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**WOMEN LEADERS**  
OF  
**PRESENT DAY CHINA**

**CHINESE CHRISTIANS  
WORTH KNOWING**

**WOMAN'S BOARD OF MISSIONS  
508 Congregational House  
Boston, Mass.**

## FOREWORD

**W**E have brought together in this leaflet biographical sketches of some of the younger Christian women in present-day China, all of them products of our Congregational work or now associated with it. It is a matter for pride among Congregationalists that we can claim Miss Fan, the only woman executive secretary of the great China National Council in which all denominations are united for aggressive work. Not all of the women whose stories appear here are as prominent as she, but each one represents a type of Christian leadership. We have not included any of those about whom Miss Margaret Burton has written in "Notable Women of Modern China." For life stories of eminent Chinese women physicians, such as Dr. Mary Stone, Dr. Ida Kahn and Dr. Hū King Eng, consult this valuable book which can be obtained from our Loan Library. It is not easy to find biographical material about interesting Chinese women, for they are not yet as much in public and professional life as their Japanese sisters. We hope, therefore, that this leaflet will meet a real need in connection with the study of China.

## MRS. FENG, WIFE OF CHINA'S CHRISTIAN GENERAL

THE name of General Feng, China's most famous Christian official, has become widely known in America and when he was married last spring many were interested to know about the new partner he chose. That she must be an educated woman and a Christian goes without saying. That he insisted upon and turned, therefore, from a candidate of royal blood to marry Miss Li Te Chuan, the daughter of a humble, illiterate farmer of Tunghsien, North China. Her father and mother were greatly concerned at first to think of how they could receive such a mighty man into their humble courtyard with its donkeys, pigs and chickens. But they were not without cause for family pride after all. Several of their relatives had won the martyr's crown in Boxer days of 1900. The story of the faith and martyrdom of her uncle, a country pastor, and the influence of his prayers, left a strong impress on this girl's life.

Our first picture of her is as the little school girl of nine or ten, long, black braid hanging down over her cheap, blue cotton coat, looking much like forty others in attendance at the Goodrich Girls' School, Tunghsien. Next we see a girl in her teens, happy in the privilege of going to Peking for further education, first at Bridgman Academy, where she was an officer in the school Y.W.C.A., a leader in Sunday School work for non-Christian children, and later at Yenching College. She early showed qualities of leadership. During her college course she, with other students, spent one summer carrying on a flood relief school and during that same winter raised funds and con-

ducted a school for poor children in the city. This was good preparation for her work as teacher at Bridgman Academy where we find her for two years after her college course was finished.

While serving later as pastor's assistant in our large Congregational church in Peking, she gave much attention to the work among students. That year the great student convention was held in Peking, bringing student delegates from all over the world, and Miss Li was very active in planning for the reception and entertainment of this convention. Preparation it seemed to be for the next call which came to her—to become Student Work Secretary in the Peking Y.W.C.A., which position she held until her marriage.

As a bride, dressed in a black jacket, richly embroidered, a gorgeous silk skirt of the traditional red, and red slippers, a long, pink veil gathered into a huge rosette on top of her head, is the way she appears to us in the next picture. Very sober she looks on this solemn occasion, though we gather that this is not her natural expression. "My mental picture of Miss Li is of a dimpled smile," writes one of her missionary friends at Tunghsien; "she is fat and jolly but she has a lot of dignity too." The bridegroom, a tall, handsome, upright-looking man of forty-one, is resplendent in blue uniform with many medals. Red silk banners hang everywhere and the place is alive with officials in gold lace and civilians with rich satin garments. Observe the combination of Chinese wedding customs and foreign usage; the bride and groom stand *together* to receive congratulations. The bride steps *before* the groom when passing through a door. Te Chuan looks very pale for she must realize something of the task



ahead of her to be the helpmeet of this strong-willed, energetic soldier and to mother his five children. But she, too, knows her own mind and has courage to face what the new life brings.

The story is told on good authority that one of General Feng's wedding presents to her was a check for \$1,000. After some days of thought and prayer she quietly put the whole amount into a fund being raised by the North China Mission for the training of Chinese pastors. She and her husband have the same ideals as to simplicity of life and whole-hearted Christian service.

As wife of one of the highest military officials in the country we find Mrs. Feng living at the Nan Yuan (South Camp) about ten miles from Peking. Our latest picture of her is on horseback, riding out with her husband of a morning to review thousands of troops and later teaching higher mathematics to a class of his staff-officers or superintending the wonderful welfare work this Christian general has started for the wives of his hundreds of military officers. Step by step she has been prepared for this high position and she does not fail to recognize the part which our mission schools have had in it.

## MISS FAN, FIELD SECRETARY OF THE NATIONAL COUNCIL

**I**N 1922 the National Christian Conference, consisting of one thousand delegates, was held in Shanghai. With a Chinese chairman, the official language of the conference Chinese, half the delegates Chinese, this gathering was epoch-making in the history of God's Kingdom in China. Out of it was formed the National Council for the Christian Church of China, consisting of one hundred members representing every form of Protestant Christianity. To make efficient the work of this Council it was decided to appoint four secretaries, two foreign and two Chinese, whose whole time should be given to representing the Council at conferences, on commissions, traveling all over China to encourage and help in the evangelistic plans of the churches. Miss Fan Yü Jung of Peking was asked to be the one woman secretary of the four chosen. Congregationalists have reason to be proud that they educated this Christian executive.

And who is Miss Fan? She came from Peking, from a home where the father was a water-carrier and the mother a hard-working sewing-woman. But that mother was determined that her daughter should have what she herself had longed for but could not get—education and a chance to make her own life. So Yü Jung was sent to the school at Tong Shih Kao. She did her part as a student and how proud her mother was when she graduated from the grades! But that was not enough, so she entered Bridgman Academy where she was one of the dependable, earnest students. After the Academy came the two years' normal work in Yenching College and then, to help her

brothers and sister in their education, she taught for two years in Bridgman Academy. Always she has had to win her own way. Her summers were spent in hard study on English while she also earned money in teaching Chinese to one or two foreign friends. One summer she helped in the translation and publication of a book of kindergarten songs.

A position in editorial work for the Y. W. C. A. was offered her and for some time she filled it acceptably. Then came the longed-for chance to study in America and a year was given and made the most of at the Christian Association Training School in New York City. On her return to China she went by way of Europe, speaking in many countries and absorbing as well as giving out. Another term of service with the Y. W. C. A. and then came this call for nation-wide service in the church.

The headquarters of the Council are at Shanghai, but Miss Fan spends little time there. Her duties take her afield. Last spring she spent a month in Manchuria. In the summer she was on duty at the Women's Conference at Kuling—China's Northfield. We read of her attending "retreats" or conferences for the nurture of the spiritual life. She does not confine herself to work with women but all the time she is conscious of their needs and studying their problems as she meets them in the church and in the home.

## MISS TING, NATIONAL Y. W. C. A. SECRETARY

SHE began in a little Chinese courtyard—drab dirt ground, drab mud wall, drab sun-baked brick house with its paper windows and dim interior. It was one of many in a drab town on an utterly drab plain, Lintsing, on the Great Plain of Shantung. There seemed every reason to expect that her life would be as drab and cramped as a girl's life in that town had always been.

But it was there that an American Board mission station was established, staffed by a handful of white people with their Chinese co-workers. In this station was a little Christian school, and to this school went Ting Shu Ching. Her feet were never bound, though she lived in a land where she probably had never seen a woman walk naturally. One wonders how she was ever allowed by her people to take her seat in that school. It was one of the exceptions to the drabness of events on the Great Plain.

After this there was Bridgman Academy in Peking waiting to receive her, and here Ting Shu Ching walked and worked with other girls in the beautiful American Board compound. No drabness here, for China's capital flares often in the red light of war, and her yellow tiles always gleam in the peculiar brilliance of the Chinese sunshine. Next came Yenching College. It was then a small institution, meagerly equipped, but largely endowed with loyalty and hopes, and it was rich in the possession of a great woman at its head—Miss Luella Miner; and Ting Shu Ching learned large lessons here.

Lessons learned and a course ended, and where do we find her? As teacher, as Y. W. C. A. worker, she gathered experience in a world more new to her than Virginia was



to Captain John Smith, for a new order of life was being inaugurated and things did not "stay put." She matured into a tall woman of charm and dignity, and an executive of rare energy and tact.

When the city Y. W. C. A. in Peking wanted a head secretary, it was she who filled the place, with a staff of white and Chinese secretaries under her. Whenever there was any committee to lead in international or other large movements, Miss Ting was most often included. When the great World's Student Christian Federation Conference, bringing delegates from thirty-three nations, met in Peking, she was one of those who shared the burden of the local arrangements and was one of the few Chinese who appeared on the program.

Then when sudden death removed the American General Secretary of the National Y. W. C. A. and a Chinese woman was eagerly sought to help in that great need, Miss Ting was called away from urgent needs in Peking to the still more urgent ones in Shanghai, in the national office.

These positions are not honorary. They involve the most tedious, discouraging labor, and can be filled only by able leaders who have a rare combination of devotion and ability. Such a leader is possible today because, when she was that little girl in drab Lintsing, there were those who had faith in the womanhood of China, and some sent and some went and some opened the way.

## MISS CHEN, PIONEER HOME MISSIONARY

MISS Chen Yu Ling was the first unmarried Chinese woman ever to travel about to lecture to mixed audiences. No American can fully understand all that this involved for an Oriental ten or a dozen years ago, especially for one who had grown up in an atmosphere of Chinese culture and of traditional ideals. The oldest daughter in a home where the father was a scholar and life-long teacher, the mother the dainty, high-bred daughter of an official, it was inevitable that the ideal held before Miss Chen should be of fast adherence to customs, even those of foot-binding and seclusion of women. But with Yu Ling, clear of brain and strong of will, the ideals of Jesus prevailed. She shook herself free from the hampering customs, unbound her tiny, aristocratic feet, took her place in the foremost rank in class and on finishing college entered upon the difficult work of a speaker against the homeland enemies—opium, intemperance and other habits deadly to the progress of her people. Fearlessly she found her way to far Manchuria, Shantung and Central China. Everywhere listened to with respect, she won many for the cause of temperance, for better homes, for the education of girls. Because she showed such poise, such fearlessness in giving her messages, many a girl has had a better chance.

What influence entered into the development of this unusual woman? Her education began back in the early home at Mukden when she had a private Chinese tutor, after the custom of official families. But her first school days were spent at the Goodrich Girls' School in Tunghsien, to which her family moved in her girlhood, and she

went on to Bridgman Academy and then through Yen-ching College. At Tunghsien she first confessed Christ and united with the church under the care of the American Board. School days finished, it was with her former teacher at Tunghsien, Mrs. Chauncey Goodrich, that she started to raise her voice and use her influence to combat social evils. Three years were spent in this way, but Miss Chen became convinced that to preach reform was not enough. She thought that her people needed most of all to know and to obey Jesus Christ and so she turned to evangelistic work and, to better prepare herself for it, spent a year at Nanking Theological Seminary.

Today Miss Chen is a home missionary serving in a difficult field. When the Home Missionary Society of the Chinese Church decided to enter Yunnan Province, she helped to make the survey on the ground. She, with others, started a school for girls and came back to the churches full of enthusiasm to enlist their support and to lead back a band of workers who volunteered to go for a five-year period. One who knows the field, its difficulties and hardships, declares that this is as truly pioneer work as that done by Morrison and the early missionaries.

## MRS. CHUAN, CHRISTIAN MOTHER OF EMINENT SONS

**D**ORCAS, as she was called in school, was one of Bridgman Academy's first pupils, and her husband was one of the first pupils in the Tunghsien school that later became North China College. While he was taking his theological course, Mrs. Chuan taught one of the day schools to help support the family. That was forty years ago, so, if we could have peeped into her schoolroom, we should have seen the children standing with their backs to her, sing-songing their lessons out loud. We should have thought the room small and poorly equipped, but in her eyes it was lovely with its white walls, Bible pictures, paper windows and its tables and backless benches. Her pupils were mostly from non-Christian homes, but she won their love and their respect, demanded from them their best—and received it. Her own beloved teacher, Miss Mary Porter, was her ideal.

As in her school, so she was in her home. No matter where she was living, in the country as a preacher's wife, in Tientsin or in Peking as the wife of the head school teacher, Mrs. Chuan was always the gracious home-maker. Her house was kept exquisitely clean and dainty. Her large-heartedness and freedom from the petty prejudices of her class is shown in her treatment of the bride of her oldest son. The girl, although not uneducated, was of the peasant class, while the Chuans were Manchus and proud of their family history. But Mrs. Chuan opened her arms to her daughter-in-law and was even more loving and patient with her than with her own daughters.

A mother's life and work is shown by her children and



Dorcas can be justly proud of hers. The eldest son died during his final year at medical college, but the remaining three sons and two daughters have justified their parents' careful up-bringing and fulfilled their hopes. One son, Dr. John Chuan, is a graduate of the Government Army and Navy Medical College. He has traveled abroad and has held positions of honor and responsibility under the Chinese Government. Another son, James, after graduating from the North China Union College, became a teacher in Yale-in-China. He then came to America and was connected with the Y. M. C. A. "Jimmy" Chuan will be remembered in college circles. He is now in China, engaging in business.

Perhaps the best known of these brilliant sons is Peter Chuan who, after graduating from college and seminary in China, came to the United States and finished his training at Hartford Seminary. He was in France during the war working under the Y. M. C. A. for the Chinese coolies. He is now in charge of the literature department of the National Christian Council of China.

So this Christian mother has multiplied her influence manifold. She sees her grandchildren growing up in beautiful Christian homes. Through them she is to help mould China's destinies for many years to come.

## MISS WEI, TRAINED NURSE

**I**NTO the foremost women's hospital of Shanghai, China, some twenty-five years ago, was brought a little girl of three. She was desperately ill and her parents doubtless thought that she could not recover for they never returned to claim her. But the wee patient found her way back to life and the foreign doctors there adopted her as a hospital child. She was known as Wei Ai Ling.

In due time she went to a mission school and then took up work as a nurse in her hospital home. Either she had a special aptitude for nursing, or her life within the walls of a hospital among the sick aroused her love for that work. At any rate, she became one of the most loved and sought-after nurses. Her contact with foreigners had given her proficiency in English so when Dr. Clara Nutting came from America to take her internship in this hospital Miss Wei was appointed to be her interpreter. The two became close friends. When Dr. Nutting went north to Peking to study the Chinese language before going to her work in the Fenchow Hospital, Miss Wei accompanied her to take a regular nurse's training course in a Peking hospital; for, although so skillful in her chosen profession, she had had no opportunity to take the regular course of study.

Graduating in three years instead of five because of her long practical experience, she returned to Shanghai for a year and then took up work in the new Fenchow Hospital. Her salary is half that which she received in Shanghai, but Miss Wei is one of those people, none too numerous on either side of the Pacific, who work not for a salary but for the joy of it. The patients all love her.

A sick baby has a special delicacy to eat. One is apt to discover that it came from Miss Wei. A young girl for two years in the hospital with tuberculosis needs street clothes for going to the summer sanitarium in the mountains. Miss Wei has given her some of hers. Subscriptions are sought for giving the patients a jolly Christmas. Miss Wei is one of the generous givers. A gift comes to the new hospital from a wealthy home not used to giving. The lady's friendship for Miss Wei is found to have been the inspiration. The Secretary of the Chinese Nurses' Training Association says that there is no better Chinese nurse in China and that she would as readily put her in charge in a hospital as a foreign nurse.

