.

SUNDAY SCHOOL ATTENDANCE

Only one out of three (34 percent) of all those who are related to the Teng Shih K'ou and Pei T'ang churches attend Sunday School regularly, which is a fairly large proportion considering that only 61 percent of the same group attend church regularly. The Ch'i Hua Men Chapel has not yet organized a Sunday School.

VOLUNTARY SERVICE

The greatest lack in the church life in China seems to be in the field of service. The figures show that on the evangelistic side the church is able to reach and convert a very large proportion (60 percent) of the members of the families with which it is in touch. It succeeds fairly well in getting its members to attend the church services and contribute to the support of the church, but it has not succeeded in getting its members to give of their time. Only 76 persons, 10 percent of all those who belong to the church, or 12 percent of the church members who are over 14 years of age, are doing any voluntary work for the church.

That more are not giving of their time seems to be due to the fact that the church does not offer, as yet, many different opportunities for service. Those who say they are doing voluntary work for the church are preaching, teaching a class, doing personal work, acting as church officers or keeping church records. None of the answers to the question, What voluntary work are you doing for the church? give any evidence that the Chinese think of any social service work as connected with their church life, even though it is known that quite a number are working in connection with some of the charitable institutions of the city. Consequently, the church has but little to offer in the line of service, and the church life of most of the members consists in attending services more or less regularly, and contributing some money. For the great majority of them there is no outlet in church service for the emotions that come with their Christian life.

The question has often arisen in our minds, After you have a person baptized, what are you going to do with him? and, Hasn't the time come for the church to develop lines of service that will appeal to these people and give them a chance to express their desire for service in lines that are definitely connected with the church? It is realized that the church in China has been and is facing many problems, and that the first aim and object of the church must always be evangelism. However, as the number of church members has increased and there has been need for it, the mission forces have developed an educational system to care

for the children of the church members and to educate those who are to be the leaders in Christian work. Now that many of the problems of evangelism have been worked out and the educational system has been fairly well developed, it seems as though the time had come for the development of the service side of the church life.

NEED FOR SOCIAL SERVICE

The survey figures have shown that the education and income of the church families make it possible for them to stand well in the community and contribute their full share of leadership to the life of the city, their Christian ideals have undoubtedly produced a desire for service, but although the desire and ability to serve are present, experience is lacking. The old methods of work are not satisfactory and must be changed, and outside help is needed in developing new plans and adapting the experience of other countries to Chinese life. The mission forces ought to give this assistance, both because of the contribution they can make to the Chinese life and because of the development that it will bring to the life of the church. It is true that considerable experimenting will have to be done, that it will require both men and money to carry out any program that may be adopted and that some will feel that it is not right to take either the men or the money from the evangelistic side of the church work. It is our belief, however, that such service will mean great progress for the church. It will give the church members something definite to do, it will give them a chance to give some service and make their church life mean more than reading the Bible and coming to church, it will undoubtedly increase the amount of money that the Chinese are willing to contribute to the church and will make it possible for the church to reach many who are now unwilling to take an interest in Christianity because of its apparent lack of a practical program.

The change in the social life is bound to come. The Chinese are already asking for advice as they develop new social programs. How much improvement there will be depends largely upon the amount of help that is given. If the Chinese have to work out their problems alone they will probably not make a great deal of progress, while if they can profit by the experience of other countries they will go far before the present state of change becomes stabilized and fixed.

It is vital that the Christian forces decide whether or not they are going to help in the development of the new social life. If they decide to help, the church will be able to establish itself as an institution that is interested in the life and needs of the people. If they do not help, the church will lose one of the biggest oppor-

tunities it has had and will develop into an institution that is detached from the life of the people and will consequently fail to have either the growth or the influence that it should.

The social movement needs men who are actuated by Christian motives, for experience has shown that they are the ones who are willing to carry a proposition through, even though it means hard work and sacrifice. The church needs the social work to help develop the spiritual life of its members. Will the mission forces be wise enough to bring the two together?

CHAPTER XVI

RELIGIOUS WORK

Peking, dotted as it is with ancient temples and shrines, modern churches and chapels, has long been an important religious center as well as the political and educational center of China. The ancient faiths received Imperial patronage, so it was but natural that their important shrines should be in or near the city; and since Peking is one of the most influential cities in the country it has become the home of large mission forces representing Roman Catholic, Greek Catholic and Protestant Christianity. The Altar and Temple of Heaven was the center of the old Chinese Worship of Heaven and the center of the altar was considered by the ancient Chinese scholars to be the actual mathematical center of the universe. The Temple of Confucius, next to the one at Chufu, Shantung, his home and burial place, is the central shrine of Confucianism. Tibetan Buddhism has established important headquarters in Peking for its priests helped the Emperor control Mongolia and Tibet and were rewarded by Imperial patronage. Peking has also been a theological training center for the Mohammedans, is the principal center of the Roman Catholic activity in China, is almost the sole center of the Russian Orthodox Mission, and is one of the most important educational and evangelistic centers for the Protestant churches.

It would be superfluous in this survey to give a minute description of the great temples and shrines of the capital or attempt to discuss the ancient religions and their influence. This has been done by Martin, Williams, Edkins and many other writers. Even of the Christian missions we have not made any critical study, but have attempted to give by means of statistics and the description of some of the more outstanding institutions an idea of the work that is being done in the city.

ANCIENT RELIGIONS

The police report that there are 936 Confucian, Buddhist and Taoist places of worship in Peking, divided as follows:

Ssu	Monastery	296
Miao	Temple	358
An	Nunnery	169

Kuan	Taoist Temple	29
T'ang	Family Ancestral Hall	8
Tzu	Public Ancestral Hall	68
Ch'an Lin	Secluded Buddhist Monastery	8

 936

The most famous of these are the Temple of Heaven, the Temple of Agriculture, the Confucian Temple, the Lama Temple.

The Temple of Heaven is now no longer used for worship, as the idea back of its ceremonies has been changed by the coming of the Republic. The Emperor was the Son of Heaven and the only one to approach the Spirit of Heaven. Since he has gone, worship at the temple has been discontinued except for an unsuccessful attempt to revive it made by Yuan Shih K'ai.

The Temple of Agriculture was dedicated to the cult of Shen Nung, one of China's prehistoric emperors. The Emperor worshiped there on the first day of spring and plowed the first furrow of the year. Its altars have also been deserted since the establishment of the Republic. The temple grounds are now a public park, and an amusement center has been established in the north end of the temple inclosure.

The worship of Confucius, the great sage of China, is still carried on in the spring and fall at the Confucian Temple. There being no priests in the temple, those who take part in the worship are principally government officials. The worship is fostered by the Confucian Society, an influential organization of the older and more conservative men of the capital who made a decided but unsuccessful effort to make Confucianism the state religion of China. The prime mover in this society has been Dr. Ch'en Huan Chang, an American returned student and a graduate of Columbia University.

Yung Ho Kung, or, as it is better known, the Lama Temple, though it is only the chief of some twenty Lama temples in Peking, with its hundreds of priests and acolytes, prayer wheels and strange images, always makes a great impression on a foreign visitor. It is usually the only contact they have with the Buddhism that has come through Tibet and taken on a great many of the anamistic superstitions of the high hills and some of the grosser beliefs of India. Services are held daily in the temple and are full of interest with their chanting, libation of wine, scattering of rice and repetition of prayers. The Devil Dance or Devil Driving, held on the 30th of the 1st Moon, is, however, the strangest and most spectacular. Lama dignitaries come to Peking especially for it, gorgeous old style costumes are brought out, men wearing weird and grotesque masks go through strange dances, while others with snapping whips keep back the crowds

of spectators and drive out any evil spirits that may have invaded the temple compound during the year.

Outside of Peking the hills are dotted with temples and monasteries, most of them without worshipers except on special festival days, and supported, for the most part, by family endowment funds and land rentals.

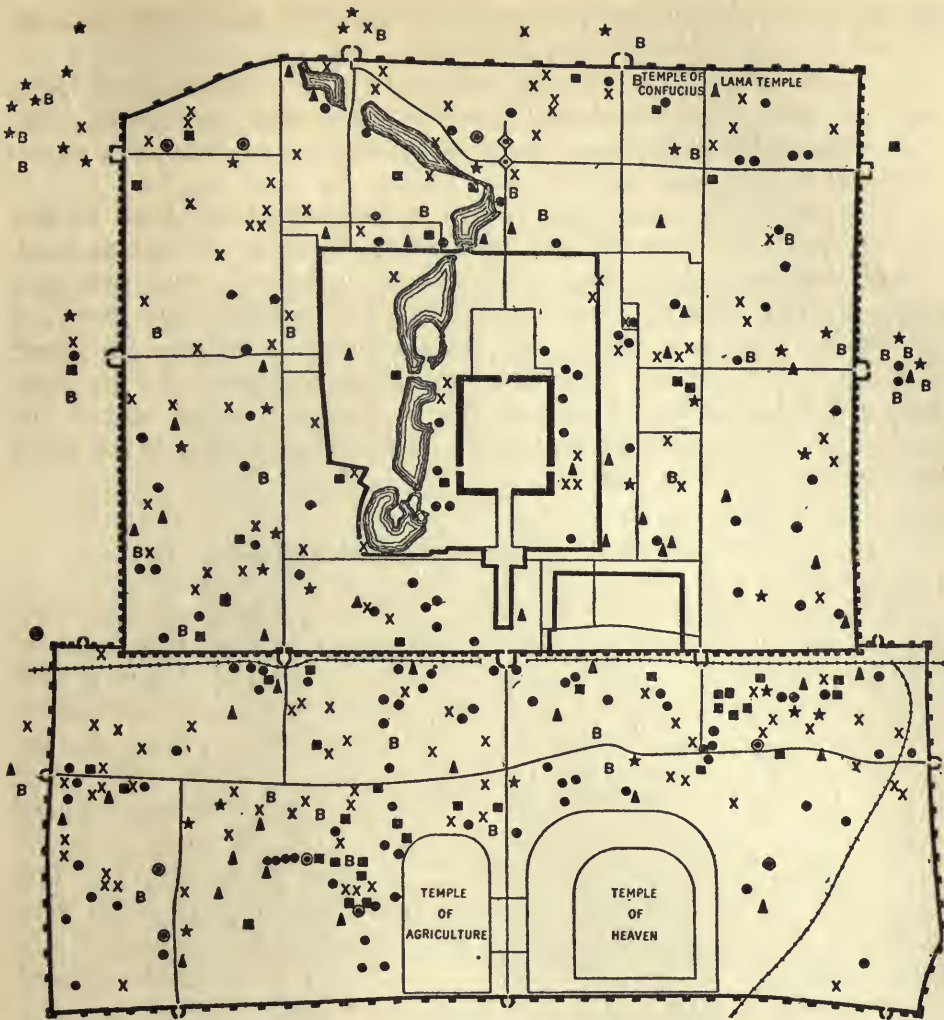
The old faiths have lost, almost completely, their hold on the intellectuals of China and are fast losing all other classes as well, though ancient beliefs and superstitions go slowly and one sees many a man walking down the street on festival days carrying with him candles, incense and paper money to be used in home worship. The ancient temples are going to ruin, and no new ones are being built. Many of the shrines are being rented out to roomers or merchants and some of the temples are being used for modern primary schools.

BUDDHIST REFORM SOCIETY

The Buddhist Reform Society (Li Shang Hui), an organization with branches in all the provinces of China, has been in Peking since early in the Ch'ing Dynasty (1644-1911) and is still one of the active Buddhist societies. It is a temperance or rather a prohibition society, its members pledging themselves to abstain from the use of opium and tobacco and to use wine only when sick and snuff only to strengthen their eyes and help them avoid disease. They do not kill anything, do not eat the meat of cows, horses, dogs or doves, nor do they get excited or angry. The society accepts as members all those who want to join regardless of age or sex, provided they are introduced by three members in good standing. The membership in the thirty-four centers in and around Peking (see map) is said to be 10,000.

The Peking branches hold two big meetings a year, one in the spring and the other in the fall. Those who attend take part in the worship of Nan Hai Ta Shih and enjoy a feast for which they subscribe anywhere from 30 cents to \$10. This pays for the feast, for the salaries of the men in charge of the various headquarters and for some relief given to deserving members. During the service, the head men of the districts act as priests and, practically motionless, spend from three to four hours in prayer and meditation before the altar. Although they have a position as disciples of the deity during the service, the head men are brothers to all the members at other times, and even though they are priests for the worship of the society, the rules of the order permit them to marry.

One of the priests stated that the society made no special effort to increase its membership or open new branches, nor did



TEMPLES

- - An -169
- - Kuan -29
- - Miao -358
- ★ - Mosque -24
- B - Buddhist Reform Society -33
- x - Ssu -296
- ▲ -Tang and Tzu -76

NOTE: Mosques and Reform Society Headquarters all shown, but only about one third of other places of worship

Figure 37

it attempt to do any evangelistic work for Buddhism. The activities of the society, however, are given newspaper publicity.

About twenty years ago, the branch of the society in the thirteenth ward of the North City (west of Hatamen Street and south of the Y. M. C. A. building) installed some 30 street lamps and arranged to have carts make regular collections of ashes and waste. The cost of this work was met by contributions from the

people living in the district, the money being collected and disbursed by the Reform Society. About five years ago, this work was taken over by the police who now collect the money. The district head of the Reform Society stated that he felt that the police were doing the work very efficiently.

MOHAMMEDANISM

The Mohammedans have long been in Peking, their oldest mosque, that on Niu Chieh, having been built some time during the Sung Dynasty (960-1278 A.D.) when the Mohammedans first entered Peking as residents. During the time of Ch'ien Lung they had special influence at court, for one of their faith was taken as a concubine by the Emperor. A mosque was built for her adjoining the Imperial palace and she was allowed to have a bodyguard of those of her own faith.

The late Mr. C. L. Ogilvie of the Presbyterian Mission in Peking gives the approximate number of Moslems in and near Peking in 1914 as 30,000, there being some 5,949 families connected with the 32 mosques in or near the city. Twenty-two of the mosques with 5,069 families were inside the walls, and 10 with 880 families were within 2 miles of the city.¹

According to the estimate of one of the mullahs there were 25,000 Moslems in Peking in 1919, while the police census of 1917 gives the number inside the walls as 23,524. The Peking Guide Book, published in 1919, gives the number of mosques as 30, ten outside the city, and it is known that a new one has just been built on Wang Fu Ching Ta Chieh. The interiors of all of the mosques are in good repair and outwardly most of them are in fair condition.

Worship is still carried on in all the mosques, the principal service being held at 2 o'clock on Friday afternoon. At that time all the worshipers must take the "Ta Ching" (large bath) and change their clothes. Women take no part whatsoever in the religious services. The average attendance at the Friday service in all the mosques is about 843. Preaching is ordinarily done in Arabic, though occasional sermons are given in Chinese. The addresses usually consist of exhortations to lead a good life, explanations of the Koran and general advice.

All but one of the mosques has an "ahong" or mullah who, at least, can read the Koran in Arabic. The two best known of the Peking ahongs are Wang Hao Jen at Niu Chieh and Chang Ch'ing Yu at Chiao Tzu Hut'ung. Both of these men have made the pilgrimage to Mecca, the latter having been twice. He has

¹The present status of Mohammedanism in Peking. *The Moslem World*, 1914. No. 4, page 165.

also visited Constantinople, Jerusalem, Moscow, Petrograd and other important centers.

Practically all of the mosques have schools for their members' children, but we have not been able to secure any figures concerning the number enrolled. For their more advanced pupils, the Mohammedans have an academy with over twenty-five students and a college with more than ten students. Just how many mosques are engaged in charitable work is not known, but the one outside of Ch'i Hua Men used to run a chou ch'ang (soup kitchen) during the winter months, but the funds gave out and the work has been turned over to the Military Guard, though the food is still cooked in the mosque kitchen.

From outward appearance it is practically impossible to tell who are Moslems in Peking. They differ from their neighbors principally in that they are apt to be cleaner and are somewhat restricted in their social intercourse. The fact that they do not eat pork cuts them off from a good many social contacts, particularly since eating is connected with so much of the Chinese life. There are some Mohammedans in government employ, some have money shops and large stores, some run dairies, but by far the majority are dealers in mutton, or camel, donkey and cart drivers, the caravan trade to the city being almost entirely in their hands.

CHRISTIANITY IN PEKING ¹

Just when Christianity came to Peking is not known. Nestorian monks were at work in China in the Seventh Century, but it is doubtful that they visited Peking, then only the residence of a military governor. Giovanni Di Monte Corvino, was the first known Christian missionary to come to Peking. He arrived in 1293, bringing with him letters of introduction from the Pope Nicholas IV. The first missionary of the Russian Orthodox Church was brought to Peking a prisoner in 1685 after the capture of Albazin. Protestant mission work was begun when the representatives of the London Mission arrived in 1861, the year after Peking was opened to the residence of foreign diplomats and missionaries.

THE ROMAN CATHOLIC CHURCH

The Roman Catholics are the largest and oldest body of Christians in Peking. Their work is conducted in five large centers, each with its cathedral, which are by far the most imposing of the church buildings in Peking. The largest and finest is the

¹ See detailed information in Appendix XII relative to the amount of Christian work being done in Peking, by the Chinese themselves as well as by foreigners.

Pei T'ang (North Cathedral), just inside the west wall of the Imperial City, where in 1900 a little band of Catholic fathers and sisters with less than fifty French and Italian soldiers successfully defended themselves and some 3,000 native Christians from the attacks of the Boxers.

The Jesuit fathers, of whom there are some 57, are carrying on evangelistic, educational, publishing and other work. With the exception of two, one Irish and one Australian, all the foreign priests are French. According to the 1918 report, the Peking churches had 9,744 members, or nearly twice as many as the Protestant and Anglican adherents combined. The 1917 police census gives the number of Catholics as 8,166. Adult baptisms during 1918 numbered 301.

The Sisters of Charity are doing hospital, philanthropic and educational work. The hospital of Saint Michel on Legation Street and the Hospital of Saint Vincent in the Pei T'ang Compound are caring for some 1,473 patients a year. In 1917, 21,940 patients were cared for in their homes, while 469,394 patients were treated in the eleven dispensaries of the Order.¹ Some of the sisters are nursing in the Chung Yang Government Hospital in the West City.

The Jenzeutang Orphanage, one of the best conducted philanthropic institutions in China, is also run by this order. It is caring for some 392 children and is giving them an industrial as well as a classical training. Among the trades taught are sewing and embroidery, carpentry, metal working, printing and engraving. The Hospice of Saint Joseph, with its old people's home, work rooms and schools, is also under their management.

The eight Franciscan Missionaries of Mary have a large home on San Tiao Hut'ung, where they have classes in French, English and Chinese, and are teaching industrial work, embroidery and lace making to the girls under their care.

The Sisters of St. Joseph, with seventy representatives, have their headquarters at the Pei T'ang, but are apparently doing most of their work outside of Peking, as they have 22 stations in the North Chihli District.

The report for the schools in Peking and immediate vicinity shows a total of 1,737 students, but it is impossible to determine how many of these are in higher schools and how many are girls.² In the North Chihli District there is one seminary, with 128 students; the colleges have 1,389 students. There are also 6,645 boys in 302 schools and 4,466 girls in 185 schools, a total of 12,628 students.

¹ It was impossible to tell whether the report included Peking or Peking and vicinity.

² See Appendix for detailed report.

THE RUSSIAN ORTHODOX MISSION

Peking, until 1860, was the only important mission center of the Greek Catholic Church in China, and until 1900 very little work was done outside of the capital.

The beginnings of the Russian Orthodox Mission in China are described by Bishop Innocent as follows:¹

"The beginning of the Russian Orthodox Mission in China dates as far back as the end of the seventeenth century. During the reign of the Emperor, K'ang-hsi, the Chinese conquered Albazin, a fortress on the Amur river, taking forty-five Russian prisoners. Among this number was a priest, Father Maximus Leontieff. He reached Peking near the end of the year, 1685, bringing with him the thaumaturgical image of St. Nicholas, Bishop of Mirlikysk. Thus the first missionary of the Russian Orthodoxy, contrary to his own will, settled himself at the north-eastern corner of the Manchu City where he lived for twenty years, serving the spiritual needs of his little flock. The services were conducted in a small chapel, transformed from a Chinese temple. After the expiration of ten years a holy communion cloth and a letter of credence were received from the Metropolitan of Tobolsk, and the little chapel was consecrated as the Church of St. Sofia—the wisdom of God. In his letters, the Metropolitan ordered that prayer be made for the Chinese emperor and that preaching to the Chinese be begun. In 1712, twenty-seven years after his arrival in Peking, Father Maximus died. The place of his burial remains unknown. He was a good pastor, who willingly shared the fate of his flock, and at the request of the Chinese government accompanied the Chinese soldiers to war."

In this first period the finances of the Peking Mission were supplied by the Russian Government, as the object of the mission was the promotion of the political interests of Russia through the missionaries. Frequently official orders were issued and received advising caution with reference to the preaching of Christianity, and at times strictly forbidding any evangelism among the heathen.

The principal effect of the early missionary work was the introduction into Europe of "a knowledge of the Chinese language and literature, Chinese customs and manners of living, Chinese flora and fauna, Chinese ethnography and medicine," for many of the early missionaries were great students of Chinese.

At the close of this first period (1860), "Peking was the only important missionary center, and here the mission numbered less than two hundred Christians, including the descendants of the Albazin prisoners."

The second period (1860-1902) was marked, principally, by

¹ *The Chinese Recorder*, October, 1916.

the translation of a large number of sacred books, many of the mission workers devoting themselves almost exclusively to study and the production of literature. The most famous of the many sinologues are:

Archimandrite Gury Karpoff (1858-1864), Archimandrite Pallady Kaffaroff (1849-1859, 1864-1878), Father Flavian (1878-1884), and Archimandrite Amfilohy Loutovinnoff (1883-1896).

The difficulties of this second period of the development of the Russian Church in China are summarized by Bishop Innocent as follows:

"The reasons for the slight progress of these years are: (1) sufficient money was not provided to enable the head of the mission and his assistants to preach in places outside of Peking and thus extend the work of the mission; (2) the missionaries sent to China came without any knowledge of Chinese and were, therefore, obliged to devote much of the time to acquiring the language, and had little left for educational and evangelistic work. At the close of the second period in the history of the Russian Orthodox Mission the number of the baptized was not more than five hundred. Two new churches had been opened, one in Hankow and the other in Kalgan, but neither of these was of any great missionary significance."

The recent development of the Greek Church in Peking is described by Bishop Innocent (then Archimandrite Innocent) as follows:

"In March, 1897, Archimandrite Innocent arrived in Peking. Seeing everything badly crippled, he immediately initiated a work of reform. These reforms were (a) the introduction of a monastery together with social regulations for the missionaries; (b) daily services (Liturgies) in Chinese; (c) the establishment of a business in order to support some of the poor Albazins with business ability; (d) the sending of preachers out from Peking to spread the Gospel; (e) the organization of Parish activities; and (f) the establishment of local works of charity.

"The year 1900 brought its troubles to the Russian Orthodox Mission as well as to all missions in China. The buildings in Peking, Dung-ding-ang and Kalgan were destroyed by the Boxers. The valuable library, established by the Archimandrite Peter and filled with the rarest articles on Buddhism, written by Father Pallady, was burned. More than two hundred communicants were killed by the Boxers. And when there seemed to be no hope of restoration, a blessing was sent from Heaven in the form of a newly-established mission. In 1900 a church in Russian style and a school were built in Shanghai. The following year Archimandrite Innocent was called to Petrograd. While there he made a report to the holy Synod on the mission in China, and received the support of the Metropolitan Anthony. As a result the mission and its right were restored and Archimandrite Innocent (Figourovsky) returned as Bishop of Peking. Thus the mission received the rights of canon and from this time on we have the third period in its history.

"Bishop Innocent returned to Peking in August 1902 accompanied by an assembly of ecclesiastical persons. His jurisdiction extended over all the churches built along the Chinese-Eastern railway (a distance of about 3,000 miles). In reality all Chinese territory was under his control,

for at that time the Russians were not only in Manchuria but in Mongolia also. The territory to be covered was large, the work great, and in Peking, where the mission was all in ruins, the work was urgent. However, with money paid over by the Chinese government for damages caused during the Boxer Uprising, the work of restoring the mission in Peking was soon well under way.

"Since 1900 it has seemed that the special blessing of God is upon the work of the mission. Places for preaching have been opened through nearly all China. . . . The Russo-Japanese war hindered missionary work in the interior of China, but it stimulated the work of the mission in Peking.

"At the present time the Russian Orthodox Mission in China is composed of the following establishments: Monastery of the Assumption in Peking; Hermitage of the Exaltation of the Holy Cross on the Western Hills near Peking; Nunnery in Peking; five conventual churches in Petrograd, Moscow, Harbin, Dalny and in Manchuria which support the mission in China; nineteen churches, four of them in Peking, one in the suburbs of Petrograd and the rest in the conventual and missionary districts. The total number of mission churches is thirty-two. Of these, fourteen are in the province of Chihli, twelve in Hupeh, four in Honan, one in Tsian-fu, Shensi, and one in Mongolia. The mission supports three chapels and five church-yards. It is in possession of forty-six pieces of property. There are seventeen schools for boys and three for girls under the control of the mission, also one Theological Seminary in Peking. Other establishments maintained by the mission are: meteorological station, library (recently built), printing office (with more than a hundred volumes of Chinese publications), lithographic works, galvanoplastic establishment, type foundry, book binding shop, paint shop, carpenter shop, casting foundry, steam flour mill, candle factory, soap factory, weaver's workshop, bee-farm, dairy house and brick-kiln.

"The mission has thirty-three male teachers in its schools, four of whom are Russian, and five lady teachers, one of whom is Russian. The total enrollment of boys and girls exceeds 680. During 1915, 583 Chinese were baptized. The total number of baptized Chinese is 5,587."

The present activities of the Russian Orthodox Mission of the Greek Church are summarized as follows:

Churches: 7, 3 of these are outside the Mission Compound, two in Western Hills and one in the Russian Cemetery.

Schools: 7, 3 boarding schools for boys, one boarding school for girls and one seminary. These are partly closed through lack of funds and the pupils are employed in industrial work.

Industrial Department Persons Employed

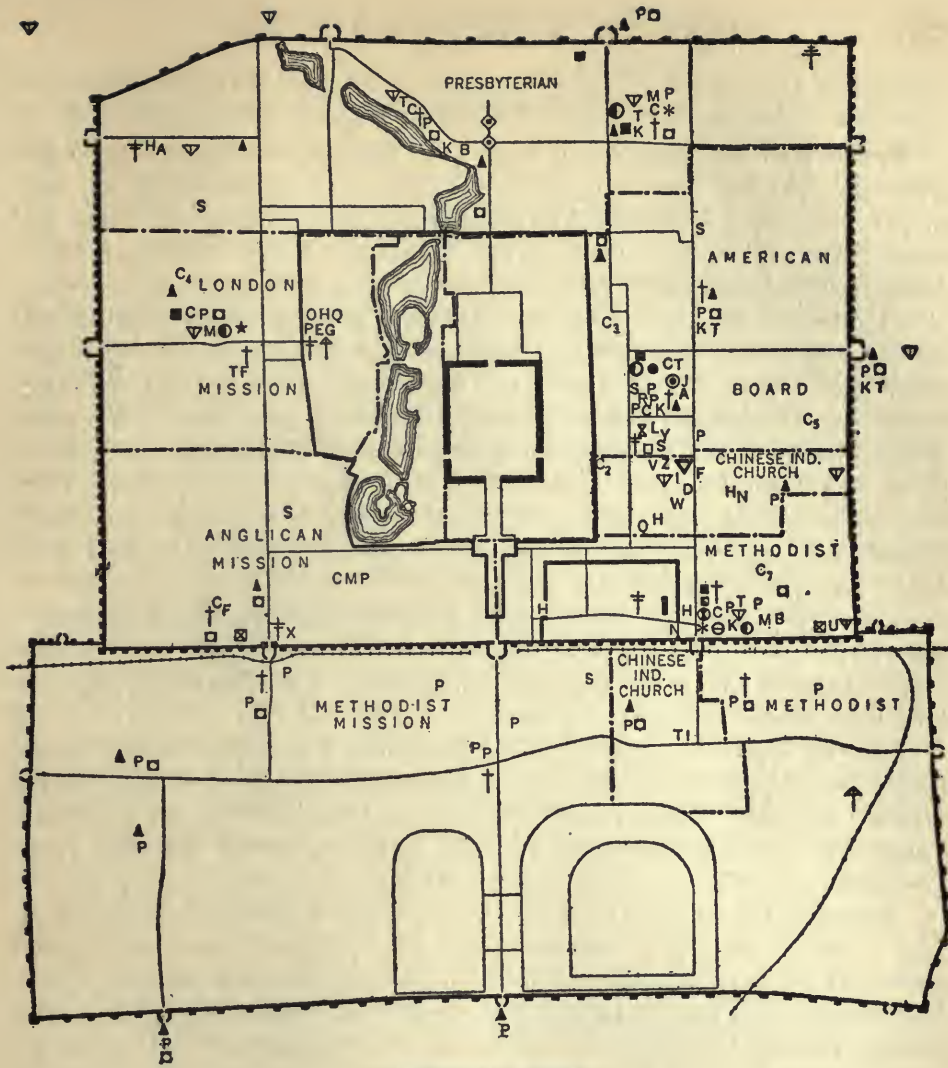
Printing	30	Library (a foreigner).....	1
Type foundry	6	Gardening	5
Stereotyping	2	Flour mill	10
Bookbinding	30	Blacksmith shop	3
Soap factory	3	Locksmith shop	12
Candle factory	3	Smelting house	3
Dairy farm	10		
(1 foreign superintendent)		Total	118

PROTESTANT MISSIONS

Protestant mission work began in Peking in 1861, the year after the Peking Convention gave foreigners permission to live in the city, the London Missionary Society being the first to enter the field. Representatives of the Board of Foreign Missions of the Presbyterian Church in the United States of America (Presbyterian North) and the Society for the Propagation of the Gospel in Foreign Parts (Church of England Mission) arrived two years later (1863). The first missionaries of the American Board of Commissioners for Foreign Missions came to the city in 1864, and those of the Board of Foreign Missions of the Methodist Episcopal Church (North) in 1869. The Women's Foreign Missionary Society of the Methodist Episcopal Church entered the field in 1871. These six are the largest and most influential missions in Peking. The United Methodist Church (English) began work in Peking in 1878, but at present has only one representative in the city, a man teaching in the Theological Seminary. The Mission for the Chinese Blind started its work in 1879.

As the new and larger possibilities of mission work have developed, particularly since 1900, other missionary societies have entered Peking; representatives of the General Councils of the Assemblies of God began work in 1914, and the Seventh Day Adventist Mission was opened in 1918. The Salvation Army (English) started in 1916, but is already well established and has been very successful in reaching a class of people not ordinarily touched by the other missions. The Peking Young Men's Christian Association was organized in 1906, the International Reform Bureau in 1910, and the Young Women's Christian Association in 1916. The American Bible Society, the British and Foreign Bible Society, the Baptist Missionary Society (English Baptist Mission) also have their representatives in the city, and there are two missionaries who are not connected with any mission board. Altogether, there are 188 foreign missionaries in Peking, 64 men and 124 women, and working with them are 346 Chinese, 249 men and 97 women.

Evangelism is, of course, the fundamental work of the missions. Churches and chapels have been established in various centers, until now there are 22 places of worship in the city and there are also three chapels that really belong to the Peking work, though they are outside the city walls. The program of these churches and chapels includes the regular Sunday and week day services, Christian Endeavor and Epworth League meetings, Sunday School work and special evangelistic campaigns. Many of the chapels are also used for lectures and



MISSIONARY WORK

MISSIONARY WORK

- | | | |
|--|--|---------------------------------------|
| A - Normal School | κ - Kindergarten | ⊙ - North China Union Women's College |
| B - Bible Training School | λ - Language School | ▽ - Commercial School |
| ● - Bible Women's Training School | μ - Middle School | w - Medical College |
| c - Compound | ⊙ - Girls' Middle School | ⊙ - Women's Medical College |
| Δ - Chapel | N - Nurses' Training School | ⊙ - Catholic College |
| ⊙ - American Bible Society | ⊙ - Nurses' Training School (Female) | Y - Blind School |
| ★ - British and Foreign Bible Society | o - Orphanage | z - Union Church |
| E - Catholic Seminary | Σ - Old Men's Home | † - Church |
| F - Dispensary | P - Primary School | † - Catholic Church |
| G - Catholic Press | Q - Girls' Primary School | ▽ - Y. M. C. A. |
| H - Hospital | Q - Catholic Convent | □ - Y. W. C. A. |
| * - Women's Hospital | R - International Reform Bureau | x - Theological Seminary (Catholic) |
| † - Chinese Independent Church | S - Salvation Army | ↑ - Catholic Chapel |
| ‡ - Kindergarten Training School | T - Women's Christian Temperance Union | ⊙ - Russian Greek Church |
| C ₂ - English Methodist | U - Peking University | ⊙ - Theological Seminary (Protestant) |
| C ₁ - Independent | C ₄ - Assemblies of God | ▽ - Student Y. M. C. A. |
| C ₃ - Seventh Day Adventist | C ₇ - English Baptist | ■ - Student Y. W. C. A. |

Figure 38

activities connected with the welfare of the surrounding community. The membership of the mission churches and chapels is approximately 4,000. Some 700 new members were added during 1918, while about 1,000 were taken in on probation.¹ The figures cannot be exact as the membership report of one mission is lacking, while two have given figures for the Peking district rather than for the city.

Three independent Chinese churches were established in 1915. These have no direct connection with any of the missions, but are all the result of mission effort. The congregations have become self-supporting and have developed their own organization. Although organically independent, the three churches are connected by a loose federation. The largest one—that on Hatamen Street in the East City—has just recently completed a fine large church building. The three churches report a membership of 783 with 120 on probation. During 1918, 51 new members were added.

According to the church and mission figures, the total number of Christians in Peking is approximately 5,000, while the police census gives the number as 5,440. It would not be fair to call this the result of 60 years of mission work, as Christianity was given a severe setback in 1900, when the Boxers hunted out and killed those who had had any connection with the "Foreign Devil" and his ways. Hundreds of native Christians, including several Chinese pastors, were killed, buildings were destroyed and practically a new start had to be made.

Because of its location near the Legation Quarter, the Methodist Church was able to save most of its adherents. They first gathered in the mission compound, but, before the attack of the Boxers, moved to the Legation Quarter and there rendered large service during the siege. This group and a large staff of missionaries (more than twice as many as any other mission if the men's and women's boards are counted together) working with an aggressive well-organized evangelistic policy, has given the Methodists by far the largest enrollment of any of the Peking churches.

Since the Revolution of 1911, the evangelistic program of the churches has been able to reach many classes that previously were inaccessible, particularly the students, literati and officials. This naturally has brought about a distinct change in the mission work and program; a change that the newcomer finds hard to realize until he talks with the older missionaries, some of whom, Dr. Chauncey Goodrich, Dr. H. H. Lowry, Mrs. Eleanore Sheffield, Miss M. E. Andrews, have been in Peking for more than 50 years. No attempt has been made in this study to trace the history of those changes or to go into detail concerning

¹ See Appendix, for detailed figures for each mission.

present missionary methods. They are well set forth in the various mission reports. We have endeavored to give only a general outline of the work, and to show by means of statistics its extent.

EDUCATION

In order to educate their membership and develop a strong well-trained native leadership for the church and for the country, the missions have found it necessary to start and develop a complete system of schools. Peking is a center of mission as well as government education and there are 95 mission schools in the city including a university for men and women, with theological and arts departments, a medical school for women, nurses and Bible training schools for men and women, a co-educational normal school, a kindergarten training school, a School of Commerce and Finance, boys' and girls' middle schools, primary schools, many of which are co-educational, and kindergartens. The 32 middle and higher grade schools have an enrollment of 2,471, of which 1,818 (73 percent) are men and 653 women, while in all the 95 schools there are 5,648 pupils, 3,610 (64 percent) boys and 2,038 girls. The Chinese independent churches have 7 schools with 259 pupils, making the total number in Protestant schools 5,827.¹ Seventy-six (40 percent) of the 188 missionaries and some 200 (58 percent) of the Chinese workers are engaged primarily in educational work.

PEKING UNIVERSITY

The present Peking University, as developed since 1915, represents the union of the four Christian institutions of higher learning in and near Peking: the old Peking University, a Methodist school founded in 1888, as the climax of work started in 1870; the North China Union College, originally established by the American Board (Congregational) Mission in 1889, the outgrowth of a boarding school opened in 1867, but a union institution since 1900—the American Presbyterian and London Missions joining in the rebuilding of the plant destroyed during the Boxer disturbances; the North China Union Theological School connected with the North China Union College, and the North China Union Women's College, the first college for women in China, opened in 1905, and granting in 1909 the first full college diploma ever given to a Chinese woman in her own land. The women's department of the University is now known as Yen Ching College, Yen Ching being the ancient name of Peking.

¹ For detailed figures of higher schools, see key to map No. 14, page 134. For lower schools, see Appendix, page 515.

Prior to the time of the union, each of the four schools had an honored history and many of their graduates are filling positions of prominence and usefulness in China and in the Chinese Church. The following table indicates the breadth of influence and service of their alumni:

GRADUATES OF PEKING UNIVERSITY

Teachers	133	Interpreters	2
Pastors and Evangelists.....	71	Secretaries of Institutions.....	2
Physicians	37	Engineers	1
Y. M. C. A. Secretaries.....	36	Farmers	1
Government Service	19	Mining	1
Railroads	5	Miscellaneous	32
Customs	4	Studying	41
Salt Gabelle	3	Abroad	23
Dept. of Communications	2	In China:	
Post Office	2	Theology	15
Private Secretaries	2	Medicine	1
Navy Department	1	Other professions	2
Business Men	18	Deceased	44
Editors	2	Unknown	9
			<hr/>
		Total	449

The present departments of the University and the enrollment in each are given in the following table, the student body containing representatives from every province in China:

DEPARTMENTS AND ATTENDANCE

Administrative Officers	8
Professors and Instructors:	
Men's College	31
Women's College	19
School of Theology.....	6
	<hr/>
	64
College of Arts and Sciences for Men:	
Senior College, Regular Course	111
Business Course	34
College of Arts and Sciences for Women:	
Senior College, Regular Course	14
Junior College	111
School of Theology	21
	<hr/>
Total Attendance 1920-1921	291

In the fall of 1921, it is planned to open a Men's Junior College with 50 students and departments of Animal Husbandry and Industrial Arts with 25 students each, the enrollment being limited because of the size of the buildings now occupied by the University. It is hoped that the limitation may soon be removed, for a beautiful new site of 100 acres has been secured



YELLOW LAMA PRIEST.

The gorgeous yellow silk robes of the priests and the bright colors of the embroidered costumes of the dancers of the Lama Temple's annual Devil Dance give some idea of the glory of the old Imperial Court.



THE TEMPLE COURT—QUIET SAVE FOR THE TINKLE OF THE WIND BELL.

With big trees, often hundreds of years old, bronze tablets and quiet buildings the temple courtyards are among the beauty spots of China.

on the road leading from Hsi Chih Men (the northwest gate of the city) to the Summer Palace, and plans have been completed for the erection of a well coördinated group of university buildings. Construction will probably be started in the spring of 1922.

The fact that the University is a mission institution seems to make but little difference in its relationships with the many government schools and colleges in the city, for they recognize that the Christian University is working for the uplift and progress of China, its constant aim being to furnish the highest possible quality of intellectual and religious leadership for China.

THE NORTH CHINA UNION LANGUAGE SCHOOL

The North China Union Language School, founded in 1910 by Dr. W. H. Rees of the London Mission, is a vital part of the educational program of the mission boards, although all of its students are foreigners, for it is teaching missionaries, diplomats and business men the Chinese language, and so fitting them for their work in China. In nine years, the enrollment has grown to 226 and includes representatives of 26 missionary societies, 12 business houses and 5 legations.

As the students spend only half their time in classroom work and the other half with individual teachers, the size of the faculty depends on the enrollment. At present there are 60 Chinese teachers, five of whom are women, and, in addition, some 20 of the senior Peking missionaries are giving a few hours a week to lecturing and teaching in the school, so that the newcomers may have the benefit of their long study and experience in China. While the students are learning the Chinese language, they are also getting a knowledge of Chinese life, thought and customs that will be an invaluable background for their future work.

Students taking the full time course ordinarily spend one year in residence and then continue their study in their mission station or place of business. The complete course is equivalent to three years of full time work though it usually covers five years, the amount of time spent on study being decreased as other demands increase. It is planned to give those who complete the course the degree of Master of Arts, as most of the students are college graduates. Short time courses, in which the students usually spend one hour a day with a personal teacher and have two class meetings a week, are arranged for those who are unable to give their entire time to language study.

The management of the school is in the hands of a board of directors representing the following twelve organizations:

- American Board Mission.
- American Methodist Mission.

American Presbyterian Mission.
 Church of England Mission.
 London Missionary Society.
 Young Men's Christian Association.
 Young Women's Christian Association.
 American Legation.
 American Association of North China.
 British Chamber of Commerce.
 British Legation.
 China Medical Board.

The detailed administration is carried by Mr. W. B. Pettus, a secretary of the International Committee of the Young Men's Christian Association, assisted by a representative of the Stewart Evangelistic Fund.

MEDICAL WORK

The medical part of the missionary program in Peking includes three hospitals: one for men and two for women. One of these, the Douw Memorial Hospital for Women, is part of the Presbyterian work, while the other two are under the Methodist Boards. Of the Sleeper Davis Memorial Hospital (the Methodist Women's Hospital) the report of the China Medical Board says, "At the present time, this is undoubtedly one of the best conducted hospitals in China." The staff of the men's hospital includes a dentist and optometrist, besides three doctors. The three hospitals have a total of 165 beds and are caring for over 2,000 in-patients a year. Dispensary work is carried on by the three hospitals and also by the London and Anglican Missions. The eight mission dispensaries are treating 365 patients a day, on the average, 200 men and 165 women.¹ Twenty-five (13 percent) of the missionaries and 32 (9 percent) of the Chinese mission workers are giving their time to medical work.

Training schools for nurses are conducted in connection with both of the Methodist hospitals, the one for men with 20 students being under the Methodist Board, while the one for women with 25 students is a union school. The North China Women's Union Medical College is connected with the Methodist Women's Hospital, but as its name implies is a union school. It has some 35 students and in 1919 graduated 18 doctors.

THE UNION MEDICAL COLLEGE

Medical education for men is given by the Union Medical College. This school was founded in 1906, and up until 1915

¹ See Appendix, page 516, for complete figures.

was maintained through the coöperation of the Medical Missionary Association of London, the American Board, Presbyterian, London, Methodist and Anglican Missions. In July of that year it was taken over by the China Medical Board of the Rockefeller Foundation, the Board being composed of seven representatives of the Foundation and one from each of the six mission boards. Since 1915, the Board has built and equipped a new medical school, a 250-bed hospital, nurses' homes, student dormitories, faculty residences, the total representing an investment of some \$7,000,000 gold. The buildings of the medical school and hospital are a combination of Chinese and American architecture and with their high, curving, green-tiled roofs are one of the landmarks of Peking. The Chinese call the hospital compound "The Green Tiled City."

The new medical school was opened in the fall of 1919, with seven undergraduate and 19 graduate students. By the end of December, there were 36 on the faculty including 11 Chinese, it being the policy of the Board to put foreigners and Chinese on the same basis as far as their ability is equal. In the hospital, the general surgical service has been entirely in the hands of the Chinese doctors and they have won the confidence of their associates and of the foreigners who come to the hospital. Instruction in the school is carried on entirely in English except for special Chinese courses. The school is open to women, though so far none have applied for admission.

A pre-medical school is also maintained by the Board. By the end of 1919, there were 10 persons on the faculty, three of whom were Chinese. The enrollment of the school was 34, two of the students being women.

It is the hope of the Board to train women for all the nursing work in the hospital, though this is a distinct departure from the usual Chinese custom. Until it proves practical to have women nurses in the men's hospital, the training of male nurses will, of necessity, be continued. The training school for women is soon to be opened. Already a superintendent of nurses and 17 instructors and departmental supervisors are in Peking.

The China Medical Board has done much for medical work and education in China, through the help it has given the existing schools and hospitals. With the opening of its Peking hospital and the further development of the Union Medical College, the Board will give the Chinese the opportunity of securing a medical education comparable with the best provided by schools in the United States, will make possible research work on the problems peculiar to the Far East and will be a tremendous factor in the spread of the knowledge of modern medicine and public health.

UNION WORK

The development of union work and union institutions has been one of the outstanding features of the mission program in Peking. The districts shown on the map are those that have been informally adopted by the larger mission boards so that each church may have its own district and there may be no overlapping or duplicating of effort.

In the educational field, the tendency toward union is most marked. The mission schools must meet the competition of the government schools, and only by a pooling of resources, both men and money, is it possible for the mission boards to develop institutions, particularly those of higher grade, that are efficient and up to the standard. The Peking University is the outstanding example of union, for it is formed by the amalgamation of four previously existing schools. The North China Women's Union Medical College, the Nurses Training School for Women, the Bible Training Schools for Men and Women, the Normal School, the Kindergarten Training School and the North China Union Language School are all union institutions, with from two to seven missions uniting in their staffing, support and management.

PEKING STUDENT WORK UNION

The first permanent union in evangelistic work in Peking was effected in 1918 by the formation of the Peking Student Work Union. In 1907 work of a social and religious nature for the students of Peking was started by the Young Men's Christian Association. Student Christian Associations were organized in some six or seven mission colleges and middle schools and a student movement was launched with summer conferences and training conferences for leaders. At the 1910 conference, the Student Volunteer Movement for the Christian Ministry in China was organized. When the work began, there were only some 6,000 students of higher grade in Peking, and the approach to those in the government schools was difficult, for they were the descendants of the literati, the most conservative class in China. The rapid increase in the number of students in Peking, the growing interest in intercollegiate athletics, the changing political conditions, the campaigns of Dr. Mott in 1913 and Dr. Eddy in 1914 and 1918, and the steady work of the missionaries and of the secretaries of the Young Men's Christian Association, have gradually changed the situation, until now the entire student field is open. The problem is much too large for any one agency to meet, so in September, 1918, through the initiative of the Young Men's Christian Association, the six large churches,

Anglican, American Board, London Mission, Methodist, Presbyterian and Chinese Independent and the Young Men's Christian Association, organized the Peking Student Work Union and pooled their men and resources for the development of a city-wide student program. During 1918-1919, the work was directed by a board of nine men, Chinese and foreign, representing the churches, and was carried on by a staff of 13 church and Young Men's Christian Association men. During 1919-1920, the board of directors was enlarged and now includes representatives of the churches, The Young Men's and the Young Women's Christian Associations, the Christian students of the city and several representatives at large. The staff has been enlarged to 17, five foreigners and 12 Chinese, and work is being carried on in 12 centers. By means of lectures and socials, healthful recreation is provided to offset the temptations of the life of the capital. Only 23 of the 54 higher schools have dormitories. The majority of the students are living in small hotels or wherever they can find rooms, and only too often they are surrounded by evil influences. In some centers, athletics and other games are provided on Saturday afternoons. Religious lectures, discussion groups and Bible classes are carried on in various centers with an average weekly attendance of over 800. The Christian work for women as well as men students is under the direction of the Union Board.

The salaries of the workers, with the exception of one office secretary, are paid by the various bodies belonging to the Union, but the expenses connected with the carrying out of the city-wide program are paid from a common treasury, the funds being contributed by the different missions or raised by a united financial campaign. In 1919, over \$1,200 was raised by a city-wide campaign.

PEKING BRANCH OF THE CHINA-FOR-CHRIST MOVEMENT

The most recent development of coöperative effort is the formation of the Peking Branch of the China-for-Christ Movement. The six larger Protestant communions have organized a central committee of 100, on which are representatives of all the organized Protestant churches, the Young Men's Christian Association, the Young Women's Christian Association, and certain coöpted members. This large committee has elected an executive committee of 15, has appointed sub-committees on

Evangelism
Home Missions
Social Service
Training of Leaders

Devotional Life
Literature
Systematic Giving,

has secured a permanent full time Chinese secretary, and is assisted by several foreign and Chinese secretaries giving part time.

THE AMERICAN BIBLE SOCIETY

Peking is one of the principal distributing centers of the American Bible Society, as it is headquarters for the provinces of Chihli, Shansi and Shantung. Formerly, the Bibles were sold by paid *colporteurs*, but they are now being distributed by some 140 volunteers, 23 of whom are working in and around Peking. The paid staff consists of one foreigner and three Chinese. The sales of Bibles, Gospels, Testaments and portions of Scripture in Chihli Province alone totaled 602,201 in 1918, while over 1,000,000 portions were sold in the North China District. In all of China the annual sales of the Society are approximately 2,225,000 portions.

THE BRITISH AND FOREIGN BIBLE SOCIETY

The British and Foreign Bible Society conducts a small station in connection with the Peking work of the London Mission, one of the representatives of that mission giving part of his time to the work, but the sales in Peking and vicinity are reported as being very small.

THE HILL-MURRAY MISSION TO THE CHINESE BLIND

Deeply impressed by the terrible condition of the blind in China, Rev. W. H. Murray, who reached Peking in 1871, opened a school for them a few years later. In 1879, the Hill-Murray Mission to the Chinese Blind was founded, and since then has been responsible for the support of the school. Mr. Murray worked out a Braille system for the Chinese language and through his school has not only taught a great many blind to read but has also trained a large number of Christian workers.

In 1916, the school had three foreign teachers and 38 pupils, but in 1919 Mrs. Murray, who had carried on the work for several years after the death of her husband, had to give it up and the school was closed, until a new director can be secured.

THE WOMEN'S CHRISTIAN TEMPERANCE UNION

The Peking Women's Christian Temperance Union was founded in 1912 by Mrs. Chauncey Goodrich of the American Board Mission (Congregational). Branches have been estab-

lished in the Teng Shih K'ou, Pei T'ang and Ch'i Hua Men Congregational Churches, the Ku Lou Hsi and Er Tiao Hut'ung' Presbyterian Churches, the London Mission Chapel and the Independent Chinese Church in the South City. Young people's societies have been organized in the North China Union Women's College (now Yen Ching College) and in the Bridgeman Academy. Three Loyal Temperance Leagues are also holding regular monthly meetings.

Besides the usual meetings and the distribution of literature directed especially against the use of narcotics and the growing use of foreign wines and liquors, the Union has trained a group of women, most of whom are students in the Bible Training School, to talk at the temple fairs every spring, lecturing on home-making and sanitation as well as temperance.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

In 1906, at the invitation of the principal missions of the city, two representatives of the students and alumni of Princeton University, Mr. R. R. Gailey and Mr. D. W. Edwards, came to Peking to organize the Chinese Young Men's Christian Association. Their first headquarters were in an old pawn shop, and the first association work was to establish an English night school. From that beginning, the work has grown until now, housed in a large four-story building—the gift of John Wanamaker of Philadelphia—it includes the following:

1. *Social and Educational Activities* in the building—concerts, moving pictures, lectures, pool, billiards, bowling, a restaurant, reading room, library and dormitory.

2. *Physical Education.* Gymnasium classes and the stimulation of athletics in government and private schools in the city. The late Mr. A. N. Hoagland of the Princeton Staff was largely instrumental in organizing in 1912-13 the first inter-collegiate football, baseball and track contests in Peking. He was also the organizing secretary of the first National Track Meet held in 1913 on the grounds of the Temple of Heaven.

3. *Education.* The Peking School of Commerce and Finance with over 400 students and an English night school for 200 men and boys.

4. *Evangelism and Religious Education.* In coöperation with the churches, the Association has been the pioneer in evangelistic work for the student and official classes. The campaigns of Dr. Mott, Dr. Eddy and Mr. Buchman have induced many thousands of students and officials to study Christianity and many have become church members.

5. *Coöperation in the Union work* for college and middle

school students, including the supervision of the work of 11 organized Student Christian Associations.

6. *Coöperation in the Community Service Movement* (see Chapter XVII).

7. *Y.M.C.A. Work in the Chinese Army*. The pioneer work in this line was done in 1918 by Mr. Gailey, who started Association activities among the Chinese troops in Siberia.

The Young Men's Christian Association has been especially successful in reaching men of education and official position. Last year, the President of China and all but one of the Cabinet officers contributed to its work, while the President of the Association was a man high up in the Board of Foreign Affairs. The Association has altogether some 2,500 members, about 250 of whom are members of a Protestant church. As is customary in Association work, the activities are under the control of a Chinese board of directors who are responsible for the raising of the budget, the expenses of the local work being met by money raised in Peking. In 1919, there were some 24 Chinese secretaries on the Association staff, and the budget called for an expenditure of over \$80,000. The only money that comes from America is for the salaries of the seven permanent foreign secretaries, and the expenses of the three to five short term men who are with the Peking Association. Most of these funds are contributed by the students and alumni of Princeton University.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The Young Women's Christian Association of Peking was organized October 21, 1916, pre-organization work having been carried on by Miss Theresa Severin since 1913. Its special field is work with the modern students and the wives and families of the officials. At present, its program includes:

1. *Social Activities for Members*—Lectures, concerts, social meetings.

2. *Educational Work*. Fifty students were enrolled in the various classes in 1919.

3. *Community Service Work*. A night school for 54 children, with a faculty of four, three of whom give their services, public health exhibits, better-baby shows, coöperation in the Teng Shih K'ou Community Service Group (see Chapter XVII).

4. *Student Work*. Student Associations have been organized in the mission schools and in two non-mission schools. Club work has been started for the younger girls.

In 1919, the Association had 421 members, 119 of whom belonged to Protestant churches. The board of directors, responsi-

ble for the entire Association program, included many women who were prominent in church work and several whose husbands held high official position. Four foreign and three Chinese secretaries were in charge of the work. The budget raised from Chinese sources for the local work amounted to \$4,650 silver, the foreign secretaries all being supported from America.

PRINCETON UNIVERSITY CENTER IN CHINA

The Princeton University Center in China is a group of six permanent men and from three to six short term men, who are in Peking as the representatives of the alumni and students of Princeton University. Most of them are working through the Peking Young Men's Christian Association, the short term men teaching in the Association School of Commerce and Finance, the permanent men assisting the Chinese Board of Directors in developing the Association program, but they do not limit themselves to Y. M. C. A. work. Some are cooperating in the development of the social service movement in the city, and some are teaching in the Department of Sociology of the Peking (Union) University.

Other American colleges also have their representatives in Peking. Wellesley is interested in the work of the Young Women's Christian Association and Yen Ching College. One of the foreign secretaries of the Young Men's Christian Association is supported by the students and alumni of the University of Wisconsin, while a representative of the University of Southern California is teaching in the Peking (Union) University.

CONCLUSIONS

To make any accurate estimate of the effect of Christianity on the life of Peking is manifestly impossible. There are too many complex forces at work in the city. No one will deny, however, that it has had a tremendous influence on the city, especially in the development of the ideals of the new China. One has only to look at the faces of a group of Christian women—and many observers say they can almost always tell who are Christians by their happy expressions—to realize how much Christianity has meant to them personally. This change in the quality of the inner life of individuals—a real yet intangible transformation—has, up to the present, been Christianity's greatest contribution to China.

Christianity's larger social and national outreach is, however, becoming apparent. Christians are in the Cabinet, in Parliament, on the Peace Commission to Versailles, are admirals in the Chinese Navy, are high in the Board of Foreign Affairs, and on the execu-

tive committee of the Peking Student Union. Through these men the influence of the idealism and altruism of the Christian outlook and purpose is beginning to count in the national life.

The effect of Christianity in introducing new social and moral ideals is also apparent. The present eagerness for a better government, for a higher place for women, for a more adequate moral code is partially the result of the Christian movement in China, while the present intellectual awakening of China is certainly indirectly the outcome of the many years of persistent teaching of new ideas by the missionary body.

Perhaps even more significant than the effect of Christianity on China are the great possibilities of constructive service now open to the Christian movement. The eagerness of young China to avail herself of the tools from the west which will reconstruct the nation offers a unique opportunity to the Christian movement. China is changing rapidly from the ancient fixed social system of Confucianism to a new social order. It is the opportunity of the Christian movement to supply the moral basis, the social outlook and the religious dynamic for this new social order and to assist materially by demonstrating the practical application of such ideals and motives in concrete terms.

Religion in action especially will arrest the attention and gain the acceptance of vigorous young China. Christianity can be demonstrated through the home, the school, the factory, the hospital permeated with the Christian spirit. The planning and organizing of a definite and constructive social program for the local community around each Christian church will also truly express the inner spirit of the Christian gospel which seeks to develop not only the individual and the church but primarily and essentially to transform the structure of society itself into a new social order—the Kingdom of God.

Peking is the natural place for especially intensive missionary effort and the development of the best ideas in the Christian program. It is the political and educational center of China, and what is done there has its influence not only on the city, but on the entire country. Much of the population is transient and men coming from every province take with them the ideas of the capital. The mission work will have to be of the highest order and will require the investment of many men and large sums of money. The program will have to be intensive rather than extensive, for, although the missionaries will have to do some demonstration work, their largest task is the training of Chinese leaders. Foreigners cannot evangelize China any more than they can educate her or cure her diseases. This work must be done by the Chinese themselves, and the most and the best that the foreigner can do is to develop Chinese who will carry on the work.

CHAPTER XVII

PEKING COMMUNITY SERVICE GROUP

(AN OUTGROWTH OF THE SURVEY)

It is not often that it is possible to tell, in a survey report, of any concrete results of the survey, but in Peking the preliminary reports of the Teng Shih K'ou church and district surveys aroused such interest and showed such a need for a social program that a Community Service Group was organized even before the field work of the survey itself was completed. In November, 1919, a group of 40 Chinese and foreign men and women met at the Young Men's Christian Association to consider the problem of a community service program for the Teng Shih K'ou District. A majority of these lived either in or very near the surveyed district and most of them were members of the American Board (Congregational) Church located in the southern part of the district. Among the Chinese were a teacher in the Women's College, a local physician, a carpenter and contractor, the owner of a large bookstore, the wife of the head of the aviation department of the Board of War, the wife of a returned student in the employ of the Siems-Cary Company, the wife of a Chinese pastor, the local police official, a doctor in the public health department of the Union Medical College and a graduate of Harvard, a number of secretaries of the Young Men's and Young Women's Christian Associations and a group of college students, both men and women. The foreigners were Rev. George D. Wilder, Rev. R. M. Cross and Mrs. Chauncey Goodrich of the American Board Mission, Miss Alice Holmes of the Young Women's Christian Association, and Mr. J. S. Burgess of the Young Men's Christian Association.

The needs of the district, as discovered by the survey, were vividly presented by Dr. Wilder, and without much discussion the group decided to organize what has since been known as the Fu Wu Tuan, or Community Service Group. Seven commissions were appointed to deal with the following problems: Social Relationships, Playgrounds and Recreation, Charity and Industrial Work, Moral Reform, Night Schools, Lectures and General Extension Education, Public Health. Later on a Commission on Social Investigation was added. The original budget of the

group amounted to \$600, contributed by the Young Men's and Young Women's Christian Associations and the American Board Church, but \$700 was soon added to this amount by the people of the community, even though most of the contributors were not members of any Christian church. Headquarters were first opened in an old tea house located on Hatamen Street, the main east street of the district, and borrowed from the former Minister of Finance, Ts'ao Ju Lin, but later were moved to a two-room building on Teng Shih K'ou Street.

The first event was a Sunday evening meeting of the local gentry. Some sixty came out and showed deep interest in the plans of the organization as explained to them by Mr. Liu Hsi Lien, the energetic Chinese secretary of the group. This meeting was followed by a series of Sunday afternoon and evening lectures, the afternoon meetings being for women and the evening meetings for men. For the women, talks were given on Household Sanitation, the Necessity of Education, How to Bring Up the Baby, while the Sunday evening lectures for men covered a large range of subjects: the general fields of Citizenship, Public Health and Hygiene, Moral Reform, and Business Morality. It was planned to work up interest among special groups, unskilled laborers, skilled laborers, apprentices, teachers, gentry, wives of officials, etc., but just as a start was being made the headquarters in the tea house had to be given up and during the rest of the year it was impossible to find as satisfactory a place for public lectures. Typical of what can be done, however, was an evening meeting to which the head of a large shop brought all his apprentices to see the pictures on public health. It is evident that by discovering the natural groupings of the people, the merchants through the guilds, and the gentry through the district organizations, it is quite possible to approach and appeal to all the different classes.

In order further to let the people of the district understand the objects of this new enterprise which we wished them to consider as their own, a large 12 x 30 inch calendar was printed. In the center was a photograph of the local gentry who attended the opening meeting in the tea house. Above this was the calendar and a brief description of the proposed work of the seven commissions, while at the bottom of the page was a list of the 40 charter members of the group. When the calendars were printed the members were called together, each two or three were given a street or part of a street to cover, and within a few days the calendars were distributed by these neighborly visitors to the homes and stores of the more than nine thousand people living in the district. These personal calls—the men for the most part covering the stores and the women the homes—were not only the means of giving out the information printed

on the calendars, but were a demonstration of the friendly spirit of this neighborhood group. In the minds of the Chinese the carrying of letters is work that is done only by coolies, and for students, well-to-do women and local merchants to do it must have made a deep impression.

Poor relief was the next enterprise to be taken up by the Community Service Group. The people who were in need were easily found as the police had listed the families that they considered "poor" and "very poor," and a copy of this list was given the group by the head of the police district. A study of the 46 poor families showed that the "poor" were destitute, while the "very poor" were practically on the verge of starvation. Many of the latter families did not have any padded winter clothes, while some did not even have enough thin clothes to give every member of the family a suit. One family with five members had only one suit and their "home" was, of course, without furniture or heat.

In December a poorhouse for men and an industrial workshop for women were organized. A rich broker, much more familiar with ancient Chinese philanthropic methods than with modern scientific relief (as we found to our sorrow), offered to give us \$350 to start a poorhouse. Now, the old Chinese idea of a poorhouse is a place where those who are obviously the most destitute are herded together for the winter months, kept fairly warm and given enough millet gruel to keep them from starving; but it was our aim to fit the inmates for self-support, if possible, as well as give them a place to live and something to eat. We first hired a superintendent, the former pastor of one of the London Mission Churches whose large heart and sympathetic knowledge of human nature were greater than his knowledge of how to constructively help the poor, but there are, of course, no trained Chinese social workers in China for such positions. Some forty destitute men and boys were admitted, most of them selected by the local police, though some were chosen, by our rich philanthropic friend, from among the most dilapidated of the beggars on the street. These latter gave us the most trouble, for most of them were almost hopelessly dependent and it was difficult to awaken in them a spark of independence and self-support. Every man who was admitted had to be guaranteed by some member of the community, but, as many of the most needy persons knew no one, the secretary of the group had to personally act as guarantor for several. Each man as he came in was supplied with a clean wooden board bed and a new suit of cotton padded clothing, the latter being presented to him only after he had been given a bath in the nearby public bath house.

Soon after the organization of the poorhouse the inmates

were divided into three groups. The older and more decrepit were to take care of the house and to help with the cleaning, another group was to be engaged in industrial work—spinning cotton yarn on two newly purchased machines, while a third was to peddle goods on the street. Unfortunately, the spinning machines were not up to specifications. A merchant in Shantung had what was considered to be a great improvement, of a semi-modern nature, of the old hand spinning machine, but too late it was discovered to have none of the virtues of either the ancient or modern model. By working hard all day, two men could make about 10 coppers apiece, scarcely enough to pay for their food. However, the men were kept at the machines during the winter months, each one thus making almost enough to pay for his food and also learning a new trade. As Japanese goods were being boycotted and there was a demand for cotton yarn, had the machines been good ones there is no doubt but that this form of work would have proved most profitable. During the last few months, Mr. S. M. Dean, an American teacher in the National Teachers' College and head of its industrial department, has, together with a group of friends, tested out and perfected the model of a new, thoroughly modern hand spinning machine, which it is hoped will soon be available for this class of work.

The third group, who were to sell goods on the street, were engaged in a form of work which, from the economic point of view, cannot be said to have been much of a contribution to China. There are already in Peking more peddlers of peanuts, fire-crackers, native candies and nuts, soap, etc., than the market demands, but to ourselves we justified our setting up these men in this line of work by calling the products "sanitary," for so they were compared to much of the food sold on the street. After securing the necessary permission from the police, street booths were established in two different parts of the district, each of which was in charge of two men, dressed in a neat gray costume, while back of each booth was hung a prominent sign telling of the organization that was sponsor for the new enterprise. From these booths other men, clothed in gray and carrying white glass-covered boxes in which were displayed their various wares, went out in pairs day by day. A few of these peddlers were successful in their work. One is still peddling and has more than paid off the small capital loaned him. Most of the men, however, were unable to meet the severe competition of the other street peddlers and to make enough to make the enterprise worth while. We found it practically impossible to buy things for them at a price low enough to enable them to compete with the other peddlers. Some few knew where and how to buy, and we finally had to let them buy their own supplies whether

they were sanitary or not. In some cases the men came back with a depleted stock of merchandise and no adequate financial returns. In one case (unfortunate for us) one of the peddlers "got away" with \$50 worth of clothing, leaving his companion to wait for him at the entrance of what appeared to be a blind alley but which later turned out to be an open street.

Our friend, the Chinese philanthropist, when he heard that we were giving the inmates of the poorhouse industrial work and treating them better than he had desired, refused to pay up the money that he had promised, leaving us \$250 short on our budget.

The entire experience with the men in the poorhouse proved that a more thorough knowledge of the capacity of the poor people than is now possessed is needed and that trained technical supervision is required if any efforts to help the poor are to produce real constructive accomplishment.

The result of the Women's Industrial Shop was quite different, owing to the long experience of Mrs. Chauncey Goodrich of the American Board Mission. The regulations and plans of that enterprise were better adapted to the capacities of the people than those of the Men's Poorhouse. The 25 women admitted were carefully chosen, worked only by the day and were paid for their work by the piece rather than by the day. The shop secured a large order for clothing for the "boys" at the Peking Hotel, and with an experienced Chinese woman to supervise the work the shop was able to keep the women and their families from destitution at only a small cost.

With the coming of the warm weather in the spring, the poorhouse was closed and the women's workshop was changed into a sewing class for girls, taught by the wife of a prominent official, formerly the Chinese Consul General in Java.

Two well-run night schools were conducted throughout the year in the primary school buildings of the American Board Mission with an enrollment of some fifty girls and seventy boys. With the exception of two head teachers, who were paid for part time work, all the teaching was done by college men and women who gave their services. The curriculum was largely that of the ordinary primary school. Though the schools were free, it was difficult to get in touch with those who were most in need of education. The Chinese have such a high estimation of the value of study, or rather of the value of having a teacher pour knowledge into the students' heads, that they are quite willing to send their boys and girls to a government school during the day and to a free night school in the evening. It was practically impossible to reach the apprentices who are not allowed out of the shops in the evenings even if they are not required to work,

which is seldom the case. While the schools were most successful and the students in the day schools were for the most part kept out, it is clear that a greater confidence must be established between the Community Service Group, the guild leaders and the shop owners, before it will be possible to reach those who are most in need of school work, the apprentices and the working classes.

As the warm weather came on, it was decided to attempt to educate the people regarding the dangers of the fly and the necessity of cleanliness in the home. A normal class of 80 men and women, most of them students in the Government University and the Union Women's College, though ten or more were older residents of the district, was formed for training in these subjects, and among other work was given a series of lantern lectures by Dr. E. T. Hsieh of the Union Medical College. Sets of pictures were prepared, ten to a set, vividly painted by Chinese artists on large pieces of cloth, illustrating "the danger of the fly" and the need for "household cleanliness." The district was divided into 16 sections, the 80 voluntary lecturers were then organized into 16 teams, and to each team was assigned a section, the women for the most part taking the residence sections in the center of the block and the men the stores on the main streets that surround the district. Each team was required to do three things: first, arrange the time and place of the lectures in their particular section; second, deliver the two lectures as many times as possible; and third, follow up the lectures by the distribution of literature, some excellent pamphlets having been prepared on these subjects by the China Medical Missionary Association. The campaign lasted two weeks. Over sixty lectures were held in home courtyards, in stores, in a big tent erected in the middle of the district, or even right on the street, the lecturers in the latter case standing on tables and talking to those who stopped to listen. Over eight thousand people attended the lectures, so that allowing for duplications and people from other sections of the city it is safe to say that at least five thousand different people living in our district, or half the population, gathered new information on these important subjects.

Free vaccination clinics were held in the two-room clubhouse on Teng Shih K'ou Street on five Saturday afternoons during the spring and over two hundred children were vaccinated. The doctors and nurses gave their time, but the cost of the vaccine was more than paid by the voluntary contributions of those vaccinated. In order properly to follow up this work, six newly arrived American nurses, connected with the Union Medical College, volunteered to visit the homes of all the vaccinated children and give advice in case of infection or failure of the



STREET CHAPEL.



THE PEKING CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION.
Headquarters of the Princeton University Center in China.



TWO LITTLE MAIDS FROM SCHOOL.

The effects of education and Christianity are particularly noticeable in the faces of the Chinese women, even in the faces of these little tots from the Union Kindergarten.

vaccination to "take." Each of these young women took with her a young Chinese student who acted as interpreter. They were always welcomed with courtesy and frequently with cordiality. Many of the homes thus visited had never before been favored by a call from a foreign guest.

Little has been done in the district along the line of moral reform. A paper printed in the vernacular is issued every ten days and reaches over one thousand homes, but the editor, an elderly man who was formerly a school principal, has as yet failed to see the possibility of influencing public opinion along the most needed lines. The recent organization of an Editorial Board gives promise of better results. The Moral Reform Commission, in rescuing a little slave girl, has succeeded in doing one piece of concrete service. Hated by her master, the girl was forced to live on the ground in the chicken house, and to exist on food thrown to her by members of the household. She was kicked about and terribly maltreated. The matter was reported to the police by the Community Service Group, the girl was released, and a fine was levied on her master.

The district in which we were working is surrounded on four sides by large 100-foot road-ways, but the streets in the middle of the block are, for the most part, small winding lanes, running between the high walls of the Chinese courtyards. Frequently these lanes are blind alleys and at the end of many of them there is an open space or Ts'ao Ch'ang (grass court, as it is called in Chinese). The Playground Commission saw in these Ts'ao Ch'ang the natural places for public playgrounds. During the winter months the prospective leaders of the playgrounds, 15 young men and 15 young women, were selected from among the young women attending the Yen Ching College and the students of the Young Men's Christian Association day school, and were given training in outdoor games by the physical directors of the Young Men's and Young Women's Christian Associations. Only one small group of boys was organized during the cold weather, as an old tea house was the only available place for their play. They, however, served as a practice group for the teachers and as a nucleus for the larger groups organized when the spring weather made it possible to move the work to the Ts'ao Ch'ang. When the outdoor work was started, a campaign was organized to secure members for the boys' groups. Team captains were appointed and prizes were offered. A parade of boys led by the playground leaders, a boy beating a drum and another blowing a horn, advertised the campaign throughout the alleys of the district. The average attendance the three afternoons a week on which the boys' playground was held was about thirty, over one hundred different boys attending irregularly.

The girls on their three afternoons had an average attendance of 20. Before their play hour, the boys were given a talk on educational and moral themes.

Up to the present the Commission on Social Relationships has not been able to organize an extensive program. There is a wonderful spirit of accord and comradeship among the workers, both paid and voluntary, especially among the 40 original charter members; over 225 church members have given voluntary service during the first eight months of this organization's existence; the work of most of the departments has been made possible by the social contacts between the group members and the community, but the larger task of welding the district into a community, street by street and class by class, is still to be undertaken.

During the summer time a special program with two free day schools for girls and boys in which bamboo and rope work were taught as well as the regular primary school studies, open air stereopticon lectures that attracted three or four hundred people, a free reading room and game room for children open to the public outside of school hours, was started in a large mat shed erected in one of the most congested parts of the district, but was badly interrupted by the political turmoil into which China was thrown in July, 1920. This same interruption, however, gave the Community Service Group an opportunity to experiment in a wider sphere of usefulness.

Early in July it became apparent that the armies of General Ts'ao K'un, advancing from Tientsin, and General Wu P'ei Fu, coming from Pao Ting Fu District to attack the hated pro-Japanese Anfu party in control of the Government, would converge south of Peking. The railroad communication with Tientsin and Hankow was cut off, the city gates were closed, and it became increasingly difficult to secure permission to get in or out of the city, grain became scarce and the price of food rose rapidly, many of the people were in a state of panic and apprehension lest the city be raided and looted by the defeated troops. Seeing their opportunity, the Community Service Group called together representatives of the following organizations:

In the East City: The three centers of the Peking Government University, the Chen Yi Girls' School, the East Cathedral of the Roman Catholic Church, the Chinese Independent Church.

In the South City: The Hua Shih Chapel of the Methodist Church, the National Teachers' College, the Fu Shu Middle School, the Government Medical College, two of the Ching Chen Mosques.

In the West City: The Shantung Middle School, the P'ei Ken Girls' School, the Government Law School, the Ts'ui Wen London 'Mission Boys' School, the Fourth Government Middle

School, the Ching Chao Agricultural Society, the French Language Institute, the Higher Technical College, the Government Official Weight and Balance Measuring Station, the Yu Ying Roman Catholic School, the Kuang Hua Buddhist Temple, the Ku Lou Hsi Presbyterian Mission.

After much deliberation, the Women's and Children's Relief Association was organized with the object of preparing refuges to which women and children might go in case of riots within the city. Twenty-three centers capable of furnishing accommodations for over eleven thousand people were secured. These included Buddhist temples, Mohammedan mosques, Roman Catholic and Protestant mission buildings, government schools. A responsible head was appointed for each refuge and the women and children of the near-by districts were registered and promised admittance in case of danger. Warning of imminent danger was to be given by the raising of a large Red Cross flag over the refuge. All of the 23 centers were supplied by the central organization with enough grain to last three or four days, while in several instances large cases of grain for emergency use were given by interested people living in the locality. The Anfu party collapsed suddenly and unexpectedly and their forces were defeated, but although 30,000 troops retreated toward the city they were not able to get inside the walls. The gates were kept closed and the soldiers were so hard pressed by the victors that they did not have time to force their way in. The women and children did not have to use the refuges, but they were saved many anxious hours by the feeling of assurance that they would be protected in case of danger.

Although the Women's and Children's Relief Association did not actually accomplish what it set out to do, it did reveal the large number of persons and organizations of all creeds and of no creed who are willing to work together in a common task of unselfish service provided the vision and the leadership are forthcoming.

The concrete results of the eight months' work in the district are not easy to show but perhaps are best described by a young woman who for ten years has gone in and out among the homes of the district and so is thoroughly familiar with the people there. She said: "There are two concrete results that I see. Formerly children did not play on the streets. Now, as I walk around the Teng Shih K'ou District, I often see groups of boys and girls, probably led by boys who have been members of our playgrounds, playing modern games. Previously, down the main market street of the district, fly screens over the meat and vegetables were never seen. Now, as a result of our health lectures, many of the stores take these sanitary precautions."

The various experiments made by the Community Service Group have by no means been a complete success, but they have demonstrated that a large number of people, both Christian and non-Christian, are eager to work together in tasks of community service. The challenge of a real task has aroused several lethargic church members, a woman particularly interested in Buddhism has been one of the most enthusiastic of the entire group, the local police official has coöperated well, the students have shown ability to carry out the concrete tasks planned for them. Furthermore, they have shown some of the problems that will have to be met in any social program, particularly the need for a more complete understanding of Chinese life and the need of trained leadership.

In order to solve some of these problems of what is becoming a city-wide social movement—three new districts have asked that they be surveyed and organized for work—the Young Men's and Young Women's Christian Association and the Union University are uniting their three social service departments. Each of these three organizations is to supply a certain number of foreign and Chinese workers, who, as a team, will conduct social investigations, plan new enterprises, give advice and counsel to the churches and other organizations along the lines of technical social service. In the public health part of the social program they will coöperate closely with the doctors and nurses of the Union Medical College.

Realizing that trained native leadership is the most pressing need of all, if a successful social movement is to be launched in China, the Peking Union University is utilizing part of the time of the members of this staff to develop vocational courses in social service with practice work in actual community service. It is hoped that this is but the beginning of what will eventually become a school of social economics through which it will be possible to apply modern scientific principles to the developing social work in China.

Even this small experiment, the outgrowth of the survey, has made it all the more plain that the field for social service is wide open, but that a successful social program can be achieved only through a careful study of the facts, by numerous experiments in practical methods and by the union of the Christian forces with the other progressive elements in New China.

APPENDICES

APPENDIX I: GEOGRAPHY

METEOROLOGICAL TABLES¹

	MEAN BAROMETRIC PRESSURE	MEAN TEMPERA- TURE	MAXIMUM TEMPERA- TURE	MINIMUM TEMPERA- TURE	AVERAGE RANGE OF TEMPER- ATURE	RAIN, INCHES	DAYS OF RAIN
1918	Inches	F.	F.	F.	F.		
June	29.57	74.7	95	66.5	19.1	2.64	16
July	29.54	78	93	64	18.0	4.49	17
Aug.	29.71	75.6	90	62	14.4	5.59	16
Sept.	29.77	68	86	49	20.9	0.20	9
Oct.	29.98	56.4	77	32	24.5	0.02	3
Nov.	30.14	37	61	12	16.9	1.07	5
Dec.	30.21	23.7	46	5	17.1	0.06	2
1919							
Jan.	30.23	18.9	40	1	15.5	0.15	8
Feb.	30.09	35.6	53	4	24.1	—	—
March	29.98	44	58	22	22.5	0.32	4
April	29.77	57.8	85	23	24.1	0.14	4
May	29.69	68.8	91	41	23.0	0.94	8
Total or average		53.3			20.0	15.62	92

	AVERAGE HUMIDITY	MEAN DIRECTION OF WIND	NO. OF TIMES WIND	AVERAGE VELOCITY MI. PER HR.	DAILY MEAN VELOCITY MI. PER HR.
1918					
June	62.7	E NE	9	3.86	6.2
July	75.7	SE 9° E	9	3.08	6.5
Aug.	80.9	N 34° NW	4	2.56	6.2
Sept.	57.5		13	4.50	12.4
Oct.	50.0	NW 20° W	10	4.16	10.1
Nov.	59.8	N 42° NW	12	4.62	15.2
Dec.	66.5		9	4.27	11.8
1919					
Jan.	78.0	N 38° NW	6	3.62	14.6
Feb.	57.2	NW 9° W	6	4.0	15.4
March	63.0	NW 43° W	17	5.17	13.8
April	32.8	NW 29° W	22	7.17	16.3
May	48.2	SW 20° S	14	4.27	9.5
Total or average	61.0		131		

¹ Translated from Vol. No. 4, *Astronomical and Meteorological Magazine*, Astronomical Society of China.

APPENDIX II: GOVERNMENT

NUMBER OF POLICE

<i>Five-Year Report</i>			
YEAR	NUMBER	YEAR	NUMBER
1913	7,774	1916	8,477
1914	8,761	1917	8,590
1915	8,185		
Five-year increase, 10.2%.			

POLICE

Other Than Head Men

INSIDE DEPARTMENT

	CAPTAINS	UNDER OFFICERS	MEN	TOTAL
Orders and correspondence.....	5	2	90	97
Transmission of orders.....	12	34	133	179
Guarding Police Board.....	1	3	33	37
Punishment	3	12	39	54
Jails	2	11	29	42
Total	23	62	324	409

OUTSIDE DEPARTMENT

	CAPTAINS	UNDER OFFICERS	MEN	TOTAL	NO. PER SQ. LI.	NO. PER 1,000 INHABITANTS
Central 1	10	43	402	455	39	12
Central 2	6	22	213	241	65	19
Inside Left 1....	11	34	438	483	32	7
Inside Left 2....	9	31	331	371	39	4
Inside Left 3....	7	33	296	336	33	5
Inside Left 4....	7	34	255	296	23	3
Inside Right 1... 7	26	387	420	47	7	
Inside Right 2... 12	35	403	450	35	8	
Inside Right 3... 12	34	313	359	34	7	
Inside Right 4... 8	35	350	393	30	5	
Outside Left 1.. 9	30	331	370	105	9	
Outside Left 2.. 11	21	337	369	102	9	
Outside Left 3.. 8	16	217	241	47	6	
Outside Left 4.. 7	18	158	183	11	12	
Outside Left 5.. 9	29	243	281	72	5	
Outside Right 1. 12	22	323	357	93	9	
Outside Right 2. 10	27	283	320	76	6	
Outside Right 3. 10	18	253	281	37	8	
Outside Right 4. 6	24	210	240	15	5	
Outside Right 5. 10	28	293	331	17	10	
Total	181	560	6,030	6,777	Av. 35	7

GOVERNMENT

407

POLICE (Continued)

SPECIAL

	CAPTAINS	UNDER OFFICERS	MEN	TOTAL
Special 1.....	7	25	254	286
Special 2.....	7	25	250	282
Special 3.....	6	22	238	266
Special 4.....	6	23	248	277
Cavalry	2	17	85	104
Hospital, Inside	—	1	5	6
Hospital, Outside	—	1	12	13
Police Officers School.....	1	—	4	5
Police School	5	1	3	9
Recruits School	2	6	—	8
Poorhouse, Inside	1	—	4	5
Poorhouse, Outside.....	—	1	4	5
Industrial Home	1	4	34	39
Prostitute Registration	—	1	2	3
Tung An Market	1	2	17	20
Kwan An Market	—	—	3	3
Reform School	1	3	41	45
Women's Industrial Home.....	1	3	24	28
Total	41	135	1,228	1,404

MISCELLANEOUS

Firemen	7	60	426	493
Watchmen	1	2	—	3
In Charge of Engines.....	—	14	—	14
Engine Caretakers	—	2	2	4
Band	1	5	58	64
Detectives	6	6	320	332
Total	15	89	806	910
Grand Total	260	846	8,494	9,600

Exclusive of Fire Department and Detectives, 8,590.

FIRES

By Police Districts

DISTRICT	NUMBER	HOUSES DESTROYED		TO, NO.
		TOTALLY	PARTIALLY	
Central 1	3	—	3	3
Central 2	1	1	—	1
Inside Left 1.....	14	1	13	14
Inside Left 2.....	1	—	1	1
Inside Left 3.....	3	1	4	5
Inside Left 4.....	2	—	2	2
Inside Right 1.....	8	1	3	4
Inside Right 2.....	1	—	1	1
Inside Right 3.....	5	—	5	5
Inside Right 4.....	7	81	8	89
Outside Left 1.....	1	—	1	1
Outside Left 2.....	1	—	1	1
Outside Left 3.....	1	—	1	1
Outside Left 4.....	2	—	—	—

PEKING: A SOCIAL SURVEY

FIRES (*Continued*)*By Police Districts*

DISTRICT	NUMBER	HOUSES DESTROYED		
		TOTALLY	PARTIALLY	TO. NO.
Outside Right 1.....	10	—	2	2
Outside Right 2.....	16	—	16	16
Outside Right 3.....	4	—	4	4
Outside Right 4.....	10	—	1	1
Outside Right 5.....	3	—	3	3
Total	93	85	69	154

Houses pulled down to stop fires: Totally, 1; partially, 14.
Men wounded extinguishing fires, 3.
Incendiary fires, none.

By Months

1917	NUMBER	HOUSES DESTROYED		
		TOTALLY	PARTIALLY	TOT. NO.
January	24	—	18	18
February	9	—	5	5
March	12	—	10	10
April	9	1	7	8
May	7	2	5	7
June	6	—	2	2
July	5	81	4	85
August	2	—	2	2
September	4	—	4	4
October	3	1	3	4
November	7	—	5	5
December	5	—	4	4
Total	93	85	69	154

POLICE EXPENDITURES

YEAR	EXPENDITURE PER POLICEMAN	EXPENDITURE PER PERSON
1913	\$1,777,813	\$2.30
1914	1,968,321	2.56
1915	1,881,149	2.39
1916	1,991,575	2.48
1917	2,235,934	2.75

Five-year increase, 25.7%.

POLICE EXPENDITURES

1917			
<i>Regular Expenses</i>		<i>Special Expenses</i>	
Salaries	\$373,867	Building	\$16,759
Rations	930,025	Purchases	3,521
Office expense	197,342	Detectives	1,654
Wages	5,914	Rewards	6,043
Horse food	22,608	Charity	3,086
Depreciation	4,880	Police school	20,194
Miscellaneous	77,799	Coal	10,042
Total	\$1,612,435	Celebrations	521
		Traveling	564

POLICE EXPENDITURES (Continued)

1917

<i>Special Expenses—Continued</i>		<i>Spent for Other Organizations and Repaid by Them</i>	
Fire tools	\$2,985	Markets	\$1,440
Uniforms	300,000	Mail protection	2,868
Cultivating trees	1,736	Care of flowers.....	360
P'engs	4,086	Well rent	36
House numbers and census supplies	4,569	Rewards to outsiders....	2,356
Total	\$377,760	Trees	231
		Food for those in jail...	3,435
		General purchases	212
		Food for Police Board Officers	8,910
		Cart hire	480
		Expenses for sick men..	145
		Building	2,027
		Food for inspectors.....	181
		Detectives	670
		Miscellaneous	758
		Total	\$24,110
		<i>Totals</i>	
		Regular expenses	\$1,612,435
		Special expenses	337,760
		Other expenses	221,629
		Spent for other organizations	24,110
		Total	\$2,235,934

Other Expenses

Government Hospital, N. City	\$30,974
Government Hospital, S. City	29,960
Street cleaning	136,579
Prostitution registration.	1,323
Poorhouses (2)	3,473
Poor Men's Schools (2).	10,800
Time Gun	1,596
Drum Tower	672
Door of Hope	1,200
Women's Poorhouse ...	1,116
Kung Ch'ang (2)	3,936
Total	\$221,629

CRIME

YEAR	NO. OF CRIMES	% INCREASE OR DECREASE	RATE PER 1,000 PERSONS
1913	2,549	—	3.51
1914	3,247	27	4.22
1915	3,417	5	4.32
1916	3,273	4.3	4.07
1917	3,886	19	4.78

Total increase 1913-1917, 46.7%.

Misdemeanors

YEAR	NO. OF MISDEMEANORS	% INCREASE OR DECREASE	RATE PER 1,000 PERSONS
1913	20,554	—	28.2
1914	21,056	2.5	27.4
1915	21,130	0.4	26.7
1916	22,373	5.6	27.9
1917	22,870	2.8	28.2

Total increase 1913-1917, 11.3%.

CRIME (*Continued*)*Total Crimes and Misdemeanors*

YEAR	CRIMES	% INCREASE OR DECREASE	RATE PER 1,000 PERSONS
1913	23,103	—	31.7
1914	24,303	5.1	31.6
1915	24,547	1.0	31.0
1916	25,646	4.8	32.0
1917	26,756	4.6	33.0

Total increase 1913-1917, 15.5%.

CLASSES OF MISDEMEANORS

OFFENSE	MALE	FEMALE	TOTAL
General regulations	7,403	967	8,370
Customs	4,005	1,133	5,138
Communications	2,308	306	2,614
Health	2,076	213	2,289
Breaking the peace.....	400	59	459
Public disturbance	65	5	70
False suit	22	3	25
Others	3,666	239	3,905
Total	19,945	2,925	22,870

AGE OF MISDEMEANANTS

AGE-GROUPS	Percentages		
	MALE	FEMALE	TOTAL
1-10	8.5	46.0	13.3
11-20	13.8	7.0	12.6
21-30	33.4	19.6	31.4
31-40	27.4	15.2	25.9
41-50	12.6	8.9	12.1
51-60	3.9	2.5	3.7
61 and over.....	1.0	0.8	1.0
Total	100.0	100.0	100.0

CONVICTIONS BY MONTHS

	MALE FEMALE TOTAL			MALE FEMALE TOTAL			
	MALE	FEMALE	TOTAL	MALE	FEMALE	TOTAL	
January	1,557	102	1,659	July	1,183	306	1,489
February	1,648	151	1,799	August	1,900	281	2,181
March	1,908	265	2,173	September ..	1,627	224	1,851
April	1,832	319	2,151	October	1,441	231	1,672
May	1,937	370	2,307	November ..	1,678	217	1,895
June	1,814	368	2,182	December ...	1,420	91	1,511
				Total	19,945	2,925	22,870

ROBBERIES AND THEFTS

By Police Districts

DISTRICT	NUMBER	DISTRICT	NUMBER
Central 1	116	Outside Left 1.....	131
Central 2	14	Outside Left 2.....	153
Inside Left 1.....	276	Outside Left 3.....	40
Inside Left 2.....	146	Outside Left 4.....	39
Inside Left 3.....	47	Outside Left 5.....	192
Inside Left 4.....	256	Outside Right 1.....	229
Inside Right 1.....	88	Outside Right 2.....	1,379
Inside Right 2.....	112	Outside Right 3.....	24
Inside Right 3.....	179	Outside Right 4.....	186
Inside Right 4.....	85	Outside Right 5.....	194
		Total	<u>3,886</u>

APPENDIX III: POPULATION

PEKING POPULATION

1917 Police Census

DISTRICT	HOUSES	MALES	FEMALES	TOTAL	NO. MALES PER PERSONS		
					PER 100 FEMALES	CENT	PER HOUSE
Central 1	6,796	17,986	14,126	32,112	127	56	4.7
Central 2	2,255	6,159	4,565	10,724	135	57.4	4.8
Inside Left 1	9,986	37,087	18,709	55,796	199	66.5	5.8
Inside Left 2	13,397	43,878	23,884	67,762	188	64.6	5.1
Inside Left 3	11,419	32,924	21,798	54,722	151	60.1	4.8
Inside Left 4	13,757	38,217	27,346	65,563	139	58.2	4.8
Inside Right 1	8,738	27,971	15,843	43,814	176	63.8	5.0
Inside Right 2	11,862	22,373	23,075	45,448	97	49.2	3.8
Inside Right 3	9,089	25,646	15,981	41,627	161	61.7	4.6
Inside Right 4	13,595	39,261	26,032	65,293	151	60.1	4.8
Outside Left 1	6,816	27,298	7,986	35,274	339	77.2	5.2
Outside Left 2	6,160	26,556	8,123	34,679	326	76.5	5.6
Outside Left 3	6,460	20,057	11,775	31,832	170	62.9	4.9
Outside Left 4	2,589	7,404	4,796	12,200	156	60.6	4.7
Outside Left 5	9,366	30,187	11,517	41,704	259	72.2	4.5
Outside Right 1	6,770	26,356	8,610	34,966	302	75.2	5.2
Outside Right 2	7,392	29,462	15,366	44,828	174	63.5	6.1
Outside Right 3	6,278	18,748	9,977	28,727	188	65.3	4.6
Outside Right 4	7,546	20,748	15,335	36,083	135	57.4	4.8
Outside Right 5	6,251	17,217	11,185	28,402	156	60.6	4.5
Total	166,522	515,535	296,021	811,556	174	63.5	4.9

Central Districts are in the Imperial City.
 Inside Districts are those of the North City.
 Outside Districts are those of the South or Chinese City.
 Left Districts are on east side of the City.
 Right Districts are on west side of the City.

Change From 1915 to 1917 Census

POLICE DISTRICT	HOUSES		POPULATION	
	NUMBER	PERCENT	NUMBER	PERCENT
Central 1	—491	—7	—2,673	—3
Central 2	—193	—8	—588	—5
Inside Left 1	—952	—8	—1,784	—3
Inside Left 2	2,353	21	11,432	20
Inside Left 3	1,172	10	2,445	5
Inside Left 4	2,380	21	7,638	13
Inside Right 1	533	6	1,678	6
Inside Right 2	479	4	—10,788	—19
Inside Right 3	—21	—	—1,436	—3
Inside Right 4	515	4	3,414	5
Outside Left 1	—18	—	—998	—3
Outside Left 2	—19	—2	—172	—1
Outside Left 3	90	1	—250	—1
Outside Left 4	332	15	1,147	11
Outside Left 5	1,002	12	3,593	9

PEKING POPULATION

Change from 1915 to 1917 Census (Continued)

POLICE DISTRICT	HOUSES		POPULATION	
	NUMBER	PERCENT	NUMBER	PERCENT
Outside Right 1...	216	3	1,389	4
Outside Right 2...	— 142	— 2	1,161	3
Outside Right 3...	196	3	— 268	— 1
Outside Right 4...	825	12	2,398	7
Outside Right 5...	280	5	2,273	9
Total	8,450	5	20,311	2.5

— Denotes a decrease in 1917 as compared with 1915.

Growth in Four Years

YEAR	MALES	FEMALES	TOTAL	PERCENTAGE
				INCREASE PER YEAR
1913.....	—	—	727,863	—
1914.....	—	—	769,317	5.6
1915.....	508,335	282,910	789,123	2.8
1916.....	515,568	285,568	801,136	1.8
1917.....	515,535	296,021	811,556	1.2
Total increase			83,693	11.5

AREA AND POPULATION

Peking and American Cities

CITIES	AREA	POPULATION	POPULATION	PERSONS
			PER SQ. MILE	PER HOUSE
Peking	24.74	811,556	33,626	4.9
Pittsburg	40.67	533,905	13,100	6.1
Philadelphia	132.00	1,549,008	11,740	5.2
Boston	43.00	670,585	15,600	9.1
Chicago	191.40	2,185,283	11,450	8.9
Cincinnati	44.00	363,591	8,260	7.3
St. Louis	61.37	687,029	11,200	6.6

Peking, Police Census, 1917.

American Cities, U. S. Census, 1910.

PEKING POPULATION

Density

DISTRICT	DENSITY	PER	DISTRICT	DENSITY	PER
	PER SQ. LI	SQ. MILE		PER SQ. LI	SQ. MILE
Central 1.....	2,816	22,078	Outside Left 1.....	10,078	79,011
Central 2.....	2,898	23,420	Outside Left 2.....	9,633	75,523
Inside Left 1.....	3,770	29,546	Outside Left 3.....	6,241	48,929
Inside Left 2.....	7,132	55,914	Outside Left 4.....	792	6,209
Inside Left 3.....	5,418	42,477	Outside Left 5.....	10,693	83,823
Inside Left 4.....	5,162	40,460	Outside Right 1....	9,201	72,136
Inside Right 1....	4,922	38,589	Outside Right 2....	10,673	83,676
Inside Right 2....	3,606	28,271	Outside Right 3....	3,882	30,414
Inside Right 3....	4,041	31,061	Outside Right 4....	2,327	18,244
Inside Right 4....	5,141	40,305	Outside Right 5....	1,464	11,477

Average 4,289 33,626

PEKING: A SOCIAL SURVEY

SEX DIVISION OF POPULATION

Peking and Other Cities

CITY	MALES	FEMALES	TOTAL POP.	NUMBER OF MALES PERCENT PER 100	
				MALE	FEMALES
Peking	515,535	296,021	811,556	63.5	174
Tokio	1,261,571	1,098,064	2,359,635	53.4	114
Boston	329,703	340,882	670,585	49.2	97
Chicago	1,125,764	1,059,519	2,185,283	51.6	107
New York	2,382,482	2,384,401	4,766,883	49.9	99
Philadelphia	760,463	788,545	1,549,008	49.1	96
Pittsburg	273,589	260,316	533,905	51.2	105
St. Louis	346,068	340,961	687,029	50.4	101
Entire United States				51.5	106

Peking, Police Census, 1917.

Tokio, Census, 1919.

American Cities, U. S. Census, 1910.

AGE DISTRIBUTION

PERCENTAGE OF POPULATION IN FIVE-YEAR AGE GROUPS

Peking and American Cities

CHINESE AGES	PEKING PERCENT	U. S. AGES	ENTIRE U. S. PERCENT	BOSTON PERCENT	PHILADELPHIA PERCENT	PITTSBURG PERCENT	ST. LOUIS PERCENT
1-5	5.4	Under 5	11.6	9.5	9.9	10.8	8.7
6-10	5.6	5-9	10.6	8.5	8.7	9.1	8.0
11-15	6.3	10-14	9.9	8.2	8.5	8.7	8.2
16-20	8.6	15-19	9.8	8.3	9.1	9.5	9.7
21-25	10.5	20-24	9.8	10.0	10.2	10.8	11.2
26-30	11.1	25-29	8.9	10.1	9.7	10.7	10.6
31-35	10.9	30-34	7.6	9.0	8.6	9.1	9.3
36-40	10.3	35-39	7.0	8.8	8.2	8.1	8.3
41-45	8.4	40-44	5.7	7.2	6.9	6.4	6.9
46-50	6.8	45-49	4.9	5.9	5.7	5.1	5.7
51-55	4.8	50-54	4.2	4.6	4.7	4.0	4.4
56-60	3.8	55-59	3.0	3.2	3.1	2.6	2.9
61-65	2.6	60-64	2.5	2.6	2.5	2.0	2.2
66-70	1.8	65-69	1.8	1.8	1.8	1.4	1.6
71-75	1.1	70-74	1.2	1.1	1.1	0.8	1.1
76-80	0.7	75-79	0.7	0.6	0.7	0.4	0.6
81 and over	0.5	80 and over	0.6	0.5	0.5	0.3	0.4
No Data	0.8	No Data	0.2	0.1	0.1	0.2	0.2

Peking, Police Census, 1917.

American Cities, U. S. Census, 1910.

NOTE.—There is apparently a difference of one year between the Chinese and American age groups. The difference, however, is more apparent than real, as a Chinese baby is one year old as soon as it is born, and is two years old as soon as New Year's day is passed. The apparent difference is allowed to remain rather than change the classifications of the Chinese Census.

POPULATION OF PHILADELPHIA

Ages and Sex

AGE	MALE NUMBER	FEMALE NUMBER	TOTAL NUMBER
Under 5	76,943	75,978	152,921
5-9	67,559	67,396	131,084
10-14	65,334	65,750	131,084
15-19	67,600	73,940	141,540
20-24	75,639	82,543	158,182
25-29	74,274	75,923	150,197
30-34	67,021	66,517	133,538
35-39	62,821	63,699	126,520
40-44	53,224	53,177	106,401
45-49	44,128	43,823	87,051
50-54	36,156	36,824	72,980
55-59	23,606	24,915	48,521
60-64	18,154	20,898	39,052
65-69	12,312	14,696	27,008
70-74	7,728	10,489	18,217
75-79	4,109	6,099	10,208
80-84	1,856	3,117	4,973
85 and over.....	759	1,524	2,283
Unknown	1,240	1,237	2,477
Total	760,463	788,545	1,549,008

U. S. Census, 1910.

POPULATION OF BOSTON

Ages and Sex

AGE	MALE NUMBER	FEMALE NUMBER	TOTAL NUMBER
Under 5.....	32,265	31,460	63,725
5-9	28,568	28,211	56,779
10-14	27,593	27,723	55,316
15-19	27,074	28,792	55,866
20-24	32,610	34,540	67,150
25-29	33,489	34,214	67,703
30-34	29,847	30,788	60,635
35-39	29,231	29,491	58,722
40-44	24,209	23,998	48,207
45-49	19,812	19,619	39,431
50-54	15,350	15,559	30,909
55-59	10,265	11,012	21,277
60-64	7,733	9,389	17,122
65-69	5,330	6,617	11,847
70-74	3,117	4,570	7,687
75-79	1,701	2,632	4,333
80-84	778	1,320	2,098
85-89	258	508	766
90 and over	70	167	237
Unknown	403	272	675
Total	329,703	340,882	670,585

U. S. Census, 1910.

PEKING POPULATION

*Ages and Sex**Number in Five-Year Age Groups*

AGE GROUP	MALES	FEMALES	TOTAL	MALES	
				PERCENT MALE	PER 100 FEMALES
1-5	26,033	18,139	44,172	59	145
6-10	26,250	18,980	45,230	58	138
11-15	30,302	20,736	51,038	59	145
16-20	45,177	24,404	69,581	65	185
21-25	57,362	27,622	84,984	67	208
26-30	62,173	27,695	89,868	69	224
31-35	60,417	28,309	88,726	68	213
36-40	51,773	32,186	83,959	62	161
41-45	46,639	21,495	68,134	68	217
46-50	34,425	20,658	55,083	63	167
51-55	24,172	15,264	39,436	61	158
56-60	18,892	11,854	30,746	61	158
61-65	11,845	9,168	21,013	56	128
66-70	8,155	6,380	14,535	56	128
71-75	4,908	3,913	8,821	56	128
76-80	3,507	2,441	5,948	59	145
81-85	1,315	1,163	2,478	53	113
86-90	532	450	982	54	117
91-95	310	259	569	55	120
No Data	1,348	4,905	6,253	22	27
Total	515,535	296,021	811,556	63.5	174

PEKING POPULATION

*Ages and Sex**Percent in Five-Year Age Groups*

AGE GROUP	MALES	FEMALES	TOTAL
1-5	5.1	6.1	5.4
6-10	5.1	6.4	5.6
11-15	5.9	7.0	6.3
16-20	8.7	8.2	8.6
21-25	11.1	9.3	10.5
26-30	12.1	9.3	11.1
31-35	11.7	9.6	10.9
36-40	10.1	10.8	10.3
41-45	9.0	7.3	8.4
46-50	6.7	7.0	6.8
51-55	4.7	5.3	4.8
56-60	3.7	4.0	3.8
61-65	2.3	3.1	2.6
66-70	1.6	2.2	1.8
71-75	0.9	1.3	1.1
76-80	0.7	0.8	0.7
81 and over	0.4	0.6	0.5
No Data	0.2	1.7	0.8

APPENDIX IV: HEALTH

BIRTHS, 1917

(Including Still Births.)

POLICE DISTRICT	MALE	FEMALE	TOTAL	BIRTH RATE
				PER 1,000 FEMALES
Central 1.....	256	228	484	34.2
Central 2.....	109	109	218	47.0
Inside Left 1.....	430	351	781	41.8
Inside Left 2.....	370	265	635	26.6
Inside Left 3.....	295	247	542	24.9
Inside Left 4.....	515	416	931	34.1
Inside Right 1.....	407	337	744	46.9
Inside Right 2.....	202	182	384	16.6
Inside Right 3.....	168	157	325	20.2
Inside Right 4.....	284	234	518	19.9
Outside Left 1.....	146	128	174	21.8
Outside Left 2.....	141	97	238	29.2
Outside Left 3.....	414	394	804	68.2
Outside Left 4.....	135	123	258	54.0
Outside Left 5.....	253	244	497	43.0
Outside Right 1.....	177	133	310	36.0
Outside Right 2.....	288	241	529	33.8
Outside Right 3.....	100	83	183	18.4
Outside Right 4.....	297	262	559	36.4
Outside Right 5.....	181	147	328	29.3
Total	5,188	4,378	9,566	32.6

Stillborn: Males 307, 5.9 percent; females 333, 7.1 percent; total 640, 6.7 percent.

Masculinity rate, 118.

Birth Rate: 11.8 per thousand; 32.6 per thousand females; 51.1 per thousand women of child-bearing age.

DEATHS

YEAR	NUMBER	RATE PER 1,000
1913.....	14,107	19.4
1914.....	14,464	18.8
1915.....	16,292	20.6
1916.....	19,964	24.9
1917.....	20,981	25.8
1917—Males.....	11,142	21.6
1917—Females.....	9,845	33.2

DEATH RATES FOR AGE GROUPS

AGE GROUP	RATE		RATE		TOTAL	RATE PER 1,000
	MALE	PER 1,000	FEMALE	PER 1,000		
1-5	3,170	122	2,753	152	5,923	134
6-10	937	35.8	896	47.2	1,833	40.3
11-15	666	21.8	597	28.8	1,263	24.8
16-20	567	12.6	550	22.5	1,117	16.1
21-30	1,020	8.5	911	16.5	1,921	11.0
31-40	829	7.4	775	12.8	1,604	9.3
41-50	976	12.0	741	17.6	1,717	13.9
51-60	1,040	24.1	790	29.2	1,830	26.1
61-70	1,057	52.8	868	55.7	1,925	54.2
71-80	617	73.5	658	108	1,275	86.4
81-90	241	131	267	166	508	147
91-100	12	38.6	28	108	40	70.6
No data	10	—	11	—	21	—
Total	11,142	21.6	9,845	33.1	20,987	25.8

Weak from birth includes 5 in 6-10 year group; 7 in 11-15 year group.
Deaths from old age start in the 41-50 year group.

SUICIDES

CAUSES	SUCCESSFUL		ATTEMPTED		TOTAL
	MALE	FEMALE	MALE	FEMALE	
Poverty	16	7	21	8	52
Family troubles	3	9	6	17	35
Disease	20	—	3	1	24
Hating oneself	4	3	8	7	22
Insane	7	1	3	1	12
Discovery of crime.....	4	1	—	2	7
Debt	3	1	1	1	5
Jealousy	1	3	—	1	5
Punished by parents.....	1	—	3	—	4
Old age	1	1	—	—	2
No data	33	7	1	—	41
Total	93	33	46	38	210

Total male, 139; total female, 71. Successful attempts, 60 percent; male, 67 percent; female, 46.5 percent. Number per 100,000 inhabitants: Total attempts, 25.9; successful attempts, 15.5.

Ages of Successful and Attempted Suicides

AGES	MALE	FEMALE	TOTAL
15 and under	2	3	5
16-20	2	7	9
21-30	19	29	48
31-40	52	19	71
41-50	20	6	26
51-60	12	4	16
61 and over.....	12	3	15
No data	10	—	10
Total	139	71	210

Of those under sixteen only one attempt was successful. Poverty was the cause of two attempts. Punishment by parents, two attempts. Family trouble, one attempt.

Methods of Suicide

METHODS	MALE	FEMALE	TOTAL
Hanging	58	10	68
Poison	22	25	47
Drowning	24	22	46
Stabbing	23	11	34
Opium	2	—	2
Fire	1	—	1
Shooting	1	—	1
Others	8	3	11
Total	139	71	210

MONTHS	MALE	FEMALE	TOTAL
January	10	8	18
February	8	5	13
March	12	4	16
April	14	5	19
May	16	11	27
June	9	4	13
July	10	8	18
August	13	5	18
September	11	5	16
October	7	4	11
November	12	6	18
December	17	6	23
Total	139	71	210

EPIDEMIC DISEASES

Cases

Deaths

YEAR	NUMBER	RATE PER 1,000 INHABITANTS	YEAR	NUMBER	PERCENT OF CASES RESULTING IN DEATHS
1913...	4,744	6.5	1913.....	2,788	59
1914...	2,100	2.7	1914.....	1,317	62.6
1915...	2,448	3.1	1915.....	1,345	55.0
1916...	2,739	3.4	1916.....	1,559	56.7
1917.....	2,691	3.3	1917.....	688	25.6

Decrease, 1913-1917, 43 percent.
Increase, 1914-1917, 28 percent.

Death rate, 1917, 0.85.

AGES OF MIDWIVES

1919

AGE GROUP	NUMBER	AGE GROUP	NUMBER
26-30.....	4	61-65.....	27
31-35.....	3	66-70.....	22
36-40.....	5	71-75.....	14
41-45.....	10	76-80.....	10
46-50.....	29	81-85.....	5
51-55.....	29	86-90.....	1
56-60.....	19		
		Total	178

APPENDIX V: EDUCATION

HIGHER AND LOWER PRIMARY SCHOOLS

Exclusive of Mission Schools

NAME	IN CITY	OUTSIDE CITY	TOTAL
Public higher primaries.....	27	5	32
Private higher primaries.....	9	—	9
Public lower primaries.....	46	23	69
Private lower primaries.....	63	62	125
Bannermen higher primaries.....	8	—	8
Bannermen lower primaries.....	13	—	13
Police half-day schools.....	53	—	53
Half-day school	1	—	1
Kindergarten	1	—	1
Industrial schools (1 public, 1 private)..	2	—	2
Continuation schools	3	—	3
Continuation commercial schools.....	2	—	2
Blind schools	1	—	1
Girls' public higher primaries.....	6	—	6
Girls' private higher primaries.....	5	1	6
Girls' public lower primaries.....	6	—	6
Girls' private lower primaries.....	13	—	13
Total	259	91	350

Protestant mission and Chinese Independent Church schools, 68.

HIGHER PRIMARY CURRICULUM

SUBJECT	FIRST YEAR	SECOND YEAR	THIRD YEAR
	BOYS	BOYS	BOYS
	HOURS A WEEK	HOURS A WEEK	HOURS A WEEK
Chinese ethics	2	2	2
Classics	3	3	3
Literature	10	8	8
Arithmetic	4	4	4
Chinese history	1	2	2
Geography	1	2	2
Physics and geography	2	2	2
Handwork	2	2	2
Drawing	2	2	2
Music	2	2	2
Athletic drill	3	3	3
Agriculture	—	2	2
Family affairs	2	4	4
Foreign languages	—	2	2
Total	34	40	40

NOTE.—The curriculum for girls is the same except that they have two hours a week less work than the boys, omitting one hour of handwork and one of drawing.

MIDDLE SCHOOL CURRICULUM

SUBJECT	YEAR							
	FIRST		SECOND		THIRD		FOURTH	
	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS	BOYS	GIRLS
	HRS. A WEEK		HRS. A WEEK		HRS. A WEEK		HRS. A WEEK	
Chinese ethics	1	1	1	1	1	1	1	1
National reader	7	7	7	6	5	5	5	5
Foreign languages ...	7	6	8	6	8	6	8	6
History	2	2	2	2	2	2	2	2
Geography	2	2	2	2	2	2	2	2
Arithmetic	5	4	5	4	5	3	4	3
Nature study	3	3	3	3	2	2	—	—
Physics and chemistry	—	—	—	—	4	4	4	4
Political economy	—	—	—	—	—	—	2	2
Drawing	1	1	1	1	1	1	2	1
Manual training	1	1	1	1	1	1	1	1
Family affairs, garden- ing	—	—	—	2	—	2	—	2
Sewing	—	2	—	2	—	2	—	2
Music	1	1	1	1	1	1	1	1
Athletic drill	3	2	3	2	3	2	3	2
Total	33	32	34	33	35	34	35	34

CLIPPINGS ON EDUCATION FROM PEKING NEWSPAPER,
1905-1906

1. General Cheng, Consul to Peru, suggests that family temples, gild halls, and also the residences of rich citizens should be thrown open for half-day schools. Those who do not have money should get their relatives to start schools. Provision should be made for the students to work the other half day. The Board of Commerce accepts the suggestion.

2. The Board of Education orders a careful investigation of all schools in Chihli Province. At present there are 130 schools for men and 25 for girls. (There are now far more than this number in Peking alone.)

3. In former times the education of China held out to the people only the hope that they should learn to read and write, but now that has been changed. Not only do we wish people to write good composition, but we want them to be capable men. Therefore even the Chuang Yuan and Hanlin want to study this real knowledge from foreign countries.

4. The Government proposes the increase of primary schools in Peking, so as to educate all children over 12 years.

5. A returned student from Japan is to establish an art school at Liu Li Ch'ang to teach children to draw maps and pictures.

6. The Soldiers' Training Bureau proposes to establish schools for the elementary instruction of soldiers. Petty officers are to be used as teachers.

7. A proposal from a man named Chang that medical colleges with Chinese and foreign teachers be established throughout China.

8. The Board of Education orders that all students who are too old to study the lessons be dismissed from schools. In the future no student over 30 years of age shall be admitted. (This throws light on the eagerness of the old scholars to absorb western learning.)

9. The heads of the Chamber of Commerce sent a petition to the Emperor stating that merchants of China, because of their lack of knowl-

edge of commercial law, are losing much trade. A commercial law school should be opened in Peking. This suggestion was accepted.

10. General Sun and a certain duchess petition the Government for the establishment of girls' schools in Peking.

11. A school for the training of police officers is to be opened.

12. Private primary schools are increasing in Peking. This is of great advantage to the country, but they should not use the name of middle schools for such low-grade work.

13. The Pei Yang Military School is only of middle grade. A university for training soldiers should be established.

14. A suggestion that half-day schools should be opened for the old and poor who cannot otherwise learn.

GENERAL STATISTICS ON EDUCATION IN PEKING AND CHINA

1915-1916

Translated from 1917 Report of the Minister of Education

Primary and Middle Schools

TYPE OF SCHOOL	NUMBER	STUDENTS	EXPENSES	EXPENSES	
				PER STUDENT	PER STUDENT IN CHINA
Lower primary	216	21,073	\$82,730	\$3.93	\$4.24
Higher primary	61	4,030	171,782	42.63	24.91
Middle	12	1,820	138,804	76.26	60.25

Institutions of Higher Learning

College of Finance ..	1	632	90,797	143.00	—
Medical College	1	166	81,498	491.00	331.00
Agricultural College..	1	60	73,215	394.00	297.00
Industrial schools	3	194	370,793	343.00	318.00
Higher Normal College	1	555	231,821	418.00	362.00
Government University	1	1,333	391,696	294.00	—
China University.....	1	1,273	70,000	22.00	—
Chung Hua University	1	207	191,297	72.00	—
Total	299	31,343	\$1,894,433	\$60.45	—

Students in Peking

Under the Government:	
Boys of middle grade....	3,547
Boys of higher grade.....	80
Total	3,627
Girls of middle grade....	213
Total boys and girls....	4,940
Under the local board:	
Middle school grade.....	1,999
Higher primary	4,030
Other primary	340
Lower primary	21,073
Total boys and girls....	27,442

Graduates of Schools in Peking Under the National Board of Education

Normal	81
Higher normal	67
Law	362
Agriculture	60
Technical	194
University preparatory	189
University:	
Chinese department	17
Science department	17
Technical department	32
Other departments	17
Total	1,036
Of the 1,036 graduates only 60 were women.	

EDUCATION

423

Graduates of Schools in Peking Under the Local Board of Education

Lower primary	2,520
Higher primary	560
Agricultural and industrial primaries	31
Middle	114
Normal middle	24
Other middle	29
Total	3,278

Monthly Expenditure for Schools, etc.

A. Inspectors	\$1,200
B. Middle schools:	
Boys	5,800
Girls	2,200
	8,000
C. Primary schools:	
Boys' lower primary	6,700
Boys' higher and lower primary (combined)...	9,500
Girls' higher and lower primary (combined in one building)...	1,900
Appren. school...	650
Kindergarten...	50
Help to private schools	650
	19,450
D. Social education:	
Lecture halls...	910
Public libraries...	270
Half-day schools	290
Newspaper reading rooms....	30
	1,500
Total	\$30,150

1918 Budget of the Peking Local Board of Education

	ANNUAL AMT.
General supervision:	
Salaries	\$35,568
Servants	1,008
	\$36,576
General expenses:	
Stationery	1,368
Postage	96
Equipment	600
Miscellaneous ..	804
	2,868

Students in China

SCHOOL	BOYS	GIRLS	GRAND TOTAL
Lower primary	3,551,099	149,505	
Higher primary	367,629	18,729	
Other primary	49,850	3,254	
Middle schools	116,994	9,461	
Higher schools	27,730		
Total	4,113,302	180,949	4,294,251

CURRICULUM OF APPRENTICE SCHOOL

Mechanical Department

	FIRST YEAR HRS. A WEEK	SECOND YEAR HRS. A WEEK	THIRD YEAR HRS. A WEEK		FIRST YEAR HRS. A WEEK	SECOND YEAR HRS. A WEEK	THIRD YEAR HRS. A WEEK
Ethics	1	1	—	Study of materi-			
National reader.	2	2	—	als used	1	—	—
English	2	3	—	Mechanical draw-			
Arithmetic	3	3	2	ing	—	6	4
Physics and				Physical exercise	1	1	—
chemistry	3	—	—	Shop practice...	20	21	36
Drawing	6	—	—				
Principles of				Total	39	39	42
mechanics....	—	2	—				

CURRICULUM OF APPRENTICE SCHOOL (Continued)

Carpentry Department				Electroplating Department			
SUBJECT	FIRST YEAR	SECOND YEAR	THIRD YEAR	SUBJECT	FIRST YEAR	SECOND YEAR	THIRD YEAR
	HRS. A WEEK	HRS. A WEEK	HRS. A WEEK		HRS. A WEEK	HRS. A WEEK	HRS. A WEEK
Ethics	1	1	—	Ethics	1	1	—
National reader. 2	2	2	—	National reader. 2	2	2	—
English	2	3	—	English	2	3	—
Arithmetic	3	3	2	Arithmetic	3	3	2
Physics and chemistry 3	—	—	—	Physics and chemistry 3	—	—	—
Drawing and designing	6	6	4	Applied chemistry	—	4	—
Study of materials used	1	—	—	Drawing and designing	6	4	4
Physical exercise I	1	—	—	Physical exercise I	1	—	—
Shop practice ...20	—	23	36	Shop practice...21	—	21	36
Total	39	39	42	Total	39	39	42

LECTURE HALLS

LECTURE HALL	SEATING CAPACITY
1	107
2	245
3	162
4	122
5	116
6	69
8	104
9	136
10	132
Model lecture hall	450
Outside North City wall	104
Outside East City wall	100
Outside South City wall	66
Total	1,913
Average	147

Number and Character of Average Daily Attendance

LECTURE HALL No.	AVERAGE DAILY ATTENDANCE						
	ATTENDANCE	MERCHANTS	STU-DENTS	CIVIL OFFICIALS	LABORERS	SOLDIERS	
1	55	a	b		a	b	
2	90	a		b			
3	100	a		b	a		
4	60	b	b				
5	70	a	a			b	
6	50	a					
8	60	a	b				
9	100	a			a		
10	100	a	b				
Model	300	a		b			
North City	45	a	b	b			
East City	55			b			
South City	30	a				b	
Total	1,005						
Average	77						

a Generally present.

b Occasionally present.

LECTURE HALLS (*Continued*)

Subjects Discussed

Political subjects (National and International) :

The European War, its purpose, aim, demonstration of the power of right over might	15
The real meaning of freedom and equality	4
Importance of knowing world affairs	3
The duties of citizenship	3
What constitutes a country	2
Democracy, its true meaning	2
The political organization of Germany and its results	1
The relation between the European War and our livelihood	1
The European War and industry	1
How shall we protect ourselves from the enemy?.....	1
Become a soldier	1
The Glory of China	1
The relation of the people to the country	1
The people should know the condition of their own country	1

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Education :

Education including explanation of the school system, the need of public education, purpose of lecture hall, etc.	24
--	----

Morality, friendship, right relations :

Public morality	18
The relation of obeying laws to morality	11
Truth, personal honesty, the relation of truth to right action	6
Independence of spirit, self-support	5
Public spirit	4
Courtesy and kindness	4
Patriotism	3
Personal virtue	3
Save your money	2
The obligation to pay taxes	2
The value of a good reputation	2
Love between brothers, pride, diligence—each	2
Honesty, self-reliance, endurance, coöperation, duty—each	1
Courage, filial piety, friendship—each	1
How to obtain peace in the heart	1
Virtue versus covetousness	1
Do not covet money	1
The duty of the people	1
Westerners have public spirit, but Chinese have only private morality	1
The lethargy of our people	1
The importance of early rising	1
The evil, hard hearts of students	1

72

Science :

Popular science. Biology and the greatest and smallest animals ..	3
Snow	1

4

LECTURE HALLS (*Continued*)

Economics, industrial and commercial:	
Buy national goods	6
Development of industry	3
How to make a living	2
Biography of great merchants	2
The relation of the standard of living to present conditions.....	2
Cotton planting	1
The development of agriculture and commerce	1
How to raise chickens	1
Relation of the weather to agricultural production	1
The ricksha man	1
Confidence, the secret of becoming wealthy	1
	<hr/>
	21
Physical health and hygiene:	
Hygiene, public and private	9
Physical training and education	7
Physiology	2
The plague	1
The human brain	1
	<hr/>
	20
Household education, the home:	
Household education, the relation of cleanliness to good house-keeping	4
Right relations within the family	2
Education for mothers	2
Virtuous mothers	1
The raising of children	1
Household education	1
	<hr/>
	11
General and historical:	
Chinese history	6
Comparisons between William II and Napoleon the Great	1
The plague	1
	<hr/>
	8
Social reform:	
The power of evil habits	6
Reform of social customs	5
Abolish smoking, the evil of cigarettes	4
The dangers of luxury	4
Against opium	2
Against gambling	1
Abolish foot binding	1
Beware of the kidnaper	1
Against the counterfeiter	1
Don't steal	1
Devils (<i>Kuei</i>)	1
The abolition of superstition	1
	<hr/>
	28

LECTURE HALLS (Continued)

Monthly Budgets

LECTURE HALL	
1	\$60
2	60
3	50
4	59
5	50
6	69
8	56
9	71
10	60
Outside East City	41
Outside South City	39
Outside North City	41
The average expenses per month	\$54

Number and Character of Books in Lecture Hall Reading Rooms

NO.	NOVELS, STORIES, MAGAZINES	GENERAL EDUCA- TION	POLITI-		IN-	ESSAYS	AS-	TOTAL
			HISTORY AND GEOG- RAPHY	CAL SCIENCE, LAW, ECO- NOMICS				
1...	123		17	16	12			168
2...		69	49	21	10			149
3...	63	92	25		10			190
4...	60	130	50	40	18			298
5...	287	195	46	74	12			614
6...	No report							
8...	No report							
9...	115		8	16	8			147
10...	18	29	9	28	17	18	7	126
Total..	666	515	204	195	87	18	7	1,692

Average Daily Attendance in Lecture Hall Libraries and Reading Rooms

LECTURE HALL	LIBRARY	NEWSPAPER READING ROOM
1	55	100
2	60	100
3	10	no data
4	55	no data
5	30	no data
6	30	
8	30	
9	60	
10	55	
Outside East City	6	75
Outside South City	30	45
Outside North City	25	55
Total	446	

The average daily attendance in each library is 37.

LECTURE HALLS (*Continued*)*Library of Model Lecture Hall*

KIND	NUMBER OF COPIES
Popular education	200
Novels	141
Educational	100
Biography	62
Classics	36
Hygiene	20
Lectures	20
Short novels	16
Travel	15
Industrial books	12
Economics	5
Magazines	130
Newspapers	66
Total	823

SOCIAL EDUCATION

1916 Statistics for Metropolitan District¹

	METROPOLITAN DISTRICT	WHOLE COUNTRY
Old style libraries	2	25
Books	—	95,089 (16 libraries reporting)
Annual expenditures	\$10,000	\$23,416
Readers, yearly	3,443	109,903
New style libraries	1	238
Books	1,400	71,800
Annual expenditures	\$8,000	\$56,756
Readers	246,300	2,718,910
Museums	1	8
Newspaper rooms	19	1,817
Newspapers	22	10
Average attendance	40	35
Lecture halls	17	2,139
Average attendance	113	34
Social education societies	3	189

¹ Translated from 1917 report of Board of Education.

PLATFORM OF RENAISSANCE OR NEW INTELLECTUAL
MOVEMENT IN CHINA

I. Aim: To re-make civilization:

Because of our desire to re-make civilization we therefore should emphasize:

1. Democracy.
2. Science.

By means of democracy and science China can be saved and properly controlled. Moreover, because government, morality, learning, and intellectual life are in a very decadent condition, democracy must oppose Confucianism, ceremonialism, the old conservative viewpoint on morality, and old forms of Government.

In order to preserve modern science we must stand opposed to former technical arts and ancient religions.

In order to preserve morality, democracy and science we must oppose fixed national traditions and the old literary style of composition.

II. Attitude: The critical attitude.

This attitude is a new one. Such an attitude considers and fixes properly all values. It aims at the "transvaluation of values."

The things especially emphasized in this critical attitude are:

1. In regard to the attitude towards customs, the question to be answered is, "Does the maintenance of this custom have value for society?" (Valueless customs should be discarded or transformed.)
2. In regard to the teachings of Confucius the important question is, "Is any particular teaching of value for this present age, or not?"
3. Regarding foolish and generally accepted methods of procedure and beliefs, we wish to ask, "Because certain customs are approved are they therefore good?" "Because men act in a certain way am I to act in that certain way?" "Does it not seem possible that there are ways of activity other than these that are even more beneficial?"
4. Regarding old Chinese learning and thought, our attitude should also be the critical attitude.
 - (a) Opposition to blindness.
 - (b) Opposition to intrigue and indirection.
 - (c) The reconstruction of old national customs.

There are three steps in reconstructing national affairs:

- (1) Careful arrangement and systematization of these former customs.
- (2) Careful investigation of each theory and ideas as to what influence it would have if promoted.
- (3) Use of the scientific method of exact and careful investigation.

III. The problems of investigation.

1. *Social.*

Social reconstruction, emancipation of women, emancipation of men, purity, Confucianism, educational reform, marriage, the relation of father and son, economic problems, labor problems.

2. *Governmental.*

The rule by the people, anarchy, internationalism.

3. *Religious.*

Confucianism, faith and belief, morality.

4. *Literary.*

The literary revolution, the problem of the national spoken language, novels, the language of other nations, the abolition of the use of ancient Chinese literature, the theater.

IV. Methods of introducing these new theories.

The following list of names are given as those from whose writings valuable thoughts could be translated to guide this New Thought Movement.

Karl Marx
T. F. Wilcox
John Dewey
Haeckel
James

Tolstoy
Bertrand Russell
Kropotkin
Bakunin
Lenin

APPENDIX VI: COMMERCIAL LIFE

GILD MEMBERSHIP

NAME OF GILD	STORE-KEEPERS AND EMPLOYERS	WORKERS	APPRENTICES	TOTAL MEMBERSHIP	NUMBER OF WORKMEN TO ONE APPRENTICE
Barbers	380	2,270	820	3,470	2.8
Blind	—	1,000	—	1,000	—
Bone and horn.....	—	—	—	925	—
<i>Colored bone</i>	20	150	50	—	3
<i>Toothbrush</i>	40	210	80	—	2.6
<i>Comb workers</i>	— ¹	40 ¹	10	—	5
<i>Shoe horn</i>	— ¹	50 ¹	10	—	2.2
<i>Spectacle frame</i>	— ¹	100 ¹	45	—	3
<i>Tongue scrapers</i>	— ¹	90 ¹	30	—	—
Butchers	—	—	—	4,440	—
<i>Pig</i>	150	600	200	—	3
<i>Sheep</i>	170	2,670	650	—	4.1
Carpet	68	2,500	2,500	5,068	1
Coal	—	—	—	19,110	—
<i>Wholesale</i>	60	650	300	—	2.2
<i>Retail</i>	3,100	12,000	3,000	—	4
Confectioners	50	670	180	900	3.7
Cooks	—	4,700	1,600	6,300	2.9
Drugs	180	3,370	1,100	4,650	3
Dyeing	—	—	—	4,040	—
<i>Cotton</i>	10	720	80	—	9
<i>Silk</i>	30	2,780	420	—	6.6
Fertilizer	900	4,100	—	5,000	—
Fur	300	1,700	2,500	4,500	0.7
Gold foil beaters.....	15	100	50	165	2
Hat	110	1,540	360	2,010	4.3
Incense and cosmetics....	403	2,100	290	2,793	7.2
Jade	430	800	— ²	1,230	—
Paper-hangers	1,018	5,300	2,700	9,018	2
Painters	40	1,000	360	1,400	2.8
Pawnbrokers	70	1,400	200	1,670	7
Shoemakers	1,300	800	400	2,500	2
Smelters	10	125	40	175	3.1
Soap	—	—	—	1,288	—
<i>Wholesale</i>	14	164	60	—	2.7
<i>Retail</i>	50	760	240	—	3.2
Tailors	2,500	13,300	5,500	21,300	2.4
Undertakers	240	1,240	320	1,800	3.9
Water-carriers	300	2,200	—	2,500	—

¹ Store-keepers and laborers included together.

² Workers and apprentices included together.

GILD WAGES

The Comparison of Present Day Wages with Those of the Past

NAME	YEARS AGO	PAST WAGES	PRESENT WAGES	PERCENT INCREASE
Barbers	50	\$3.00	\$5.00-10.00	65-230
Bone and horn	25	4.00-12.00	6.00-18.00	50
Butchers, pig	30	2.00	3.00- 4.50	50-125
Butchers, sheep	Olden Time	2.50	3.50- 6.00	40-140
Carpet	3	7.00-20.00	4.50	¹ 35- 75
Coal	Olden Time	2.00- 3.50	3.00- 4.00	15- 50
Confectioners	30	2.00- 3.00	3.50	18- 75
Cooks	25	35c. a day	60c. a day	70
Drugs	30	3 Tls.	4-6 Tls.	35-100
Dyeing	30	2.50	4.50	80
Fertilizer	50	3.00- 3.50	6.00	70-100
Gold foil	30	Piece Work	Piece Work	40
Hat	30	3.00	4.00- 5.00	33- 66
Incense and cosmetic.	30	1.20	2.50	110
			72c.-2.00) a	100
Jade	15	Piece Work	4.00-5.00) day	100
Paper-hangers	No Report	No Report	57c.-87c. a day	—
Painters	25	40c. a day	65c. a day	60
Pawn brokers	Olden Time	4 Tls.	4-7 Tls.	0- 75
Shoemakers	30	2.00- 3.00	3.50- 5.00	70
Smelters	25	3-8 Tls.	5-15 Tls.	65- 85
Soap	30	4.15	6.00	45
Tailors	25	60c. piece wk.	1.00 piece wk.	65
Undertakers	30	3.00- 4.00	3.00- 6.00	0- 50
Water-carriers	30	2.25	3.00- 4.00	35- 75

¹ Decrease.

HISTORY AND ORGANIZATION OF THE BARBERS GILD

1. The barbers recognize Lo Tsu, an official of the Ming Dynasty, as the founder of their craft. Of him, the book "Ching Fa Hsü" tells this story:

"Once upon a time during the Ming Dynasty, the Mongols invaded China and captured the capital, Peking. They almost captured the Emperor, but after many difficulties he managed to escape. He and his men were forced to leave the capital and fled toward Li Yang, closely pursued by the Mongols. On their way, the Emperor and his party came to a deep, broad, swift river that they could not cross as there were no boats near by. Just as it seemed inevitable that the Emperor would be captured, Lo Tsu devised a plan that saved him. He cut the hair from half of the Emperor's head, and braided the rest into a cue, the style of hair dressing used only by the Manchus at that time. The Chinese fastened their hair on the top of their heads. Then the Emperor was dressed in Manchu clothes while one of his men put on the imperial robes. When the Mongols came up, they captured the false emperor and many high officials, but the real Emperor escaped as they thought he was a Manchu and an outsider.

"The Emperor was in such great danger because the Mongols came in so suddenly that the generals and soldiers of the Emperor did not have time to form to protect him. As soon as they heard of the invasion, they quickly pursued the Mongols, and took from them the prisoners and booty that they had captured.

"After the Mongols had gone, the Emperor returned to the capital, and, when order had been restored, he wanted the people to adopt the style of hair dressing that had saved him from capture. Imperial mandates were issued and many barbers were employed to cut the people's hair and braid their cues. None of the people were allowed to refuse to have part of their hair cut or to go without a cue.

"Obviously, before this time, the work of a barber had not been a regular calling, but afterwards when the people must have their hair cut and wear cues, it developed into a recognized craft. Lo Tsu was the man who was responsible for the development of the barbers' trade, so the barbers look upon him as the founder of their calling and worship him."

As far as available records now show, the Barbers Gild was first organized in 1846. The head barber of the Emperor was chosen as the head of the gild, and sub-officers were elected, one for every thirty shops in the city. The sub-officers were ordinary barbers and were elected by the vote of the shops they represented. During the period of greatest prosperity, there were over 1,000 barber shops in Peking. Forty-eight were located inside of the Forbidden City, and used exclusively by the members of the Imperial Court.

When the Manchus were overthrown in 1912, the Chinese cut off their cues; for it was the Manchus and not the Ming or Chinese Emperor as told in the story of Lo Tsu, who forced them to wear the cue. Consequently, the barbers had little or no business. Many of them were on the verge of bankruptcy, and as they could not contribute enough to maintain the gild, the organization was forced to dissolve.

Within two years, most of the barbers had learned to cut hair according to the new style; but with no gild to maintain prices or to establish rules for the work, they found that competition was making it almost impossible for them to earn a living. In 1914, they reorganized the gild. All members are eligible to be officers of the gild, and all have the right to vote for such officers.

The business of the new gild is carried on by a president, vice-president and a board of directors, who serve without pay. The routine work of the gild is done by a secretary, a treasurer, a bookkeeper and two servants, who are paid by the gild. The officers are elected for a one year term at the annual meeting of the gild, held on July 13th. This is the great holiday of the barbers, for then they have a feast and a theatrical play in the gild hall. They also offer incense and worship to the founder of the craft, Lo Tsu, and receive into membership those who have opened new stores or who have completed their apprenticeship during the past year. The membership of the gild at present is:

Store-keepers	380
Workers	1,720
Itinerant barbers	550
Apprentices	820

So the Chinese say, that the barber's business is almost as prosperous now as it was before the Revolution.

At the present time, the ordinary workers in the barber shops receive from \$5 to \$10 per month and their board and lodging. The very best of the men are paid as high as \$15 or \$16 a month.

The expenses of the gild are met by monthly contributions from the store-keepers and workers. Every store contributes 12 coppers a month or 2 coppers every 5 days, while every worker pays 6 coppers a month or 1 copper every 5 days. The expenses of the annual celebration are met by the contributions of those who attend. A store-keeper pays 40 coppers while a worker pays 20. The income of the gild is augmented by money

received for the use of the property of the gild, rent for rooms in the gild hall, etc.

Those who would learn the barber's trade are required to serve an apprenticeship of three years, after which they are received into membership in the gild and are allowed to work wherever they can find employment.

The rules and regulations that follow, give the steps in the reorganization of the gild, show its organization and aims, and give an outline of the relief work done by the gild.

THE RULES OF THE REORGANIZED BARBERS GILD

Our organization was founded in the year Ping Wu (1846) and was not only successful but was approved by the members of other organizations. Our business, however, was so greatly affected by the change in the government (1911-1912) that the income of the gild was not sufficient to pay its running expenses, and the gild organization had to be suspended at that time.

Now, however, our business is getting better and better and is almost as prosperous as it was in the olden days. There are two things that we must look out for now, competition and the cutting of prices. Some of the stores have been cutting prices on monthly contracts and regular work, hoping thereby to increase their business. This has caused a great deal of trouble between some of our members. In fact, it has led to fighting and death. The manager of one of the shops on Mo Chang Hut'ung killed one of his neighbors in a fight over business.

Conditions have been so bad that recently many of the older members of the gild have asked that the gild be reestablished so that the rules of the organization may be enforced and further trouble prevented. As this idea seemed acceptable to so many, the members of the old gild were summoned to meet in the gild hall to discuss ways and means of reorganizing. It was the unanimous opinion of those present at the meeting that the gild should be reestablished, for without the gild there is no way of enforcing the rules and preventing trouble.

In this meeting, twelve rules were adopted which read as follows:

1. The Association works for righteousness, and follows the rules which have been posted by the members.

2. Any member of the Board of Directors who does not come to a meeting after he has seen the double sealed notice, or does not come at the proper time, will be heavily fined.

3. An employee is not allowed to take business away from the store where he worked, nor can he persuade customers to go to another shop for a while, and then in a few days leave the shop himself and go and take over the work of the customers he has persuaded to leave. If any member is found doing this, or if a case is reported by some of the members, the gild will not only fine the offending member according to the amount of business he has done, but it will not allow him to keep his customers. This rule also applies to apprentices.

4. If a regular customer of store "A," provoked by an employee of "A," goes to shop "B," and wants to bargain with the owner and fix a price for his work, "B" must find out why the customer has left "A," and also what price "A" charged him. "B" is not allowed to take the business at the price charged by "A." He must charge 10 percent more than "A." If "B" takes over the work at the same price, the gild will fine him a large sum of money.

5. All the workers in a store must not stop work the same day. If they have an important matter to attend to on some special day, they

should give some notice to the store-keeper. If they want to leave, they must give three days' notice to the store-keeper so he may have time to look for other workers.

6. If an apprentice, who has not graduated according to the terms of his apprenticeship, gives up his work without good reason, the gild will not allow him to remain in the organization and will insist that he pay back to his master the cost of his room and board.

7. The gild will start its work again on the first of October of the second year of the Republic. Each store-keeper will pay six cents per month toward the expense of the gild. The workers will not pay until the success of the gild is assured.

8. Membership cards in the reorganized gild will be issued at the gild hall on October 1st. Every store-keeper and worker must pay ten cents for his card, while apprentices must pay five cents for theirs. Double rates will be charged those who do not get their cards before the 30th of October.

9. No member is allowed to secretly use the income of the gild for his own benefit. If any member violates this rule, he will receive a heavy fine.

10. If any store-keeper has trouble with his workers or apprentices, he must not take the case to court, but must first let the gild hear the case. If the gild cannot settle the trouble, it will allow him to take the case before a public officer.

11. Whenever a worker steals anything from a store and runs away, the store owner must report the matter to the gild at once, whether it is day or night, giving the worker's name, age and birth-place. The gild will notify all members and forbid them to employ the offending man in their store.

12. The gild will not open a house for the poor, old and sick members at present. If any poor workers or apprentices die, their membership cards may be brought to the gild and a coffin will be given.

The members must be careful to keep these rules. They must be posted where they can be seen. If any one tears this Notice to pieces, he will be fined a sum of money by the gild.

REVISED REGULATIONS OF THE BARBERS GILD

3rd Year of the Republic (1914)

Introduction:

All the occupations of the world, scholars, farmers, laborers and merchants were taught by their original teachers whom we must not forget. The barbers must remember that our original teacher is our Ancestor Lo, and that it was he who first taught this livelihood. In the beginning, this gild was conducted and managed by his old apprentices and produced good results, but now our gild is without order and its regulations are not well kept. The burning of incense on the altar of our original teacher has almost stopped. This obviously shows that we have neglected our original teacher. This is a discredit to us. Furthermore, many of our callings are slow and unskillful and consequently, because of competition, are out of occupation and are starving. Now, some of the fine men of our calling think that this is absolutely contrary to the fundamental advice of our original teacher, and so invited the heads of all the barber shops to a meeting where they piously discussed and revised the regulations of the gild. It was decided that we shall offer as a sacrifice to our original teacher a theatrical play once a year, that we shall pay any other necessary incense expenses, and that a petition,

showing the condition of our hearts, shall be burned before the altar annually.

The revised regulations, which were discussed and revised by our leading men, consist of 12 articles as follows:

(1) When any leading man of our gild passes away, and has no relative to continue his business, it should be reported to the gild so that he may be buried at the expense of the gild. The gild will then appoint some one else to continue his business, so that the gild may recover the money spent for his funeral. In case the man who has been buried by the gild does not own his own business but carries on a business for some proprietor, the latter may redeem his business by paying to the gild the amount of money spent for the funeral of his manager. In this case, there will be no fine on either side.

(2) The gild has its annual income to meet its various expenses. No member of the gild is allowed to use this money for himself. If any one violates this Article, his case must be discussed by the gild, so he may be fined according to the amount of money he has taken. It is hoped that this Article will be respected by all members of the gild, from the president down.

(3) Members of the gild who are taken very sick and have no families or friends to look after them can be reported to the gild. If there are conclusive evidences concerning their sickness, the gild will pay for their medicine and hospital care. If the disease is venereal, the gild will accept no responsibility.

(4) Any one of our calling, desiring to become a member of the gild, must offer before the altar a certain sum of money to the treasurer for the expenses of the gild.

(5) When some one of our calling but not a member of the gild takes away some of our customers, our members must not quarrel with him. Whenever the gild finds conclusive evidence against a member that he has violated this rule, it will fine him.

(6) Quarrels between some of our shops or some of our members employed in our shops must be discussed and judged by the gild. Members are not allowed to start lawsuits until the case has been heard by the gild.

(7) When the customer of one of our shops goes to another shop, the pay that the latter receives must be higher than that received by the former. If the latter takes the same pay, he will be fined an amount equal to what he would receive from the customer for three months' work.

(8) If a member of our gild who is employed in some of our shops persuades the shop's regular customers to stop dealing with the shop, while he selfishly and privately works for them and earns the money for himself, he will be fined an amount equal to three months' wages.

(9) If an apprentice of one of our shops goes to another of our shops without his teacher's consent, the gild must be informed so that it may send the apprentice back to his master. If, however, the shop-keeper employs the apprentice without telling the gild, he shall be severely fined.

(10) If a member of our gild organizes a new shop, either with his own capital or the capital of some proprietor, he must state to the gild the location of the shop and have it registered in the gild. He must pay to the gild one tael for incense expenses. If he wishes to board in the gild hall his men must take their turn in doing the kitchen work.

(11) If members of our gild quarrel with men of our calling not in our gild, because of the regulations of our gild, and if the latter extremely

insult our members, it must be reported to the gild so that some means may be devised to settle the disagreement.

(12) At the time of holding a meeting, the head man of the gild will set a definite time for the next meeting. Any one who is late to the meeting will be fined five bunches of incense sticks, and will be reprimanded before the meeting for his neglect of the regulations.

The fee for registering a newly organized shop is two taels, for registering the name of a new owner, one tael, and for registering a new manager of a shop, one-half tael.

On the 16th of the 3rd month, each member shall pay 13 coppers to the gild. A receipt will be given for the money. It is hoped no one will miss the date.

ADDITIONAL REGULATIONS OF THE BARBERS GILD

Peking is the capital of our country. Its population is very dense. The characters of its people are different one from the other. Some of them are good while the others are bad. Some do things according to the dictates of civilization. Whenever they see charitable work they enjoy it. The bad ones work according to their own wishes.

At the present time, our Government has become a Republic. She wants her citizens to be independent, polite, social and coöperative. She also wants each gild to form an organization for self-control.

The Barbers gild is small at present, but it has had a charitable organization for a good many years.

The hospital and the grave-yard are the beneficent works of this gild. They, and the daily subscription of each member for charitable work, are much praised by different societies.

Confucius said, "When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards and examine ourselves" and "Begin with the easy and then go to the hard, and from the better turn to the best."

We are afraid that some members of our gild are selfish, and do some shameful things which may hurt the name of the gild. Because of this, the gild has adopted rules and sent them to all the members, so that they may observe them. If any one breaks any of these rules, he will be given a heavy punishment by the gild.

The Rules are as follows:

1. When a man comes to work for a store, the manager must find out if he has a gild membership card. If he has not secured his card the manager must require him to get it.
2. The managers and workers must not gamble or smoke opium in the work-shops.
3. The managers and workers must wear clean clothes, and must not wear their hair so that it hangs upon shoulders.
4. The managers and workers must not laugh or make jokes among themselves while they are at work. They must not smoke cigarettes in front of their customers.
5. The managers and workers must not drink wine during the day, and the eating of onions and garlic is absolutely forbidden by the gild.
6. All managers, workers and apprentices must be careful and courteous with their customers, if they wish them to become their regular customers.
7. Any tip given by a customer must be divided from the amount paid for his work, so that there may be no chance for disagreement between the store-keeper and the workers. (The tips are to be divided

between the Chang-kuei-ti or store-keeper, the workers and the apprentices.)

8. The managers and workers must clean the combs and other instruments as soon as they have finished their work.

9. The managers of the stores are responsible for the enforcement of the above rules. If any worker is found breaking the rules, the manager will be given the same punishment as the worker.

THE CHARITABLE RULES OF THE BARBERS GILD

We have heard that the greatest happiness in the world comes to those who do virtuous works. The greater the amount of unostentatious benevolence, the greater will be the amount of merit stored up for many generations. Often when a man gives help, because of the goodness of his heart, he will gain the acquaintance of many enjoyable friends. If he works for every secret merit, he will have many blessings.

We have this organization so that we may help the poor, nurse the sick and bury the dead. All of these charitable works are carried on by our gild.

The gild is always anxious to benefit all of its members. This can be shown by the seventh of the twelve original rules. This says that every member must subscribe six cents per month toward the charitable work of the gild. Unfortunately, however, some of the evil men among the members are selfish and try to break the charitable rules which have been drawn up by the Committee after so much thought and consideration. At the present time, the form of government of our country has changed. All men of high ideals should feel happy when they hear virtuous words, and help when they see some charitable work.

Our Board of Directors have been working hard on this plan for many years. Otherwise, they would not have had good results. We hope that our brethren will enjoy and cooperate in the work so that we shall succeed in performing a piece of excellent service.

There are six regulations which read as follows:

1. The city is divided into nineteen districts according to the city gates. The gild will give help to any one who is registered as a gild member, regardless of the district in which he lives, the store in which he works, or whether he is a regular or irregular member of the gild. If he is taken sick and wants to let the gild know about it, then he must come to the gild hall and talk the matter over with the Director who is on duty on that day.

2. When any member comes to report to the gild, he should make out an application which should be immediately copied in a book so that all members may know about the case, should the sick man suddenly die.

3. Any member who is sick and unable to work can send a friend to report his case to the gild. The Director of that day should find out the sick member's name, native district, age and present address and go and see him. If the man is very sick, the Director should send him to the gild hall.

4. All members are to give their help if it is needed, whenever a request for aid comes to the gild hall, regardless of the district in which the case is located. The Directors shall use the funds of the gild to buy a coffin for any member who has died, to bury his body and to erect a monument over his grave. The monument will prevent any errors being made when the man's relatives come to take his body home.

5. The Directors of the gild receive no salaries. Therefore, they must not take away the public funds. All expenses must be reported every five

days, on the 3rd, 8th, 13th, 18th, 23rd, and 28th of the month, and the reports must be posted in a conspicuous place in the hall.

6. It is the rule fixed by the members, that every five days the Director of the day must go with the cashier to deposit the income of the gild in the T'ien Shan T'ang. And whenever any money is to be withdrawn, the Director and Treasurer must go to the T'ien Shan T'ang with the gild check book and must be accompanied by two or three other members.

Translated from a notice posted in the Gild Hall of the Barbers Gild.

REPORT OF THE PRECIOUS STONE DEALERS GILD

Gentlemen:—

Since the opening of the Association of Precious Stone Dealers, we have annually had our conference and presented you the statement of our account. Owing to some special events occurring during 1911 and 1912, we have to give you the statement of the two years on one sheet.

The list of income and expenses of the two years is as follows:

INCOME

1. Balance	\$146.46	
2. Subscription	386.00	
3. Subscription	186.80	
4. Loan without interest	138.89	
Total		\$858.15

EXPENSES

1. Expense for circular, voting-paper and invitation...\$	7.14	
2. Account books, tea and coal, etc.....	2.23	
3. Paste, ink, beds and screen.....	2.70	
4. Subscription to the Chamber of Commerce.....	415.10	
5. Subscription to a factory.....	.28	
6. Envelopes and printing tables.....	3.92	
7. Presents to the coolies on holidays.....	13.16	
8. Farewell meeting for Mr. Chao Hsien Nung, Member of Industrial Association.....	4.17	
9. Stamping ink	1.39	
10. Bulletin board	2.65	
11. Stationery box	4.60	
12. List of General Association of Commerce (printing subscription)	16.49	
13. Wages for coolies.....	82.25	
14. Flag cloth	1.67	
15. Stock for Peking Commercial Report.....	30.00	
16. Subscription to Mr. Kui Lien Pu.....	.35	
17. Photograph of Mr. Sun Chung Shan's welcome meeting	2.41	
Total		\$590.41
Balance on hand.....		267.74

Yours sincerely,

PRECIOUS-STONE-WARE CO. ASSOCIATION.

INCOME AND EXPENSE OF THE BOOT GILD OF PEKING

A Report of the Sacrifices held on the 15th day of the 9th month
of the 7th year of the Republic, September 15, 1918

To our God, the Great Teacher and the God of Wealth:

We want to sacrifice to our God, for the benefit of the Boot Gild, so on the 15th day of the 9th month of the 7th year of the Republic we will give a play in our Temple, and each of us must pay six hundred cash (six tiao) for the incense fees. On that day, if the owner of a boot shop cannot come he may have an employee from his shop represent him, but in that case he must pay four thousand cash (forty tiao) to the Temple for an incense fee. This fee has no connection whatever with any man in that shop. If the representative is an apprentice who has not completed his training, the employer must pay a penalty of five hundred cash (five tiao). If the representative is not employed in the shop he represents, he has to pay a double penalty. This money is to be used before our God.

Now we have decided to give five hundred cash (five tiao) as a coffin fee to the families of each of those members of our gild who have died in Peking, but whose homes are far away. These dead friends must be reported to the gild and the gild has to approve their case before the money can be paid to their families.

List of the Expenses and Receipts

A. The Expenditures

	Cash
1. For the performance of the play.....	90,400
2. For the rent of articles which are used as altar decorations	2,200
3. Paper money	4,860
4. Vegetables for the sacrifices.....	1,300
5. Candles and incense.....	9,440
6. Paper box	500
7. Fresh fruits for the sacrifice.....	3,220
8. The Annual Sacrifice.....	1,300
9. Rent of furniture, the altar platform, etc.....	1,800
10. Oil Lamp	1,400
11. Repairing of paper window.....	600
12. Paper label for sealing.....	90
13. Fee for the opening of the Temple.....	80
14. Fees for burning incense after the opening.....	40
15. Fees for philanthropic meetings	500
16. Fees to servants who clean the Temple.....	300
17. To the men who have prepared things for this meeting.....	20,400
18. Wine fees for the above.....	1,600
19. Paper, pens and other stationery.....	3,220
20. Fees for putting up the flag posts.....	300
21. Fares for collecting names of each shop.....	3,980
22. The printing of the report of the burning of monthly incense	4,800
23. The sacrifice of various cakes.....	1,340
24. Feast in the Temple.....	13,260
25. Men who have prepared these things.....	6,800
26. Wine fees for the above.....	600
27. The earnest money for the feast.....	980
28. Fuel, tea, etc.....	2,920
29. Fares for bringing incense to Temple.....	18,600

Expenditures (Continued)

	Cash
30. Servants	200
31. White candles	3,820
32. Rice for the feast (served for three times).....	17,600
33. Fees sacrificed in the spring.....	4,500
34. Fees for printing this report.....	3,000
35. Fees for bag maker	1,900
36. Wine fees	1,560
Total	Cash 229,410
	(Approximately \$170.00)

B. The Income

	Cash
1. Contribution from Wang Fu Jen.....	\$1.00
2. Contribution from Liu Fo San.....	1.00
3. Contribution from Wang Tzu-Ming	600
4. Contribution from Wan Shang Tsa.....	200
5. Contribution from Wang Ching Yung.....	400
6. Contribution from Wa Wang Yang (10 packages incense)	
7. Balance	2,640
8. Deposit from the incense fees of the last meeting.....	3,450
9. Incense fees for this meeting.....	115,000
10. Incense from other contributions.....	56,000
11. Contributions from different shops.....	72,000
12. Incense fees	3,900
Total	Cash 254,190
Gross Income	254,190
Gross expenditures	229,410
Balance	Cash 24,780

MAXIMS AND RULES FOR APPRENTICES

1. The most important thing for an apprentice to do is to become an educated man and one who lives according to rule. Otherwise, he will be rough, and will not become a useful man. The apprentice is just like a piece of stone, and just as it is impossible to make something useful from stone unless you polish it, so it is with the apprentice.

2. If you want to learn to be a merchant, you should not be an apprentice in a large shop. In the large stores, everything is very luxurious because the store has a large capital. The food is excellent and the clothes of the employees are made of satin. If you work there, you will become used to luxurious ways and will fail in your future profession even though you may be an able merchant. The best way, is to start in a small economical place, for there is no wealth in the world that will last forever. If you have worked in a large shop and are obliged to leave it because of trouble, you will not be willing to enter a small store even though you may be able to find an opening in one. Young men should go first to a small shop with small capital. In this shop, what you do does not involve a great deal of money. The clothes you wear will be made of coarse cloth, and the food you eat will be common food. You will waste no money. You must learn to be economical and must avoid the

luxurious and extravagant. Your daily life will be that of the master's family. You will have experience with hard work, and after you have opened and closed the gate, you will learn that the making of money is not easy. After you have learned how to manage the business of a family, you will have learned how to deal with others. If you go to a large shop after you have really learned what trade is, you will not do things in a wrong way, but will become a prominent man. The old Proverb says, "If you cannot endure the sting of the cold wind, how can you enjoy the perfume of the rose it will bring to you?" "No pain is no gain." "If you keep near the vermilion, you will become red; if near the ink, you will become black." In general, it is easy to ask a man to give up a lowly position and take a higher one, but it is not easy for any one to give up a higher position and take a lower one. This is true at all times and in all places.

3. The speed with which an apprentice learns and the way he learns depend upon the skill of the apprentice, but all should first learn to do the general things around the store, cleaning, cooking, etc., and have real practice in doing them. Then they can learn how to look and listen and move, then how to judge money, how to do arithmetic and how to write letters, then the rules of courtesy, etc.

4. In the morning, you apprentices should clean the stove, floors, show-cases, tables, ink-bottles, pens, scales, money, and you must serve your masters when they wash their faces. When you clean the floor, you should first sprinkle some water around to keep down the dust. If you find some money on the floor, you should give it to your master, because he may be testing you by putting the money on the floor. If there are papers on the floor, you should look them over carefully because they may contain some valuable documents or some bank notes. When you sweep the table or counter, you should gather the dirt together in one place and then carry it out.

5. When a customer comes into the store, the apprentice should give him a pipe and say, "Please smoke," and then should give him a cup of tea, offering it with both hands and say, "Take it, please." If the customer stays a long time, the apprentice must offer him tobacco and tea a second time. After the customer has left, the apprentice must then return the pipe and teacups where they belong.

6. As an apprentice you should always be careful. You must not be timid before others nor should you be impolite.

7. You apprentices should not sit down during the day except at the table, because the men in the shop are all your elders or teachers.

8. You apprentices should stand behind the counter and watch your master transact business with his customers, and should remember the way your master talks.

9. You apprentices must not speak when other men are talking. You should hear but not speak. You should always keep your eyes open but seldom open your mouth.

10. When you are an apprentice, you must learn to speak loudly and distinctly. You must not keep your mouth shut when you speak, or nobody will hear what you are talking about. You must not speak unless you have some object, and must not use unreasonable laughter. You must always speak the truth. If some one says something just for fun, you may pretend not to hear it, and then you must not join in the laughter and movement. If you behave in this way, you will easily get on in your study of business.

11. You apprentices should not be afraid to ask questions. If there is something that you do not fully understand, about judging money, doing arithmetic, writing letters, talking business or acting courteously,

you should ask some older man to tell you about it. You should not keep your mouth shut like a wooden image. If you ask an older man politely, he will be glad to teach you, for when he teaches you he loses nothing. He just uses his tongue. But you gain knowledge that you can keep and that soldiers, robbers and fire cannot steal or destroy.

12. You apprentices should always bear in mind what your master has told you and remember what you have learned. You should also have an honest and agreeable face so that your master will be glad to teach you, and customers will be glad to trade with you.

13. After you have been an apprentice for a year and you have learned some of the ways of trade, you must be bold enough to do some things for yourself. You must never be timid. If you meet hardships in what you are doing, others will surely help you. When you have tried once or twice, you will have gained some experience. If you refuse to try, you will become timid and never be bold to proceed. The Proverb says, "If you want to meet a man, you must come forward."

14. You apprentices must not complain when your master corrects you or gives you instructions. Your master is a much older man than you; and if you do not obey him you will not master your trade even though you study all your life.

15. You must not complain because your master corrects you, nor ought you to complain that your master troubles you. He is not troubling you when he is teaching you. If you complain, your master will not teach you any more. You are very young, and if you remain uneducated what sort of men will you be?

16. You apprentices should learn what your master teaches and obey his words. If you do this, the master will be glad to teach you all his ability. If you do not learn and obey, he will try you several times, and then he will not try to teach you any more but will constantly praise you instead. He will see that you refuse his teaching, and he does not want to be hated by his apprentices. Think it over carefully lest you achieve nothing when you are old.

17. You should know the difference between the good and the bad. Suppose there are two men in a shop and one of them is always correcting you, and the other praises you. If you think the first is a bad man and the second a good man, you are wrong. The first man is very kind to you. He loves you very much and hopes that some day you will be a useful man. Therefore, he corrects you all the time. The second man is unkind to you, because he does not want you to become a useful man. You young men should understand this very clearly.

18. You apprentices must not be voracious and steal food from the kitchen or steal money to buy food or ask some other man to give you food. Voracious habits will not only make you lose your character but lose your reputation as well, and you should avoid them carefully.

19. There are five good forms for an apprentice, walking, standing, sitting, eating and sleeping.

20. When walking, your body should be straight, your hands should hang down. When you meet your master or an older man you should let them go first. Your head should be held straight, and not turned first to the east and then to the west, the way a mouse does.

21. When you are standing, you should keep your body straight. Do not touch the wall and do not bite your fingers.

22. When you sit down, you should keep your body straight, and your nose should point toward your heart. Your head and your legs should not shake.

23. You should eat slowly and not make a noise with the chopsticks and the bowls. You should not eat too much vegetables. It is most

important that you should not sneeze when you are eating and so scatter your food on the table.

24. The best way to sleep is to crook your legs, close your eyes and mouth. It is very bad to spread your arms and legs out in a disorderly way, or to talk, sing or make noises when you are in bed.

25. After a meal, if you have no work to do, you can sit at the counter and learn to write. Every character must be neat and tidy so they will show care and attention. But you must remember that you are only occupying your leisure time. If some duties come up that should be attended to at once, you must not write any more. The sages say, "After work, if you still have time and strength, you ought to use them for study."

26. At night, when you have nothing to do, you should learn to calculate. You can ask somebody to show you how to do it, but at the same time you must think and try to find out how to do it yourself. In other words, do not rely on others and waste your brain. The abacus is in general use in commercial circles, and you must learn how to use it. Calculating with the pen is a modern method and must be learned as well.

27. After you have practiced writing and calculating, if you still have time, you should study letter writing and read useful books. If you are in a treaty port, you must learn to read and speak a foreign language so you can do business with the foreigners. One foreign language is in common use in one port, another in another port. If you are in Shanghai or Hankow, you had better study English; if in Manchuria or Mongolia, study Russian or Japanese, while if you are in Kiaochow, you had better study German.

28. In the silk and ornament stores and in the exchange and banking business, balances have to be used. The strings of the balance must not be twisted, and you must be sure that you hold the right string and count the dots that go with the string that you hold. You must hold the balance carefully, or it will be up at one end and down at the other and you will never be able to determine the exact amount you have in the balance. You must not hold the string so that the balance cannot turn around easily. When using a small balance, you must not open your mouth and blow on the balance, and when using a big balance, you must be sure to keep your shoulders straight. You must not hurry or be careless and you must not give a report until you know accurately the amount you have weighed.

29. Silver coins may be smooth and may in some cases be counterfeit. Although the judging of such coins is the business of a banking expert, every merchant should know something about it. Whenever you sell anything and money is given you, you must examine it carefully so that you will not accept counterfeit coins and so cause your master to lose. You must also understand and thoroughly learn how to give a customer proper change. For example, if you receive one big dollar in payment for a tub that costs eighty cents, you must give the buyer twenty cents in "big money." If you have not a "big money" twenty cent piece, or the buyer wants "small money" or coppers, you have to convert from "big money" to "small money," and for the twenty cents "big money" must give one "small" twenty cent piece and five coppers or twenty-seven coppers, this, when the market rate of exchange is twelve "small" ten cent pieces or one hundred thirty-eight coppers to the dollar. You must count right and give the right change. By so doing, you will please every customer and increase your business.

30. If "small" silver coins or coppers are accepted for goods that are ordinarily sold for "big" money, care must be taken in figuring the necessary conversion.

31. When bank notes are offered, see what bank issues them, and

make sure that they are being circulated in the market before accepting them.

32. No matter whether it is coppers "big" or "small," silver coins or bank notes that are given you, they must be counted in front of the customer, so that you may not be suspected of fraud. You must be particularly careful about this when the sum is a large one.

LECTURE ON LU PAN INDUSTRIAL UNION

Gentlemen: The world to-day is a world of struggles. The natural evolutionary process of the survival of the fittest holds true between nations as it does among men. To strive for something better is the only way to exist. In view of this gigantic force, China overthrew the monarchy and established a Republic.

The vitality of a country rests principally upon industry and commerce. If these enterprises are very prosperous, foreign goods will not have any market in our country, and on the contrary the export of native products will be great. With exports more than imports, the country is greatly enriched and is thereby enabled to become a strong nation. It is, therefore, essential that we who are engaged in industrial and commercial enterprises, coöperate to devise new methods of producing goods and to establish better organizations to dispose of those goods.

There have been established in China organizations such as the Merchants Guild, the Blacksmiths Guild, Miners Guild, Printers Guild and even a Barbers Guild for the purpose of making advancements in the individual professions. Although there has been formed a Lu Pan Club, yet it has failed to carry out its functions. We now propose to reorganize this Club and call it a Union instead of a Club to signify the importance of coöperation. This will enable us to improve and increase the technical skill handed down to us by Lu Pan, so that industrial and commercial developments may be attained. The consequence of such an accomplishment is that the country will be greatly strengthened in every way, to say nothing of the benefit the workmen will obtain from the increase in the supply of work. The Ministry of the Interior has, therefore, consented to this movement and the Police Department has also promised to offer all necessary protection.

For fear that some of us may still not fully understand the purposes of this organization, it seems best to give a full and complete account of same.

The first purpose of the Union is to advance our profession so that we may have the benefit derived from doing all the construction business in the country. At present, the contractors are working separately for selfish aims and have no idea of coöperation for improving the old methods of doing things. Most of them do not know how to formulate plans to prevent the foreign contractors from obtaining all the business, but all realize that this taking of the work by the foreigners is not beneficial to our country. Although a few far-sighted men have noticed the seriousness of the situation and have attempted to voice this sentiment, yet their limited ability and strength have failed to bring about any result.

It is not to be wondered at, that at present most of the building contracts are in the hands of our foreign friends. But they rely upon our workmen to do the work. Why can we not then take up the contracts and put our men to work? It is, therefore, the first purpose of the Union to start such movements, as shall enable us to accept and carry out our own building contracts. Thus, the country will be benefited.

The second purpose of the Union is to organize or establish a bureau

for improving old methods and for inventing new methods of construction, as industries can grow only through improvements and adaptations to the changes of the times. The Union will invite our competent technical men to take up this matter immediately, so that some conclusions may be arrived at and put into practice.

Another purpose of the Union is to provide workshops for our fellow countrymen who belong to the Lu Pan professions, who lack work for some reason or other. It is indeed a pity to see so many of our brothers unemployed. The work that the Union is to take up will not only release them from difficulties and hardships but will also improve the welfare of our Union and the country as a whole.

Last of all, the Union intends to encourage self-control among the workmen and to provide means to prevent any incidents that may be injurious to our work. Troubles between capitalists and laborers frequently occur. Either the capitalists ill-treat the laborers or the laborers make unreasonable demands by means of strikes. The early settlement of such troubles is vitally important. The Union will therefore be responsible for formulating plans so that if the capitalists, for instance, reduce the wages of their laborers, the Union will be able to take measures to force them to treat the laborers properly. And, on the other hand, if the laborers raise undue troubles against the capitalists, the Union will impose upon them due punishment. Rewards will be given for the invention of new methods and patent rights will be secured for them. In this way, the technical skill of the workmen will be improved, our industry will grow rapidly and the country will thereby become stronger. What an important and respectful position we are in. Shall we not take up this responsibility willingly?

The above four purposes indicate the general and important work of the Union. Besides this, there is, of course, some charitable work to be done, such as feeding the poor, caring for the sick, providing homes for the old and weak and so forth. The field is great and work is abundant. We will try gradually to do it all for the good of the descendants of Lu Pan. This is the sole purpose of the Union.

PETITION FILED WITH THE POLICE DEPARTMENT ASKING
THEM TO FORWARD TO THE MINISTRY OF THE
INTERIOR A REQUEST FOR PERMISSION TO
DISSOLVE THE CARPENTERS'
UNION

After the re-organization of the Carpenters' Union met with the approval of the Ministry of the Interior, a general meeting of the Presidents of the Local Chapters and the representatives was called by the promoters, for the purpose of considering the policy of the Union. The objection was raised that since this new name "The Carpenters' Union" does not include the masons and the painters as did the Lu Pan Club, it is not wise to adopt this name. The workmen are usually so ignorant that it is necessary to make the name clearly signify what it means. As they all pay great homage and respect to their great Teacher Lu Pan, it is thought proper to start the name of this Union with "Lu Pan," so that union and coöperation may be attained; that the policy of reorganization may be carried out with earnestness and sincerity, that we may improve the industry for our own good and interest.

The proposed policy of taxation based on the daily wages of the workmen (2 coppers a day per man) is also considered unfair and difficult to carry out, because of the present high cost of living. It is

thought better to levy a tax of 2 taels per 1,000 (2/10 of 1 percent) on any construction work contracted for by any members of the Union. This sum is to be used for the expenses of the Union. Although the former policy met with the approval of the Ministry, it has not been put into practice. The new policy being more reasonable and fair, the other day we appealed to the Ministry of the Interior to allow us to make such changes. According to your Excellency's suggestion that we should first appeal for the dissolution of the former Union and apply for the reorganization of the Lu Pan Industrial Union and also send in a copy of the By-Laws and Policy of that Union, we now request Your Excellency to inform the Ministry of the Interior that it is our earnest desire to dissolve the "Carpenters' Union."

2nd Year of the Republic (1913)

PETITION REQUESTING THE POLICE DEPARTMENT TO
FORWARD TO THE MINISTRY OF THE INTERIOR THE
APPLICATION FOR PERMISSION TO ORGANIZE
THE LU PAN INDUSTRIAL UNION

Commerce is the life of a country while industry is the controlling factor of commerce. Indeed, the prosperity of commerce depends upon the development of industry. Since the establishment of the Republic, reforms of all kinds need to be carried out, but the development of industries should be emphasized first of all. Industries increase the wealth of a nation, and work saves the poor from starvation. Responding to duty's call, we appeal for the reorganization of the Lu Pan Industrial Union, the policy of which, as described in the following outline, is essential to the development of industry and is also helpful to the welfare of the country.

1. Vocational schools, workshops and homes for the old will be established. Due to the political troubles of recent years, the financial condition of the country is going from bad to worse. The stress of starvation prevails everywhere. Even in the city of Peking, many have died of starvation. Although the Government provides means to help and care for the distressed, yet that does not solve the serious problem. The real cause of the situation is the low earning power of the people. The Union, therefore, proposes to establish vocational schools and workshops to help the people in trade education and to provide for them an opportunity to make a living. The number of loafers will then be reduced to a minimum and the evils derived from them will be eliminated to a great extent. We will also provide homes for the old so that they, as well as the young, will be well taken care of for the good of society.

2. A Lu Pan Industrial Improvement Bureau will be established as scientific knowledge is increased by research work while industrial enterprise prospers by improvements. For thousands of years, China's industries have been carried on in the same old ways. Those engaged in industries have been ignorant for the most part, and only knew how to keep what they had and did not know how to improve their methods.

3. The Union also plans to promote self-control among the workmen, to prevent disturbances and strikes. Since absolutism has been done away with and democracy is restored, the people ought to cultivate the quality of self-control as an important duty. In Peking wages are not fixed and very few of the workmen have any common knowledge. Consequently, when something happens that is unsatisfactory to them, they make trouble and make unreasonable demands, disregarding entirely whether or not such action will hinder the development of the industry. To set up

definite wages for the workmen is the first step toward the promotion of self-control among them. When the sources of unreasonable demands are done away with and minute differences disappear, self-control is bound to exist.

4. The Union plans to provide resting places for those whose remains are unclaimed, and to present coffins to those who die in poverty.

In short, the Union aims to employ the funds that were formerly wasted, to carry out some useful work. Although any good derived from the work of the Union is insignificant when considered in comparison with the greatness of the country, yet the unification of streams forms a river and the accumulation of earth makes a mountain, and so whatever little the Union does will be contributed toward the sum total for the good of the country. For this reason we beg the Police Department to appeal for us to the Ministry of the Interior.

2nd Year of the Republic (1913)

REGULATIONS OF THE LU PAN INDUSTRIAL UNION

I. *Aim*

1. The aim of this Union is to unite the Members and to expedite the progress of our industries.

II. *Name*

2. This Union is named the Lu Pan Industrial Union.

III. *Members*

3. Any Chinese whose profession is one of the Lu Pan industries may be a member of this Union.

4. Any one who is eager to promote industry and contributes to this Union will be received as an honorary associate member or a special associate member.

5. A new member must write his application for membership on the regular form, and then he will be given a cloth badge to wear on his coat, and his name, age, birth-place, profession and mail address will be recorded in the membership book.

IV. *Services of the Union*

6. Every member should eagerly study the reforms of the industries and the desires of Society, so that we may prevent outsiders from taking our trade.

7. If a member has some skill, he should report it to the Union at once, so that the Officers may investigate it and compare it with that of the other members.

8. Wages are to be determined by this Union. In doing this the present rate of wages and the customs of the trade must be considered, so that it will not be necessary to increase or decrease wages, or to force the members by means of fines and punishments to pay the rate of wages established by the Union.

9. A Lu Pan Industrial office and a Lu Pan Industrial factory will be started as a foundation for the carrying out of our plans to the utmost.

10. A studying or debating society is to be organized, that will be part of our industrial reform work.

11. This Union will buy a public grave-yard in which to bury the poor people who belong to the Lu Pan trades.
12. Many coffins will be prepared and will be given to the poor persons of the Lu Pan trades when they die.
13. This Union will establish a charitable hospital that will receive and care for the old and helpless persons.

V. *Officers*

14. The Officers of this Union are as follows:

President of the Union.....	1
Vice-president of the Union.....	1
General Manager	1
Directors	10
Discussers	10
Investigators	10
Treasurers	2
Business Managers	2
Secretaries	4

15. The President, the Vice-president and the general active members of the Union (Directors, Discussers and Investigators) are elected by the members at the annual meeting. The rest of the Officers are appointed by the President.

VI. *Duties of the Officers and Members*

16. The President shall superintend all the business of the Union.
17. The Vice-president shall assist the President, and if the President is unable to be present at a meeting the Vice-president shall take his place.
18. The General Manager shall be in charge of all the business of the Union and shall keep order in the meetings.
19. The active members shall assist the general active members in carrying on all the business of the Union.
20. The Secretaries shall keep the records, write letters and attend to all printing.
21. The Business Managers shall attend to the business affairs of the Union.
22. The Discussers shall discuss everything connected with the Union.
23. The Investigators may investigate anything connected with the Union.
24. All Officials shall hold office for only one year, but any officer is eligible for reëlection.
25. If the President, Vice-president or any of the general active members are prevented from fulfilling the duties of their office because of unavoidable reasons, they may report their reasons to the meeting of the members and will be allowed to resign if the majority of the members are willing.
26. One man shall not hold more than one office.
27. All members shall pay the regular fees of the Union.
28. All members must obey the regulations of the Union.
29. If a member changes his place of residence or changes his profession, he should report the fact to the Union at once.
30. The members should report to the Union if they have any matters that are of interest to the Union.

VII. *Power*

31. Both the President and the Vice-president have the power to call meetings.
32. The members have the power of discussing and promoting all matters with which the Union is concerned.
33. All members have the right to vote for the Officers of the Union and all are eligible to be elected to any office.
34. The members have the right to examine everything that is done by the Union.
35. All members shall be given the protection of the Union.
36. All members have all the powers that are fixed by the Union.

VIII. *Fees*

37. The Union is supported by the following fees:
 - (1) Union Fees. The Union fee is $\frac{2}{10}$ of 1 percent of the amount of the contracts made by the members.
 - (2) Special Fees, which are not limited in amount.
38. The Treasurers will give a receipt for all fees.
39. The current accounts are to be reported monthly to the meeting of the officers. The Annual Report of the Union shall be printed at the end of the year.

IX. *Meetings*

40. There are four kinds of meetings; the regular meeting, the special meeting, the meeting of officers and the celebration.
41. The officers shall come and prepare everything before a meeting is called.
42. Every member must be present at the meetings, or, if unable to be present, must give his reason and ask to be excused.
43. A special meeting may be called by the President of the Union at any time.
44. The meeting of the officers is held at the end of every month. At this meeting all necessary matters and questions are to be discussed.
45. A celebration is held on a special day and a theatrical play will be given by the Union at that time.

X. *By-Laws*

46. The head office of this Union is now situated in Ching Chung Miao, Peking.
47. If the work of this Union is successful, branch unions will be established in other places and cities.
48. These regulations are to be in force from the date of the founding of this Union.
49. If any of the regulations are found to be unsuitable, they must be corrected at once.
50. The working rules will be discussed after the officers are elected and appointed at the organization meeting of the Union.

BY-LAWS OF THE LU PAN INDUSTRIAL UNION

The construction business was considered very prosperous for many years in the past. In recent years, however, it has gradually declined as the vanishing moon and the disappearing sun, and will, in the course of

time, go out of sight. Keen competition among the numerous merchants accounts for this serious situation. Competition usually compels the merchants to give the lowest possible estimates on construction work if they are to secure any business at all. Therefore, it often happens that they cannot afford to use the kinds of building materials required by the contracts. Failing to fulfill the terms of the contract, some of them are subjected to due payments for their promises and consequently go into bankruptcy, while others fall into judicial disputes. These troubles have a bad effect on our reputation and hinder the development of our business. The foreign contractors have taken hold of this advantage and have, therefore, built for the Government the buildings of the Supreme Court, the Military Consultation Board and the House of Representatives. We have lost that much business, but will try to improve conditions. For this reason, we have formed this organization which has been recognized by the Ministry of the Interior. We hope all of you will cooperate with us in carrying out the plan for the good of all.

Article 1. The purposes of the Union are (1) to do away with the old regulations, (2) to give our enterprise more publicity, (3) to bring about the development of our industries, and (4) to safe-guard our interests.

Article 2. The Union will consider and take up all government construction work and will then distribute it by ballot to the different workshops.

Article 3. The contract work is distributed by ballot to the different workshops, according to its cost.

Article 4. If the estimate of some construction work, made by any person, is in accordance with that made by the Union, such work will be taken up by those who have obtained the proper permission from the Union.

Article 5. No matter how many contractors want to figure and estimate on certain construction work, they are not allowed to set up different figures for the same work.

Article 6. The Union is responsible for any loss on the construction work that has been approved by the Union. But, if the loss is due to wastefulness on the part of the constructor, the Union has the right to examine his accounts and demand redemption from him.

Article 7. If the contractor has not been able to receive the full value of the contract after the work is completed according to the specifications in the agreement, the Union will be responsible for the collection of the debts.

Article 8. The Union will estimate the cost of any construction work and formulate plans for such work for any shop for a certain percent commission. If the contract is not awarded to the shop, no compensation is required.

Article 9. Any workshop, in need of money, may borrow from the Union at 5 percent interest upon the recommendation of three other workshops.

Article 10. For every thousand taels worth of business contracted for by any workshop, two taels must be paid toward the expense of the Union.

Article 11. If there is any surplus fund, a special meeting will be called to discuss how to use the money for the expansion of the Union.

Article 12. The By-Laws of the Union may be amended by special meetings called by the President.

Article 13. A majority vote of those present at the meeting is required to pass any amendment.

Article 14. Monthly meetings will be held to discuss the affairs of the Union.

Article 15. A majority vote of those present at the meeting is required to pass any motion.

Article 16. Any one engaging in any of the Lu Pan industries may be admitted to membership in the Union, if recommended by the promoters of the Union.

Article 17. New members are required to fill out an application blank, and in return, a membership certificate will be issued to them.

Article 18. All members have the privilege of expressing their opinions about the policy of the Union.

Article 19. Members of the Union are not allowed to make use of the name of the Union in conducting personal affairs.

Article 20. The Union has the right to dismiss any member who does not observe the regulations of the Union, who does not act in accordance with the purposes of the Union or who in any way offends the reputation of the Union.

Article 21. The present temporary expense of the Union will be met by loans from the promoters of the Union. These loans will be repaid as soon as the Union is able to do so.

Article 22. The Union will deposit all funds of 1,000 taels or more in a bank or in some reliable business organization. The President is responsible for all such transactions.

Article 23. Ten members or more may sign a petition asking for the right to inspect and examine the accounts of the Union at any time, and thereupon will be given that privilege.

Article 24. The Union will publish monthly and annual reports of all income and expenditure. These reports will be sent to all shops for reference.

REGULATIONS GOVERNING THE ORGANIZATION OF
CHAMBERS OF COMMERCE, PROMULGATED
SEPTEMBER 12, 1914

Translated by William S. Howe, American Consul, Hankow

(Used by Special Permission)

SECTION I

Introduction

1. The expression "CHAMBER OF COMMERCE," referred to in this law, includes general chambers of commerce and chambers of commerce.

2. Every general chamber of commerce or chamber of commerce is recognized as a distinct individual in the eye of the law.

SECTION II

Organization

3. General chambers of commerce are allowed to be organized at those places where the highest executive officials reside, and at the largest commercial ports.

4. Chambers of commerce are allowed to be organized at those places where high executive officials reside, or at large commercial ports under their jurisdiction.

If it is necessary to have two chambers of commerce organized under the same jurisdiction of an executive official, or important to have a special chamber of commerce established at the junction of two ports, the organizations can be formed after approval is secured from the Ministry of Agriculture and Commerce.

5. When a general chamber of commerce is organized in a certain place, the promoters shall be more than fifty persons, who are to have the proper qualifications for its members. Proposed regulations shall be drawn in accordance with the following items, and submitted through the local highest executive officials, to the Ministry of Agriculture and Commerce for approval.

When a chamber of commerce is organized in a certain place, the promoters shall be more than thirty persons, who are to have the proper qualifications for its members. Proposed regulations shall be drawn in accordance with the following items, and submitted through the local executive officials with request to the highest executive official that the said regulations be referred to the Ministry of Agriculture and Commerce for approval.

1. Name, place, and its address.
2. Number of committees and the method for election.
3. Information concerning authority of officers and the methods pertaining to the period of commission and retirement.
4. Methods for meeting.
5. Treasury.
6. Investigation of disputes over industrial and commercial matters.
6. The number of members of general chambers of commerce or of chambers of commerce is unlimited. Chinese who have one of the following qualifications can become members:
 1. Being officer of a corporation or of its branch office, and agent of a corporation.
 2. Being director elected among a certain kind of firms (of a certain gild) as their representative.
 3. One who is independently interested in or agent for industrial or commercial enterprises.
7. Those who have been found guilty in connection with the following items cannot be members though they are furnished with the above mentioned qualifications:
 1. Having been deprived of rights.
 2. Proclamation on one's patrimony squandered has not been cancelled.
 3. One who has nervous disease.
8. The general chamber of commerce shall have the following officers:
 - President
 - Vice-president
 - Directors
9. In the general chamber of commerce, there shall be one president, one vice-president, and 30 to 40 directors; while in the chamber of commerce there shall be one president, one vice-president, and 15 to 30 directors.
10. Special directors may be elected in general chambers of commerce and chambers of commerce. The number of these directors shall not exceed one fifth of the directors' committee.
11. The president, vice-president and directors are regarded as honored members.
12. An office shall be established in every general chamber of commerce or chamber of commerce.

If there is some important occurrence in the district of a general

chamber of commerce, or in the region of a chamber of commerce, a branch office can be set up when necessary.

13. Having established a branch office, the chamber of commerce shall assign all affairs of the said branch office to any of the directors who resides or is in transaction of business in the place where the branch office has been set up. The said director shall be appointed as manager in charge.

14. In accordance with the above mentioned article, if there are more than two managers in the branch office, among them one shall be elected as the chief manager by the directors' committee.

15. Officers shall be employed by offices or branch offices of general chambers of commerce and chambers of commerce.

SECTION III

Duties of Officers

16. Duties of general chambers of commerce and chambers of commerce are as follows:

1. To consult about industrial and commercial reformation.
2. To submit suggestions to the highest executive officials of the Central Government, or the local executive officials, pertaining to law governing the mercantile business and its amendment and cancellation, and in regard to the consequences of industrial and commercial enterprises.
3. To furnish information in response to the inquiries and questions made by the central executive officials or the local executive officials in regard to industrial and commercial interests.
4. To investigate industrial and commercial conditions and their statistics.
5. Upon being entrusted by an industrial or commercial party, to investigate a certain information concerning industrial or commercial matters, or to verify where the merchandise is produced and its price.
6. To collect exhibits for expositions.
7. To settle industrial and commercial disputes at request of a party concerned.
8. Being held responsible for maintaining order, and requesting the local executive officials to do the same, when there is a money panic.
9. Having right to erect a building for exhibition of goods, to establish industrial and commercial schools and other public organizations relative to industrial and commercial interests, when properly approved by the Ministry of Agriculture and Commerce.

17. Besides the above mentioned duties, general chambers of commerce have to assume the following obligations:

1. To settle disputes among chambers of commerce at their request.
2. To cooperate, when necessary, with chambers of commerce in the matter assigned by the highest executive officials of the Central Government or the local executive officials.

SECTION IV

Election and Period of Commission

18. Directors are to be elected among members by ballots, and they vote by ballot for the president and vice-president.

After the president, vice-president and directors have been elected, a report shall be submitted to the Ministry of Agriculture and Commerce through the highest executive official and the local high executive officials.

19. Special directors shall be elected by the directors' committee from those qualified by industrial and commercial knowledge, arts and experience.

After special directors have been elected, the 2nd paragraph of the above mentioned article shall be complied with.

20. Members have right to vote and to be voted for. But those that have the right to be voted for must be upward of 30 years of age.

21. At the time of election each member has one vote.

22. When voting by ballot, voters shall sign their names.

23. Commissions for the president, vice-president and directors will expire in two years. If they vacate their posts in mid-term the commissions of the temporary successors will expire at the end of the original two years.

24. When the commissions for the president, vice-president and directors have expired they may continue for another period if they are reelected. But they are limited to a second term.

25. Officers shall not leave their posts until successors have assumed charge.

SECTION V

Meetings

26. Chambers of commerce have right to hold fixed meetings and special meetings.

27. The fixed meetings are classified into annual conference and meetings for officers. Annual conference is to be held once a year and meetings of officers more than twice in each month. The number of special meetings is unlimited.

28. The following articles shall not be carried out until more than two thirds of the members are present. No motion can be passed unless it is approved by more than two thirds of those present in the meeting.

1. Modification of regulations.

2. Resignation and dismissal of officers and deprivation of their right of being voted for.

3. Election of officers for liquidation and consultation about the same.

Parts 1 and 3 cannot be effective unless they are considered and approved respectively by the Ministry of Agriculture and Commerce and the highest executive officials of the locality.

SECTION VI

Resignation and Punishment

29. Officers who are found guilty in connection with one of the following items shall be dismissed:

1. He who is obliged by a certain condition may retire if this has been passed in a meeting.

2. He who fails in one of the items stated in paragraph 7.
3. He who is negligent in duties may be dismissed after a motion is passed in the meeting.

Officers who are disobedient to law or have conducted themselves detrimentally to public peace, of which conduct there are actual evidences, will be instructed to resign, either by the Ministry of Agriculture and Commerce or the local highest executive officials.

30. Officers who have been found to have committed malpractices or have indulged in acts which are detrimental to public peace, may be discharged by the chamber of commerce after it is passed by the general body.

According to the above paragraph, he who has been punished with deprivation of his name (title) has no right of being voted for in two years, beginning from the day of deprivation.

SECTION VII

Expenditures

31. The expenses for the general chambers of commerce and chambers of commerce are classified as follows:

1. Expenses for offices.
2. Expenses for business.

The officers of the chamber are held responsible for the expenses of the offices.

32. An annual report should be prepared for decision on the appropriation for the expenditure of general chambers of commerce and chambers of commerce, and of the condition of their accomplishment.

33. Besides having complied with the above mentioned article, general chambers of commerce and chambers of commerce should report to the Ministry of Agriculture and Commerce the annual accomplishment. The Ministry has the right to send for the appropriation for expenditures, for the purpose of examination.

SECTION VIII

Dissolution and Liquidation

34. A chamber of commerce is not dissolved, unless it is approved by upwards of two-thirds of the members in the meeting, in which no less than three-fourths of members are present. This article cannot be recognized as effective unless the motion is considered and approved by the Ministry of Agriculture and Commerce.

35. After dissolution of a chamber of commerce and during the time of liquidation, it is still regarded as in existence.

36. When a chamber of commerce is about to be dissolved, in order to comply with the motion passed, officers should be selected for the liquidation. If there is a vacancy among the officers it will be filled by selection.

37. If there is no one competent to manage the liquidation the local executive officials or the highest executive official have the right to make appointment.

38. Liquidators are the representatives of the chamber of commerce and have authority to carry out the affairs of liquidation.

39. The method decided by liquidators for the settlement of the patrimony should be considered and approved by the chamber of commerce.

If the chamber of commerce does not or cannot do so, liquidators should themselves decide the methods of liquidation and the settlement

of the patrimony. Their action cannot be regarded as effective unless it is approved by the local highest executive official.

40. After the dissolution of a chamber of commerce, its members are held responsible for the outstanding debts, if any.

SECTION IX

Remarks

41. General chambers of commerce and chambers of commerce have the right to coöperate for organization of a national union society of the chambers of commerce.

In the National Union Society an office shall be established.

The above mentioned two paragraphs should have the approval of the Ministry of Agriculture and Commerce.

42. Before this law is carried into effect, the general chambers of commerce should remain as usual, with the only exception that those which are not situated in the places where the highest executive officials reside or not located in the largest commercial ports should be reorganized into chambers of commerce after investigation of the Ministry of Agriculture and Commerce.

43. Before this law is carried into effect, branch chambers of commerce, or branch offices of chambers of commerce, or several chambers of commerce in a same district, which are in existence and in agreement with the provisions of Article 4, should be changed and reorganized into chambers of commerce or branch offices of chambers of commerce within six months from the date of issuance of this law, in strict accordance with articles 5 and 12. The rest should be abolished.

44. Before this law is carried into effect, general industrial societies, which are in existence, should be abolished at or after the issuance of this law. They should also be incorporated with the chamber of commerce in the same district within six months. If there is no chamber of commerce in the district they should be reorganized into a chamber of commerce.

When they have incorporated with, or reorganized into chambers of commerce, they should comply with Article 5 and have the approval of the Ministry of Agriculture and Commerce.

45. The extra detailed regulations will be separately enacted.

46. This law will become effective on the date of issuance.

DETAILED SUPPLEMENTAL REGULATIONS FOR THE ORGANIZATION OF CHAMBERS OF COMMERCE

Promulgated February 1, 1916

Translated by William S. Howe, American Consul, Hankow

(Used by Special Permission)

Article 1. A general chamber of commerce and a chamber of commerce shall not be established in the same district as that of an executive official. This does not include those in existence before this law is carried out, nor those established for special purposes approved by the Ministry of Agriculture and Commerce.

Article 2. The second paragraph of Article 4 of this law regarding the sanctioning of the establishment of additional chambers of commerce includes those which are, except those being in existence before this law is carried out, as far as more than 30 li from the original chamber, and in a situation thought to be equally prosperous and important.

Article 3. The National Union Society of the chambers of commerce will be organized and authorized in compliance with the regulations approved for same by the Board of Agriculture and Commerce in the last régime. If there is any amendment to be made, sanction must be obtained from the present Ministry.

Article 4. General chambers of commerce and chambers of commerce which have public decision halls for deciding cases must have them reorganized into branch offices or abolished in accordance with this law. After their reorganization, chambers may still set up public decision halls, but the officers for these organizations should be listed and submitted through the highest executive officer for the approval of the said Ministry.

General chambers and chambers which have established such halls can assign those matters for their action, to which matters the seventh paragraph of Article 16 and the first paragraph of Article 17 apply.

Article 5. At the time of election, as stated in Articles 21 and 22, a fifteen days' notice should be circulated to those having right to vote and the local highest executive official or executive officials must be requested to be present at the time due. On the day appointed, the votes will be opened before the meeting. If the elects, after receipt of notice of their being elected, have not assumed charge after a period of fifteen days, those who have received the number of votes next to them will take their place.

Article 6. After the president, vice-president and directors have been elected, their names, ages, origin and parentage, addresses, commercial business and names of firms, shall be listed and submitted through the local highest executive official or local executive officials for the files of the Ministry of Agriculture and Commerce. They should also report to the Ministry the day on which they assumed charge. Those who succeed to the same post, or those who take others' places in the case of unexpired terms, should do the same.

Article 7. The officers referred to in Article 15 of this law include employees, not elected officers.

Article 8. In accordance with the second paragraph of Article 12, the establishment and authority of an additional branch office should be decided by the majority of members of the general chamber of commerce or chamber of commerce.

In accordance with Article 43, the reorganization and authority of a branch office should be decided jointly by the body of the original organization and the chamber of commerce.

Article 9. When general chambers of commerce or chambers of commerce have established branch offices, one or more directors should be marked out for the future eligibles for election in charge of said branch office.

Article 10. When a certain affair happens in a branch office in connection with local officials, correspondence should be addressed by the general chamber of commerce or chamber of commerce concerned, to the officials, and the reverse.

Article 11. When a chamber of commerce is reorganized in accordance with Articles 42 and 43, the qualifications of members should be first investigated. They will be recognized as members of the new chamber of commerce if the qualifications are found in agreement with what is stipulated in Articles 6 and 7.

Article 12. When a chamber of commerce is coalesced in accordance with Article 44, an investigation should be made as to the qualifications of members of the general industrial society or the branch society. They will be recognized as members of the new chamber of commerce, if the qualifications are found in agreement with the stipulations of Articles 6 and 7.

Article 13. Dispatches from general chambers of commerce and the National Union Society of Commerce to the Ministries of the Central Government and the local highest executive officials should be addressed in the form of a petition, while in addressing the local executive officials the letter form shall be used.

Dispatches from chambers of commerce to the Ministries of the Central Government and all the executive officials should be addressed in the form of a petition, and to magistrates in the form of letters.

The dispatches between chambers of commerce, or the National Union Society of Chambers, should be in letter form.

Article 14. Dispatches addressed to the Ministries of the Central Government by general chambers of commerce and the National Union Society of Chambers should be submitted through the highest executive official, besides sending a copy for the files of the local official. If the chamber of commerce wishes to address the Ministries it should submit the communication to the local executive official for transmission to the highest executive official; and then from there it will be forwarded to the Ministries. This does not apply to those in the case of emergency.

Article 15. Before this law is carried into effect the Chinese chambers of commerce abroad and the branch chambers of commerce there should comply with the nomenclature of this law in regard to the titles of the Chinese general chambers of commerce, and Chinese chambers of commerce, president, vice-president and directors.

Article 16. When Chinese general chambers of commerce and Chinese chambers of commerce are organized abroad, regulations should be drawn up and submitted for the approval of the Ministry of Agriculture and Commerce through the consuls in the vicinity.

While in the place where a Chinese general chamber of commerce or a Chinese chamber of commerce is organized, they should petition the Chinese Legation for the approval of the Ministry of Agriculture and Commerce.

Article 17. In accordance with the first paragraph of Article 13 of these present Regulations the Chinese general chambers of commerce should address the Legation in the form of a petition, and consuls general and consuls in the form of a letter.

Chinese chambers of commerce should address petitions to their Legation and consuls general, in accordance with the second paragraph of above mentioned Article and letters to their consuls.

Third paragraph of Article 13 applies to Chinese general chambers of commerce and Chinese chambers of commerce.

Article 18. Seals for general chambers of commerce and the National Union Society of Chambers and the stamps for chambers of commerce will be issued by the Ministry of Agriculture and Commerce. The old ones should be forwarded to the Ministry in exchange for the new ones.

Article 19. These detailed supplemental Regulations will come into effect on the date of issuance.

REGULATIONS OF THE CHAMBER OF COMMERCE OF PEKING

Section I

Name and Purpose

Art. 1. This organization is organized according to the new Regulations for commercial organizations and is hereafter called the Chamber of Commerce of Peking.

Art. 2. The purposes of this organization are:

1. To bring about friendly relations between the merchants and workmen.
2. To conduct research studies on industrial and commercial questions.
3. To develop industrial and commercial enterprises.
4. To strengthen all commercial enterprises.
5. To settle disputes between workmen and merchants.
6. To look after the conditions of the market.

Art. 3. The old commercial organizations of Peking, guilds, clubs, etc., which are organized by the people of the same business or trade are different from the commercial organizations specified in the new regulations, and so do not need to change their organization or rules.

Section II

Location

Art. 4. The headquarters of the Chamber of Commerce are located at Hsi Chu Shih K'ou in the South City. The land was bought and the building erected with money contributed by the merchants of Peking.

Section III

Election and Term of Office

Art. 5. A president and a vice-president and board of directors (15-30 members) are to be elected by the members according to Articles 20 and 21 of the Regulations for Commercial Organizations.

Art. 6. As specified in Art. 19 of the Regulations for Commercial Organizations, special councilmen are to be chosen from those who have exceptional ability or who have some definite industrial training and experience. The number of special directors cannot be over one-fifth of the number of regular directors.

Art. 7. There is no limit to the number of members. All those who fulfill the qualifications in Articles 6 and 7 of the Regulations for Commercial Organizations are eligible for membership, but must be recommended by at least two members of the Chamber.

Art. 8. The president, vice-president and directors are honorary officers and receive no salary.

Art. 9. The president, vice-president and directors are elected for a term of two years, but they may be reelected for another term. Those appointed to fill vacancies hold office only for the unexpired time of the original term.

Art. 10. The retiring officers shall remain in office until the newly elected officers take up their duties.

Section IV

Meetings

Art. 11. The organization has four kinds of meetings: the annual meeting, the monthly meeting, the officers' meeting and the special meeting. In the first month of every year, there is an annual meeting of all the members. The officers meet twice each month. The president, vice-president and directors meet every Saturday. In case of important business, the president and vice-president may call special meetings. If any director has some particular proposals to bring before the membership of the chamber and is joined in his request for a special meeting by five

other directors, a special meeting shall be called for the particular purpose of considering those proposals.

Art. 12. At all meetings, annual, monthly, officers' and special, a majority must be present before any business can be transacted by the meeting. A majority vote of those present is required to pass any motion.

Art. 13. In case any of those matters specified in Art. 28 of the Regulations for Commercial Organizations are to be considered by a meeting, two-thirds of the membership must be present at the meeting, and any motion to be effective, must receive the approval of two-thirds of those present.

Art. 14. The president occupies the chair at all meetings. If he is absent, the vice-president takes his place. If neither the president nor vice-president is present, one of the directors shall be elected to act as chairman of the meeting.

Art. 15. In case of a tie vote, the chairman of the meeting casts the deciding vote.

Art. 16. All motions passed shall be put into effect immediately. If any difficulty arises in executing a motion, the chairman shall refer the motion to the next meeting for reconsideration.

Art. 17. The rules to be observed at the meetings will be drawn up separately.

Section V

Reorganization

Art. 18. The affairs of reorganization are carried out with reference to Arts. 16 and 17 of the Regulations for Commercial Organizations.

Section VI

Official Duties

Art. 19. The president shall take charge of all the affairs of the organization and the vice-president shall assist him in caring for the same. In the absence of the president, the vice-president will act in the place of the president.

Art. 20. The directors are to assist in and supervise the affairs of the organization.

Art. 21. All inquiries of the directors concerning matters within the official duties of the executives must be answered in detail.

Art. 22. The employed officers and their official duties are as follows:

(1) A business manager, who, under the direction of the president, will take charge of all business affairs of the organization.

(2) A secretary, who, under the direction of the president, will take care of the correspondence and other literary work of the organization.

(3) An accountant, who, under the direction of the president, will keep a record of the income and expenditures of the organization and publish monthly and annual reports.

(4) Clerks, who, under the direction of the business manager and the secretary, will do all the writing and copying.

(5) The number of clerks is not fixed, and the president will employ as many as the work of the organization requires.

(6) The above executives are required to stay in the building of the Chamber of Commerce.

Section VII

Settlement of Disputes

Art. 23. This organization will be responsible for settling disputes between workmen and merchants. A commission for making just settle-

ments is established in connection with this organization and its rules and regulations are drawn up separately.

Section VIII

Resignations and Dismissals

Art. 24. After being elected to an office, members are not allowed to resign unless there are special grounds for so doing.

Art. 25. The dismissal of any officer is decided upon by a meeting of the members according to Articles 29 and 30 of the Regulations for Commercial Organizations.

Art. 26. The officers, on account of important business, may be absent from meetings, but, if they are absent three times in succession without having special permission to be absent, they will show that they mean to overlook their official duties and must therefore be punished or dismissed as is decided upon by the members.

Art. 27. The president will retain or dismiss the employed executives, depending upon whether they are diligent or lazy in performing their work.

Section IX

Expenses

Art. 28. The merchants provide the expenses of the organization. In case of special expenses, a meeting shall be immediately called to order, to formulate plans to meet the same.

Art. 29. An annual report of the income and expenditures of this organization is published at the end of each year. It is to be presented to the Ministry of Agriculture and Commerce for examination and to be distributed to the members for reference.

Art. 30. As set forth in the Regulations for Commercial Organizations, an estimate must be made every year of the expenses for the coming year.

Section X

Supplement

Art. 31. These regulations will go into effect on the day that they are approved by the Ministry of Agriculture and Commerce.

Art. 32. These regulations may be amended according to Article 28 of the Regulations for Commercial Organizations.

GILDS AND OTHER ORGANIZATIONS BELONGING TO PEKING CHAMBER OF COMMERCE

1919

TYPE OF BUSINESS	NUMBER OF STORES BELONGING TO THE GILD	REPRESENTATIVES IN THE CHAMBER OF COMMERCE	REPRESENTATIVES ON THE BOARD OF DIRECTORS
1. Telegraph	1	1	—
2. Telephone	3	1	—
3. Banks	18	30	—
4. Companies	6	6	1
5. Salt Gabelle	1	3	—
6. Cotton Weaving Co.....	1	1	—
7. Manufacturing Co., Peking	1	2	—
8. Exchange Bank for Bonds.....	1	4	—

TYPE OF BUSINESS	NUMBER OF STORES BELONGING TO THE GILD	REPRESENTA- TIVES IN THE CHAMBER OF COMMERCE	REPRESENTEN- TIVES ON THE BOARD OF DIRECTORS
9. Manufacturing Companies	2	2	—
10. Domestic Exchange Bank.....	7	2	I
11. Gold and Silver Shop.....	29	2	3
12. Native Banks	95	6	—
13. Small Loan Banks.....	33	2	—
14. Stove Shops	64	2	I
15. Pawn Shops	72	7	I
16. Rice Shops	34	2	I
17. Rice and Vermicelli Shops.....	348	8	I
18. Rice, Vermicelli and other things..	33	3	—
19. Rice, Wheat, Grocery Shops.....	34	4	—
20. Wine Shops	7	2	I
21. Sesame and Oil Shops.....	32	3	—
22. Oil, Wine, Vinegar Shops.....	191	6	—
23. Dry Goods and Grocery Shops	150	2	—
24. Fresh Fruit Shops	70	2	I
25. Restaurants	62	5	4
26. South and North Vegetable Shops.	141	2	—
27. Fish Shops	31	2	—
28. Pig Shops	64	3	—
29. Meat Shops	94	2	—
30. Satin and Foreign Goods Shops ...	81	8	3
31. Cloth Shops	193	8	I
32. Cotton Shops	42	3	—
33. Fur Shops	203	6	I
34. Wool Shops	78	4	—
35. Cloth Selling Shops	214	4	—
36. Shoe Shops	94	8	4
37. Jewelers	100	8	3
38. Watch Shops	124	6	—
39. Curio Shops	171	2	—
40. Jade Stores	93	7	—
41. Mongolian Stores	149	8	—
42. Tea Stores	121	1	—
43. Tobacco Stores	82	3	—
44. Coal Stores	86	6	2
45. Petroleum Stores	52	6	I
46. Chinese Medical Shops	152	7	I
47. Incense and Medicine Shops	85	4	I
48. Foreign Dispensaries	32	2	—
49. Dyeing Material Stores	62	2	—
50. Dyeing Shops	40	2	I
51. Spinning, Weaving and Dyeing Shops	27	3	—
52. Cash Shops	238	3	—
53. Hotels	55	2	2
54. Ts'ai Yu Town Guild	19	—	—
55. Fang Shan Hsien Guild	119	10	—
Total	4,597	270	35

Representatives of 23 stores cannot be located with their respective gilds, from the information at hand.

REGULATIONS FOR THE COURTS OF CHAMBERS OF
COMMERCEI. *General Regulations*

1. A chamber of commerce court shall be part of the chamber of commerce.

2. In case there is a dispute between one merchant and another merchant or one commercial business and another commercial business, the court of the chamber of commerce can act as arbitrator, thus preventing appeals and ending enmities.

3. The place of meeting of the court of the chamber of commerce is to be determined by the president or vice-president of the chamber of commerce, according to the amount of business.

4. The expenses incurred in the organization and running of such a court are to be borne by the chamber of commerce.

II. *Organization*

5. A court of the chamber of commerce shall have the following officers and members:

a. Chairman, b. Members of Conference, c. Investigators, d. Writers.

6. In a court of the chamber of commerce, there should be one chairman, nine to twenty members of conference, two to six investigators and two to six writers, according to the amount of business to be done.

7. Chairman, members of conference and investigators are all nominal positions. The payment of reward to each is limited to thirty dollars a month or under.

Writers' salaries are to be fixed according to local conditions.

III. *Election of Staff and Term of Service*

8. Members of conference and investigators are to be elected from the members of the chamber of commerce. Those who receive a majority of votes will be elected. In case two persons receive the same number of votes, the winner shall be determined by the drawing of lots. Voting shall be by ballot.

9. At the same time that the members of conference and investigators are elected, a group of alternates shall be elected. The number of alternates shall be one-third that of the regular members and investigators.

10. The chairman shall be elected from the members of conference.

11. The regulations for the appointment of writers are to be fixed by a meeting of the chairman of the court and the president or vice-president of the chamber of commerce.

12. The term of service of a member of conference or an investigator is limited to two years, but all persons are eligible for reëlection.

13. When the chairman cannot be present in the Court, the member of conference whose name appears first in the list shall act in his stead.

IV. *Powers of the Court*

14. Cases to be brought before the court of the chamber of commerce are limited to the following:

1. When, prior to an appeal in a court of justice, the parties to a dispute agree to bring their case before the court of the chamber of commerce;

2. When, after an appeal to a court of justice, the court entrusts

to the court of the chamber of commerce the work of bringing about a compromise between the two parties.

15. Cases brought before a court of justice may be withdrawn from the court, if the parties agree to compromise or if the court entrusts the court of the chamber of commerce with the duty of bringing about a compromise.

16. When certain actions are necessary before decision can be arrived at, and these actions are not within the powers of the members of conference, a petition may be sent to the court of justice requesting it to use the authority necessary to bring about the required actions.

17. The decision given by the members of conference is effective only if accepted by the interested parties.

18. If the two parties are unwilling to accept the decision given by the members of conference, an appeal may be taken to a court of justice.

19. When a decision given by the members of conference, and accepted by the interested parties, can be carried out only by the exertion of force, a petition must be sent to the court in charge of the district notifying it of the decision, and requesting it to enforce the decision.

20. The party at fault shall pay the expenses incident to the decision of the court of the chamber of commerce. If both parties are at fault, they shall divide the expense. In no case shall the expense exceed two percent of the value of the article in dispute.

21. The members of conference must notify and obtain the consent of both parties before incurring the expenses mentioned in Rule 20.

22. The members of conference, when examining a case, may ask any person to be witness, but witnesses cannot be forced to appear in court or sign a bond for security.

23. Before giving a decision, the members of conference must get all the information available from all persons who have any knowledge of the case, and in case of necessity must conduct a special investigation either in person or through one of the investigators of the court.

24. The chairman is in charge of all the business of the court of the chamber of commerce.

V. *Decisions*

25. The court of the chamber of commerce shall, within three days of the receipt of a petition requesting it to hear a case, issue a notice setting a date for the hearing. This rule applies whether the case is referred to the court by the interested parties or by a court of justice.

26. At the opening of the trial, all parties must be present. If one of the parties is absent, no decision can be given.

27. Investigators, who have been entrusted with the investigation of a certain case, and who have obtained sufficient information on the same, must report in full detail to the members of conference who are hearing the case.

28. When a dispute in connection with commercial business is put on trial, three or five of the members of conference shall act as judges, said members to be chosen by lot from the members of conference. The lots shall be drawn by the chairman of the court. Just before the trial, the members chosen to hear the case shall meet and appoint one of the number to act as their head.

29. Decisions are to be determined by ballot. In case of a tie, the head member of conference has the deciding vote.

30. The chairman of the court of the chamber of commerce may order a member of conference, chosen to hear a case, to retire, if, for any reason, it appears that he should not judge the case in question.

31. When a member of conference finds that, for some reason, he

cannot attach his signature to a certain decision, he may ask to be permitted to withdraw from the case.

32. Any person, connected in any way with a case, who has objections that might prevent the signing of the decision by any of the members of conference, is entitled to lay his objections before the court.

33. In event of the occurrence of any of the things set forth in Rules 30 to 32, the chairman of the court must submit the case to a new board and have them sign their decision.

34. After a case has been decided by the members of conference, an outline of the decision, together with the date on which it is given, is to be made, signed and sealed by the members, and given to the parties concerned. If the case has been brought before a court of justice, a copy of the decision is to be forwarded to that court.

VI. *Control of Staff*

35. The chairman of the court of the chamber of commerce may discharge any of the staff who:

1. Neglects his duty,
2. Behaves badly, or who becomes untrustworthy.

36. When damage is done to an interested party through the neglect of duty by any of the staff of the court of the chamber of commerce, compensation corresponding to the damage done must be given to the parties by said staff.

VII. *Appendix*

37. As soon as these regulations are enforced, all previously enacted rules for courts of chambers of commerce will be invalid.

38. All changes of these regulations are to be adopted after consultation of the Ministry of Justice and the Ministry of Agriculture and Commerce.

39. Detailed rules leading to the enforcement of regulations for courts of chamber of commerce are to be adopted later by the two Ministries named in the preceding rule.

DETAILED RULES FOR CHAMBER OF COMMERCE COURTS ADOPTED BY THE MINISTRY OF JUSTICE AND THE MINISTRY OF AGRICULTURE AND COMMERCE

I. *General Regulations*

1. The Chamber of Commerce Courts shall settle disputes between merchants, according to the regulations for such courts jointly adopted by the Ministry of Justice and the Ministry of Agriculture and Commerce. The operation of such is controlled by these detailed rules in addition to the above regulations.

2. The court of a chamber of commerce shall be known as part of that chamber, and shall be called by the name of the district in which it is located.

3. All dispatches sent from the court to outside parties shall be signed by the chairman of the court, who is responsible for making all necessary corrections in said dispatches, which shall be sealed with the seal of the chamber of commerce.

4. All expenses incurred in the organization and operation of the court are to be paid by the chamber of commerce, the president and vice-president of the chamber being responsible for the auditing of all

receipts and expenditures of the court. All receipts, valuable documents and money paid as compensation for losses shall be turned over by the chairman of the court to the chamber of commerce for safe keeping.

5. All cases brought before a chamber of commerce court are to be decided according to local commercial practice where such practice does not contravene the stipulations of the law of the country.

6. In the absence of a court of justice in any district, the yamen in charge of the legal business of the district shall be responsible for the duties belonging to courts of justice, as set forth in the Regulations for Courts of Chambers of Commerce and in these detailed rules.

II. *Election of Staff*

7. The election of the staff of the chamber of commerce court shall be conducted according to Rules 11 and 28 of the Regulations. All voting shall be done by ballot. Those who have a majority of the votes cast shall be elected.

If two persons receive the same number of votes, the man who is the older will be elected. If the men are of the same age, the winner will be determined by lot.

The same method of election shall be used in electing "Alternates."

8. If the number of persons present is not sufficient to carry on the business of the court, more are to be elected until a sufficient number is obtained.

9. The election of the staff of the court shall be held on a day fixed by the president of the chamber of commerce. Notice of such election shall be given at least ten days prior to the election.

10. After the election, the chamber of commerce shall prepare certificates of election and send same to those elected, together with a letter requesting them to assume the office to which they have been elected.

The names, ages, birth-places, addresses, occupations and number of votes received by those elected shall be reported to the provincial authorities through the local officials. The provincial authorities will forward the report to the proper ministry in Peking, where it will be recorded. Where there are courts of justice in the same district as the chamber of commerce court, a copy of the above report shall be filed with the court of justice.

11. A man elected to an office cannot refuse to serve except for very special reasons.

12. In case the chairman of the court is unable to continue his duties, another person shall be elected in his place. In the same way, the alternates are to take, in turn, any vacancies among the members of conference or the investigators. Those who fill vacancies are to hold office for the unexpired portion of the term to which their predecessor was elected.

13. The court of the chamber of commerce may employ servants to deliver despatches, notify interested parties and attend to the laborious duties of the court. The number shall depend upon the amount of work to be done. Servants of the chamber of commerce may also be servants of the court of the chamber of commerce at the same time.

III. *Powers of the Court*

14. A court of a chamber of commerce must accept only the following cases:

- (a) Those described in Article 14 of the Regulations for Courts of Chambers of Commerce.

- (b) Those that have to do with matters that are within the scope of the chamber of commerce and that are in the same district as the court.

15. If the parties to a dispute do not belong to the same chamber of commerce, they may, by agreement, decide on a court whose mediation they will accept.

16. Cases of the following nature must not be accepted by the chamber of commerce courts:

- (a) Cases unconnected with or unimportant to commerce.
- (b) Cases having to do with civil or criminal questions.
- (c) Cases unsupported by witnesses or proof of some sort.
- (d) Cases originating from unlawful business.
- (e) Cases appealed after the surrender of all rights.
- (f) Cases brought in by one party only and where the desires of the second party are ignored.

17. If cases of the above character are referred to a chamber of commerce court by a court of justice, they must be returned to the court of justice for trial and decision.

18. If both interested parties are willing to transfer a case from a court of justice to a chamber of commerce court, they shall file with the court of justice, a joint petition requesting such transfer. Unless a copy of such petition, together with the sanction of the court of justice, be sent to the chamber of commerce court, the latter court shall not accept the case.

19. If a case being heard by the chamber of commerce court, but not yet decided, is settled by outside mediation, the interested parties are required to give a report of the settlement of the case, and each has to file with the court a petition that the case be dismissed. If the case has been previously brought before a court of justice, the chamber of commerce court shall secure applications for dismissal from the interested parties and forward same to the court of justice.

20. Article 20 of the Regulations for Courts of Chambers of Commerce states that the expenses of an investigation shall be borne by the interested parties. If, however, the names of the interested parties have been registered in the chamber of commerce, thus making them responsible for annual subscriptions to the court of the chamber of commerce, they shall pay only one-half the highest rate fixed by the Regulations, viz., a maximum of 1 percent of the value of the property involved.

IV. Powers, Rewards, Etc., of the Staff of a Chamber of Commerce Court

21. According to Article 24 of the Regulations for Chamber of Commerce Courts, the chairman of the court is made responsible for the entire business of the court, but, except where the enforcement of a decision is concerned, the president and vice-president of the chamber of commerce must be consulted regarding all important matters connected with the court.

22. The powers of the members of conference are determined by Articles 16, 19 and 23 of the Regulations for Chamber of Commerce Courts. If any member exceeds his powers of action or does not act in accordance with the above rules, his acts shall be ineffective and have no weight or influence in the decisions of the court.

23. The head member of the conference has the same powers and duties as the regular members, with the single exception of the privileges given him by Article 29 of the Regulations for Chamber of Commerce Courts.

24. Members of conference and the chairman of the court, after they have been publicly elected by ballot or selected by the drawing of lots, must not refuse to serve, unless they have some very valid excuse.

25. Investigators who are entrusted by the members of conference with the work of investigating some case must make a detailed investigation and give a report of same to the members of conference. If some special information is secured that does not bear on the actual case in hand, a statement setting forth such information shall be attached to, but not included in the report of the investigation, so that the information may be available for future reference.

26. If, in the investigation of a case, the coöperation of the board of directors of the gild concerned is needed, the investigators shall so report to the chairman of the chamber of commerce court, who shall send a notice to the gild asking for their coöperation.

27. In order that they may carry on their investigations, the chamber of commerce court shall furnish its investigators with certificates of identification. These investigators meeting with objections, or if some unforeseen occurrence arises, may request the assistance of the police in charge of the district where they are working, providing the situation demands it.

28. Investigators must do only the work given them. They must not go beyond the limits of the case given them unless there is some very good reason. They must not coerce or disturb the people when they are investigating, even though the circumstances seem to warrant so doing.

This rule must be observed, as invalidation of the investigation is the penalty for its infraction.

29. The writers of the court shall draft all outgoing letters and dispatches and shall keep copies of same, and shall receive and distribute all incoming communications. They shall keep shorthand records of all proceedings and decisions of the court, and make and keep copies of all documents connected with the court cases. They shall keep the accounts of the court and do all other clerical work.

30. The chairman of the court, members of conference and investigators all are honorary officials, but may be paid for their services within the limits set by Rule 7 of the Regulations for Chamber of Commerce Courts. All expenses of investigators engaged on court business shall be paid by the court. The salaries of the writers shall be fixed by the chairman of the court, according to local conditions and the amount of work to be done.

31. When it happens that any one of the staff of a chamber of commerce court must retire from office for any reason, or shall be responsible for the payment of indemnity for the losses of interested parties, Articles 35 and 36 of the Regulations for Chamber of Commerce Courts shall be applied.

V. Procedure

32. Cases to be decided shall be arranged according to the order in which they are brought to the court, but a change of order may be allowed under special conditions.

33. When a case is brought in by a merchant, a statement of the matter in dispute must be made out in plain terms and presented to the court. The following are the essential particulars:

- (a) Names, ages, birth-places and addresses of the interested parties.
- (b) Occupations of these persons.
- (c) Number of the license and location of the business.
- (d) List of witnesses.

(e) List of documents and other evidence offered in connection with the case.

34. For every statement mentioned in the preceding rule, the interested party shall pay a fee of ten cents for printing and paper as ordered by the Ministry of Justice. The fee shall be paid at the time of filing the statement of the case. The stamp for the fee must be pasted on the copy of the decision as rendered by the court, in order that the decision may be legal and effective. If it is determined later that the court cannot accept the case, the fees paid in advance will be refunded.

35. Small matters or matters that require a speedy decision need not be brought to the attention of the court by a written statement, but may be brought in by word of mouth. However, all the details set forth in Article 33 must be reported in the same way as for a case brought before the court by a written statement.

36. The chairman of the court shall decide whether or not the court will accept the cases brought before it. If the case is brought before the court by a written report, the chairman shall issue a written notification of the acceptance of the case.

No matter how the case is brought before the court, the fees stipulated in Article 34 shall be paid after the chairman has decided that the court will hear the case.

37. After a case has been accepted, the chairman shall choose by lot three or five members of conference who shall hear the case with him. If the interested parties do not state the actual conditions of their dispute, or if the investigation of the case does not produce reliable information, the members of conference shall act according to the provisions of Article 23 of the Regulations for Chamber of Commerce Courts.

38. If the interested parties are unwilling to have their case heard by the members of conference chosen to hear the case, they shall present a statement to the court, giving the reasons why they object to having their case tried by the men in question. This statement may be filed with the court before the time set for the hearing of the case. An unreasonable statement, or one filed just before the hearing of the case, will not be accepted unless conditions have suddenly changed or the interested parties do not know who are chosen to hear the case until the case is called.

39. When a member of conference cannot hear a case for any reason or is objected to by the interested parties, Articles 30-33 of the Regulations for Chamber of Commerce Courts shall apply.

40. The same rules shall apply in case an investigator cannot act on a case or is objected to by the interested parties.

41. If an investigator cannot act on a case or is objected to by the interested parties the chairman or members of conference shall appoint another investigator to take his place.

42. When a case is brought before the court by word of mouth, a decision shall be given within three days of the time that the case is accepted. An extension of time is allowable if something occurs during the hearing of the case that prevents a prompt decision.

43. When a case is brought before the court in writing, a written notice shall be sent to the interested parties and witnesses, notifying them of the date set for the hearing of the case. This notice must be sent out within three days after the date for the hearing of the case has been set. This rule also applies to all cases sent to the chamber of commerce court by a court of justice.

44. If, because of legitimate reasons, the interested parties cannot appear in court on the date fixed for the hearing of the case, they may file a statement with the court, prior to the date of the hearing, and the

court will be permitted to grant a postponement of the hearing. A case may not be postponed more than three times and each postponement must not be longer than two weeks.

45. In all cases, in addition to the witnesses brought by the interested parties, men who are qualified to act as witnesses may be requested to give testimony provided they are reported to the chairman of the court by the members of conference. Persons able to help in the settlement of a dispute, may be requested to testify in the same way.

46. When putting questions to witnesses, members of conference must not use force or coercion. Any use of force or coercion will make the testimony given invalid, and the witnesses may also appeal for the restraint of the members of conference.

47. On the day when a case is to be heard, the interested parties must personally appear in court and explain fully the origin of the disputes and the reasons why they hold the position they do. Only under the most exceptional circumstances may the interested parties have another person represent them.

If the person thus representing one of the interested parties is unable to hold a definite opinion concerning the case, or is unable to express the ideas of the person he represents, the other interested party may object to his acting.

48. A decision cannot be enforced unless both parties agree to it. The party who disagrees with the decision can appeal the case if he so desires.

49. If both parties agree to the decision, the case is ended. When both parties have signed the statement of the decision, the procedure to be followed is that set forth in Article 34 of the Regulations for Chamber of Commerce Courts.

After a case has been decided and the decision accepted by the interested parties, the decision stands unless it is later discovered that the decision is based on erroneous facts, or new facts arise that make the decision unjustifiable. In this case, the interested parties may ask for a rehearing of the case.

50. After a decision has been given, the interested parties shall find responsible and trustworthy men who shall act as their guarantors for the payment of any indemnity required by the decision and for the payment of the court costs. If suitable guarantors cannot be furnished, the court may petition the court of justice to enforce the decision.

If the case is connected with property under the control of some official or executive, a report giving the particulars of the decision shall be forwarded to said official so that he may examine and enforce the decision.

51. Except where a case is confidential, all proceedings of the chamber of commerce courts shall be open to the public, but those who are not merchants or who are not connected with the trial must secure permission of the court before they can hear the trial.

Those who are allowed to hear the trial are by no means allowed to express their views concerning the settlement of the case.

52. Investigators who have been entrusted with the investigation of a case are allowed to attend the conference concerning the case in order that they may express their opinion on the case, but, where a decision is to be given by a majority vote of those in the conference, the investigators are not allowed to vote.

53. Interested parties and witnesses, when being questioned by the members of conference, must speak one after the other and they must not talk at the same time.

The interested parties must argue in a peaceful manner. They must

not scold each other with hateful tongues and one must not speak until the other has finished. If any one breaks this rule the members of conference may force him to obey it.

54. All records in connection with the trial and decision of a case, must be signed by the members of conference who are thus responsible for the same.

55. Interested parties must not leave a conference that is uncompleted.

56. If several conferences need to be held before a decision can be arrived at, the members of conference shall, before adjourning, fix and announce to all present the date of the next conference.

57. At the end of every quarter, the chairman of the court shall prepare a report of all cases accepted by the court, making separate reports for decided cases and those that are still pending.

These reports shall be sent to the High Court of Justice of the Province and by it transmitted to the Ministry of Justice.

The reports shall give the following particulars:

- (a) The information required in A-C of Rule 33.
- (b) State whether the case was brought before the court by the interested parties or referred to it by a court of justice. In the first case state whether the case was brought before the court by word of mouth or by a written statement, and in the second case, giving the name of the court of justice that referred the case to the chamber of commerce court.
- (c) The result of the trial and the decision.
- (d) Causes of the dispute—remote and recent.
- (e) The basis and chief points of the decision.
- (f) Effect of the decision.
- (g) Whether or not the decision has had to be carried out by force.
- (h) Date of the end of the trial and the names of the members of conference deciding the case.

VI. *Appendix*

58. All chamber of commerce courts shall follow these rules and need not attempt to draft detailed rules for the enforcement of the Regulations for Chamber of Commerce Courts if they have not yet sent them to the Ministry of Justice for its ratification.

59. All detailed rules previously drawn up by any chamber of commerce court and approved by the Ministry of Justice will be invalid as soon as these rules are in force.

60. These rules shall be altered and amended by conference of the Ministry of Justice and the Ministry of Agriculture and Commerce.

61. These rules are to be effective from date of their public promulgation.

REGULATIONS FOR THE OPENING OF NEW STORES ISSUED BY THE PEKING POLICE

1. If any one wants to start a new business, he must report to the Police Board according to the regulations.

2. The following information must be given to the police before the store is opened:

- (a) Names and addresses of the shop owner and all employees.
- (b) The kind of business to be carried on. If one store is to

- engage in more than one kind of business, it must be clearly so stated in the report.
- (c) The location of the store.
 - (d) The capital of the store. If it is a partnership, the amount subscribed by each partner must be stated.
 - (e) The date of opening.
3. The report must include all the above information, and a shop of about the same size and capital as the new store must act as guarantor for the new store.
 4. As soon as a report is received by the police board, they will appoint an officer to investigate the store. The police certificate will be given to the store owner one week from the date of the filing of his report.
 5. The fee for the issuing of the police certificate is based upon the capital of the store. The rate is 30 cents per \$100 of capital.
 6. Even if the capital is over \$100,000, the certificate fee shall not be more than \$300.
 7. When a store changes its location, notice must be given to the police. If there is no change of owner and no change of capital, the fee for the new certificate shall be one-third of that charged for a new store, viz., 10 cents per \$100 of capital. The fee must not exceed \$100.
 8. When a store is transferred or sold, both the old and new owners must report to the police. The new owner shall make out a report for the police board according to these regulations.
 9. After filing his report with the police, the owner of a new store must immediately go to the tax bureau and pay his store tax. The store owner must show his tax receipt before he can get his certificate from the police.
 10. When any store owner wants to stop business, he must return his certificate to the police. If any one wants to open a new store at the same location, the old owner must notify the police so that they may cancel the name of his shop. After the old owner has reported, the owner of the new shop must make out a new report as prescribed by the regulations.
 11. If any one opens a store without reporting to the police board, or, having reported, has received no certificate, or if the amount of capital or some other item does not agree with the report, he will be fined according to Rule No. 23 of the Police Penalty Regulations.

TAX REGULATIONS FOR STORES ISSUED BY PEKING MUNICIPAL COUNCIL

Art. 1. Missing.

Art. 2. All shops are not the same. Some are big and some are small. They must be divided into classes and pay taxes accordingly. The stores are divided according to the amount of their monthly income as follows:

CLASS.	INCOME PER MONTH.
Special	\$3,000.00 and over
1st	2100-3000
2nd	1500-2100
3rd	900-1500
4th	750- 900
5th	600- 750
6th	450- 600

CLASS.	INCOME PER MONTH.
7th	\$300- 450
8th	150- 300
9th	75- 150
Yun	50- 75
Heng	40- 50
Li	30- 40
Ching	Less than 30

The Taxes for these various classes are as follows:

CLASS.	MONTHLY TAX.
Special	\$20.00 and over
1	14.00
2	10.00
3	6.00
4	5.00
5	4.00
6	3.00
7	2.00
8	1.00
9	0.50
Yun	1.00 a quarter.
Heng	0.80 " "
Li	0.60 " "
Ching	0.40 " "

Article 3. If any shop, on investigation, proves that it is not making money, it will be declared tax exempt and given a certificate entitling it to such exemption. A fee of \$1.00 shall be charged for issuing the certificate.

Article 4. All taxes shall be paid in silver dollars.

Article 5. All tax certificates issued by the chief of the tax bureau shall be placed on the door of the shop where it may be easily seen.

Article 6. All stores that have a certificate showing the amount of tax they pay must bring such certificate to the tax bureau when they pay their monthly tax. The tax bureau will issue a receipt for the taxes paid. This receipt must be posted on the door of the shop.

Article 7. All taxes must be paid before the twentieth of the month. A penalty equal to the amount of the tax due will be assessed for payment after the twentieth.

Article 8. Shops that have received tax receipts or certificates of tax exemption must not exchange same with other shops or lend them to other stores.

Article 9. All new stores, or shops that are changing their line of business, must give notice to the tax bureau and secure the proper permit before opening. Any shop that fails to give such notice before opening or changing its business will be required to pay three times the amount of tax which would ordinarily be due.

Article 10. If any shop wants to close its business and requests the tax bureau to cancel its certificate before the 15th of the month, no tax shall be due for that month. All shops requesting the cancellation of their certificates after the 15th are required to pay the tax for that month.

Article 11. Any shop found still doing business one month after the cancellation of its certificate, will be required to pay twice the amount of taxes that would regularly be due.

Article 12. All tax exempt shops must bring their certificates to the

tax bureau during the fourth month of each year, get a new certificate and pay the fee, \$1.00. Shops failing to bring in their certificates during the fourth month will be required to pay \$2.00 instead of the usual \$1.00.

Article 13. All tax exempt shops desiring to close or change their business, must notify the tax bureau so that it may investigate the proposed change.

Article 14. If the certificate of any store is lost or destroyed, it must be immediately reported to the tax bureau. A new certificate will be issued upon the furnishing of a proper guarantee by the shop.

POLICE REGULATIONS FOR STOREKEEPERS

1. All stores shall be inspected once every ten days, but no store-keeper may refuse the police permission to inspect his store at any time.

2. All store-keepers must state the true facts in answer to any questions asked them by the police.

3. All store-keepers must keep a record of the names, ages, native districts and addresses of all managers, workers and employees. Such record shall be open to the inspection of the police at any time.

4. A store-keeper must give notice to the police if he has any friend or relative spend the night or lodge temporarily in his store. If the store-keeper has any doubt about the character of the person, he must not allow him to stay in the store.

5. If it is discovered by the police that a store-keeper has had a friend or relative staying in his store a short or long time, and that the required notice has not been given to the police, the store-keeper will be fined.

6. Whenever an employee is added or one leaves the store because he has moved away, been dismissed, or died suddenly, the store-keeper must report it to the police, giving the man's name, age, native district and present address.

7. All reports must be made on the blanks prepared by the police and must be signed with the seal of the store.

8. All those who refuse the police the right to investigate their stores, or who violate the above regulations, will be fined.

APPENDIX VII: RECREATION

BOOKS FROM WHICH STORY TELLERS TAKE THEIR STORIES

East Chou (or Lieh Ko)	An Liang Chuan
West Han	Ta Sung Pa I
East Han	San Hsia Hu I
Three Nations	Hsiao Wu I
Sui	Biography of Chi Kung
Tsang	Yung Ching Sheng Ping
Ching Chung	Feng Shen Pang
Shui Ho	Hsi Yu Chi
Ming Ying Lieh	Liao Chai Chih I
Biography of Shih Kang	Lu Mu Tan Children's Heroes
Biography of Peng Kung	Shan I Tu
Biography of Yu Kung	

TEMPLE MARKETS

DATE OF CHINESE MONTH	TEMPLE	
1.	Nan Yu Wang	15. Nan Yu Wang, Pai Ta Ssu
2.	—	16. Pai Ta Ssu
3.	T'u Ti Miao	17. Hu Kuo Ssu
4.	Hua Shih	18. Hu Kuo Ssu
5.	Pai Ta Ssu	19. Lung Fo Ssu
6.	Pai Ta Ssu	20. Lung Fo Ssu
7.	Hu Kuo Ssu	21. T'ien Ch'iao
8.	Hu Kuo Ssu	22. —
9.	Lung Fo Ssu	23. T'u Ti Miao
10.	Lung Fo Ssu	24. Hua Shih
11.	T'ien Ch'iao	25. Pai Ta Ssu
12.	—	26. Pai Ta Ssu
13.	T'u Ti Miao	27. Hu Kuo Ssu
14.	Hua Shih	28. Hu Kuo Ssu
		29. Lung Fo Ssu
		30. Lung Fo Ssu

PEKING BILLIARD ROOMS

No.	Name	Billiard Tables	Bowling Alleys	Location
NORTH CITY				
1	Hui Hsien	2	1	Tung An Market
2	Ching I	3		"
3	Tsui Ying	5		Ch'ang Kuan Lou
4	Chung Hua	5		Ching Lien Ke
5	Tsui Ying	1		Hu Ko Ssu, North of Hsi Ssu P'ailou
6	Ti K'ang	4		Jung Hsien Lane south of Hsi Tan P'ailou

PEKING BILLIARD ROOMS (*Continued*)

No.	Name	Billiard Tables	Bowling Alleys	Location
SOUTH CITY				
7	Yu I	4		North Hsin Hua St. south of West Ch'ang An Street
8	Chang Huai Chun	3		Lang Fang T'ou T'iao Lan
9	Hua Sheng	3	1	Chi Yun Lou, Mei Shih Street
10	Chung Yuan	4		Pin Yen Lou, Kuan Yin Ssu St.
11	Chen Ying	6		Ching Yun Ke, Kuan Yin Ssu St.
12	Chung Hsing	9		Kuan Yin Ssu
13	Ti Yu	9	2	Han Chia T'an St.
14	Wei Chu	6		Pai Hsun Lane
15	Yu K'ang	4		Wang Kuang Fu Hsieh Street
16	Chung Yuan	7		The New World Bldg.
17	Huan Chien	2		Ch'eng Nan Yu Yuan

APPENDIX VIII: THE SOCIAL EVIL

POLICE REGULATIONS FOR PROSTITUTES AND BROTHELS

1. The houses of prostitution are divided into four classes as follows:
 - a. First class, the number of which is limited to 78.
 - b. Second class, the number of which is limited to 100.
 - c. Third class, the number of which is limited to 172.
 - d. Fourth class, the number of which is limited to 23.
2. The districts where houses of prostitution may be located are designated by the police, and houses that are located in special places must secure a special permit from the police. Houses of prostitution in excess of the number decided upon by the police may not be opened.
3. When the manager of any house of prostitution wants to move the house to a new location or to change the name of the house, he must first make application to the police. Such application must be signed by the managers of three other houses, who act as guarantors of the man making the application. The house manager must deliver his original police license certificate to the police at the time of making the new application. The Board of Police will issue a new certificate to the house manager when his application has been approved.
4. If the manager of a house of prostitution wants to build or repair a house, he must file with the police a plan of the proposed building or alteration. The plan must conform to the following rules:
 - a. No glass windows are allowed to face the street.
 - b. No porches may be built facing the street.
 - c. The house cannot be decorated too highly.Upon receipt of the application, the police will appoint a man to investigate the matter and upon approval will issue the necessary permit.
5. The house manager must make and give to the head of the police district a complete list of the names and native places of all the prostitutes and maid servants in the house of prostitution. If there is any increase or decrease in the number of prostitutes or maid servants, the manager must report it to the police district immediately.
6. When a house manager files an application for permission to open a house of prostitution, the police will investigate as to whether or not he has been in jail. If he has a record of having been in jail, his application will be denied.
7. If the house manager keeps bad characters in the house or violates the police rules, the police will cancel his certificate and stop his business.
8. When any house of prostitution increases its number of prostitutes, the police must examine the matter thoroughly. If there is no irregularity or question, the proper certificate will be issued.
9. If the police discover that the manager of any house of prostitution has bought any good women or girls and has, against their will, induced or forced them to become prostitutes, the police will immediately close the house. The violation of this rule by other persons who make use of the house of prostitution will not cause the penalty to be enforced against the manager.

10. All houses of prostitution must conform to the following rules:
 - a. The house manager must not treat the prostitutes cruelly.
 - b. The house manager must not force the prostitutes to receive customers.
 - c. If any prostitute wants to leave the business or wants to go to another house, the house manager must let her go, and he cannot interfere with her movements.
 - d. The house manager cannot borrow from the prostitute her clothes or other belongings nor take from her the money given her by her customers.
 - e. When any prostitute wants to leave the business or enter the Door of Hope, the house manager and her relatives must not prevent her from so doing.
 - f. When any of the prostitutes show any evidence of venereal disease, the house manager must send her to the hospital immediately and must also, at the same time, report the matter to the head of the police district.
 - g. All houses of prostitution must close their doors at 12 o'clock midnight.
 - h. If any person wants to see any customer after the house door is opened in the morning, the house manager cannot prevent him from so doing.
 - i. All those living in the houses of prostitution must have a guarantor.
 - j. Over the door of the house of prostitution must hang a sign-board by day and a glass lamp at night, giving the name of the house and the kind of prostitutes living there.
 - k. Toilets for men and women must be separated and all toilets must be cleaned daily.
11. When any one of the following things occur in a house of prostitution the manager must report it to the police district immediately:
 - a. Any accident to a customer or the death of any customer.
 - b. The death of any men and women connected with the house of prostitution.
 - c. When any of the prostitutes disobey rule 5 of the prostitute regulations.
 - d. Whenever the house manager has any doubt about the conduct of customers.
 - e. When the house manager knows that a customer is a fugitive from justice.
 - f. When a customer is drunk.
 - g. When a customer owes money to the house and the house manager receives or wishes to get personal property in payment of the charges.
 - h. When troublesome characters disturb the house.
 - i. When a prostitute goes to another house or place.
 - j. When any customer has on his person guns or other firearms.
 - k. When one customer fights with another customer.
12. The house manager must hang the regulations for prostitutes and the regulations for the houses of prostitution in each room, and they must be carefully observed during business hours.
13. The house manager must not charge the customer exorbitant or unlawful charges.
14. Men and women who do not belong to the houses of prostitution are not allowed to live there temporarily nor are traveling prostitutes allowed to live there.

15. After the door has been closed at midnight, the house manager must make his daily report to the police.

16. Penalties.

- a. Any one violating section 2 will be fined according to the police rules and will be prevented from continuing his business.
- b. Any one violating section 9 will be sent to court by the police.
- c. Any one violating article a of section 10 will be punished according to the circumstances. He will be fined according to the law, or he will be sent to the court.
- d. Any one violating article e of section 10 will be sent to the court
- e. Any one violating article g of section 10 will be fined according to the general penalty rules of the police.
- f. Any one violating articles b, c, d, of section 10, and section 14 will be sent to jail for ten days or will be fined \$10.
- g. Any one violating sections 3 and 5 and articles i and j, of section 10, or sections 11, 13 or 14 will be sent to jail for five days or will be fined \$5.

TAX REGULATIONS FOR HOUSES OF PROSTITUTION

1. First-class houses of prostitution pay \$24 a month. Every first-class prostitute must pay \$4 a month. Young girls living in a first-class house of prostitution pay \$2 a month.

2. Second-class houses of prostitution pay \$14 a month. Second-class prostitutes pay \$3 a month. Young girls pay \$1.50 a month.

3. Third-class houses of prostitution pay \$6 a month. Third-class prostitutes pay \$1 a month, and young girls pay \$0.50.

4. Fourth-class houses of prostitution pay \$3 a month. Fourth-class prostitutes are taxed \$0.50 a month.

5. When the manager of a house of prostitution pays the house tax, he must carefully give the following information:

- a. Name of the house manager.
- b. Native place of the house manager.
- c. Age of the house manager.
- d. Address of the house manager.
- e. Location of the house of prostitution.
- f. Number of prostitutes.
- g. Names of the prostitutes.
- h. Ages of the prostitutes.
- i. Native places of the prostitutes.
- j. What class prostitutes they are.
- k. Total number of rooms in house.
- l. Rent per month.
- m. Name of the house owner.

The manager of the house of prostitution must answer the above questions for the Board of Police very carefully before they will issue him the certificate necessary for carrying on his business. If any questions are falsely answered, the house manager will be fined by the police when the deception is discovered.

6. After the manager has paid the house tax according to the rules the Board of Police will give him a certificate.

7. When prostitutes pay their taxes according to law, the Board of Police will give them certificates.

8. If any prostitutes of any class move from one house of prostitution to another, she must pay a new tax, the amount depending upon the class

10. All houses of prostitution must conform to the following rules:
 - a. The house manager must not treat the prostitutes cruelly.
 - b. The house manager must not force the prostitutes to receive customers.
 - c. If any prostitute wants to leave the business or wants to go to another house, the house manager must let her go, and he cannot interfere with her movements.
 - d. The house manager cannot borrow from the prostitute her clothes or other belongings nor take from her the money given her by her customers.
 - e. When any prostitute wants to leave the business or enter the Door of Hope, the house manager and her relatives must not prevent her from so doing.
 - f. When any of the prostitutes show any evidence of venereal disease, the house manager must send her to the hospital immediately and must also, at the same time, report the matter to the head of the police district.
 - g. All houses of prostitution must close their doors at 12 o'clock midnight.
 - h. If any person wants to see any customer after the house door is opened in the morning, the house manager cannot prevent him from so doing.
 - i. All those living in the houses of prostitution must have a guarantor.
 - j. Over the door of the house of prostitution must hang a sign-board by day and a glass lamp at night, giving the name of the house and the kind of prostitutes living there.
 - k. Toilets for men and women must be separated and all toilets must be cleaned daily.
11. When any one of the following things occur in a house of prostitution the manager must report it to the police district immediately:
 - a. Any accident to a customer or the death of any customer.
 - b. The death of any men and women connected with the house of prostitution.
 - c. When any of the prostitutes disobey rule 5 of the prostitute regulations.
 - d. Whenever the house manager has any doubt about the conduct of customers.
 - e. When the house manager knows that a customer is a fugitive from justice.
 - f. When a customer is drunk.
 - g. When a customer owes money to the house and the house manager receives or wishes to get personal property in payment of the charges.
 - h. When troublesome characters disturb the house.
 - i. When a prostitute goes to another house or place.
 - j. When any customer has on his person guns or other firearms.
 - k. When one customer fights with another customer.
12. The house manager must hang the regulations for prostitutes and the regulations for the houses of prostitution in each room, and they must be carefully observed during business hours.
13. The house manager must not charge the customer exorbitant or unlawful charges.
14. Men and women who do not belong to the houses of prostitution are not allowed to live there temporarily nor are traveling prostitutes allowed to live there.

15. After the door has been closed at midnight, the house manager must make his daily report to the police.

16. Penalties.

- a. Any one violating section 2 will be fined according to the police rules and will be prevented from continuing his business.
- b. Any one violating section 9 will be sent to court by the police.
- c. Any one violating article a of section 10 will be punished according to the circumstances. He will be fined according to the law, or he will be sent to the court.
- d. Any one violating article e of section 10 will be sent to the court
- e. Any one violating article g of section 10 will be fined according to the general penalty rules of the police.
- f. Any one violating articles b, c, d, of section 10, and section 14 will be sent to jail for ten days or will be fined \$10.
- g. Any one violating sections 3 and 5 and articles i and j, of section 10, or sections 11, 13 or 14 will be sent to jail for five days or will be fined \$5.

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1. First-class houses of prostitution pay \$24 a month. Every first-class prostitute must pay \$4 a month. Young girls living in a first-class house of prostitution pay \$2 a month.

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3. Third-class houses of prostitution pay \$6 a month. Third-class prostitutes pay \$1 a month, and young girls pay \$0.50.

4. Fourth-class houses of prostitution pay \$3 a month. Fourth-class prostitutes are taxed \$0.50 a month.

5. When the manager of a house of prostitution pays the house tax, he must carefully give the following information:

- a. Name of the house manager.
- b. Native place of the house manager.
- c. Age of the house manager.
- d. Address of the house manager.
- e. Location of the house of prostitution.
- f. Number of prostitutes.
- g. Names of the prostitutes.
- h. Ages of the prostitutes.
- i. Native places of the prostitutes.
- j. What class prostitutes they are.
- k. Total number of rooms in house.
- l. Rent per month.
- m. Name of the house owner.

The manager of the house of prostitution must answer the above questions for the Board of Police very carefully before they will issue him the certificate necessary for carrying on his business. If any questions are falsely answered, the house manager will be fined by the police when the deception is discovered.

6. After the manager has paid the house tax according to the rules the Board of Police will give him a certificate.

7. When prostitutes pay their taxes according to law, the Board of Police will give them certificates.

8. If any prostitutes of any class move from one house of prostitution to another, she must pay a new tax, the amount depending upon the class

of the house to which she moves. The unexpired portion of the paid tax cannot be substituted for the new tax.

9. New prostitutes of any classes must give the police their photographs after they have been registered by the Board of Police. They must write their name, age and native place on the photograph. The photograph of the first and second-class prostitutes should be 6 inches long, and those of the third and fourth-class prostitutes must be 4 inches long.

10. All prostitutes must report to the police if they marry or move to a new place. If one moves to a new house, she must be registered. If one marries, the police will return her picture to her.

11. The taxes levied on prostitutes and houses of prostitution must be paid between the sixth and tenth of every month. Prostitutes or house managers failing to pay their taxes during this time will be fined.

The regular brothel tax is for those with not more than 12 prostitutes. If any have 13 they have to pay an additional 20 percent while if they have 25 they have to pay the regular tax plus 30 percent.

INCOME FROM PROSTITUTES AND BROTHELS IN PEKING, 1912-1917

Year	Income from prostitutes	Income from brothels	Total
1912	\$64,190	\$41,642	\$105,832
1913	82,739	51,715	133,454
1914	84,832	51,060	135,892
1915	89,212	54,250	143,462
1916	87,938	54,465	142,403
1917 (9 months)	45,750	42,084 ¹	87,834

¹No taxes were collected during three months, the time of the restoration movement in 1917.

REGULATIONS OF THE PEKING DOOR OF HOPE

SECTION I. ORGANIZATION

1. The Peking Door of Hope was established and is run by the Board of Police, with the sanction of the Board of the Interior.
2. The income of the Door of Hope:
 - a. Subscriptions from the Tax Bureau, amounting at the present time to \$100 a month.
 - b. Marriage subscriptions paid by the men who marry women cared for by the Door of Hope.
 - c. Special subscriptions.
 - d. Rent.
 - e. A subscription of 20 tan or shih of rice a month. (One tan or shih contains from 100 to 80 catties of rice.)
 - f. Payments from the Board of Police. When the above income is not sufficient to meet the expenses, the deficit will be made up from the funds of the Board of Police.
3. Women or girls can be sent to the Door of Hope by the police after their case has been judicially examined by either the courts or the Board of Police under the following conditions:
 - a. When a woman is forced into prostitution by her seducer.
 - b. When a woman is badly treated by the manager of the house of prostitution and is not given her freedom.
 - c. When a woman or girl desires to give up the practice of prostitution.

- d. When women or girls have no place to go and no relatives on whom they may depend.
- 4. The staff of the Door of Hope:
 - a. One manager.
 - b. One woman director.
 - c. One woman inspector.
 - d. Teachers (no fixed number).
 - e. One secretary.
- 5. The Board of Police appoints as manager of the Door of Hope a man who is the head or subhead of one of the police districts. This manager is responsible for the selection of the rest of the staff, but the Board of Police must approve of the choice before the person is finally employed.

SECTION II. THE POWERS OF THE OFFICERS

- 6. The duties of the officers of the Door of Hope are as follows:
 - a. The manager takes charge of all affairs of the Door of Hope.
 - b. The woman director is responsible for everything inside the second gate.
 - c. The woman inspector takes charge of the eating, sleeping, working and conduct of the women and girls in the Door of Hope.
 - d. The women teachers are in charge of the school industrial work.
 - e. The secretary is in charge of the general affairs outside the second gate and receives and sends all communications dealing with the Door of Hope.
- 7. The manager is responsible for all the financial transactions of the institution. He renders a monthly report to the Board of Police. A copy of this report is sent to the Board of the Interior, where it is filed for reference.
- 8. The purchasing of new furnishings and of materials for the work of the inmates is done by the manager, while the purchasing of the supplies for the women and girls is done by the woman director.
- 9. Things made by the women and girls in the workroom are given to the woman director, who then gives them to the manager to sell. When the article is sold, the cost of the material is deducted, and any surplus is given to the woman who made the article.
- 10. All communications between the Door of Hope and any government board must be made through the Board of Police. All such letters must be sent to the Board of Police, with the request that they forward it to the proper board.
- 11. All documents sent to the Board of Police must have the signature of the manager of the Door of Hope.
- 12. When any prostitute makes a personal application for permission to enter the Door of Hope, she must be sent immediately to the Board of Police, so that they can investigate her case.
- 13. When the inmates of the Door of Hope do not obey the directions or instructions of the manager, the woman inspector, or the teachers, they are to be punished according to the following regulations:
 - (1) In case of serious infraction of the rules, the offender must be sent to the Board of Police.
 - (2) The punishments for minor offenses are:
 - a. The learning of moral maxims or old and wise sayings.
 - b. Small demerits.
 - c. Large demerits.
 - d. Sitting with the face to the wall for from one to three hours.
 - e. Being deprived of vegetables for one meal.

14. The Board of Police has the power to examine the letters, files and accounts of the Door of Hope at any time.

SECTION III. VISITING

15. When any group of officers or people want to visit the Door of Hope, they must first secure visiting permits from the Board of Police. The Board of Police will make an appointment for them with the manager of the Door of Hope.

16. All visitors must obey the rules adopted by the Board of Police, and the manager must inform them of the rules.

17. When any woman or girl desires to visit the Door of Hope, the woman inspector must first send word to the manager. If the manager gives his permission, the woman inspector may conduct the visitor around the institution, and no ticket of admission is needed.

18. According to rule 31, when any single person wants to visit the Door of Hope, he must first get an admission ticket from the manager. These tickets are signed by the manager.

19. When the visitor does not obey the rules, the woman inspector will notify the manager, and he will request the visitor to leave the premises immediately.

20. The visiting tickets are made, numbered and signed by the Board of Police and can be secured from them. The admission tickets are made, numbered and signed by the manager of the Door of Hope and are given out by him.

SECTION IV. ENTRANCE REGULATIONS FOR THE PROSTITUTES

21. When any prostitute wants to enter the Door of Hope, she must bring her case to the notice of the authorities in one of the following ways:

- a. Hand a petition herself to the head of the police district.
- b. Send a petition by mail to the head of the police district.
- c. Implore help and redress from a police officer on duty.
- d. Go herself to the Door of Hope.

22. If any prostitute entering the Door of Hope has any money or clothes that are in the possession of the manager of the house of prostitution and so notifies the police, the police will secure such money and clothes for her.

23. When any prostitute enters the Door of Hope, the Board of Police must make a clear record of her case, including her name, native place, age, relatives and the reasons why she is allowed to enter the Door of Hope. A copy of this record must be sent to the manager of the Door of Hope.

SECTION V. SUBJECTS TAUGHT IN, AND BUILDINGS OF, THE DOOR OF HOPE

24. The subjects taught in the Door of Hope are:

- a. Chinese.
- b. Moral teachings.
- c. Arithmetic.
- d. Art.
- e. Cooking.
- f. Drawing.
- g. Calisthenics.
- h. Music.

25. Buildings. (List omitted.)

26. Six hours each day are spent in studying lessons. The schedule is arranged by the teachers.

27. The times for eating and sleeping:

- a. Getting up, 6 a.m. in summer and 7 a.m. in winter.
- b. Retiring, 9 p.m. in summer and 10 p.m. in winter.
- c. Breakfast, 7 a.m. in summer and 8 a.m. in winter.
- d. Dinner, 12 noon.
- e. Supper, 7 p.m.

28. The time of the vacation. The school of the Door of Hope has vacation at the same time as the other girls' schools of the city.

29. When any inmate of the Door of Hope is taken sick, she must be taken to the sick room, and a doctor shall be called to attend her. The doctor's fees are to be paid by the Door of Hope. If the disease is infectious, the patient must be removed to the Government Hospital. She can return to her own room after she has been cured. In case any inmate has a dangerous disease, she must be placed in the special room.

SECTION VI. MARRIAGE

30. Every woman and girl living in the Door of Hope, except those who have not yet reached a marriageable age, must be photographed, and a copy of her picture, together with her name and number, is to be hung in the photograph room of the institution.

31. When any man wants to marry one of the women of the Door of Hope, he must first go to the photograph room and there pick out the picture that pleases him. He shall then give the name and number of the woman he has chosen to the manager and will request him to issue an admission ticket. He will then be taken to the secretary's office and from there be shown to the waiting room. The inspector will bring to the waiting room the woman whose picture has been chosen, and the two parties will be given an opportunity to talk over the question of marriage.

32. If both parties are satisfied, the man must write on an application blank, his name, age, native place, relatives, address, business, whether or not he is married and whether or not he has any concubine, and state whether the woman from the Door of Hope is to be taken as a wife or as a concubine. This application blank, together with two 4-inch photographs of the man, is to be handed to the Board of Police for their official action. Together with the application blank must also be presented a written guarantee of the man signed by three shops. They must also guarantee that the man's intentions are not deceitful, and he is not attempting to secure the woman so that he may resell her.

33. On the receipt of an application for permission to marry one of the women in the Door of Hope, the police will make a copy of the application and will retain the two photographs. The original application will be forwarded to the manager of the Door of Hope with the request that he investigate the case. If his report agrees with the statements on the petition, the Board of Police will permit the marriage to take place. If the manager's report does not agree with the petition, the Board of Police will refuse the petition or will allow the man to file a corrected application. If special conditions are discovered by the manager and reported to the Board of Police, they will appoint a special officer to make a complete investigation.

34. When the Board of Police has approved the man's application, he must go to the Door of Hope and personally write out a marriage agreement in duplicate. The original is given to the woman he is marrying, and the copy is sent to the Board of Police, where it is filed for reference.

35. If any irregularities are found in the statements on the man's application blank as to name, age, native place, business, etc., by the police when they investigate the case, the man making the false statements is liable to be fined by the police.

36. When any man marries a woman from the Door of Hope, he must subscribe some money to the institution, unless the police have given him special permission to marry without making the usual contribution. The actual amount paid is decided by the man himself and depends upon his ability to pay. The subscription must be paid when the marriage agreement is written out. The manager will issue an official receipt for the amount paid.

37. When a man marries a woman from the Door of Hope, he is not charged with her food money, as the Government is giving rice to the institution. (Sec. e, rule 2.) If in the future this grant of rice from the Government is discontinued, a man marrying a woman from the Door of Hope must pay her food money for the time she has been in the institution.

38. Any woman who has any property herself may take it with her in the case of her marriage.

39. Any woman being married from the Door of Hope must be married according to the regulations of the institution. No matter for what cause she came to the Door of Hope, she must go through the wedding formalities demanded by the rules of the home.

SECTION VII. SUPPLEMENTARY RULES.

40. If the relatives of a woman living in the Door of Hope want her to leave the institution, she will be permitted to leave provided she herself consents to go. If the woman has been sent to the Door of Hope by the court, she cannot leave unless the permission of the court is secured.

41. If the relatives of a woman married from the Door of Hope attempt to make trouble for her and her husband, her husband can report the matter to the authorities of the police district in which he is living, and they will give him help and protection.

42. Any woman living in the Door of Hope is allowed to speak directly to the manager on matters concerning herself or the Door of Hope, or she may write a petition and request the manager to forward it to the Board of Police.

43. Children brought into the Door of Hope must be taken by their mothers when they leave. Pregnant women coming into the Door of Hope will be cared for by the woman director at the time of the birth of the child. The child must be taken by the mother when she leaves the institution. Children over 6 years of age are not admitted to the Door of Hope.

DOOR OF HOPE STATISTICS FOR 1917

Entered during the year.....	62
Left, married	29
Died	10
Inmates at end of year.....	123

Expenses:

Inmates:	
Education	\$459
Food	4,376
Doctor	639
Total	<u>\$5,474</u>

Expenses (Continued)

Management:

Salaries	\$3,240
Food	466
Miscellaneous	3,043

Total \$6,749

Grand total, \$12,225.

Received from the Government, \$11,836.

APPENDIX X: TENG SHIH K'OU DISTRICT
CLASSIFICATION OF BUILDINGS AND POPULATION

NAME OF HUT'UNG	HOUSES	STORES	RESI- DENCES		OTHERS	EMPTY	PERCENT DENCES				MEN	BOYS	WOMEN	GIRLS	TOTAL
			DENCES	OTHERS			DENCES	BOYS	WOMEN	GIRLS					
Chu Shih Ta Chieh	90	76	9	5	—	—	10.0	—	25	6	—	—	3	459	
Hatamen Street	193	128	53	10	2	—	27.4	—	66	52	—	—	22	1,045	
Teng Shih K'ou	55	30	11	14	—	—	20.0	—	31	29	—	—	18	272	
Morrison Street	70	17	43	10	—	—	61.4	—	21	38	—	—	16	291	
Hsiao Yang Shih	40	3	35	2	—	—	87.5	—	15	40	—	—	14	135	
Ta Tou Fu Hsiang	75	67	5	3	—	—	6.7	—	10	5	—	—	2	596	
La Pa Hut'ung	28	4	20	4	—	—	71.5	—	9	19	—	—	8	132	
Kung Chien Ta Yuan ..	64	39	20	1	4	—	31.2	—	25	18	—	—	7	309	
Lang Chia Ta Yuan	15	7	8	—	—	—	53.3	—	2	3	—	—	—	48	
To Fu Hsiang	89	27	62	—	—	—	69.7	—	49	107	—	—	33	442	
Kou Yi Pa Hut'ung	21	15	5	1	—	—	23.8	—	7	8	—	—	2	170	
Pao Fang Hut'ung	166	50	105	8	3	—	63.3	—	81	187	—	—	67	873	
Ts'ao Shu Ta Yuan	5	5	—	—	—	—	—	—	1	—	—	—	—	62	
Wu Liang An	15	1	13	1	—	—	86.4	—	9	21	—	—	10	84	
Yu Shih Hut'ung	31	—	29	—	2	—	93.5	—	15	47	—	—	18	157	
Hsin Yi Ta Yuan	25	4	21	—	—	—	84.0	—	26	36	—	—	13	144	
Mao Ch'ang Ta Yuan	7	4	—	3	—	—	—	—	2	—	—	—	—	125	
Huei Shu Ta Yuan	4	1	3	—	—	—	75.0	—	—	5	—	—	1	23	
Kuei Jen Kuan	43	—	43	—	—	—	100.0	—	38	81	—	—	33	225	
Kuan Fang Ta Yuan	141	1	137	—	3	—	97.0	—	99	187	—	—	92	698	
Hsing Lung Ta Yuan	36	4	32	—	—	—	89.0	—	27	53	—	—	25	180	
Yu Shao Hut'ung	17	1	16	—	—	—	94.0	—	13	22	—	—	6	70	
Chien Ch'ang Hut'ung ..	70	5	61	1	3	—	94.5	—	46	102	—	—	35	334	
Hsiao Po Ko Shih	49	—	47	1	1	—	96.0	—	45	65	—	—	40	259	
Ta Po Ko Shih	26	1	24	1	—	—	92.5	—	16	57	—	—	24	178	
Ch'ao Yang Hut'ung	9	—	8	1	—	—	89.0	—	3	18	—	—	4	45	
Yu Fang Hut'ung	95	3	89	2	1	—	94.8	—	72	135	—	—	63	474	
T'ung Fu	30	—	26	1	3	—	86.7	—	19	45	—	—	16	114	
Total	1,599	493	925	69	22	—	61.3	—	772	1,388	—	—	572	7,946	

NAME OF HUT'UNG	PERCENT MALE	PERSONS PER HOUSE	WORKERS	AP- PREN- TO ONE AP- WORKERS PRENTICE	BUD- DHISTS	CONFUCI- ANISTS	MO- HAM- MEDANS	PROTES- TANTS	CHRISTIANS	NO RE- PORT
Chu Shih Ta Chieh ..	97.7	5.4	283	66	—	85	1	1	1	—
Hataman Street	93.0	5.4	455	115	—	181	4	—	—	—
Teng Shih K'ou	82.8	5.5	143	31	39	—	—	6	—	1
Morrison Street	81.5	4.3	89	6	1	64	—	—	—	—
Hsiao Yang Shih	60.0	3.4	—	—	4	36	—	—	—	—
Ta Tou Fu Hsiang ..	98.8	8.0	479	13	—	13	62	—	—	—
La Pa Hut'ung	79.5	4.7	7	4	—	28	—	—	—	—
Kung Chien Ta Yuan	91.5	4.9	102	21	—	59	1	—	—	—
Lang Chia Ta Yuan .	93.7	3.2	24	—	—	15	—	—	—	—
To Fu Hsiang	68.2	5.0	113	24	—	88	—	—	—	—
Kou Yi Pa Hut'ung..	94.1	8.1	109	47	1	21	—	—	—	—
Pao Fang Hut'ung ..	71.0	5.4	141	48	2	148	3	4	—	9
Ts'ao Shu Ta Yuan..	100.0	12.4	—	—	—	5	—	—	—	—
Wu Liang An	63.0	6.0	—	—	—	10	3	1	—	—
Yü Shih Hut'ung	58.6	5.4	—	—	—	28	1	—	—	—
Hsin Yi Ta Yuan	66.7	5.8	—	—	—	23	—	1	1	—
Mao Ch'ang Ta Yuan	100.0	17.8	34	—	—	7	—	—	—	—
Huei Shu Ta Yuan ..	74.0	5.7	3	3	—	4	—	—	—	—
Kuei Jen Kuan	49.5	5.2	—	—	—	40	3	—	—	—
Kuan Fang Ta Yuan.	60.0	5.1	1	—	122	3	10	3	—	—
Hsing Lung Ta Yuan	56.6	5.0	11	4	1	33	—	2	—	—
Yu Shao Hut'ung ...	60.0	4.1	4	3	1	12	—	4	—	—
Chien Ch'ang Hut'ung	59.0	5.0	4	—	65	—	—	2	—	1
Hsiao Po Ko Shih ..	59.5	5.4	—	—	39	—	—	8	1	—
Ta Po Ko Shih	54.5	7.1	—	—	15	—	—	4	1	—
Ch'ao Yang Hut'ung.	51.2	5.7	—	—	—	—	—	—	1	—
Yu Fang Hut'ung ...	58.3	5.0	6	1	63	1	—	29	—	—
T'ung Fu	46.5	3.8	—	—	12	2	—	11	—	—
Total	75.4	5.26	2,008	339	365	916	82	81	8	11

INDUSTRIES REPRESENTED IN TENG SHIH K'OU DISTRICT

INDUSTRY	NUMBER OF STORES	RESIDENTS OF DISTRICT WHOSE BUSINESS IS OUTSIDE OF DISTRICT
Arrows	7	—
Bamboo	—	1
Brick and Tile	1	3
Books	3	—
Boxes	1	—
Candles	4	2
Caps	5	3
Cart	2	—
Cloth	5	—
Coal	8	2
Coffins	5	1
Cotton	2	—
Curios	10	6
Drawing	1	—
Dyes	1	2
Electric Goods	1	—
Exchange	3	—
Fans	1	—
Food:		
Cooked Food	21	2
Fish	1	—
Fruit	1	—
Grain	1	1
Groceries	7	2
Ice	1	1
Meat	36	11
Rice	7	—
Tea	5	—
Tobacco	2	—
Vinegar	1	—
Wine	2	—
General Stores	17	2
Hooks	1	—
Horse Food	1	1
Jade	6	3
Knives	10	2
Leather	1	—
Leather (Shoe)	1	—
Mats	—	2
Medicine	3	1
Minerals:		
Brass	2	1
Iron	9	1
Gold	13	1
Silver	1	—
Mineral Company	—	2
Miscellaneous	—	1
Mirrors	1	—
Oil Shop	11	1
Oil and Wine	17	7
Ornaments	2	2
Paints	1	—

INDUSTRIES REPRESENTED IN TENG SHIH K'OU DISTRICT
(Continued)

INDUSTRY	NUMBER OF STORES	RESIDENTS OF DISTRICT WHOSE BUSINESS IS OUTSIDE OF DISTRICT
Paper	1	2
Paper Clothes	3	—
Pawn Shop	—	2
Pig Bristles	27	1
Live Pigs	27	7
Pig Skins	1	—
Pipes	1	—
Porcelain	3	—
Rattan Ware	2	—
Rope	2	—
Screens	3	—
Second-hand Goods	11	—
Shoes	—	2
Silk	—	1
Silk Thread	4	1
Small Business	—	103
Soap	6	—
Spectacles	—	1
String	—	5
Stoves	1	—
Tea Shop	8	3
Tent	11	—
Telephone Supplies	2	—
Transportation:		
Bicycle Company	1	2
Ricksha Company	6	2
Carriage Company	3	3
Motor Car Company.....	1	6
Ricksha Repair Company...	1	—
Watches	12	13
Water Jars	1	—
Wedding Present Shop.....	2	—
Wool	1	—
2	—	—
Business and Professional:		
Advisor	—	1
American Business Man	—	2
Banker	—	2
Bank	—	1
Bookkeeper	—	8
Comprodore	1	—
Doctor	—	7
Employment Agent	—	1
Fortune Teller	2	3
Merchant	—	3
Money Changer	—	2
Money Lender	1	—
Monk	—	1
Pastor Christian	—	1
Pastor Mohammedan	—	1
Photographer	—	1

INDUSTRIES REPRESENTED IN TENG SHIH K'OU DISTRICT
 (Continued)

INDUSTRY	NUMBER OF STORES	RESIDENTS OF DISTRICT WHOSE BUSINESS IS OUTSIDE OF DISTRICT
Business and Professional: (Continued)		
Secretary General	—	11
Secretary Legation	—	1
Secretary Y. M. C. A.	—	1
Student Agricultural School	—	1
Student Flying School	—	2
Student Other Schools	—	10
Teacher	—	16
Temple Owner	—	2
Government and Official:		
Army Officer	—	2
Mongolian Prince	—	1
Official	—	71
Policeman	—	11
Railway Employee	—	2
Soldier	—	100
Artisans:		
Barber	7	15
Carpenter	19	28
Carpet Maker	3	—
Chauffeur	—	3
Cook	—	30
Engraver	1	—
Flower Maker	1	3
Gardener	—	3
Grain Grinder	4	—
Horse Shoer	—	1
Iron Worker	—	4
Jam Maker	2	—
Knife Maker	—	1
Machinist	—	1
Mason	—	20
Painter	5	4
Paper Box Maker	—	2
Shoemaker	9	1
Paper Hanger	—	2
Singer	—	1
Stable Man	—	2
Tailor	6	3
Type-cutter	—	1
Unskilled Workers:		
Carrier, Baggage	—	15
Carrier, Chair	—	3
Carrier, Night soil	—	2
Carrier, Water	—	7
Coolie	—	3
Coolie, Ricksha	—	34
Coolie, Theater	—	1
City Gate Keeper	—	1

INDUSTRIES REPRESENTED IN TENG SHIH K'OU DISTRICT
(Continued)

INDUSTRY	NUMBER OF STORES	RESIDENTS OF DISTRICT WHOSE BUSINESS IS OUTSIDE OF DISTRICT
Unskilled Workers: (Continued)		
Door-keeper	—	8
Driver	—	14
Farmer	—	2
Laborer	—	72
Messenger	—	3
Peddlers:		
Cloth	—	1
Cooked Food	—	2
Ice	—	1
Meat	—	3
Oil	11	3
Servant	—	27
No Business	—	93
Factories, etc.:		
Cloth Factory	1	—
Electrical Supply	—	10
Laundry	2	1
Printing House	2	3
Slaughter House	52	16
Foreign and Official:		
American Board Church....	—	2
American Board Chapel....	—	1
Dispensary and Drug Store.	1	—
International Reform Bureau	—	2
Manchu Office	—	1
Military Guard Headquarters	—	2
North China Union Women's College	—	1
Police Headquarters	—	2
School	—	4
Half-Day School	—	1
Temple	—	5
Women's Christian Temper- ance Union	—	1
Yamen	—	4
Other Houses:		
Bath House	—	6
Hotel	—	7
Lodging House for Laborers	—	13
Store House	—	10
Street Cleaner's House....	—	1
Watchman's House	—	1
Water Carrier's House....	—	6
Water Company Office....	1	—
Well	—	1
Empty Houses	—	26
Total	493	1,016

LIST OF SHOPS AND STORES ON THE WEST SIDE OF HATAMEN FROM CHU SHIH TA CHIEH TO TENG SHIH K'OU

Chu Shih Ta Chieh.

2. Pu Hsiang Lou Pork Shop.
3. Pu Hua Lou Pork Shop.
4. Knei Yun Lou Food Shop.
5. Yuan Ping Tai Cotton Store.
6. Yi Hsing Cart Supply Store.

Kung Chien Ta Yuan.

7. Yi Yuan Kerosene Store.
8. Hung Yuan Ch'ang Oil and Wine Store.
9. Yung Sheng Brass-ware Store.
10. Te Pao Curio Store.
11. Tung Shun Curio Store.
12. Ta Tung Money Changer.
13. Mao Sheng Paint Store.
14. Jui Hsing Ho Tobacco Store.
15. Cake Shop.
16. Chu Ming Chai Bread Store.

Kung Chien Ta Yuan.

17. Yung Hsing Cart Supply Store.
18. Tai Ping Motor Car Co.
19. Jewelry Shop.
20. Mohammedan Mosque.
21. Wen Hsing Engraving House.
22. Kuang Hsing Bamboo Steamer Shop.
23. Heng Hsin Cheng Brick and Tile Shop.
24. Heng Fa Porcelain Store.
25. Ta Chun Cart Supply Shop.
26. Ho P'ing Shoe Shop.
27. Tung Sheng Hsing Dry Goods Store.
28. Yi Hsing Yung Feather Duster Shop.
29. Tung Shun Bamboo Steamer Shop.
30. Chi Chang Bamboo Blind Store.
31. Po Ku Chai Curio Store.
32. Te Lung Bicycle Shop.
33. Chuan Hsing Iron Store.
34. Bankrupt Store.

Fu Kuei Ta Yuan

49. Shih Tsu Ho Dispensary.
50. Bankrupt Store.
51. Jui Sheng Carriage Shop.
52. Yung Hsing Iron Shop.
53. Ch'en Hsing Yuan General Store.
54. Cake Store.
55. Hsiao Wen Chai Watch Repair Shop.
56. Heng Hsi Mutton Shop.
57. Ching Chang Yung General Store.
58. Jih Sheng Bath House.
59. Chang Hsing Chu Jewelry Shop.
60. Jui Lien Paint Shop.
61. Bankrupt Store.
62. Vegetable Shop.

- 63. Tung Sheng Tai Cart Supply Shop.
- 64. Tung Sheng Yung Dye Shop.
- 65. Bankrupt Store.
- 66. Military Guard Headquarters.
- 67. Te Lung Chuan Rice Shop.

Pao Fang Hut'ung

- 68. Oil and Wine Shop.
- 69. Oil and Wine Shop.
- 70. Yi Hsing Ho Curio Store.
- 71. Wan Chi Shoemaker.
- 71A. Chu Yuan Mutton Shop.
- 72. Wan Ho Soda Shop.
- 73. Tai Lai Exchange Shop.
- 74. Bankrupt Store.
- 75. Fortune-Teller.
- 76. Tung Chu Cotton Shop.
- 77. Kuan Yi Ho Pottery Store.
- 78. Shuang Ho Yuan Restaurant.
- 79. Ta Shun Congee Stall.
- 80. Ta Yu General Store.
- 81. Barber Shop.
- 82. Wu Ho Iron Store.
- 83. Bankrupt Store.
- 84. Empty.
- 85. Te Shou Coffin Store.
- 86. Yung Chu Hao Money Changer.
- 87. Te Hsiao Chai Paper Article Store.
- 88. Jung Ho Hsuan Tea Shop.
- 89. Tung Cheng Hsuan Cosmetic Shop.
- 90. Lung Yuan Fruit Store.

Chien Ch'ang Hut'ung.

- 91. Yi Hsing Cheng Iron Stove Store.
- 92. Wan Ch'ung Electric Supply Store.
- 93. Wan Ho Iron Workers.
- 94. Chang Shun Yung Barber Shop.
- 95. Bankrupt Store.
- 96. Carpenter Shop and Two Residences.
- 97. Te An Drug Store.
- 98. Te Sheng Noodle Shop.
- 99. Fu Chu Hao Cigarette Store.
- 100. Te Shun Cheng Iron Store.
- 101. Tien Ho Yung Mat Shop.
- 102. Chin Yi Hao Carpet Shop.
- 103. Tien Te Ho Brick and Tile Shop.
- 104. Cart Supply Shop.
- 105. Several Small Businesses.
- 106. Kuang Tai Kung General Store.
- 107. Store-house.
- 108. Te An T'ang Drug Store.
- 109. Iron Store.
- 110. Water Carrier.
- 111. Kuang Hsing Lung Curio Store.
- 112. Tung Hsing Barber Shop.
- 113. Chien Yi Ho Rice Shop.
- 114. Tung Shun Ho Iron Workers.

115. Chu Yu Bicycle Shop.
116. Fu Sheng Tea Shop.
117. Heng Shun Chang Pottery Store.
118. Sung Ku Chai Curio Store.
119. Lu Ta Electric Store.
120. Jung Hsing Yung Curio Store.
121. San Yi Yung Noodle Store.
122. Chun Tai Shan Grocery Store.
123. Wu Chen Pork Store.
124. Exchange Shop.
125. Fu Chi Stocking Store.
126. Cake Shop.
127. Tung Hsing Chang Marriage Portion Store.
128. Wan Cheng Mutton Shop.
129. Wan Hsing Kerosene Store.

POOR FAMILIES

STREET	NUMBER OF FAMILIES	TOTAL					PERSONS PER HOUSE
		SONS	MEN	BOYS	WOMEN	GIRLS	
Hsiao Po Ko Shih	15	89	40	19	18	12	5.9
Kuan Fang Ta Yuan	12	67	29	11	15	12	5.6
Hsin Yi Ta Yuan	2	10	1	3	4	2	5.0
Yü Shih Hut'ung	2	9	5	—	1	3	4.5
Hsiao Yang Shih	6	23	8	4	6	5	3.8
Kung Chien Ta Yuan ...	3	13	4	3	4	2	4.3
Chien Ch'ang Hut'ung ...	4	18	9	3	4	2	4.5
Pao Fang Hut'ung	1	1	1	—	—	—	2.
Hatamen Street	1	3	1	—	1	1	3.
Total	46	233	98	43	53	39	5.1
Percent			42.1	18.4	22.8	16.7	

BUSINESS

Small Business	11	Manchu Official	1
Soldiers	10	Mason	1
Ricksha Coolies	8	Policeman	1
Peddlers	3	Servant	1
Shoemakers	3	No Business	5
Pig Stores	2		
		Total	46

RELIGION

Buddhists	33	Christians	2
Confucianists	10	Mohammedans	1
		Total	46

APPENDIX XI: CHURCH SURVEY

CHURCH FAMILIES

	TENG SHIH K'OU	PEI T'ANG	CH'I HUA MEN	TOTAL
Number of families	147	110	68	325
Total Persons	608	300	309	1,217
Average persons per family ...	4.1	2.7	4.5	3.7
Largest family	20	8	12	20

SIZE OF FAMILIES

	TENG SHIH K'OU	PER- CENT	PEI T'ANG	PER- CENT	CH'I HUA MEN	PER- CENT	TOTAL	PER- CENT
1	47	32	46	42	13	19	106	33
2	14	10	14	13	5	7	33	10
3	13	9	11	10	11	16	35	11
4	7	5	18	16	10	15	35	11
5	18	12	9	8	6	9	33	10
6	17	11	10	9	5	7	32	10
7	11	8	—	—	8	12	19	6
8	9	6	2	2	3	4	14	4
9	3	2	—	—	1	2	4	1
10	2	1	—	—	3	4	5	2
11	2	1	—	—	2	3	4	1
12	3	2	—	—	1	2	4	1
20	1	1	—	—	—	—	1	—

SUMMARY OF FAMILIES

Living alone	47	32	46	42	13	19	106	33
Small fam- ilies (2-5)	52	35.4	52	47	32	47	136	42
Medium fam- ilies (6-9)	40	27.2	12	11	17	25	69	21
Large fam- ilies (10 and over)	8	5.4	—	—	6	9	14	4

RACE BY FAMILIES

	TENG SHIH K'OU	PER- CENT	PEI T'ANG	PER- CENT	CH'I HUA MEN	PER- CENT	TOTAL	PER- CENT
Chinese ..	106	72.	70	64.	27	40.	203	62
Manchu ..	36	25.	40	36.	36	53.	112	35
Mongol ...	5	3.	—	—	5	7.	10	3

RACE BY PERSONS

Chinese ..	415	69.	202	68.	123	40.	740	61
Manchu ..	160	26.	98	32.	159	51.	417	34
Mongol ...	33	5.	—	—	27	9.	60	5

PROVINCES REPRESENTED

PROVINCE	TENG SHIH K'OU	PER- CENT	PEI T'ANG	PER- CENT	CH'I HUA MEN	PER- CENT	TOTAL	PER- CENT
Chihli	95	65	104	94	68	100	267	82
Manchuria ..	26	18	—	—	—	—	26	8
Shantung ...	7	5	4	3	—	—	11	3
Mongolia ...	5	—	—	—	—	—	5	—
Kwangtung..	3	—	1	—	—	—	4	—
Szechuan ...	2	—	—	—	—	—	2	—
Honan	2	—	—	—	—	—	2	—
Hupei	2	—	—	—	—	—	2	—
Chekiang ...	1	—	1	3	—	—	2	—
Shansi	1	—	—	—	—	—	1	—
Hunan	1	—	—	—	—	—	1	—
No data	2	—	—	—	—	—	2	—
Total.....							325	

TIME IN PEKING

YEARS								
1-5	34	23	7	7	—	—	41	13
6-10	13	9	2	2	2	3	17	5
11-15	7	5	1	1	—	—	8	2
Over 15	22	15	12	11	3	4	37	11
Life	58	39	69	62	63	93	190	59
No data	13	9	19	17	—	—	32	10
Total							325	

SEX

Male	309	50.8	167	55.5	159	51.5	635	52
Female	299	49.2	133	44.5	150	48.5	582	48

FEMALES LIVING ALONE¹

	TENG SHIH K'OU	PEI T'ANG	CH'I HUA MEN	TOTAL
Number	25	15	9	49

AGES OF FEMALES LIVING ALONE

AGE	TENG SHIH K'OU	PEI T'ANG	CH'I HUA MEN	TOTAL
10-15.....	2	1	—	3
16-20.....	1	7	1	9
21-25.....	1	4	—	5
36-40.....	—	1	—	1
41-45.....	1	—	—	1
51-55.....	—	1	2	3
56-60.....	1	—	1	2
61-65.....	2	1	2	5
66-70.....	3	—	1	4
71 and over.....	14	—	2	16
Total	25	15	9	49

¹ Of the females living alone:
 18 are in the Old Ladies Home. 1 is a teacher.
 10 are students in school. 1 is a watch repairer.
 6 are Manchu Pensioners. 1 is in the Women's Poorhouse.
 2 are Mission workers. 1 is a Y. W. C. A. Secretary.
 2 are servants. 7. No Data.

Total.... 49

AGES

NUMBER OF PERSONS IN DIFFERENT AGE GROUPS

AGE	TENG SHIH K'OU			PEI T'ANG			CH'I HUA MEN			TOTAL		
	FE- MALE	MALE	TOT.	FE- MALE	MALE	TOT.	FE- MALE	MALE	TOT.	FE- MALE	MALE	TOT.
I-5.....	39	35	74	16	11	27	15	13	28	70	59	129
6-10.....	31	24	55	14	15	29	15	13	28	60	52	112
11-15.....	26	24	50	17	4	21	15	18	33	58	46	104
16-20.....	38	33	71	19	15	34	21	14	35	78	62	140
21-25.....	36	21	57	12	18	30	13	8	21	61	47	108
26-30.....	30	32	62	16	16	32	11	10	21	57	58	115
31-35.....	17	15	32	16	7	23	12	14	26	45	36	81
36-40.....	23	14	37	6	7	13	14	12	26	43	33	76
41-45.....	16	11	27	4	9	13	9	7	16	29	27	56
46-50.....	7	17	24	10	11	21	8	10	18	25	38	63
51-55.....	9	13	22	10	5	15	8	7	15	27	25	52
56-60.....	9	13	22	6	3	9	7	7	14	22	23	45
61-65.....	7	4	11	8	3	11	5	9	14	20	16	36
66-70.....	7	8	15	1	4	5	3	1	4	11	13	24
71-75.....	1	6	7	—	—	—	2	2	4	3	8	11
76-80.....	1	7	8	—	—	—	1	4	5	2	11	13
81-85.....	—	1	1	—	—	—	—	1	1	—	2	2
No data.....	12	21	33	12	5	17	—	—	—	24	26	50
Total	309	299	608	167	133	300	159	150	309	635	582	1,217

AGES

PERCENTAGE IN DIFFERENT AGE GROUPS

AGE	TENG SHIH K'OU			PEI T'ANG			CH'I HUA MEN			TOTAL		
	FE-MALE	FE-MALE	TOT.	FE-MALE	FE-MALE	TOT.	FE-MALE	FE-MALE	TOT.	FE-MALE	FE-MALE	TOT.
I-5.....	13	12	12	10	8	9	9	9	9	11.0	10.1	10.6
6-10.....	10	8	9	8	11	10	9	9	9	9.5	8.9	9.2
11-15.....	8	8	8	10	3	7	9	12	11	9.2	7.9	8.5
16-20.....	13	11	12	11	11	11	13	9	11	12.3	10.7	11.5
21-25.....	12	7	9	7	15	10	8	5	7	9.5	8.1	8.9
26-30.....	10	11	10	10	12	11	7	7	7	9.0	10.0	9.5
31-35.....	6	5	5	10	5	8	8	9	8	7.1	6.2	6.6
36-40.....	7	5	6	4	5	4	9	8	8	6.7	5.7	6.2
41-45.....	5	4	4	2	7	4	6	5	5	4.5	4.6	4.6
46-50.....	2	6	4	6	8	7	5	7	6	3.9	6.5	5.2
51-55.....	3	4	4	6	4	5	5	5	5	4.3	4.3	4.3
56-60.....	3	4	4	4	2	3	5	5	5	3.5	4.0	3.7
61-65.....	2	1	2	5	2	4	3	6	5	3.2	2.7	2.9
66-70.....	2	3	3	—	3	2	2	—	1	1.7	2.2	2.0
71-75.....	—	2	1	—	—	—	1	1	1	0.5	1.4	0.9
76-80.....	—	2	1	—	—	—	1	3	2	0.3	1.9	1.1
81-85.....	—	—	—	—	—	—	—	—	—	—	0.3	0.2
No data.....	4	7	6	7	4	5	—	—	—	3.8	4.5	4.1
Total.....	100	100	100	100	100	100	100	100	100	100	100	100

MARITAL CONDITION OF ENTIRE GROUP

Number

Single.....	159	116	275	84	54	138	84	63	147	327	233	560
Married....	131	127	258	75	66	141	71	62	133	277	255	532
Widowed...	5	48	53	2	9	11	—	25	25	7	82	89
No data.....	14	8	22	6	4	10	4	—	4	24	12	36
Total.....	309	299	608	167	133	300	159	150	309	635	582	1,217

Percent

Single.....	51	39	45	50	40	46	53	42	48	51	40	46
Married....	42	42	42	45	50	47	45	41	43	44	44	44
Widowed...	2	16	9	1	7	4	—	17	8	1	14	7
No data.....	5	3	4	4	3	3	2	—	1	4	2	3
Total.....	100	100	100	100	100	100	100	100	100	100	100	100

MARITAL CONDITION OF THOSE OVER 15 YEARS OF AGE

Number

Single.....	63	31	94	38	24	62	42	19	61	143	74	217
Married....	131	127	258	74	66	140	71	62	133	276	255	531
Widowed...	5	48	53	2	9	11	—	25	25	7	82	89
No data.....	14	8	22	6	4	10	1	—	1	21	12	33
Total.....	213	214	427	120	103	223	114	106	220	447	423	870

Percent

	TENG SHIH K'OU			PEI T'ANG			CH'I HUA MEN			TOTAL		
	FE-			FE-			FE-			FE-		
	MALE	MALE	TOT.	MALE	MALE	TOT.	MALE	MALE	TOT.	MALE	MALE	TOT.
Single	30	14	22	32	23	28	37	18	28	32	18	25
Married	61	60	61	61	64	63	62	58	61	62	60	61
Widowed ...	2	22	12	2	9	5	—	24	11	2	19	10
No data.....	7	4	5	5	4	4	1	—	—	4	3	4
Total	100	100	100	100	100	100	100	100	100	100	100	100

AGES OF THOSE UNMARRIED AND OVER 15 YEARS OF AGE

AGE	TENG SHIH K'OU			PEI T'ANG			CH'I HUA MEN			TOTAL		
16.....	9	2	11	8	2	10	6	3	9	23	7	30
17-20.....	26	21	47	13	11	24	15	10	25	54	42	96
21-25.....	15	6	21	8	11	19	11	4	15	34	21	55
26-30.....	7	2	9	3	—	3	5	1	6	15	3	18
31-35.....	2	—	2	2	—	2	1	—	1	5	—	5
36-40.....	2	—	2	1	—	1	1	—	1	4	—	4
41-45.....	—	—	—	—	—	—	1	—	1	1	—	1
46-50.....	—	—	—	1	—	1	—	1	1	1	1	2
51-55.....	—	—	—	1	—	1	—	—	—	1	—	1
56-60.....	1	—	1	1	—	1	—	—	—	2	—	2
61-65.....	—	—	—	—	—	—	—	—	—	—	—	—
66-70.....	1	—	1	—	—	—	1	—	1	2	—	2
71-75.....	—	—	—	—	—	—	—	—	—	—	—	—
76-80.....	—	—	—	—	—	—	1	—	1	1	—	1
Total.....	63	31	94	38	24	62	42	19	61	143	74	217
Percent under 26 years of age.....	79	94	84	76	100	86	76	89	80	78	95	83
Percent under 31 years of age.....	90	100	94	84	100	90	88	95	90	88	99	92

VITAL STATISTICS

	TENG SHIH K'OU		PEI T'ANG	CH'I HUA MEN		TOTAL
Births last 5 years	89		34	38		161
Average per year	17.8		6.8	7.6		32.2
Birth rate per 1,000	28.4		22.8	24.6		26.5
Deaths last 5 years	35		29	15		79
Average per year	7		5.8	3		15.8
Death rate per 1,000	11.1		19.3	9.7		13
Birth rate per 1,000 females ..	59.4		51.1	50.6		55.3
Birth rate per 1,000 women, 15-50	103		76	95		94
Birth rate per 1,000 married women, 15-50	131		113	131		128

INFANT MORTALITY

Report of All Births and Deaths of Children in the Ch'i Hua Men Families

Total births	305	
Total deaths	107	
<hr/>		
Total number living	197	65 percent
Average births per family (57)		5.3
Average births per married woman (87)		3.5
Average number living children per family		2.9
Average number living children per married woman		2.3

BIRTHS		DEATHS	
NUMBER	FAMILIES	NUMBER	FAMILIES
1	11	0	25
2	8	1	6
3	5	2	10
4	6	3	4
5	4	4	4
6	3	5	3
7	3	6	1
8	4	7	1
9	5	8	2
10	1	9	1
11	3		
12	1		
14	1		
15	1		
18	1		

Families with no children 11.

INCOME PER YEAR

AMOUNT	TENG SHIH K'OU	PER-CENT	PEI T'ANG	PER-CENT	CH'I HUA MEN	PER-CENT	TOTAL	PER-CENT
Over 1,000	18	12.2	4	3.6	—	—	22	6.8
\$500-\$999	11	7.5	15	13.6	1	1.5	27	8.3
\$250-\$499	29	19.7	20	18.2	5	7.3	54	16.6
\$100-\$249	32	21.8	19	17.3	20	29.4	71	21.8
Less than \$100	22	15.0	32	29.1	39	57.4	93	28.6
None	35	23.8	20	18.2	3	4.4	58	17.9

OCCUPATIONS

Totals for the Three Churches

Teachers	35	Cooks	16
Manchu Pensioners	34	Laborers	13
Students	33	Merchants	10
Preachers	23	Soldiers	10
Policeman	18	Artisans	9
Servants	18	Officials	9

OCCUPATIONS (Continued)

Totals for the Three Churches (Continued)

Paper Makers	7	Carvers	1
Physicians	7	Carpet Makers	1
Farmers	6	Curio Dealers	1
General Managers	5	Door-keepers	1
Secretaries	5	Fertilizer Workers	1
Artists	4	Fire Cracker Workers	1
Clerks	4	Firemen	1
Army Officer	3	Horse Handlers	1
Carpenter	3	Mail Men	1
Coolies	3	Nurses	1
Masons	3	Oil Peddlers	1
Straw Sellers	3	Pasters	1
Bookkeepers	2	Pawn Brokers	1
Candle Makers	2	Restaurant Keepers	1
Hotel Managers	2	Restaurant Workers	1
House Owners	2	Sewer Workers	1
Laundry Workers	2	Singers	1
Shoemakers	2	Treasurers	1
Surveyors	2	Watchmen	1
Tailors	2	Writers	1
Watch Repairers	2	Y. M. C. A. Secretaries	1
Water Carriers	2	Y. W. C. A. Secretaries	1
Barbers	1	None	29
Boiler Makers	1	No Data	26
Book Sellers	1		
Box Makers	1		
		Total	382

HOURS OF WORK

HOURS PER DAY	TENG SHIH K'OU	PER-CENT	PEI T'ANG	PER-CENT	CH'I HUA MEN	PER-CENT	TOTAL	PER-CENT
3	3		—		—		3	2
4	3		—		—		3	2
5	9		3		—		12	9
6	10		9		—		19	15
7	2		23		—		25	20
8	6		16		—		22	18
9	—		8		—		8	6
10	3		5		—		8	6
12	1		2		—		3	2
All day	17		9		—		26	20
	<u>54</u>		<u>75</u>		<u>—</u>		<u>129</u>	<u>100</u>

HOME OWNING

Own their homes	23	16	26	24	18	26	67	21
Rent	110	75	71	64	50	74	231	71
No Data ...	14	9	13	12	—	—	27	8
Total	<u>147</u>	<u>100</u>	<u>110</u>	<u>100</u>	<u>68</u>	<u>100</u>	<u>325</u>	<u>100</u>

HOME OWNING AND RENTING AMERICAN CITIES¹

	TOTAL	RENTED	PERCENT RENTED
Chicago	473,141	342,472	72
Philadelphia	327,263	229,354	70
St. Louis	155,555	113,515	74
Boston	139,700	114,312	82
Pittsburg	110,547	77,288	69

¹ U. S. Census, 1910.

AMOUNT OF RENT PAID PER MONTH

	TENG SHIH K'OU	PER- CENT	PEI T'ANG	PER- CENT	CH'I HUA MEN	PER- CENT	TOTAL	PER- CENT
None	44	—	32	—	13	—	89	26
0-49¢	—	—	—	—	9	24	9	6
50¢-99¢	—	—	5	13	12	32	17	12
\$1.00-\$1.99..	16	24	8	20	8	22	32	22
\$2.00-\$5.00..	23	35	17	44	7	19	47	33
\$6.00-\$10.00.	9	14	5	13	1	3	15	11
\$11.00-\$15.00	7	10	—	—	—	—	7	5
\$16.00-\$20.00	4	6	—	—	—	—	4	3
Over \$20.00	2	3	—	—	—	—	2	2
No data ...	5	8	4	10	—	—	9	6
							142	100

RENT PER ROOM PER MONTH

Less than 25¢	1	2	—	—	—	—	1	1
25¢-49¢	2	3	—	—	17	46	19	14
50¢-74¢	9	15	7	20	13	35	29	22
75¢-99¢	8	13	6	17	3	8	17	13
\$1.00-\$1.99..	34	55	21	60	4	11	59	44
\$2.00-\$2.99..	3	5	—	—	—	—	3	2
\$3.00-\$3.99..	2	3	1	3	—	—	3	2
\$4.00-\$4.99..	1	2	—	—	—	—	1	1
\$20.00	1	2	—	—	—	—	1	1
							133	100

PROPORTION OF INCOME SPENT FOR RENT

Report of Ch'i Hua Men Families

PERCENT OF INCOME	NUMBER OF FAMILIES	PERCENT
0-5	8	22
6-10	12	32
11-15	4	11
16-20	3	8
21-25	6	16
26-30	1	3
41-45	2	5
91	1	3
	37	100

Average Rent, 15 percent of income.
 Median Rent, 10 percent of income.

AVERAGE PROPORTION OF INCOME SPENT FOR RENT
IN FOREIGN COUNTRIES¹

Illinois, U. S. A.	17.42 percent
Massachusetts, U. S. A.	19.74 percent
Great Britain	13.48 percent
Saxony, Germany	12.00 percent

¹ Ely and Wicker, *Elementary Principles of Economics*.

THOSE WHO PAY NO RENT

PERSON OR INSTITUTION GIVING ROOM	TENG		CH'I		TOTAL
	SHIH K'OU	PEI T'ANG	HUA	MEN	
School	10	11	—	—	21
Old Ladies' Home	17	1	1	—	19
Employer	5	11	1	—	17
Mission	5	8	2	—	15
Friend	1	1	8	—	10
Hospital	3	—	—	—	3
Poorhouse	—	—	1	—	1
No Data	3	—	—	—	3
Total	44	32	12	—	89

ROOMS PER FAMILY

NUMBER	TENG		PEI		CH'I		TOTAL	PER-CENT
	SHIH K'OU	PER-CENT	T'ANG	PER-CENT	HUA MEN	PER-CENT		
1.....	42	29	23	21	21	31	86	26
2.....	26	18	12	11	14	21	52	17
3.....	12	8	27	25	11	16	50	15
4.....	9	7	3	2	9	13	21	6
5.....	8	5	13	12	3	5	24	7
6.....	5	3	3	2	1	1	9	3
7.....	3	2	2	2	1	1	6	2
8.....	4	3	2	2	—	—	6	2
9.....	2	1	—	—	—	—	2	1
10.....	7	5	1	1	—	—	8	2
11-15.....	6	4	—	—	—	—	6	2
16-20.....	5	3	1	1	—	—	6	2
Over 20	2	1	—	—	—	—	2	1
No data	16	—	23	21	8	—	47	14
Total....	147	100	110	100	68	100	325	100
Average..	4.6		2.9		2.4		3.6	

PERSONS PER ROOM

NUMBER	TENG	PEI	CH'I	TOTAL	PER-CENT
Less than 1..	28	19	18	16	—
1.....	39	27	37	34	14
2.....	26	18	17	15	21
3.....	17	11	10	9	13
4.....	17	11	4	4	7
					10
					28
					9

NUMBER	TENG	PER-	PEI	PER-	CH'I	PER-	TOTAL	PER-
	SHIH				HUA			
	K'OU	CENT	T'ANG	CENT	MEN	CENT		CENT
5.....	4	3	—	—	2	3	6	2
6.....	—	—	I	I	I	2	2	I
7.....	—	—	—	—	I	2	I	—
No data	16	11	23	21	9	13	48	15
Total....	147	100	110	100	68	100	325	100
Average..	1.9		1.7		2.5		2.2	

K'ANGS

1.....	56	38	32	29	38	56	126	39
2.....	25	17	33	30	15	22	73	23
3.....	11	6	7	6	6	9	24	7
4.....	7	5	—	—	I	I	8	2
5.....	4	3	—	—	—	—	4	I
6.....	—	—	—	—	—	—	—	—
7.....	I	I	I	I	—	—	2	I
10.....	I	I	—	—	—	—	I	—
15.....	I	I	—	—	—	—	I	—
No data	41	28	37	34	8	12	86	27
Total....	147	100	110	100	68	100	325	100
Average..	2.1		1.7		1.5		1.9	

PERSONS PER K'ANG

1.....	24	16	19	17	6	9	49	15
2.....	30	21	22	20	8	12	60	18
3.....	20	14	23	21	21	31	64	20
4.....	25	17	7	6	15	22	47	14
5.....	5	3	I	I	5	7	11	3
6.....	2	I	I	I	2	3	5	2
7.....	—	—	—	—	3	4	3	I
No data	41	28	37	34	8	12	86	27
Total....	147	100	110	100	68	100	325	100
Average..	2.6		2.3		3.4		2.8	

EDUCATION OF THOSE OVER NINE YEARS OF AGE

Number

GRADE OF EDUCATION	TENGSHIH K'OU		PEI T'ANG		CH'I HUA MEN		TOTAL		
	FE- MALE	FE- TOT.	FE- MALE	FE- TOT.	FE- MALE	FE- TOT.	FE- MALE	FE- TOT.	
Returned Stu- dents	9	I	10	—	—	—	9	I	10
Professional Schools ...	9	—	9	8	—	8	17	—	17
University ...	7	2	9	7	6	13	14	8	22
Others	5	I	6	—	—	—	5	I	6
Total									
Higher Schools	30	4	34	15	6	21	45	10	55

EDUCATION OF THOSE OVER NINE YEARS OF AGE (*Continued*)

Number (Continued)

GRADE OF EDUCATION	TENG SHIH K'OU			PEI T'ANG			CH'I HUA MEN			TOTAL		
	MALE	FE-	TOT.	MALE	FE-	TOT.	MALE	FE-	TOT.	MALE	FE-	TOT.
Middle School	26	14	40	26	13	39	4	3	7	56	30	86
Good Chinese	45	15	60	7	1	8	12	1	13	64	17	81
Can Read....	87	86	173	72	48	120	92	47	139	251	181	432
Cannot Read.	12	37	49	5	11	16	22	75	97	39	123	162
No data	43	83	126	14	28	42	1	1	2	58	112	170
Total	243	239	482	139	107	246	131	127	258	513	473	986
Children under 10	66	60	120	28	26	54	28	23	51	122	109	231

Percent

Higher Schools ...	12	2	7	11	6	9	—	—	—	9	2	6
Middle School	11	6	8	19	12	16	3	2	3	11	6	9
Good Chinese	18	5	12	5	1	3	9	1	5	12	4	8
Can Read....	36	36	36	51	45	49	70	37	54	49	38	44
Cannot Read.	5	15	10	4	10	6	17	59	37	8	26	16
No data	18	35	27	10	26	17	1	1	1	11	24	17
Total	100	100	100	100	100	100	100	100	100	100	100	100

AGES OF THOSE WHO CANNOT READ

AGE	MALE	FE-	TOT.	MALE	FE-	TOT.	MALE	FE-	TOT.	MALE	FE-	TOT.
10-15.....	3	2	5	—	—	—	4	6	10	7	8	15
16-20.....	1	1	2	—	—	—	2	5	7	3	6	9
21-25.....	—	4	4	—	1	1	1	4	5	1	9	10
26-30.....	1	2	3	—	1	1	4	8	12	5	11	16
31-35.....	3	6	9	1	2	3	4	8	12	8	16	24
36-40.....	2	—	2	—	—	—	2	9	11	4	9	13
41-45.....	—	3	3	—	1	1	—	6	6	—	10	10
46-50.....	—	5	5	1	4	5	—	4	4	1	13	14
51-55.....	—	2	2	1	1	2	1	5	6	2	8	10
56-60.....	—	6	6	1	—	1	—	6	6	1	12	13
61-65.....	—	2	2	1	—	1	2	6	8	3	8	11
66-70.....	—	1	1	—	—	—	1	1	2	1	2	3
71-75.....	—	—	—	—	—	—	—	3	3	—	3	4
76-80.....	—	—	—	—	—	—	1	3	4	1	3	4
81-85.....	—	—	—	—	—	—	—	1	1	—	1	1
No data....	2	3	5	1	1	2	—	—	—	3	4	7
Total....	12	37	49	6	11	17	22	75	97	40	123	163

Percentage under 26 years of age	33	19	23	—	9	6	32	20	23	28	19	21
Percentage 26-35	33	22	25	20	27	24	36	21	25	32	22	25

PEKING: A SOCIAL SURVEY

NEWSPAPERS

Number of Families Subscribing for a Newspaper

TENG SHIH K'OU		PEI T'ANG		CH'I HUA MEN		TOTAL	
NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
53	36	30	27	3	4	86	26

LIST OF NEWSPAPERS TAKEN

Number of Families Subscribing

NAME		NAME	
Chung Ch'iang Pao.....	23	Shang Yeh Pao.....	2
Yi Shih Pao.....	11	Chu Shih Pao.....	1
Chung Hua Jih Pao.....	9	Ch'ing Nien Pao.....	1
Shun T'ien Shih Pao.....	8	Huang Yang Pao.....	1
Peking Pai Hua Pao.....	7	Kuo Ming Kung Pao.....	1
Peking Daily News (Chinese)..	4	Kung Yen Pao.....	1
Ai Kuo Pai Hua Pao.....	3	Nan K'ai Hsiao.....	1
Hua Wen Jih Pao.....	3	Pai Hua Pao.....	1
Kuo Ch'iang Pao.....	3	Peking Daily News.....	1
Ch'en Hsing	2	Peking Leader	1
Ch'en Ch'ing Pao	2	T'ung Yen Pao	1
Chin Pu	2	Total	89

FAMILIES WITH SERVANTS

TENG SHIH K'OU		PEI T'ANG		CH'I HUA MEN		TOTAL	
NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT	NUMBER	PERCENT
30	20	10	9	—	—	40	12

AMUSEMENTS

Report of the Three Churches

Music	37	Looking at flowers.....	2
Reading	16	Theater	2
Singing	12	Studying the classics	1
Billiards	11	Drawing	1
Exercise	8	Moving Pictures	1
Bible Study	6	Playing at the Y. M. C. A.....	1
Gardening	6	Studying	1
Basketball	4	Tennis	1
Excursions	4	Miscellaneous	1
Talking	4		
Walking around	4	Total	123

CHURCH RELATIONSHIP

	TENG SHIH K'OU			PEI T'ANG			CH'I HUA MEN			TOTAL		
	FE-	MALE	TOT.	FE-	MALE	TOT.	FE-	MALE	TOT.	FE-	MALE	TOT.
Inquirer	6	5	11	2	—	2	3	6	9	11	11	22
Probationer..	22	12	34	4	9	13	2	1	3	28	22	50
Baptized	136	139	275	118	69	187	100	89	189	354	297	651
Total	164	156	320	124	78	202	105	96	201	393	330	723
Percent Entire Group	53	52	53	74	58	67	66	63	65	62	52	60

CHURCH MEMBERSHIP

THOSE BAPTIZED AND OVER 14 YEARS OF AGE

	TENG SHIH K'OU		PEI T'ANG		CH'I HUA MEN			TOTAL				
	FE-		FE-		FE-			FE-				
	MALE	TOT.	MALE	TOT.	MALE	MALE	TOT.	MALE	TOT.			
	118	111	229	100	64	164	83	74	157	301	249	550
Percent Entire Group			38			55			51			45
Percent of those over 14 years of age			52			74			72			62
Percent of those over 14 years of age and connected with the church.			83			92			93			88
Number of baptized children ...			46			23			32			101
Percent of children baptized ...			27			30			35			30

ATTENDING CHURCH

	TENG SHIH K'OU	PER-CENT	PEI T'ANG	PER-CENT	CH'I HUA MEN	PER-CENT	TOTAL	PER-CENT
	NUMBER		NUMBER		NUMBER		NUMBER	
Male	127	41	59	35	45	28	231	36
Female	109	36	42	32	58	39	209	36
Total ...	236		101		103		440	
Entire Group..		39		34		33		36
Church Group.		74		50		51		61
Percent Church Group over 14 years of age		86		56		61		71

ATTENDING SUNDAY SCHOOL

Male	67	21	37	22	—	—	104	22
Female	47	16	26	20	—	—	73	17
Total	114		63		—	—	177	
Entire Group.		19		21		—		20
Church Group.		36		31		—		34

CONTRIBUTING TO CHURCH

	TENG SHIH K'OU NUMBER	PER- CENT	PEI T'ANG NUMBER	PER- CENT	CH'I HUA MEN NUMBER	PER- CENT	TOTAL NUMBER	PER- CENT
Male	82	27	52	31	39	25	173	27
Female	106	35	34	26	48	32	188	32
Total ...	188		86		87		361	
Entire Group..		31		29		28		30
Church Group.		59		43		45		50
Percent Church Group over 14 years of age		68		48		51		58

NUMBER DOING VOLUNTARY WORK FOR THE CHURCH

	TENG SHIH K'OU NUMBER	PERCENT	PEI T'ANG NUMBER	PERCENT	CH'I HUA MEN NUMBER	PERCENT	TOTAL NUMBER	PERCENT
Males	28		15		15		58	
Females	8		9		1		18	
Total	36		24		16		76	
Entire Group		6		8		5		6
Church Membership		13		14		9		12

TYPES OF VOLUNTARY CHURCH SERVICE

	TENG SHIH K'OU			PEI T'ANG			CH'I HUA MEN			TOTAL		
	FE-	MALE	TOT.	FE-	MALE	TOT.	FE-	MALE	TOT.	FE-	MALE	TOT.
Preaching ...	15	6	21	—	1	1	6	1	7	21	8	29
Church officer	6	—	6	2	—	2	7	—	7	15	—	15
Teaching a class	7	2	9	—	3	3	1	—	1	8	5	13
Personal work	—	—	—	4	1	5	—	—	—	4	1	5
Keeping rec- ords	—	—	—	1	2	3	—	—	—	1	2	3
Lecturing ...	—	—	—	3	—	3	—	—	—	3	—	3
Children's Church	—	—	—	—	2	2	—	—	—	—	2	2
Prayer leader.	—	—	—	1	—	1	—	—	—	1	—	1
Selling books	—	—	—	—	—	—	1	—	1	1	—	1
No data.....	—	—	—	4	—	4	—	—	—	4	—	4
Total	28	8	36	15	9	24	15	1	16	58	18	76

APPENDIX XII: RELIGIOUS WORK

PEKING MOSQUES

NEAREST GATE	STREET OR DISTRICT	INSIDE OR OUTSIDE CITY WALLS	NO. OF FAMILIES
<i>South City</i>			
Hsun Chih Men	Niu Chieh	Inside	2,000
Hsun Chih Men	Chiao Tzu Hut'ung	Inside	1,200
Ch'ien Men	T'iao Chou Hut'ung	Inside	40
Hatamen	Hua Shih Ta Chieh	Inside	—
Hatamen	T'ang Tzu Hut'ung	Inside	800
Hatamen	T'ang Tao Hut'ung	Inside	—
<i>North City</i>			
Hsun Chih Men	Niu Jou Hut'ung	Inside	—
Hsun Chih Men	Shou Pei Hut'ung	Inside	160
Hsun Chih Men	Tan P'ailou	Inside	—
Hsun Chih Men	Fen Tzu Hut'ung	Inside	80
Hsun Chih Men	Hui Tzu Ying	Inside	45
P'ing Tsu Men	Chih Pei	Outside	100
P'ing Tsu Men	San Li Ho	Outside	60
P'ing Tsu Men	Chin Shih Feng Chieh	Inside	40
Hsi Chih Men	Shih Tao Pieh	Outside	20
Hsi Chih Men	Nan K'ou Yen	Inside	60
Te Sheng Men	Ta Kuan	Outside	200
Te Sheng Men	Ma Tien	Outside	200
An Ting Men	An Ting Men Kuan	Outside	20
An Ting Men	Erh T'iao Hut'ung	Inside	200
Tung Chih Men	Erh Li Chuang	Outside	40
Tung Chih Men	Nan Hsiao Chieh	Inside	30
Ch'i Hua Men	Chung Chieh	Outside	—
Ch'i Hua Men	Hsia P'o	Outside	200
Ch'i Hua Men	Pa Li Chuang	Outside	40
Ch'i Hua Men	Tou Ya Ts'ai Hut'ung	Inside	100
Ch'i Hua Men	Lu Mi Ts'ang Hut'ung	Inside	80
Hatamen	Su Chou Hut'ung	Inside	13
Hatamen	Chien Tzu Hsiang	Inside	7
Hatamen	Tung Ssu P'ailou	Inside	100
Tung Hua Men	Ting Tzu Chieh	Inside	14
Hou Men	Nan Hai Yen	Inside	100

THE WORK OF THE ROMAN CATHOLIC CHURCH IN PEKING

1918

	DATE OF FOUNDING	NO. OF MEMBERS	CONFESSIONS				COMMUNIONS			EXTREME UNCTION
			ADULT BAPTISMS	AT MISSION	FROM ASH WED. TO JUNE 30TH	AT DEVOTIONS	AT MISSION	FROM ASH WED. TO JUNE 30TH	AT DEVOTIONS	
Saint Savior North Cathedral.	1693	5,277	194	—	3,293	42,932	—	3,131	168,955	167
Saint Michel Legation Quarter.	1901	1,800	58	895	895	9,500	890	890	23,000	35
Immaculate Conception South Cathedral.	1650	1,462	20	—	515	5,505	—	491	19,722	12
Saint Joseph East Cathedral.	1655	727	21	—	430	4,752	—	430	20,813	14
Notre-Dame du Mount Carmel West Cathedral.	1723	478	8	—	293	2,746	—	290	6,560	9
Total		9,744	301	895	5,426	65,435	890	5,232	239,050	237

Translated from report of Catholic Mission Work in Peking.

SCHOOLS OF THE ROMAN CATHOLIC MISSION IN PEKING
AND IMMEDIATE VICINITY

1918

SCHOOL	NO. OF TEACHERS	PART TIME TEACHERS	TOTAL NO. OF PUPILS
Normal School (Hsi T'ang).....	8	—	43
Monastic School (Chala pres Peking).....	6	8	70
Monastic School (Maristes).....	14	—	70
Parochial School (Pei T'ang).....	6	—	120
Franco-Chinese College (Nan T'ang)....	20	—	364
St. Michel's College	2	—	20
St. Michel's Boarding School	5	—	51
Sisters of Charity	49	—	645
School of the Sacred Heart.....	9	—	179
Pei T'ang School	18	—	125
Nan T'ang School	3	—	50
Totals	140	8	1,737

Translated from report of Catholic Mission Work in Peking.

PROTESTANT MISSION STATISTICS, 1919

NAME OF MISSION	FOREIGN WORKERS				NATIVE WORKERS				PLACES OF WORSHIP				MEMBERSHIP ATTENDANCE						
	Date of Founding	Evangelistic	Educational	Medical	Literary	Total	Evangelistic	Educational	Medical	Colporteurs	Total	Churches	Chapels	S.S.	Members	Members	Probationers	Church	Sunday School
M. W. M. W. M. W. M. W. M. W. M. W. M. W. M. W. M. W. M. W. M. W. M. W. M. W.																			
American Bible Society	—	—	—	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—	—
British and Foreign Bible Society	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
American Board, Assemblies of God	1864	1	1	5	10	1	1	1	1	7	18	6	3	10	8	—	—	—	—
Baptist (Eng.) ..	1914	2	3	—	—	—	—	—	—	2	3	—	—	—	—	—	—	—	—
Independent	—	—	—	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—
International Reform Bureau ..	1910	1	1	—	—	—	—	—	—	1	1	—	—	—	—	—	—	—	—
London Mission..	1861	1	1	1	2	—	—	—	—	2	3	2	1	9	—	3	—	—	—
Methodist Episcopal, U. S. A..	1869	1	3	7	12	4	9	—	—	12	24	23	—	87	—	7	6	—	—
W. F. M. S. Methodist	1871	—	2	—	6	—	6	—	—	—	14	—	12	—	19	—	9	—	—
United Methodist (Eng.)	1878	—	—	—	—	—	—	—	—	—	—	—	—	1	—	—	—	—	—
Chinese Blind ..	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
American Presbyterian, North..	1863	2	1	5	3	—	2	—	—	7	6	6	6	24	12	—	3	9	13
Salvation Army..	1916	—	10	8	4	—	—	—	—	8	14	7	1	2	1	—	—	—	—
Seventh Day Adventist	1918	1	1	—	—	—	—	—	—	1	1	2	—	—	—	—	—	—	—
S. P. G. (Church of England) ...	1863	4	7	1	6	1	1	—	—	6	14	2	2	9	7	4	—	—	—
Total		15	32	28	45	6	19	2	2	51	113	48	25	142	48	11	21	25	—
											225	94	19	21	34	4656	994	1415	—
																			6736

¹ One worker included in London Mission report.
² Figures are for Peking and surrounding district.

	Date of Founding		WORKERS				MEMBERS		Total
	Foreign		Native		Christian	Non-Christian	Total		
	M.	W.	M.	W.					
Y. M. C. A.	1906	6	24	—	250	2,250	2,500		
Y. W. C. A.	1916	4	—	3	119	302	421		
Total		12	10	24	369	2,552	2,921		

CHINESE INDEPENDENT CHURCHES, 1919

Location	Date Founding	Churches	Chapels	Sunday Schools	Members	Probationers	New Members, 1918	Church	Sunday School	Attendance		Evangelistic	Workers Paid	Voluntary	Schools	Students	Annual Ex-	
										M.	W.							M.
N. E. City	1915	1	—	1	174	18	5	40	30	1	—	—	—	—	—	—	\$240 ¹	
South City	1915	1	1	1	163	—	17	—	30	4	—	—	4	—	9	42	1,492 ¹	
East City	1915	1	—	2	446	102	29	250	60	2	—	—	18	1	98	35	1,154 ¹	
Total		3	1	4	783	120	51	290	120	5	—	—	7	22	5	130	92	\$2,886

¹ Includes School Expenses.

PROTESTANT MISSION LOWER SCHOOLS

		MEN	WOMEN
I. Higher Primary Schools			
A. Boys			
Anglican Mission (Ch'ung Te)....	1	95	
American Board Mission (Yu Ying)	1	70	
London Mission (Ts'ui Wen).....	1	100	
Methodist Mission	3	507	
Presbyterian Mission	2	62	
B. Girls			
Anglican Mission	2		61
American Board Mission	1		90
London Mission	1		30
Methodist Mission	1		94
Presbyterian Mission	1		34
II. Lower Primary Schools			
A. Boys			
Anglican Mission	1	40	
American Board Mission.....	4	110	
Chinese Independent Church.....	1	90	
Methodist Mission	15 (co-ed)	437	451
Presbyterian Mission	13 (co-ed)	195	160
Salvation Army	1 (co-ed)	14	25
B. Girls			
Anglican Mission	2		90
American Board Mission.....	2		100
Chinese Independent Churches.....	3 (co-ed)	89	30
London Mission	1		30
III. Kindergartens			
American Board Mission.....	2	45	45
Methodist Episcopal Mission.....	1		33
Presbyterian Mission	2	22	22
IV. Poor Schools (Half-Day or Night)			
Y. W. C. A.	1		50
Presbyterian Mission	2	95	
London Mission	1		20
Anglican Mission	1		50
Chinese Independent Church.....	1		50
Total	68	1,971	1,465
Total Higher Schools.....	32	1,818	653
Grand Total	100	3,789	2,118

MISSION MEDICAL WORK

Hospitals

MISSION	BEDS	PATIENTS	
		DAILY AVERAGE	YEARLY TOTAL
Methodist (Men's)	66	50	927
Methodist (Women's)	68	50	987
Presbyterian (Women's)	31	—	175
Total	165	100	2,089

Dispensaries

MISSION	NUMBER	AVERAGE DAILY ATTENDANCE		
		MEN	WOMEN	TOTAL
Anglican	1	25	10	35
London	1	25	25	50
Methodist (Men's)	3	135	—	135
Methodist (Women's)	1	—	60	60
Presbyterian	2	15	70	85
Total	8	200	165	365

APPENDIX XIII: QUESTIONNAIRES

PROSTITUTION QUESTIONNAIRE

1. Is prostitution segregated? Localized?
2. What are the principal districts for the practice?
3. Number of houses? Inmates? Prices?
4. General condition of the houses?
5. Do the women live in the houses or only come for business?
6. How much are the houses connected with hotels and tea houses?
Located near hotels and tea houses? Directly connected with them? Bathhouses? Relation to liquor trade?
7. Amount of clandestine practice? Estimate of total number of prostitutes in Peking?
8. What is the present amount of street solicitation?
9. Is it localized? If so, where is it the worst? What attempts are made to get hold of students?
10. What is the source of supply of the women?
11. How are the high class women trained? In what are they trained?
12. Are special schools maintained for teaching singing and dancing for those destined for the business?
13. What are the police regulations regarding solicitation, medical examination, licensing?
14. How are they enforced?
15. What is being done to rescue girls?
16. The Door of Hope? Management, organization, entrance regulations, care, financial support? What becomes of the girls after they leave? Requirements for discharge? How many of the girls become secondary wives? Do they become real secondary wives or merely take the position of "kept women"?
17. Is the prostitution business organized?
18. If so, who are those that control?
19. What is the amount of sodomy practiced? Questions regarding segregation, source of supply, police regulations, solicitation, number in the business, etc., as for the prostitutes?
20. What are the general moral standards of the Chinese as regards the sex relation?
21. What are the general moral conditions outside licensed prostitution?
22. What is the amount of irregularity among the men and women students?
23. What are the general moral conditions surrounding young men?
24. Do those coming from the smaller cities and villages think that it is the thing to go "down the line"?
25. What is the general relation of the police to the business? Do they enforce the regulations? Does there seem to be much graft by the police? Open or secret?
26. Number of those brought into court for violation of the police regulations concerning prostitution? Convictions? Punishments?
27. Statistical study of one or two schools as to the amount of indulgence in vice?

PLURAL WIVES

1. Legal status of *wife* in China?
2. Legal status of secondary wives?
3. Customary status of secondary wife?
4. (a) Claim of first wife on husband? Legal? Social?
- (b) Claims of secondary wives on husband? Legal (support, etc.)? Social?
5. What constitutes divorce?
6. Causes for divorce?
7. Ability of women to secure divorce?
8. Social standing of divorcées? Of divorced men?
9. Social standing of secondary wives?
10. General social opinion regarding plural marriages?
11. Extent of plural marriages among different classes? Officials, returned students, prosperous business men, etc.?
12. How much is the taking of secondary wives determined by man's financial status?
13. How far down the social scale is plural marriage practiced?
14. Occasionally—usually—what may be the number of wives per man in the different classes?
15. What is the relation of the demand for male children to plural marriages? How much is it a contributing factor?
16. Where are the secondary wives secured?
17. How is the marriage arranged?
18. Is there any different arrangement or agreement with the family of the secondary wife than with the family of the first wife?
19. Do the parties go through a full and regular marriage ceremony or are other formalities observed in secondary marriages?
20. Does the woman have any voice in taking the position of secondary wife or is it a matter arranged by her family as in the case of the primary marriage?
21. Relation of plural marriages to prostitution? Do they tend to discourage visiting prostitutes or encourage it?
22. Are many former prostitutes taken as secondary wives?
23. If so, how are they secured? Purchased? From whom?
24. How much are secondary marriage weddings of personal choice and the primary ones matters of family convenience?
25. Are legal obligations toward secondary wife obviated by lack of observance of wedding formalities?
26. Is relation to any extent a matter of convenience and desire terminable at will by either party?
27. What is the position of the Y. M. C. A., Y. W. C. A., the Church, on the matter of having secondary wives?
28. How much are young wives taken by old men?
29. What is the usual domestic relation between the wives? Do they have separate houses or do they live together? Answer for the different classes.
30. What is the status of the children of secondary wives? Legal or social?
31. Is the breaking of the secondary marriages a factor in forcing many women into prostitution?
32. In case of the death of the husband, what is the position of the secondary wife? Is it the same as that of the first wife?
 Does she share in the property? Do her children have a share?
 If so, on what basis? What is her relation to the husband's

- family? Do her children bear a very different relation from that that she has?
33. Does the bearing of children, male or female, have any effect on the status of the secondary wife?
 34. What amount of doing away with infants is still practiced in Peking? Has this any direct relation to plural marriages other than that of the larger number of children born?
 35. What is the right of women to demand marriage under certain conditions?
 36. Breach of promise suits? When possible and when used?
 37. Marriage customs? Old and modern?

PUBLIC LIBRARIES QUESTIONNAIRE

1. Name.
2. Location.
3. Type of neighborhood.
4. Buildings. Type. Approximate size. Light. Ven-tilation. Cleanliness.
5. On what days is the library open? Sundays? Holidays?
6. During what hours is the library open?
7. If open at night, how is the building lighted? Is the lighting adequate?
8. Average number of readers per day. Average number of books drawn.
9. General class of people using the library.
10. Number of volumes in the library.
11. Subjects covered.
12. Do the libraries contain foreign books? In what languages?
13. How are the books indexed and catalogued?
14. Regulations for borrowing books. Number loaned to a person at one time. To whom are books loaned? Time limit for keeping borrowed books. Fines for keeping books over time. What guarantees must a borrower furnish?
15. Charges for admission to library. Borrowing books.
16. Are new books being added?
17. Any new books specially displayed? How?
18. Are newspapers supplied? How many?
19. Any magazines taken? How many?
20. What books are reserved for use in the library?
21. Is there a separate room for children? Special books?
22. To what extent do women use the library?
23. Is there a special reading room for women?
24. Does the library have any branches?
25. What special efforts are being made to encourage school teachers and pupils to use the library?
26. Is any help given the readers in selecting the books?
27. Librarians. Number? How chosen? How trained? Salary?
28. How is the library supported? Public funds? Private funds? Admission fees?
29. Annual expenditures. Total. Running expenses. New books. Replacement of worn-out books.
30. Does the library try to attract people by exhibits? Lectures?
31. Do the Chinese have large private libraries? Are these open to the public?

LECTURE HALL QUESTIONNAIRE

1. Name. Address.
2. Type of neighborhood.
3. Building. Type. Seating capacity. Light. Ventilation. Cleanliness.
4. Date of founding? Purpose?
5. Average attendance?
6. Class of people attending? Is any admission charged?
7. Hours for reading? For lectures?
8. Subjects covered in lectures?
9. Regular lecturers? Number? How chosen? How trained? Salaries?
10. Special lecturers? Number? How chosen? How trained? Salaries?
11. Do lecturers work in one hall or in connection with several?
12. Do lecturers prepare their own lectures or do they read printed lectures? If read, who prepares the lectures?
13. Are lectures given so as to join a consecutive whole?
14. What limitations are placed on lectures? By police? By supporters?
15. What are the motives of the lectures? Interests?
16. What is the value of the lectures used?
17. What is the result obtained?
18. Are schools run in connection with lecture hall? Kind? Number of pupils?
19. Does the lecture hall maintain a library? How many volumes?
20. Are newspapers on file in the lecture halls for the use of the public? How many?
21. How is the lecture hall supported? Public funds? Private contributions?
22. What is the budget of the lecture hall? Total? Lecturers' salaries? Books? Newspapers?
23. How are lecture halls controlled? Public Board? Private Committee? Number of members? How appointed? Hold office how long?
24. Can outsiders come in and lecture? Under what conditions?
25. Are there special lecture halls for women?
26. What is the extent of police control?

INSTITUTIONAL QUESTIONNAIRE

1. Name of institution. Location.
2. Date the institution was founded. By whom?
3. Grounds. Size. Is there any law on which the existence of the institution rests? Upkeep. Use.
4. Buildings. Number. Style. Character. Size. Value.
5. Inmates. Total number. Men. Boys under 18. Women. Girls under 18. Character (poor, defective, criminals). Average length of stay.
6. Management. Organization. (Board of Directors, etc.)
 1. Name of head man. 4. Officers. How chosen.
 2. Number of officers. Salaries
 3. Character and training of officers. How dismissed.

- Regulations.
Discipline. How administered. What forms of punishment
are used?
7. Finance. Expenditures.
Yearly. Cost per person.
Monthly. Get the budget if possible.
Income. Amount.
National. Private.
Provincial. If private, what group of men.
City.
8. Entrance regulations.
Qualifications for entrance.
Formalities to be gone through.
Who recommends for entrance.
9. Regulations for discharge.
What qualifications are needed for discharge?
After leaving can the inmates return?
Are they discharged or released on parole?
Is any help given them on leaving?
Is any help given them after they leave?
10. Health and hygiene.
Condition of the grounds. Buildings. Rooms. In-
mates. Clothing of inmates. Food. W. C. and drain-
age. Meals per day. Amount per person. Prepara-
tion. Cost per person. Light. Heat. Segrega-
tion for those sick. Baths. Medical service. Hot
water.
11. Education.
Kind of education given. Subjects taught.
Grade of education. Who are pupils.
Hours of class work per day.
Teachers. Number. Training. Salary.
Number of inmates attending school. Special school rooms.
12. Work.
Kind. Hours. Pay. Direction.
13. Recreation.
Kind. Equipment. Leadership.
What is done with the spare time by the inmates?
Use of holidays.
14. Schedule of hours for the institution.
15. Moral and religious.
Religious services. What ones? Under what direction?
Moral instruction?
16. Facilities for segregation of special inmates.
What ones are kept in special groups or alone?
17. What is the system of rooms for the inmates?
Single. Double. Dormitory.
Is there night supervision?
Can married couples live together?
Can families live together in separate quarters?
18. What records are kept of the inmates?
Where they come from. Record in the institution.
When and how they entered the institution. Punishments.
19. Results of the institution.
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Abbreviations: T. S. K. = Teng Shik K'ou

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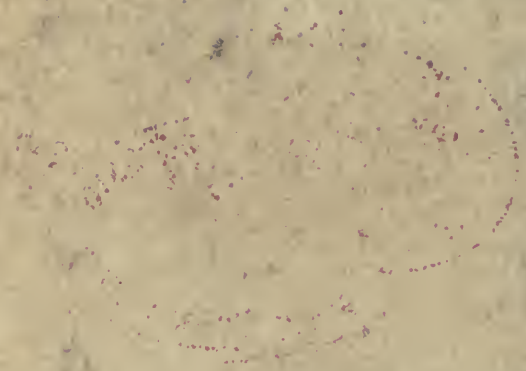
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