THE RECENT CHANGE IN THE SOCIAL STATUS OF CHINESE WOMEN.

A Thesis Presented for the Degree of Master of Arts.

by

Choming Tsai.

Ohio State University
1918.

Approved by:

[Signatures]
TABLE OF CONTENTS

I. Introduction.  
1. Reasons for selecting the subject.  
2. Methods of investigation and sources of material.  

II. Description of conditions in China before the revolutionary movement.  
1. The large household.  
2. Customs regulating marriage and family life.  
3. Laws governing the position of women in the family.  
5. The education of Chinese women.  
6. Industrial life as affecting women.  

III. Changes in conditions associated with the revolutionary movement.  
1. Changes in the household.  
2. Changes in customs relating to marriage and family life.  
3. Effect of the revolution on Manchu women.  
4. The revolution in women's education.  
   a. Government schools for girls.  
   b. Church and other schools for girls.  
   c. Effect of education on home life.  
5. Women in modern industry.  
   a. Industrial development in China.  
   b. Extent of women's employment in industry.  
   c. Women's wages compared with men's (maximum and minimum: 1914.).  
   d. Working hours of women.  
   e. Sanitary conditions in factories.
III. (continued.)

f. Moral conditions in factories. 44.
g. Effect of industry on home life. 46.
h. Conditions in working class homes. 47.

IV. Conclusion.

1. The new freedom of women demands new customs and new laws for their protection. 49.
2. Industrial conditions should be regulated by law. 49.
3. Standards of health and housing should be enforced by law. 49.
4. Women's position in the home should have legal protection and improvement. 49.

V. Appendix A: Bibliography.

" A: Questionnaire. 54.
" B: Questionnaire. 54.
" C: Curricula of girls schools. 55.

VI. List of diagrams, tables, and charts.

1. Diagram of a Chinese large household. 5.
2. Table I. Number of factories, number of employees, and number and per cent of women employees in China, by industries: 1914. 33.
3. Table II. Maximum and minimum daily wages of male and female employees in Chinese industries: 1914. 37.
4. Table III. Number of factories of various sizes. 42.
5. Chart showing the number of men and women working in industries employing a thousand or more persons: 1914. 35a.
6. Chart showing the number of men and women working in the industries, by province: 1914. 35b.
No one can have a clear conception of the real position of Chinese women during the period of rapid change in China unless one is born in that country and brought up under Chinese laws and customs. No one can better understand the changes going on than Chinese women, provided they have had the opportunity to be educated the same as Chinese men in the old world and have had in addition personal knowledge of Western ideals of womanhood.

Being a Chinese woman, I dare say that the position of women in my own family is as fortunate as that of women in America. It might seem that I am exaggerating; for oriental nations have looked down upon women by tradition. As a matter of fact my own case is rather exceptional. In my family the number of boys is larger than girls. Before I was born there were five sons and only one daughter. My father was hoping for the arrival of another daughter rather than a son. Scarcity makes everything valuable; I should be thankful because God has made me the most fortunate and happiest creature by sending me to such a family.

My sister and I were treated better than our brothers. We had the same privileges and opportunities. I recall that whenever I had any conflict with my brothers or whenever they were jealous of me, I would bring the case to the court of my father and in nine cases out of ten he would show a long face to my brothers and give them a punishment even when I was wrong.

When I saw the happiness of my brothers' school life I asked my father to send me to school. Such a case is very common
in this country and in China to-day. But in the time of my childhood, the best father only educated his girls at home along restricted lines of study. One could rarely find a father who would be willing to give his girls the same kind of an education as his boys. However, my father's love conquered his conservative mind. He sent my sister and me to study with our brothers so that we might receive the same sort of knowledge as boys. Finally, I was given an advantage greater than my brothers and became the first member of the family to study abroad.

In America I have studied sociology for several years and realize that there cannot be anything else more important and necessary for me to study than the social condition of Chinese women in this transition period. For I realize that the larger social welfare is dependent upon the welfare of the women. Being especially happy in my own life, I cannot forget the misery of other Chinese girls who have had little or no chance to develop through education. It is my hope by an intensive study on such a topic to prepare myself for some constructive work in reforming the bad social conditions in my home country.

Changes are going on so rapidly in China that the social situation of yesterday may be entirely different from that of to-day. No one knows what it will be to-morrow. Having left my home four years ago it is impossible to make personal investigations of present conditions. Fortunately I have been able to obtain information from students who have recently left China. My sources of information have been:

(1) Books in English most of which have been published since 1912.
The history of the Chinese race covers not merely centuries but thousands of years. Within this historical period many changes have occurred and these, of course, have affected the position of women. But changes of centuries are slight as compared with recent developments, because only in very recent years has China taken up the Western ideas. Although the Revolution dates from 1912, it must be remembered that this was the climax of years of gradual change. This thesis is limited to a discussion of the position of women as it existed prior to this Revolutionary movement and as it exists to-day.

In all countries the position of women is of greatest importance in relation to the family, because of women's racial significance. But in China their position in the family has been especially important, for the family to the Chinese women was the only thing in life, because they were so closely restricted to the home. Without a definite knowledge of the organization of the Chinese household it would be impossible to
understand the social position of Chinese women.

The household which the Chinese bride enters after marriage is much larger than in this country. The American household sometimes includes grandparents, parents and children, but rarely more than these. The household in China never includes fewer than three generations and often four, always in the male line of descent. It consists of collateral lines - uncles, aunts, and cousins as well as the direct line, and often numbers twenty or more persons. In China the custom of setting up a new home for the young married couple is absolutely unknown. The young man always takes his wife to his family home. The whole family affairs are controlled by the oldest generation.

In order to show the location of the families in a large household, I have made a diagram of a household with which I am acquainted and in which at one time I lived. The head at present is my mother's brother.
1. The entrance.
2. The room for the gate keeper.
3. The room for the gardener.
4. A walk leading to the main building.
5. A porch of the main building.
6. The main hall and reception room.
7. A room for the grandparents.
8. An office for the grandfather.
9. The maid who works for the grandmother.
10. A walk which leads to the boys' school.
11. The school for the boys of this large household.
12. The room for the teacher.
13. A living room for the pupils or another school room.
14. The garden.
15. The garden.
16. A room for a man servant who takes care of the grandfather and also the school rooms.
17. Another main hall containing the ancestors' statues. A place of worship and also the large dining room for men. The old grandmother has the privilege to eat with the men in this hall.
18. A room for the first son of the grandparents, and his wife.
19. A room for the daughters of this first son.
20. A room for the second son of the grandparents and his wife.
22. A room for a maid or two maids who work for the wives and children of the first and second sons.
23. A walk leading to the girls' school which is in a separate compound.
24. The school room for the girls of the household.
25. The room for the woman teacher.
26. A room for the girls thirteen years of age or older who study under this teacher.
27. A room for the maid who takes care of the girls' school and the teacher's room.
28. A flower garden.
29. Another hall, the dining room for the women of the household.
30. A room for the first married grandson of the first son of this grandfather.
31. A room for the older unmarried boys in case the school room cannot hold them.
32. A room for the wet nurse of the child of this first married grandson.
33. A room for the boys of the younger sons.
34. Kitchen.
35. A room for the cook.
36. Store room for foods.
37. Wood or coal house.
38. Walk from the kitchen to the girls' school.
39. Walk from the kitchen to the boys' school.
In the diagram paths may be seen leading from the kitchen to the four dining halls. The food cannot be taken by the men servants of the kitchen directly to the dining room of the girls' school, but must be delivered to the maid in room 22, and by her be served to the unmarried women and girls inside of the small compound. Attention may be called to the fact that all household arrangements are planned with a view to segregating the women.

The household which I have described is occupied by people in easy circumstances. Among the very wealthy people compounds of sixty or seventy rooms are not uncommon, and compounds of one hundred rooms are not unknown. Among the very poor, these large households may be found crowded into very few rooms. This makes the problem of segregation very difficult. There is often not a decent degree of privacy, and bad morals result from congestion. Even in the poorest homes the place where the ancestral statues stand is kept sacred and couples never sleep in this room.

From time to time some families may decline in numbers. It is then possible to rent a part of the compound to another household but arrangements are made to preserve the privacy of the different families. Poor families are driven by economic necessity to rent part of their houses to another household. In such cases adjustments in the building are made, so that the two households can live entirely separately.

When a daughter came into a Chinese family in former times it was not a joyful event compared with the arrival of a son. This was not due to economic considerations. The chief reason for disappointment was that a daughter could not offer the annual ancestral
sacrifice and retain the family name forever. The baby girl in the higher and middle classes received the same attention as the baby boy, because human love overcame the national customs. A girl from the age of one to seven had the same privilege as her brothers, except that the boy received education and she received the wicked and useless treatment of foot binding which has caused harmful results to our race. The beauty of the Chinese woman was not judged by her features, her body, or the quality of her skin; but by a pair of small feet.

The age of fourteen or fifteen was the time for betrothal. In marriage before the revolutionary movement there was no such thing as free choice. This arrangement is not entirely out of reason. It was and still is for the most part, in harmony with the social standards of China. Some Chinese educational authorities tell us that free choice has in recent years resulted unhappily in many cases.* The attitude toward the customary methods of mating is described by a writer in the Annals of the American Academy of Political and Social Science. "With regard to what part the personal consent of the parties thus united will play, the wishes of the parents will determine. Generally they alone decide, but sometimes an opportunity for interview between the parties might be arranged. As parents would reasonably select a party of the same station of life and pay some attention to personal appearance and temperament, the youthful parties could be reasonably expected to give a blushing consent. The chief reasons why they do not protest and show so much insubordination as a western youth.

would, are first, because they are young, and second, because they never had anyone of their own choice in view. It is not Romeo and Juliet but the story of The Tempest universalized. Both the boy and the girl accept the other as the first love and as soon as they are united each is willing to go half way to meet the wishes of the other. In addition to this, the difficulty to obtain a divorce further increases the mutual desire to live peacefully together. Marriage in the West often means the removal of sentimental masks of mutual consideration; while in the East, it is the beginning of love-making.

"To sum up briefly, we cannot say exactly that the children have no voice in the engagement, but as a fact they have nothing to say, being young and having no one else in view; neither can we say that marriage is not sacred, for only the first wife enjoys the full privilege of a wedding ceremony and this binding tie is very difficult to annul; nor can we say there is no love, although no party ever openly admits it. Even foreign critics say that love does exist only in a manner that is to be taken for granted."

When a girl marries one of the younger generation in a large household, of course she does not have control; there are other women older than she, and in order that all may live together in harmony it is necessary that each should give up something to meet the others. So that there has been developed a set of rules which govern the women of all Chinese households.

From childhood until womanhood, the Chinese girls are taught the three obediences and four virtues. These seven rules

By Miss Ti Yieni Tsao, M. D.
Annals of the American Academy of Political and Social Science."
for women are supposed to be observed by every Chinese girl.

The first obedience requires the woman to obey her father until marriage.

The second obedience applies after she is married requiring her to be obedient and dutiful to her husband in every respect as she was to her father. A wife is responsible for the domestic comfort of her husband and also of his parents.

The third obedience is to the son after the husband's death and it is as complete as the other two. The laws of inheritance are such as to enforce this third obedience.

Beside these three obediences there are four virtues which are about as important as these three obediences. The obediences are equally binding upon Chinese women of all classes, but the virtues are modified by the social circumstances of the family. Some economic classes and even some communities have higher standards for the virtues than others.

The first virtue is chastity and chastity as used here prohibits the remarriage of a widow, no matter how young. A widow is also supposed to be sober looking throughout her life. She is not allowed to have any social life, not even with girl friends. As Mr. Tsu Yu Yue says, "Man having assumed authority over woman, has for ages been the dictator of what woman should be. The status of widows is a pertinent illustration of man made ethics".*

The second virtue is the correct use of the Chinese language. The voice of a woman should be soft and low. As a rule

*Mr. Tsu Yu Yue, Columbia University.
Vol. 1. P. 49.
this virtue is not observed among women of the working class, who speak in high, rough voices.

The third virtue pertains to occupation. Women before marriage should be well trained in all kinds of domestic work as well as accomplishments like fancy work, but not reading and writing.

The fourth virtue relates to appearance. A woman should be well dressed and presentable every day. She should not neglect her toilet in any respect. She should be graceful in dress and action all through her life. These seven rules are well known and widely adopted in Chinese society.

The inferior position of women in the family is supported by law. The legal provisions governing divorce, concubinage, and inheritance will show this.

Among social movements divorce is backward the world over, but especially in my country. No Chinese woman can divorce her husband. But a man can divorce his wife for any little reason which he can find. If, for example, the mother-in-law scolds her daughter-in-law and she answers back, her husband may divorce her. Ross says "a wife guilty of unfaithfulness is to be stoned, drowned or hanged" but "if a husband is found unfaithful to his wife, she has a right to scold him good and hard, and he ought not to beat her for it, either". *

The position of a concubine in China is that of a secondary wife. She is usually below her husband's social class, because she belongs to a family so poor that they are willing to sell her, while the man who purchases her is usually well-to-do. Besides being poor she and her family are usually uneducated. The

marriage of a concubine is not made by the man's parents, but is brought about by the man himself after the lawful marriage has taken place. A man can get a concubine at any time if he has money, but so long as his parents live he is not likely to because they usually oppose a secondary marriage.

A concubine is socially below her husband. For example, she cannot eat at the table with her husband nor with the wife of her husband. Neither can she attend the same social affairs as her husband and his wife. When she dies she is not allowed to be buried in the same grave as her husband. This is the privilege of the wife. But her children are legally the equals of the wife's children, both in inheritance and in social position.

The legal wife usually hates the concubine but so long as her husband supports her she cannot complain. She may, however, be able to make life unpleasant for the concubine in many little ways. In spite of this, the life of the concubine is not so unhappy as might be supposed. There is more real love between a man and his concubine than between him and his wife, because the concubine is the chosen one. Even though she is at a disadvantage socially, yet she is happy because she is associated with a man of a higher class and her children take his rank.

The Chinese laws of inheritance are most unfavorable to women. A woman cannot inherit any property from either her father or her husband. All she can claim at the death of her husband or father is the clothes, jewelry and money which he has given her before his death. If at the death of her husband her son is small, she can manage his property as a guardian but she is not the property owner. She must turn everything over to her son after he
becomes of responsible age. Formerly a boy in many parts of China was considered ready for this responsibility at the age of sixteen but of late years the tendency is to follow western custom and regard the age of majority as twenty-one.

In many respects it is impossible to make general statements that will apply to all Chinese women; for in China as in other countries there are social classes. Class distinctions in China are much more like the distinctions in America than those of Europe or India, because they are based on wealth and education rather than on descent. This was as true before the Revolution as now except for the fact that the Manchus before their overthrow constituted an aristocracy, because they were the governing class.

Chinese society may be divided into four classes or economic groups: the wealthy class, the middle class, the independent poor and the dependent poor.

The women of the wealthy class are ladies. Marriage in this class occurs between the age of sixteen and twenty years. After a girl is married her family duty consists of helping her mother-in-law entertain her friends and accompanying her on visits to relatives. She is not required to enter the kitchen to engage in actual work, although she supervises the housework. As a matter of fact the women of this class spend more time in gambling than anything else. The children are brought up by nurses. For small children wet nurses are employed because the Chinese do not use the milk of cows or other animals in feeding children. Before the Revolution wealth was concentrated among the Manchus and most of the women of leisure were found among this race.

The middle class are the fairly well-to-do. The age of
marriage of this class is between eighteen and twenty-two years. They are known as the best home makers although they are not as a class so graceful as the ladies of the wealthy class. In some cases they take much interest in their husband's work and current affairs which are likely to affect the home. Yet it is perhaps in this class that the more capable housewives are found.

In the independent poor class the age of marriage is earlier - between fifteen and eighteen years. In China as well as in America the women of this class have to help their husbands to earn their living. These women are chiefly the wives of farmers, coolies, and laborers. They are entirely ignorant of the four virtues because they have very little opportunity to learn anything of that kind. Moreover the virtue of chastity could not be strictly observed for economic reasons, because a widow must sometimes re-marry in order to be supported. Perpetual widowhood is in some degree a luxury. The marriage contract in this class is generally made by the parents when the children are very little or even in infancy. These girls are brought up in their future husbands' homes. From childhood they help their mother-in-law with domestic work or field work and, therefore, they have no training in refinement.

The dependent poor are broken down from the independent poor. The same general causes produce this class in China as in America, such as industrial disease or the death of the husband. This class is the hardest class to deal with because they include the mentally and physically defective. There are also some who would rather beg for a living than try their best to support themselves. The usual age at marriage in this class is the same as among the independent poor - between fifteen and eighteen years.
Although even now only a small percentage of Chinese women can read and write, yet for thousands of years well educated women were not unknown in the history of China. In the time of Christ there was a most highly educated woman, Lady Tsaao.* She was probably the best educated woman of ancient times. She was a striking example of the extent to which the education of women has been carried. She wrote four books on woman's education which have been Chinese classics for centuries. She completed the history of the Han dynasty when her brother died leaving the history unfinished. When Lady Tsaao died she was honored by the Emperor with a public burial in recognition of her attainments, and was given the title by which she has ever since been known, "great Lady Tsaao". **

Until the western education was introduced into China Lady Tsaao's writings formed the chief part of the Chinese girls' education, which, it will be seen, was largely concerned with morals and manners.

Lady Tsaao says, "The virtue of a female does not consist altogether in extraordinary abilities 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. ***" The headings of the seven chapters of Lady Tsaao's books will show what were in her opinion, the most important features of a woman's education.

1. The state of subjection and weakness in which woman is born.

***Williams, The Middle Kingdom, Vol. I. P. 574.
2. The duties of a woman when under the power of a husband.

3. The unlimited respect due to a husband and constant self-examination and restraint.

4. The qualities which render a female lovable, divided into those relating to her virtue, her conversation, her dress and occupation.

5. The lasting attachment due from a wife to a husband.

6. The obedience due to a husband and to his parents.

7. The cordial relations to be maintained with her husband's brothers and sisters."

The old-fashioned education was carried on entirely in the home. It was of course different for the different economic grades of women. In the wealthy class, the girls in childhood received a careful education, in rare cases including reading and writing. They were taught the supervision of housework and certain accomplishments such as embroidering.

In the middle class, the education of girls was little different from the wealthy class. But in China as in America they gave more attention to practical education than other classes. Women of the middle class lived according to the seven rules. Reading and writing was not often found among the girls in this class but they were better equipped as housekeepers.

In the independent poor class home education was practically unknown. The girls were taught the four virtues. The only thing they knew was hard labor. This also applied to the dependent poor.

The education of girls outside of their homes is a rather new movement. The literary knowledge of Chinese girls prior to the

*The Education of Women in China, M. E. Burton, P. 17.*
revolutionary movement was extremely rare in China. Dr. W. A. P. Martin said in 1877 that there was not one woman in ten thousand who could read. Mrs. H. Smith, a woman of exceptional opportunities to know the women of the Great Plain, said in 1890 that among the thousands of women whom she had met, not more than ten had learned to read.*

The history of Chinese girls' schools began only about one hundred years ago. The Roman Catholic sisters started an orphanage for girls in Shanghai where for the first time Chinese girls were taught outside the home. But this education was limited to needle work and other hand work. Girls were first taught to read and write in the Protestant schools.

In 1825 Miss Grant, an English woman opened in Singapore the first Protestant mission school in China.** It was a very small institution. Not till the last part of the nineteenth century were there any seventh and eighth grade pupils.

When mission schools for girls first opened, it was a very hard problem to get students for the schools, because nearly everyone believed that girls had not the same capacity for learning as boys and it seemed a waste of time for them to study. Besides that, the girls occupied a different kind of position in society from the boys. Literary education seemed a useless preparation for housekeeping. A missionary said, "I kept a girls' school for years, but I could not reach more than ten pupils."*** This was the common experience of missionaries. Finally the missionaries offered certain monthly allowances to the girls' parents to rent their daughters to be taught. Of course this method could not reach the


**The Education of Women in China. P. 35.

wealthy and middle classes, and only the poor class of girls went to the mission schools. As the time passed, these girls proved to society that they had brains to learn. Some of the more capable ones studied abroad, particularly in the field of medicine. These girls were financially successful and some of them finally elevated their families to the middle class. Their success made a great change in Chinese public opinion in regard to the education of women. Before the revolution many middle class families sent their daughters to these mission schools to receive the Western education, while wealthy families employed teachers educated in the mission schools to have charge of the education of their daughters. This Western education of women contributed to bring about the Revolution.

China is recognized by the world as an agricultural nation instead of a manufacturing one; but industry was not unknown to the Chinese people. She had industrial organizations even as early as the fourteenth century. The nature of these organizations was more or less like the factories of to-day.* Hangshou, Kiangsu, and Chihkiang had silk factories in the fifteenth century.* Of course, machinery was unknown in China at that time. The weaving and spinning were done by hand. The best silks which were and are in the markets of the world are produced by hand, although there is no lack of machinery at present.

Tea manufacture was known before Christ. The cotton mills started a little later than tea.* Because these industries were closely connected with agriculture their location depended on the climates of the provinces. In general in the central provinces such as Shanghai, Chilking and Hangchow, the products are silk, but in southern parts like Canton tea and cotton are manufactured. The

*The Chinese Encyclopedia.
location of factories was also determined partly by commercial convenience. So that manufactures were likely to be located near the coast rather than inland.

These are the three ancient industries. They all were carried on by hand processes and could be done either in the home or outside. They afforded the only kinds of wage earning for women outside of their homes besides agriculture and domestic work. In spite of the fact that the Chinese ideal has always been the seclusion of women in the home there was never a time when some poor women did not have to go out of the home to work.

In 1911 a great political transformation took place in China, a thing that was unknown in the history of the country, the overthrow of the Manchu government. This revolutionary movement affected the whole life of the Chinese people and their ideals.

One of the oldest institutions in China is the large household. This cannot exist unless the population remains fixed; unless the members of the family are willing to live and die in the place where they were born. When the Western ideals were introduced people began to travel about. The wage earning class households were affected by the development of the manufacturing industries. People sought work far away from home for most of the large factories are located on the sea coasts while the large households are spread everywhere.

Among the well-to-do classes the Western method of education tends to break up the household. The good schools and colleges are located in the large cities and near the sea coast. Many parents would rather see their children live at home than board outside. In order to secure the home life for their children near the school of
their choice, they leave the large household, in some cases even sacrificing their share of the property, and set up a new home in the distant city.

This movement to live in small families is affecting the style of dwellings. One notices that many new houses are built for the small family.

The Revolution affected women’s position in society more than anything else. The democratic ideal requires the treatment of women as equals and many educated Chinese men recognize this. Women are granted freedom that they never had before and they are taking privileges which they were never before given. There is a danger that Chinese women may become more bold and less refined through this unlimited freedom of Western customs, because many women misuse their privileges in a great degree. Women who adopt the standard of men will not obey their mothers-in-law or great grandparents as women yesterday would. Therefore, in the great household unhappiness results since this new movement. But Bishop Bashford says: "Despite this temporary drawback, the general spread of education of women in China will contribute greatly to the elevation of the home, will develop the mind and cultivate the hearts of the future mothers of the Chinese race, and will qualify multitudes of women for a position in which through their husbands and their sons and their own efforts, they will exercise a molding influence upon the nation." *

Of late years the three obediences and four virtues are regarded by the people with western ideas as old fashioned rules. The teachings of churches and missionaries showed to the Chinese that women can be as free as men. If there were no rules for men, there should be no rules for women. Society in China as a whole does not regard these seven rules as important as in former years. They are

*China: An Interpretation. P. 144.
coming to believe that a higher moral standard can be kept by free will, education and religion, than by iron laws.

Since this new movement women are changing their attitude toward marriage customs. In all the history of China there never was any free choice of marriage. The arrangement made by the parents fitted well with the customs of that nation and the old standards of morality. Many young Chinese have adopted the principle of free choice since the Revolution, but a large number of these marriages are resulting unhappily. It would seem that the young people in China are not ready for this privilege.

In the past it has always been customary that every woman should marry. But through the new industrial movement women have become financially independent, and this has had its effect on marriage. A quotation from one of my questionnaires will explain this.

"In connection with the question of marriage, it may be said that the silk factory girls rather like to remain single than to be married. In China well-established custom demands that the daughter-in-law should live with her mother-in-law. Therefore, besides being a sympathetic wife, a good mother, and a systematic housekeeper, she has to face her mother-in-law and behave to be a dutiful daughter. Her burden is, therefore, four-fold. No wonder the factory girls who can earn their own living look upon the matrimonial path as full of thorns and burrs, and, if possible, will never walk on it. Thus with the increasing number of silk factories in Ch'wei-Chow, there increases the number of old maids - much against the law of nature and of God".

In regard to concubinage the law has not changed, but

*Report from Ladies Journal,
**Yang, P. F. Ohio State University.
public opinion is becoming more and more unfavorable. The position of secondary wife is less and less respected. The institution is not in harmony with democratic ideals.

Divorce of the husband by the wife was unknown before the Revolution, but within the last few years I have seen three or four cases of this kind in the Chinese daily newspapers.

The Revolution did not affect the laws of inheritance because Chinese women can receive property to-day no more than they could a thousand years ago. We know that women should have the same right as men to inherit property. Other legal changes have been made in the interests of justice, so we hope that some day a law may pass to give women this right.

The Revolution has affected the position of Chinese women of all classes. But the dependent poor are affected least of all, because their condition before the Revolution was miserable and Chinese society has done little or nothing to change it. Modern philanthropy is unknown.

The condition of the independent poor has been affected by industrial development and this is treated in the section on the industrial life of women.

The position of middle class women has been changed, principally by the development of education. This subject is discussed later in the section on education.

The Revolution has affected the position of wealthy women more violently than any other class. Most of the wealth before the Revolution was in the hands of the Manchus and the government was organized so as to keep it there. There was a monthly allowance to every Manchu family which came from the tax of the Chinese. This tax kept the funds of the Government so low that it could support only a
small army and navy. With the Revolution this support was withdrawn from the Manchus. Most of the Manchu men were not fitted to work because they had depended on the monthly allowance. So now the wives in many cases have to support themselves and their husbands. They do this either by becoming domestic servants or entering the houses of prostitution.

In the summer of 1913 I heard that more Manchu women than Chinese were in the houses of prostitution in Peking. My brother-in-law was the police commissioner in Peking and through him I was able to investigate this statement. I visited a house of prostitution where there were twelve women and eight of them were Manchus. They told me pitiful stories about how their husbands compelled them to make a living in this way. They were rented for this purpose by their husbands who were paid certain amounts monthly. Then I went to the police office to find the reports from the district of Peking. It was right after the Revolution and our government was careful to watch the movements of all Manchus. The records showed that the proportion of the Manchu women was about the same in other houses as in the one I had visited. I think that more women would have chosen domestic service instead of this life except that they, like their husbands, had never learned how to work.

In the earlier part of the thesis I have spoken about the slow and difficult beginnings of women's education and have stated that the pioneer movement was started by missionaries. These missionaries came from the United States and naturally their methods of education were copied from the public school system of this country.

In the last part of the Manchu Dynasty, our government
realized that the education of women should not be entirely con-
trolled by the churches. But in introducing the public system of
education, they were impressed by the example of mission schools
and by the graduates from these schools, some of whom had become
influential. So they turned to the United States for their models
and copied the school system from here.

The government girls' schools, which are supported from
public taxation, are of four ranks:

1. The kindergarten.
2. The grammar school.
3. The high school.
4. The normal college.

The similarity of these schools to the schools in the
United States of the same names is as follows:

The kindergarten is about the same in all respects.
The grammar school equals the first six grades in American
schools.

The high school corresponds to the seventh and eighth
grades, and the first two years in the American high school.
The normal college corresponds to the last two years in
high school and the first year of the American college.

In government schools the tuition and room rent and board
are free. The only requirement for admittance is a hard entrance
examination. Any one can be a student in these four classes of
schools if she can pass these examinations. But she can not with-
draw before the year of graduation. If anyone stops school before
finishing she is required to pay board and room rent for her entire
stay at the school. This requirement is made because our government
is trying to meet the need for more women teachers for the girls' schools.
A Chinese girl who receives her education entirely in the government schools of to-day studies the following subjects:

In the first grade she will have:

2. Reading.
4. Drawing.
5. Outdoor play.

The second grade studies are:

2. Sentence structure.
3. Reading.
4. Singing.
5. Drawing.
6. Reading story books.
7. Outdoor play.
8. Physical drill.

The third grade studies are:

1. Reading and writing.
2. Sentence structure.
3. Arithmetic.
5. Physical drill.

In the fourth grade she will study:

1. Reading and writing.
3. Composition - 100 words.
5. Singing.
6. Drawing and arithmetic.
7. Physical drill.

The fifth grade studies are:
1. Reading and writing.
2. Chinese history.
3. Arithmetic.
5. Beginning domestic science.
6. Composition.
7. Physical drill.

In the sixth grade she takes:
1. Reading and writing.
3. History of the world.
4. Arithmetic.
5. Domestic science.
7. Physical drill.

When she comes to the government high school the studies she has to follow are:

In the first year:
2. Chinese literature.
3. Beginning botany.
4. Drawing.
5. Singing.
6. Physical drill.
7. Domestic science. (Cooking and sewing.)
8. Arithmetic.
In the second year:
2. Chinese literature.
3. Hygiene and Physiology.
4. Drawing.
5. Singing.
6. Domestic science.
7. Arithmetic.
8. Physical drill.

In the third year:
1. Chinese literature.
2. Chinese history.
3. Drawing.
4. Singing.
7. Arithmetic.
8. Domestic science.

In the fourth year:
1. Beginning Physics, or Chemistry.
2. Chinese history and world history.

After she finishes high school she attends normal college three years. The course of study is as follows:

The first year:
1. Geometry.
2. World History.
7. Pedagogy.
8. Psychology.

The second year:
1. Geometry.
2. Foreign Language.
3. Chinese Composition.
6. Pedagogy.
7. Child Psychology.

The third year:
1. Practice teaching.
2. Pedagogy.
5. Foreign Language.
7. College Mathematics.

The girl who depends entirely upon mission schools for her education follows about the same course of study. The only differences are that the mission schools put more time on the study of foreign languages and religious instruction and less on Chinese history and classics. These differences may be seen by reference to the curricula of a church school and a government school which are given in the appendix to this paper.
There are still other kinds of schools besides the two I have described. In China we have so-called public schools which are not public in the sense that Americans understand the term; that is, they are not supported by government funds. They are called public because they are owned by several people and receive contributions from philanthropists. They are open to anyone who has the tuition. Lately I have received a catalog of a public school in Shanghai and the curriculum is the same as the government school curriculum.

The private school differs from the public only in one respect. This school is owned by one person instead of by several.

Concerning the number of girls' schools of these different kinds below the normal college rank I have no definite report. There are only two girls' normal colleges, one in Peking, and the other in Tientsin. Our government has plans for universal compulsory education but it is not carried into effect for three reasons:

1. The lack of trained teachers. This difficulty is becoming less and less serious.

2. Financial difficulties. The uncertainty of the international situation as well as internal disturbances compel China to spend money on her army and navy that otherwise she would spend on her government school system.

3. Economic obstacles. Many families are so poor that they cannot afford to send their children to school but must send them to work. Although the government has such a comprehensive and democratic plan, yet only a very small proportion of the millions of Chinese girls are receiving the modern education.

The family schools for women are mostly old fashioned, and they are becoming fewer in number. The tendency of public opinion is
toward the western methods of education which take girls to school outside of the home.

The modern education has affected the home life of Chinese people in several ways:

1. The age of marriage of educated women is much later than it used to be, because many girls who formerly would have been married at seventeen or eighteen, now go to school instead.

2. Educated women make better housewives and better mothers than the women with no school training.

3. The position of women at home is better now than it was formerly. Chinese men have a great respect for education and appreciate it in their wives, treating them more like equals. Most of the educated men in China to-day would be willing to marry the educated girls because of the happiness and co-operation at home, and also in hope that they will be better mothers on account of their education.

More women are undoubtedly engaged in agriculture than in any other occupation. For in spite of the rapid development of manufacturing industries, China is still an agricultural state and relatively a very small number of people is engaged in manufacturing. The great mass of women still work in the fields, and they are not directly affected by the Revolution as yet. It is with the women in the cities and towns that this paper is concerned.

China has begun her industrial Revolution in very recent years. It was not till after the Boxer uprising that machinery was imported on a large scale, for use in manufacturing. The old manufacturing industries were principally silk, tea and cotton, and these could all be carried on by hand processes. Present conditions
are quite a contrast. In the report of the Ministers of Agriculture and Commerce (Peking - 1916) figures for forty-one manufacturing industries are given separately. Some of these are clearly western industries requiring complicated machinery; for example electric apparatus, gas manufacture and the manufacture of machinery.

Some idea of the development of modern methods may be had from the statistics of kind of power in use in thirty-one cotton factories in 1914. The figures are from the official report of the Ministers of Agriculture and Commerce.

<table>
<thead>
<tr>
<th>Kind of power</th>
<th>Number</th>
<th>Horse power</th>
</tr>
</thead>
<tbody>
<tr>
<td>Steam engines</td>
<td>558</td>
<td>12,233</td>
</tr>
<tr>
<td>Gas engines</td>
<td>15</td>
<td>2,070</td>
</tr>
<tr>
<td>Electric motors</td>
<td>27</td>
<td>3,540</td>
</tr>
<tr>
<td>All other kinds</td>
<td>313</td>
<td>1,351</td>
</tr>
</tbody>
</table>

From these figures it will be seen that only seven percent of horse power used in cotton manufacture can be of the old fashioned kinds such as water wheels.

According to the same report the number of factories in China has more than doubled in a recent period of twelve years. The number in 1903 was 10,022; the number in 1914 was 20,352.

I am sorry that I am unable to find any figures to show the number of women who worked in factories before 1914. But I have the figures for that year and they are shown in the following table:
Table I.

Number of factories, number of employees, and number and percentage of women employees in China, by industries: 1914.

(Compiled from the report of the Ministers of Agriculture and Commerce: Peking, 1916.)

<table>
<thead>
<tr>
<th>Group: Industry</th>
<th>No. of Factories</th>
<th>No. of Employees</th>
<th>Per cent of women employed</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Textiles &amp; Clothing</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Silk Filature</td>
<td>458</td>
<td>113,368</td>
<td>95,076</td>
</tr>
<tr>
<td>2. Cotton Mfg.</td>
<td>240</td>
<td>6,713</td>
<td>1,159</td>
</tr>
<tr>
<td>3. Weaving-Cloth.</td>
<td>101</td>
<td>34,376</td>
<td>17,174</td>
</tr>
<tr>
<td>4. Thread Mfg.</td>
<td>64</td>
<td>809</td>
<td>109</td>
</tr>
<tr>
<td>5. Weaving-Articles</td>
<td>2,412</td>
<td>97,166</td>
<td>39,659</td>
</tr>
<tr>
<td>6. Embroidery.</td>
<td>26</td>
<td>394</td>
<td>167</td>
</tr>
<tr>
<td>7. Weaving - Mat &amp; Basket</td>
<td>67</td>
<td>8,096</td>
<td>4,209</td>
</tr>
<tr>
<td>8. Clothing Mfg.</td>
<td>621</td>
<td>11,476</td>
<td>2,154</td>
</tr>
<tr>
<td>9. Dye &amp; Bleaching</td>
<td>284</td>
<td>15,814</td>
<td>2,527</td>
</tr>
<tr>
<td>Total...</td>
<td>4,273</td>
<td>288,212</td>
<td>165,234</td>
</tr>
<tr>
<td>II. Machinery &amp; Implements</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Machinery.</td>
<td>60</td>
<td>9,739</td>
<td>100</td>
</tr>
<tr>
<td>11. Boat Building</td>
<td>150</td>
<td>1,864</td>
<td>3</td>
</tr>
<tr>
<td>12. Implements.</td>
<td>577</td>
<td>8,624</td>
<td>248</td>
</tr>
<tr>
<td>13. Metal Work.</td>
<td>1,393</td>
<td>17,651</td>
<td>167</td>
</tr>
<tr>
<td>Total...</td>
<td>2,180</td>
<td>36,515</td>
<td>818</td>
</tr>
<tr>
<td>III. Chemical Manufacture</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Porcelain.</td>
<td>1,701</td>
<td>38,306</td>
<td>1,396</td>
</tr>
<tr>
<td>15. Paper.</td>
<td>2,450</td>
<td>34,285</td>
<td>1,972</td>
</tr>
<tr>
<td>16. Oil &amp; Wax.</td>
<td>1,549</td>
<td>19,171</td>
<td>359</td>
</tr>
<tr>
<td>17. Lacquer Ware.</td>
<td>87</td>
<td>1,084</td>
<td>4</td>
</tr>
<tr>
<td>Group: Industry.</td>
<td>: No. of factories</td>
<td>: No. of Employees.</td>
<td>: Per cent of women employed.</td>
</tr>
<tr>
<td>-----------------</td>
<td>--------------------</td>
<td>--------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>III. : Chemical Manufacture (Continued)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>: 18. Explosives, Matches, etc.</td>
<td>55</td>
<td>15,510</td>
<td>9,614</td>
</tr>
<tr>
<td>: 19. Drugs.</td>
<td>78</td>
<td>862</td>
<td>0</td>
</tr>
<tr>
<td>: 20. Soap, Candles, etc.</td>
<td>40</td>
<td>620</td>
<td>72</td>
</tr>
<tr>
<td>: 21. Tanning.</td>
<td>70</td>
<td>1,172</td>
<td>26</td>
</tr>
<tr>
<td>: 22. Toilet Articles</td>
<td>72</td>
<td>940</td>
<td>10</td>
</tr>
<tr>
<td>: 23. Dyes.</td>
<td>32</td>
<td>371</td>
<td>4</td>
</tr>
<tr>
<td>: 24. Incense, etc.</td>
<td>206</td>
<td>2,191</td>
<td>53</td>
</tr>
<tr>
<td>: 25. All Others.</td>
<td>170</td>
<td>3,554</td>
<td>47</td>
</tr>
<tr>
<td>Total..</td>
<td>6,910</td>
<td>108,066</td>
<td>13,557</td>
</tr>
<tr>
<td>IV. : Food Manufacture.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>: 26. Brewing &amp; Fermenting.</td>
<td>1,787</td>
<td>20,790</td>
<td>125</td>
</tr>
<tr>
<td>: 27. Sugar.</td>
<td>896</td>
<td>16,244</td>
<td>1,301</td>
</tr>
<tr>
<td>: 28. Tobacco.</td>
<td>821</td>
<td>13,495</td>
<td>3,833</td>
</tr>
<tr>
<td>: 29. Tea.</td>
<td>504</td>
<td>69,466</td>
<td>44,232</td>
</tr>
<tr>
<td>: 30. Ice</td>
<td>6</td>
<td>92</td>
<td>0</td>
</tr>
<tr>
<td>: 31. Bakery Products</td>
<td>5,263</td>
<td>2,795</td>
<td>223</td>
</tr>
<tr>
<td>: 32. Canning.</td>
<td>24</td>
<td>492</td>
<td>66</td>
</tr>
<tr>
<td>: 33. Rice Flour.</td>
<td>258</td>
<td>4,612</td>
<td>74</td>
</tr>
<tr>
<td>: 34. Meat &amp; Fish Preserving.</td>
<td>3</td>
<td>25</td>
<td>0</td>
</tr>
<tr>
<td>: 35. All Other.</td>
<td>746</td>
<td>13,555</td>
<td>262</td>
</tr>
<tr>
<td>Total...</td>
<td>5,308</td>
<td>141,566</td>
<td>50,116</td>
</tr>
<tr>
<td>V. : Miscellaneous.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>: 36. Printing &amp; Publishing.</td>
<td>47</td>
<td>6,231</td>
<td>1,323</td>
</tr>
<tr>
<td>: 37. Paper Boxes, etc.</td>
<td>183</td>
<td>3,166</td>
<td>779</td>
</tr>
<tr>
<td>: 38. Rattan Furniture:</td>
<td>251</td>
<td>3,492</td>
<td>222</td>
</tr>
</tbody>
</table>
Table I. (Continued.)

<table>
<thead>
<tr>
<th>Group: Industry.</th>
<th>No. of factories:</th>
<th>No. of Employees Total:</th>
<th>Women:</th>
<th>Per cent of women employed.</th>
</tr>
</thead>
<tbody>
<tr>
<td>V. : Miscellaneous. (Continued).</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>39. Fur Articles.</td>
<td>400</td>
<td>6,975</td>
<td>520</td>
<td>7.5</td>
</tr>
<tr>
<td>40. Jade &amp; Ivory Articles.</td>
<td>60</td>
<td>811</td>
<td>6</td>
<td>0.7</td>
</tr>
<tr>
<td>41. All Other.</td>
<td>388</td>
<td>9,330</td>
<td>1,110</td>
<td>11.9</td>
</tr>
<tr>
<td>Total.</td>
<td>1,329</td>
<td>30,004</td>
<td>3,959</td>
<td>13.2</td>
</tr>
<tr>
<td>VI. : Special Industries.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>42. Electric Apparatus.</td>
<td>12</td>
<td>337</td>
<td>14</td>
<td>4.2</td>
</tr>
<tr>
<td>43. Gas Works.</td>
<td>1</td>
<td>8</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>44. Metal Refining.</td>
<td>337</td>
<td>8,816</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Total...</td>
<td>350</td>
<td>9,161</td>
<td>14</td>
<td>0.2</td>
</tr>
<tr>
<td>Grand Total...</td>
<td>20,352</td>
<td>624,524</td>
<td>233,398</td>
<td>37.4</td>
</tr>
</tbody>
</table>

For the leading industries the following chart shows the proportions of men and women employed. A second chart shows the comparative number of women employed by province.
<table>
<thead>
<tr>
<th>Industry</th>
<th>0</th>
<th>10,000</th>
<th>20,000</th>
<th>30,000</th>
<th>40,000</th>
<th>50,000</th>
<th>60,000</th>
<th>70,000</th>
<th>80,000</th>
<th>90,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Silk Filature</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Cotton Manufacture</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Weaving Cloth</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Weaving Articles</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Weaving Mats &amp; Baskets</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Clothing Manufactures</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Dyeing &amp; Bleaching</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Machinery</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Boatbuilding</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Implements</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Metal Work</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Porcelain</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Paper</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14. Oil and Wax</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Lacquer Ware</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16. Explosives &amp; Matches</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17. Tanning</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Incense, etc</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19. All other Chemicals</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20. Fermenting Liquor</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>21. Sugar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22. Tobacco</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. Tea</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24. Bakery Products</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25. Rice Flour</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26. All Other Food</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>27. Printing &amp; Publishing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28. Paper Boxes, etc</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29. Rattan Furniture</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>30. Fur Articles</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31. All Other Miscellaneous</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32. Metal Refining</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Comparative Chart**

Showing Number of Men and Women Working in all Industries Employing Thousand or More Persons in 1914 in China

- Represents 10,000 Men
- Represents 10,000 Women
The table shows that women are employed in all but five of the forty-four industries. In four of the industries given women are employed more than men. These industries are silk filature, mat and basket weaving, manufacturing of explosives and matches, and tea manufacturing. In only one of the six general classes of industries do the women outnumber the men; in the group "textiles and clothing" they are 57.2 per cent of the total number of the employees. In the total manufacturing industries the number of women employed is 233,398, or 37.4 per cent of the total number of employees.

The maximum and minimum daily wages of the workers in the different industries are given in the following table, which shows the wages of men and women separately:
Table II.

Maximum and minimum daily wages of male and female employees in Chinese industries: 1914.

(Compiled from the report of the Ministers of Agriculture and Commerce: Peking, 1916.)

<table>
<thead>
<tr>
<th>Group</th>
<th>Industry</th>
<th>Daily wages of male employees. (Mexican dollar)</th>
<th>Daily wages of female employees. (Mexican dollar)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Maximum</td>
<td>Minimum</td>
</tr>
<tr>
<td>I.</td>
<td>Textiles &amp; Clothing:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>Silk Filature.</td>
<td>0.62</td>
<td>0.07</td>
</tr>
<tr>
<td>2.</td>
<td>Cotton Mfg.</td>
<td>1.40</td>
<td>0.08</td>
</tr>
<tr>
<td>3.</td>
<td>Weaving-Cloth.</td>
<td>0.70</td>
<td>0.10</td>
</tr>
<tr>
<td>4.</td>
<td>Thread Mfg.</td>
<td>0.30</td>
<td>0.04</td>
</tr>
<tr>
<td>5.</td>
<td>Weaving-Articles:</td>
<td>0.40</td>
<td>0.07</td>
</tr>
<tr>
<td>6.</td>
<td>Embroidery.</td>
<td>0.40</td>
<td>0.09</td>
</tr>
<tr>
<td>7.</td>
<td>Weaving-Matting: &amp; Baskets.</td>
<td>0.49</td>
<td>0.04</td>
</tr>
<tr>
<td>8.</td>
<td>Clothing Mfg.</td>
<td>0.59</td>
<td>0.05</td>
</tr>
<tr>
<td>9.</td>
<td>Dyeing &amp; Bleaching.</td>
<td>0.80</td>
<td>0.05</td>
</tr>
</tbody>
</table>

Total......: 1.40 : 0.04 : 0.83 : 0.03

II. : Machinery & Implements.

| 10. | Machinery. | 1.90 | 0.02 | 0.50 | 0.04 |
| 11. | Boatbuilding. | 0.42 | 0.09 | 0.20 | 0.10 |
| 12. | Implements. | 0.39 | 0.08 | 0.23 | 0.04 |
| 13. | Metal Work. | 0.82 | 0.09 | 0.25 | 0.08 |

Total....: 1.90 : 0.02 : 0.50 : 0.04

III. : Chemical Manufacture:

| 14. | Porcelain. | 0.76 | 0.07 | 0.40 | 0.06 |
| 15. | Paper. | 0.70 | 0.05 | 0.60 | 0.08 |
|-----------------|-----------------------------------------------|--------------------------------------------------|
| III. Chemical Manufacture: (Continued) | Maximum | Minimum | Maximum | Minimum |
| 16. Oil & Wax. | 0.47 | 0.04 | 0.25 | 0.08 |
| 17. Lacquer Ware. | 0.77 | 0.07 | 0.10 | 0.06 |
| 18. Explosives, Matches, etc. | 0.57 | 0.08 | 0.34 | 0.01 |
| 19. Drugs. | 0.47 | 0.04 | | |
| 20. Soap, candles, etc. | 0.53 | 0.05 | 0.35 | 0.03 |
| 21. Tanning. | 0.70 | 0.09 | 0.30 | 0.09 |
| 22. Toilet Articles. | 0.40 | 0.04 | | |
| 23. Dyes. | 0.30 | 0.07 | | |
| 24. Incense | 0.50 | 0.05 | 0.15 | 0.10 |
| 25. All Other. | 0.90 | 0.08 | 0.21 | 0.07 |
| Total... | 0.90 | 0.04 | 0.60 | 0.01 |
| IV. Food manufacture. | | | | |
| 26. Brewing & Fermenting. | 0.50 | 0.07 | 0.18 | 0.06 |
| 27. Sugar. | 0.50 | 0.05 | 0.15 | 0.03 |
| 28. Tobacco. | 0.53 | 0.05 | 0.25 | 0.02 |
| 29. Tea. | 0.45 | 0.11 | 0.47 | 0.08 |
| 30. Ice. | 0.50 | 0.27 | | |
| 31. Bakery Products. | 0.78 | 0.05 | 0.17 | 0.10 |
| 32. Canning. | 0.48 | 0.08 | 0.35 | 0.07 |
| 33. Rice Flour. | 0.81 | 0.05 | 0.35 | 0.01 |
| 34. Meat & Fish Preserving. | 0.30 | 0.20 | | |
| 35. All Other. | 0.35 | 0.05 | 0.15 | 0.10 |
| Total... | 0.81 | 0.05 | 0.47 | 0.01 |
Table II. (Continued).

<table>
<thead>
<tr>
<th>Group: Industry</th>
<th>: Daily wages of males (Mexican dollar)</th>
<th>Daily wages of female employees (Mexican dollar)</th>
</tr>
</thead>
<tbody>
<tr>
<td>: V. Miscellaneous</td>
<td>: Maximum</td>
<td>Minimum</td>
</tr>
<tr>
<td>: 36. Printing &amp; Publishing</td>
<td>: 0.70</td>
<td>0.01</td>
</tr>
<tr>
<td>: 37. Paper Boxes, etc</td>
<td>: 0.50</td>
<td>0.04</td>
</tr>
<tr>
<td>: 38. Rattan Furniture</td>
<td>: 0.50</td>
<td>0.07</td>
</tr>
<tr>
<td>: 39. Fur Articles</td>
<td>: 0.78</td>
<td>0.09</td>
</tr>
<tr>
<td>: 40. Jade &amp; Ivory Articles</td>
<td>: 0.30</td>
<td>0.08</td>
</tr>
<tr>
<td>: 41. All Other</td>
<td>: 0.80</td>
<td>0.09</td>
</tr>
<tr>
<td>: Total...</td>
<td>: 0.80</td>
<td>0.01</td>
</tr>
</tbody>
</table>

| Group: Special Industries | : Maximum | Minimum | Maximum | Minimum |
| : VI. Special Industries | : 2.82 | 0.20 | 0.50 | 0.30 |
| : 42. Electric Apparatus | : 0.40 | 0.05 |  |  |
| : 43. Gas Work | : 0.40 | 0.06 |  |  |
| : 44. Metal Refining | : 0.40 | 0.06 |  |  |
| : Total... | : 2.82 | 0.05 | 0.50 | 0.30 |
| : Grand Total... | : 2.82 | 0.01 | 0.83 | 0.01 |
The largest wage received by women in any industry is 83 cents a day; the lowest is one cent, received by women employed in the manufacture of explosives and matches and of rice flour. Some men also receive as little as one cent a day. This occurs in the printing and publishing industry. But in some industries they are paid much more than women ever receive. The highest wage is $2.80 which is paid men employed in the manufacture of electric apparatus.

It is interesting to compare the women's wages with men's in two long-established industries, silk and tea. Silk manufacture is still the largest of all the industries and is the only one that employs over 100,000 people. More than four-fifths of the employees are women. The range of the wages of both sexes is practically the same, being 7 to 62 cents for men and 7 to 61 cents for women. Women earn as much as men because the piece method of paying wages is used and women are better fitted than men for this work, which is more or less like a fine art. The highest wages in silk factories are paid to the spinners. Medium wages are paid to the workers who take the silk from the cocoons.

Mr. P. F. Yang says of the wages of women in silk factories in the city of Kwei Chow:

"The wages are based upon what the new 'efficiency' science calls piece work with a guaranteed minimum. A fair average daily wage is about twenty cents. Of course, many dexterous hands get as many as forty or fifty cents but many more get less than twenty. The guaranteed minimum is five cents, I think.

"As the wage is paid by piece work, the manager is not very anxious to know whether a worker is lazy or otherwise. Once in five or ten days, the silk she made is weighed and the amount of wage is
For the total textiles group the difference between the maximum and minimum wages is $1.40 to 4 cents for men and 83 cents to 3 cents for women.

In tea manufacture the number of women employed is almost twice as great as men. There is not much difference in the wage paid to the two sexes. The wage for men is 45 cents to 11 cents and for women is 47 cents to 8 cents.

Outside of the textiles and clothing group the maximum wage of men is in general considerably higher than that of women, being often two, three or even four times larger than that of women.

I am unable to find any published material in regard to the working hours of the women in factories, but from one of my questionnaires I have some information in regard to the hours in the silk factories in Shanghai in the summer of 1917.*

"The working hours are from 6:30 A. M. to 5:00 P.M. with half an hour off for lunch each noon, that is all together eleven hours a day. Sunday is the only day for vacation; every Saturday is the same as other days".

A questionnaire filled out by an engineering student from Canton province, one of the greatest silk manufacturing districts in China, gives the following information in regard to the working hours in silk factories.** "In the small factories the girls can go and come at their pleasure. However in large factories efficiency demands uniformity. I was often awakened at home at early morning by the loud whistle. It was the whistle from the large factory located about five miles away. It sounds thrice at the interval of half-an-hour each. At the last time, as I was told, the door would be closed

*Mr. H. Chen. Ohio State University.
**Mr. F. P. Yang. Ohio State University.
to all late comers and that time is generally about 6:30. The factories stop work at five or a little earlier in the afternoon. This represents a solid ten hours-a-day work."

China has no legislation governing the hours which women can work.

There is no law fixing the standards of sanitation in Chinese factories. In general sanitary conditions in the large factories are better than in the smaller ones because they usually have more window space and are better equipped. But the number of large factories is relatively small, as the following table shows:

Table III.

Number of factories of various sizes: 1914.

(Compiled from the report of the Ministers of Agriculture and Commerce: Peking, 1916.)

<table>
<thead>
<tr>
<th>Number of employees</th>
<th>Number of factories</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 to 29</td>
<td>17,447</td>
</tr>
<tr>
<td>30 to 49</td>
<td>1,187</td>
</tr>
<tr>
<td>50 to 99</td>
<td>869</td>
</tr>
<tr>
<td>100 to 499</td>
<td>548</td>
</tr>
<tr>
<td>500 to 999</td>
<td>161</td>
</tr>
<tr>
<td>1000 or over</td>
<td>47</td>
</tr>
<tr>
<td>Total</td>
<td>20,352</td>
</tr>
</tbody>
</table>

According to this table over eighty-five per cent of the factories of China employed fewer than thirty people in 1914. Even if we had sanitary laws, inspection would be a hard problem, because so many factories are small and many are remote from railroads.

Because two-fifths of all women in industries are employed in silk factories the sanitary conditions there are specially important to us. The conditions are good in general, because there is
no smoke, poor light, or poor air on account of the spoiling of the silk. Mr. H. Chen, who visited factories in Shanghai, says that he had no objection to the sanitary condition within the building but that he found outside conditions bad. The working women after washing their hands empty the waste water in the back yards. This causes a constant smell of dampness in the yard. Even the bright sunshine does not take away the odor. The other objection was the standing of the garbage cans in the back yard. The garbage cans are kept for the workers to use for waste food of all kinds left from their lunches. These cans are not emptied often or covered well. They attract flies which carry different kinds of diseases.

Mr. P. F. Yang describes conditions in the silk factories of Kwei Chow: "The sanitary condition in the factories, on the whole, is generally satisfactory. In Kwei-Chow where land is cheap, rent is low; to cramp the workers in a small space with insufficient ventilation or fresh air is a thing unheard of. I made an inspection years ago at one of the large factories. I found everything was orderly and clean. The only objection, if I had any, was that they had not provided an adequate way to drain off the waste water which, in summer might breed mosquitoes to the danger of the health of the workers. Of course this did not apply to the small factories at all."

Of the workers in small factories in country towns he says: "They suffer quite a little from heat in summer, - but this seems to be inevitable unless expensive machinery is installed. The general health of the women workers is good."

The sanitary condition in cotton mills is not very favorable. The light is not good because the window spaces are small. The air is too dry and dusty. It causes lung troubles. The noise of the
machinery in the cotton mills is very loud and this affects the nerves of the people. These conditions I observed in visiting several cotton factories in Shanghai in the summer of 1913.

In considering the effects of factory work on the morals of women we must remember that women have always lived in the seclusion of the home. Industrial employment makes it necessary for women to walk on the street without a chaperone and form acquaintances in factories with people they would not otherwise know. In some cases this freedom brings immorality but on the whole such results have been few.

The moral standards of women in the silk factories as a whole are high. Of course, one cannot say that every woman is pure; but as far as the management of the factory goes they have no chance for immoral doing. The men workers stay in a different section from the women. There is a rule that men are not allowed to speak to the women. There is also a manager in the man's department who sees that the sexes are segregated.

Most women workers in silk factories are poor people, but as a whole they are respectable. Some of them are young widows of the middle class who have no home and so answer the call to industry.

I quote at this point from Mr. Yang's questionnaire: "It is needless to say that the girls who work in the silk factories are of the poor class; for it is human nature that abhors work and enjoys ease; and were it not for the sheer reason of poverty, no girl would like to work in the silk factories.

"However, I dare not say that they are all come from inferior stock, that is to say, from families of the low class. Indeed as far as I know many silk factory girls in Cwei-Chow come from old good and respected families, especially those in the small factories containing ten or more girls; in such cases they are
generally the members of the whole family mobilize to make the factory a 'going' concern."

In regard to moral conditions in the silk factories Mr. Yang says:

"Regarding the moral standard of the workers I do not hesitate to emphasize that it is very high. It is true that in all large cities in China the youths, being far away from home, are more or less free in action and in thought. But in a country town like Kwei-Chow it is quite different. Evil-doing or demoralization is self-checking. In the country district boys and girls have to live with their parents. As no parents do not love their children and doubtless none of them would like to have a scandalous name connected with that of the family, it is but natural they keep a constant eye on their children, giving advice and demonstration freely, so that they may behave just right.

"Moreover, the clan system, no matter how severe our foreign writers criticize it, is still in vogue and has endless advantages. Just as the parents do not like a scandalous family name, so the clansmen insist that the clan's name be pure and snowy. Those, who disdain it are called 'undutiful' and are subject to their censure and criticism. Therefore, when boys or girls are outside of their home, they are generally under the eyes and advice of their elders.

"But this is not all. No doubt not only Kwei-Chow but also other country towns have their 'special' class - the country gentlemen. Lazy and conservative as they are and no matter how our modern students criticize them, they are the upholders of the moral standard. They are still looked up to be 'the men who know the doctrine' (I mean the moral doctrine or principle). Their words have a wide
influence among the people.

"Thus we can see the young men or women in the country towns, no matter whether they are working in the factories or in the shops or staying at home cannot go wrong. If they do, they cannot go very far. All the eyes are rested on them; all the fingers are pointing toward them; their parents and elders watch them while the good wholesome custom and environment influence them."

The moral standards in the cotton mills are about as good as in the silk factories. But the social standing of workers is a little lower. We very seldom find women of the middle class working in these mills.

The conditions in the tea factories that I have visited in Kiansi province are not so favorable to good morals as those in silk and cotton factories. Both women and men work to-gether at the same table with very little supervision. This mingling of the sexes is contrary to all Chinese custom and gives the tea factories a bad reputation.

When Chinese women enter industry, the effect on their homes is about the same as in America. The result is the neglect of their housework. It is easier to combine housekeeping with field work than with factory work. The welfare of the children is also neglected. The children must be cared for either by the mother-in-law or by neighbors, and small babies are fed artificially. Professor Ross says that the death rate of infants is higher in China than in any other country. If this is true, children certainly ought not to be neglected more and more as industry develops.

Wage earning makes women more independent and not only less likely to marry but also less inclined to endure hard treatment
from their husbands and mothers-in-law. It, therefore, tends to break up the home.

In my questionnaire I asked whether factory girls marry as readily as other girls. The following is an answer I received:

"Your seventh question touches the high spot of social position. There is always a social barrier, not only in China but also in all the countries of the world, between the poor and the rich and between the upper and the lower ten. This is especially true in connection with marriage. It is so true that there comes the proverb - 'Let those who have bamboo doors marry one another and let those who have wooden doors do likewise'.

"The question is therefore how she would like to be married. If she would like to marry a millionaire or a man of high position or in short to marry a man having a wooden door while she herself has only a bamboo one, the result is that she is always a spinster. But granting that social position is of the same level and that other things are equal, the silk factory girls in Kwei-Chow get married as easy if not easier than other girls who do not work in the factory."

Laboring people in China are poorly housed, so far as I have observed, even more poorly than in America. The houses are made of wood, mud and bamboo; most of them have the three combined together. The roofs are usually made of tile or are thatched. The windows of these houses are usually small without glass or screens. Some interior rooms are entirely without windows. Sunlight and fresh air are not plentiful and houses are damp and ill-smelling. If there is any floor it is of brick and this increases the cold and dampness. There is no arrangement for artificial heating. The

*Mr. P. F. Yang. Ohio State University."
cooking is done on a mud or brick stove. Wood or coal is the usual fuel but in fact they burn everything.

In the summer flies are numerous in the houses as well as out-of-doors because the houses are not screened. The toilets are very much like the toilets in American country homes. Many are even without closed doors and flies can go back and forth from the refuse to the house. The water supply comes from either public or private wells, which as a rule are not covered or protected from contamination. The garbage can is unknown to most families. They throw everything in their back yards.

There is no public responsibility for the health of the community, even in the large city. There is no private knowledge of the rules of health. People spit freely on the floor and are infested by insects. It is no wonder that epidemic diseases once started are hard to check.
As far as Chinese women are concerned, the most significant change that the Revolution has made is in respect to their personal freedom. This freedom is still unknown in many remote parts of the country, but in cities women are beginning to leave the seclusion of their homes. The old customs are not in harmony with this new freedom and new customs are not yet found. The old customs furnish women family protection; the new customs must be such as to afford them the protection of the larger social group.

New customs are not enough. There must be new laws. The factory conditions of China to-day are not regulated. They are similar to the conditions in England at the beginning of the nineteenth century. There should be laws to protect women working in factories:

(1) The sanitation of every factory should be in the hands of public officials. A factory should not be allowed to be open unless it comes up to universal sanitation standards.

(2) The hours for the worker should not be more than nine a day. The eleven hour plan is too long.

(3) The wages also should be regulated by law with some regard to a decent standard of living. At present wages many families have to let children work. Therefore a child labor law should also be enforced.

Public officials should be required by law to take care of the housing problem in the cities of China. If health officials do not require certain standards of housing very few poor people will live decently because they do not know what better conditions are. Not only the welfare of the working people but the health of the community and of the race demands this.

Besides the laws which protect Chinese women outside of the
home we also should have laws to protect women in their families:

1. Women should have the right to inherit property because women should be equal with men.

2. Divorce laws should provide that both women and men have the same rights to divorce.

3. Monogamy should be adopted in China, for love is wholesome. A man cannot have two wives and do his full duty towards them and his children.

4. Laws punishing non-support are needed. At present a man can do whatever he pleases in regard to supporting his wife. This may be one of the causes for the many women beggars in Chinese cities.

5. There should be a law against wife-beating which is very common in China. Under the present conditions a man has a right to beat his wife as often as he likes.

6. The age of marriage should be regulated by law. Immature girls cannot be the best mothers nor are they prepared to assume home responsibilities.
I. Books consulted.

Chinese text books for school girls.

1. Advanced Ethics and Moral Teaching for Girls.
5. Food Value.
6. Girls' Education.
7. Primary Ethics and Moral Teaching for Girls.
8. Sketch Books for Middle School Girls.
9. The four books for girls by Lady Tsao.

Chinese - not text books.

2. How to Educate Children from Infancy: Mrs. Y. Wang.
   Peking, 1916.
5. The Heroine.

English.

I. Books consulted. (Continued).

English.

4. Bland, James P. and Barkhouse E.: China under the
   Empress Dowager.


6. Burton, Margaret E.: The Education of Women in China

   and Sun Yat Sen.


16. Tiang Chi Chao: A Comment on the Secret Telegrams
    of the Yuan Government.

17. Annals of the American Academy of Political and Social
    Science, 1912.

18. Recent Development in China.
    Clark University Addresses 1912.
II. Magazines consulted.

English.

1. The Far Eastern Review.
2. The National Geographic Magazine.
3. The Nineteenth Century and After.

Chinese.

3. The Journal of Agriculture and Commerce.

III. Curricula of Girls' Schools.

1. Nanking Normal College. (Recently opened).
2. Peking Normal College.
3. St. Mary's, Shanghai.
4. Tientsin Normal College.
5. Wu. Penn, Shanghai.
APPENDIX B. QUESTIONNAIRE.

Questionnaire relating to women in industrial life in China
(Sent to selected Chinese students in the United States of whom twelve replied.)

1. How many factories in your city where girls are employed?

2. In what kind of industries are the women engaged?

3. How many women workers in each factory, as far as you know?

4. What is the condition of the factories in regard to:
   a. Sanitation.
   b. Moral standard.
   c. General health of the workers.

5. What is the average daily wage of a woman worker and how many hours does she have to work a day?

6. What class of girls work in the factories?

7. Do the factory girls get married as easily as those who do not work in the factory?

8. What gainful work is open for women outside of the factories?
   a. Name.
   b. Home city in China.
   c. How many years since you were in China?
   d. Name of your college or university in the United States.
## APPENDIX C. COMPARATIVE CURRICULA OF A GOVERNMENT AND A CHURCH SCHOOL.

<table>
<thead>
<tr>
<th>Government School, Peking</th>
<th>St. Mary's, Shanghai</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st. Grade.</strong></td>
<td><strong>1st. Grade.</strong></td>
</tr>
<tr>
<td>1. Chinese word study.</td>
<td>Reading and translation:</td>
</tr>
<tr>
<td>2. Reading.</td>
<td>McGuffey's Primer.</td>
</tr>
<tr>
<td>4. Drawing.</td>
<td>Language and Dictation.</td>
</tr>
<tr>
<td>5. Outdoor play.</td>
<td>Oral work.</td>
</tr>
<tr>
<td></td>
<td>Drawing.</td>
</tr>
<tr>
<td></td>
<td>Singing.</td>
</tr>
<tr>
<td></td>
<td>Outdoor play.</td>
</tr>
<tr>
<td></td>
<td>Spelling and writing to be taught only in connection with reading.</td>
</tr>
<tr>
<td></td>
<td>Arithmetic in Chinese.</td>
</tr>
<tr>
<td></td>
<td>Religious instruction in Chinese.</td>
</tr>
<tr>
<td></td>
<td>Physical Drill.</td>
</tr>
</tbody>
</table>

<p>| <strong>2nd. Grade.</strong>           | <strong>2nd. Grade.</strong>      |
| 1. Chinese word study.    | Reading and translation: |
| 3. Reading.               | Language (written work) and Dictation. |
| 5. Drawing.               | Drawing.             |</p>
<table>
<thead>
<tr>
<th>Government School, Peking</th>
<th>St. Mary's, Shanghai</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd. Grade. (Continued.)</td>
<td></td>
</tr>
<tr>
<td>Physical drill.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3d. Grade.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Reading and writing:</td>
</tr>
<tr>
<td>3. Arithmetic.</td>
</tr>
<tr>
<td>5. Physical drill.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4th. Grade.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Reading.</td>
</tr>
<tr>
<td>3. Composition - 100 words.</td>
</tr>
<tr>
<td>4. Chinese classics.</td>
</tr>
<tr>
<td>5. Singing.</td>
</tr>
<tr>
<td>6. Drawing and arithmetic.</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
Government School, Peking. : St. Mary's, Shanghai.
: 4th. Grade, (Continued.)
: Arithmetic in Chinese.
: Geography in Chinese.
: Religious instruction in Chinese.
: Physical drill.

5th. Grade.

1. Reading and writing. : Reading and translation.
2. Chinese history. : Language.
3. Arithmetic. : (Mother Tongue I, second third of book.)
4. Classics. : Writing (copy books Nos. 4 and 5).
5. Beginning Domestic Science.

6th. Grade.

1. Reading and writing. : Reading and translation.
3. History of the world. : (Mother Tongue I, last third of book.)
<table>
<thead>
<tr>
<th>6th. Grade. (Continued)</th>
<th>6th. Grade. (Continued)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>7. Physical drill.</strong></td>
<td>Drawing or Instrumental music.</td>
</tr>
<tr>
<td></td>
<td>Singing.</td>
</tr>
<tr>
<td></td>
<td>Domestic Science.</td>
</tr>
<tr>
<td></td>
<td>Garments, inner and outer.</td>
</tr>
<tr>
<td></td>
<td>Arithmetic in Chinese.</td>
</tr>
<tr>
<td></td>
<td>Religious instruction in Chinese.</td>
</tr>
<tr>
<td></td>
<td>Physical drill.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st. year High.</th>
<th>7th. Grade.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Beginning botany.</td>
<td>Reading from literature.</td>
</tr>
<tr>
<td>(Cooking and sewing).</td>
<td>Domestic Science.</td>
</tr>
<tr>
<td></td>
<td>Arithmetic in Chinese.</td>
</tr>
<tr>
<td></td>
<td>Physical drill.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2d. year High.</th>
<th>8th. Grade.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. Hygiene and Physiology.</td>
<td>Reading from literature.</td>
</tr>
</tbody>
</table>
Government School, Peking. : St. Mary's, Shanghai.

2d. year High (Continued). : 8th. Grade. (Continued).
4. Drawing. : Hygiene and Physiology.
               : Arithmetic in Chinese.
               : Physical drill.

3d. year High. : 1st. year High.
2. Chinese history. : Ancient history.
               : Narration.

4th. year High. : 2nd. year High.
1. Beginning physics or chemistry. : Algebra.
2. Chinese history and World history. : Medieval history.
               : Composition.
               : Description.
               : Chemistry.
               : Domestic Science. (Cooking and food values.)
Government School, Peking: St. Mary's, Shanghai.

2nd. year High. (Continued.)

- Drawing.
- Students who at present study Latin may continue the subject.
- Physical drill.

Normal College.

1st. year: 3rd. year High.

1. Geometry.
2. World history.
3. Chinese literature.
5. Chinese exposition.
7. Pedagogy.
8. Psychology.

2nd. year: 4th. year High.

1. Geometry.
2. Foreign language.
5. Chinese essays.

- Geometry.
- Modern history.
- English.
- Literature.
  Composition.
- Religious instruction.
- First term.
- Art in Every Day Living.
  Psychology.
- Second term.
- Current Events.
  First Aid to the Injured.
  Art in Every Day Living.
- Physical drill.
- Sociology.
- English.
- Literature.
  Composition.
- Religious instruction.
Government School, Peking. : St. Mary's, Shanghai.

2nd. year Normal school, (Continued) : 4th. year High.

Art history - 1st. term.
Ethics - 2nd. term.
Physical drill.

Special Courses.

3d. year. : I. Preparing for teaching.
1. Practice Teaching. : 1st. year.
5. Foreign language. : Literature
   Composition
   Argument.

: 2nd. year.
: Geometry.
: Sociology.
: English.
: Literature.
   Composition.
: Essays.
: Pedagogy.
: Practice Teaching.
Government School, Peking. : St. Mary's, Shanghai.

II. Preparing for American colleges

1st. year.

Geometry.

Sociology.

English.

Literature.
Composition.
History of English.

Religious instruction.

French.

Elective Reviews for American requirements.

---

2nd. year.

Geometry.

Modern history.

English.

Literature.
Composition.

Religious instruction.

French.

Elective Reviews for American requirements.