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AN UPHILL TASK IN INDIA



FOR CONSULTATION ONLY
WOMEN WORKERS
OF THE ORIENT

18

BY
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BRITISH EDITION, REVISED AND ADAPTED
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PREFACE TO BRITISH EDITION

IN recent years the call for a book dealing with the Women's Movement of the East and its relation to foreign missions has been an increasing and insistent one. The United Council for Missionary Education were already laying plans along these lines when Miss Burton's book came from the other side of the Atlantic and impelled them to the conviction that here were the material and the appeal which were needed in Great Britain.

It was felt, however, that a separate British edition was desirable, the special requirements of readers in this country differing to some extent from those of America. Accordingly the Central Committee on the United Study of Foreign Missions, West Medford, Mass., U.S.A., were approached with this object in view, and in an exceedingly generous spirit gave permission to the United Council to prepare and publish a British edition.

The Council also wish to express very grateful thanks to Miss Burton for her book and for her ready consent to the plan for giving it a fresh sphere of usefulness in this country, and at the same time to safeguard her from responsibility for errors that may have crept in during the process of revision.

The revision consists chiefly of the substitution



WOMEN WORKERS OF THE ORIENT

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of illustrations from British mission fields for those of American work. Some slight compression and re-arrangement of the material has also been necessary.

Thanks are due to Mr Hugh Martin, Chairman of the Council, for his prologue to the book, and to many others for their expert criticism and valuable help in preparing this edition for press.

LONDON, *May 1st*, 1920



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“Maiden, where do you go shading your lamp with your mantle? My house is all dark and lonesome—lend me your light!”

.

I stood alone among tall grasses and watched the timid flame of her lamp uselessly drifting in the tide.

.

“Maiden, your lights are all lit—then where do you go with your lamp? My house is all dark and lonesome—lend me your light.”

.

I stood and watched her light uselessly burning in the void.

.

“Maiden, what is your quest holding the lamp near your heart? My house is all dark and lonesome—lend me your light.”

.

I stood and watched her little lamp uselessly lost among lights.

From “Gitanjali” by Rabindranath Tagore.



THE RENAISSANCE OF WOMEN

A PROLOGUE

“ALL positions under or in connexion with the League, including the Secretariat, shall be open equally to men and women.” So runs Article 7 of the Covenant of the League of Nations. To the thinking mind this is not the least stirring and significant of its clauses. Fifty years ago such a linking together of men and women would have been unthinkable. Few then would have dared to predict the actual inauguration within a brief half century of a League of Nations such as the Covenant foreshadows. Perhaps fewer still would have thought it possible that when it came the world would so have moved as to judge women capable of sharing in its responsible administration.

It is easy to forget how recently women in this country have been admitted to a full share in the work of the world. A century ago education for girls was scarcely thought to be necessary. It was only in 1849 that Queen's College and Bedford College, the first for the higher education of women, were founded. They stood alone till 1869 when Girton College began, to be followed at intervals of a year or two by several others. It was not till 1876 that Parliament passed a law permitting the Universities to grant medical degrees



to women. These instances are typical of the general situation. Of course there have always been exceptional and outstanding women of great learning and influence, who in one way or another broke through the restrictions that hemmed in their sex. In all ages and lands such women have left their mark deep in the history of the world for good or ill. But the general movement for the extension to women as a whole of opportunities for education and public service, dates only from the middle of the last century.

Since then the situation has entirely changed. Gradually one restriction after another has gone, until with the advent of the war practically all barriers fell flat, and women pressed into hundreds of forms of work which had been formerly reserved for men. The Parliamentary franchise, round which most of the controversy has raged in recent years, was granted, and proposals are now before the British Parliament to open to women all professions and public appointments. As these words are being written the first woman member is taking her seat in the House of Commons. Few departments of the national life remain where women are not taking a prominent place.

Much the same story might be told of most of the Western lands. In some, women have arrived at a fuller equality before the law than in Great Britain; in others they have not yet attained so much. But in the West and among the white races generally numbers of women are already leading in local and national affairs and are ready to play their part in the new world of international co-



operation foreshadowed by the League of Nations. Much still remains to be done to awaken the mass of women to their responsibilities and opportunities, but the number of women taking an active and intelligent part as citizens is growing every year.

If that is the position in the West, what of the East? For the East, too, is in the League. India, China and Japan are called to take their share in its working, and without their co-operation it must fail in the achievement of its ideals. Are their women ready? The whole of this book, from one point of view, may be taken as an answer to the question.

There are certainly signs of movement in the East. From India, for example, comes the report that at a meeting of the Ladies' Branch of the Home Rule for India League, held at Ahmedabad in July 1918, the following resolution was passed: "This meeting firmly believes that all the rights that have been granted to men in the new scheme of reforms should be granted to the women also, and that the time has arrived when the women should be granted the rights of having seats on all representative bodies, such as municipalities, local boards, the Provincial and Imperial Legislative Councils, etc. This meeting therefore requests the President of the Indian National Congress and the members of the All-India Congress Committee to suggest changes on the above lines when submitting their suggestions on the Montagu-Chelmsford Report."¹ This Ladies'

¹ Quoted in *The Challenge*, 22nd November 1918.



Branch was started in 1917, and has forty members on its roll.

This might seem to point to a very live state of affairs among the women of India, but those who know warn us that it would be nearer the truth to say that there is nothing that could accurately be called a women's movement in that country. None the less, isolated and unusual though it may be, the incident is full of significance, and taken in conjunction with other facts recorded in the later chapters of this book does betray at least the beginning of a movement along the same lines as that in the West.

Many reasons may be advanced for these striking world developments. The industrial revolution with its sweeping economic changes, the spread of education, the persistence and devotion of women pioneers who faced obloquy and persecution in seeking an entrance into the various professions, the suffrage movement, the exigencies of a world war—all these played their part. But it is only a superficial judgment that sees in these the real causes. The change is due in the final analysis to nothing less than the spread throughout the world of a new conception of womanhood. Whence has this new conception come ?

It is significant that the movement has come to its fullest fruition in the West. Europe and America can be described as Christian countries only in a very limited sense, but it is undoubtedly true that Christian ideals have to no small extent permeated Western thought and social institutions. Just as the abolition of slavery, though



partly due to economic causes, was at bottom the outcome of a growing sense of the dignity and value of human personality, so it is with the emancipation of women. And that sense of human worth derives ultimately from the New Testament. It took Christians a long time to see that it was a denial of their faith to hold in bondage any man—"a brother for whom Christ died." It took them longer to translate their belief into actuality. But it was Christ who knocked the shackles from the slave. So too it is through Him that woman is winning her freedom to serve.

It is difficult to demonstrate this for Western lands without a long historical survey for which this is not the place. But it is none the less demonstrable, in spite of the apathy or opposition of many Christians, and the refusal of many of the warmest advocates of the women's cause to acknowledge any indebtedness to Christianity.¹ If, however, one turns to the East, where the issue is less complicated by secondary causes, the truth is more easily read. There one finds that, as a matter of fact, Christian influences have led the way and that only as Christianity has entered have women begun to come to their own.

Education must be the foundation of any movement for the uplift of women, as has been proved in the West. There are now many schools for girls in the Orient, but the oldest of them, with scarcely an exception, are Christian schools. They

¹ E.g. see *Some Aspects of the Woman's Movement* (Student Christian Movement), especially Chap. I.



blazed the trail along which others have followed.

“The [Chinese] Government schools for girls,” says Professor Edward A. Ross, “would never have been provided if the missionaries had not created a demand for female education and shown how to teach girls.” “The education of women in India owes its origin and most of its best features to Christian missions,” writes Miss Eleanor McDougall, formerly vice-principal of Westfield College, London.¹

Again, it was in the little pioneer Christian Churches of the East that many of the first meetings of women were held, and that women were brought together in united effort with new ideals and purposes for the uplift of their sisters. The first Anti-Footbinding Society of China, the forerunner of the national organization in which Chinese and foreign women are working together to-day, was established in 1873 by a missionary of Amoy, who gathered together a group of Chinese mothers, and so convinced them of the evils of footbinding that they “put their marks” to a pledge not to bind their daughters’ feet nor marry their sons to girls whose feet were bound.

Illustrations might be added by the score. If it had not been for Christian pioneers in India, China, and Japan, it is, to say the least, unlikely that women would have begun to shake themselves free from the bondage of old beliefs and customs. Nor is the reason far to seek. The conception of womanhood taught by Christianity leads inevitably to such emancipation, while on the other hand the non-Christian faiths have far other ideas

¹ *The Common Cause*, 27th March 1914.



of women and hold out no hope for them of fullness of life.

Let us examine in turn the attitude towards women of Hinduism, Mohammedanism, Buddhism and Christianity to see if this bold claim can be substantiated.

There is, beyond all question, much that is beautiful in Indian family life. A high ideal of womanhood is held up in the character of Sita in the Ramayana, and it is also true that there is evidence that in early times women held a much more honoured and free position than now. To-day, however, reformers in that land have to fight against a trinity of evils that depress and enslave women—illiteracy, child-marriage, and the degradation of widowhood. Among large sections of the community also there is the purdah,¹ the seclusion of women, with all its unhappy results. Now these evils are quite definitely and directly due to Hinduism, which is a social system no less than a religion. Indeed, the essential inferiority of women could hardly be stated more emphatically than it is in the Hindu sacred books. One of the most widely read of them, the Gita, describes woman as “born of sin” (ix. 32), that is, born a woman because of sin in a previous birth.² The Laws of Manu declare, “Day or night must women be kept in dependence by the male members of the family; they are never fit for independence;

¹ Historically largely due to the influence of Islam. See p. 15.

² Cf. also, “Owing to my bad deeds in former lives I got a woman’s body, which is a source of great misery.” (Garuda Purana, ii. 41.)



they are as impure as falsehood itself: this is a fixed rule." "Let her be in subjection to her sons when her husband is dead; let a woman never enjoy independence" (Manu v. 148). She may not hear the Vedas recited, nor eat with her husband, a rule in full force in every Hindu household. Her sex is itself a sign of inferiority. Her only hope is to be born again as a man.

"Woman, the mother, is honoured in the home, but jostled in the market-place; and even within the home the barren woman, the widow and the unmated have but little honour. The unmarried virgin becomes unmarriageable and outcast. An Indian woman worships authority and custom. She fears freedom as the caged bird fears the forest. She is content to be part of a system, to be, like Sita, the ideal of all pious Hindu women, to her husband 'as the shadow to the substance.' . . . Such is the all but universal state of mind of India's women."¹

As orthodox Hindu opponents of reform point out, the reformers are cutting at the very roots of Hinduism by their proposals. Their criticism is simply Christian criticism, and the principles that inspire them spring from Christ Himself.²

"One of the greatest concrete attractions [of Christianity] for the world of Islam is the realization of free strong Christian womanhood as presented by the sight of a Florence Nightingale, or any of God's humbler handmaids devotedly, quietly and patiently doing their work, day after

¹ Mrs Urquhart, *The Challenge*, 22nd November 1918.

² See J. N. Farquhar, *The Crown of Hinduism*, p. 106.



day, and year after year, in the streets and zenanas of all great cities in mission lands, without any of those fears which Islam conceives in the public appearance of women. It is one of the greatest triumphs of Christianity to demonstrate to Islam that it is possible not only for one but for hundreds and thousands of women to be liberated from the shackles of custom and to be brought from the dark seclusion of the harem into the bright broad daylight of God's active out-of-door world, transforming the prisoner of sex into a service-rendering, misery-relieving, humanity-uplifting angel." ¹

So writes Siraju'd Din, Professor of the Forman Christian College at Lahore and himself a convert from Mohammedanism.

There is evidence of considerable dissatisfaction amongst Moslems to-day with the Mohammedan social system, especially as regards the relations of the sexes. Polygamy, facility of divorce, the veil, concubinage, are widely condemned as harmful and vicious. But these things all belong to essential Mohammedanism. "Marry," says the Koran, "from amongst the women that please you, two or three or four." ² Mohammed himself had more than a dozen wives. Permission to divorce is constantly reiterated in the Koran, and was put into practice by Mohammed and his chief followers. Seclusion and the veil are also explicitly enjoined in the Koran, where the prophet's wives and faithful women are ordered to hide

¹ *The Vital Forces of Christianity and Islam*, p. 179.

² Sura iv.



themselves from all men except their fathers, sons, brothers, nephews and slaves.¹ Unrestricted concubinage is also permitted.

These evils thus have their roots in the life, conduct and teaching of Mohammed himself. Islam in the Koran, the traditions, its canon law, poetry, literature and theology consistently teaches a view of women which is fundamentally and finally sexual. It has made woman a "prisoner of sex" and taught men to regard her from a merely sexual point of view. Nor is the faithful Mohammedan at liberty to modify the injunctions of the Koran. It is the eternal, final and perfect revelation. To abolish polygamy, divorce, and the veil would be to abolish Mohammedanism. "Reformed Islam," declares the Earl of Cromer, "is Islam no longer."

The attitude of Buddha to women may perhaps be put in a word; for him woman was a snare. The true Buddhist is the Bhikku, the "religious." The ideal life is the homeless life. In Buddha's original plan there was no place in his Order for women. He was persuaded to admit them, and prophesied that as a result his Law would be practically forgotten in the short space of five hundred years. "As when a blight of mildew falls upon the ripe crop of rice, O Ananda, that crop is short-lived: just so in whatever religion and doctrine women are allowed to leave home for the homeless state, that religion will come to a speedy end."²

The following passage also, typical of others

¹ Sura xxxiii. xxiv.

² Culla-Vagga, x. 1, 6.



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conventions. It was a surprising thing for a Rabbi to be found talking with a woman,¹ but He gave of His best to the woman of Samaria. He accepted the gifts of women for the support of His ministry. He numbered Mary and Martha among His closest friends. He welcomed women into the Kingdom on the same terms as men. He set them on a level before God.

John Bunyan sets out the position of women in the New Testament in a striking passage in his *Pilgrim's Progress*. "I will now speak," he says through the mouth of Gaius, "on the behalf of women, to take away their reproach. For as death and the curse came into the world by a woman, so also did life and health: 'God sent forth His Son, made of a woman.' . . . When the Saviour was come, women rejoiced in Him before either man or angel. I read not that ever any man did give unto Christ so much as one groat; but the women followed Him, and ministered to Him of their substance. It was a woman that washed His feet with tears, and a woman that anointed His body to the burial. They were women that wept when He was going to the cross, and women that followed Him from the cross, and that sat by His sepulchre when He was buried. They were women that were first with Him at His resurrection-morn, and women that brought tidings first to His disciples that He was risen from the dead. Women, therefore, are highly favoured, and show by these things that they are sharers with us in the grace of life."

¹ John iv. 27.



Sharers with men in the grace of life"—that is the revolutionary doctrine of Christianity. It changed the position of woman in the ancient world and gave her a status unknown in Greece or Rome. And wherever Christianity goes it brings a new and loftier conception of womanhood and transforms her place in society.

It is to the ideals of the religions as exemplified in the life and teaching of the founders and in their sacred books that we have gone for our evidence, and not primarily to the actual position of women to-day in the lands where those religions hold sway. If the latter standard were adopted the superiority of Christianity would still be apparent, though the practice in "Christian" lands is still far from the Christian ideal. But when the appeal is made to the teaching and example of Jesus Himself the overwhelming contrast is clear. Is it surprising that movements for the emancipation of women have always followed in the wake of the preaching of Christ? And Christianity apart, is there any hope that woman will be given her rightful place as a daughter of God or enabled to play her part in the new day that is dawning?

Forces have been set in motion now that must transform for good or ill the whole life of the womanhood of the East. No human power can stay them. Industrialism which changed the face of Europe in fifty years has entered the Orient. Are the women of the East to pass through the same agony and degradation as the industrial revolution brought to women here? Western education



is firmly rooted in the East. But education may be a blessing or a curse. "Nine-tenths of the evils with which this world is cursed," said Lord Macaulay, "are due to the union of high intelligence with low desire." Is knowledge to become in the East the tool of low desire, or is it to be mighty for the overthrow of evil and the building of the City of God? Grave moral problems are arising among the women of the East owing to the sudden impact of Western civilization. Western literature, science and commerce are destroying the old foundations and the old religious ideals. Inadequate as these are they are better than none at all. What is to take their place?

Times of transition are always dangerous as well as hopeful. The women of the Orient are beginning to tread to-day the perilous paths of emancipation. They sorely need the help and guidance of their sisters in the West who have themselves but lately trodden the same paths and know their pitfalls, and know too something of the glory of the fuller life to which they lead. The women of the world must stand or fall together. Womanhood cannot remain for ever half degraded and half free. Ultimately there can be only one standard the world over. If Christ is not to rule—what then?



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CHAPTER I

WORK WITHIN THE HOME

“Man’s work is from sun to sun
But woman’s work is never done.”

THIS couplet may have originated in the western half of the world, but it is no less true of the eastern half. In Turkey, India, China, and Japan, as truly as in the West, there are, and always have been, homes to keep in order, meals to be prepared, clothing to be made and washed, babies to be fed and cared for. Some of these tasks are less arduous than in this country, some of them are more so, but everywhere they are woman’s tasks, the work for which she is responsible. Even as the war brought such changed conditions in Europe that her women, as a matter of course, gave themselves to many tasks which their mothers would never have dreamed possible for women, so also in the Orient industrial and social changes have called thousands upon thousands of Oriental women into many and varied kinds of work which their mothers did not know even existed. But true as it is that many new lines of work have opened for the women of the Orient within the last few years, it is equally true that work, *per se*, is no new thing to them. Within their homes they have always worked, and it is there that the vast majority of them are still working.



If we would know how the great host of the women of the Orient are spending their days, would see under what conditions they are working, would discover whether or not the help of women in Christian lands is needed, we must go, first of all, to the woman in the home.

The housewife
of Moslem
countries.

As one steps inside the door of the average home in a village or town of Turkey or Syria, there seems, at first, to be comparatively little to keep the housewife busy all day long. There is very little furniture to dust, next to no dishes to wash. When the beds, on which the family has slept on the floor through the night, are folded up and packed against the wall, the day's house cleaning is over. And when we are assured that the styles in dress in most parts of the Ottoman Empire have not changed for at least four thousand years, we are very certain that not many of the hours of the day are spent in making, or re-making, the family wardrobe.

But there is no bakery to which the Moham-medan mother can go to purchase the bread for her hungry men folk and growing children. Nor can she take down the telephone and order a sack of flour and some yeast. Very probably she has begun to prepare the family's bread by spending many and many a long hot day weeding in the wheat field. Later she has proved herself an adept at wielding the sickle in the harvest field. Then comes the tedious task of washing and picking over the kernels of wheat, and next the trip to the grist mill to have them ground into flour. Only then is she ready to begin to knead the yeast



into the flour, to make the dough, to mould it into round cakes, and set it to rise. When it has risen it must be carefully patted into thin sheets, and loaded on to a huge tray, which is then borne on the housewife's patient head to the public oven. There the village baker, almost always another woman, bakes it over the conical clay oven, scorching her hands over the quick fire of chaff, as she skilfully pats the dough on to the walls, and peels it off again when it is done. If she is a very up-to-date baker, she may have a big brick oven, into the hot depths of which she shoves the loaves on a large wooden tray.

All the butter and cheese which the family eats is prepared by the housewife, and in many cases her responsibility includes the care of the cattle. If the family owns donkeys or camels, they too are sometimes her charges.

Not only the cooking, but the growing of the vegetables also is the responsibility of many a woman of Mohammedan lands. She and her daughters plant the seeds in the spring, and gather the harvest in the autumn. In fact, there is almost nothing served on her table which the housewife in the village home has not had a hand in preparing, from its earliest beginnings until the finished product is set before her clamouring family.

And if the making of her family's clothes is not a time-consuming task, the keeping of them clean causes her much and hard labour. She and a group of her neighbours go down to the river together, one carrying the firewood and the big kettle or copper pan which is to serve as washtub, others laden with the bundles of clothes to be washed, the pails for



water, etc., almost all of them bearing babies who must be cared for all through the day's work. To make the fire, draw the water and heat it, and wash the clothing is a slow and wearying process, but the woman's work is by no means over when the washing is hung up on the bushes to dry. The babies must follow the clothes into the big iron kettle, and, last of all, the mother herself indulges in the luxury of a bath. Only then is she ready to gather up the clean clothes, pack them into the tubs, and carry them and the babies wearily homeward.

Her home
industries.

Few housewives of the Near East, however, can limit their labours to cooking, washing, care of the babies, and work in their fields and gardens. Most of them spend many hours in efforts to add to the family income by some form of home industry. They are almost invariably very skilful at all forms of handwork, and many earn a very respectable income by their needles. The exquisite lace and drawn thread work, by means of which resourceful missionaries have enabled thousands of Armenian, as also Indian and Chinese, women and girls to earn their living, have made many of us familiar with the delicate skill of the fingers of these women. Weaving, too, is an art in which they are very proficient.

Perhaps the most general, and certainly the most laborious, home industry of the women of the East is silk culture. During the busy season the whole family must help, but the constant direction of it is entrusted to the women, and the heaviest burdens fall upon them. Early in the spring their skilful fingers mould the earthen trays in which the baby



silk worms are kept warm. Then mulberry leaves must be pulled, packed into huge sacks, and carried from the grove to the house—often a long distance to carry so heavy a load. Next the leaves must be cut into fine pieces, and the hungry worms fed with them at regular intervals through the day and night for three weeks. During the last days of this period the worms eat so continuously and greedily that rest and sleep must be rigorously postponed, in order that the crop may not be lost through some mishap at the end. This happens not once a year, but two or three times, according to the number of silk crops. After the cocoon is spun, the silk must be unreeled immediately, lest the sleeping grub wake and eat his way out, to the destruction of the precious nest he has woven. This is another phase of sericulture which must be done under high pressure, and this is always woman's work. It takes her quick eye and deft fingers to unroll the almost invisible threads without breaking them. But her work is by no means over when the cocoon is unwound. For weeks thereafter, as she goes about the village on household errands, her hands are constantly busy with the distaff, which helps her to transform the hanks of raw silk into golden thread. Later she weaves the thread into lengths of cloth, which she makes into garments for her family, or offers for sale. Reeling cotton for the looms of the men is another home industry which has given employment to many women.

Household
tasks in
India.

In the poorest families of India, as also of China and Japan, the woman has practically no household duties, for she has no leisure for them. She, as well as her



husband, goes out day after day, often with her baby on her hip or in its little basket, to hire herself out for the heaviest kind of "coolie labour" in city street or country field. In homes where the pinch of poverty is not quite so acute, but where the income is nevertheless very small, the household tasks must be very simple, for the greater part of the woman's time and attention must be given to helping her husband in whatever his work may be, the potter's wife helping in the making of pottery, the weaver's wife assisting in the various processes of weaving, the farmer's wife taking her place in the field beside him and bearing her share in the planting, weeding, and harvesting of the crops. It is only in the homes where the income is, according to Eastern standards, fairly comfortable, that women can give their entire time to the care of their homes and children.

The houses of India, like those of the Near East, do not usually impose heavy burdens on the housekeeper. The furnishings are of the simplest, and there is little to catch dust or dirt. But the preparation of food is an arduous and time-consuming process, for when the housewife of India wants rice, she must not only wash and cook it, but husk it; when her menu calls for wheat cakes she must wash, dry, and grind the wheat in her handmill, before she has any flour with which to mix them. All the water she uses must be drawn from the village well, often a long distance from her home, and brought home in large, porous jars, gracefully balanced on the top of her head. She has no dishes to wash, for the highly seasoned food she prepares is conveyed to the mouth



in little deftly rolled balls; but the brass pots and pans in which it is cooked must be scoured until they are dazzlingly bright. She is usually exceedingly skilful at all these tasks, this graceful, gentle wife and mother of India, for she began to learn how to perform them when she was barely six, and by the time she was eight she was well versed in all household duties. Her mother had trained her thoroughly, for well she knew that when, a pitifully few years later, she went to her husband's home a strict mother-in-law would make life hard for the child-wife who was not efficient in every household art.

Even in the homes of comparative wealth, the life of the mother and daughter is largely spent in such household duties as these, and, though servants may sometimes be employed to help, the actual cooking of the food is done by the women of the family. A woman of India gives the following picture of a day in the life of a Hindu girl whom she describes as "upper class."

"She rises early, before sunrise, and accompanies her mother to the river to bathe and perform her morning devotions in one of the numerous temples beside the river. A bell hanging by the door is rung as they enter the temple, to apprise the god of their arrival. They bow humbly before the idol with folded hands, pour some *ghī* or clarified butter into the little lamp that is kept constantly burning before it, repeat a certain number of prayers, pour some water over it, decorate it with flowers, apply some red powder to it, go round it a certain number of times and then make another low bow to it before leaving the temple. The burden of a married



woman's prayer is that her husband and children should be kept in health and strength and that she may die before her husband; and that of an unmarried girl is that she may have a good husband and a happy home.

"The rest of the day is spent by the mother and daughter in various household duties, such as sweeping the house, scouring the brass and silver pots and pans till they shine, cooking the midday meal, bathing and feeding the children and sending them to school, serving the men in the house with their food before they go to their various duties, having their own meals in the kitchen, and then cleaning the kitchen and utensils used. The women are never free till the afternoon, and even then one rarely finds a high-class Hindu woman idle; one generally sees her seated on the veranda cleaning grain which has to be stored for the year in special receptacles. Friends drop in carrying baskets or trays of grain and sit on the veranda beside her, exchange news, and discuss the doings of their neighbours. Very soon it is time for the evening meal to be prepared. Children come home hungry from school and have to be fed and put to bed. The men have their food and retire to their sitting-rooms or to the village hall, and the mothers sit and watch their daughters playing games in the garden or listen to them as they sing about the moon, the flowers, or the doings of Krishna, one of the favourite Hindu incarnations."¹

The Chinese woman's home. The average home in China gives little evidence of the potential energy and ability which Chinese women have so convinc-

¹ *Women's International Quarterly*, October 1916.



ingly demonstrated in various ways. It is not for nothing that the Chinese ideograph for home, being analysed, reveals itself to be a pig under a roof. Centuries of bound feet are undoubtedly chiefly responsible for the fact that, as a whole, the women of China are the least efficient housekeepers among Oriental women. Their homes, like most Oriental homes, are simple in furnishing, with no curtains, carpets, or rugs to collect dust, and with no decorations on the walls save an occasional scroll. Yet dust collects—on walls, windows, and floors—and is only occasionally disturbed by a whisking feather duster which takes no account of corners. The floors are swept up with a coarse broom now and then, but the accumulated rubbish may repose in a dust pan behind the door from one week's end to another. The yard, too, becomes fairly choked with the accumulations of weeks and months.

Cooking is no such arduous process for the Chinese woman as for the housewife of India or the Turkish Empire. Plain boiled rice and stewed vegetables and meat satisfy her household; and if the vegetables have not been cleaned, and have been cooked scarcely enough to disinfect them, no knowledge of the laws of sanitation mars the enjoyment of them.

But if the Chinese woman has an easier time at cooking than her sister in India, the latter has the advantage when it comes to making the family's clothing. The Indian baby can be perfectly comfortable all day long with no more elaborate dress than a string of bright beads, and if he wears a bit of a shirt it is not for warmth. But the little Chinese may wake up to mornings which are



“twelve coats cold,” and during several weeks of the year must keep warm by having one little padded jacket piled on top of another, until he is fully as broad as he is long. The Indian mother’s graceful *sari* is but a single long strip of cloth ; but the Chinese mother’s long trousers, skirt, and tunic all require cutting and sewing. She also makes the stockings and heavy cloth shoes for herself and her family, although when the family can afford it, the tailor usually makes the best clothes.

It is to her children that the Chinese woman devotes most of her time and attention. She begrudges her baby no amount of time nor strength, and too often literally “loves him to death,” keeping him in her arms all day long, whether he is awake or asleep, and waking him innumerable times through the night to feed him. The appalling infant mortality in China is due, most of all, to the mother’s ignorance of the simplest rules of health. The average mother has no knowledge of the use of milk in feeding babies, and, as milk is in any case a very rare commodity in a land where there is no uncultivated ground for pasture, she offers the tiny child of a few months old anything and everything that its elders are eating. Many children come into the Chinese home, but the mother’s arms are too often empty, not because she does not care, but because she does not know. After a recent meeting of the Mothers’ Club of the Young Women’s Christian Association of Tientsin, a mother asked that the lecture might be repeated to a company of her friends who had not heard it, for, she said, “My little boy died last week and if I had only



known earlier the things you told us to-day, he might now have been living."

Her industries.

In the country districts many Chinese women help in the fields, and frequently show more skill in agriculture than in housework. For China is no exception to the general rule that practically all the women in families of meagre incomes add no inconsiderable amount to their husbands' earnings by some form of industry which can be carried on in their homes. At certain seasons of the year women work in the tea fields, pick the tea leaves, and prepare them for market. All the forms of sericulture, too, are carried on by Chinese women, and the spinning and weaving of cotton is another profitable industry. Mrs Baird, of Luchowfu, says that in that district several of the old-fashioned spinning wheels which are used in this work are found even in very modest homes, and that all the women and girls spin as their share of the work of the family. In many families, she says, slave girls, purchased at a price of from five to twenty dollars, are kept simply for cotton spinning.

Many straw products can be made in the home between the cooking of meals and feeding of babies, and the baskets, matting, straw sandals, etc., which are so widely used in China are often the work of women's fingers. Many Chinese women make the cloth shoes and stockings not only for their own families, but for sale. There is also a never-failing market for the materials for idol worship, such as the incredible quantities of paper money which are burned annually as offerings to the spirits of the dead; and the making of these furnishes



employment to countless Chinese women, since no machinery is needed and the work can be done at home.

It is highly unwise to make any generalizations about the women of China, for what is true in one part of that great country may not hold for another section. But it is probably safe to say that, in general, the woman of China who is not engaged in some domestic industry, and has no responsibility beyond the care of her house and children, is doing very little, and not doing that little well.

Is this because the Chinese women are inherently lazy? Hardly that. They belong to that race whose capacity for long-continued, patiently-endured drudgery has made them the despair of the labourers of any other race with whom they are brought into competition. Is it because they lack intelligence or ability? A woman with eighteen years of experience in an American college gymnasium says that she has never had classes which learned so quickly, and acquired proficiency so rapidly as those she is holding among Chinese women to-day. And here is another testimony to their capacity. "In business matters I often find that my pupils are far more capable than I am," says Miss M. E. Faithfull-Davies, Principal of the Church of England Zenana Missionary Society's Anglo-Chinese High School at Fuchow. "Two or three years ago Miss Coppock was in Fuchow for a week of meetings for Chinese girls, and I heard of the difficulties which had been experienced by the committee in finding a house in the city suitable for Young Women's Christian Association



work, and that it seemed hopeless to think of deciding on a house during her visit, though her great desire was to have the matter settled. I offered at once to help in the house-hunting and on my return to my city home I went to see Mercy, a girl of eighteen, in whose practical abilities I had great confidence. To cut a long story short, a suitable house was found next day, and before Miss Coppock left she had seen and approved it, and the guarantee money was paid over.”¹

Wherever in China the Christian schools have gone, where it has been possible for little feet and minds to develop normally, hundreds of homes as ideal as any to be found in our own country are bearing incontrovertible testimony to the fact that there are nowhere more efficient home-keepers, more wise and skilful wives and mothers than the Chinese women who have had a chance. Not all houses in China are squalid. Said one Chinese homemaker, whose house was so shiningly clean and in such beautiful order that it had awakened the enthusiasm of a visiting Englishwoman: “My Father God and Jesus Christ are always coming and going, in and out here. Would it do to have the house other than tidy?”

Not is the mother love of all Chinese women uncontrolled. “He was as lively as a cricket,” a missionary said of the three-year-old son of a Chinese pastor, whom she had often seen in church with his mother, “but his mother never grew impatient, only put her arm about him tenderly when the restless little body moved around too much for other folks’

¹ *Women's International Quarterly*, January 1919.



comfort, and drew him to her till his little head found quiet on her maternal shoulder. It was a lovely picture of mother and child that I often found joy in looking upon." One day, after two days of violent illness, the little son died. In the barren little graveyard gathered not only Christian friends, but a wondering, ragged crowd of children, who were not accustomed to the sight of little bodies being laid away with such reverence. Just as the rough little coffin was about to be lowered into the earth there was a sudden movement, and "the mother with her efficient step and sweetly maternal eyes went over near to the ragged little crowd, and spoke to them a message, new, indeed, to the starved little souls, of the love of Jesus for little children, so tender that sometimes He took them away from this earth to be with Him. . . . With the teacher's instinct she repeated the little sermon, and then stepped back quietly to her place, as unconscious of having done anything unusual as if she had been on one of her accustomed visits to the poor."

Bound feet, bound minds, too early marriages—that is, the results of heathen religious custom—these things, not any inherent lack in the Chinese woman herself, are responsible for the inefficiency of her work as a home-maker.

Woman's life
in Japan.

The traveller through Japan in spring or early summer is certain to take away a vivid picture of deep browns, pale greens, and bright blues. Wherever he goes he is sure to pass field after field of rich brown soil, in which little blue-clad figures are bending unceasingly, ankle-deep in the mud, kimonos rolled knee high,



lower limbs encased in tight blue trousers. Sometimes all these blue figures wear broad sashes, or *obis*, fastened in the back, and then the traveller knows that they are all women. In other districts sashless figures work beside those with *obis*—but always the women are there. The cultivation of rice is no pleasant and painless pastime, and it is one in which the women of Japan, whether they work alone or with their men folk, take the heaviest end, for the brunt of the stooping falls to them. All day long in broiling sun or pelting rain they stand ankle-deep in the evil-smelling mire, stooping almost double to set out the tiny rice plants in regular rows. The exhaustion is so great by the time all the fields are planted that the entire village takes a rest. But there can be no long time of idleness, for at intervals of a few days each the whole paddy field must be repeatedly “puddled,” which is the expressive descriptive term given to the process of stirring up the mud with the hands in order that weeds may not be able to take root, or the soil become caked round the young rice roots. This must be done at stated intervals, no matter what the weather may be, and it is the little blue figures with the *obis* who are always the ones chiefly responsible for this most unpleasant and back-breaking job. Indeed, Dr Gulick tells us that the women are so important during the rice-planting season, that its days are known as “the women’s daimio days.”¹

Harvest time, too, is a busy season for the Japanese farmer’s wife and daughter. They share in all the labour of bringing in and threshing the rice, barley,

¹ Cf. S. L. Gulick. *Working Women of Japan*, p. 9.



wheat, millet, etc. ; for Japanese agriculture is so largely a hand process that at the seasons of special pressure every possible worker must be called in. Tea-picking time, also, is one which sees them continuously in the field.

Of course, the care of the home must go on through rice-planting, tea-picking, and harvest time, but the Japanese house, especially the little country home, is very simple, and is easily kept as clean as even the Japanese standards of cleanliness require. The inner partitions are sliding paper screens, and one or two chests of drawers constitute the entire furnishings. The beds are simply soft *futons* or mattresses, which are rolled up and stored in a closet by day, and the only seat a Japanese requires is his own long-suffering heels. Yet the household tasks of the Japanese wife and mother are by no means inconsiderable. Three meals a day come round as often there as here, and men folk—especially farmers—and growing children are sure to be blessed with good appetites on either side of the globe. Moreover, the Japanese mother is not content unless her little flock are always well scrubbed, and their gay kimonos fresh and clean.

Nevertheless, in spite of constant household duties, many Japanese women and girls in the country districts find time between the busy seasons of agricultural work to carry on some form of domestic industry. In the towns, too, many Japanese women help to add to the family income. Weavers' wives and daughters become expert weavers, and the women in the merchant's family keep shop, while he peddles his goods from house to house or lays in



new stock. The women folk in the families of carpenters, masons, and men in similar trades, unable to share in their husbands' tasks, find occupation in braiding straw, making fans, embroidering, and fashioning the many artistic trifles which make Japanese shops so fascinating. Some of them earn no inconsiderable amount as hairdressers—in fact, Japan has a proverb to the effect that a hairdresser's husband has nothing to do.

The woman
of leisure.

To find the woman of the Orient whose hands are idle, whose days are spent as a consumer and not a producer, you must go, not to the country districts or villages, nor to the home of small means in town or city, nor to the middle-class family. You will find her there, as you are too often able to find her here, in the homes of wealth—and when you have found her, you will pity her most of all.

She is in the Mohammedan harem, with no responsibility through the unending hours of the day, save to furnish her lord amusement when he requires it. Not even the supervision of her own house, or the care of her own children is required of her. "I often asked whether they were not happy," says a missionary of these women, "having all the comforts of a grand harem, good food, marvellous silk and satin costumes, husbands who were comparatively good to them; and the answer was, 'How can we be happy locked up like this! We want to see the river and the gardens and men and women as you do.' Imagine yourself sitting in a yard of twenty by thirty feet, with walls surrounding it thirty feet high, and not a peephole in them. The



glorious sun and the blue sky suggest that there is a beautiful world outside. But here Moslem women have to spend a lifetime."

She is behind the purdah in India, too, the Oriental woman who does not work, too little educated to find resources in books, unable to go out into the world except behind closed curtains, unable to invite the world to come in to her, living, as one of the *purdanashins* pathetically puts it, "like a frog in the bottom of a deep well." "The saddest thing I ever heard," a friend from India told me, "was said by a lady of India who had begged an English missionary to teach her English. 'When shall I come?' the missionary asked. 'You may come at any time,' was the answer, 'I have nothing to do.'"

In China, too, you will find the woman of leisure in the homes of wealthy officials or merchants, waited upon by servants and slaves innumerable, but with little to fill her mind save bitterness at the thought of the secondary wives whom her husband's wealth has enabled him to take. "What would you ask for if you could have what you wanted most?" someone asked one of these women in Shantung. "To become a dog in the next life," she answered, wistfully, "for then I could go outside the courtyard whenever I wished." "They sit in their homes with nothing to do," says a Shanghai missionary, "and they are tired of idleness. Often they begin to gamble to pass the time away." Indeed this gambling habit is so strong that it has been a special virtue of the Red Cross work initiated by the Y.W.C.A. at Shanghai during the war that "it has



filled many idle hands with work and prevented much mischief; knitting particularly has proved quite a successful counter-attraction to gambling. For example, there is one wealthy family where there are six or seven daughters-in-law, none of whom have much education, and as they had nothing to do they spent their time gambling. Now, however, they knit sweaters." And the writer adds, "We have got one of these women on our Red Cross Committee now and I hope gradually to be able to give them still more worth while things to fill their lives."¹

The woman without work is in Japan, too, possibly trying to fill her days with the gaieties of modern Japanese society, but more probably watching with pathetic but unprotesting eyes the widening of the gulf between her, whose life is still governed by the feudal ideals of the middle ages, and her progressive European-garbed husband, and the children who, day after day, in the modern public school, are learning to regard as the veriest commonplace, knowledge of which she never dreamed.

One could not blame the Oriental woman of leisure if she found it hard not to envy the far freer and more varied life of the hard-working wife of farmer or artisan. Broadly speaking, the lower one goes in the social scale in the Orient, the more nearly is the wife on an equality with her husband. Her work is as important and valuable as his, in most of the poorer families, and enables her both to respect herself and to command the respect of others. She has, on the whole, a far better chance for happiness and the

¹ *Women's International Quarterly*, April 1919.



development of individuality than the woman who is her husband's plaything, or servant, and the mother of his children, but never his companion in labour or leisure.

Shadows upon
Oriental
home life.

But no study of Oriental home life can ignore the dark shadows cast by the moral standards of non-Christian faiths. "Sex uncleanness," says Mr Frank Lenwood, "lies in the immediate background of much native life. To be barely honest we must admit that in Europe and North America there are to be found evils of precisely the same quality. But there they are kept at a distance from the normal organization of decent society. In non-Christian countries the place occupied by sex corruption reminds us of the way in which our soldiers in Northern France complained of the manure heaps pouring out their nasty odours at the very door of the farm kitchen. Where Christianity has even a partial influence, the manure heap may still be there, but between it and the living room there is an open, healthy interval. . . . That is the difference, and, much as we are ashamed of Western vice, it is not a small one."¹

Who can measure the misery caused to mother hearts by the frequency of divorce under Islam? "Picturesque women may be seen with their gracefully poised waterpots climbing up from the riverside against a background of rich afterglow, and it is easy to idealize existence and forget that behind the beauty there lies a social system fraught with sorrow and suffering for womanhood. In palaces of stone and hovels of mud, lives are being starved out in liv-

¹ F. Lenwood. *Social Problems and the East*, p. 87.



ing death, and those who know can only portray in part the utter sadness of the sorrow of Egypt" (and of every Mohammedan land). ". . . Perhaps the greatest horror of this 'darkness and valley of death' is the fear of divorce. . . . Lateefa of B—, in her nineteenth year, has been divorced four times; Ibraheem Effendi, a youth of twenty-seven in this city (Alexandria), has been married thirteen times. A remonstrance against cruelty may only elicit the reply, 'She is my wife. I have a right to beat her if I wish'; or more frankly, 'It is a part of our religion. A woman is like a pair of shoes. If she gets old, a man throws her away, and buys another as long as he has money.'"¹

In India, no woman can escape the shadows cast on the Hindu home by the custom of child marriage and the problem of the girl widows, of whom by the census of 1911 there were 20,000 not more than five years old, and 400,000 under fifteen, not to speak of the millions who are older.

Many missionaries have described the lot of the child widow. Here is an account, however, from the pen of the Hon. Dewan Bahadur R. Ragoonath Rao, C.S.I., a Brahmin Sanscrit scholar, who for many years urged reform in the treatment of Indian women, especially child wives and widows. "Let us take the instance of a child, say of eight years, who is declared by infernal custom to be widowed. . . . If the priest happens to visit the place where the child is, she is immediately shaved and dressed like a widow (*i.e.* in a coarse white cotton garment). She is made to fast once a fortnight even at the risk of death.

¹ Mrs Hoymans. *The Moslem World*, January 1913.



The fast is strict. No solid food may be eaten and, most terrible of all, not even a drop of water may be drunk during the twenty-four hours that it lasts. It is a penance for her unknown wrongdoing in a former life." And "there is probably not a single Hindu family in which there is not at least one widow, and on every *Ekadasi* day (*i.e.* the eleventh, because observed on the eleventh day of each of the two fortnights of the Hindu lunar month) a silent wail goes up cursing the whole Hindu people." ¹ The widow is the drudge in the house from before dawn till night. "Any work too hard for others she must do. Fasting those two awful days every month is her only respite. Her intense Eastern temperament rebels. The only words of kindness that she hears are from the man who would seduce her. It is no wonder that the despised, harassed girl is his ready victim." ²

In China and Japan the deepest shadow falls by reason of concubinage. "The present laws (1918) do not prohibit a man from having concubines," writes Mr Ko K'ai Ti, one of the leading men of Hunan province, Central China, adding this sympathetic word: "As long as this is the case no real equality can exist between man and woman." ³

Such are the outlines of Oriental home life with its industries and moral problems. In many outward respects it is not very different from our own family life: the same facts of life, births, marriages, funerals, the upbringing of children, making ends

¹ Quoted from *The Indian People* in the *Indian Social Reformer* 13th June 1909.

² For further details *cf.* A. C. Clayton, in the *Foreign Field*, June 1914, p. 265.

³ *Women's International Quarterly*, April 1919.



meet financially. On the other hand, what a contrast between families controlled by Christian and non-Christian ideals.

Missions and
the Oriental
home.

“From the very beginning of Christian missions,” said a thoughtful student of missions recently, “the transformation of home life has been one of the most striking effects of missionary endeavour. This has been accomplished in many ways and by many agencies—the preacher, the home visitor, the doctor and nurse, and the educator. Each has taken a part in building up new ideals of family life, in abolishing infant murder, child marriage, polygamy, frequent divorce, degradation of women, and many other deeply-rooted customs that are prevalent in non-Christian lands.”

And if it be true that “actions speak louder than words,” it is probably safe to say that no missionary agency has done more to change the home life of the Orient than the missionary’s home. What the social settlement house is to the crowded slum districts of a great city, that, and more than that is the Christian home set in the midst of people to whom home life, in any true sense of the word, has been unknown. They see a living example of the fruits of love between husband and wife, mutual respect and deference, and patience, wisdom, and control in the training and discipline of the children.¹

¹ Of special note in this connection is the symposium on *The Influence of the Christian Home in a Moslem Environment*, which was contributed to *The Moslem World*, January 1918, by the wives of four missionaries (or, as one of them would have us style them, “missionary-wives”) of Cairo and Arabia, and by an unmarried woman missionary in Persia.



And for those who will never possess this opportunity, there are wonderful openings for influencing home life through schools, especially boarding schools and kindergartens. The value of the boarding school with its course of several years of Christian education is obvious, and what Miss A. J. Marris, of the London Missionary Society, long a teacher in Benares, writes applies to all parts of the Orient: "There are very few towns where an education for girls such as will qualify them to become teachers, doctors' dispensers, or nurses can be had in any day school. The catechist is almost compelled to send them to boarding schools or be content with only an elementary school standard. There can be no two opinions as to the value of the work that these schools are doing all over India in training the womanhood and raising the ideals of the Christian Church."¹ And the kindergarten furnishes a sure access to homes. Many kindergarten leaders are accomplishing marvels through mothers' meetings, which meet at regular intervals to discuss the various problems of child life and child training. One ingenious missionary in Korea recently organized a "Better Babies Contest," at which prizes were awarded for babies from one month to five years old, according to standards of normal development, cleanliness, and freedom from disease.

Missions of
friendship.

Then extremely valuable service has been and always will be rendered in the Orient by missions of friendship, especially among the upper classes. Many Western women

¹ *Difficulties of Indian Christians*, in *The East and the West*, April 1919.



who might serve abroad will neither marry nor have they the gift of directing institutions. We can all make friends! And this kind of work is little more than at its beginning. There is boundless scope, therefore, for initiative, whether on the part of individuals or groups of women who will go and be neighbourly in the Orient in the spirit of Jesus Christ.

Mary Bird, of the Church Missionary Society, was a typical individual missionary after this sort in Persia. She had a marvellous capacity for making friends, and that among all classes. On her list to be invited in one week she includes Turkish, Jewish, Arab, and Bahâi ladies. Rich and poor were alike her friends. A child with starvation fever was as wholeheartedly welcome as princesses with a train of servants, and, what was even more remarkable, Persian men of all classes treated "Khânûm Maryam" in an unusual way, taking opportunities of listening to and arguing with her and entrusting their women to her.

The Missionary Settlement for University Women in Bombay, on the other hand, has shown a wonderful gift of corporate friendship to the upper class families of the Parsee, Hindu, Mohammedan, and Jewish communities of that city during the last twenty-four years. Cultured women from Great Britain, Ireland, and Australia have won the confidence of Indian women in a marvellous way simply by serving them as occasion has offered, and they are daily proving the incontestable value of the method of Christian friendship in reaching the Oriental home with Christian truth and ideals.



WOMEN WORKERS OF THE ORIENT

CSL

**Organized
evangelistic
work.**

There is also boundless opportunity for definitely organized evangelistic work among Oriental women in their homes. Every district entered by missionaries is calling aloud for more women workers. Wholly new ideals and purposes have sprung up in home after home where the Oriental Christian Bible-woman has patiently gone. "We need to train an army of Bible-women," says one missionary. "Union Bible schools for women should be established in every province, or in every important centre." And these schools, she goes on to say, must do more thorough and more advanced work than most Bible-women's training schools have considered necessary in the past, "for the demands now made upon a Bible-woman are very different from those of former years." New opportunities inevitably bring new demands and new requirements, and the Bible-women of to-day and to-morrow must have not only the desire to share the glad tidings, but the training which will enable them to adapt the message to the understanding of many types of hearers, to answer many different kinds of questions, and to appeal to the minds as well as the hearts of the newly-awakened women of the East.

Writing of the variety of patients who come to her hospital at Tsaoshih, in Central China, Miss Constance M. Paterson, of the London Missionary Society, says, for instance, "The seats are nearly all occupied by people of very many different classes. Here is a well-to-do tradesman, there a beggar; here is a scholar, there an illiterate coolie; here is a well-educated assistant engineer working on the rail-



way—one who knows something of the world outside China—there a farm-woman who never before has been so far from home, and knows nothing of the world outside it; here is a warm-hearted church worker, there a somewhat cynical Buddhist nun.”¹

Another very interesting form of women's work in China is done in the fairs and markets. “There are preaching tents erected and a united evangelistic effort is made, each mission supplying workers for certain days. It is most encouraging to see the way the women workers help in that hard and trying work. It is not easy to speak to a moving crowd, especially accompanied by the various noises of a fair!”² In many parts of China there are also houseboats belonging to the various missions, and “in recent years no evangelistic work amongst women has been more successful, and is more rich in promise, than that carried on by Miss K. B. Evans and her Bible-women on the waterways in the country district of Shanghai by means of [the houseboat] ‘The Good News.’”³

Here again is a typical instance of the kind of opportunity before the Church to-day in a single mass movement area in India. Miss King writes: “The part of the Jhang Bar where C.M.S. is working is divided up into seven pastorates. Taking an average, there are about eighty to a hundred villages in each pastorate, so that makes a field of nearly seven hundred villages in our charge. In two hundred of these *no* evangelistic work is being done at all. In nearly all of the remaining five hundred com-

¹ *The Chronicle of the L.M.S.*, February 1918.

² *Ibid.*, December 1916.

³ *Ibid.*, October 1918



unities, Christians or inquirers are to be found. If it were possible to equip the field with Indian women workers to correspond to the men workers there might be some progress, but that is at present impossible. For one thing, unmarried Indian women cannot live alone in the villages, and if they are married the care of their house and children seems to occupy all their time.

“The only solution to the problem of giving direct teaching to these women at present seems to be by women itinerant missionaries—and for the whole of our immense Jhang Bar with all its thousands of Christians *I am the only one*. Even by camping out continuously from October to March, I cannot reach more than two hundred villages; that means that it would take nearly three years to get round and pay one visit each to each Christian community.

“How can such few and far-between visits do more than stir up interest, and give the women the feeling that someone cares for them? They are so unused to learning or even fixing their minds upon anything outside their ordinary sordid life that it seems hopeless to expect that they will grasp the spiritual truth of our faith. . . . May I remind you of Pandita Ramabai's appeal on behalf of the women and girls in her charge: ‘Let the cry of India's daughters reach your ears and stir your hearts. In the name of humanity, in the most holy name of God, I beseech you to bestow your help quickly.’”¹

¹ C.M.S. Girls' Movement Notes, February 1919.



CHAPTER II

WOMEN IN INDUSTRY

Eastern women
as labourers.

When poverty is most bitter there is little or no distinction between man's work and woman's. In India, where the average income is £2 a year, where millions live on one meagre meal a day, the woman of the family where the income is the smallest and the supply of food the scantiest cannot stop to question whether or not the work she can get is adapted to her frail body, or whether or not it takes her away from her home. She must take it or starve. So it is that in India many of the women of the labouring classes leave their homes at sunrise and work until sunset at any work which is possible for them. If you went to India, you would be struck with admiration at the smooth firm roads over which automobiles bowl as smoothly as on any Western boulevard. But unless you saw one in the process of construction, you would not know that the earth and concrete used in the making were very probably carried in baskets on the heads of the women of the country. You will find the women of India, too, where buildings are being erected, patiently bearing away the earth from the excavations on their heads, carrying the bricks, fetching water and helping to mix the mortar, and once in a long time slipping away to give hasty



attention to the needs of the tiny brown baby who, in his little basket, has been stowed away in some corner or under a bush.

In the country districts these women day labourers, or coolie women, as they are usually termed, work for the farmers, helping to plant the rice, and usually doing all the weeding of the crops. They are almost always to be found working in groups, or with some older women, for the sake of protection.

The wages the coolie woman receives for hauling bricks all day long in the blistering heat of the most unbearably hot cities on the face of the globe, or for bending double over the little rice plants hour after hour in the unshaded fields of the tropics, equal a little more than half that of the man. She receives 1½d. or possibly 2d. a day.

The traveller who reaches China from India, and stops at Hong Kong and Canton, will very probably conclude that in China, too, the women of the poorer homes are generally engaged in coolie service. He can scarcely fail to meet the little blue-trousered women, who carry such incredible loads of wood, coal, and other supplies, fastened to both ends of the bamboo pole across their shoulders, up the steep road, which leads to the villas and hotels of the Peak. And at Canton, when he wants to cross the river, he is very probably ferried across in a slipper boat, briskly poled by a sturdy "boat woman." Such tasks as these can be performed by the "big-footed" women of South China, for there the feet of little girls of poor families are rarely bound. But as he journeys onward, he will find that



there are many women, even in very poor homes, whose maimed feet make hard physical labour an impossibility for them, and who, if they are to supplement the family income, must find some way of doing it inside the home, since they are virtually imprisoned within its walls.

The first glimpse of Japan which the traveller coming from India and China receives is Nagasaki, and very probably he gains his first view of the women of the country before ever he leaves the steamer. It is one not easily forgotten. As he looks over the ship's side he sees dozens of flat-bottomed boats loaded with big pieces of soft cannel coal being made fast alongside of his steamer. Scaffolds are quickly put up by means of rope, and then the day-long task of coaling the huge trans-Pacific liner begins. Numbers of little blue-clad Japanese women, with towels bound over their heads to keep out the coal dust, many of them with tiny babies bound to their backs, take their places on the scaffolds, and catch the coal-laden baskets which the men toss to them from the barges. Hour after hour they stand there, until one wonders how their strength can possibly endure the strain of such long-continued and strenuous effort. It is sometimes late at night before the mammoth coal bins of the great steamers are full. Only then do the patient little coalers take their wages of about 30 or 40 sen¹ and go home.

A recent visitor to Japan says that the first women she saw after landing were "having a bridge party." "Sounds inviting," she says, "but it wasn't. About

¹ A sen is now worth a little more than a farthing.



twenty of them were driving piles for a new bridge. The sun was scorching, the timbers enormous, and the man overseer was abusing them." Again, in Nikko this traveller saw from a distance a long line of stooping figures climbing the steep bank of the river Daiya. "On coming nearer," she says, "we saw that they were old, old women, wrinkled and grey, carrying barrels—not baskets, but *barrels* of stone from the river bed to the road."

Changes wrought
by modern
machinery.

For the women in the poorer families of the Orient to go out from their homes to work at such tasks as these is no new thing. But the last few years have brought to many women in some parts of the Orient a work outside the home, which *is* new; and it is undoubtedly safe to say that the Orient's rapidly developing industrial interests will, in the near future, call many more thousands of the women and girls of the East away from the tasks within the home about which they are now busy, to a no less arduous and very different kind of work. The introduction of modern machinery has already wrought startling and far-reaching changes in the lives of many women in the Orient. And although there are many parts of the East which know little or nothing of machinery, where the articles which women make are still made wholly by hand in their own homes, yet the most casual and superficial reading of the signs of the times leaves no room for doubt that "the woman in industry" will before very long be as real and important a factor in the life of the Orient as she is in Europe and America.

Very few of the women of Moslem lands are as yet



constituting an "industrial problem," although in 1914 the *Women's World* of Constantinople, an illustrated weekly edited by progressive Mohammedan women, called the attention of their readers to the severe overwork and underpay of the women in Turkish industries, who were working for fourteen hours out of the twenty-four and receiving about 7½d. a day in return. Probably the number of women in factories in Mohammedan countries is comparatively small.

In India, however, the woman in industry is a very present factor and a growing problem. For India is becoming a country of industrial importance in the modern sense of the term far more quickly than many people realize in Europe. As Professor Stanley Jevons has said: "It is when one turns to the manufacturing industries that an amazing ocular demonstration of the New India presents itself. Huge cotton mills grow as thickly on the outskirts of Bombay as they do in Lancashire; and in other centres like Ahmedabad, Cawnpore, Calcutta, and Madras one finds cotton and jute mills springing up in all directions." ¹

The fact that the laws which govern India are drawn up by the British Government tends to guard the Indian women factory workers against such excessive overwork and underpay as some of the women in factories of other Oriental countries must endure. Yet the conditions of their life are hard enough. The law does not permit more than eleven hours of work for women, but with morning and evening household duties the hours from seven to

¹ *Trade Supplement to "The Times,"* April 1917.



six spent at a cotton mill would scarcely seem a short or easy day's work to most of us. Then they labour amid "filthy surroundings disgraceful to the city and everyone associated with the industry."¹ No one has ever attempted to defend the existing conditions, yet in the years 1913 to 1916 only one mill-owner took advantage of the amended Improvement Trust Act and only one set of sanitary *chawls* (tenements) was built. The Bombay correspondent to *Capital* wrote in 1917, "the housing conditions of the cotton mills are a hideous blot on the commercial community," and in April of the same year *The Times of India* had the following description of these conditions :

"It is no unusual sight to find fifteen or twenty persons, of both sexes, lying huddled on the floor of a single room in a stifling atmosphere and a vile stench. A single small window or an open door gives the only ventilation. The sanitary arrangements are unspeakable. Every noise and smell that occurs in the neighbourhood penetrates the crazy walls and floor and disturbs the sleepers. The *chawls* are often so rickety that it is a miracle that they do not collapse under their own weight."

It is little wonder that Miss Whealdon, of the Y.W.C.A. in Bombay, after visiting several cotton mills at the half-hour's noon rest time, writes : "A strange group it was—old, haggard, grey-headed women, and anxious-faced girls, old beyond their years. Most of them were of the coolie class, all looking so weary and haunted. The noon rest is but

¹ Mr Jamsetjie A. Wadia in the *Trade Supplement* to "*The Times*."



half an hour, and they had been at work since seven o'clock. Many had risen early to cook the food for their family before coming to work. It is no wonder that when the loom stops they lie on the floor by it, until the call to work drives them on again." ¹

For uncounted centuries China supported her vast population by agriculture. Such simple manufactured articles as she needed were easily supplied by hand. She held no dealings with other nations and lacked the incentive to manufacturing industries which commerce brings. Even after Western nations forced her to open certain of her ports to commerce, the need for industrial plant was felt very slowly, for her agricultural products, such as tea, rice, beans, etc., formed a large proportion of her exports, and handwork had always proved very satisfactory in the weaving of silks and cottons. But modern machinery has now begun to come in China and the last few years have brought significant changes.

Work in
factories.

Chinese women and girls, in considerable though proportionately small numbers, are spending their days within factory walls in many parts of China. The new republic has had so many overwhelming and urgent problems to solve, that it is not surprising that its scattered and varied industries have not been brought under any unifying legislation or inspection. There is the greatest possible diversity in the size of factories, type of work, conditions and hours of labour, wages, etc., and any generalizations would be almost certain to misrepresent the facts. The best one can do is to cite a few examples of the work Chinese women are

¹ Cf. *Association Monthly*, August 1915.



doing in factories, and let these facts suggest the problems and needs which will, before we know it, be upon us in China.

In some districts of China the cotton spinning which many women are doing in their homes has led to the development of weaving establishments in the cities. Mrs Baird, of Luchowfu, reports that such establishments are found in great numbers throughout that section of the country. Most of those with which she is personally acquainted are very small, numbering their employees by the tens, although there are others with a larger corps of workers. These establishments run seven days a week, with only a very few yearly holidays, and wages are paid on the basis of the amount of work done and the degree of skill shown. Most of the women employees receive their food and a few hundred cash a month (a "cash" is about one-fortieth of a penny), although those who have become expert through long practice sometimes earn as much as one or two dollars a month, in addition to their food. Another industry, recently established in that section of China, is that of machine-made socks. The machines are very small, but this work pays somewhat better than that in the cotton-weaving establishments, where hand looms are used.

Some two thousand women of Peking are earning a scanty wage in a factory recently opened by the government for the making of soldiers' uniforms. Half of the immense building is filled with men, the rooms on the other side of the court with women, who sit on the floor all day long, working on the coarse wadded cloth of which the uniforms are made.



It is hard work, and ill-paid, but the few coppers they earn are a boon to the women employed there.

An industry recently started in Shanghai is that of egg-preserving. Two hundred Chinese girls are working in one factory, each girl breaking and examining about three thousand eggs a day. They receive about a pound a month.

Many of the large factories of China are owned and managed by Americans, Europeans, and Japanese, and are, therefore, located only in such cities as have "foreign concessions," within which land can be owned by foreigners. Most of these foreign-owned factories are in Shanghai, and no one who has spent any time in that city will forget the morning and evening procession of wheelbarrows, each laden with six or eight girls and women, that bump briskly to and from the factories and the workers' homes each day. The majority of the factory women are not, however, residents of Shanghai, but are housed in the unending rows of dingy, sunless little houses which surround the factory districts. It is reported that already thirty thousand women and children have come from outside Shanghai to work in the factories there.

The chief industries of Shanghai are the making of silk, cotton, and paper. Many of the mills are very large, some of them employing as many as two thousand workers. The buildings are, for the most part, typical factories such as would be found in any manufacturing centre in Europe or America. They are equipped with thoroughly modern machinery, and are often well-lighted and well-heated. But the hours are cruelly long and many of them run day



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and night. After his recent visit to China, Dr Robert E. Speer said : " It is heart-breaking to go into the great cotton factories and see the men and women and children, chiefly women and children of eight years old and upward, working in long twelve-hour shifts, seven days in the week, and every week of the year. Near the house where we were staying in China we saw each evening the large companies of women and little girls carrying their simple rice bowls in their hands on their way for their long night toil. If there are too many lives in China, the present factory system will bring a murderous relief."

The certain growth.

The growth of industrialism in China is certain. To quote again from Dr Speer : he found, on his last trip to China, that the factory system had begun in many centres besides Shanghai, and was already far developed in Tientsin, Hankow, and other cities. " A new industrial order in China is inevitable," he says, " and with it will come consequences both to China and to the rest of the world which no one can foresee. When the cheapest, steadiest, most efficient labour in the world, representing more than a fourth of the working power of humanity, is employed in its own mills, working up its own raw materials, and with the product enters into competition with the West, a new chapter of economic history will begin, and a new day for China as well."

Now is the time, thoughtful men and women in China are saying, to create public opinion which will result in laws which shall make this inevitable industrial development bring good, not ill, to China. Now is the time, when the movement is still in its



beginnings, to eradicate already existing evils, and guard against the development of new ones. Now is the time to protect the women and children of China against such conditions as industrial development has brought to the women and children of Japan. Dr Speer reports that he found many of the Chinese owners of factories eager for reform. The example of the Western world will have no small influence upon them. Mr Chao Pu Uen, for instance, who was formerly Minister of the Department of Finance of Hunan, has carefully discussed with Miss Ingeborg Wikander, of the Chinese Y.W.C.A., his plans for a spinning and weaving school for women in connection with the first weaving factory of the province of which he is the present director. He wants the new women labour forces to receive their necessary technical training and at the same time to be cared for mentally, physically, and spiritually by Association workers. This training school ought to be able to take in 2000 at a time for a two years' course and so supply the need of trained women workers for all Hunan.¹

The great industrial nation of the East to-day is, however, Japan. The genius of her people for learning from other nations, and adapting what has been learned, has enabled her in little more than a quarter of a century to build up a tremendous factory system and to take her place as one of the world's great commercial countries. As one competent observer of the situation has said, "What has taken the great Western powers from seventy-five to a hundred years to bring about, Japan has accom-

¹ *Women's International Quarterly*, April 1919.



plished within the memory of her young men," and he gives the following statistics: "Between 1880 and 1916, the population of Tokyo increased from 857,780 to 2,225,000; Osaka's . . . from 500,000 to 1,500,000; Nagoya from 200,000 to 450,000; Yokohama from 100,000 to 400,000, and Kobe from 100,000 to 450,000. . . . In studying the growth of the great centre of Tokyo, during a period of thirteen years, 1903 to 1916, still more striking results are found. The growth of the official city was twenty-nine per cent., but the ratio of growth of its industrial suburbs reached the phenomenal mark of 415 per cent."¹

The rapidity with which Japan has achieved what Western nations accomplished very gradually has, however, involved her in industrial and sociological problems of the most serious and acute type. And they are problems which bear particularly upon her women. For it is woman's labour which is chiefly responsible for Japan's ability to compete commercially with nations whose manufacturing industries were well established when Japan was still a hermit and mediæval nation, knowing little and caring less about the lands on the other side of the Pacific.

The host of women workers. Absolutely accurate statistics as to the number of women and girls employed in the industries of Japan cannot be secured, for while government reports are published, they are brought out at infrequent intervals, and the latest figures available are often several years old. In writing, however, of the women's movement in

¹ J. Merle Davis. *The Christian Movement in the Japanese Empire*, 1917, p. 279.



Japan in 1917, Miss A. Caroline Macdonald, an experienced investigator in Tokyo, gave the following figures which fairly show the general situation: "Out of some 948,000 factory hands in Japan, 567,000 are engaged in the textile industries, and of this number 486,000 are women and 111,000 are children. These belong to the ranks of unskilled labour, for investigation shows that a great deal of the skilled labour done by women is done in the homes or in establishments employing less than fifteen hands."¹ The government does not take any account of establishments employing less than fifteen workers. But there are hundreds of girls in these little workshops, and the conditions under which they work are probably even more appalling than those of the girls in the larger factories.

Hours and wages.

The first factory law to be passed in Japan was enacted in 1911, and put into force on September 1st, 1916. And in view of the conditions existing in hundreds and thousands of factories in Christian countries, is it surprising that in Japan, where most of the factory owners are not Christians, there should often be more thought of the owners' profits than of the employees' welfare? Japan feels that to live she must compete successfully with larger nations, whose industries and commerce are well established, and to do this she must put out an inexpensive product from her factories. And the simplest and most obvious method of doing this is to make capital out of inexpensive human labour. That this is, in the long run, the most wasteful possible method is lost

¹ *The Christian Movement in the Japanese Empire*, 1917, p. 270.



sight of or ignored under the stress of present pressure. Miss A. Caroline Macdonald tells of a visit to a factory where much of the spinning is done by hand and by small children. "The manager who took us around noticed that I stopped some small children working at spinning wheels, and he made a passing comment, 'You can't afford to use human labour in your country as we do. Machine labour is cheaper for you. But in Japan human labour is *so cheap!*' I glanced again at the little mite working with both hands, one to turn the wheel and the other to guide the thread, without the slightest expression of intelligence on her face and with the mechanical precision of a machine. As I stood there she suddenly stopped, and for a moment there was a flash of intelligence. She sighed heavily with an air of utter weariness, and then machine-like again she resumed her work. She was cheaper than machinery!

'Oh God, that bread should be so dear,
And flesh and blood so cheap!'"

With reference to the women workers, the following limits are prescribed by the factory law above mentioned. Women must not be employed for more than twelve hours a day, nor between the hours of ten in the evening and four in the morning. Women shall be allowed at least two holidays a month, and four holidays when they are employed alternately in day and night work, a rest of at least thirty minutes within the first six hours of work and one hour when the work exceeds ten hours. Most of the large cotton mills and factories work day and



night, dividing their workers into two shifts, one working from 6 a.m. to 6 p.m., the other coming on at 6 p.m. and remaining on duty till 6 a.m.

“If the working out of the factory law were in accordance with the regulations, one might hope that the conditions would materially improve, and would make way for further enactments that would in time get the hours of labour down to a reasonable length. To all of the above enactments, however, there are appended exceptions which practically nullify the force of almost every article. ‘The administrative authorities may,’ ‘a competent minister of state may’ except factories from the operation of the law, allow women and children to work up to fourteen hours a day, allow them to be worked at night, and may permit the holidays to be suspended.”¹

And that the law has not been put into operation without causing agitation is evident from the following paragraph in the *Labour Gazette* for January 1919: “The *Japan Chronicle* of the 20th June 1918 stated that in view of the expiration—on 1st Sept. 1918—of the factory law concerning the employment of boys and girls under fifteen years of age for more than twelve hours per day (excepting the weaving and knitting industries—fourteen hours per day), the employers have addressed a memorial to the government asking for a revision of the law. They request that small boys and female operators may work for fourteen hours per day for the next three years, and thirteen hours per day for the following ten years. The journal adds that the government

¹ *The Christian Movement in the Japanese Empire*, 1917, p. 269.



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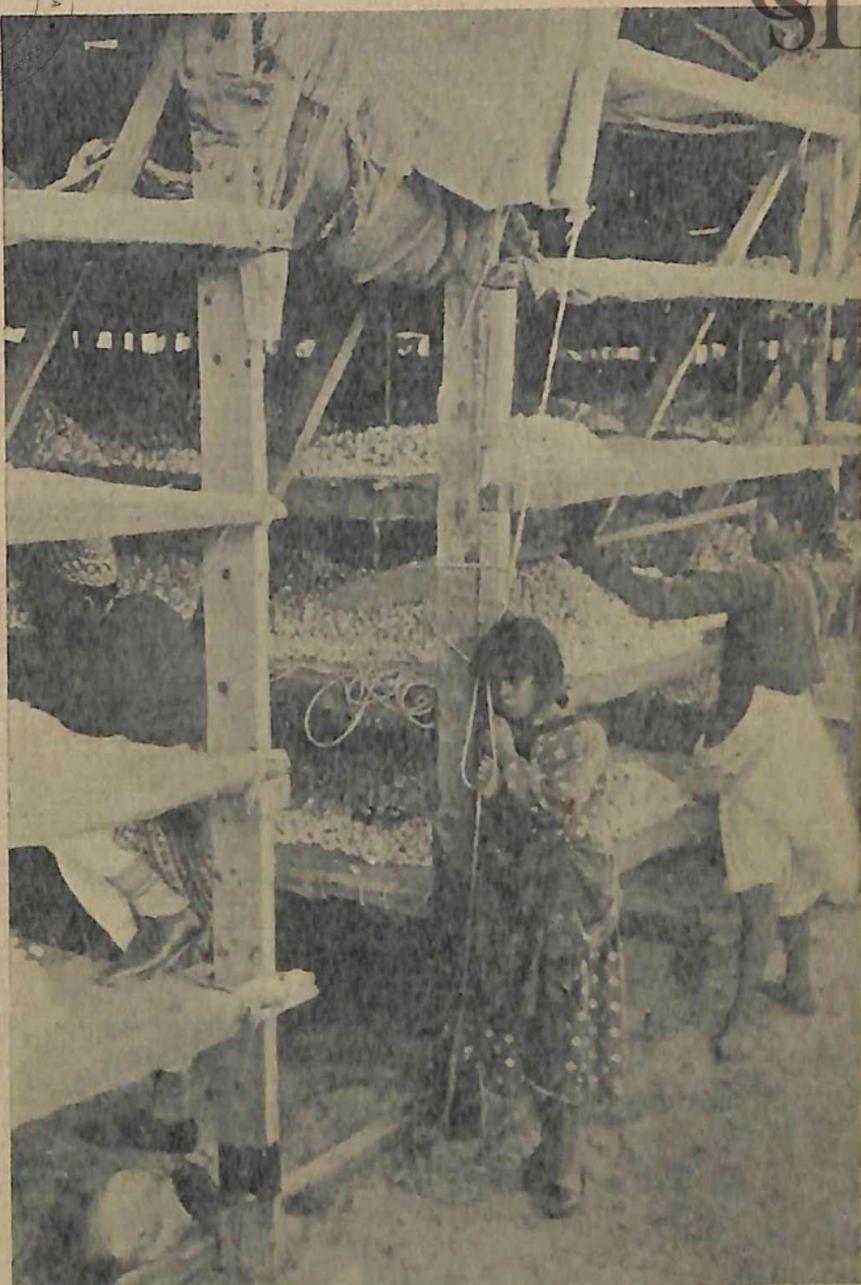
rejected the proposal and accordingly, from the 1st Sept. last, the working time for 'females and minors' would be reduced from fourteen to twelve hours. It further states that the factory owners intend to again ask that the curtailment of working hours be postponed."

Statistics gathered from 305 factories by the Tokyo Metropolitan Police in 1911-12, and cited by Mr Fisher of the Y.M.C.A. in *The Christian Movement in the Japanese Empire*, 1915, give the average daily wage of women in silk mills as 31 sen¹ a day; in spinning factories, 31 sen; in weaving factories, 29 sen; shirt-making factories, 26 sen; and tobacco factories, 26 sen. Two-thirds of the girls received less than 33 sen a day, which means that only one-third of the women employed were earning as much as a pound a month for eleven or more hours' work a day, or night—seven days a week—for, of course, Japan does not observe Sunday. These wages are little more than half those paid to men doing similar work. If the girls live in the factory boarding homes, as most of them are required to do, they pay about five shillings a month for board, which is a trifle less than the cost of their food.

The conditions of factory life.

The conditions of work in the factories are reported to be decidedly bad in many cases, especially in the smaller ones. The rooms are too often dimly lighted, ventilation conspicuous by its absence, and the air full of nauseous vapours. Because the girls know so little of machinery, and because the devices which would prevent accidents cost money and would, therefore,

¹ Before the war 1 sen was equal to a farthing.



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CHILD LABOUR IN THE FACTORIES OF TURKEY



reduce profits, many accidents occur. A missionary in Osaka reports that the surgeon in a factory with one thousand employees told her that an average of fifty accidents daily required his services. Not long ago five fingers were clipped off in a single factory in one day. Conditions are improving, but are far from right yet.

But probably the greatest evil of all is wrought by the system of factory dormitories. A recent visitor to Japan tells of passing a stockade fence so high and strong that he thought it must surely be a part of the national defences. But not at all; it was simply the stockade surrounding the premises of a factory, to prevent the workers from running away. For the factory girl of Japan is usually a prisoner on the factory premises, not allowed to go out from one week's end to another. Seventy per cent. of the women working in factories are compelled to live in dormitories provided by the company, which are too generally "as good breeding places of diseases as the germ-culture trays of a biologist's laboratory." Many of the factories in the large cities house from one to three thousand girls in one great boarding house divided into wards holding from two hundred and fifty to three hundred girls.

In small factories the dormitories are usually worse in appointment than in the larger ones, the sleeping rooms frequently being built directly over the factory, and receiving their full share of the noise, steam, and bad air from below. The rooms are apt to be dark and poorly ventilated and packed so full of girls that *the average space allotted per person is two square yards*. In the Nagano silk



66
filatures, says Mr Fisher, there is even less space.

One of the most crying evils of the factory dormitories lies in the fact that the day and night shifts use the same rooms and bedding from one year's end to another. The girls from the day shift tumble wearily into rooms from which all sun and air have been kept out all day, in order that the light might not disturb the sleeping night shift, and throw themselves down on the bedding still warm from the girls who have just gone on duty. With neither rooms nor bedding ever aired or sunned, is it amazing that skin troubles, tuberculosis, and other diseases spread rapidly through companies of girls whose vitality is being continually lowered by excessive work, lack of air or exercise, and insufficient food? For the food furnished in the factory dormitories is "almost always inadequate."

Its results.

The physical results of factory work are perhaps the most obvious, though by no means the only, injurious effects on the girls. The cost which Japan is paying in flesh and blood for industrial success is an appallingly heavy one. Of the two hundred thousand new girls who each year enter the doors of Japan's factories, thirteen thousand return home because of serious illness before the year is over, most of them suffering from tuberculosis. Mr Fisher's article reveals the appalling fact that when one adds together the number of women who die in the factories, and those who die after leaving them because of illness contracted while in them, "the ratio of death is nearly three times as high as the ordinary death rate among



women. Of 4.6 girls who are taken ill, one dies. This is higher than among any other class of women." One can find no room for doubt of the truth of Mr Fisher's emphatic statement: "More damaging to the health of the Japanese people than even a war is the yearly toll exacted from among the two hundred thousand girls who are being recruited for the factories. The family is being undermined at its centre. The safeguards of home, religion, and friends are all weakened by the abnormal conditions of factory life."

But factory life, as it is in Japan, does not simply stunt the body. Whatever mental keenness the factory girl may have once possessed is soon crushed out by the bitterly long hours, and the deadening monotony of her work. She becomes simply a part of her machine. Some factories maintain schools for their employees, but few of the girls are fresh enough to derive any benefit from the hour or two of study offered them. "Some of the women and girls looked bright and intelligent," writes a visitor to a factory in Osaka, "but for the most part they were rather dull of face, and below the standard of Japanese cleanliness."

And if the conditions in most of the factories of Japan are injurious to physical growth and mental development, it is equally true that they are dangerous to moral healthfulness. Most of the girls who enter the employ of the factory have had little chance for the development of high moral or religious ideals or strong character, and the environment into which they are thrown is rarely free from temptations. The very fact that body and spirit are weakened by exhaustion makes them less able to



resist than under normal conditions. Their overseers are too often men of little principle, and frequently constitute one of the gravest dangers to the girls. Many factories keep the girls locked inside the factory grounds all the time, but it is a question whether this mediæval custom is really more to be decried than the unsupervised freedom of the girls of other factories, who are permitted to roam the streets at all times. And unspeakable as are the conditions in many factory dormitories, they are less bad than the boarding houses in which other factories place their girls, some of which are frankly immoral, and in which the girls are deliberately tempted.

Japan is not only the land of mountains and lakes and cherry blossom; it has terrible slums already round its factories. "Mr Tagawa, a social worker in Kobe, found that it is absolutely impossible for a widow or a single woman to maintain her virtue in these slum districts. There are no locks on the doors and no possibility of privacy. The result is that men take every liberty with the women who are forced to live here without the protection of a husband or a near relative."¹

But apart from the dangers directly connected with factory life, many girls are ruined as an indirect result of the conditions under which they live and work. Approximately eighty thousand of the two hundred thousand annual recruits return to their homes within a year, but of the other one hundred and twenty thousand, sixty per cent. never return at all. Their work is so hard and the conditions under which both day and night are spent

¹ Cf. Wm. Axling, *Japan Evangelist*, August 1918.



are so unpleasant, that it is little wonder that they are apt to go from one factory to another in the hope of finding easier tasks or better pay, with the too frequent result that they finally drift into places of danger. It is discouraging, though not at all surprising, to learn that the adolescent girls, those between fourteen and twenty years of age, are the ones least apt to stay in one place. Doubtless the greater part of the sixty per cent. who never return to their homes are from among these young girls who have drifted from the factory into the restaurant or tea house and, having been unable to resist the temptations of such a life, have been ashamed to go back to their homes. Mr Fisher's article calls attention to the significance of the fact that Niigata prefecture is the district which furnishes the greatest number of recruits, both for the factories and for prostitution. The fact that in 1912 fully one-half of the women arrested in Osaka had worked in factories is a terrible commentary on the effect of Japan's factory system upon the moral health of its employees.

How workers
are secured.

What really calls for explanation is not the fact that many girls leave the factories, but rather that it is possible to secure them for such a life at all, and that *any* of them remain in it. The fact is that many young girls cheerfully sign factory contracts simply because neither they nor their parents have any conception of the life to which they are committing themselves. The factories send regular recruiting officers to the little towns and villages, where perhaps there lives no man or woman who has ever seen a great city or has any accurate knowledge of its life. To the young, wide-



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eyed girl this man paints glowing pictures of the marvels of life in this far-away wonderland, the excitement and thrill of its streets, the beautiful clothes to be found in its shops, the joys of its theatres and moving pictures; and to all of these enchantments he promises her an open door by means of the money she will earn. To her parents he holds forth long and loud on the care which will be given their daughter, and the magnificent sums which she will be able to send home each month. And if it is a district to which the broken, worn-out girls have not yet begun to return, he is usually able to persuade a goodly number of the little country maidens to go back to the city with him.

Once there, the factory owner takes various means to prevent the disillusioned girls from leaving. The high blockade and bolted gates are usually effective, if somewhat lacking in subtlety. But he often resorts to more wily methods. He opens a little store where cakes and sweets and bright bits of things to wear tempt girls, whose bodies and minds are alike hungry, to pile up accounts which keep them in a constant state of indebtedness to the factory, and make it impossible for them to leave it. Other factories keep off a certain proportion of each girl's wages and send it to her parents together with a letter telling of the excellent health and general well-being of their daughter. If the daughter has had sufficient education to enable her to send letters home herself, telling a different story, the parents, delighted at the steady income from her, are apt to ascribe her dissatisfaction to the fickleness and instability of youth, and to pay little heed to her protests.



Factories that
are different.

It would be unfair, however, to leave the impression that all Japan's factories are seeking to turn out a cheap and marketable product with no thought of the human beings whose labour is going into the production. Conditions in general are better now than they were a few years ago, and, in particular, there are some factories which might well serve as models for us, as well as for Japan.

Among these is the Kanegafuchi Cotton Spinning Company, which not only asks reasonable hours of work and pays good wages, provides well-lighted and well-ventilated rooms for eating, sleeping, bathing, and recreation, as well as working, but also concerns itself with the mental and moral development of its employees. Lectures and entertainments are provided for the education and pleasure of the workers, and Buddhist and Christian teachers are invited from time to time to give religious and ethical instruction. For a number of years this company has set aside two thousand pounds each year for a relief and pension fund for its operatives. It recently voted an extra ten thousand pounds in addition to its regular appropriation, for a "welfare-promotion fund."

Many of the model factories are owned and managed by Christian men, who do not keep their Christianity and their business in water-tight compartments. Perhaps the most notable of all is the Gunze Sishi Kwaisha, which was established by a man whose conversion to Christianity meant a sudden turning from a wild, immoral life to one wholly dominated in every particular by the spirit



and teaching of Christ. He started his new life in the face of distrust and suspicion, but the business which he founded on the principle of the Golden Rule (Matthew vii. 12) has become one of the largest and best-known silk filatures in the country, whose ideals are exerting a genuine influence for high industrial standards throughout Japan.

The efforts of Christian workers. Nevertheless, high as are the points reached by some individual factories, the mean level of Japan's industrial plane is low, and the life of the great majority of factory girls not only involves great hardship, but saps the vitality and health of body, mind, and spirit. Efforts have been made by many Christian workers in industrial centres to help and safeguard the girls in the factories, but the amount which they are able to do is almost wholly dependent on the attitude of the factory owners. Sometimes they are cordially welcomed and freely allowed to serve the girls, but in other cases the stockades are as effectual in keeping the would-be helpers out as in keeping the girls in. Sometimes the girls are permitted to attend evening classes and night schools carried on by Christian workers, but frequently they are not free to do so. A few homes are being carried on by Christians for girls who are not required to live in the factory dormitories, and some of these have rendered such valuable service that not only have they become widely and favourably known, but have even received annual grants of money from the government. One of the best-known and most successful of these Christian homes is that carried on in Matsuyama by Mr Omoto. A few young



Japanese women, too, whose Christian education has planted deep within them the purpose not to be ministered unto but to minister, have given themselves to work for the girls of the factories. One such is Miss Hattori, a graduate of the Methodist Girls' School of Tokyo, who, after special study at the Women's University, and a careful investigation of the factories in Tokyo, accepted a position as matron in a large cotton-spinning factory of Osaka.

All such efforts as these are thoroughly good, and it is earnestly to be hoped that much more will be done along this line in the future. But such work as this can do little more than touch individual factories here and there, and make things better for the girls of certain communities. We cannot rest content with anything which stops short of abolishing evils and raising standards throughout the entire industrial world of Japan.

Mr Fisher speaks truly when he says, "The personal ministry already undertaken on behalf of factory workers by Christian workers, and the local regulations in certain cities, are good as far as they go, but they do not touch the heart of the problem. Nothing but strong, enlightened public opinion, engendered and guided by Christians and other progressive men, will suffice to secure the thorough-going legislation required to put an end to this blot upon Japan's good name and this menace to her future."

The "geisha."
No story of the women wage-earners of Japan would be complete, which contained no mention of the thirty thousand or more women and girls known as *geisha*, which, being



interpreted, means "accomplished person." The accomplishments in which the *geisha* is trained are the playing of the *samisen* (a sort of guitar), singing, dancing, and repartee. Little girls destined as *geisha* begin a prolonged and rigid training in these arts when they are but eight or nine years old, and by the time they are fifteen or sixteen are ready to join the ranks of gorgeously gowned, painted and powdered women, who are so much in demand as entertainers of men at almost all large social functions. Outwardly the life of the *geisha* bears no resemblance to that of the factory girl. Dressed in the richest silks of the most vivid colours, her dancing and witty conversation applauded by wealthy and educated men, her photograph displayed for sale in the shop windows, her earnings of one night far exceeding that of the factory girl's wages for a month—surely the *geisha* has nothing in common with the girl who plods dully along in the factory day after day. Yet hard work, temptation, danger, and heart-sickness are the common lot of both.

The life of the *geisha*, says Dr Gulick, is "pitiful in the extreme. Chosen from among the families of the poor on the basis of their prospective good looks and ability to learn, they leave their homes at an early age, and are subjected to severe drill. . . . They go through their lessons with rigid, mechanical accuracy. . . . As a rule nothing is done to develop their minds and, of course, the cultivation of personal character is not even thought of. They are instructed in flippant conversation and pungent retort, that they may converse interestingly with the men for whose entertainment they are alone



designed. The songs learned, some of the dances performed, and the conversational repertoire acquired are commonly reported to be highly licentious, but these are the *gei* that best please the men, to whom they are open for private engagement from the time they are eighteen years of age.”¹

And the sinister evil of the traffic in *geisha* is not confined to Japan alone. “The *geisha* and her twin sister the prostitute form a black chain clear around the world and Japan’s reputation is besmirched wherever they go. They are in Singapore and in Hongkong, they are in Shanghai and in the interior cities of China, some have found their way to the port cities of the United States and have even penetrated into Europe. . . . Wherever these women go they prostitute the name of their nation ; and until this stain on the name of Japan is officially and forcibly wiped out, the world at large will not believe that high moral principles dominate the heart of Japan.”²

Missions and
Oriental
industry.

Turning now to the question of Christian missions and the industrial problem of the Orient, we find that tremendous opportunities are before practical-minded men and women in this field. It is imperative that men and women work together, for it is as much a question of investment and commercial problems, of legislation and influencing public opinion, as of dealing with the actual woman worker. And beginnings have already been made.

¹ S. L. Gulick. *Working Women of Japan*, p. 90.

² A. C. Macdonald. *The Christian Movement in the Japanese Empire*, 1917, p. 272.



The girls in the rug factories of Turkey, the cotton mills of Bombay, the factories of Shanghai, and the great industrial plants of Japan are not the only women of the Orient who are earning their way by the work of their hands. Scattered throughout the East are little groups of women whose fingers have learnt their skill under the patient tutelage of women missionaries, and who are supporting themselves and sometimes others by their beautiful needlework, laces, embroideries, drawn thread work, etc.

Such a mission industrial plant is, for example, the work at Oorfa in Asia Minor, built up by the initiative of one courageous missionary, Miss Corinna Shattuck, in answer to an immediate and urgent need. In 1895 the ruthless slaughter of the Armenian men had left a host of women and children grief-stricken, destitute and helpless. With nothing in the world save the clothes they wore they crowded the mission stations seeking help. Temporary relief came through the gifts of the compassionate in many parts of the world, but there was need of more permanent help of a kind which would enable these untrained and helpless women to support themselves and their children. Miss Shattuck, with the skill of a daring pioneer, ushered into Oorfa a crusade of women's labour that has changed that city, bereft of the Christian male population, into a busy city of women's industries. In little more than ten years after a small beginning, sixteen thousand dozen handkerchiefs were being exported from Miss Shattuck's mission every year, and nearly two thousand women were finding employment and self-support in the handkerchief and



embroidery work. The industry had spread from Oorfa to the neighbouring towns, and branch industries were working successfully in Garmooch, Birijik, Severek, and Adayaman.

And again, after the recent war similar efforts to develop self-support must have precedence over all other phases of the reconstruction problem for women in the Near East. "What shall be done to fit the Turkish, Arab, Syrian, Armenian, Kurdish, Greek and other women within the Turkish Empire, not only for self-maintenance, but for the furtherance of the best interests of their races, is the momentous question we of the West must study and answer."¹

Anything that can be done in the home may be developed, if regulated and systematized and made to conform to marketable standards. National industries, such as rug-making, should be revived; sericulture also has ever been woman's work, and she knows how to do it well. But this reconstruction needs expert knowledge as well as sympathy and understanding of the different races. Neither the novice nor the theorist who would like to experiment is wanted in the Near East yet.

In India, China, and Japan the missionary expert in industrial problems is urgently needed. Many missions have orphanages which are practically industrial schools; many girls' schools have industrial departments; and especially in mass movement areas the question of industrial education is a vital one at the present time. "The report of the Wesleyan Commission of Investigation into Mass

¹ Miss M. C. Holmes. *The World Court*, October 1918.



Movements in South India," writes the Rev. W. Paton on his return from an extended tour in India, "shows that the ordinary type of industrial education is virtually useless from the point of view of rural Christians." What is wanted is something really adapted to their needs, which above all will not take them from their villages to the towns. And Mr Paton adds, "I feel confident that there will be great need for quite first-rate women educationists in the mass movement areas, who will think out a policy, and act, not only as trainers of teachers, but as trainers of trainers of teachers. . . . I should like to make a plea for mass movements as needing an increase of missionaries of real ability. We must knock on the head the idea that a man or woman of anything like exceptional qualities is wasted in this part of the work."

In China and Japan the Y.W.C.A. has been repeatedly asked by conferences of missionaries to undertake work for the benefit of women factory workers, a class too specialized for the general mission. In 1900 the first such request came home from Shanghai; in 1902 the Women's Missionary Conference of Tokyo and Yokohama followed; and in 1913 from the National Missionary Conferences of both China and Japan the request was reiterated through Dr John R. Mott and the World Conference Continuation Committee.¹

For years Osaka, for instance, appealed through its leading citizens as well as through the missionary force for Y.W.C.A. secretaries to be sent there, and,

¹ *Report of the Continuation Committee Conferences in Asia, 1912-13*, pp. 363, 463.



when at last in April 1918 the opening meeting was held, over a thousand women were present, with Madame Hirooka, one of the most eminent leaders of Japan, in the chair. There are endless openings in Osaka, and the same is true of Kobe and Yokohama. Americans, Canadians, and Japanese are working on the Association staff in Japan, but as yet there is not a single British woman.

"The kind of workers needed," writes Miss E. Ritson, who has gained a very comprehensive knowledge of conditions in Osaka as a missionary under the Church Missionary Society, "are those able to take an all-round view of life, who would be willing to play with the girls as well as preach to them, who would have endless patience and tact in first of all approaching the managers and then getting at the girls' hearts. . . . Aided by Japanese trained helpers, a tremendous field of activity lies open to us."

Those who go out to the Orient to serve the woman in industry will be called very specially to do so in co-operation with the people of the country in which they find themselves. Already there are groups of Christian Chinese and Japanese women keenly alive to the needs of the situation. A number of them have studied in Western Universities, especially in the United States, and they are to be guided rather than controlled by the foreign fellow worker. In India, too, there is growing up an ever stronger feeling for the need of co-operation between social reformers of the country and missionary social workers from abroad. Indeed perhaps it may be that the Indian and the Chinese and Japanese



WOMEN WORKERS OF THE ORIENT

CSL

Christian and the foreign missionary will most readily discover each other's qualities and most surely hasten the coming of the Kingdom of God as they co-operate to fight the evils of industrialism. Moreover, this is a line of Christian service full of possibilities for initiative. It may be that some who read this book feel themselves definitely called to some other work than zenana visiting, educational service, or even literary activity. Do they realize that an entirely new type of social and evangelistic work is urgently needed in order that the large and growing mass of young women, who from necessity or otherwise are finding their activities outside their homes, may be led into the fuller and more abundant life in Christ?

For instance, only this past winter a woman missionary, formerly a probation officer attached to one of the United States prisons, has been able to organize in Canton the first Christian effort to reach the women prisoners in that city. "Nearly all the different missions working in Canton are taking part, thirteen in all, so that each church is responsible for providing workers one week a quarter, that is, four times a year."¹

There is room to-day in the mission fields of the Orient for the best equipped and the most original Christian woman welfare workers.

¹ *Women's International Quarterly*, July 1919.



CHAPTER III

BROADENING HORIZONS

“You know,” said an old Mohammedan *sheikh*, not long ago, to the head of the American mission school for girls in Alexandria, “we do not care to have our daughters stay in school very long.” But quick as a flash came the correction of the young Egyptian *bey* who was with him. “No! that is past. Our country can never be great until our women are properly taught.”

The young Egyptian *bey* is one of an ever-increasing company of the present generation of men in Mohammedan countries who are earnest champions of the cause of more abundant life for women. A prominent Mohammedan recently published a book on the emancipation of women which was widely read. Another writer recently brought out a book frankly entitled *The New Woman*. Many of the leading newspapers in Egypt, Persia, and Turkey have devoted columns to articles and discussions on the subject of the Mohammedan woman and the amount of freedom which should be accorded her. One Persian newspaper not long ago expressed its sympathy with the efforts of Persian women toward greater freedom by a vivid cartoon, picturing a Persian woman in European dress, the ancient veil discarded, struggling in the hands of a man who,



with uplifted club was trying to drag her backward. But the actions of the progressive men of Moham-medan lands speak louder than their words. There was organized in Turkey a few years ago, a society the purpose of which was to promote public opinion against the wearing of the veil. The membership of this society was composed not of wearers of the veil, but of young husbands, brothers, and fathers!

The education of girls. Most convincing evidence of a genu-ine desire on the part of the men for a freer and fuller life for women is the new attitude toward the education of girls which exists through-out the Near East to-day.

“Ten years ago,” wrote a missionary in Persia in 1912, “the American mission school had half a dozen Moslem girls among its Armenian pupils, and there was not a native school for Persian girls in Teheran. This year the American school has en-rolled more than 160 Persian girls alone, and there are said to be seventy girls’ schools in the city with a total enrolment of five thousand.”

“Before the Constitution (1908) little attention was paid to the education of girls,” an American teacher in Turkey wrote in 1914. “According to a recent statement from the Minister of Public In-struction, the Turkish Government is now con-stantly endeavouring to extend and to perfect the instruction given to girls, and to fit it to the progress and civilization of the present century—in fact, to modernize it completely. It is with this aim that it has been decided to establish numerous lycées, schools for teachers, and schools for domestic train-ing. The Government is working in every way for



the intellectual and moral development of the future wives and mothers of Turkey."

In Turkey many of the leading men are not satisfied with the elementary or even the high-school course which would have seemed, a few years ago, a very unusual amount of education for a Moham-medan girl, but wish to have their daughters go on to college or professional school. Dr Mary Mills Patrick, president of the Constantinople College for Girls, said in 1910, "All prominent Turkish patriots at the present time express themselves with great enthusiasm regarding the necessity for the higher education of Turkish women." And this enthusiasm has persisted even through these last years of devastating war. In 1916, 290 girls were enrolled in the Constantinople College, sixty-three of them Turks, among whom were fourteen whose tuition was paid by the Turkish government. Another was a grand-daughter of the late Grand Vizier, Kiamil Pasha. In 1919, Dr Patrick writes that the enrolment is 500, of whom 193 are Armenians, 167 Greeks, eighty-five Turks, sixty-four Hebrews, five Syrians, three Persians, six English, six Italians, thirteen Bulgarians, two Polish, one Austrian, one Russian, and one German. And she adds, "We intend to enlarge our work very much indeed next year."

One of the most conclusive evidences of the growing belief in the higher education of women was given when, in 1914, the Imperial University in Stamboul opened its doors to women. No definite registration was required, the work offered women being entirely in the nature of University extension work, but the plans outlined provided for a regular



programme which all students must follow, and for a definite entrance requirement. The lectures offered were on history, pedagogy, hygiene, domestic economy, and the "rights of women," and were given by the professors of the University and other prominent specialists. A promise was also made that women should soon be admitted to a course in the medical school. The war has, of course, broken in upon these plans, but the fact that so good a beginning was made augurs well for the future, as does also this remark of ex-Ambassador Morgenthau in *Secrets of the Bosphorus*, published in 1918: "The Turkish Empire has been a tumultuous place in the last four years, but the American colleges have had no difficulties, either with the Turkish Government or with the Turkish populace" (p. 78). "We were saved on many occasions," writes Dr Patrick, "by Turkish and Bulgarian friends of the college."

Contact with Western nations and with missionaries' homes has given to many a young Mohammedan a new ideal of companionship in the home, which only an educated wife will satisfy. And to many an older man these things have brought the startling thought that daughters with trained minds may be to him as truly a joy and crown of glorying as sons. "I wish my wife had been educated," wistfully remarked a visitor to the American girls' school in Teheran not long ago. But his face cleared as he added, "I want my daughter to take her diploma and then give her life to educational work for the women of Persia." Even more amazing in its evidence of a new and startlingly different ideal for a Turkish girl was the request of the father of a student of the Constanti-



noble College. "Please give her special training in public speaking," he requested, "for I wish her, after she graduates, to go into the interior and give addresses to the Mohammedan women." And there is something very touching and very thrilling in the report of a Persian father who journeyed from Urumiyah to Russia not long ago, bearing with him a precious package containing the manuscript of a little elementary school book on hygiene and general science. The author of that book was his little fifteen-year-old daughter, and her proud parent was confident that a Russian publisher had only to see it to accept it.

Significant changes.

Prominent among the things which the awakened women of the Near East are definitely seeking for themselves and one another is a costume of a kind which will not prevent them from taking the part for which they long in the life of the world. "When the 'new woman' in Persia awoke," writes Miss Stocking, "being still a woman, she straightway thought of her appearance and made some significant changes in her dress. Seen on the street she is still enveloped from head to foot in the long black skirt or *chuddar*, but in place of the troublesome face veil of white cloth she wears a small square of black net or woven horse hair, which conceals her features perfectly and is far more comfortable. . . . At first there was much talk of abandoning the veil entirely. This is still a cherished dream of Persian women, but they have come to realize that it is not time yet for this radical step, that at present to go with uncovered faces would but put them at the mercy of evil-minded men."



Some of the women of Turkey, however, are determined not only that the veil must go, but that it must go soon. When the Constitution was proclaimed in Turkey in 1908, thousands of women discarded their veils in the confident expectation that a new era of freedom for them as well as their husbands had begun. But only for a very few weeks were they allowed such liberty. Word was sent out that their religion did not permit the removal of the veil, and public opinion compelled them to replace it, though they did so most reluctantly. Then came the second revolution, and again the women dared to hope that the emblem of the old, restricted life of Mohammedan women might be removed. Five hundred of them went to the ministers and announced that they intended to discontinue wearing the veil. The reply was : " You may do it, but the responsibility will be yours. We shall not defend you if you suffer for it." And again the women dared not openly discard the veil. But in the meantime they are not resting in passive submission to the decrees of the powers that be. Madame Ulviye, one of the leading spirits in Turkey to-day, states that " a woman with a veil cannot develop individuality and bring out her best possible powers. . . . We maintain that the veil is not only a silly anachronism, but it is an insult to the intelligence and reliability of the Turkish woman ; it also reflects discreditably upon the moral and mental make-up of our men. Veil and shawl must go."

Another evil of the Mohammedan woman's life which the " new " women of the Near East are eager to do away with is polygamy. They are lifting their



voices in vigorous protest against it, though with the realization that it will not easily be abolished. "As the veil is a badge of inferiority and slavery, so polygamy is a moral monstrosity," Madame Ulviye declares, but admits, "Unfortunately, however, polygamy is not a custom ; it is a part of the Koranic law. The use of the veil is a custom only. Do we women like the practice of polygamy ? Most decidedly not. It is far more shocking than the veil. It stamps the woman as an inferior sort of creature and the man as an animal. Our women and men have the same feelings and emotions as the women and men of the Western world. But it takes time to abolish a fundamental part of a religion." Missionaries report, however, that the protest of women has not been without its effect, and that polygamy is actually decreasing.

But the thoughtful Mohammedan women recognize that the final abolition of both the veil and polygamy will come, not because of the protests of a few enlightened women, but as a result of the demonstrated ability of many women to be the intelligent companions of their husbands, and the wise and strong guides of their children, to play an active and helpful part in the life of their community and nation, and to earn their own living if need be.

Because of this realization, many Mohammedan women are eagerly reaching out for education for themselves and their daughters. Married women, for whom school is no longer a possibility, throng hungrily to lectures which will enlarge their outlook and increase their usefulness. Miss Gregory tells of a series of public lectures given in the Constantinople



College for girls a few years ago, on such subjects as "The Hygiene and Food of Children," "The Contagious Diseases of Children," "Tuberculosis and its Prevention," to which the Turkish ladies in the neighbourhood were invited, and to which they came in good numbers.

Very significant, too, was the response of the women to the opportunities offered them by the Imperial University at Stamboul. Within a week after permission to attend certain lectures had been given them, two hundred women were enrolled; and as these lectures were put in the afternoons in order to permit of the performance of home duties in the mornings, many married women were among the two hundred.

But it is in their daughters that the ambitions of the mothers of Mohammedan countries are chiefly centred. They can endure the limitations of their own lives, if only the doors to a larger, freer life may be opened to the younger women. It is for the sake of the girls of to-day, the women of to-morrow, that many a Mohammedan woman is taking courageous steps into a life undreamed of by her mother, and making active efforts to promote every cause which will bring opportunities for life and service to the women of her country.

Signs of a new day in India.

"India," says Mr E. C. Carter, long a secretary of the Young Men's Christian Association of India, "is a country where Hinduism and Mohammedanism have done worse for women than any religions in any other land." There are more deep-rooted prejudices to be combated, more numerous and more difficult obstacles



to be overcome, by the woman of India who has caught a glimpse of a larger life, than by any other woman.

Yet in no country are there more unmistakable and hopeful evidences of a new era for women than in India. The great mass of men have no thought that things should be different with women, and if such a thought is presented to them, oppose it. The great mass of women are too ignorant, too secluded, too crushed in spirit by long-accustomed chains, even to dream of freer, fuller life, much less make any effort to secure it. But many of India's most influential men, Hindus and Moslems, as well as Christians and Parsees, are earnestly championing the cause of the women of their country. "Hardly a Congress or debating society exists which does not pass resolutions thereon," says Miss Minna Cowan, in speaking of the growing realization of the need of greater freedom for the women of India.¹ The following resolutions, passed by the Indian National Conference in 1914, are typical.

Resolved :

1. "That the Conference record its satisfaction at the progress which the education of girls in this country is making, and strongly urges upon the attention of Government the great and urgent need of further expansion of the elementary and higher education among the women in this country by more liberally providing suitable facilities such as girls' schools, high schools, and also arts and medical colleges.

¹ Minna G. Cowan. *The Education of the Women of India*, p. 25.



2. "That the Conference exhorts the public to make the necessary efforts in a strenuous manner for the spread of useful knowledge which forms the basis of progress among Indian women, by the starting of home classes, series of lectures, and clubs, associations, or institutions conducted by and for women, so as to secure the gradual elevation of Indian womanhood, and thus enable the women of this country to fairly participate in all social and national responsibility, without which no social advancement could be called complete.

3. "That this Conference expresses its appreciation of the endeavours that are being made in this direction by institutions like the Seva Sadan Society. . . .

4. "That this Conference urges upon the attention of the parents and guardians of girls the prime necessity of raising the marriageable age of girls with a view to enable them to acquire a decent amount of education at schools.

5. "That this Conference urges on the public the necessity of relaxing the existing rigour of the purdah system prevalent among many provinces of India with a view to its final abolition, in the interests of the health and education of women and their participation in all social activities."

Attitude of
newspapers.

As in the Near East, so also in India, the subject of a new life for women is kept before the public by many newspapers. The *Indian Social Reformer* is outspoken in its championship of everything that will tend to enrich the life of women and hasten the day of their freedom.



But such efforts to further the cause of women are not limited to the journals definitely dedicated to the cause of social reform. Witness, for example, the following quotation from *The Comrade*, a Mohammedan paper published in Delhi. "If the women of the community are ignorant, and thus cramped and dwarfed in their mentality, the new generations grow up in the same deadening atmosphere, and the loss of personality in the individual is the inevitable result. It is a terrible price to pay, and no community can bear the burden without self-stultification. . . . Efforts should be made by earnest men, by means of an independent organization, if need be, to draw up a complete programme and start a vigorous campaign for bringing light and emancipation to Moslem women. The task is the noblest and yet the hardest that the Mussulmen have got to face. Will not some valiant spirit sound the call and rally other brave hearts for the fight? The hope is not extravagant. The Moslem courage and chivalry are not yet wholly defunct."

There is something very touching, as well as encouraging, in the pride felt in the Indian women who have won educational honours. The *Bihar Advocate* of Gayo proudly calls the attention of its readers to the fact that one Srimati Kamala Kammi Debi has passed the last matriculation examination to the University, and "is perhaps the first Beharee girl to achieve this distinction." The *Indian Social Reformer* frankly admits that "while the successes of Indian students abroad are a source of gratification and pride, that of an Indian lady is doubly so," and takes pains to give its readers definite information



concerning the honours being won at Newnham College, Cambridge, by Miss Chattopadhyay. It is no unheard of thing nowadays to see in an Indian newspaper such an announcement as this: "A gathering in congratulation of Hindu ladies who appeared for the several University examinations last year will be held on October first, at Sir Nathubhae's house."

There can be no doubt that such gatherings are doing much to reveal to the people of India the possibilities bound up in the women, and to create a divine discontent with conditions which force those possibilities to remain dormant in so large a number. This must assuredly be true when the woman honoured puts the case as clearly and courteously as did Mrs Sarojini Naidu, India's best-known woman poet, at a meeting recently held in her honour in Guntur: "I am only a little lamp of clay. But there are thousands of lamps of gold hidden away for want of opportunity. Instead of thanking you, I should reproach you for being contented with lamps of clay when there are lamps of gold. Let me beseech you not to be content with such small ideals as are presented by any successes that I may have achieved."

The remarriage of widows. Nothing in the new attitude of the men of India toward women is more hopeful than the fact that some are determined to promote, and others are willing to tolerate, the education of Hindu widows, and to permit their remarriage when educated. It will doubtless be many a long day before the bitter opposition to the efforts to give the thousands of India's widows another



chance for life and service will cease. But we have gone a long way when it is possible to pick up at random almost any current number of the *Indian Social Reformer* and find there in large type, notices such as :

“*Wanted.* By a gentleman, Maharashtra Brahmin, age thirty-nine, a practising advocate of the Central Provinces’ Bar for the past twelve years, a bride (widow not objected to) who is a graduate and has read up to the B.A. standard. Please communicate with M. Bhayanishankar Niyog, High Court Pleader.”

The new desires of women. But when all is said, the greatest hope for India’s future lies in the fact that many of the women who have hitherto been to progressive men like “a log around the leg of an elephant,” are now themselves eager for newness of life. Gradually even the most timid of the *pardanashins* are venturing out to “*purdah parties*,” such as those which have been given for some years by the ladies of the government houses in India. To be sure, all men servants must be banished from the grounds on that day, and not a few ladies bring screens with them, and servants to hold the screens protectingly about them as they walk from the carriage to the house entrance. And once within the house they plant themselves firmly in some secluded nook, whence it is difficult to persuade them to move, even to walk in the gardens, or to take tea in the adjoining dining-room. The fear of seeing or being seen by a man is an ever-present one ; and even the presence of the band causes them uneasiness, though the bandstand is so heavily and com-



pletely veiled with thick curtains, that, though there may be danger of suffocation on the part of the bandsmen, there is no danger of their being seen by even the most careless *purdanashin* lady. They come with trembling at their daring, many of these timid Mohammedan ladies, but they come, and that is much. One of the rules of etiquette is that Mohammedan ladies must always wear gold in the material of their dresses; and the Lady Sydenham, who has played the hostess at many such gatherings, says that no one who has not been present "can imagine the shimmering vision of hundreds of these gaily dressed little women, covered with priceless jewels in hair, on neck, wrists, and ankles, the whole atmosphere filled with scents as strong as incense. Their hair is mostly wavy and shines with a brilliant black polish, they wear a diamond stud in one nostril, and long trailing ear-rings."¹ It is a dazzling spectacle, a *purdah* party, dazzling to the outward eye, and to the inner imagination, for it forecasts a new and brighter day for "the secluded ones." For contact with other and more privileged women has an inevitable result.

Gradually the more thoughtful and courageous women begin to wonder whether it might be possible for them, or at least for their daughters, to have a chance to learn the things these foreign women know, and which seem to make their lives so rich and full of interest. And presently they begin to venture out to "Home Classes" and to study many different things. Urged by a great desire for their daughters, they begin, too, to make definite attempts

¹ *Women's International Quarterly*, January 1917.



to further the cause of woman's education. One of the most significant manifestations of the progress of the women's movement in India was the deputation to the Viceroy in May 1917, when Indian women, headed by a Bombay lady, thanked the Government for abolishing indentured Indian labour in South Africa. In his reply the Viceroy also voiced a different attitude indeed on the part of the Government from that which it showed in the first half of the last century. "At first," says Miss Cowan, "the Government attitude was distinctly negative."¹ Last year (1918) the Viceroy mentioned women's education as one of many matters in which the Government would be greatly helped if they could get the advice and co-operation of women, and he definitely asked the deputation whether this was not essentially a matter in which ladies could take counsel together and help the Government.

And because they care very much that the women of India's to-morrow may find a clearer path to life than the women of to-day, gentle women of India have greatly dared, and have lifted up their voices in public, even when men have been present. What courage that takes in a woman of India, only those whose heritage is centuries of repression and contempt can understand.

That the women speakers of India are not only courageous, but able, is the testimony of many an interested auditor. She cares enough, the woman of India, for what life shall be for other women, even to speak on subjects that are not popular, to audiences which may be more critical than sympathetic.

¹ Minna G. Cowan. *The Education of the Women of India*, p. 36.



She will go the full length for the cause she cares for, or she will not go at all. For forty ladies of India to volunteer to raise money for "The Female Education Fund" by house visitation during the Diwali holidays, and to bring in almost eighteen hundred rupees, was a far greater triumph than might appear on the surface, and was so recognized by some of their countrymen, who at a public meeting bore testimony to "the self-sacrificing spirit of the volunteers."

India and the world war.

Upon an India like this broke, in the summer of 1914, the news of the great war. And the effect of the war upon India has been very striking. With the war there have come to *many* of India's men and women, ideals and longings which were before the possessions of only a few.

The men of India went by hundreds and thousands to fight the battles of the Allies in Europe, and while they were bearing their heroic part, they saw more than battle, murder, and sudden death. The letter from a wounded soldier of India to his brother at home, published in the *Saturday Evening Post* some time ago, was penned by Rudyard Kipling. But those who know India, and have seen it since the letters began to come back from Flanders and France, say that it is perfectly accurate in the picture it gives of what is happening in the minds of hundreds of soldiers of India to-day, and in its suggestion of what will come to pass because of the new ideals and purposes to which those letters bear witness.

"Write, Sahib," says the wounded soldier to the



doctor who has offered to write a letter for him, "My belly is on fire now with knowledge I never had before, and I wish to impart it to my brother—to the village elders—to all people." And amid much talk of the war, of French methods of farming, of the kind old lady in whose home he has been billeted, "well-born and educated," this young Indian dictates to his scribe: "The children wear no jewellery, but they are more beautiful than I can say. It is a country where the women are not veiled. Their marriage is at their own choice and takes place between their twentieth and twenty-fifth year. They seldom quarrel or shout out. They do not pilfer from each other. They do not tell lies at all. When calamity overtakes them there is no ceremonial of grief, such as tearing the hair or the like. They swallow it down and endure silently. Doubtless this is the fruit of learning in youth. (And now, Sahib, we will begin to enlighten him and the elders.)

"We must cause our children to be educated in the future. That is the opinion of all the regiment, for by education even women accomplish marvels like the women of Franceville. Get the boys and girls taught to read and write well. Here teaching is by government order. The men go to the war daily. It is the women who do all the work at home, having been well taught in their childhood. We have yoked only one buffalo to the plough up till now. It is now time to yoke up the milch buffaloes. Tell the village elders this and exercise influence. (Write that down very strongly, Sahib. We who have seen Franceville *all* know it is true.)"



The mobilization of women.

And while the armies of India were fighting at the front, the women of India were mobilizing by the hundred in what was sometimes a blind and groping, but always a determined and purposeful, effort to lay hold on the gift of life, and to learn how to use it aright. A short time ago a secretary of the Young Women's Christian Association of India visited a city in South India, where for many years missionaries had found it impossible to gain any access to the high-caste Hindu women. But on this visit she found no more aloof little ladies, who knew no life beyond the doors of their homes, and who never opened those doors to bid a Christian worker welcome. Instead four newly organized *somajes* (societies) established since the war by these high-caste ladies sent her urgent invitations to address them, and eagerly exhibited the ambitious educational and social programmes which they had drawn up.

Day after day they are coming together, the women of that southern city, to learn whatever they can from whomever they can find to teach them. Wrinkled old grandmothers, and wee bright-eyed girl children come hand in hand to the *somaj* rooms almost every day, to sit side by side in eager effort "to learn." But progress is discouragingly slow when there are none to guide the gropings of those untrained minds.

New life in old China.

"The establishment of a wholly new social order for women is apparent to the experienced observer," wrote a missionary in 1913 whose work had taken her from one end of China to the other. "That the order is not defined,



that it will be subject to much modification, that the form evidenced to-day will be rejected to-morrow, awakens no wonder. There is, however, no voice in China to forbid the new life to the women of old China."

I well remember a wedding of old China which I attended in Shanghai several years ago. The frightened-looking little bride had never seen her husband until the moment when, after the wedding ceremony was over, he raised her heavy red veil and looked at her. Very different are some of the weddings of the China of to-day. A missionary tells of attending one where both the bridegroom and the bride, who had, by the way, become thoroughly acquainted with each other during several months preceding their marriage, made speeches to the audience, in which they exhorted them to discard old and undesirable customs, and follow the enlightened example of Western lands. A friend in Peking writes of a Chinese girl who had just become a Christian, and who asked her if she would go over the Christian marriage service with her a few days before the wedding. When the appointed time came, both the prospective bride and her future husband appeared, and the two went over the service together, showing keen disappointment at the fact that it contained no reference to her gift of a ring to him. When the day for the wedding arrived they waited together at her home until the time came to go to the church.

"There is great encouragement," says a writer in the *Chinese Recorder*, "in the numberless instances in which husbands now provide instruction for their



ignorant wives, neglected in childhood, and take no small pride in their ability to read, to keep accounts, and order their household aright." But there are husbands who are by no means content with such modest proficiency for their wives. Men who go to America to study not infrequently take their wives with them, and the two study together, either in the same school or in separate ones. Older men are determined that their daughters shall have every chance for a good education. In no Oriental land is there greater or more earnest interest in women's education than in China. The Christian schools are overcrowded with girls from every grade of Chinese society; and many Chinese men have given much money and effort to establish additional schools.

There is genuine sympathy, too, on the part of many Chinese men, with the enlarging ideals of woman's life and work. One of the books recently published by the Shanghai Commercial Press is a thoughtful study by a Chinese gentleman of the suffragist movement throughout the world, and it leaves no doubt as to the writer's sympathies.

Women's new longings.

And the women themselves? "The craving for education amongst the grown-up women is another sign of the times," writes a missionary, and her letter comes not from a port city, full of Western influence, but from the less-advanced interior. "Go into any government school of the great cities, and there you will see numbers of grown women from twenty to forty years of age, seated on benches with the little children, patiently bending over their books and slates



in earnest study. . . . It is a pathetic sight and full of meaning for the future."

These changes in ideals for the life of women, which have come throughout practically the entire Orient, have in China come with such bewildering suddenness that the dangers of the situation are perhaps both more serious and more evident than in any other land. "The doors of ignorance and custom, which we have so long prayed God to open, are open now, all open," says Dr Mary Carleton of Fuchow, and adds, "I would go even farther and say that there are no walls at all. They have been torn down altogether, and pouring out from these darkened homes are myriads of young women and girls demanding amusement, entertainment, and knowledge. It is not a good thing to have homes totally without doors."

No one who is at all in touch with the Chinese women of this transition period can fail to be keenly alive to its many dangers—or to its superb opportunities. For the very initiative and fearlessness which in unguided Chinese women have found expression in grotesque and perilous forms, have in other Chinese girls, wisely guided, made possible such splendid leadership and service as that of Dr Mary Stone, Miss Ying Mei Chun, Miss Yu Ling Chen and a host of others. These girls from mission schools, educated, capable of leadership, "are the hope of the future; and they are object lessons to all, of the power of Christ in the uplift of women. But—and this is partly due to the indifference of the home churches in the past—how pitifully few are these trained, educated women, when at so great a



crisis many times the number available could be put in positions of leadership."

Changes in Japan.

The situation in Japan is not altogether unlike that in China, although the influences of Western ideals for women began to penetrate the Sunrise Kingdom long before the Celestial Empire had even begun to rub its sleepy eyes. For this reason, and because the Japanese woman has always had a greater measure of freedom than any other Oriental woman, changes have come less suddenly. The last few years have given no striking evidences of change in the attitude of the men of Japan toward women. They have rather shown a gradual development of the ideals which Japan began to express years ago, when Mutsuhito, in the early years of his reign, made primary education compulsory for girls as well as boys and declared, "Females hitherto have had no position socially, because it was considered that they were without understanding; but if educated and intelligent they should have due respect."

It is among the women themselves that there is change. Economic conditions are thrusting girls out from their homes, into positions fraught with danger to the ignorant, but into which they go gladly because of their desire for freedom. Young girls in country homes are lured by the excitement of life in great cities, but understand nothing of its dangers. Teachers of girls' schools are puzzling over problems unknown a few years ago. One teacher says, "When leading educators find it necessary to form a body of instructions cautioning young women against associating with young men unless



properly guarded and chaperoned, we know that the actual position and circumstances of girls of to-day are absolutely different from those of their mothers and grandmothers."

A friend who made an unexpected trip to America from Japan only a year and a half after her return from furlough, found it hard to believe that so short a time had passed. "I suppose it seems so long," she said, "because during that year and a half so many tragedies have come to so many of my Japanese friends because they have tried to follow Western customs, and have misunderstood them."

Miss Michi Kawai, national secretary of the Young Women's Christian Association of Japan, says that translations of Western novels, especially some from France and Russia, are often responsible for warped ideals. The modern theatre, too, Miss Kawai says, has wrought havoc among hosts of Japanese women who throng to see Ibsen's "A Doll's House," and other plays like it, but lack the knowledge of the conditions of society represented by these plays, which would enable them to see below the surface. And Miss Crawford of Osaka wrote in May 1918: "I think you would be interested in a moving picture investigation which I made in Tokyo this spring. . . . Every time I came away from a Movie I felt ashamed for the ideas that were being conveyed to the Japanese mind of America through this medium. Moving pictures in Japan are most assuredly having no contribution towards the building and strengthening of Japan's moral life; on the contrary, I should think they would be having decidedly the opposite effect."



Such things as these are greatly to be regretted, but they are an almost inevitable accompaniment of a period of transition, and should not decrease our faith in the fundamental strength and fineness of the women of Japan. Miss Ume Tsuda, that splendid leader in woman's education in Japan, has summed up the matter sanely and fairly when she says: "It is unreasonable to expect Japanese women to have gained those qualities of mind derived from education and religion which safeguard modern Western women in their free life and intercourse with the world. Impulses are now being set free which were held in check in the past by external forces, while there is yet lacking judgment and knowledge of true values, and restraint from within, to guide the awakened mind."

Not for the awakening women of Japan alone are Miss Tsuda's words true. To no country can the life of the Orient of olden days return. Into a new life, freer, fuller, fraught with more numerous dangers and infinitely more and greater opportunities, the women of the East cannot choose but go. And it is for the women of the West to serve them by sympathizing with their every aspiration, and above all by sharing the best results in education which have been achieved for us—for what Miss Eleanor McDougall, of Madras, has said of the education of girls in India applies equally to the Near East, China and Japan: "The English teacher is still indispensable both for the actual work and as an inspiring example."¹

¹ *International Review of Missions*, January 1914, p. 114.



**Oriental women
in education.**

There have been Oriental women teachers ever since girls began to graduate from the mission schools. Wherever there was a girl who had had a chance to study and who was not forced to take up household duties at once, she never lacked for employment. The difficulty lay in deciding whether she was more needed to help with the younger students in her *alma mater* or to take charge of some little day school in town or village where there was no teacher. The most serious handicap to the progress of women's education in the Orient to-day is probably nowhere any longer the indifference or antagonism of parents, or of the community in general, probably not even early marriage or the purdah, but the dearth of properly equipped women teachers.

It was recently reported that seventy schools for girls had been established in a single city in Persia, with an enrolment of approximately five thousand. But the report went on to say, "Scarcely half a dozen of these schools are doing good, efficient work, but what could be expected when almost none of the women in charge have ever been to school themselves, and have only the most vague idea of what real education is?" The Persian Government is as yet establishing no girls' schools, and making no effort to train women teachers. Its only connection with women's education consists in requiring all persons desiring to open schools for girls to secure a permit from the Department of Education, and in appointing a woman supervisor to visit the schools and report on them to the Minister of Education. The only sources of supply for trained



Persian women teachers are, therefore, the mission schools.

The Turkish Government has undertaken much greater responsibility for the education of girls. It is impossible to gain definite information about what has been done since the war, but at the time the war broke out, the Government was making every effort to prepare women to enter the profession of teaching, which is a newer profession for veiled Moham-medan women than for any other Oriental women. The *Dar-al-Moualimat*, or Training School for Women Teachers, maintained by the Government, enrolled, in 1914, 143 students from practically every part of the Ottoman Empire. The Govern-ment has offered special inducements to girls from the provinces, sometimes meeting all their expenses, in order that they might go back to their own homes and conduct girls' schools there.

India's women teachers.

Approximately twelve hundred women of India are in educational positions to-day. Some of them are working alone in little village primary schools, some are at the head of the large staffs of finely equipped city in-stitutions, some are teaching wee brown babies the three R's, and others are professors in government or mission colleges. A few are affording convincing testimony of the change which is coming in India's attitude toward women, by actually spending their entire time in travel as district inspectresses.

Many of these teachers are shining examples of the splendid work of which women of India are capable when given an education ; others are less so. But the poor or mediocre work being done by some



is frequently more the fault of circumstances than of the teacher. Vacancies are so many, trained women so few, that there is an almost irresistible temptation at times to put a girl into a position which she can fill at a pinch, rather than wait until she has had enough training to enable her to fill it with complete success.

At the opposite end of the scale are women such as Miss Lena Sorabji, head of the Eden Girls' High School at Dacca, which is known as "the model high school for the entire province of Eastern Bengal"; Miss Cursetji, who for more than twenty-five years has been devoting most of her time and energy to the Alexandra High School, Bombay; Miss Chunder Mukki Bose, the first woman graduate of the University of Calcutta, for years head mistress of the large Bethune Government College for women; Miss Lilavati Singh, at the time of her early death the president-elect of the Isabella Thoburn College for women; and many others whose lives are wholly given to the cause of the education of India's women.

Miss Minna Cowan in her book, *The Education of the Women of India*, makes it very clear that the solution of the most knotty problems connected with the education of India's women is dependent upon securing a far larger number of trained women teachers. That an increasing number of Indian women will be willing to become teachers in the future is suggested by numerous things. The economic pressure caused by the war will make it necessary for more women to earn money. And the pride which many of the people of India are showing in the



girls who have won educational honours suggests that there will be more general approval of educational work for women than of almost any other occupation.

As public opinion gradually makes it more possible for Indian widows to play their part in the work of the world, a great unused source of supply for teachers will be opened up. The beginnings already made in this direction are among the most encouraging signs of the times. Such a home for Brahmin widows is that in Madras, described in a recent letter from Miss Alice Van Doren. She found the thirty-six little widows in the garden, most of them engaged in a jolly game of badminton. "There were no shaven heads, no widow's clothes, no fasts, nothing of the sombre to mark them from any other group of Indian school girls. And what pleased me most," says Miss Van Doren, "was that almost every girl had something, be it gold necklace or a string of glass beads, dangling around her neck. That 'dangle' to my mind seemed the burning of the last hedge that cuts off the typical widow from her kind. This home is a government institution founded with the twofold purpose of giving a chance in life to the otherwise hopeless widows of the Madras Presidency, and of providing teachers for Hindu girls' schools, for whom there is always a great and unsupplied demand. If you ask a little widow why she is there, she will reply without a moment's hesitation, 'To get an education and to work for my country.' As a government institution, there can, of course, be no Christian instruction, and caste is observed to a certain extent; yet the work seems to



me truly missionary in the widest sense of the term, for it lifts one of the heaviest burdens women can bear."

The head of this institution, Gubbu Lackshmi, is herself a living example of the fullness and service which life may hold for a widow who is given a chance. Herself a Brahmin widow, but the daughter of a liberal-minded father, she received her B.A. from the Presidency College, and later took a full course in manual training. She is a most wise and understanding guide of the little Brahmin widows, who under her direction "are learning to walk the difficult, the fascinating path of the new womanhood of the world."

Even brighter promise for the future is given at Mukti where not thirty-six, but two thousand widows and orphans of India are learning the way to new life. This Christian home for widows was not established and is not maintained by the Government. The fertile farm of four hundred acres, the weaving establishment, the printing press, the manual-training shops, the school, and all the rest of the great institution came into being through the work of one woman, and it is under her direction that the great institution has grown from strength to strength. She, too, is an Indian widow, radiant assurance to every discouraged little widow who comes to Mukti, of the joy and service which life may hold even for such as she. And it is to a fullness of life even beyond, far beyond, that to which Gubbu Lackshmi guides her little Brahmins, that Pandita Ramabai leads the widows of Mukti, for the Lord of her life is One whom Gubbu Lackshmi does



not yet know, and who is the Way, the Truth, and the Life.

The whole problem of training teachers is one which is engaging the earnest thought and attention of all educationists in India.

China's
educational
renaissance.

How many Chinese girls are teachers to-day it is impossible to say, but certain it is that there are far fewer than the situation demands. Before 1900, only the Christian schools offered employment to women teachers, for the simple reason that they were the *only* schools for girls in the country. But to-day, while the demand for trained Oriental women in mission schools is not less, but even greater, because of the larger numbers of girls who are seeking entrance to them, there are, from one end of the land to the other, hundreds of private and government schools for girls, whose need for trained teachers is well-nigh desperate.

As in India, so also in China, the result of this sort of situation is that girls who have had little education and no training in teaching are influenced to accept positions in which they cannot possibly give good service. But given half a chance what teachers the Chinese women make! The Christian schools have been affording proof of this for many years; and the reports of every mission bear testimony to the loyal, splendidly efficient work which the graduates of girls' schools have done as teachers, even when greatly handicapped by lack of equipment, trained associates, etc.

The Christian schools are still, and will probably be for many years to come, the chief source of supply



for Chinese women teachers. The Government has established teachers' training schools; but China has had little leisure during these last years to develop her educational plans, and it is not surprising that it has proved almost impossible to secure well-equipped instructors for these schools, to say nothing of turning out trained teachers from them.

The women
teachers of
Japan.

Tiny though she looks beside her great neighbours, China and India, Japan can boast a far greater number of women teachers than any other Oriental country. Approximately thirty thousand young women are teaching in primary and high schools, and their preparation for their task probably averages considerably higher than that of the women teachers of any other Oriental country. But such a situation as this is to be expected. Women's normal schools have been established by the Government in every province, and there are two "Women's Higher Normal Schools" in Tokyo and Nara for the training of teachers for the advanced grades. The Government requires all teachers in its schools to have certificates, and these certificates are granted only to girls who are graduates of government higher schools, or who have satisfactorily passed the government examination for a teacher's license. But in spite of these efforts to secure thoroughly good teaching, the number of teaching positions in Japan, also, still exceeds the number of well-equipped teachers, and there are not a few among the thirty thousand Japanese women teachers who have not had enough preparation to be able to do good work.

But there are many who are proving how skilful



well-prepared Japanese women are in handling educational problems. Prominent among them are Miss Tami Mitani, head of the large Presbyterian school in Tokyo, the Joshi Gakuin, and Miss Ume Tsuda, founder and principal of the Joshi Eigaku. Before she established her own school, Miss Ume Tsuda was a teacher in the Peeresses' School, and also in the Women's Higher Normal School in Tokyo, and her splendid service to the cause of women's education in Japan was recognized by the present Emperor at the time of his coronation, by the awarding of the rare gift of imperial decoration.

Growing demand
for
education

Now, what is our share in the solution of the educational problem of the East? To meet the demand calls for the strengthening and development of our Christian educational work all along the line. There must be kindergartens and day schools in abundance, for they not only give opportunity for the planting and nurture of right ideals in impressionable little minds and hearts, but open a way of approach to the young mothers whose need of guidance is scarcely less than that of their children. Nor can the opportunity afforded by the high schools for girls well be over-estimated. These boarding schools bring influences to bear upon the girl at the most formative period of her life. Miss Luella Miner of China speaks truly when she says: "For character-making, setting into the hard lines which neither better influence later can easily alter, nor strong temptations easily erase, the middle school period is most important. This, too, is the decision time for many."

Moreover, we must offer the able graduate of the



“middle” or high school opportunity for further education and training. The responsibilities to be borne, the tasks to which women’s hands must be put, call for the most complete possible preparation. We must, if the dangers of this transition period are to be avoided and its opportunities seized, provide colleges for Oriental women, where their minds will be sharpened and disciplined by rigid training, and professional schools where they can receive preparation for the special lines of work through which they purpose to serve their people. The union colleges for women already established in India, China, and Japan are altogether along the right lines, and it is earnestly to be hoped that they will be the forerunners of many others like them, as the Orient increasingly recognizes its need of college-trained women.

One of the best-known colleges for women in the East is the Constantinople College, to which reference has been made in preceding chapters. This college is supported by an independent board of its own, rather than by a union of several mission boards. Yet it is in a very real sense both a missionary and a union college, for it is the outgrowth of a high school founded in 1871 by the American Congregational Women’s Board of Missions, and it is supported by the members of many denominations who desire to promote the Christian higher education of the women of Mohammedan lands. It was incorporated as a college in 1890, and has the honour of being the second Christian institution to offer studies of college grade to Oriental women.

The first Christian college established for women



in Asia was the Isabella Thoburn College at Lucknow, a splendid witness to the far-sighted wisdom and courageous faith of the pioneer missionary whose honoured name it bears. In 1870 Miss Thoburn, the first missionary of the Women's Foreign Missionary Society of the Methodist Episcopal Church of America, opened a school for little girls in one small room. In sixteen short years she had developed it into what was in fact, as well as name, a women's college, and Lilavati Singh, its president-elect at the time of her early death, is perhaps the best-known, though by no means the only, pre-eminently successful graduate of this well-known institution.

A college in the north of the great peninsula of Hindustan, however, cannot meet the needs of the girls of South India. Gradually, therefore, the idea of the Women's Christian College of Madras took shape in the minds of a few men and women of clear sight and daring faith. None of the missionary societies which longed for this college to which to send the promising girls from their secondary schools could contribute large gifts for equipment or salaries. But if enough of them would agree to unite in the support of a college, this difficulty might be overcome. And the beautiful college which stands in Madras to-day is a result of the union of twelve mission boards. It is not only interdenominational, but international, for six of these boards are in Great Britain, five in the United States, and one in Canada. There is a Board of Control in India which, with the faculty, administers the affairs of the college. In Great Britain is one board of Governors and in America another, each charged with the responsi-



ability of raising funds and securing professors for the college. In December 1915 it received official recognition from Madras University, and as required by the University the course of study is four years in length.

The first school for girls to offer work of college rank in China is the North China Union College of Peking. As the Isabella Thoburn College of India did not spring, full-fledged, into being as a college, but developed from a school for small girls, so the North China Union College grew out of the school opened for little girls by Mrs Bridgman, a Congregational missionary, as long ago as 1864. Little by little the school grew, until in 1904 the institution hitherto supported wholly by the Congregational women, which was then known as the Bridgman Academy, was merged into a union women's college, supported by American Congregationalists, Methodists, and Presbyterians, and the London Missionary Society. Steadily increasing numbers of girls are seeking entrance to this college, and its graduates are already proving the value of the thorough training it offers.

But, as the Isabella Thoburn College in North India could not be expected to meet the needs of the entire peninsula of Hindustan, neither could a college in Peking be deemed sufficient for the girls of all China. At almost exactly the same time that the Women's Christian College of Madras was welcoming its first students, a sister college in China was throwing open its picturesque circular doorway to its first entering class. In November 1913 the women of five American denominations, the Baptist,



Christian, Presbyterian, Methodist North and South, pledged themselves to the support of Ginling College, to be located in China's old capital and educational centre, Nanking.

Two colleges for the women of all China in these days of eagerness for education! Surely this is a small beginning, but a beginning has been made, and that is something. And down in the far south of China another beginning is being made which may bear much fruit in the years ahead. For many years the Canton Christian College has been offering a splendidly thorough Christian education to the men of South China. The eager petitions of a number of girls to be admitted to the college have convinced the College Board that there is a real need and demand for higher education for the women also; and plans for the development of a women's department of the Canton Christian College are already under way, though but two girls are as yet doing actual college work.

The Women's Christian College of Tokyo opened on April 1, 1918, and will meet an urgent demand for higher education on the part of many girls in Japan. The Board of Trustees is to be congratulated that it secured, as president of the college, Dr Inazo Nitobe, an eminent educator and author. The dean of the college is Miss Yasui, who has resigned her position in the Government Women's Higher Normal School to render this service to the first union Christian College for women in Japan. The Board is appointed by the several missions in Japan, and the support will be provided by the boards in America and friends in Japan.



The importance of the development of these Christian colleges for women, and of the establishment of additional colleges in the not too distant future, can scarcely be overstated. Some one has stated the claim of these colleges upon us with convincing clearness :

“ We are facing a crisis in our women’s missionary work. If we stop now, we shall put into the hands of irreligious governments the direction of the education of the girls whom we have brought to this day. Our very success means responsibility for the future. Only as we maintain colleges of high grade, and with a strong Christian influence, can we hold what we have gained for the Kingdom of God.”

In addition to the colleges, training schools for the special lines of service for which Oriental women are so much needed to-day must be provided, especially teacher-training schools, medical and nurses’ training schools, and schools for training in religious work. Such schools as the Women’s Christian Medical College at Ludhiana, the Women’s Union Medical College of North China, and the Hackett Medical College for women in Canton have done splendid pioneer service.

Full of hope for the future is the policy of mission boards to unite their forces in building up strong higher education for women. Together we can do what would be impossible for any one of us alone. And the fine spirit of co-operation and harmony which characterizes all the united work which is already being carried on, is a splendid tribute to the breadth of vision and depth of purpose of these boards and their missionaries.



CHAPTER IV

THE TRAIL MAKERS

IN these days of industrial development and broadening social ideals we have gradually become accustomed to the thought that, for some women, work outside the home, which makes self-support possible, is not only permissible but necessary. In practically every country of the Orient also there has been a gradually increasing number of women who, during the past few years, have been taking up lines of work other than those of home or factory or education. They have blazed trails into the business and professional world over which we may expect a rapidly growing company of Oriental women to follow, as changing conditions necessitate their economic independence, and broadening ideals make it possible for them to receive the education which will fit them for positions of responsibility and leadership.

Mohammedan
women in
business.

“The Mohammedan attitude toward the self-support of women,” says a recent writer in *The Moslem World*, “has long been bounded by such doctrine as the following, ‘You are a woman, and, therefore, you may not earn your bread with your own hands; even if as an unmarried woman you have talents which might enable you to better your condition and that



of your loved ones, you may not so use them. It would be a disgrace. If your husband is ill and unable to earn anything, you may not earn the means for the maintenance of the household.'” Yet occasionally there have been women who have been permitted to ‘earn their bread with their own hands’ even in Turkey. “From time immemorial,” says Dr Mary M. Patrick of Constantinople, “the treasurer of the royal harem has been a woman, and has had working under her direction a regular bureau of trained women scribes.” To be sure, these women have not been trained in shorthand or typewriting, but neither have the men occupying similar positions. A surprisingly large number of Turkish women have been traders, too, like that Lydia of long ago, the seller of purple, who journeyed from Thyatira to Philippi in the pursuit of her business. They, too, take long journeys to Egypt and other countries in the interests of their business. But the Turkish women of to-day are looking forward to very much broader and more general possibilities of self-support. One of the chief aims of that energetic organization of Turkish women, the Society for the Defence of Women’s Rights, is “to encourage women to earn their own living by their own work, and to find them work, in order to remedy the present evils.”

One of the chief reasons for the vigorous efforts Mohammedan women have recently been making to free themselves from the veil is that it is an effectual barrier between them and many lines of work which they wish to enter. “A woman with a veil,” says Madame Ulviye, “cannot become a ticket agent,



a sales girl, a typewriter, or a telephone operator."

It was regarded by the Society for the Defence of Women's Rights as "an humble, but excellent beginning," when through their efforts seven Turkish girls, veils or no veils, were given employment in the telephone exchange of Constantinople.

Women writers Even in the days before any other of the Near East.

self-expression was possible, a few Mohammedan women were sending the children of their brains out to the world into which they themselves might not go. And even under the tyrannical rule of Hamid, they were permitted to publish articles and books, provided they expressed themselves discreetly and on safe subjects. One of the best-known of the Turkish women who wrote before the declaration of the Constitution is Madame Fatima Alieh, daughter of Jevdet Pasha, who was a prominent Turkish writer and statesman. Few Turkish women had attempted anything more serious than novels, but Madame Fatima Alieh is a student of philosophy and history, and, although she has written a few novels, they have always been the vehicle for social and ethical teaching. Her younger sister, Madame Emine Samie, is also a constant contributor to journals and magazines. Madame Nighiar is another Turkish woman who has for several years been bringing out a number of books, both prose and poetry. Turkish critics say that some of her poems have marked an epoch in modern Turkish lyric poetry.

The best-known writer among younger Turkish women is Madame Halideh Salih, one of the few women ever decorated by his Majesty the Sultan.



She received this unusual honour at the ripe age of fifteen, in recognition of her services to her country in having successfully translated an English book, Josiah Abbott's *The Mother in the Home*, into Turkish. This achievement filled Madame Halideh's father with such pride that he presented one thousand copies of the little book to the wives of his soldiers. But he did more than that. He sacrificed his own chances of advancement in order that his daughter's keen mind might have the best training available. If the Sultan would permit her to attend a *Ghiaur* (infidel) school, he would not ask for any rise in the Department of the Treasury. The Sultan agreed to this bargain, and in 1901 Madame Halideh took her Bachelor of Arts degree from the Constantinople College, the first Turkish woman to win such a degree.

The first few years after her graduation were very trying ones. She married, and became the mother of two sons. But to be shut up in a harem, veiled, with practically no intellectual companionship, no opportunity to use her keen mind or the splendid education she had had, was torture to a woman of her spirit and ability. Writing was her only possible means of self-expression, but there was scant comfort in writing articles which could never be published. All modern literature was ruthlessly repressed during those years, and the presence of spies everywhere made it unsafe for a woman like Madame Halideh, burning with the desire to help bring freedom and life to her countrywomen, to utter a word on the subjects which were foremost in her thoughts. But with the revolution came the



opportunity for speech. Madame Halideh memorialized the Fourth Army Corps, which had effected the revolution, in a dithyrambic address, which so perfectly and powerfully expressed the feelings of the Young Turks that she became the idol of the people. The *Tanine*, one of the leading papers of the Young Turks, asked her to become a contributing editor, and she published articles on such subjects as women's education and the curricula which the new schools should adopt, historical sketches of Turkish women who had lived and achieved in the early days, impassioned essays on the sorrows of the Cretan Moslems and the cruel massacres of Armenians near Adana, etc. Seven papers and magazines asked her to let them publish some of her articles, and many of the things which she had written during her years of seclusion were gathered together into books.

Then came the second revolution. Abdul Hamid, in a determined effort to regain power, sent his agents through the city with a list of two hundred army officers and two hundred civilians who were to be killed. On the list of civilians were the names of two women, one of them Madame Halideh, whose pen the Sultan regarded as quite as dangerous as any sword. She fled for her life with her little boys to the Constantinople College and lay hidden there for days, while the Sultan's followers destroyed her home, the *Tanine* office, and all her manuscripts. Finally, her friends succeeded in spiriting her away to Egypt, where she stayed until the Young Turk Party came back into power.

Madame Halideh has published eight novels and



a volume of lectures on pedagogy, and has contributed innumerable articles on a great variety of subjects to many magazines in Turkey, England, and America. She writes with equal ease in Turkish and English. Hers is a rare literary gift, but few if any of her writings are simply literature, for she has definitely dedicated her gift of expression to the service of her people. Not simply a writer, but "educator, philanthropist, politician, speaker," is Madame Halideh, said the *London Nation* a few years ago, in preface to one of her essays.

That there are many other Turkish women who can and do write is evidenced by the existence of an attractive illustrated weekly, *The Women's World*, the editor of which is a woman, and which accepts no articles which are not written by women. "The issues of *The Women's World*," says the *Literary Digest*, "prove that the feminist movement in Turkey is to be taken seriously." It has twice been suspended by the Turkish government, but this, declares its editor, Madame Ulviye, has been due to misunderstandings.

A few women of Egypt also have given themselves to writing. The history of Egypt which is used in government schools by order of the Ministry of Education, and which is meeting a long-felt need, is the work of a woman, the late Mrs Hind Ammum, a graduate of the United Presbyterian Girls' School in Cairo.

Some of the women of Persia, too, are writing. A missionary reports a paper devoted to the interests of women and their homes, edited by two Persian ladies.



Women physicians
in Mohammedan
lands.

Turning now to medical work, it will readily be understood that the rigid rules governing harem life have made it so difficult for Mohammedan women, even in extreme cases, to receive medical attention from men, that the idea that women should know something of medical practice has not been an altogether unfamiliar one in Mohammedan countries. There is no such prejudice, therefore, against women physicians as the women of other Oriental countries have had to face. In fact several Turkish women have for a number of years been performing simple medical service for women and girls. Dr Patrick tells of a holiday granted to the School of Fine Arts for Girls several years ago, in order that the students might all be vaccinated, and of the surprise and interest of a visitor when she saw that the doctor sent to vaccinate the girls was a Mohammedan woman. Dr Patrick also counts among her personal acquaintances a Mohammedan woman who over thirty years ago attended a series of simple medical lectures for women, offered by one of the men's medical schools, and who has ever since been making use of the knowledge, elementary though it is, which she gained in this way. "She is simple, dignified, and efficient," says Dr Patrick, "and is employed by at least one prominent family, who always trust her treatment except in case of dangerous illness." No woman has been permitted to practice without a diploma, but no great amount of knowledge has been necessary for the securing of a diploma.

During the last few years, however, there has come a recognition of the seriousness of having no



thoroughly trained women physicians in a country where the women are in such large measure shut off from the help of men. Daily newspapers and magazines have been vigorously urging that women take up the study of medicine in earnest, and the department of medical instruction has begun to make efforts to provide thorough training for them.

The same causes which led untrained Mohammedan women to give simple medical help to other women have led them to serve as nurses. But only in very recent years has it been possible for Turkish women to receive any training for this work. During the Turco-Balkan war, Turkey was brought to a keen realization of her need for trained nurses. There were no Turkish women at all who were prepared to give the physician the skilled help so imperatively needed. First-aid classes were hurriedly opened, and eagerly attended by many women, and for the first time in the history of the Ottoman Empire Mohammedan women nursed their countrymen. They could not do what trained nurses could have done, but they used what little training they had with a spirit which gave great promise of the kind of nurses they would make if the way into that profession were opened to them.

The Red Crescent Society of Turkey, which corresponds to the Red Cross Society, and to which many influential Mohammedan women belong, established classes for Mohammedan nurses at the Kadirga Hospital in Stamboul, a few years ago, and when the great war broke out had plans under way for building a hospital of its own, with a school for



women nurses attached to it. But can there be room for doubt that the conviction, born in the Turco-Balkan war, that Mohammedan lands need trained nurses, has been intensified a hundred fold, during every day of the world war? Surely, the professions of both medicine and nursing, whose doors were swinging open to Mohammedan women when the war began, will be found to be flung wide now the struggle is over.

The women of India and the business world.

Passing further east we find the number of Indian women who are employed in offices, stores, etc., is still negligible. Such positions as these are almost entirely held by Eurasian or European girls. Nevertheless, an article in *The Lahore Tribune* stated not long ago, "It is believed that there are no fewer than fourteen women employed in the Criminal Intelligence Department of India who are actually at work in various capacities." So far from objecting to this, the *Tribune* goes on to state that "in India there are special reasons for employing women in the public departments," and adds that "nothing will prevent a large employment of women for police work in this country of purdah customs." "In the Punjab alone," the article continues, "where twenty thousand offences against women are brought to light every year, police women are sure to be of considerable help." The decision of Chicago to open special courts for women, where judges, court clerks, pleaders, and attendants should all be women, met with the hearty approval of an Urdu paper in India, and called forth an earnest article recommending that similar women's courts be established in India.



There is a strong feeling on the part of many men and women of India that in a country where purdah customs prevail so largely, an increasing number of public positions of various kinds must be held by women.

Indian women writers.

In the meantime Indian women, like their Turkish sisters, are serving the world by their pens, and some of the most beautiful poetry written by women in the last half century anywhere in the world has been given to us by women of India.

We have become very familiar in recent years with *The Crescent Moon*, *Gitanjali*, and other books of Rabrindanath Tagore, but only a few of us have so far discovered *The Golden Threshold*, *The Bird of Time*, and *The Broken Wing*, the three volumes of Mrs Sarojini Naidu's hauntingly beautiful poems. Sarojini Naidu began to write poetry when she was a little girl only eleven years old, though her first book, *The Golden Threshold*, was not published until 1905. Four years ago she was elected a Fellow of the Royal Society of Literature in Great Britain. Just how great a tribute this is can be appreciated only when one understands how limited the membership of that society is, how few have been the women of any nation to be elected to it, and how rarely any foreigner, man or woman, is invited to join it. "Mrs Naidu's poetry," says Edmund Gosse, in an introduction to *The Bird of Time*, "springs from the very soil of India; her spirit, although it employs the English language as its vehicle, has no other tie with the West." All the glowing colour and vivid imagery of the Orient are in her poems, together with a



rare combination of passionate power and exquisite delicacy of expression. The mysticism of them could have come only from India, and the wistful tenderness of them only from a woman of India.

In her new book, *The Broken Wing*, dedicated "To the Dream of To-day and the Hope of To-morrow," are found poems which interpret her spirit and that of many leaders among the women of India to-day. One of them she entitles "Invincible":¹

"O Fate, betwixt the grinding stones of Pain,
Tho' you have crushed my life like broken grain,
Lo ! I will leaven it with my tears and knead
The bread of Hope to comfort and to feed
The myriad hearts for whom no harvests blow
Save bitter herbs of woe.

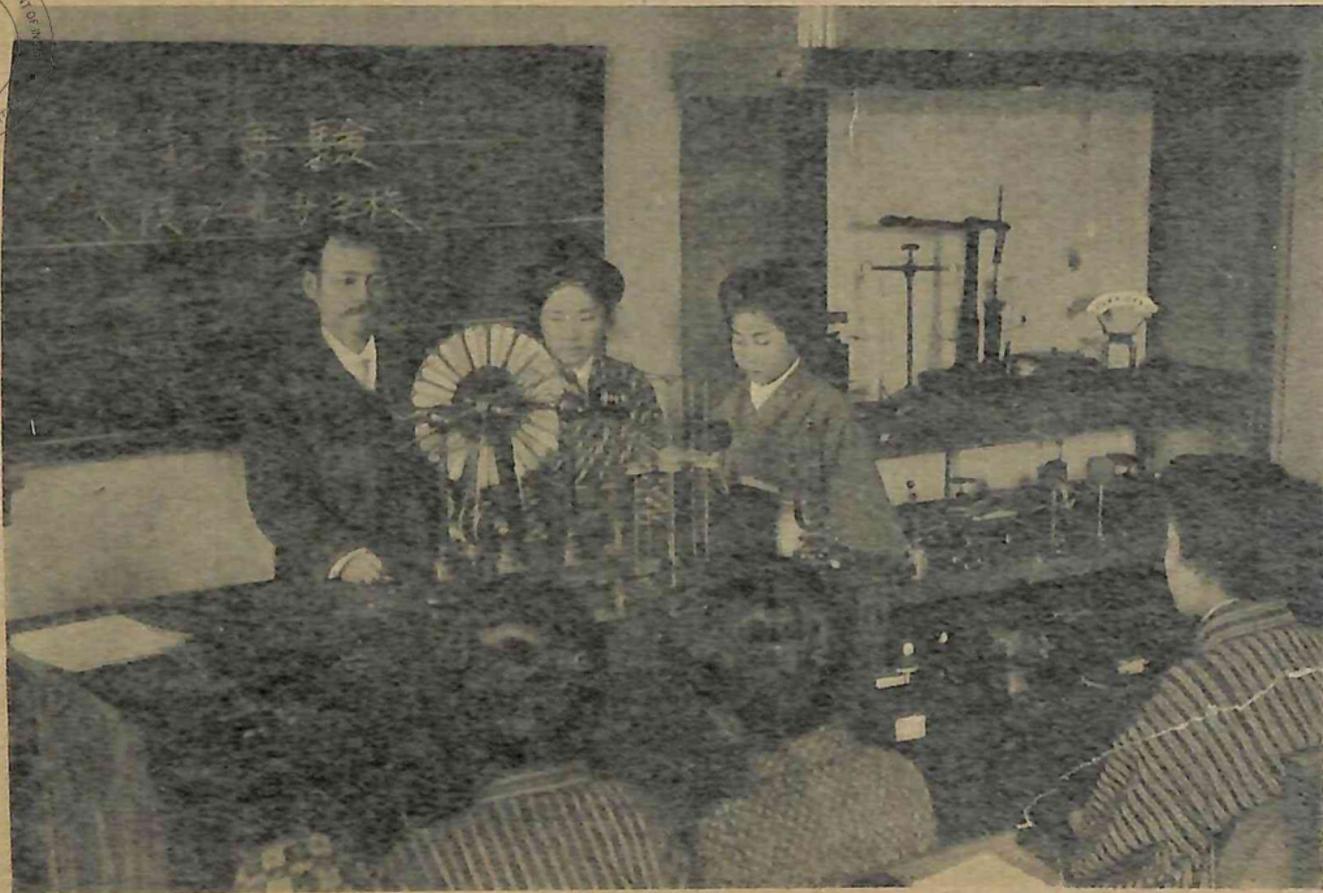
Tho' in the flame of sorrow you have thrust
My flowering soul and trod it into dust,
Behold, it doth reblossom like a grove
To shelter under quickening boughs of Love
The myriad souls for whom no gardens bloom
Save bitter buds of doom."

A few other women of India there have been who have given themselves to the writing of books. Toru Dutt, the young Indian Christian poet, lived long enough to bring out poems which India still treasures ; and Mrs Sathianadan, daughter of the first Brahmin converts to Christianity, had written two brilliant novels before her early death. The imaginative genius of the people of India and their gift for expression leave no room for doubt of the truth of the statement recently made by a missionary

¹ From *The Broken Wing*, by Sarojini Naidu. London: Heinemann.



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A LESSON IN ELECTRICITY IN JAPAN



teacher in an article on India's women writers: The "heritage is there; it is merely hidden by the cobwebs of disuse. It awaits the magic touch."

There is a rather amazingly large number of women's magazines in India to-day, most of them edited by Indian women. One such is the *Vivekavathi* in the Telugu country conducted entirely by women contributors, Indian and non-Indian. "It is wholly in the vernacular. The matter is very varied, although it is entirely Christian in tone. It includes news of passing events, notes on the care and treatment of children, articles on religion, on medical work, stories for children, poetry and nature notes. The price of this periodical is one penny monthly including postage. The ninth volume is just finished."¹

Mrs Satthianadan of Madras, an earnest Christian, is one of the best-known and most successful women editors in India. Srimati Swarna Kurnool is the editor of a women's magazine in Mysore. It marked her work for women has also written a number of novels in the Punjab region one of which has been translated into English. The Punjab University, edits a women's medical college for women for Hindi; a Tamil magazine it an annual grant of Rs. 34,000. Miss Thayarammah present value of rupees 1000. Devi is out another women's magazine, is also editor of Bengali, and Kumudini Mitra is one editor of medical vernacular, are the Mohammedan women of India with Mrs. own magazines. Miss Fatima of Lahore those of them who speak Hindustani a month, known as *Shareef Bibi (The Gentlewoman)*, and a

¹ *The Chronicle of the L.M.S.*, November 1918.



Mohammedan woman in Delhi brings out another magazine for the women of that section of the country.

The need of women physicians in India.

In India, especially in the Mohammedan communities, there is much the same urgent need for women physicians as in the countries of the Near East. "The question of providing means for bringing medical relief to the women of India is one that has always been present to the mind of Englishmen, and especially to English women in this country," said Sir Michael O'Dwyer, Lieutenant-Governor of the Punjab, in a recent address, and he went on to point out the hospitals for women which had been established as a result of the sympathetic efforts of Lady Dufferin, Lady Minto, and Lady Hardinge. "But," he continued, "ultimate success lies not so much in the building of hospitals as in training women to take up the medical profession, and especially the profession of nursing." For several years the Government has admitted women students to its medical colleges, but, as Sir Michael frankly comments, "women have availed themselves of these facilities but little." "Our efforts to encourage women to study," he said, "are not successful here (the University of Calcutta) and elsewhere," he said. "We offered them scholarships, we offered them the prospect of a career. Our efforts were in vain, mainly owing to the disinclination of the students to follow the same lectures and attend the same demonstrations as the men."

There is real difficulty here. The medical lectures are given by men, and, as the custom of the country

Indian women
of the profession
Government



decrees that the girls shall not speak to them, many a difficulty or misunderstanding must go unexplained. Moreover, Indian parents find it difficult enough to conceive of their daughters sitting beside men in the same classroom under any circumstances, but that they should attend the same medical lectures is particularly snocking to them. The small number of Indian women physicians is due, not so much to prejudice against this profession for women, but, as Lady Hardinge pointed out in her address at the laying of the foundation stone of the Union Medical College and Hospital at Delhi, to the absence of women's medical colleges.

Medical schools
for women.

Missionary societies have done pioneer work in a few medical schools for women, and it is a great tribute to the work of these institutions and the women they have sent out that the Government is now officially appointing some of them to provide medical training for the women of their sections of the country. It marked an epoch in the history of medical work for women when, in 1914, the Government of the Punjab recognized the Women's Christian Medical College at Ludhiana as the provincial college for women for the Punjab, and made it an annual grant of Rs. 34,000 (about £3400 at present value of rupee).

The Government itself is also establishing medical colleges for women. The medical school at Agra is such, and the girls who come there are given a thorough training at government expense. It is a striking and significant fact that although this is not a missionary institution, out of seventy-six students in 1915, *seventy-four* were Christians. And



it is no less significant that of that seventy-four, sixty-four were girls who had come up out of the mass movement. The Lady Hardinge Medical College, recently opened in Delhi, is another government institution and is giving the girls of that district opportunity for medical training.

The Indian women who are already doing medical work have set a high standard for the very much larger number who ought soon to follow them. Dr Rukhnabai, head of the Lady Dufferin Hospital at Surat, Dr Nagubai Joshi, Dr Kashibai Nowrange, Dr Piroja Bahadurji, Dr Pheroza Malabari, Dr Manekbhai Tankariwala, Dr Karmarker of Bombay, Dr Jhirad, M.D., London, Dr Bose, who is working under the Church of England Zenana Society, and Dr Ethel Maya Das, professor in the Ludhiana Medical College, and bacteriologist of the hospital staff, are a few of the women of India who are literally meaning life to their countrymen. Dr Bose was recently awarded the silver Kaiser-i-Hind medal in recognition of the splendid service she is rendering.

One out of many and many an incident which could be duplicated in the life of any mission hospital any day will show a little of how such women as these are bringing far more than the relief of physical pain to the appealing women of India. Every day Mrs Datta had to dress a very deep and painful wound for a little Indian lady, and every day when she asked, "Does the dressing of the wound hurt very much to-day?" she got the same answer, "No." But one day, after the usual question and answer, Mrs Datta exclaimed, "What a story-teller



you are. I *know* it hurts you." But the little woman looked up through the tears of pain which she could not keep back, and in a voice trembling with the strain of trying to suppress the groans, answered, "No, it does not hurt me. I do not count it pain at all. I know your touch. You all touch me with the touch of love. You direct your probe in love. All pain ceases, and everything is sweetened by the touch of love."

Many of the medical schools and hospitals are offering thorough training courses for nurses, and there is the same need for them, the same opportunities before them, as for women physicians. And the great war has forced upon India, as it did upon Turkey, the realization of her need of trained nurses. The war had scarcely broken out before even Hindu and Mohammedan ladies were enrolling in the First Aid and Home Nursing classes which Dr Joshi and other women physicians were offering. One of the indirect results of India's participation in the war can scarcely fail to be an increase in the number of her women who will go into medical work as doctors or nurses.

Chinese women in business. "In China," says a missionary of many years' residence, "many women of the middle class know all about their husband's business affairs, and I have often heard it said that it was the wife's head rather than the husband's which made the business prosper." A number of Chinese women have proved themselves fully capable of carrying on a business left to them by a husband's death. "I remember a widow," says this same missionary, "who had charge of a large



shoe store in Shaoh Sing from the time of her husband's death until her son grew up. She was very successful, and was honoured for the way in which she carried on the business." In most parts of China, however, any real entrance of women into the business world is unthought of. Even in the largest and most modern cities only an infinitesimal number of girls have taken positions as stenographers and secretaries.

Women editors
of China.

As regards women's literary work in China, it is true that one of China's classics is a book written centuries ago by Lady Tsao on the education of girls. But few Chinese women of modern times have followed the example of Lady Tsao. There is no reason, however, why many of the Chinese girls who have had enough education to make it possible should not write, and the great need of the right kind of books for the girls and women of China makes it very desirable that some women should give themselves to the production of literature. A few women's magazines there are, edited by Chinese women. An example of one type is the *Women's Monthly*, the first number of which appeared in a gaily coloured cover, on the front of which was depicted a young Chinese woman, in an amazing Westernized costume, nonchalantly shouldering a gun and flipping her fingers at a dog behind her. Says a Chinese girl, who studied this issue carefully: "With the exception of three articles the magazine is absolutely worthless. Not only is the Chinese extremely poor, but the ideals are very low. Even in the more able articles there is a freedom of speech that male students would hardly adopt.



For instance, the second article is about suffragists in England. The writer is devoted to their cause, and heartily approves of the destruction of public buildings, property, pillar boxes, etc. In addition to this, the article has a decidedly low moral tone."

In a time of such startlingly rapid changes, it is not surprising that some Chinese women have been thrown off their balance. Such a magazine as this is an expression of one of the almost inevitable results of a time of rapid transition, and only emphasizes the opportunity in literary work for the right kind of women. One Chinese woman editor is already leading in the right direction. *The Women's Magazine*, published by the Chinese Commercial Press, and ably edited by Mrs Chu, is not only giving practical and much-needed suggestion to young Chinese women along the lines of home and mothercraft, but is also steadying them by the sane, fine ideals which stories and articles are keeping before them. Mrs Chu will not leave her twenties behind her for some time, and her conduct of the magazine is as understanding of the bewildered girl of new China as it is skilful.

Chinese women doctors.

So many Chinese women have already made not merely good, but remarkable, records in medicine and surgery as to suggest that the women of China have a peculiar aptitude for such work. The stories of the work of Dr Hū King Eng, Dr Mary Stone, Dr Ida Kahn, Dr Li Bi Cu, Dr Li Yuin Tsao, fruits of missions, have been told many times, and cannot be told too often. And there are other Chinese women, graduates of Dr Fulton's medical school in Canton, or of the



Southern Methodist school in Soochow, a very few from the younger Union Medical College of Peking, and a few, perhaps, trained not in a medical school but in a hospital, who are less well-known to us, but who are doing superb work.

These three women's medical schools, all under missionary auspices, were until lately the only schools in China where girls could receive a thorough training in modern medical science. Now, also, the recently-established Union Medical College at Chinanfu, supported by a number of British and American missionary societies, has a department for training Chinese women doctors. The Government has not yet established medical schools for women, and there are undoubtedly many other needs which the Department of Education will have to try to fill before it can attempt anything along this line. Yet the Chinese Government wants women physicians. When the second little group of indemnity-fund women students sailed for the United States, they were told that if any of them enjoyed scientific work, and were inclined toward medical training, the Government would be pleased. Four of these ten girls are now preparing for medical work.

How great is the need for women physicians is indicated by almost every report of medical missionary work for women. "While we are waiting for these girls to complete their course," reads a recent article on the Women's Union Medical College of Peking, "our hospitals at Changli and Taienfu are closed for lack of physicians, and two others are inadequately staffed or equipped." The hope of the



situation lies, not in the missionary doctors who can be sent out, important as they are, but in a large number of Chinese women who will give themselves to medical work. Mrs Bashford, wife of the late Bishop Bashford of China, writes: "Some have thought that men must take charge of women's hospitals, since no missionary society can find even the limited number of women physicians it is able to send to the foreign field. But here are Chinese Christian women rising up to meet the need." The fact that in the autumn of 1915 the enrolment of the Women's Union Medical College jumped from eight to twenty-nine serves to show how glad Chinese girls are to take such training when it is open to them. The number would have been very much larger had the entrance requirements not been so splendidly high, and will undoubtedly increase rapidly as more girls are prepared to meet these requirements.

The business women of Japan. In Japan the entrance of large numbers of women into the business world is a very present reality which must be faced. Such a situation as is being brought about in many countries to-day by the great war came in Japan more than a decade ago as a result of her war with Russia. The necessity of supporting a family to which fathers and brothers did not come back led many girls into offices of many kinds. Recent statistics show that as many as 12,543 women are employed in connection with the Department of Communications of the Japanese Government. These girls are acting as clerks, stenographers, book-keepers, etc., chiefly in railway and post offices. Some of



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them are ticket sellers. The rapidly growing use of the telephone in Japan has brought employment to large numbers of girls. In Tokyo alone over two thousand girls are working in telephone exchanges. Most of these girls are very young, the majority being between seventeen and twenty years old. An increasing number of girls are finding work as stenographers and secretaries with foreign firms. The work required of these girls necessitates a fair amount of education and a knowledge of English, as most of their stenographic work is done in that language. Several girls from mission schools have gone into such positions as these. It may be added that in 1917 "there were 2000 applications to the Red Cross in Tokyo to be accepted as nurses. Thirteen only were entered. The majority of the rest went into commercial positions."¹

Japanese women
writers.

Many of the masterpieces of Japan's ancient literature are the work of women, and it is not surprising that a number of the women of modern Japan are giving themselves to writing. Among the well-known women authors of Japan to-day are Madame Atomi, whose writing is chiefly in Chinese; Saisho Atsuka, the poet; Madame Koganei, Madame Nakajima, Madame Yasano, and Miss Sanabe, writers of novels; and Mrs Ozaki Yukio, who has written several descriptions of Japanese life, past and present, in English, and who has had books published in America.

In practically every Oriental country there is great need for women who will help to mould new national

¹ Wm. Axling, *Japanese Evangelist*, August 1918.



ideals, and point clear, straight paths to bewildered girls and women before whom are opening new ways, as difficult and danger-fraught as they are fascinating and hope-filled. The task of the writer or editor will surely claim many an Oriental woman.

Japanese women in medical work. The number of Japanese women physicians is not large. A recent article places the number of those who are in actual practice as below three hundred. There is not quite the same imperative demand for them as in countries where the women have been so much more secluded than they have ever been in Japan. Yet there is a gradual increase in the numbers of women who are entering this work. The present figures are considerably larger than those of 1896, when only thirty women physicians were reported, and the number of Japanese women now in medical schools suggests that medical work is making an increasingly strong appeal. Such women as Dr Yoshioka, practising physician and head of the women's medical school of Tokyo, Dr Takahashi, for over forty years a well-known figure in the medical world of Japan, Dr Sono Mayeda, and Dr Tomo Inouye, are all doing such work as to make the way easier for all Japanese women who follow after them.

If the number of Japanese women physicians is small, the number of nurses is amazingly large. The Government has established nurses' training schools in almost every prefecture, and it is estimated that there are three thousand nurses in the city of Tokyo alone. Japanese women seem particularly fitted for the work of nurses in several respects. They have



behind them centuries of training in unquestioning obedience and absolute self-control; and Japan's age-long emphasis on loyalty and fortitude as the supreme virtues have bred in the women, quite as much as in the men, wonderful courage and the power of almost limitless self-sacrifice. Long practice in self-control keeps the Japanese nurse cool and steady in times of crisis, and the *samurai* code of her ancestors makes her do what it is her duty to do, fearlessly and quietly, no matter what the danger may be. She has proved the stuff she is made of in times of cholera epidemic or plague, in the unnoticed everyday tasks and in the more spectacular service of wartime. Several companies of Japanese nurses served under the Red Cross in Europe almost from the beginning of the great war, and have more than earned the decorations given them by the French and English Governments, and the military honours with which their own Government has welcomed those of them who have returned from the front. And, by the way, that Oriental women should be accorded military honours by an Oriental Government is one of the significant signs of these thrilling times.

Although Japanese nurses have rendered such splendid service, this work has not yet attained the dignity in Japan which it has in Europe and America, and is still too often thought of as a trade rather than a profession. Wages, hours of work, and conditions of life leave much to be desired. The report of a recent commission reads: "Probably no class of young women needs to know the comfort of the Christian life more than nurses. They are in the



midst of suffering all the time, and the hours are desperately long and strenuous. They receive, for the most part, low wages, and when they leave training the housing problem when off duty is a serious one. Nurses' unions are numerous, but are, for the most part, agencies for the exploitation of the nurses. There is need for some Christian agency to help nurses, not only individually as occasion and opportunity arise, but to provide facilities, social and physical, which will create an environment in which spiritual fruits will have a large chance to take root and grow."

Oriental women lawyers. The woman lawyer is scarcely known in the Orient, but there is good reason to suppose that this profession, too, will offer opportunity for self-support and service to educated Eastern women in the future. Dr Patrick says of Mohammedan women, "There are as yet no lawyers among them, but for very many years it has been the custom for them sometimes to plead their own cases in the courts of law, having first studied up the legal points connected with them—and a Constantinople lawyer has declared that they often do this with great eloquence." The brilliant career of Miss Cornelia Sorabji, the Christian Parsee who holds the post of legal adviser to the Bengal government for women in purdah, is well-known; and two other women of India, Miss Regina and Miss Hannah Guha of Calcutta, have recently taken degrees in law. One of the first requests of some of the Chinese women after the revolution was for a law school, but as yet few, if any, Chinese or Japanese women have entered the legal profession.

**A call for
friendship.**

They are not many in number yet, these women of the Orient who have found in business and professional life the way of self-support and service, but they are very great in significance. Over the new paths which they are quietly but so effectively blazing will come tomorrow a far greater company than they, especially if those who enjoy so much more freedom of action through the triumphs of the Women's Movement in the West will, in one capacity or another, be indeed their fellow-workers and friends.

The trail maker is lonely at the best in any Western country; what must be the loneliness of the educated women of the Near East, India and China, amid the illiteracy of the great mass of their fellow countrywomen, to consider no more than that aspect of their life. Let us try to imagine the dead weight against which the woman teacher works when not more than one per cent. of the mothers and aunts of her girl pupils can read. To quote but one instance of the lack of professional keenness which may result from it even in a city like Bombay: "There are numbers of teachers employed close to the college to whom six different courses in important branches of professional knowledge have been offered free and at convenient hours. 'In spite of full advertisement and cordial invitation, the open lectures of the college were completely ignored by the untrained secondary teachers of Bombay.'" ¹ Teachers' Associations, Graduates' Unions, branches of the Federation of University

¹ H. Sharp, C.I.E. *Progress of Education in India, 1907-1912*, p. 178.



Women and similar societies are greatly needed to bring together Oriental and Western women graduates for mutual stimulus and co-operation. The Oriental woman leader in any walk of life is the exception still; she indeed needs friendship in the fullest sense from those who work in so much richer fellowship.

And two pleas may be specially made here. The first is to English women who may have their homes in Oriental countries—that they would admit to their hospitality as many of the women of the country in which they live as possible. The territorial troops obtained introductions to Oriental men on going out to India, Egypt, and the Near East during the war. Let Western women who are going out approach the missionaries and ask for introductions to Oriental women in order to make friends with them. Such an attitude will solve many a problem of imperial moment, very much of the dissatisfaction in India to-day, for instance, having been put down to the social relations of Europeans and Indians. As the Montagu-Chelmsford Report says in this connection (p. 276): “Very small seeds casually thrown may result in great harvests of political calamity. . . . It is the plain duty of every Englishman and woman, official and non-official, in India to avoid the offence and the blunder of discourtesy.” And how much more affirmative should be the attitude of Christian English men and women.

A second plea is that our hearts and homes may be opened to the Oriental women who come to this country for one purpose or another. Many young Orientals come for pleasure or to join in the



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commercial life of our cities, in some cases bringing with them their young wives. An increasing number of girls is coming from the East to be admitted as students to our colleges and medical schools. But what of our homes? It is to be feared that most of these visitors never experience the friendly fellowship of our homes, but pass their time here in a great loneliness. A much clearer presentation of the Christianity we would so gladly share with those of them who are not Christians may be given without set addresses, and Oriental visitors never forget personal kindness.



CHAPTER V

WOMEN WORKING TOGETHER

MANY and many a woman of the Orient to-day, summoned by the insistent demands of a new and vivid day, is coming out from the sheltered seclusion of the harem, from the fortress-walls of century-old custom, to an ardent and gallant adventuring along unknown and often rugged ways. Those who have lived their lives apart, whom walls of custom, of prejudice, of suspicion have separated even from each other, are joining hand in hand to-day to wage war against folly and wrong. Love of country, love of humanity, love of God; these are the living fires which have burned away innumerable ancient barriers of division and joined women together in the glowing purpose to serve.

Patriotism in
the Near East.

The patriotism of some of the women of the Orient has never been excelled. "The women teach us how to love our land," the men of the National Assembly of Persia are reported to have said, when the treasured jewels of women were sent to them with the message, "We are women and cannot fight, but we give to our country." And Mr Morgan Shuster, the Treasurer-General of Persia during the revolution of 1911, said, "Without the powerful moral influence of the Persian women, the so-called chattels of the Oriental



lords of creation, the short-lived but marvellously conducted movement in Persia would have paled early into a mere disorganized protest."

It is a dramatic picture that Mr Shuster paints of women's part during that darkest hour of the revolution when Russia had issued her ultimatum, the acceptance of which meant Persia's complete abdication of her sovereignty. The National Assembly voted unanimously to reject the ultimatum, but there were neither men nor funds with which to resist, and the Cabinet, panic-stricken, brought pressure to bear upon the National Assembly in an effort to persuade them to change their decision. Then it was, says Mr Shuster, that out from the walled court-yards and harems there marched three hundred veiled women. "They were clad in plain black robes, with the white net of their veils dropped over their faces. Many held pistols under their skirts or in the folds of their sleeves. Straight to the Assembly they went and, gathered there, demanded of the President that he admit them all. The President consented to receive a delegation of them. In his reception hall they confronted him, and, lest he and his colleagues should doubt their meaning, these cloistered Persian mothers, wives, and daughters tore aside their veils, and confessed their decision to kill their own husbands and sons and add their own bodies to the sacrifice, if the deputies should waver in their duty to uphold the liberty and dignity of the Persian people and nation. A few days later the Assembly was destroyed by a *coup d'état* executed by Russian hirelings, but its members were stainless of having sold their country's birthright."



The mosques were crowded with Persian women during the days of the revolution, and in the sections reserved for women many of them read burning patriotic addresses, exhorting their countrywomen to stand firm in loyalty to the dream of Persian independence. "And," says a missionary who was in Teheran during those months, "the men, listening from a distance, would send some one to borrow the addresses and read them in loud tones for the benefit of the men present."

It is well known, Mr Shuster says, that there are dozens of more or less secret political societies among the Persian women, with a central organization by which they are controlled, and in his story of his experiences in Persia he tells of various ways in which he felt the influence of these societies.

The short-lived revolution over, Persian women did not go back to sit in their harems in discouraged idleness. Many of them suffered severely in the days of reaction which followed the first brief triumph of reform. Personal privation, loss of property, the murder of dear ones, all these they knew. Some were driven from their homes in the darkness of night, and forced to flee, half clothed, to places of safety. But, said a missionary, "Little repining has been heard; they are setting their faces to the future, and adapting themselves to changed conditions." There was still work to do. Their missionary friend goes on to write: "The women of this city (Teheran) have made astonishing progress, considering their lack of education and of the ordinary privileges of women in Christian countries. Still behind the veil, still restricted by religious law,



still considered man's inferior, they have this last year established over a hundred schools for girls, attended, as the inspector of schools informs us, by some hundreds of pupils !”

“ Turkish women, too,” says one of the professors in the Constantinople College, “ have shown heroism, self-sacrifice, love of liberty and of humanity, intelligence in service, and a lofty quality of devotion to an abstract cause.” When the Young Turk Party was organized, women were the messengers who carried dangerous messages and secret papers from one harem to another, for a Mohammedan woman may never be searched. Women, who had received enough education to make it possible, helped to rouse other women to intelligent patriotism by writing.

The patriotism of Turkish women has shown itself in very practical ways. When the Turkish army was moving on Adrianople the second time, a group of Turkish women raised an amazing amount of money for the campaign by bringing ten thousand women together in two great mass meetings and presenting the need of funds to them.

Women's organizations in Turkey. In Turkey, too, since the revolution, women have been organizing. In Stamboul is the *Taarli-Nissvan*, or the Society for the Elevation of those who are Veiled. The members of this society are studying English under the guidance of a teacher, and hope to translate into Turkish many English books of the kind that will be interesting and helpful to Turkish women.

In Constantinople women have organized the *Nludafa-a-y-Houkouki Nissvan*, the Society for the



Defence of the Rights of Women. This society aims to accomplish large things for the women of Turkey, and is seeking :

“ 1. To transform the outdoor costume of Turkish women.

“ 2. To ameliorate the rules of marriage according to the exigencies of common sense.

“ 3. To fortify woman in the home.

“ 4. To render mothers capable of bringing up their children according to the principles of modern pedagogy.

“ 5. To initiate Turkish women into life in society.

“ 6. To encourage women to earn their own living by their own work, and to find them work in order to remedy the present evils.

“ 7. To open women's schools in order to give to young Turkish girls an education suited to the needs of their country; and to improve those schools already existing.”

The illustrated weekly paper for women, edited by Madame Ulviye, the columns of which are open to any woman writer who cares to contribute, is issued under the auspices of this society. And, says an English visitor to Turkey, “ If every Turkish word were badly spelled, and every phrase badly constructed, and every article poor, I should still rejoice in the publication of *Kadinler-Dunyassi* because it is a *co-operative* effort. Co-operative effort alone can save Turkey.”

In the Society of the Red Crescent also, under the leadership of Princess Nimet, Turkish women have worked together, rendering splendid service among



the wounded and refugees in war-time, and building hospitals and promoting the training of nurses in times of peace.

Women patriots of India. Loyalty to the "Great Mother" is

leading many a woman of India to keep in touch with every effort made to raise the level of her country's life, and to give her earnest support to such efforts in every way she can. When a bill in which she believes is presented, she cannot, it is true, help its passage by her vote; but she can and does express herself in favour of it. Such newspaper notices as these are no rarity in India to-day :

"Under the auspices of the Hindu Social Reform League a largely attended meeting was held in Anderson Hall, to signify approval of the principles of Mr Dadabhai's Bill for the protection of minor girls. . . . A Hindu lady supported the resolution in an eloquent speech in Tamil."

"In connection with the Ladies' Meeting held in the South India Brahmo Somaj on Saturday, Mrs Chidambarnial, Mrs Chetty, and others discussed the Civil Marriage Bill introduced into the Imperial Legislative Council and resolved to adopt a memorial to be sent to the Madras Government with a request that Mr Basu's bill be brought into law."

"Mrs Ranade's eloquent and impressive speech at the great meeting held in Bombay in support of Mr Basu's Civil Marriage Bill will be long remembered by those who heard it."

Measures and actions which are a blot on India's fair name are instantly condemned by Indian women. After the attack upon Lord Hardinge in



Delhi in 1913, Indian women in all parts of the country met to pass resolutions "embodying their horror at the attempt on the life of His Excellency, the Viceroy, and their high appreciation of the serene and unfaltering courage manifested by Her Excellency, Lady Hardinge." Even the most secluded *pardanashins* of Bombay, who were reluctant to attend the meeting of women held in the Town Hall, had a meeting of their own in the palace of Her Highness, Lady Alishah. "There were over five thousand present," says the Lady Sydenham. "The gardens round a fountain were filled to overflowing. The porch, doorway, hall, landings, staircase, and huge rooms were crowded, and Her Highness sat on a small platform with a table in front of her piled with annas, the offerings of the thousands of women who came at her bidding to prove their sympathy. It was a sight never to be forgotten."¹

The municipal franchise was granted to women property owners of the Bombay Presidency some years ago, and as it enables them to have a share in the election of members of the Legislative Council, they have an indirect influence in affairs of the Presidency. A few women have been candidates for office in India. Mrs Mohanlal Nehru of Allahabad was reported a candidate for the Civil Station Ward a few years ago; and Mrs Hemlala Sarkar, a Hindu lady, has been one of the commissioners of the municipality of Darjeeling. It is reported that when she became a member, the Board began to give increased attention to the sanitation of the city.

¹ *Women's International Quarterly*, January 1917.



After all, even in India, men cannot be expected to be as good housekeepers as women !

The loyalty of India's women has never been more convincingly or beautifully demonstrated than since the outbreak of the war. In the great cities, Hindu, Mohammedan, Parsee and Christian women worked together to send comfort bags, clothing, bandages, food supplies, and money to the front. The women of Bombay alone sent forty-nine thousand articles to the St John Ambulance Association during the first six months of the war. From towns in the interior come stories of the first meetings of women ever held for any purpose whatsoever, meetings at which women "spoke with fervour of the happiness and prosperity they enjoyed under British rule," and pledged their services and gifts to relief work. To the gifts of the Ladies' Relief Association of Haiderabad, Mrs Sarojini Naidu added "a Salutation of Song"¹ :

"Is there aught you need that my hands withhold,
Rich gifts of raiment or grain or gold ?
Lo ! I have flung to the East and West
Priceless treasures torn from my breast,
And yielded the sons of my stricken womb
To the drum-beats of duty, the sabres of doom.

"Gathered like pearls in their alien graves
Silent they sleep by the Persian waves,
Scattered like shells on Egyptian sands,
They lie with pale brows and brave, broken hands,
They are strewn like blossoms mown down by chance
On the blood-brown meadows of Flanders and France.

¹ From *The Broken Wing*, by Sarojini Naidu. London : Heinemann.



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“ Can ye measure the grief of the tears I weep
Or compass the woe of the watch I keep ?
Or the pride that thrills thro’ my heart’s despair,
And the hope that comforts the anguish of prayer ?
And the far sad glorious vision I see
Of the torn red banners of victory ?

“ When the terror and tumult of hate shall cease
And life be refashioned on anvils of peace,
And your love shall offer memorial thanks
To the comrades who fought in your dauntless ranks,
And you honour the deeds of the deathless ones
Remember the blood of thy martyred sons !”

Working together In the “ Survey of the Year ” of the *International Review of Missions* for January 1917, the editor gave prominent place to the following little paragraph: “ An experienced missionary correspondent, who has returned to India after a long absence, notes as one of the most remarkable changes the rapid spread of clubs and societies of all kinds among the women of the educated classes, and of women’s meetings presided over and addressed by women.”

More significant than anything that men are doing to promote the cause of education and progress among the women of India, is the way in which the women themselves are coming together that the girls of to-day may find the way to a life unknown to the women of yesterday. Well might *The Times of India* designate as “ unique in the world of Islam ” that conference of leading Mohammedan women of West India held in Poona in the spring of 1913, when these Mohammedan ladies not only passed resolutions supporting the government proposal to estab-



lish a central school for Moslem girls in Poona, and urged that such schools be provided in every district, but also established a fund to send Mohammedan women to less progressive parts of the country to help to advance the cause of women's education.

“During the months of April and May 1916 alone, there were three conferences of women in different parts of India to urge the promotion of women's education. A conference was held of Jain ladies in Bombay on the need for more teachers and women workers; a Persian ladies' meeting was held in Calcutta to appeal for a purdah college for girls, and a Nair ladies' conference met in South India and passed resolutions about education and the need of reforms on behalf of women.”¹

Nor are there only such sectional conferences. “In April last (1918) an ‘All-India Muslim Ladies' Conference’ was held in Lahore, at which ‘a number of educated and enlightened Mohammedan ladies signed a manifesto referring to the evils and hardships of polygamous marriages for women, and binding the signatories not to give their daughters or other female wards in marriage to any one who had a wife already.’ Their action has been criticized as contrary to the express permission given by the Koran to marry as many as four wives, provided they are treated with strict justice. The ladies reply that this justice is so generally ignored in polygamous unions that their action was necessary.”²

Ideals, in the minds of these Indian women, are not things simply to be set before one, or embodied

¹ *Women's International Quarterly*, July 1918.

² *Church Missionary Review*, December 1918.



in resolutions; ideals are to be actively and persistently striven toward. And in order to make their dreams of a new Indian womanhood come true they are organizing social service clubs, and performing very definite and concrete pieces of service. It is the Gujarati Hindu women who compose the membership of one of the oldest of these societies, the *Gujerati Stree Mandal*, organized in Bombay in 1903. Fifteen years ago such societies were startling innovations, and the *Gujerati Stree Mandal* received more than its fair share of opposition and ridicule. But under the leadership of Mrs Jamnabai Sakkai, who was for many years its sole and courageous president, it developed into the strong influential society it is to-day. It is conducting home classes for women who, for one reason or another, cannot attend school; it has opened a free library for Hindu women, and is seeking in numerous ways to bring new interest and meaning to the lives of women who have had few opportunities. Another society of Gujarati women is the *Vanita Visram*, which was started in Surat, but later extended its work to Ahmedabad and Bombay. Lady Willingdon opened its new buildings in Bombay in 1915. The chief object of the *Vanita Visram* is to provide homes and education for the needy women and orphan girls of the Gujarati Hindu community, and to prepare them to support themselves by giving them training in such subjects as "nursing, teaching, domestic economy, etc."

A work very similar to that done by the *Vanita Visram* is being carried on by the *Mahila Seva Somaj* of Bangalore, which has received government

grants-in-aid, in support of its educational and industrial classes.

Perhaps the most significant of all the women's societies in India are those in which the women of the different communities of India are united in the common purpose to serve their needy country-women.

The Seva Sadan. In 1908, in Bombay, there was started a women's society, the chief aim of which was to train Indian women for social service, and which adopted the motto "One in core, if not in creed." Its name *Seva Sadan* means House of Service, and from the beginning, Hindu, Mohammedan, and Parsee women have worked together in it.

The *Seva Sadan* "calls upon every woman to become a benediction, and upon all who realize that India's two great sins are her sin against women and her sin against the depressed, to help in creating Sisters Ministrant." Its members take a vow in which they pledge themselves to "look upon life as a sacred trust for loving, self-sacrificing service, and to do such service, so help me God."

The *Seva Sadan* now has four branches, the largest of them in Bombay and Poona.

The work of the society is carried on along three main lines: educational, medical, and philanthropic, and the amount done is nothing short of amazing. The Bombay society maintains a home for the homeless, a girls' industrial school, free day schools for both girls and boys, a free library and reading-room, a large number of educational classes and lecture courses for women, a dispensary for women and



children, where thoroughly trained Indian women physicians give their services without cost, and a sanatorium for consumptives in the Simla hills, the grounds of which include a pine forest of about one hundred acres.

In addition to all this, the members do a great deal of work among the women in the tenement districts, distributing food, nursing the sick, teaching something of the laws of sanitation and hygiene, advising mothers in the care of their children, and even conducting simple classes among them. They visit the factories, and use their influence in helping to secure better conditions for the hundreds of girls who are employed in them. Many of them are regular visitors to the hospitals, and the physicians are busy outside dispensary hours in the homes of women who are too poor to pay for medical help, but who are so strictly secluded that they are not able to go to the dispensary.

Perhaps the most amazing parts of the reports of the *Seva Sadan* are those which tell of the relief work done by its members in districts which have been visited by fire or famine. That the conservative, secluded women of India, many of them widows, to whom years of contempt and even abuse have taught unusual timidity, should go out for weeks of travel through strange cities and unfrequented country roads, almost passes belief. Yet members of the *Seva Sadan* society did this in 1910 at the time of the Salumbra fire; in 1911 and 1912 when the Gujerat famine was causing widespread distress; at the time of the Ahmednagar famine in 1913; and during the *Kumbha Mela* gathering at



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Hardwar in 1914. A newspaper account of one such trip reports that the little group of women carried relief to many villages which they could reach only on the backs of camels.

The rapid growth of the educational classes offered by the *Seva Sadan* Society shows how much such work is needed. "No one who was present at the annual prize-giving to the successful students of the *Seva Sadan* home classes . . . can fail to be impressed with the genuine desire that there is among women of all castes to make up, as far as possible, for their want of schooling during their girlhood," said a Bombay weekly recently. The latest available reports give the number of women and girls in the classes of the Bombay *Seva Sadan* as over 400, and those in Poona as 253. A large proportion of the members of these classes are young widows; and the response to this opportunity of training for service on the part of so many of those whose lives have been given over to despair, gives great cause for encouragement. And that a woman of India, herself a widow, can sound a challenge to widows such as that being continually sounded by Mrs Ramabai Ranade, the president of the Bombay *Seva Sadan* since its beginning, is one of the brightest causes for hope of a new life for India's widows.

The *Seva Sadan* is not the only society in which Hindus, Mohammedans, and others join together in service. The *Bharat Stree Mahamandal* in the United Provinces and Bengal is such a one, its aim being "to form a common centre for all women thinkers and co-workers of every race, creed, class, and party in India to associate themselves together



for the progress of humanity." The Lahore League of Help is another such, and so is the League of Help of Lyallpur in which missionaries and native Christian women take an active part.

Women's part in the Chinese Revolution.

That one of the seven chapters of a recently published book on the Chinese Revolution should be entitled "The Women's Part" will probably amaze most Western readers. We had not known that there was a "women's part" in the revolution. We would have thought that conservative old China was the last country in the world where women could possibly have a part in anything so revolutionary as a revolution! But these are days when the women of every nation are proving their patriotism in ways new and old.

The women of China, like the women of India and the Near East, made their gifts to their country in time of need. Through the organized efforts of Chinese women, the women of Shanghai alone contributed \$10,000 (about £2000) during the first days of the revolution when ready money was imperatively needed. Women's meetings were held, organized by Chinese women, when hundreds heaped their jewels on the platform as an offering to the Republican cause, jewels which were not simply pretty ornaments, but which in many cases represented the savings of many years put into gems instead of banks. Women who had little or no money of their own to give, girls who had never before thought of working for others, put their hands to many unwonted tasks in order to earn money. Chinese women organized benefit perform-



ances ; they forgot their timidity and made house-to-house visits collecting funds. Many an hour they spent in working on Red Cross equipment, not complaining even when they were put to sewing the heaviest canvas.

Other and more startling things they did. There is a volcanic little Cantonese woman in Shanghai known as Dr Chang. The day after the accidentally premature outbreak of the revolution, Dr Chang called a meeting of women in Shanghai, and asked for volunteers to start with her immediately for the battle-fields of Hankow. The next day she set out for Hankow with between thirty and forty women. Untrained they were, almost all of them, poorly equipped, pretty badly frightened sometimes, but dauntlessly loyal to their country and the Chinese cause. All about the country they rode on their little ponies, from one shifting battle-field to another; and because trained medical help could be secured only in the city of Hankow, and some cases demanded immediate attention, they often gave more than "first aid." Dr Chang alone, with the meagre little kit she carried, performed over one hundred emergency amputations during three days when the fighting was especially fierce. Day after day this little company worked on the open battle-field, or in a roughly furnished tea *hong* in the Russian quarter of Hankow, going without food for twelve hours at a stretch, some of them wounded themselves, none of them dreaming of deserting till their work was done.

There were other women, school girls many of them, whose patriotic fervour incited them to run away from home and friends, determined to take



A CHINESE NURSE AND HER PATIENTS



part in the actual fighting. Both from the south and the north, young girls took the long journey to eastern China, determined to go to the front. In China, home of the "lily-footed" women, the stronghold of conservatism, companies of Chinese girls drilled daily under an officer of the men's army, running at his command at a military trot for a full half-hour without stopping! It was only when Sun Yat Sen pointed out to these girls that their gravest dangers would lie in the men with whom they would have to live and fight that the "Women's Army," as they were called, reluctantly gave up their hope of going to the front, and decided to turn their energies to the equally dangerous task of making bombs. Crude they are, perhaps, such expressions of love of country as these, but very genuine. "They were ready to give themselves to their country whatever the sacrifice might be," says a secretary of the Young Women's Christian Association who kept in touch with these militant young persons through the months they were in Shanghai. "And they had," she adds, "a courage and determination which should carry them far along the right road when once they find it."

The story of the working together of China's women leaves no room for doubt that these energetic, keen-minded women are going to bring things to pass. What they will bring to pass is not always so clear. It depends upon the women who lead.

Meetings of new women in old China.

The women of the interior city of Sianfu organized a very few years ago an Anti Foot-binding Society. The account of the first meeting of this society, given by



Miss Shekelton, a missionary who was invited to attend it, vividly illustrates practically every phase of this transition period in the life of Chinese women.

“The room was packed, and the benches were crowded with ladies. Many, it was evident from their not too decorous behaviour, were present at a meeting for the first time in their lives. They were gorgeously dressed, and lounged, smoked, and chatted with their slave girls in a most nonchalant way. On and around the platform were the leading ladies of the society, dressed most variously; a few in imitation of western costume, some too absurd for description. One wore a dainty lavender satin robe, while a man’s hideous felt hat, trimmed with a bunch of red paper roses, crowned her glossy black hair! Others were brilliantly and tastefully arrayed in old-style costumes, pale blue or pink silks, with embroidered skirts, and tiny satin shoes. Others again, with severe republican simplicity, disdained everything but the dark blue calico of daily wear.

“On the platform stood Mrs L——, the chairwoman, a capable, managing old lady with grey hair, handsomely attired in a dark blue satin costume. She was giving the opening address, which was fluent but without any grace of language, and in too scolding a tone. The moment she began to speak, a younger lady, who all through acted as master of ceremonies, rushed up and down the hall, saying in a stage whisper to every one, ‘When she finishes, be sure you clap your hands! See! Like this!’ An interruption sufficiently disturbing, we would think, to the orator, especially as some benchfuls of ladies wanted to practise immediately. The chairwoman,



however, managed to get through her address with much sang-froid, in spite of the confusion. Following her speech came a younger woman, an educated girl, who spoke charmingly, and with deep feeling—with a pretty shyness, too, which made her address more effective. She well deserved the praiseworthy attempts at clapping which followed her speech. Next came Mrs M——, once a slave girl, now the wife of a general. This speaker was quite without education and refinement. She bounced on to the platform, gesticulating wildly, and pranced about the dais as she spoke. Despite her ludicrous appearance, for dress and manner matched each other, the address was vivid and clever, and the applause of the audience quite frantic. . . .

“An attempt was now made by the chairwoman to have a resolution moved, to get it seconded, and to persuade the miscellaneous audience to vote. We sympathized with her efforts to have the whole thing carried through in a businesslike way, and to be really effective in her plan of campaign. Most of the audience, however, thought the proposed ‘show of hands’ was a fresh invitation to clap, and the meeting ended vaguely and without voting, in a tempest of applause. There had been some earnest speeches, spoken with real feeling, and we will hope for practical results as to the reform of this cruel custom of foot-binding.

“We were asked to accompany the ladies of the committee to a public building close by, where we found a large meeting of men assembled. This meeting was a political gathering of many of the chief men of the city. They listened with keen at-



attention to the various addresses given by the ladies, sometimes interrupting with loud applause. The women speakers, with one exception, spoke with graceful modesty, putting their arguments clearly, and with feeling. After this we all left, the men on the platform rising politely while we filed out. The true significance of all this respect and courtesy can only be fully understood by those who have seen the contempt shown to women under the old regime."

Chinese women are meeting together in these days for a great variety of reasons. Two hundred and fifty of them met in Peking, some time ago, to pass resolutions asking that measures be taken by the Government to do away with concubinage. Approximately ten thousand women in Canton came through pouring rain to pledge themselves to a boycott of all Japanese goods, and it is reported that "the proceedings were conducted in a perfectly orderly manner," and that the great company of women listened intently to four hours of vigorous speaking on the part of some of their number. Rallies of women have been held to combat the growing use of the cigarette, which Western companies have been energetically introducing into China while she has been so heroically trying to free herself from opium. Women have come together in great numbers to add their strength to the anti-opium campaign, and hundreds of them have signed petitions to the Anti-Opium Society of England, asking for its continued help.

Societies of Chinese women are aiming at the achievement of great things. A Suffrage Society has been organized, but political power is only



one, and a comparatively minor one, of the aims of this society. Ten things to be striven after are named in its constitution; the abolition of foot-binding, the education of women, the prohibition of concubinage, the forbidding of child marriages, reforms in regard to prostitution, social service for women in industry, the encouragement of modesty in dress, better terms of marriage leading toward marriages for love, the establishment of political rights, and the general elevation of the position of women in the family and the home. The leadership of this organization is in the hands of very extreme young Chinese women, and just how much actually constructive work it is doing it is difficult to determine.

The Social Service League of Changsha. What a society of Chinese women can do when educated leadership is available is so superbly illustrated by an account of the Social Service League of Changsha, contributed by Mrs Hume to a recent number of *The Survey*, that it may well be given here almost in full.

“The Women’s Social Service League of Changsha was organized in the fall of 1913, as a distinctively Chinese institution. The work, while planned and directed by Westerners, has been done entirely by Chinese women of the better class. With the exception of \$150 subscribed by Westerners, all the funds used through the first year were given by the Chinese. The wife of the governor of the province of Hunan, of which Changsha is the capital, is a subscribing member, and so deeply interested is she in the activities undertaken that, in addition to her regular



membership fee, she has recently donated \$300 for special relief carried on by the League during a serious flood.

“ It was soon found that the work of the League had a double significance. On the one hand, it offered practical relief to the poor by teaching them methods of self-protection against disease and by offering facilities for relief from disease and unhygienic living; it also furnished the well-to-do leisure class of Chinese women an opportunity for outreaching, unselfish service for others.

“ In such work, too, can be found a means for the ultimate salvation of these women through teaching them Christ's law of service. Monthly meetings of a social character have brought all the members together, while the active work of the League has been carried on by an executive committee which has met frequently for discussion. A unique Christmas celebration was arranged for the several hospitals of the city, and in every case the dominant note was joy linked with and dependent upon service.

“ During the first year, two assistants were paid by the League—Miss Wu, a qualified graduate nurse, particularly skilful in obstetrics; and Mrs. Yang, employed to investigate cases referred by doctors on duty at the hospital clinics. As a result of her inquiries, much has been learned about the home conditions of poor patients and the League has been able to aid judiciously many really deserving ones.

“ The ever-increasing prevalence of tuberculosis (due in part to the tendency to build more substantial and less well-ventilated structures) and the



hopeless ignorance of its cause and the manner of its spread made it natural to direct our first efforts against this disease. Lectures were given in every section of the city, and in spite of the fact that these lectures were given in the evening, when it might have been feared that women with families would be unable to attend, there was a total attendance of over ten thousand women and girls. To each person attending there was given a simple set of rules for the prevention of tuberculosis. The League had a new set of lantern slides prepared for it by the Y.M.C.A. in Shanghai for use in the second winter's campaign. The government schools have welcomed every suggestion for lectures in the schools. This ought to prove one of the most hopeful fields for the introduction of reforms. The lectures in these government girls' schools were very largely attended.

“As to our campaign against infant mortality: the campaign was begun by widespread vaccination against smallpox throughout the city. The police department, which includes a bureau of hygiene, supplied the vaccine without charge, and the League issued pamphlets and put up posters urging the importance of vaccination. A hospital nurse, assisted by the social service worker, established vaccination stations in four parts of the city, supplementing the work of the hospitals.

“Lectures similar to those on tuberculosis were given on “The Care of Children”; and on every occasion when the district nurse thus lectured, a set of rules on “How to Keep the Baby Well” was given to each member of the audience. The League is trying, in conjunction with the police commis-



stoner, to find a way by which the infant mortality of the city may be regularly ascertained.

“Further, the League has secured the grounds of several government schools for playgrounds during the summer.

“Three milk stations for the free distribution of milk have been opened, in the northern, central, and southern sections of the city. The milk is prepared according to formulæ, in eight different strengths for children from birth to two years of age. A set of bottles is provided for each child every day, each bottle containing just enough for one feeding. The milk is prepared at the central station (the Yale Hospital) and is sent by special messenger to the branch stations. Tickets have been placed in the hands of each of the missionary societies, and, when properly signed, may be exchanged for a daily supply of milk for weak or sick infants. Those who can, pay from five to thirty cents a day, according to the amount of milk required. The results during the first month of the distribution surpassed all expectations, about two hundred bottles of prepared feeding having been called for daily.

“In addition to the circulars given out at the lectures, a series of pamphlets for use throughout central China was ordered to be prepared—the topics being as follows: contagious diseases, care of the teeth, indigestion in summer, instructions to parents regarding trachoma and other eye diseases, tuberculosis, and an adaptation of Holt's *Care of the Baby*.

“But the work of the first year soon showed the need for a definite exhibit which should enable



people to visualize what they were being taught. Through the combined efforts of the public health committees of the Y.M.C.A. and the China Medical Missionary Association, much material was assembled. Special lantern slides were made from Chinese surroundings, and mechanical devices for showing death-rate, incidence of tuberculosis, etc., were prepared, corresponding very closely to the type of exhibit now frequently seen in the United States. This was shown in Changsha under the auspices of the League in May, and the attendance during six days was 30,622. Physicians and others gave lectures, often having to repeat these as often as four times in a single day.

“No popular event in Changsha in recent years has so impressed the body of citizens, and people were found in every section of the city discussing what they had seen and heard. While interest was at its height, a subscription list for a tuberculosis hospital was opened and during exhibit week alone \$4000 (Chinese currency) was secured, to which the civil governor of the province at once added \$10,000. This sum, with \$2000 previously subscribed by two brothers whose lives are devoted to public service, will go a long way towards providing this much-needed institution.”

A Women's League of Service has recently been organized in Shanghai also. It was initiated by some Christian Chinese women in the Young Women's Christian Association, but its membership is not at all limited to Christians. “We as a people know the meaning of love of self,” said one of the members of this Shanghai League of Service, “or



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even the love of individuals when they are members of our families or intimate friends ; but for centuries we have had no idea of love of society. Our streets have been little and narrow because each householder has wanted to get as much room as possible for himself, and has given no thought to the public who must pass through the street. You can judge a country's civilization by the condition of the masses. We are proud of our great scholars and our long centuries of culture ; but when we look at the wretches who do the work of beasts of burden, the beggars who crowd the streets, or the shiftless boatmen who exist on a cent or two a day, then we must confess that there is something lacking in our civilization ; and I will tell you what it is : it is public love ! ” It is the dawn of a new day, when Chinese women see so clearly, speak so bravely, and join together for action.

In China, as in other Oriental lands, women are doing valiant service in the Red Cross, for the army in time of war, and for the poor in the days of peace which have been so rare in China of late. The Woman's Christian Temperance Union is another organization in which their united efforts have had splendid results, under such leadership as that of Dr Mary Stone, the gifted little Chinese physician of Kiukiang, who was one of its recent presidents.

The work of the Young Women's Christian Association is coming more and more completely under the direction of Chinese women. The secretary of the Shanghai Association wrote a few years ago : “ We have seen a great difference in the spirit of the Chinese women since the



revolution. . . . There is growing, and rightly, the desire to put the Chinese to the front and let the foreigner take the place of adviser and helper." In an account of a recent trip, Miss Coppock, the national secretary of the Association, reported attending a meeting of the Canton Board of Directors, where, for "nearly two hours, when very important issues were being discussed, and far-reaching decisions made, the Chinese Board members and the Chinese secretary transacted all the business, and the American secretary never once opened her mouth." The members of this Association had just completed a finance campaign, dividing their forces into two teams, the reds and the whites. "Practically all the work was done by the Chinese ladies, without the help of the foreign secretary," and more money than was needed for current expenses was raised, so £400 was put in the bank as the nucleus of a fund for land for a new building. Miss Coppock speaks especially of the large amount of time which the members of the Boards of Directors of Associations in China are giving to the work, but says that it is not at the cost of their families. "I have been in the homes of several of them, and they are among the most ideally Christian homes to be found anywhere." Chinese women seem to be proving the inaccuracy of the statement that "you can't do two things at once, and do either one well."

Patriotic work
in Japan.

That love of country is the greatest of all virtues is a teaching which the code of Bushido has bred in the bone of every Japanese man and woman from childhood. How real a love it is, the Japanese women demonstrated in a



thousand ways during the Russo-Japanese war. Nothing that women could do was unthought of or neglected; no task was too difficult to be undertaken; no sacrifice was too great to be made. At the beginning of the war, a missionary says, a little band of women set themselves the task of meeting every train of soldiers that passed. "Day or night, rain or shine, these women have never failed. Admitted to the platform without question, they have never let a soldier go without the sympathy of their presence and parting *banzai*." This was only one of many things which their patriotism prompted. School girls gave up desserts to swell war and relief funds, rolled bandages by the thousand and prepared comfort bags by the hundred, postponed their summer home-going to stay in the city through the intense heat of Japan's July, to make sets of soldiers' underwear needed immediately, and promised to knit fifteen hundred pairs of socks during the vacation. Almost ten thousand women in the Red Cross Ladies' Nursing Association, and over five hundred thousand in the Women's Patriotic League gave money and service without stint. Members of the Red Cross attended weekly first-aid lectures and took lessons in bandaging. Some of them went to the front to nurse the wounded there. Some did the work of nurses in the city hospitals to which soldiers were sent, and others gave much time to visiting in the military hospitals, distributing magazines, writing letters for the soldiers, and doing whatever else they could to help them. The purpose of the Women's Patriotic League, founded by Madame Okumura, is especially to give help to disabled



soldiers, or the families of men killed or disabled in battle, and to this appeal of need Japanese women have responded most generously. The recent war was further removed from them, but the Japanese women responded to the demands of the time with no less loyalty.

Organized work
of Japanese
women.

Women's societies are not quite such new and youthful things in Japan as they are in most of the other parts of the Orient. It is forty years now since thirty women organized the Women's Educational Society, which now numbers its members by hundreds, conducts an industrial school for girls, issues a monthly magazine, and holds large monthly meetings. The Women's Hygienic Association has a membership of several thousand, and is doing a useful work through lectures and meetings. The Mother's Union is a very active and flourishing organization, with branches throughout the Empire. One of the best-known women's societies is the Tokyo Charity Hospital Association, which established and supports the Tokyo Charity Hospital. Poor and orphaned sick children are the especial care of the *Ikuji* Society, which has a membership of over two thousand women. This society investigates the cases of sick children whose friends cannot afford to give them proper medical treatment, and places them in hospitals where they will receive the care they need. Japan has a larger percentage of insanity than any other nation, and these unfortunates are the special care of one organization of women, known as The Ladies' Aid Association for Lunatics.

Perhaps nowhere is there a more active branch of



the Women's Christian Temperance Union than that in Japan which was organized in 1886, and which, under the untiring and splendidly efficient leadership of Mrs Kaji Yajima, who is still its president, has grown steadily in strength and numbers. Its members, of whom there are about five thousand, pledge themselves "to improve public morality and eradicate social evils, especially wine-drinking and smoking, to work for social purity, and to change customs and manners for the better." The Union publishes two magazines, one of which has a subscription list of eleven thousand, conducts a Rescue Home, which seeks to do both preventive and reformative work, carries on a night school for girls, does a great amount of educational work among women, and employs a secretary who gives almost her entire time to the work for children.

Another much younger organization in which the Christian women of Japan are uniting is the Young Women's Christian Association, which was opened in Japan in 1905 at the request of the missionary body. As in China, so in Japan, the responsibility for this work is increasingly borne by Japanese Boards of Directors and Japanese secretaries. The Association has organized both city and student Associations, publishes a monthly magazine, and holds a summer conference each year. No one who has ever had the pleasure of attending one of these summer conferences can ever doubt either the executive ability, the gift for public speech, or the earnestness of Japanese Christian women. Japanese women plan the conference programme, a Japanese woman is the business manager, another is the pre-



siding officer, and others are among the best speakers heard during the ten days.

Along with these activities within their own country, the members of the National Committee of the Y.W.C.A. in Japan have also embarked on several kinds of most interesting service for Japanese women abroad. At Yokohama and across the Pacific, with the co-operation of the American Associations, they are carrying on Traveller's Aid work for emigrant and immigrant Japanese women. At Shanghai they have made a beginning among the Japanese women resident there. Also during 1918 Miss Michi Kawai and Miss Fonda carried out an investigation into the needs of the Japanese women refugees in Siberia. They travelled as far as Habarovsk and everywhere met with the warmest reception on the part of army and government officials as well as other Christian agents, especially those of the Young Men's Christian Association.¹

The future.

Few elements of the situation in the Orient to-day are so significant as the breaking down of the barriers which have separated Oriental women, and their newly discovered ability to work together. If all this power, so recently released, can be captured for the cause of Christ, it will undoubtedly prove to be one of the most effective agencies in bringing the Kingdom of Heaven in the Orient.

But the future centuries of the Orient's life will, in no small measure, be shaped by the women and girls of to-day, the mothers, the teachers, of the leaders of to-morrow. And the life of the

¹ *Women's International Quarterly*, April 1919.



girls and women of to-day is as clay, soft in the hands of the potter. Old things are passed away, the shape of the new is not yet determined. Who shall determine it? Shall the forces of materialism and selfishness, or those of Christ? The answer rests with those who, in these days of change and confusion, shall be the leaders of the newly awakened women of the Orient.

Yes, but who will determine who these leaders shall be? Neither we, nor our missionaries, nor any other Western women, can take the place of Oriental women in this task of leadership. But we can do an even greater thing. We can help to raise up the leaders. We can help to determine the character of the leadership. Not the men of the East, nor the women of the West, can guide the hosts of groping women of the East to-day. Only educated Christian women from among themselves can lead them aright at this time. But we can help to give such leaders to the East. It is in our power to develop, in this day of days, Oriental women trained to lead, and to lead Christward. Never since Christian missions began has there been a challenge like that of this hour! If we would meet it, we cannot delay.

On his return from a prolonged tour in India, Singapore, Japan, and the United States, Dr Percy Dearmer recently wrote: "People still think of a missionary as a sort of Hyde Park orator, vainly thumping a Bible before a handful of savages, who are wondering what sort of an addition he will make to their cuisine. They do not know that missionaries are doctors, nurses, Univer-



sity professors, school teachers, scout-masters, gymnasts, architects, dressmakers, carpenters, quiet parish priests, managers of great institutions and clubs, Oriental experts and scholars, and a dozen other things as well as catechists and evangelists.”

And he continues, “Indeed I do not think there is any gift a man or woman may have that is not wanted in the mission field; real musicians, I am certain, are much needed, and artists and craftsmen, and—does it seem a new idea?—people with dramatic gifts. We are only beginning to realise the possibilities of good art on the mission field, and the tremendous power of music and the drama in expressing true and noble things. What, indeed, is foreign mission work? It is the use of all kinds of good gifts for the benefit of those who need them most, the service of humanity in the spirit of Christ.”¹

“To whomsoever much is given, of him shall much be required.”

¹ *The East and the West*, July 1919, p. 206.



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APPENDIX

WOMEN'S WORK

THE following are some of the findings of the Continuation Committee Conferences held in Asia from November 1912 to April 1913. They are taken from the report of the Conferences published by the Chairman of the Continuation Committee in New York.

INDIA NATIONAL CONFERENCE

CALCUTTA, DECEMBER 18-21, 1912

1. NEED FOR RURAL EVANGELISTIC WORK.

This Conference would call attention to the fact that about 90 per cent. of the women of India live in villages, and that, on the other hand, by far the largest part of Christian women work among the urban populations. . . .

2. PASTORAL CARE OF WOMEN BY WOMEN.

In view of the dense ignorance and miserable condition of the women entering the Church in mass movements and their need of personal and sympathetic leading, this Conference urges that special attention be paid to the work of pastoral care of women by women, and that a larger number of women missionaries be sent out for this work, since it will so deeply affect the strength and the vitality of the future Indian Church.

4. SIMPLE EVANGELISTIC LITERATURE.

This Conference wishes to emphasize the need of a very simple and attractive literature for the less educated women and young people—a vast need that is practically untouched.



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6. ILLITERACY AMONG INDIAN WOMEN.

This Conference would draw the attention of the Boards and home Churches to the state of illiteracy among Indian women (less than one per cent. of the entire female population being literate), also to the urgent need this implies and to the vast field it offers.

7. MULTIPLYING ELEMENTARY GIRLS' SCHOOLS.

In view of the importance of elementary education as an evangelistic force and of the fact that in many rural centres the opportunity of establishing girls' schools is still open to Christian Missions, while every year, nay, almost every month, sees more of these doors closed through the increased activity of other educational agencies, this Conference strongly urges Missions to embrace the present opportunity to multiply the number of elementary girls' schools, especially in areas where as yet no strong Christian community exists, and to secure for this work from the home base much greater support than is supplied at present.

9. UNITED CHRISTIAN COLLEGES FOR WOMEN NEEDED.

This Conference would draw attention to the fact that there are only three women's colleges of the first grade in the whole of the Indian Empire as compared with nearly one hundred for men. This Conference, therefore, cordially welcomes the recommendation of the Madras and Bombay Conferences, that united Christian colleges for women should be established, and trusts that this policy will be adopted in every province that does not possess such a college.

10. WOMEN'S MEDICAL MISSIONS.

This Conference desires to express deep thankfulness to God for the part which women's medical missions have played in caring for the physical and spiritual needs of some of the millions of India's women, such multitudes of whom live and die without medical aid in their times of suffering and with no message of hope to their burdened souls.



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11. MORE WOMEN MEDICAL MISSIONARIES NEEDED.

This Conference views the present diminution of candidates for this service with pain, and strongly urges that a definite effort be made by all Christian workers in touch with schools and colleges, both in this land and at home, to bring this form of Christlike ministry prominently before students, with a view to attracting them to it in large numbers.

13. TRAINING AND STATUS IN LEADERSHIP.

This Conference urges that Indian women be trained for positions of responsibility and that an effort be made to give to those of marked spiritual ability and educational qualifications an equal status with the foreign missionary.

15. CO-ORDINATION OF MEN'S AND WOMEN'S WORK.

This Conference regrets that in not a few Missions there has been a serious lack of co-ordination between men's work and women's work, resulting in waste of effort and in one-sided development. This Conference, therefore, urges that women's work be correlated to that of men in all its branches, and also that there should be definite co-operation between men and women in the administration of mission work, in order to link the different branches for more effective service.

CHINA NATIONAL CONFERENCE

SHANGHAI, MARCH 11-14, 1913

I. NEED FOR MORE EVANGELISTS, BOTH CHINESE AND FOREIGN.

The present conditions present an unparalleled opportunity for widespread and aggressive evangelization. The imperative need for more evangelists is revealed by the many untouched fields. There are hundreds of walled cities and thousands of towns in China in which the women are absolutely unreached as yet, and even in supposedly occupied places, in villages and country, there are multitudes of women who have never had an opportunity to hear the Gospel. Since the number of Christian workers who devote their whole time to direct



evangelistic effort is greatly out of proportion to the need of these untouched fields, we urge the immediate necessity of a much larger number of evangelists, both Chinese and foreign. The number of women missionaries is hopelessly inadequate.

3. IMPORTANCE OF CHARACTER TRAINING.

In view of the fact that women will have a larger share in the new national life, and that they must meet false views as to the most fundamental relationships of life, as well as new temptations and new responsibilities, the importance of character training cannot be over-estimated. The walls which guarded the young girl are being demolished rapidly, and the spiritual walls which can protect her purity and peace are rising only slowly. The girls who leave Christian homes and schools to enter these new conditions must know more of the world than their mothers did, must have more poise and self-control, and above all they must have the spiritual power of the indwelling Christ and the sense of a divine call to service.

5. MORE PRIMARY SCHOOLS; WOMEN TEACHERS IN MIXED SCHOOLS.

We favour the speedy establishment of more and better primary schools for girls, especially in country districts; also the employment of women as teachers in lower elementary mixed schools. The men teachers in these schools should be replaced by women as fast as practicable.

6. AN UNLIMITED FIELD FOR THE CHRISTIAN KINDERGARTEN.

There is an unlimited field for the Christian kindergarten. The number of our Christian kindergarten training schools should be increased and non-Christian students in training for government positions should be admitted.

8. EQUAL OPPORTUNITIES IN UNIVERSITY EDUCATION FOR WOMEN.

Whenever universities for graduate work for men are established they should in some way provide equal opportunities for women, though not in the form of co-education, and not in all cases along the same lines of specialization.



9. UNION COLLEGES FOR WOMEN.

Union colleges for women should be established, or existing schools enlarged, in several suitable centres, the aim being to have the scope and quality of the work done not inferior to that in similar institutions for men. These institutions should include advanced normal, kindergarten and Bible training, and also various branches of domestic science.

10. UNION INSTITUTIONS FOR NORMAL AND BIBLE TRAINING.

We favour the establishment of union institutions, if possible at least one in each province, to provide for normal and Bible training, but less advanced than that mentioned above.

15. CHRISTIAN LITERATURE.

We recommend the establishment of women's reading circles wherever practicable. A list of the best books now available for women and children should be published for the convenience of such reading circles and of school libraries. The following kinds of literature are needed :—

(1) Books setting forth Christian ideals with reference to the dignity and vocation of women, to counteract the pernicious ideas regarding family life now promulgated among women.

(2) Books in simple language on such subjects as hygiene, sanitation, and the training of children.

(3) Simple gospel tracts for women of limited education.

(4) Kindergarten literature and songs, songs for general use, child psychology, domestic science, eugenics and mothercraft.

(5) Pure, stimulating, and interesting books of fiction, for old and young.

16. URGENT NEED FOR MEDICAL RELIEF.

In view of the urgent need for medical relief for the masses of women and children, we urge :—

(1) An increased supply of foreign women physicians and trained nurses.

(2) The reinforcing of the undermanned staffs of existing hospitals in accord with the recommendations of the China Medical Missionary Association.



(3) The establishment, if possible in co-operation with the Chinese, of a women's hospital in at least every city of former prefectural rank.

(4) The opening of hospitals and dispensaries in country towns as the number of Chinese physicians increases, thus bringing medical aid within reach of the rural population.

(5) The strengthening of the existing women's medical schools in North and South China, and the taking of steps towards the immediate establishment of a union medical school in Central China.

17. SPREADING KNOWLEDGE OF THE LAWS OF HYGIENE.

Realizing the dense ignorance of the Chinese woman regarding the simplest laws of hygiene, we recommend an extensive use of popular lectures for women on the care of infants, prevention of infection, etc., together with the preparation of simple literature on these subjects for tract distribution.

18. SOCIAL SERVICE.

The changing customs and the coming into public life of Chinese women challenges Christian women, both Chinese and foreign, to wider work in the field of service, and this service will form a point of contact between Christians and non-Christians.

19. CHINESE WOMEN'S ALLIANCE.

A Chinese Women's Alliance should be formed to carry into effect the abolishing of early betrothals and marriages, the practice of taking secondary wives, and the employment of domestic slave girls. This Alliance should urge the Government to incorporate these reforms in the laws of the Republic.

20. STUDY OF SOCIAL AND INDUSTRIAL PROBLEMS.

Christian and non-Christian women should unite to study social and industrial problems, such as child welfare, healthful and modest dress for girls and women, the physical and moral health of women in factories and in other employments, and the care of the unfortunate classes. Some of these objects can be best attained by forming branches of such existing



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humanitarian organizations as the Red Cross Society, the Reform Bureau, the Anti-Cigarette League, and the Anti-Footbinding Society.

SHANGHAI CONFERENCE

FEBRUARY 11-15, 1913

2. RECOMMENDATIONS REGARDING HIGHER EDUCATION.

Our problem is the whole field of Chinese womankind. Higher education is needed to supply the field with workers. We therefore recommend :—

(1) The plan for a women's college, proposed by the committee appointed in 1911 by the Central China Christian Education Union.

(2) The maintaining of union high schools in strategic centres, wherever possible, as a local standard.

(3) That Mandarin be included as a branch of study in all girls' schools, in order to harmonize education.

(4) The appointment of women representatives for the correlation of work in girls' schools, to co-operate with the East China Educational Commission on schools for boys.

HANKOW CONFERENCE

MARCH 5-8, 1913

1. UNCARED-FOR CLASSES.

The following classes are uncared for in this area :—

(1) Secondary wives.

(2) Factory workers.

(3) Prisoners, singing girls, and fallen women.

(4) The insane.

2. A SCHOOL FOR SECONDARY WIVES AND SLAVE GIRLS.

The Conference recommends the establishment of a school to receive secondary wives and slave girls. In consideration of the changing views of the progressive Chinese and of the earnest desire of many leading business men and Christian inquirers to separate from secondary wives, and as it is un-



advisable to place these women in any of our existing schools, it is earnestly urged that definite provision be made by which these women may be evangelized and be prepared for lives of self-dependence.

3. SUGGESTED METHODS FOR REACHING VARIOUS NEEDY GROUPS.

The attention of the Missions is called to the condition of women in factories, and to that of female prisoners, singing girls, and fallen women. The Missions should be urged to set apart suitable foreign and Chinese workers to meet the needs of these classes. The attention of the "Door of Hope" in Shanghai should be drawn to the desirability of opening a branch of their work in the Wuhan centre. Further, the Conference would emphasize the desirability of institutional work in connection with the classes above mentioned.

4. AN ASYLUM FOR THE INSANE.

An asylum for insane women should be opened in Central China. This is of primary importance in view of the fact that no provision is made throughout the entire Yangtze Valley for this class.

MOUKDEN CONFERENCE

MARCH 22-24, 1913

3. DISPARITY BETWEEN WOMEN AND MEN IN CHURCH MEMBERSHIP.

The Conference views with concern the serious disparity between the number of women members in Manchuria compared with the number of men, namely, 6000 to 14,000; it therefore impresses upon all Christian men the urgent duty of evangelizing the women in their own homes.

JAPAN NATIONAL CONFERENCE

TOKYO, APRIL 9-11, 1913

1. EDUCATION.

(1) This Conference endorses the plan for a first-class Christian college for women, equal or superior in standard and



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equipment to any school at present existing for the higher education of women.

(2) The need for better equipment of existing Christian schools should be emphasized in order that Christian education for women may regain and maintain its leading position.

(3) It is recommended that opportunities for study abroad be given to some prominent Christian graduates of girls' schools, in much the same way as the Government has done for graduates of the Higher Normal School for Women; and also that opportunities and facilities for investigating methods of educational, social and religious work abroad be given to some specially chosen Japanese Christian women already engaged in such work.

(4) This Conference emphasizes the supreme importance of establishing Christian hostels in increasing numbers in large cities in order that the student life in government schools may be adequately touched in a spiritual way.

2. EVANGELISTIC WORK.

(1) Under present-day conditions the standard of training for women evangelists, and for women engaged in any other religious work, should be raised; and to that end the standard for entrance into schools for training such workers should in general be at least equal to that of graduation from girls' high schools.

(2) In order to secure workers of education and culture, Christian teachers and leaders should bear in mind the importance of holding before students and other young women the dignity and privilege of direct Christian service as a life-work.

(3) Full recognition should be given to women evangelists and other workers, and an adequate rate of salary should be secured for them.

3. SOCIAL CONDITIONS.

In view of the changing commercial and industrial conditions of Japan, it is imperative that a comprehensive and detailed study be made of the conditions, physical, social and spiritual, under which a large number of young women are working in factories, shops, offices and other places of business, in order



to learn more fully their temptations and difficulties, with a view to introducing a greatly enlarged and, if need be, an entirely new type of social and evangelistic work for the young women who from necessity or for other reasons are finding their activities outside the home.

4. INCREASE IN THE NUMBER OF MISSIONARIES.

(1) This Conference requests the Mission Boards, in view of the increasing opportunities in all branches of women's work, to give due weight to the needs of this work when providing for the expansion of the whole Christian work in Japan.

(2) In adding to the number of women missionaries, Mission Boards should keep in mind the need of sending some who in addition to the indispensable gifts of character and spirit, shall be qualified to work with Japanese Christian women in dealing with present social and industrial problems.

5. CO-ORDINATION.

In view of all the foregoing, and also of the great and increasing development of Japanese women and their opportunities, and the dangers as well as possibilities attending the whole women's movement, this Conference desires to emphasize the importance of the fullest co-ordination of men's and women's Christian work, and of the due representation of women in counsel and administration.



BOOKS FOR FURTHER READING

Most of the following books may be had from the libraries of the Missionary Societies.

GENERAL.

- F. Lenwood. *Social Problems and the East*, especially Chap. IV. 1919. (U.C.M.E., 2s. 6d.)
- H. T. Hodgkin. *The Way of the Good Physician*. 1915. (U.C.M.E., 2s.)
- G. Sherwood Eddy. *The Students of Asia*. 1916. (U.C.M.E., 3s. 6d.)
- Ruth Rouse. *Foreign Missions and the Women's Movement in the West*. (Article in "International Review of Missions," January 1913.)
- Various Writers. *Some Aspects of the Women's Movement*. 1915. (Student Christian Movement, 1s. 6d.)
- The Women's International Quarterly*. Deals with the Women's Movement from the Christian standpoint; has articles on general topics and on the work of the Y.W.C.A. in many countries. (World's Y.W.C.A., 22 York Place, London, W.1, 2s. per annum, post free.)
- The International Review of Missions*, especially various articles on Womanhood and Missionary Work, in volumes 1912, 1913, 1914. (International Review of Missions, 117 Victoria Street, London, S.W.1, 3s. each; 10s. 6d. per annum, post free.)

MOSLEM LANDS.

- W. H. T. Gairdner. *The Rebuke of Islam*. 1920. Revised edition of *The Reproach of Islam*. (U.C.M.E., 3s.)
- D. B. Macdonald. *Aspects of Islam*. 1911. (Macmillan, 6s. 6d.)
- Various Writers. *The Vital Forces of Christianity and Islam*. 1915. (Oxford University Press, 3s. 6d.)
- Annie Van Sommer. *Our Moslem Sisters*. 1907. (Oliphants, 5s. 6d.)
- Annie Van Sommer and others. *Daylight in the Harem*. 1911. (Oliphants, 3s. 6d.)
- Grace Ellison. *An Englishwoman in a Turkish Harem*. 1915. Based on articles which first appeared in the *Daily Telegraph*, and gives much information especially as to the outstanding Turkish women of Constantinople. (Methuen, 6s.)
- "Several Missionaries' Wives." *Symposium on the Christian Home in a Moslem Environment*. (Article in "The Moslem World," January 1918. Published at 156 Fifth Avenue, New York, U.S.A.)
- Clara C. Rice. *Mary Bird in Persia*. 1916. (C.M.S., 3s. 6d.)
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INDIA.

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