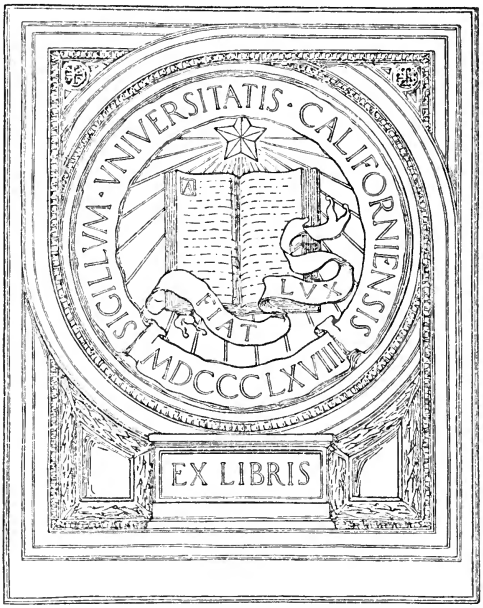

Chinese Womanhood

Chinese Womanhood

By

LUCINDA PEARL BOGGS, Ph. D.

CINCINNATI: JENNINGS AND GRAHAM
NEW YORK: EATON AND MAINS

TO

The Gentle Chinese Ladies

WHO HAVE CALLED ME

A Friend

AND TO

The Ladies of America

WHO SENT ME WITH A MESSAGE OF

Friendship

TO THE MIDDLE KINGDOM

Contents

Preface

THE Lady with a Flower in Her Hair is my epigrammatic way of thinking of the citizeness of the Flowery Kingdom, for all women, from the highest to the lowest, love to wear some bright blossom in their coiffure. To me there is a secret and indescribable charm about the Chinese woman of to-day. With her stately manners and simple, pleasing qualities, she stands out almost as the contemporaneous ancestress of the whole modern world, for in studying China we realize that the points of difference are due more to differences of historical stages than to radical dissimilarity of race.

The attention which women are receiving in the New China calls to mind this sentence from a sympathetic writer on the position of women: "The student of the history of women is continually reminded of the fact that when

men lose their dignity and eminence, woman disappears from the scene; but when they rise into worth, she again comes upon the stage in all her tenderness." Do not we women of the West welcome the coming of the Chinese women into their own?

The object of this little book is to help the women of the East and the women of the West to feel the common bond of womanhood, in the hope that it will be their sweet reasonableness which will join the peoples of the Orient and the Occident in mutual understanding and good fellowship. Having an ethical rather than a scientific purpose in mind, free use has been made of the selective principle, so that the result is an impressionistic rather than a photographic picture of the women of China. In this sketch, therefore, are to be found the ideals of Old China as portrayed in odes and annals of ancient days, together with facts and observations collected by the author during a stay of a year and a half in the Orient.

My apology for sending forth this slender

volume without years of research is that its appeal is to the heart, which can learn more in one of its ceaseless throbs than the trained mind in a life-time, if the theme is one which sets its strings trembling.

Chinese Womanhood

I

Womanhood

WHAT is womanhood? What is it to be womanly? To be manly is to be strong—a conqueror of himself and his environment; in a word, to be a hero. To be womanly is to be tender, sufficient in herself, and giving of her own bounteousness to all in need—an angel. Both hero and angel imply a certain high and intimate relation to the divine. The first is the heavenly appointed agent of the gods to compel, to avenge, to fulfill; the second is a ministering messenger sent to alleviate the woes the gods can not prevent.

When the great English naturalist, Darwin, first published his theory of evolution, he made this process depend on the principle of the survival of the fittest. This seemed a cold and

cruel law when applied to the development of humanity, and it was John Fiske, the American historian and philosopher, who propounded another principle, namely: that the individual or species survives which has the longest protected infancy. Now, not only does the protection of infancy allow the individual to grow strong before being thrown on his own resources, but it seems to lengthen the period of plasticity, that is, the period most easily influenced by environment. Hence the period of educability and progressive development is lengthened and the child is for a longer time susceptible, in a high degree, to the accumulated improvements of the human race, which he acquires through the process we call education.

It is generally conceded that this function of the nurture of infancy belongs especially to woman, and, indeed, this function of nurture extends to the care of the sick and aged. Thus from mere physical motherhood woman has gradually assumed the duties of educator of childhood and youth and of cherishing nurse

of the weak. Wherever she is found, as teacher, ruler, priestess, or healer, the characteristic of ministry is strong. The worth and dignity of ministry the world never understood until one lived and wrought the perfect ministry of love for the whole world, and said of Himself, "The Son of man came not to be ministered unto, but to minister."

What has been the characterization of womanhood from the beginning of time until now? This is what the old, old ode from China's classical Book of Poetry says:

"Sons shall be born to him;
They will be put to sleep on couches;
They will be clothed in robes;
They will have scepters to play with;
Their cry will be loud.
They will be resplendent with red knee covers,
The future princes of the land.

"Daughters shall be born to him;
They will be put to sleep on the ground;
They will be clothed with wrappers;
They will have tiles to play with.

It will be theirs neither to do wrong nor to do good;
Only about the spirits and the food will they have to think,
And to cause no sorrow to their parents."

Here is another bit of satire from the same source, and also contrasting man and woman:

"A clever man builds a city,
A clever woman lays one low;
With all her qualifications, that clever woman
Is but an ill-omened bird.
A woman with a long tongue
Is a flight of steps leading to calamity;
For disorder does not come from heaven,
But is brought about by women.
Among those who can not be trained or taught
Are women and eunuchs."

Likewise do the ancient Hebrews attribute the introduction of evil into a perfect world to womanhood, as related in the marvelous story of Eden. The Greek legend tells how a woman, Pandora, opened a forbidden box, thereby releasing all the evils of poverty, hunger, discord, sickness, and depravity to prey upon a

hitherto happy and innocent humanity. In the following biting lines the great Greek tragedian Euripides epitomizes this view of woman and evil:

"Terrible is the force of the waves of the sea,
Terrible the rush of the river and the blasts of hot fire,
Terrible is poverty, and terrible are a thousand other things;
But none is such a terrible evil as woman.
No painter could adequately portray her;
No language can describe her;
But if she is the creation of any of the gods,
Let him know that he is a very great creator
Of evils and a foe to mortals."

Tertullian, one of the greatest teachers and writers of the Early Christian Church, hurls this terrible anathema at women, which combines the Hebrew superstition with Greek logic and makes out a sorry case for half of humanity:

"Do you know that each one of you is an Eve? The sentence of God on this sex of yours lives in this age: the guilt of necessity must

live too. You are the devil's gateway; you are the unsealer of the forbidden tree; you are the first deserter of the divine law; you are the one who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert, that is, death, even the Son of God had to die."

The great Moslem sage, Sidi Hammu, gives vent to his feelings in the one sulphuric sentence: "O you women, you seed of the oleander tree, I should like to burn all of you, if my mother were not one of you."

That there are women in all nations who have won the admiration of their world, many passages show which might be quoted. These lines from the Chinese Book of Poetry describe the mother of the Chow dynasty:

"She grandly shone with virtue rare
That naught could bend. So did she share
God's favor, and How-Tseih she bore
Without a pang, or labor sore,
Just when her carrying days were o'er."

WOMANHOOD

Here is a stanza in praise of the young woman of Han:

> "The girls free ramble by the Han,
> But will not hear enticing word.
> Like the broad Han are they,
> Through which one can not dive;
> And like the Keang's long stream,
> Wherewith no raft can strive."

The very poet whom we quoted above, Euripides, has written the tragedy of Alcestis, a woman who offered herself to die in her husband's stead, and has made of it one of the greatest stories of self-sacrifice outside of Christian literature. Likewise there have been Hebrew heroines, and through the ideal of Mary, the Mother of Christ, Christian peoples have created an ideal type of womanhood whose influence has been strongly felt wherever Christianity has gone. Even in Buddhism there is the beautiful story of Kwanyin, the Goddess of Mercy, who left her place in heaven in order that she might live as a woman on earth and so

understand and help womankind more sympathetically.

But notwithstanding the fact that certain distinguished women have been recognized as worthy of admiration, it remains true that womanhood has been branded as inferior and has to bear not only the ignominy, but the burden of inferiority, for it is a well-known fact that superiority exacts service and homage from weakness. Just how women came to be regarded in this manner, it is hard to say. Perhaps when men were wandering about in nomadic tribes from place to place, women, burdened with young children at the breast, were not able to keep up with the procession, and so hindered the movements of the whole group. Thus she was deemed weaker, and so she was; not, however, because her strength was less than the man's, but because her burden had become greater. In such a stage of civilization weakness was regarded as an evil, as, indeed, it was, when man could live only by his strength of muscle; and it was in these early days that

the religious and philosophical concepts became fixed. Wherever a quality of good and evil is the basis of their religion, the evil principle is therefore declared to be feminine.

In China the two principles at the basis of their whole cosmogony and religion are called Yang and Yin—light and darkness, masculine and feminine. Yang is all that is strong, pure, and helpful. Yin is evil, dangerous, and inferior. Yang is the sun from which emanates all the good spirits who people the world. Yin is the earth from which arises all the powers which work harm to mankind. It is only through the proper relation of the two elements that the world and humanity exist. In Egypt Osiris and Isis are names for the same principles, and between them there is a constant struggle for the supremacy of the world. In the Greek mythology we find a modified form of the struggle between good and evil as male and female principles in the legend of Venus and Adonis, which typify the decay and growth of plant life. In the cold countries of Northern

Europe we have the struggle of good and evil associated with day and night, summer and winter; but here the sex element is lacking, for both Balder, the beautiful, and the wicked Loki are represented as masculine. It may be a coincidence, but in the Teutonic races women have found their highest and freest development.

When the hunting and pastoral tribes settled down to an agricultural life, women found an outlet for their activities which made them extremely valuable in the economy of the group, and instead of their being a burden they were regarded as so profitable that some men were desirous of several women. Thus in some countries polygamy arose, which is nothing more or less than a species of slavery and tended to offset the advantages which might otherwise have bettered the standing of women. As civilization advanced, spinning, weaving, tailoring, tanning, and similar industries were developed which could best be carried on within doors, so that gradually woman came to be

regarded as the creature of four walls, and her freedom became more and more restricted. To-day women are following the textile trades out of the home to the factories, and thus one of the factors in her early incarceration has led to her release. But I would not say that woman's life has been entirely ruled by economic conditions. These ideas arising from economic conditions, as said above, tend to become a fixed part of the ethics and religion of a people long after the economic factors have disappeared.

Another reason why women have been considered evil is that they are innovators. In ancient times, when tradition and precedent prescribed the exact method of procedure in all the small and great circumstances of life, nothing was so much feared as a departure from the old paths. All of us are familiar with the elaborate Hebraic rites and ceremonies concerning matters of law, religion, health, and morals as recorded in the book of Leviticus. Now, if anything went wrong with the result,

it was rather the way of the menfolk to carefully scrutinize the process and find some flaw, some deviation from the prescribed procedure, as it did not occur to them that in the given circumstances the procedure itself might be wrong. Women, with a less exact knowledge, perhaps, of the elaborate code and system of rites, but with a keener eye for results, were more ready to try new methods, whether in religious worship or everyday occupations. Hence many new religious cults have their first converts among women. Hence nearly all primitive industries and inventions are due to women. She first tilled the land and harvested and prepared the grains for food. In nearly every country the deity of the harvests is a goddess. Women were the first potters, house builders, tanners, weavers, and tailors, as well as farmers and cooks. After these innovations had proved a success they were adopted by the tribe, but by that time woman was inventing something else new, and so remained ever unforgiven.

Again, woman is regarded as an evil because of her charm, which tempts men to spend more hours in pleasure than is compatible with their success in business or professions. But it is said to be woman's desire to please, which has brought about the beautiful in music, literature, and art, as well as the comforts of a well-appointed home. A few parasitic women there are who, ministering to the lower pleasures, destroy rather than build up the elements of human nature in what we call recreation. We have not yet learned to distinguish clearly between the charm that strengthens and refines and that which cheapens and sensualizes.

What, then, is the task of womanhood in making itself more effective in the upward struggle towards truth and goodness, which alone can remove the stigma of evil?

First of all she must increase her strength of mind and body and learn how to use this strength most skillfully in going through the work which falls to womankind. Secondly, she must have before her some desired result

which is to be achieved by the countless small tasks which make up the days of most women, and she must study to be wise in devising proper means for accomplishing her end. Thirdly, she must cultivate whatever talent has been given her to elevate humanity through an appeal to the love of the beautiful. Few are gifted with music or art or poetry to charm an admiring world, but every woman can make a flower bloom where barrenness was before. Every woman can speak the comforting words of appreciation and cheer which fall like music on the discouraged and weary. And always may she remember that she is a ministering angel to carry out the good will of God to those who need her.

What does womanhood stand for to-day in the various countries of the globe? It is generally conceded that it is in America that woman stands highest. In this country all occupations and professions are open to her, and she has the same opportunities from childhood to womanhood that men have, though

with slightly different adaptations. In religion she has an equal place with men; in the eyes of the law she is coming to have an equal status with men as regards property, personal and political rights; in the home and in social life she is supreme.

In the countries of North Europe women have been gaining privileges and rights steadily for the last quarter of a century, though wherever military ideals reign supreme, woman does not have that recognition for which she strives. Even in Southern Europe women are awakening to the possibilities of a freer, richer development through education and unrestricted intercourse with each other. Miss de Selincourt, who has spent many years among women of the East and the Far East, writes:

"Meanwhile there is a spirit of unrest among women the world over, a reaching out after a freer, fuller life: and it must never be forgotten that a free, full life for women is an integral part of the reign of God upon earth, which our Lord came to establish. The mes-

sengers of the cross must accept and encourage the highest aspirations of women, seeking after the solution of apparently contradictory elements, in the light of the fundamental teaching of Christ, that life comes through death, self-realization through self-sacrifice."

To-day the women of the educated classes in Turkey are begging to be allowed to lay aside the veils; they want a clubhouse in Constantinople where they can meet to discuss the topics of the day, in which they take almost as much interest as the men. They are writing to plead their cause, and had even started a paper of their own which, however, could not outlive for one year the dead weight of public opinion against the new ideals which it espoused. In Persia, also, it is rumored two ladies are printing a paper in the interest of women and their homes. About two years ago Persian women were holding a conference to discuss problems of education, for they realize that therein lies their greatest hope.

In India many women are studying for

government examinations; they have clubs for discussing temperance, hygiene, woman's influence, etc. Some talented ladies are contributing leading articles to popular magazines and are editing magazines of their own. Even in caste-ridden India and Moslem countries women are beginning to make their influence felt in a social and political way as never before, while at the same time raising their ideals of home life.

In Japan the woman's movement is an assured success, although it has not yet run its course. The example of Japan to the whole East is invaluable in this respect, and China, at least, has its eyes on its little island neighbor with admiring wonder and approval. Chinese women are therefore to be given greater liberty in all their relations, and even, it is said, a share in the political rights of the new republic, to the extent of suffrage on the same basis as men. A Chinese magazine calmly announces that the suffragists of Canton have elected their representatives to the provincial assembly.

As the property and educational qualifications for suffrage are high, this will not affect a great number of women directly at present, but it will influence the whole life of China indirectly with tremendous power, for in the new beginning all ideas are bound to be discussed, and all will color the final result.

Considering all this unrest the world over, it has seemed worth while to discover, if possible, some characteristics of the women of the last-named country, which has just declared itself ready to enter into friendly and free relation with the rest of the world. The women of China have stood highest of all the women of the old non-Christian world, and with one bound seem to have reached the highest position of any modern nation, so far as suffrage is concerned. We wish we might know whether China has made its women what they are, or whether its women have made it. One thinks of the saying, "A nation stands as high as its women," and one wonders if China is to be the greatest country of modern times, as it

seems to have been of ancient times. China's disinclination to militarism augurs well for its future, if only warlike nations will give it an opportunity to submit all its differences to arbitration.

Already a few Chinese women are studying and teaching. They are nurses, physicians, writers, and editors; but these few are a host in enthusiasm, energy, and influence. The political changes occurring in China just now are said to be the most interesting phenomena the world has ever seen, but still more interesting are the social and domestic changes which, moving more slowly perhaps, are nevertheless bound to come. In these changes women are by nature foreordained to take the most important place.

II

The Mother

"God could not be everywhere, and so He made mothers." This bit of wisdom is from the old Hebraic Talmud, and it has the same ring as the words of our truest and greatest American, Abraham Lincoln, who said, "All that I am or hope to be I owe to my mother." A Hebrew writer of New Testament times says, when treating of the original transgression of man (which, as we have seen, is always laid at the door of woman), "Notwithstanding, she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety."

A recent German philosopher summarizes the modern view of motherhood in this terse paragraph: "Men invent machines, women bring men into the world; men shape weapons,

while in the arms of women soldiers are reared. Men rule, but women render the highest service to the nation, since only peoples with efficient mothers push their way. Mothers are the conquering element. When motherhood becomes weak in a nation, culture is no longer useful. The sinking down of mothers is the fall of the people, the descent into senility."

Chinese literature abounds in tributes of honor to the mother, and I quote the following from a Chinese book entitled the "Female Instructor," written by a famous essayist of the last century:

"During infancy a child ardently loves its mother, who knows all its traits of goodness: while the father perhaps can not know about it, there is nothing which the mother does not see. Wherefore the mother teaches more effectually."

Here is an anecdote selected from the "Records of Famous Women," written during the first century B. C. by Liu Hsiang:

"The famous Tai Jen, wife of Wang Chi,

was the mother of the famous King Wen, reputed founder of the great Chow dynasty. She was the second daughter of Chih-jen. Endowed with many excellent qualities, she was most exemplary in her conduct, and gained the admiration of all by her conspicuous virtues. So fearful was she of the dire effects of maternal impressions on her future offspring that she strove in every way to conduct herself in such a manner as to obviate the danger of the fœtus in her womb acquiring an undesirable character. She would not listen to disagreeable sounds, nor would she look at anything unsightly; neither would she utter a word that was improper. Her son grew up to be intelligent and wise. Tai Jen taught him herself, and she was delighted to find that when she told him one thing he was able to deduce from it all possible relations. Thus it was said of her that she began to teach her child from the womb. This son grew up to be the greatest chieftain and the most learned scholar in the troublous time of Chou-sin, the great tyrant,

who was ultimately disposed of by the son of King Wen."

There are also many folk-tales showing the great esteem in which mothers are held by their children, especially their sons. There is room only for one, in a very condensed form, taken from Norman Pitman's "Chinese Fairy Stories:" "Once a poor widow made a vow in the presence of a Buddhist priest that she would abstain forever from eating meat. Her loving son, observing how poorly his mother looked, decided that it was from lack of meat, and as it was the festive New Year season, he determined to make a dish in which chicken should be cooked, but disguised by savories and vegetables in such a way that his mother would not recognize what she was eating, and therefore would not be guilty of breaking her vow. His plan succeeded, but in the night, after having partaken of the delicious stew, the mother was seized by evil spirits and taken away to Hades. Overwhelmed by a sense of guilt and also remorse for what his mother must be suffering

on account of his deceitfulness, he found a way to go down to Hades through many perils in order to take food to his mother, whom the priest told him was starving. Three times the food was snatched away from him by howling demons, but another effort was successful, and the gods, in order to reward such filial devotion, allowed the mother to return to the upper world with her son."

Of the famous twenty-four stories of filial devotion upon which every Chinese child is nourished, by far the major part deal with the relation of children to their mothers, and of the remainder most of them deal with the relation to both parents. The following is an especial favorite, and I give it as translated by S. W. Williams:

"In the days of the Han dynasty lived Koh Kü, who was very poor. He had one child, who was three years old: and such was his poverty that his mother usually divided her portion of food with this little one. Koh says to his wife: 'We are so poor that our

mother can not be supported, for the child divides with her the portion of food that belongs to her. Why not bury the child? Another child may be born to us, but a mother once gone will never, never return.' His wife did not venture to object to his proposal, and Koh immediately dug a hole three cubits deep, when suddenly he lighted upon a pot of gold, and upon the metal read this inscription, 'Heaven bestows this treasure upon Koh Kü, the dutiful son; the magistrate may not seize it, nor shall the neighbors take it from him.'"

Rarely do the great sages Confucius and Mencius speak of one parent alone, and it is possible that great mothers and fathers must exist together. Confucius says, "If in serving his parents he can exert his utmost strength," "Let there be careful attention to perform the funeral rites to parents." His disciple, Mencius, writes, "Children carried in arms know to love their parents," "Filial affection for parents is the working of benevolence."

Likewise in the Book of Poetry both seem to be equally honored:

"On their fathers all depend,
In their mothers have a friend."

"O vast and distant Heaven, whom we
Father and mother call, on Thee
I cry."

"Father, from whose loins I sprung,
Mother, on whose breasts I hung,
Tender were ye, and ye fed,
Now upheld, now gently led.
Eyes untiring watched my way;
Often in your arms I lay.
How could I repay your love,
Vast as arched heaven above?"

Thus we see that as a mother, especially of sons, woman is greatly honored in China. Indeed, from my study of Chinese life and customs it would almost seem that a woman is a creature of a higher order when she, becomes a mother of men. One of the most impressive spectacles I had the pleasure of witnessing was

a great retinue of officials and soldiers escorting an old lady to the train in the station at Foochow. It is noticeable, however, that in the five relations nothing is said of the relation of the mother to the son, but only of the father and son. These five relations are as much or more to the Chinese than the Ten Commandments to the Hebrews, and as they must be constantly referred to, I will briefly enumerate them in this place, as the basis of them all is the relation of parent to child. They are: The relation of sovereign to subject, of father to son, of husband to wife, of elder brother to younger brother, of friend to friend. In regard to the relations of the mother, perhaps it is as Dr. Wu Ting Fang would have us believe, in speaking of the second relation, "Honor thy father and thy mother was, and is, as much of a divine command with the Chinese as with the Hebrews." That is to say, the mother is included in the term father.

Like all peoples, the Chinese are prone to describe the mothers of their heroes and sages

as marvels of virtue and piety, who have thereby won divine parentage for their sons. Such is the legend of the mother of the first great minister of agriculture, who taught the people the principles of husbandry, as related in one of the ancient odes:

"'T is to the famed Keang Yuen we trace
The earliest of our favored race;
And how this happened, let my verse
The ancient story now rehearse.
With offering pure and sacrifice,
And look directed to the skies,
She prayed that Heaven would take away
The deep reproach that on her lay
Of childless womb; and she trod
Upon a toe-print made by God.
Straight as she rested she was moved,
And, pregnant now, retirement loved.
A son, How-tseih, ere long appeared,
Whom with a mother's care she reared."

The mother of Confucius, we are told, was a woman of remarkable nobility and strength of character. Left a widow at an early age, the training of China's greatest philosopher

devolved upon her, and she furnishes another instance of the effect upon the child of a mother's wise and careful guidance. The ancient legends say that many portents foretold the future greatness of the babe at his birth. "Celestial strains were heard, two dragons were seen in the air, and the spirits of some of the glorified heroes of antiquity reassumed their mortal shapes and appeared to do homage to the new-born babe." Like Samuel in the Bible, he is said to have come in answer to the pious and unselfish prayer of his mother, and at an early age devoted himself to the ritualistic services which make up so large a part of Chinese worship.

Similarly the mother of China's second sage, Mencius, was left alone and was obliged to look after the rearing of her talented child alone. Several stories are told of her wisdom and devotion in this task, and are found in many of the school readers of to-day. At first her home was near the market, and the little Mencius delighted in seeing the pigs and sheep

slaughtered, and was constantly imitating what he saw of this nature. Fearing that the heart of her dear child might become hardened by such contact, she removed to another house, which was near a cemetery. Here he became entirely absorbed in imitating the solemn ceremonies which he saw the priests performing and the scenes which the weeping relative daily carried out before his eyes. His mother again became uneasy, for she thought she perceived that he was beginning to take lightly those duties requiring the profoundest respect and attention. She therefore took a third house near a college, and was finally gratified by seeing her son following the example of the great scholars who thronged its halls. Another story relates how she took her shears and began cutting in two a fine web of cloth in her loom in order to impress on her son's mind that by neglecting his studies he was thus destroying the powers of his mind. History says that he took the rebuke to heart, and certainly his own works prove it.

These are the stories of Chinese mothers. These are the ideals of Chinese motherhood of ancient times which are quoted all over China to-day. They are portrayed as wise, loving, tender women who are unselfish to the very core and who are capable of commanding the love and respect of their children. It is upon them that the nurture and early training of childhood depends, and upon whom, therefore, the welfare of the nation rests. Without doubt China would approve of these sentiments from the pen of the brilliant Madame Key, of Sweden, for motherhood doth make sisters of us all.

"According to my way of thinking, and that of many others, not woman, but mother, is the most precious possession of the human nation, so precious that society advances its own highest well-being when it protects the functions of the mother. These functions are not limited to birth nor to the nourishment of the young child, but they go on during the whole time of its training."

Indeed, China, in speaking of new ideals

through the young men and women of China, does assert that "woman has a peculiar mission, and in the determination of her qualifications as mother, of the present and future generations, lies the future fate of the nation.'

III

The Wife

WHILE the position of the mother seems unequivocal the world over, the position of the wife varies all the way from slavery to queenship. A woman may be sold or she may go to her husband with a dowry; she may be one wife or one of many; she may have the right to hold property or she may not; divorce may be easily obtained on the slightest pretext or it may be altogether impossible, especially on the part of the wife. The dishonored wife is the most pitiable sight in the world, for it involves the degradation of an innocent individual with no means of redress which does not make her shame a matter for public comment. A beloved spouse enjoying the complete confidence of her husband has little left for which to wish.

No wonder that the women of the Orient envy the women of Christian lands. A Chinese woman relates a dream of being in heaven where she and her husband were walking in a garden together. In Moslem countries one of the most coveted privileges is going about in public with one's husband, as is done in countries of the West. A Japanese lady said to me, "Christianity has two things to teach the Japanese: truth telling and a purer relation between the sexes." President Harada, of Doshisha College, writes thus of the homes of the Western missionaries in Japan, "The incarnation of a hitherto unknown ideal and convincing evidence of the truth of their religion."

In China the relation of husband and wife is considered to rank third in importance of the five ethical relations. Indeed, Mencius says this in regard to marriage, "That male and female should dwell together is the greatest of human relations." This is similar to the Hebraic command in Genesis, "Therefore shall

a man leave his father and his mother and shall cleave unto his wife: and they twain shall be one flesh."

Although Confucius himself had a Socratic conjugal experience and divorced his wife, he seems to have had the highest ideals of marriage despite that fact. In explaining his views on this subject he says: "Marriage is the natural condition of man, and the state which best renders him capable of fulfilling his destiny in the world. It is a state which dignifies those who enter it, but it requires to be seriously considered, in order that all the duties pertaining to it may be scrupulously observed. These duties are two-fold, viz., those which are common to the two sexes, and those which more especially belong to either of them.

"The husband, as master, has to command, the wife has to submit herself and obey; but both husband and wife are required, equally, to act in such a manner as may best imitate, and accord with, the relations which exist between heaven and earth, by which, and through

which, all things are created, sustained, and preserved. The basis of this common action should be reciprocal tenderness, mutual confidence, straightforwardness, and a scrupulous regard for each other's feelings. The husband ever leading and directing, the wife ever following and yielding; whilst every act is kept within the limits prescribed by justice, modesty, and honor."

Thus we see that marriage in the olden times was held sacred, and despite the fact that the bride and groom had never a word to say in respect to the choice of a life-companion, yet there seem to have been many happy unions. The ancient odes often praise the industrious, unselfish, and devoted wife who diligently orders the household, performs scrupulously her part in the ancestral sacrifices, or shows no jealousy of the concubines which the husband may have seen fit to bring home. Here is a stanza from a dainty little poem celebrating the young bride:

THE WIFE

"Graceful and young the peach tree stands;
How rich its flowers, all gleaming bright!
This bride to her new home repairs;
Chamber and house she 'll order right."

This is an ode which is probably the lament of a wife whose husband is gone on official business, and shows a heart-hunger as strong as ever an Aryan wife felt for an absent lord:

"Away the startled pheasant flies,
With lazy movement of his wings;
Borne was my heart's love from my eyes—
What pain the separation brings!

"The pheasant, though no more in view,
His cry below, above, forth sends.
Alas! my princely lord, 't is you—
Your absence, that my bosom rends.

"At sun and moon I sit and gaze.
In converse with my troubled heart.
Far, far from me my husband stays!
When will he come to heal its smart?

"Ye princely men, who with him mate,
Say, mark ye not his virtuous way?
His rule is covet naught, naught hate;
How can his steps from goodness stray?"

An agricultural ode celebrating the various processes in husbandry contains this stanza, which certainly indicates domestic felicity and greater freedom of manners than we are accustomed to in modern China, where husbands and wives are not supposed to be seen in public together:

> "Hark, how the merry feast goes round,
> The husbands' hearts with love abound;
> Their wives close to their sides are found."

Owing to the peculiar organization of society and the family in China, there may be said to be three kinds of wives: The headwife, who is the first or legal wife of the head of the house, and upon whom devolves the duty of ordering and ruling the whole household of women and children; the secondary wives, or concubines, who are entirely subject to the first wife; the wives of the younger members of the family, be they sons or brothers of the head of the house, who are also subject to the first wife until they have borne sons, when they acquire

a certain dignity and partial independence in the well-ordered household.

This extract, taken from the introduction to the "Female Instructor," referred to above, is evidently describing the headwife: "Good government of the empire depends upon morals; correctness of morals depends upon the right ordering of the family; and right ordering of the family depends upon the wife. If the curtain which divides the men from the women is too thin to keep them apart, misfortune will come to the family and to the State. Purification of morals, from the time of creation until now, has always come from women."

That the headwife has no easy task is at once apparent when we remember that each son as he marries still remains under the parental roof with his wife and offspring. Then there may be younger brothers and their families, or even more distant relatives. All this great household must be provided for physically and kept in bounds of decency morally. Added to this there may be concubines, al-

though it is not considered exactly courteous to a first wife to take others if she has borne her husband sons. If she has not, it is considered a man's duty to do so, provided he has not succeeded in finding a male relative to adopt as his son, for, according to the ancient sages, of all crimes, not to have born a son is the greatest of which a man can be guilty.

Just what is the real status of the different women cohabiting with one man as a husband, Dr. Wu Ting Fang, the celebrated Chinese jurist, has set forth: "A husband is bound to treat his wife with great consideration and courtesy, and to cherish and provide for her, while the wife is required to love and obey her spouse. It is incorrect to say that the Chinese are polygamous, since the marriage of more than one wife is treated as an offense in statute law, and is punishable by heavy penalties, and the second marriage is declared null and void.

"As a concession to human weakness, however, and especially for the humane purpose of providing for the unfortunate issue of unmar-

ried women and securing the continuation of the family line on the male side, the law, by a fiction, recognizes the status of children born in concubinage, and admits them to become members of the families, as if they were born in wedlock. This legal indulgence has, in the course of time, led to much abuse, and has given rise to the impression that a man can have as many wives as he desires. As a matter of fact, the so-called secondary wife is not recognized by law, and has no legal status in a Chinese family."

This is undoubtedly true, and yet the question of concubinage is one of the most vexing which the Christian missionary meets. A man is likely to become very fond of his concubines, and is loath to give them up for sentimental reasons. Sometimes the wife and the concubines are very fond of each other also, and more than one story is told of their living together like sisters. Mrs. Conger has related a touching incident of a concubine in a high official family in Peking who, feeling sorry for

one of her sister concubines who had no sons, gave her one of her own, since she was blessed with several.

But this is too good to be universally true, and so the missionary is inexorable and refuses to receive any man into the Church who retains his concubines, or any concubine who can not leave her lord. The only one of the family who can be received is, of course, the first wife, for it is generally conceded that she is no willing party to the reprehensible arrangement. Many stories have I heard of the grief of the first wife on the introduction of strange women into the home, for they often steal away the affection of the husband by their youthful beauty and charming accomplishments. The concubine may have no legal standing, but she manages to secure another sort of foothold, especially if she is one of the girls bought as young slaves and trained and educated to bring a fancy price. But her lot is not a happy one at best, and at the worst the less said about it the better. Only in the bearing of sons is she

honored, but even here her glory is shorn, for her children are all legally the children of the headwife.

The argument is sometimes made that the arrangement of the secondary wives does away with the prostitute, but a study of conditions in China will show that this is not the case; in fact, one is inclined to believe that it is much worse than in those countries where actual monogamy prevails. The New China is raising a protest against the sale of female children for immoral purposes, or, indeed, for any purpose, as slavery in itself is wrong and has a deteriorating influence on all concerned. Besides, if the slave is not sold into public prostitution, she is likely to be a domestic one with no consideration for her feeling whatever.

Then there is the child or girl wife who, betrothed in infancy, is sent for by her future mother-in-law whenever it suits her convenience. In well-to-do families the marriage does not take place until both bride and groom are practically grown, and if the mother-in-law is

at all wise and amiable, and the girl docile and clever, the arrangement need not be unhappy. If there is any difficulty, the husband is not supposed to interfere in his wife's behalf, as it will bring ridicule upon himself and more wrath upon his wife.

In the families of the poor the little girl is usually sent for as soon as the mother-in-law thinks that she will be of help, and often the child-wife fares little better than the slave. The actual marriage may not take place for some years after the child is brought into the family, and during that period she may learn to dislike her future husband as well as learn to love him. Altogether, the practice of child-betrothal and marriage is beginning to be looked upon unfavorably, and in questions of matrimony both the young girl and man are determined to have something to say, and sometimes the choice of a companion is made by the young people before the parents are aware of what is going on.

One of the greatest arguments being brought

forward now for the education of Chinese women is that at present there is such a discrepancy between men and women in regard to culture and education that they can not hope to mate happily. One writer predicts one of two dire results of further neglect in this matter, either the educated young men will find wives outside of their own race, or they will refuse to marry at all and thus fail to perpetuate the best type of citizens. Let us hope a happy solution of China's matrimonial difficulties may be found.

Considering the great difference in the customs of the East and the West in family affairs, it may not be out of place to quote these time-honored instructions on the behavior of wives towards their parents-in-law:

"Wives must serve their husband's father and mother as their own. At the first cock crowing they must wash their hands, rinse their mouths, comb their hair, bind it together with a net, fasten it with a bodkin, forming it into a tuft; put on their frock and girdles,

fasten on their bags of perfumery; put on and tie up their shoes. Then go to the chamber of their father- and mother-in-law and, having entered, in a low and placid tone they must inquire whether their dress is too warm or too cold; if the parents have pain or itching, themselves must respectfully rub or press the part affected; and if they enter or leave the room themselves, either going before or following, must respectfully support them. In bringing the apparatus for washing, the younger must present the bowl, the elder the water, begging them to pour it and wash; and after they have washed, present them the towel. In asking and respectfully presenting what they wish to eat, they must cheer them by their mild manner, and must wait until their father- and mother-in-law have eaten and then retire."

As everywhere in ancient civilization and to-day in the Orient, the lot of the widow is likely to be an unhappy one. "Custom," says Confucius, "does not sanction a widow's remarriage. On the contrary, it requires that

she should remain in strict seclusion within the precincts of her own home for the remainder of her days." Fortunately this rigorous rule is not enjoined to-day, and many widows are honored by being made the head of the house if they show great ability in governing the affairs of the family. Widows are sometimes honored by having stone arches erected to them by the order of the emperor. Among the Christians, widows are often employed as philanthropic and religious workers, and have the respect of all the community for their good works.

But, alas, the widow of the poor has many hardships! Her husband's relatives usually sell her as soon as possible, and the writer personally knows women who have preferred death to remarriage under the imposed conditions. One very handsome young widow overheard the bargain being made to sell her to an official as a secondary wife. She vowed that she would kill herself by eating raw opium rather than submit. Being resourceful, she was able to

escape from the house with her infant daughter, and took refuge with the Christian missionaries, who placed her in a school for women, and for twenty years or more she has been a faithful and efficient Bible teacher and preacher, going about the streets on her mission of help and cheer.

Another young widow, also educated in this same school, and therefore worth a great price, has constantly to be on the watch lest her relatives seize her by force or intrigue and sell her. She feels safe only under the immediate protection of the foreign missionaries, whose homes her tormentors dare not molest. There is a law in China that no woman can be sold against her will, but not all women know this or are able to avail themselves of the law on account of the corruption of the courts.

The bright spot, however, in the gloomy picture of married life in China is that the "prophets" are recognizing the evils of certain customs, not only as affecting conjugal life, but also national life. For example, early

marriage is held to be responsible for over-population, for infanticide, and for diminished vitality. Again the question of the single family or the composite family is a burning one, at least with the prospective brides, and an amusing story is told of a young lady who chose between two or three eligible suitors the one who had no mother. This meant no mother-in-law and a separate household. Again, the voices of the women of China are lifted against concubinage, and, with their growing power and standing, their voices will not be altogether unheeded.

IV

The Priestess

ONE of the functions of woman from time immemorial has been that of the priestess, sometimes to their honor and sometimes to their dishonor, if we read aright the history of the temple services. In Rome the Vestal Virgin embodied the highest ideals of purity and worth. In Corinth and Egypt the priestesses were servants of sensuality. In China the duties of the priestess were performed in the privacy of the house as the assistant of the husband. It is her duty to prepare the daily sacrifice and keep fresh flowers on the family altar. On festal or anniversary days she accompanies her husband to the Ancestral Hall and takes part in the worship by burning incense and repeating prayers before the ancestral tablets erected

to both male and female progenitors. Likewise she goes with the family to make the yearly offering at the grave of the dead, and as a bride her first act is to worship the tablets of the bridegroom's ancestors.

Numerous references are made to the part which the queen or princess takes in the sacrificial rites in that priceless "Book of Poetry," and a short poem celebrating the diligence and reverence of the young wife of an officer is as follows:

"She gathers fast the large duckweed,
From valley stream that southward flows;
And for the pondweed to the pools
Left on the plains she goes.

"The plants, when closed her toil, she puts
In baskets round and baskets square.
Then home she hies to cook her spoil,
In pans and tripods ready there.

"In sacred chamber this she sets,
Where the light falls down through the wall.
'T is she, our lord's young, reverent wife,
Who manages this service all."

The Empress of China, as the wife of the Emperor and high priest, is called the "interior assistant," and holds the situation of earth to heaven, being supposedly the mother of the empire as the Emperor is the father. The Emperor worships four times a year for his people at the great shrines in Pekin, somewhat as the high priest of the ancient Hebrews did. The Empress annually offers sacrifice at the altar of Yuenfi, the reputed discoverer of the silkworm, in order to insure the successful rearing of the silkworm, whose care devolves upon the women and forms one of China's most important industries. The tablet of the Empress stands side by side with that of the Emperor in the imperial temples, thus showing the esteem and reverence in which the High Priestess of the nation is held.

After Buddhism was introduced into the Chinese Empire and sanctioned by the Emperor early in the Christian era, monasteries and nunneries were founded somewhat similar to the Catholic institutions of Europe. The

following is a brief account of the life of the Buddhist nun: "Daily exercises are to be conducted by her; the furniture of the small sanctuary that forms a part of the convent must be looked after and kept clean and orderly; those women or men who come to worship at the altars and seek guidance and comfort must be cared for and assisted. When there is leisure the sick and the poor are to be visited; and all who have placed themselves under her special direction and spiritual instruction have a strong claim on her regard. That she may live a life of seclusion and self-denial, she must vow perpetual virginity. The thought of marriage should never enter her head, and the society of men must be shunned. On her death she will be swallowed up in nihility."

In nunneries of the better class the women are taught to read their own liturgies and sacred books, and also the great classics of Chinese literature. Some become very proficient scholars in history, literature, and theology. Others devote themselves almost en-

tirely to prayers and fasting, hoping thereby to gain eternal happiness. They are always vegetarians, and, indeed, many of the women of China abstain from eating meat on certain days of the months as good Catholics observe Friday. The head is shaven on taking the vow, and the regulation robe is one of coarse gray cloth, and is exactly like that worn by monks.

Many stories are told of the profligacy and dissoluteness of the nuns and monks, which has in times past occasioned the closing of institutions in certain localities. In one such instance the paternal official found husbands for all the nuns, thus insuring that the nunneries would never be reopened. Of course abuses will creep into any institution, but the original intention of the founders was great and pure, and these retreats were no doubt often sought by forlorn women, as were the convents of the Middle Ages in Europe. The financial support is usually obtained through soliciting alms, the small fees charged for saying masses, or by cultivating rich patrons. Sometimes con-

vents are founded and maintained by a wealthy woman who desires to devote herself to good works.

Such was the case of a certain lady of a fine family in the city of Wuhu, whose story is related below at some length, for it shows certain characteristic features of Chinese life in regard to women. It will also serve, perhaps, to bring out points of resemblance and of difference in the Christian and the Buddhist religion, for Christianity must prove its superiority over other religions before it can hope to convert adherents of other faiths. This superiority consists in the fundamental statement of the nature of God, as it seems to the writer. "God is love," is the Christian's definition of Deity. "God is all," is the cry of the Buddhist.

The Abbess of Wuhu

Li Chen Chu was born on a beautiful and rich estate not far from the prosperous and picturesque city of Wuhu, a trade emporium on the banks of the mighty Yangtze, two hun-

dred miles from its mouth. Not only was her father a man of wealth, but also of great learning, having received the coveted degrees which raise a man into the ranks of the Chinese gentry. Being a broad-minded man, he allowed his little daughter to study with her brothers under the private tutor whom he kept constantly in the house, so that she became a brilliant scholar. At the age of seventeen she married a young man, also of great wealth and scholarly attainments, with whom she lived most happily for five years, pursuing her studies with him, for they found one another very congenial. About that time the great Taiping rebellion spread to Wuhu, so that Madam Wang, for such was her name after marriage, and her family were obliged to leave their home and take refuge in a Buddhist temple situated in a secluded valley high up in the mountains to the south and east.

Here they lived amid great privations, and as her husband, Mr. Wang, was the head of his family, he felt keenly the heavy respon-

sibility of providing for all of its members. Their two beautiful children died, then a younger brother, leaving heart-broken the young couple. It was then that they became interested in the Buddhistic doctrines, which professed to know about the future life; and in this new religion they found much consolation, believing that their loved ones were happy in another state.

At last, worn out by the anxieties and hardships, for Mr. Wang never spared himself where the well-being of other members of the family was concerned, the young husband died, and, by choice of the family, his wife was made the head, as all recognized her ability and devotion. After the close of the disastrous war she returned to her home to find all laid waste. With great energy she at once set up a rice mill and shop, and gradually brought the farms once more into cultivation.

Having restored the family prosperity, she decided to retire from its headship. She divided the inheritance with her brother-in-law, took

her portion and erected a temple with a great idol in a beautiful valley near Wuhu. In time a band of women gathered around her, mostly widows or those who had lost their betrothed ones, and hence could not marry again. She devoted her time to teaching them the Buddhist doctrines, the care of the sick, and the relief of the poor. Rich herself, she supported the temple from her land, never asking the public for a penny. As Abbess of the convent she was renowned for her wisdom, charity, and piety, and she never failed to make a yearly visit to her aged mother-in-law and a pilgrimage to the grave of her husband.

Now, one day when the Abbess was old and full of years, a strange book fell into her hands. It was the Gospel of St. John, which a mere child had given to one of her nuns as she had stopped one day to listen to the words of the foreigner who was the child's father. Eagerly she read and re-read it, for it greatly resembled one of the Buddhist holy writings, "The Lotus Essence," with which she eagerly compared it.

Secretly she sent to the foreign hospital on the cliff overlooking the broad Yangtze, and obtained a copy of all the sacred writings called the Bible. Shortly after this a woman missionary and her Chinese co-worker arriving at the mission, it was deemed wise to send the Chinese Bible woman, who was a cultured and scholarly lady, to call on the Abbess in order to explain to her the Christian interpretation of what she had read. Mrs. Chi gladly consented to go, and, ordering a chair, went in fitting though unpretentious state to the convent. Although the reverend lady was confined to her bed through sickness and old age, her mind was as alert as ever, and on receipt of Mrs. Chi's long, red visiting card she at once ordered the stranger to be brought into her presence.

The moment Mrs. Chi's eyes fell upon the face of the Abbess she recognized in her a cousin whom she had not seen since childhood, but of this recognition she have no sign. The aged nun plied her with many questions concerning the foreigner's religion, and their morals

and customs. Learning that she was from Nanking, the Abbess said: "There was a woman in my aunt's family who adopted this strange religion, and when her husband died his people would have sold her to a rich official for a concubine. She ran away to Nanking with her little daughter to a Christian school. Have you perhaps heard of her?" "I am she," replied Mrs. Chi quietly; "I am your cousin."

The Abbess gladly renewed the long-broken acquaintance with her kinswoman, and was much impressed with her dignity, learning, and spirituality. Said the Buddhist to the Christian lady:

"There is none of my disciples fitted to take my place. Do you come and study with me and take up the work I feel that I must soon lay down."

Mrs. Chi thanked her very sincerely, but gently replied that she had found something truer and better than Buddhism.

"Yes," admitted the Abbess, "Christianity is a true religion."

"Then why not renounce Buddhism and adopt the Christ doctrine?"

"Must I renounce Buddhism in order to receive the benefits of the new doctrine?"

"Yes, the Christian religion is the renunciation and the fulfillment of all other religions, for it is for all mankind alike, and is for time and eternity."

"Ah, then," cried the Abbess, "I can not believe and accept the doctrine. For what should I do? Here are all my old pupils back for my last instructions before I go to Nirvana. No, it is too late to change. Would that I had heard it in my youth, for it is true and so beautiful. God's love for the whole world, for women and children as for men; for the ignorant as well as the wise; for the poor as well as the rich, for there are no costly sacrifices to be made. Yes, that is true. Each has a soul sent out from God which longs to return to its Maker."

Before going the Christian lady offered a prayer for the Abbess at her request, and then

they parted—one a recluse in the beautiful wooded temple, seeking peace and Nirvana; the other a deaconess and evangelist going about the crowded city streets and country lanes, ministering to the daughters of the poor and suffering, or cheering the sorrowing among the rich. Another cycle of seasons had come and gone before Mrs. Chi found it possible to return, and the Abbess had gone to find the truth in the realm of spirit beyond this earthly life.

Although numerically the Christians are not at all strong in China, hardly three hundred thousand Protestants and about one million Catholics, yet they are bound to influence very largely the future of China, because they are a part of the progressive movement that has come from the West. Especially have the Christians made use of women in their religious work, since men are not supposed to visit women, and the women do not readily come to public services held by men. These women

are called Bible women, because at first their only work was to expound and teach the Bible and Christian hymns and catechisms. As the work of missions have grown, they have enlarged the scope of their work until now they are everything from the philanthropic and social worker to the elementary school teacher in the country towns.

Some of these women are from the best families and already possessed of some education before they enter the training-school, where they are taught the Bible and methods of Christian work. They have access to the best homes in the community and are always welcome visitors, for they come from the outside world, which the woman of wealth has little opportunity of seeing. It has been my privilege to know personally some of these women and to accompany them on their visits to the houses of high officials. Likewise I have gone with them to the poorest home, and once to a large municipal home for poor widows and orphans in the city of Nanking. How glad the women

and children were to see us, and how much they seemed to enjoy the lessons, the songs, and the pictures! Once an official on the governing board met a Bible woman coming out, and, stopping her, commended her work and invited her to continue it.

During the late revolution in China the Bible women acted as Red Cross nurses in the hospitals, and after the siege of Nanking was over they did most efficient work among the people left destitute by the fortunes of war. Under the supervision of one of the foreign missionaries they carried on a Home for poor Manchu women and children in the city, and received the entire financial support from the rich merchants, who were delighted with their methods of teaching the women to sew and the children to read and sing. Others visited among the poorest families during the day to find out their needs, and after nightfall distributed the bundles surreptitiously, for it was not thought best to let the recipients know

whence the gifts came lest the donors should be besieged for help.

But, to relate all the deeds of these good women who have taken upon themselves some service to suffering humanity would take too long. We must picture them as going about doing good wherever they are called. Some are from the poorer classes, and work among the boat and field women, who receive the message more readily from one who has been herself as one of them. They accompany the doctor on dispensing trips or go and nurse the sick. They read to the patients in the hospital wards or the dispensary waiting-room, and pray and sing with those who will listen. They hold prayer meetings and Sunday schools; they help poor souls to break off from the opium habit; they persuade girls and women to unbind their feet and to abstain from binding the feet of little ones. Truly, ministering angels!

Thus we have seen briefly what part the woman plays in the different religions of China.

A priestess through motherhood in the ancestral worship; a nun in the Buddhist religion, which seeks salvation through renunciation; in the Christian faith, a religious teacher and social worker amid the suffering throngs of humanity.

V

Illustrious Women of China

As one reads the history of different peoples one is struck with the many points of similarity which marks the progress of their development. One of these is that every nation has its great women. There are great women rulers, scholars, and poetesses of ancient and modern times who rank not simply as great among women, but as great among their masculine compeers. One has but to mention the names of Deborah of Israel, Sappho of Greece, Cleopatra of Egypt, Elizabeth of England, Mrs. Lewes (George Eliot), and the late Queen Victoria, and every one knows their place in the galaxy of the world's great geniuses.

China is no exception to this rule, and in its history, legend, and fiction the illustrious

women of China are revealed to us with all the charm which writers know how to display when the theme is worthy of their pen. Besides the frequent allusions to women in history and poetry, there is a book written about 125 B. C. called "Memoirs of Distinguished Ladies of Ancient Times," which described women of the highest virtue and attainments. It contains most marvelous accounts of the extreme modesty, courteousness, and filial piety for which these ladies were noted, as well as of their great wisdom and devotion to duty. It is after these models that the young women of China are supposed to pattern their conduct in order that they may fulfill their proper place in life. The following anecdote is characteristic of the whole series:

"Chiang, the daughter of the Marquis of Ch'i, was the queen of the King Hsuan of Chow. Her wisdom and her virtue made her famous, and it was said her words and acts were in strict accordance with the demands of etiquette and propriety. The ruler of Chow, her master,

was, however, fond of the pleasures of the palace, retiring thereto quite early in the night and being constantly late in attending to his duties the next morning. The queen, finding remonstrance useless, removed her insignia of state, and left the palace to live in a humble dwelling, whence she sent messengers to inform the king that she was awaiting orders for her punishment, saying: 'Inform His Highness that his humble consort is a worthless woman and has been the means of causing His Highness to forget the rules of propriety so far as to be late in arriving at the audience hall. This neglect of regal duties is proved by His Highness's delight in pleasures and want of attention to his proper rôle. Those who love pleasure will glide into extravagance and will be reckless in the indulgence of passion. Such extravagance and indulgence will be the cause of disorder. I humbly beg His Highness to be pleased to punish me.'

"When the king heard this he said, 'I am wanting in virtue. I have been neglecting my

duties, and I alone am at fault. The empress has no fault.' And he forthwith sent for her, and once more devoted himself to the affairs of the government, getting up early and going to bed late, so that he recovered any prestige that he had previously lost and earned an immortal name."

The most celebrated lady of ancient times was the great Empress Wu, who reigned over a thousand years ago, strongly and brilliantly. Wedded to a weak Emperor, she first gained absolute control over him, and at his death she became the reigning sovereign in name as well as in fact. During her long period she extended the limits of the empire and contributed markedly to the welfare of her people. She favored the education of women, established colleges for them, and even granted them degrees, much to the disgust of some of the learned gentlemen. Women were allowed greater freedom than ever before and, indeed, the great Empress was severly criticised for a too great liberty of manner and morals. But she was great in state-

craft, and left her mark on the Chinese Empire as few men have done. It was only when weakened by age that she was forced by her son and ministers to retire at the age of eighty-one. To another great empress, the Empress Lü, is credited that consolidation of power which marked the rise of the Han dynasty.

Among the considerable number of poetesses and scholarly women who grace the literature of the great kingdom, none is more renowned than Pan Chao who, upon her death, received from her royal patron, the Emperor, the title of the Great Lady Tsao. Her period is given as that of the first century A. D., and as the sister of a very celebrated court histiographer, she was appointed to complete the work which was left unfinished by her brother's death. She wrote also the first treatise on female education in any language, it is said, and in her late years she was appointed preceptress of the Empress. Although such a brilliant scholar herself, she places virtue above learning and urges the elevation of female character. She

emphasizes morals and domestic science as the two branches to which women should devote their energies, and does not advise the classics and histories for the great majority of her sex. The following extract from this work is after Williams: "The virtue of a female does not altogether consist in extraordinary ability or intelligence, but in being modestly grave and inviolably chaste, observing the requirements of virtuous widowhood, and in being tidy in her person and everything about her; in whatever she does to be unassuming, and whenever she moves or sits to be decorous. This is female virtue."

Another poetess, the Lady Pan, was also a great favorite of the reigning Emperor, who even invited her to ride by his side in the imperial chariot. She had the good sense to refuse, and replied, "Your handmaid has heard that wise rulers of old were always accompanied by virtuous ministers, but never that they drove with women by their side." She was later supplanted by a younger favorite, and

gracefully acknowledged this by writing the following verses upon a silken fan which she sent to the Emperor:

"O fair white silk, fresh from the weaver's loom,
Clear as the frost, bright as the winter's snow—
See! Friendship fashions out of thee a fan,
Round as the round moon shines in the heaven above,
At home, abroad, a close companion thou,
Stirring at every move the graceful gale.
And yet I fear, ah me! that autumn chill
Cooling the dying summer's torrid rage,
Will see thee laid neglected on the shelf,
All thought of bygone days, like them bygone."

Among the women of later times the late great Empress Dowager stands pre-eminent as the best known. At first she was a concubine of the young Emperor who occupied the throne about the middle of the last century, and by her charm and ability and the fact that she was the mother of the heir, won a tremendous influence over her weak young husband, so that she was virtually the ruler during the last years

of his life, and was thus able to attract to herself a following in the palace which stood her in good stead later. On the death of the Emperor she caused herself to be made joint regent with the first wife, but as the stronger of the two she it was who swayed the destiny of the Chinese nation at a time of peculiar peril. Within was the great Taiping Rebellion and without were the Western Powers making all sorts of insolent demands on the Middle Kingdom. That she kept China together in these perilous times and that she left the empire practically intact at her death was no small achievement.

To describe the Empress Dowager may not be so difficult, but to judge her while the momentous events in which she was the central figure are still so recent, is impossible. Possessed of a strong intellect, she had every advantage of education in her youth, and continued to the end of her days the accomplished scholar, essayist, and artist. A faithful student of history, she herself became a maker of history at

a time when the most profound changes were taking place in all departments of life, for the last half of the nineteenth century saw epoch-making changes in government, in science, in commerce, and in education. How little this royal woman was influenced by all these tremendous events, shut up as she was in the seclusion of her palace, we can see by the sympathy she displayed for the Boxer movement. At last, aroused by the danger which threatened her country at that time, she apparently became thoroughly converted to the principles of constitutional government and to Western learning. An astute and autocratic monarch, winning her way by charm or guile and enforcing her will by intrigue, bribery, or violence, as best suited her purpose, she was at the same time a lover of luxury and beauty, and could be a charming friend. Various estimates have been made of her character, but probably no one person had full opportunity to observe her versatile personality and to see her as empress, artist, and lady of leisure. Perhaps no foreigner

has summed up her dominant characteristics better than Mr. Bland has done in the following paragraph:

"Despite her swiftly changing and uncontrolled moods, her childish lack of moral sense, her unscrupulous love of power, her fierce passions and revenges, Tsŭ Hsi was no more the savage monster described by 'Wen Ching,' than she was the benevolent, fashion-plate Lady Bountiful of the American magazines. She was simply a woman of unusual courage and vitality, of strong will and unbounded ambitions, a woman and an Oriental, living out her life by such lights as she knew, and in accordance with the traditions of her race and caste. Says Ching Shan in his diary: 'The nature of the Empress is peace-loving. She has seen many springs and autumns. I myself know well her refined and gentle tastes, her love of painting, poetry, and the theater. When in a good mood she is the most amiable and tractable of women, but at times her rage is awful to witness.' Here we have the woman drawn from life, without

arrière pensée, by a just and sympathetic observer, the woman who could win, and hold, the affectionate loyalty of the greatest men of her time, not to speak of that of her serving maids and retainers; the woman whose human interest and sympathy in everything around her were not withered by age or staled by custom; yet who, at a word, could send the fierce leaders of the Boxers cowering from her presence."

Mrs. Conger, the wife of the American minister at Peking at the time of the Boxer trouble, enjoyed a friendly intercourse with the Empress Dowager, and has only words of praise for her gracious ways and kind heart. In her famous "Letters from Peking," she pays this tribute to the royal lady of China: "The history of her days mark the course of a strong woman's stepping. . . . Through this woman's life the world catches a glimpse of the hidden quality of China's womanhood."

Although not famous, yet according to Mrs. Conger and other American ladies in China, there were many strong and educated women in

court and official circles in Peking. In one place Mrs. Conger says: "I find they are interested in the affairs of their own country and also in the affairs of other countries. They study the edicts and read the newspapers. At times I refer to items and events to bring out their ideas, and I find that they have much information to give."

A number of women have distinguished themselves in promoting education and pushing various reforms. Celebrated all over China is Dr. Mary Stone, who for years has had charge of the American Methodist Mission Hospital in Kiukiang. She has a large nurses' training class, and treats as high as 16,000 patients in a year, besides performing a large number of operations. In addition to this, she finds time to give a little supervision to the educational work out in the country districts and also to the Bible women at work and in training. During the revolution she rendered signal service as a Red Cross worker when the city of Kiukiang was captured. Besides this, she is an excellent

speaker, and writes very well in both Chinese and English. She is a type of the modern woman in China, which all friends of that country hope to see multiplied.

Here is a story of a locally famous woman, which is given almost word for word as it was written in a report of a missionary at Nanking:

"Miss Chen is the granddaughter of a remarkable woman, one of the first Christians north of the river, who believed at the age of seventy. It was a few years after this that she sent her eldest granddaughter to school, as her most precious gift to Christ. After two years reverses came. Miss Chen's betrothed died, her mother died, and soon after that the grandmother, and then the father, which left her with the burden of the family and the farm. She struggled on bravely for ten years, until the farm was in a prosperous condition and the family able to do without her. During this time she had kept the faith, though without a Christian friend, and often with open hostility from her relatives. She finally won the esteem

of her family and clan and was acknowledged as the head of the family. She also purchased an adjoining farm, and although an unmarried woman, she was really the first woman of importance in her village, and was known in all the neighboring country as the 'Christian girl who managed a farm all alone and was the head of a family.' Not far from the home is a fine stone monument such as is erected to the memory of honorable women. This had long years before been dedicated by order of the Emperor to the memory of her grandmother. But following Christ's call, she has given up all this to preach the gospel, and has returned to the school for special preparation."

During the revolution several women became noted for their zeal in the cause of their country's freedom. Pathetic stories are told of two young women who lost their lives in the pre-revolutionary stage. One a celebrated actress who was making vast sums in her profession, sent all her wealth to America to purchase arms and ammunition for the revolutionists. Unfortu-

nately, she was suspected in connection with the sudden death of one of her many admirers, and when the secret of the disposal of her wealth was discovered, she was beheaded as a traitor to her country. Another was a young girl in Nanking who was left an immense fortune by her father. While a student in Japan she became an earnest revolutionist and devoted all of her wealth to the cause, even engaging herself in the smuggling of dynamite and arms into China.

The writer knows personally some little Chinese ladies who joined the army and ran away from their homes to throw bombs and overthrow the dynasty. Women of all classes were burning with patriotic loyalty and willing to speak in public, pledge their jewels, nurse the wounded, or shoulder a musket. With such unselfish and dauntless spirits, China will not lack for women to carry on the work of regenerating the people of the great empire, and will undoubtedly furnish her quota of famous women to the twentieth century.

VI

The Education of Women

THE aim of education in China for men has been a noble one, that of preparing for the public service of the State. As some one has said, this system of education and official service is the nearest approach to Plato's ideal state, where the wisest men should be the rulers. Official places were not open to women, which may account for the fact that so little was done for the education of girls and women, and yet as we pointed out in the preceding chapter, the first book on the education of women was written in China and by a woman. To be sure, all the later educational books on this subject in China have been modeled after this classic, and all seem to agree that the great end of a woman's education is not an accumulation of classics and

commentaries, but the practical arts of the house and the wholesome morals of domestic life.

Confucius gave this purpose for woman's education: "The aim of female education is perfect submission, not cultivation and development of the mind." If I read aright the meaning of the sage, in the light of the customs and institutions of Chiña, he does not mean mere subserviency, but rather the observance of all the rules and practices which go towards making a large household, such as exists among patriarchal families in the Orient, well-ordered. He says, "Let the household be rightly ordered, and the people of the State may be rightly taught." The well-taught woman, therefore, will fit into the régime of the household and be obedient to the head of the house, whether it be her father, her husband, or her son. Also, she will know how to adjust herself to the other women of the household, which may comprise so many smaller groups.

But while these aims may seem divērse, yet

they both may be said to partake of one grand purpose—the improvement of the human race. This ideal, the improvement of the human race, is so all-inclusive that there is room for the specific ends of masculine and feminine education, and also for scientific, moral, religious, and practical education, for all go to make up the complete, or, as the Chinese say, the superior man. In their specializations, all go to make up the well organized community which strives for the well being of all of its members.

In regard to the need and benefit of education, we read in the preface to the celebrated book written in the early part of last century on "The Virtue, Speech, Personal Appearance, and Duty of Women," the following sensible words: "Women are not all alike; some are good and some are bad. For bringing them to a proper uniformity there is nothing like education. In old days both boys and girls were educated. . . . But now the books used no longer exist, and we know not the details of the system. The education of the woman is not

like that of her husband, which may be said to continue daily through life. For he can always take up a classic or history and familiarize himself with the works of miscellaneous writers; whereas a woman's education does not extend beyond ten years, after which she takes upon herself the manifold responsibilities of a household."

Perhaps the two most important subjects of instruction for women may be said to be the nurture of children and deportment, which includes ethics as well as etiquette. From a primer for girls are these lines:

"In all your care of tender babes,
Mind, lest they are fed or warmed too much;
The childish liberty first granted
Must soon be checked by rule and reign;
Guard them from water, fire, and fools;
Mind them, lest they 're hurt or maimed by falls.
All flesh and fruits, when ill with colds
Are noxious drugs to tender bairns,
Who want some license in their play.
Be strict in all you bid them do,
For this will guard from ill and woe."

The directions to a rich man for selecting a teacher for his offspring is highly characteristic of China: "Choose from among your concubines those who are fit to be nurses, seeking such as are fit, mild, indulgent, affectionate, benevolent, cheerful, kind, dignified, respectful, whom you will make governesses over your children."

It has often been a matter of surprise to see how readily the Chinese as well as the Japanese have approved of the kindergarten and have sought to introduce it into their system of education. This is perhaps due to the fact that they have always laid stress on the preparation of women for the care and training of young children before the school age. Considering the large families which live together and the retiring customs of the country for women, it would seem an admirable plan to have young girls take this training, in order that they might employ it in their own homes. As yet there are but few training schools for kindergartners in China, and as there is so little literature on the subject

translated or written in Chinese, the training is too much confined to those who speak English.

Here is an admonition to Chinese ladies on the subject of deportment dating from olden times: "The deportment of females should be strictly grave and sober, and yet adapted to the occasion, whether in waiting on her parents, receiving or reverencing her husband, rising up or sitting down, when pregnant, in times of mourning, or when fleeing in war, she should be perfectly decorous." To a foreigner, it is remarkable how well a Chinese lady is mistress of any occasion in which she may find herself. In the novel and trying position of presiding at a public meeting, she usually acquits herself with credit and seems as capable as the practiced club woman of America.

The employments to which a Chinese lady may devote herself are as follows: "The rearing of silkworms and working of cloth are the most important employments of females; preparing and serving up food for the household, and setting in order the sacrifices follow next,

each of which must be attended to; after them study and learning may fill up the time."

What proportion of women had any time left for study, we do not know. In the novels written in the later centuries the heroines are usually depicted as educated women, who take the greatest interest in the literary pursuits of their husbands or lovers, and are a source of inspiration to lead them on to the achievements which mean success and fame. At the same period in Europe a lady would presumably be inciting her beloved to bloody deeds of valor, while the Chinese lady is using all her persuasive power and charms to keep her devotee at his books. For promotion in China depended on feats of memory at the famous examinations, rather than on deeds of arms at the tourney or on the battlefield.

In the main, however, we must conclude that the women of China are not nearly so well or so universally educated as the men, and for much the same reason that the women of the West were neglected. There was no profession

or utilitarian occupation open to them, and hence no inducement to pursue studies other than the love of learning, nor were parents disposed to spend great sums on a profitless pupil. In the second place, the course of study has never been adapted to the peculiar needs of women nor to the problems of home life to which women must give their time and energy. A careful student of education and society to-day would probably conclude that upon the recognition of these two factors depend the continued success of woman's education which seems so hopeful to-day.

Since the coming of the missionaries who have established schools for girls, and since the Japanese have given girls and women such excellent opportunities, the Chinese people are very much in earnest concerning the education of women. In the plan for universal education girls are to be allowed to go to the same schools as boys until the age of ten or eleven. In every large city there is already one or more government schools for girls, the studies of which ex-

tend over a period of eight or ten years. In these schools little is taught besides reading, writing, ethics, and a little work in numbers. In a few cities normal schools have been established for training girls to teach in schools or at home. The subjects taught in these are, Chinese classics, history, Wenli composition, geography, domestic science, mathematics, English, painting, Chinese penmanship, music, and calisthenics. In some, algebra, physics, botany, and the history of pedagogy and training in methods are given.

The discussion of the higher education of women is on in China, and it is treated in such a broad and sane way by some of the young men of China, that I can not forbear quoting at some length from an article in the *World's Chinese Student Federation Journal*, written by its editor and, we believe, endorsed by many others.

"Yet looking at it from its broader issue, no problem is more important in our present national revolution, and consequently deserves

more serious attention, than the education of our women, which, after all, is the only solid foundation upon which the structure of our national power and greatness could be securely built.

" 'The hand that rocks the cradle rules the world,' is no sentimental exaggeration, but expresses a scientific truth, founded on solid facts. History has demonstrated again and again that, whether as regards the individual or the nation, the fittest to survive in the keen struggle for existence is that one which has been the best equipped with the advantages of early influences.

"In the attainment of these ideals and in the creation of healthy moral forces, the woman has a peculiar and important mission, and in the determination of her qualification, as mother of the present and future generations, lies the future fate of a nation. . . . In other words, woman's higher education should aim, above all things, to produce ideal wives and mothers."

The above writer suggests the following

branches of study as seeming to him the most practical for the purpose in view, and we must admit that he has no mean conception of the qualifications of the ideal woman:

Theoretical—(*a*) General: (1) Chinese Literature, History, Ethics, and Philosophy; (2) History, General and Modern; (3) Geography, including Physical; (4) Mathematics, including Solid Geometry; (5) Modern Languages. (*b*) Scientific: (1) Physiology, Hygiene, Psychology, Sociology, Botany, Physics, Chemistry, Political Economy, Domestic Economy, Practical Biology; (2) Art; Music, vocal and instrumental, Drawing, Painting, and Embroidery. (*c*) Practical: Housekeeping, Nursing, Cooking, Sewing."

There is something pathetic in this plea for the education of women in this Oriental country. Since it is not considered proper for men to teach women unless, indeed, the former are very old and sedate, and since there are few Chinese women qualified to give anything but the most elementary instruction, the problem seems to

rest with the foreign women who are willing to devote their lives to this tremendous undertaking. In the course of twenty years or more there should be a sufficient number of Chinese women to carry on the work, with such assistance from the men as custom will allow; but for the present it seems to the writer that there can be no modern definite call to social and philanthropic service than the education of the women of the East by the women of the West. When our own land is studded with colleges scouring the country for students, one might well wish to see some of this money and some of this teaching force transplanted to those countries where such privileges are unknown.

What better tribute could the American women of to-day win for themselves than that earned by establishing fair college halls in India, in China, and in Japan? Of all these, China is the neediest. Of course, we have the beginnings for institutions of collegiate grade which, if properly equipped and supported, will soon become colleges of strength and influence. Chinese

young women now go to America, which is very expensive, compared with the same education in China. And China is needing and calling for these young college women, because there is much to be done in adjusting the social conditions of the new régime, which can best be done by the educated young woman of that country.

In speaking of the education of girls and women in China, the first place ought perhaps to have been given to mission schools, for it is due to them that the desire for the education of girls has grown so vigorous; but after all, there is a strong indigenous touch in what the Chinese are saying and doing which makes their work seem a continuation of what the old Chinese at least held as ideals.

The first mission school for girls was established in Ningpo in 1844. So unwilling were the parents to allow their children to come in those days that it was customary to feed, clothe, and shelter the child, to say nothing of free books and tuition. From that small beginning have

developed numerous schools of four types—the elementary day school; the intermediate boarding school, with a very primitive high school attached in some cases; the woman's Bible training school; and the nurses' training schools, out of which have grown two or more medical schools for women. It has been after these schools that many of the government schools have been modeled, and it is generally conceded that they are the best in the empire. Plans are on foot in different centers, such as Peking, Shanghai, Foochow, and Nanking, to establish normal schools, kindergarten training schools, and even a college; but the means and workers are so inadequate that, judged from our Western standards, there is little to show but the ideals.

All of these schools are modeled after English or American schools, and perhaps too closely. Chinese classics are always taught and in some a great deal of English, the higher subjects being taught in that language. A few teach Latin and higher algebra, and others give ele-

mentary courses in psychology and pedagogy to the advanced pupils. As much is made of music as possible, for this is a great favorite with the Chinese and is in line with their old ideas regarding female education.

A word might be said in regard to the woman's Bible training school, which most nearly resembles a deaconess training school, but it takes only married women, widows, or women over twenty or thereabouts. The reasons for these schools are various. One is the need of training older women to do public work in teaching and preaching and in philanthropic service for which young girls are not suited. Sometimes the wives of married men are sent here, in order that they may learn to be more of a companion and helpmeet for the husband in his work. In the best of these schools the course is about equivalent to an eight-year course for younger girls and some fine workers have been turned out. In Nanking one graduate of the woman's school is the principal of a large

day school for girls and boys, and has five teachers under her supervision. It is said to be one of the best mission day schools in all China, and while there has been a little supervision by the principal of the woman's school, who is an American, yet all recognize that the success is most largely due to the quiet little Chinese lady who has devoted her life to this work.

Surely the women of the West who are hardly yet through their struggle for the privileges of an education commensurate with their ability and suited to their needs, will do everything in their power to aid the women of the Orient in the very beginning of the long struggles, where the handicaps are greater perhaps than the women of the West ever encountered. One thing, however, has been proven, and that is that woman is capable of taking as good an education as man, and this once proven will stand forever. Whether it is expedient that she should be as highly educated and in what sub-

jects, may have to be decided according to times and circumstances. But the last word is that the women of the Orient want a modern education, especially the women of China, and are for the present more or less dependent on the women of the West for it.

VII

Western Civilization and Chinese Women

It goes without saying that as the men of China have been profoundly influenced by contact with the West, so have also the women, though more slowly. Now what is the attitude of men and women of the Orient towards woman's ways in the West? If we examine what it is that the men are reaching out after it may help us in the more recondite problem of the aspirations of the women. The men of the Orient wish, first of all, to attain to the same degree of scientific knowledge and the same degree of skill in industrial arts as the West. They wish to understand sufficient military science to enable them to protect their own country from aggressors, and they are fast learning the prin-

ciples of modern commerce. Most of all, they want that spirit of nationalism, the stable force around which all the material prosperity centers and which holds the vast multitudes of citizens to a common ideal and standard of conduct. Loath to part with old morals, customs, and religion of their people, they are seeking for universal principles which shall enable them to keep those features of their civilization most peculiar to the genius of their race, and to slough off those which are mere accidents of certain stages of development which are anachronisms at the present time. Such things as idolatry and demonology in their religion all progressive Orientals despise; female slavery, concubinage, and punishment by torture, all modern men recognize as unfit for any enlightened nation.

Now as the women of a country are supposed to be the special custodians of the most sacred customs of a country, the most strict in their morals, and the most orthodox in their beliefs, we can see how it is that women consti-

tute the most conservative element of a people. They are more intimately associated with the unchangeable features of the life than with the more public and variable ones, such as science, trade, and politics. The fact that they live such secluded lives in the Orient and are for the most part unable to read, militates against a rapid change. One obvious manifestation of the slowness with which women change is the matter of dress. The men will much more readily adopt Western dress than will the women.

If the people of China were to be asked whether they wish their women to become like American women, they would undoubtedly give a most emphatic no. They admire the trained intellects and the executive ability of Western women, but they believe that all this may be acquired without the degree of self-assertiveness which marks the free-speaking and acting American. A Japanese lady educated in America said something like this to me: "The American ladies over here conducting schools for girls often shock our deepest sensibilities, while they

are very careful to conform in little things. They do not know this because they can not understand us. Careful parents are reluctant to surrender their daughters entirely to the care of foreigners on this account."

The writer, in addressing a group of girls in Foochow, China, said to them, "Of course, you do not wish to become just like American girls," but was somewhat taken aback by their ready and rather indignant concurrence with the statement. A learned gentleman and, in the main, very progressive, speaks thus on the danger of Westernizing Chinese women:

"As far as the habits and life of the Chinese women are concerned, there are very few points in common with those of her Western sisters. No doubt there are many glaring faults in them, but they also possess many virtues which it would hardly be advisable to tamper with and substitute with those from the West. . . . Western education, in all its entirety, as at present constituted, is quite unfitted to the soil of China. Certainly, it has not been an undis-

guised blessing to the women of the West. The Chinese woman should be essentially Chinese, but more highly evolved; *i. e.*, instead of being the passive toy of her husband, she should be, in all respects, a true helpmeet."

And yet, despite these prejudices and conservative forces working against changes in the Orient with regard to women, it is coming. Three hundred years of Spanish rule in the Philippines have put the women of the Islands in a class by themselves in the Orient. They go about the streets quite independently and mingle in the church congregations with the men, as also in the market, the theater, or the public gardens, with no more chaperonage than is common in European countries. Since the coming of the Americans co-education is becoming very common, and young men and women teach in the same buildings under much the same conditions that one would find in America. In Japan there are many women teachers in the public schools, and every profession practically is open to them. The long

occupation of India by the English has corrected many of the terrible abuses from which its women suffered, and to-day many brilliant women have passed government examinations and are helping their sisters to push aside the curtains a little from their "Purdah." From increasing intimacy in contact with Christian nations, the Moslem women are lifting their veils or making them thinner.

What is it that the Orient fears from us women of the West? First of all, perhaps, they fear the free and intimate companionship between men and women. They have not as yet learned the true principles of chivalry, or social protection for women, any more than we have comprehended the spirit of the "family" or "house," and their ancestor-worship. That is perhaps the fundamental difference. We demand honor and protection for potential mothers of the community rather than for the actual mothers of the family group. This springs from our broader social ideals and practices, which are just as binding on us as the regula-

tions of the family are on the Chinese or Japanese. In the West the community feels as much responsibility for the virtue and honor of its women as does the family in Oriental countries.

Probably no thoughtful Oriental student of American civilization but would grant that greater purity exists in the relations of the sexes here than in Asiatic countries, and yet unable to understand the fundamental principles of social responsibility, they are inclined to doubt its applicability to their conditions. And they are right. Until the comprehension of the greater possibilities of sociality, the responsibility of all for one and one for all, women should not be encouraged to seek freedom from old customs more rapidly than social protection is afforded them by the growth of chivalrous ideals and practices.

Whence has come the social feeling which permeates the West as subtly and pervasively as the atmosphere we breathe? Probably there are four influences whose effect can be clearly

traced. First, the scientific and philosophical thinking of the Greeks which freed human reason from superstition, especially through their three great apostles—Socrates, Plato, and Aristotle. Looking squarely at the phenomena of the world without fear of gods, men, or devils, they laid the foundation for clear, logical thinking and proclaimed the presence of universal laws in the physical and psychical realms.

The second influence which socialized the West was the establishment of the world-embracing Roman Empire, in which Roman law and Roman justice followed the victorious Roman legions. The Roman citizen came to feel a responsibility not to a monarch on a throne, a mere man, but to a social whole which they called the State. Thus Rome added to the Greek concept of universal law in nature and in the individual, universal law in man's social and political actions.

A third contributing factor is the Christian conception of a universal and social religion as opposed to a tribal or family religion. The

absolute equality of rich and poor, Jew and Gentile, men, women, and children, was proclaimed by the founder of Christianity, and has been gradually making its way through the ages until to-day Christianity is a highly socialized religion. Its fundamental principle is a universal God whose vital power is love for humanity. All true worshipers must strive to attain to this love for one another and express it in social service.

The fourth factor the great, virile, childlike Teuton race has added—universal individualism. Within the bounds of universal law every man is free to work out his own salvation as strongly and originally as he will, provided that he does not interfere with the welfare of others. "Freedom of speech," "equality of rights," "personal liberty," are the catch-words of this spirit, which is inspiring even the women of the West to-day.

It is in an atmosphere saturated with these four principles that the woman of the West walks to-day, unharmed, blameless, doing a

woman's work in God's world in her own way. In the office, on the streets, in the home, woman is hedged about by a thousand invisible guardians of sentiment and custom which have sprung up at the call of the spirit of the age, loving service.

Is the woman of the Orient safe in an atmosphere of superstition and credulity? Is she safe in a land of arbitrary justice? Is she secure in a civilization permeated with demonolatry? Can she walk unharmed in a land where family subserviency rather than individual freedom is the basis of social life? As the moral codes of China and the spiritual aspirations of India are revivified through contact with the science and free spirit of the West, the woman of the East will rise to her rightful position in honor and security.

After the great primal fear of the improper relation of the sexes comes the foreboding that women will refuse to assume the duties of wife and mother. Some few women may always prefer the work which lies outside the home or

they may be driven to it by circumstances, yet the statistics in America show that, despite the higher education of woman, most of them follow the world-old path of home-making and child-rearing, and that they are bringing to these old duties a new meaning. The enlightenment gained from study is increasing the possibilities for good in the family and is helping to make it equal to the demand which modern civilization is making on it.

With the enlargement of vision which has come with the educated woman in the home, there is a new dawning in the realm of education, and we are about to substitute a new aim in education. We are saying that the improvement of the human race is the goal of our teaching and training, rather than objective achievement to be measured by material progress. We believe that this new idea will find as ready acceptance in the Orient as in the West. What matters a country with great cities and rich farm lands if the people are deteriorating? Sages of every land have seen the importance of

the early years in the home, but it is only with this century that we are realizing that the mother needs a special training for the care of the souls and bodies whose being has been derived from her own.

We of the West have seen and feared this tendency which the Chinese are now decrying, but science and common sense are bringing us to a saner view of how the evil may be combated. Madame Key has stated the problem and its solution well, and from her book, "The Century of the Child," we quote these lines: "In our program of civilization we must start out with the conviction that motherhood is something essential to the nature of woman, and the way in which she carries this out is of value for society. On this basis we must alter the conditions which more and more are robbing women of the happiness of motherhood and children of the care of a mother."

No, the East has nothing to fear from the best in Western civilization. It may well fear that a wrong selection will be made or that a

partial adoption of certain customs will endanger what there may be of good in it. What is it that we of the West can most heartily recommend to the women of the East?

The greatest thing that we of the West have to give the Chinese woman is the Christian religion in its best interpretation. A religion devoid of all superstition and stated in terms which accord with the highest developments in modern science and philosophy. All great writers on religion seem to be impressed with the fact that the fundamental truth of Christianity can be stated in a few words or it can exhaust the logic of the wisest minds. This religion, with its wonderful message of loving service, has certainly proclaimed the day of redemption for womankind. Take, for example, the matter of widowhood. In all Oriental religions widowhood brings disgrace and suffering to the poor victim. In India she was formerly burned, often against her will, and to-day she is little better than a slave among the unenlightened classes. To-day in China she is still in danger

if her husband's relatives are disposed to misuse or sell her. In the early Christian community the widow was made the first charge of the Church, and was employed in holy offices to the poor and suffering.

In reply to the challenge of a young British officer of the Indian service as to "Why the missionaries harry the poor people so," the writer asked him in turn if Christian missions had not bettered the condition of women in India. To this he responded frankly and earnestly that Christianity had done much for the womanhood of India. And so men who have been in the East always reply to the same question. However little they know about missions and however much they may be prejudiced (and, by the way, the latter is always in an inverse ratio to the former), all see the possibilities in Christianity for Eastern womanhood.

Next to religion we must give them science. Why science? you may ask. The curse of every non-Christian country is superstitious fear. In the early days of Christianity it was supposed

to be efficacious in exorcising demons, but today the power is lost. In its stead we have modern science, which is able to cure sickness, prevent the spread of epidemics, and explain many mysteries formerly attributed to demons. Therefore science must be the handmaid of religion in any missionary enterprise if we would lay lasting foundations.

Again, the woman of the East needs to study history and sociology, that she may know how races have arisen and how they have fallen: the traits that make for sanity and permanence in the nation, and the institutions which make up society and those which hurry a nation to its decay. She must learn from the accounts of other peoples how to be patient in the struggle to raise herself and fellow-countrymen to a standard which shall stand the test of ideals which Christianity implants.

Lastly, music, art, poetry, and polite literature are needed to make up the well-rounded woman who would be fittest for the service awaiting her. It is not enough to know how to

think and to act; one must also know how to think and act acceptably. Charm and accomplishments have their own power for good in this world.

Let us of the West give them of our best, thoughtfully and humbly, not forgetting that there are many lessons to be learned of the sweet-mannered women of Cathay. China is entering upon her renaissance and, as is always the case, the impetus seems to come from without. Much of evil is still in our boasted civilization, and much finds its way across the oceans and continents to the countries who are reaching out for the things of the West, as Europe once reached out for the things of the East. Evil may only be overcome by good, and it is within our power to send the alleviating cure. How we blush with shame when we think of the opium trade forced on China in the early part of the last century by a Christian nation, and we rejoice indeed that thousands of Chinese women signed their names to a pathetic plea which was sent broadcast over Europe and

America, beseeching the discontinuance of the evil that was wrecking China's manhood and China's homes.

Let us keep our ears open to hear every call that comes to us from Cathay. Let us show ourselves friends to those who need our friendship and comradeship, and may the day soon break when Cathay and America will be serving under the same motto in the struggle for the uplift of humanity—"Loving Service."