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Fr. St. John's Church in the USA.
Hainan 1870

THE ISLE OF PALMS

Sketches of Hainan

THE AMERICAN PRESBYTERIAN MISSION
ISLAND OF HAINAN
SOUTH CHINA



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M. M. M., *Editor.*

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FOREWORD

An island like Hainan has an interest all its own. Continents lose us in their vastness but the island is (or we think it is) comprehensible, is individual; like a personal friend it appeals to us more than a whole college class.

Our missionaries, preaching, have walked leisurely from Hainan's north beach to south bay in a fortnight—probably some day they will motor cycle it in as many hours—and from east to west in fewer still. Meanwhile most missionaries who have lived there long enough to take root are homesick for Hainan when furloughed home.

Founded by the pirates' foe turned missionary, Captain Jeremiassen, and placed, we humbly believe, in our hands as a sacred trust by His Lord and ours, none of our missions has a more telling origin and none, though some are far larger, a more definite claim upon the hearts and hands and prayers of our church.

This little handbook—the first to be published by our China missions—will repay a perusal by all our mission lovers at home as well as by all recruits to the Hainan mission force.

J. W. LOWRIE.

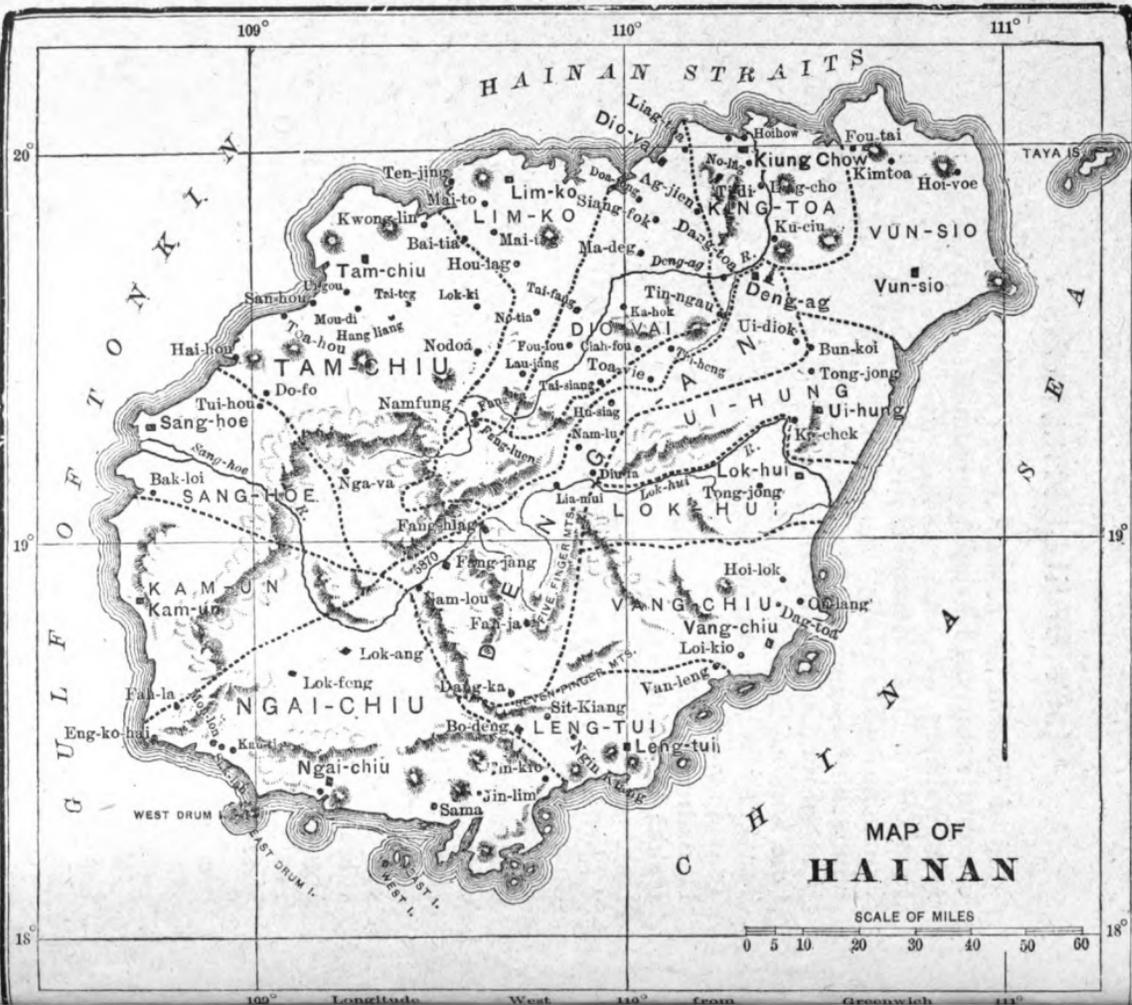
En route
Hoihow to
Hongkong, March, 1919.

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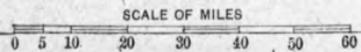
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MAP OF
HAINAN



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100° Longitude West 110° From Greenwich 111°

THE ISLE OF PALMS

CHAPTER I

THE GEOGRAPHY OF HAINAN

1. Introduction. The island of Hainan is geographically a stepdaughter of China, lying just within the tropics and on the steamer route from Hongkong to Pakhoi and Haiphong. Legend, probably founded on fact, has it that Hainan was once connected with the peninsula of Luichow but a volcanic disturbance caused the sinking of the stretch of the land where the Hainan Straits now are. Ancient writers of India referred to Hainan as "The Isle of Palms" and especially in the southern and eastern parts it well deserves the name. As several recruits were coming to join our mission recently, the captain of the steamer on which they were coming from Hongkong to Hoihow encouraged them by remarking that "Hainan was the place that God forgot!" As a political factor an old personal teacher of the mission put it graphically when he said, several years ago, when speaking of some agitation then rife in government circles, "Hainan is only the tail of the snake and all she can do is to wiggle a little." It is our wish that you who read this little booklet may come to know something of this interesting island "South of the Sea," in its natural resources, its history and development, and most of all, in its potentialities as a part of the Kingdom of our Lord and Master Jesus Christ.

2. Location. The latitude of Hainan is that of Cuba or Hawaii and it has practically the same tropical climate. It is about 160 miles long and 90 miles wide,

with an area of approximately 14,000 square miles, or nearly twice the size of the state of New Jersey. It is separated from the mainland of China by the Hainan Strait, mentioned above, about fifteen miles wide. Steamers from Hongkong or sometimes from Bangkok stop at the port of Hoihow, but there is no good harbor and they must perforce anchor in the open sea, five miles from shore, beyond the shifting sandbar known as "The Spit," which lies across the entrance to the mud flats. The tides in these straits are very peculiar in their ebb and flow and are somewhat of a puzzle to navigators. The straits themselves are so dangerous that they are practically never navigated at night.

3. *River Systems.* The northern third of the island is a comparatively level plain broken by occasional low peaks, sloping gradually up toward the ranges of the interior and deeply cut and roughened as it comes up to the foothills. Near Hoihow two peaks known as "The Hummocks," extinct or at least quiescent volcanoes, are the outstanding landmarks of that region. Through this plain flows the Golden River, the largest of the three river systems in the island and also the most important commercially. In many places it is fully a quarter of a mile wide in ordinary times, but shallow, and in other stretches quiet and deep. In flood times it is a raging torrent.

About thirty miles up the Golden River from Hoihow the remaining two thirds of the island naturally fall into three divisions. To the east are the plateaus of "Yellow Bamboo" and the coastal plain below Kachek, through which runs the Kachek River, second in importance only to the Golden River. It takes its rise among the foothills of the noted Five-Finger Mountains and flows to the sea through a gap in the lower range. Along this river, about ten miles above

Kachek, are the boiling sulphur springs which are another evidence of volcanic activities in the island.

The central part of the island is the most mountainous. It and the western portion are drained by the Sang-hoe River and its tributaries. This river also rises among the mountains and for half its course flows through deep valleys and dense forests where the shy Loi people dwell, and at last turns west and gushes over the sandy plains to the ocean. Near the coast this river's shallowness and treachery are only equaled by its great width. Quicksands are numerous. After storms in summer this river is said to rise rapidly and do immense damage. In fact after seeing any of the rivers in flood one does not wonder at the solid buttresses of the stone bridges which have been built in some places.

4. *Mountains.* Not a great deal is known about the mountains of the interior, for the region is not much touched by either Chinese or foreigners. The most important of the ranges are the wood-covered Five-Finger Mountains, so named because of the five great peaks spread out like the finger of a hand. The natives think that spirits guard the tops of these mountains so that it is impossible to climb them. These form the main watershed of the island and are reputed to be over 6,000 feet high. The Seven-Finger Mountains are an inland range which can be seen from the southern coast. From Nodoa the western slopes of the Lotus Range are visible, with the still higher Loi Mother Range behind, and the Red Mist Mountains to the south. On a clear day two beautiful peaks known as Nam-mau-lia and Si-ho-lia can be seen from Kachek. These peaks are the guardians of the Miao villages which cluster about them and their surrounding foothills. The coastal range on the southeast makes even the winter season in southern Hainan a warm one, as

it shuts off the cold north winds. In the south central part of the island two spur ranges break off from the central mass and reach to the coast. At the foot of one range many pretty little islands nestle close to the shore. The highest peak of the other is seen on the sky line almost directly north of Lok-lah, the most southern mission chapel in China. On one side this peak is a sheer precipice and on the top it is flat. It is even more impressive than Gibraltar unless Gibraltar's pictures do not do it justice.

5. *Harbors.* Hainan has but few harbors. Hoi-how, the principal port, is on the northern coast and has a harbor which causes one to agree with Dr. J. W. Lowrie that when the tide is out it is almost the worst harbor in the world, and when the tide is in it is far from being the best. At almost the opposite end of the island is a really wonderful harbor called Zi-lim (Yulingkang). It is a small landlocked bay, sheltered from every wind that blows and deep enough to give an anchorage for ocean steamers. There is a legend that Robinson Crusoe landed here on his homeward journey. The great drawback is that the harbor is in an almost uninhabited part of the island. The Chinese say it is unlucky and so the trade goes to a little, shallow, half-sheltered harbor two miles away. There are a few other small harbors, some the abode of pirates, most of them full of fishing boats and Singapore junks at only one season of the year, when the winds are right. The southeastern coast possesses coral formation in abundance, and it is used for building houses and boundary walls.

6. *Mineral Wealth.* It is known that there are gold, silver, and tin deposits on the island but mining has never been carried on to any extent. The natives have the usual fear of opening mines, and the soldiers who have been virtually exiled to the island under pre-

text of starting mining operations have suffered so much from malarial fever and other tropical diseases that they have never accomplished much. Improved methods of mining would doubtless disclose considerable mineral wealth.

7. *Climate.* During the summer season the thermometer ranges steadily from 80° to 90° F. The sun heat is intense and we do not stir out during the day without pith hats and usually umbrellas. The humidity is so great that the feeling is that of a blistering summer day following an evening of shower, such as farmers at home call "fine corn weather," when the heat waves shimmer in the air and the sky is a deep dark blue with a fleecy white cloud here and there. During the winter the thermometer occasionally drops to 45° but rarely below and never that low unless the sky is cloudy. Frost is practically unknown. From the first of October the weather is generally fair until January, with an occasional day or two of rain. In January or February comes a month of very damp weather. Then the air is continually saturated with a fine mist. It does not rain, for it cannot; the air is so saturated with moisture that no rain could come through it. Everything in the house molds, and you find the clothes that you took off dry in the evening clammy when you try to put them on in the morning. In March and April, when the monsoons blow, the air is very dry, the grass becomes parched and brown, and you long for the wind to cease, to give you a chance to think, as one missionary put it. This does not last long, however, until the afternoon thunderstorms begin, usually after a week of preparatory clouds and mutterings, with a tremendous downpour. During the summer we rarely have morning rains except when a typhoon is on, nor drizzles except when one is brewing. A thunder shower does not last long, but the bottom

is dropped out of a cloud and two inches of rain will come down in an hour or so. During July, August, September, and even later, typhoons may be expected, though there are often years when none appear. On the whole the climate in the northern and central parts of the island is very livable, as there are few days when a good breeze does not relieve the heat, and the nights are cool. The southern part is much hotter, and the Chinese themselves say that when the mangoes are ripe they who do not live in Leng-tui, but do business there, must come back to their homes or the heat will surely make them ill.

CHAPTER II

PLANT AND ANIMAL LIFE

8. *Flora.* Hainan is an island of magnificent trees, dainty ferns, fragrant flowers, and delicious fruits. Far up in the mountains are the mahogany, rosewood, and other trees from which material comes for building purposes, and some of the woods from which furniture can be made are equal to those of any other part of the world. The banyan flourishes here and it is a sight not to be forgotten to see a great banyan, its buttresses forming a perfect half circle,



Coconut Palms on Kachek Compound

[Courtesy of Rev. C. H. Newton]

beside the trail that winds to the top of some mountain in Miao land, or some spreading patriarch near a temple which is gradually falling into decay. To an artist or even to a casual observer the sunlight filtering through the filmy fronds of a tree fern and glinting on the dancing waters of the brook beneath is an inspiration.

Air ferns look like immense birds' nests in the crotches of the trees. Climbing ferns beautify the hedges, filmy ferns the roadsides, and the maidenhair, the Boston fern with many variations, and the curious walking fern are everyday sights. Orchids are found in the jungles, some inconspicuous, some gorgeous. The pitcher plant and the sundew, with their voracious appetites for ants and other small insects, are a curiosity to those of us not accustomed to carnivorous plants. The passion flower, honeysuckle, and wild jasmine run riot over the hedges. Flowering trees are found, too, the cotton tree and the Philippine dap-dap being perhaps the most conspicuous with their bright red blossoms glowing in the warm spring sunshine, before the leaves have come.

Fruits there are in abundance—papayas, "the melons that grow on trees," breadfruit and jackfruit, litchis, mangoes, coconuts, custard apples, which are neither apples nor yet custard, bananas, guavas, pine-apples, figs, several varieties of berries and also several varieties of citrous fruits. Among the latter are limes, pomeloes, and a variety of green oranges even more delicious than grapefruit.

The flora of Hainan is closely related to that of the southern coast of China, but has variations peculiar to itself. It is also similar to that of the Philippines, and the material issued by the Bureau of Science in Manila is a great help to the amateur botanist here. Publications from the Government

Gardens at Buitenzorg, Java, the Malay Archipelago, and even from Formosa, show that there is a similarity of plant life in all these islands.

9. *Fauna.* Among the forests of the island many strange and interesting animals abound. Wild boar prey upon the gardens and fields of villages near the jungle, and many ingenious methods of frightening them away are used. Small antelope and other species of deer are numerous and occasionally provide good eating for foreigner as well as native. The porcupine with his sharp-pointed black and white quills, often nine or ten inches long, is a formidable enemy to face unless one is armed. Foxes are common visitors to the chicken coops, so the natives hang their woven basket coops up under the eaves of the houses and the hens sedately climb up a portable ladder to their refuge at night. In the mountains the hunters with their poisoned arrows sometimes shoot what they call a "flying fox," a beautiful furry creature with soft wings about six inches wide and eighteen inches long. A small animal like the South American armadillo is considered to be a very wicked creature because it burrows into graves. Squirrels frisk about on the coconut trees and an occasional rabbit is caught by the dogs. Monkeys are native to the southern part of the island. Bears are sometimes found and it was through an injury which a bear inflicted upon a Miao chief that the opportunity came for mission work among those people.

10. *Birds.* Wild pigeons are found everywhere. Parrots with their dainty green wings and long tails make great pets and can be taught to talk. The hoopoe is a welcome visitor around our yards as he spreads his fanlike crest and struts about, or as he gets down to business with his long bill and ferrets out the grubs and worms that spoil the lawns. It is

a sight to remember to see a dainty blue kingfisher catching his supper of fish, circling slowly over the river until a sudden swoop down into the water is rewarded by the dainty he craves. The magpie, the raven, the swallow, the cormorant and the adjutant are also found, besides many others which an ornithologist could name but we can only admire.

11. Insects, bugs, etc. Beetles of brilliant color and huge size love to fly about the lamps in the evening, often to the detriment of lamp chimney or shade. Beautiful butterflies give rich rewards to the collectors, as many new species have been found here. The praying mantis performs his devotions on our writing desks. Ants, from the tiny red ones to the big white ones, often carry out their frugal intentions at our expense. Cockroaches, silverfish, and bookworms provide plenty of work for the housewife. Geckos play on the ceilings and walls and a fight between a gecko and a cockroach or beetle is almost as exciting to watch as a football game. The little fellow seizes his prey, and swallows him whole with many twists and contortions and squirmings. Toads we have always with us, and after a summer shower the chorus of bullfrogs booms up from the rice fields. Centipedes and scorpions lurk in dark, damp places, but the ammonia bottle provides a remedy for the bites they may inflict. Mosquitoes are plentiful, requiring the use of mosquito nets at night. The cricket is as homelike here as in any other part of the world, as he chirps on the hearth in winter or hops around in summer.

CHAPTER III THE PEOPLES OF THE ISLAND

THE LOI ABORIGINES

12. Hainan's population is an interesting conglomeration of peoples. The aboriginal inhabitants, now largely found in the mountainous interior, are thought to be of the Tai race of the Laos and Indo-China. The Chinese have taken possession of most of the fertile portions of the country, and the Miaos, later arrivals from Kwangsi, have the steep mountain-sides for their portion. As most of the development of the island has been due to the Chinese, they will be considered after the Loi and the Miao peoples, though chronologically they would come before the Miao.

13. *Tribal Divisions.* The term "Loi" as used by the Chinese in Hainan is applied to a number of different tribes. First there are those who can scarcely be distinguished from the Chinese except by the fact that they speak an aboriginal language in their homes. Such people are found in the northwest of the island and are known by the district which they inhabit as Kheng-toa, Lim-ko, or Dam-chow Loïs. The Kheng-toa Loïs are found even within three miles of Hoihow. These tribes can hardly be distinguished from each other except by the difference in language, which is quite marked. Next there is a class of Loïs who have wholly submitted to the Chinese Government but have retained their aboriginal dress and more or less of their aboriginal customs. These are found on the border of the country inhabited by the Chinese and correspond to the tame Loïs described by the Rev. B. C. Henry in "Ling-nam." The third class are

the natives who now occupy the south central or hilly part of Hainan, into which they have been forced by successive waves of immigration of more highly civilized people from the mainland of China. The remainder of this chapter deals with this latter class.

14. Various Styles of Hairdressing. Little or nothing of the history of these people is known. They have no written language, no records exist, and they are a reticent people, so very little even can be learned concerning their traditions. The various tribes differ from each other in language and some of their customs, but resemble each other in physical appearance. They are more lithe and supple than the Chinese, and the face has a keener look, the eyes are blacker, and the nose sharper. They may be roughly divided into three classes according to the style of hairdress of the male portion of the population. One called the "Large Knot" combs all the hair of their unshaven heads up to the forehead, where it is ingeniously tied into a knot and the remaining end wound around this and tied with a string. These live toward the northeast in the district of Deng-ang. The southern Lois twist the hair up on the top of the head where it is fastened with a long bone hairpin, sometimes made of the rib of an ox. The women in this section tie the hair as a horse's tail is tied in muddy weather. This knot is at the side of the head and gives them a decidedly jaunty appearance. The southwestern Lois part the hair from ear to ear over the back of the head, tie the forepart in a knot on the forehead and twist the back part, bring it over one ear, and fasten the end into the knot in front. The tiny little wooden comb with which this toilet is made is then stuck into the knot.

15. Dress. In the matter of dress they cling to their own costume, which consists of little more than

nature provided them with. In former years the Chinese made a law compelling the Lois, when coming out to a market, to come with shaven head and in proper costume, but this law is not enforced. The native costume consists of a short coat open straight down the front, which is lapped over and held in place by a girdle. Instead of trousers the Large Knots wear two pieces of cloth suspended from the waist. The women of all classes of Lois wear short coats and skirts that do not quite reach to the knee.

The materials for their clothes are tree cotton, the fiber and bark of trees, and the cotton cloth sold them by the Chinese. The women are well tattooed on the face, arms, and ankles. The chief difference one notices in the feminine attire in passing through the country is in their ornaments. Hair ornaments of bone and silver are numerous in one section, and in another large brass earrings are the style. As many as eight or ten brass rings are sometimes worn in each ear, and these rings are so large that the wearer hangs them over her head for convenience. A heavy collar of thirty or forty strings of beads on wire is the chief ornament in another region.

16. *Food.* The Lois obtain a living by farming and the chase. Very little is planted except rice, of which they have several good varieties. The fields are prepared for planting by buffalo feet treading the stubble down into the mud. When the grain is harvested, only the heads are cut off and stacked in the village threshing ground, where the grain is trodden out by buffaloes. The upland is cultivated only in small patches where sweet potatoes and a few greens are planted. They have scarcely any fruits, but anything that is alive is meat with which to dress the rice. When a young Loi was returning from grazing his cow the contents of his pouch—the pouch

which every Loi carries together with a knife, tied at the back of his waist—which a traveler investigated showed three small rats, several crabs, an eel, and some snails. These made what he considered a savory addition to his supper of rice and whisky. The women work along with the men, and besides weave the coarse cloth of which their clothes and blankets are made.

17. Hunting Parties. After harvest the young men amuse themselves by getting up hunting parties, when spears, bows and arrows, and guns, the latter in surprising numbers, are brought out for use. The chase usually ends in rounding up a deer, wild boar, or some jungle fowls. They observe a curious custom in the division of the game. The one who hits it first gets the head and hind quarters; if the animal did not drop at the first shot the one who hit it the second time gets the fore quarters, and all the others who participated in the hunt and even those who happen along at the butchering are given a piece.

18. Trading. They have no market towns. Occasionally companies of from ten to forty men take loads of rice, skins, deerhorns and sinews, dried mushrooms, dried canna leaves, roots for dyeing purposes, and other forest products several days' journey to some Chinese market, where they get salt, clothes, trinkets, or ammunition in exchange. The provisions for the round trip are carried with them, and their meals are prepared on the banks of the streams in the most primitive fashion. Rough coconut shells answer for bowls and any two little sticks do as chopsticks. The fire is started with flint, and having once gotten a light, they carry it from place to place on a rope of twisted straw or a knot of wool.

19. Religious Beliefs and Superstitions. Apparently they have no ancestral or idol worship except as

such have been introduced by the Chinese. As a visible object of worship, a three-sided stick, driven into the ground beside the door of the house and on which a face has been drawn, is sometimes seen. Or a small board with a rude drawing and a few straggling characters upon it may be fastened to the door of the house. One woman who had been ill was seen to take branches of trees or shrubs and hang them at the gable end outside the house. The dry branches thus hung at nearly every house told where sickness had been. They have priests who exorcise evil spirits. They have a strong belief in witchcraft, and the belief in their power to bewitch extends to the Chinese, who will not make a journey into their country without first making a special appeal to the gods for protection. After a hunting party the head of the game is roasted. In the evening the young men gather in the hut of the successful hunter, and after some chanting the roasted head is offered to spirits.

20. *Dwellings.* The dwellings of the Lois are built of bamboo and thatch. In some regions the houses have floors of beautiful rattan several feet from the ground. In others there is a low seat around two sides of the room, which serves as bench and bed. In cold weather the company gather around a genial campfire at one side of the room, each squatting on a little piece of wood, and men and old women alike peacefully smoke their long pipes, the coarse tobacco for which they cultivate themselves. They have several sorts of musical instruments, one being a peculiar kind of flute which is blown by the nose and gives forth a soft but very musical sound.

21. *Government.* In an insurrection of the Lois, the Chinese officials are wholly unable to deal with the rebels effectually, so presents and honors are used as bribes to induce the Loi chiefs to lead their people

back to their homes. The Chinese have also recognized some of the Loi headmen as chiefs, and made them responsible for certain districts. All classes of the Loies have the privilege of appealing to the Chinese magistrates to settle their disputes. On account of the distance which they would have to go in some districts in order to reach a magistrate, the government has appointed two deputy magistrates especially to have charge of Loi affairs. They are known in Hainanese as the Vu-Loi-khok, and are located at Nam-fong and Lia-mui. Of late years no great Loi raids have taken place, but in earlier times whole ruined villages were witnesses to their enmity with the Chinese. They are by nature gentle and amiable, though suspicious and superstitious, and it is hoped that the evangelistic work which has been begun among them will soon have great results.

Miao Villages

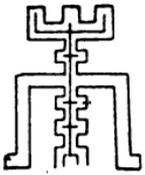


Sunning Rice in Foreground



Woman with P
[Courtesy of the

Symbols on Head Kerchiefs of Miao Women



- A. Chicken. B. Tree. C. Dragon. D. Loi Child.
E. Hainanese Child. F. General Symbol for Good Luck.
G. Special Charm Against Malaria. H. Horse and Saddle.
(The same without saddle represents a dog.) I. Butterfly.

CHAPTER IV

"THE ETERNAL PIONEERS"

22. This is the title given by one of our missionaries to the Miao people living in the mountainous interior of the island. They well deserve the name, for since they came to Hainan, probably about three hundred years ago, as they say it has been five generations, they have cleared the forests on the steep mountainsides, moving from place to place as the fertility became exhausted. The Miao here are of the same stock as the Miaotz' in Kweichow, Yünnan, and Kwangsi provinces, and indeed say they emigrated here from Kwangsi. Inquiries made of missionaries working among Miao people in other places have as yet failed to reveal a similarity of language or dress. They are much different from the Chinese in customs, manner of dress, habits of life, and temperament. Their language is not a written one, and their speech has many words similar to Cantonese or Mandarin. They are a happy, light-hearted people in spite of their privations and bitter toil, and singularly open and responsive to any who gain their confidence.

23. *Dwellings.* A Miao village is a picturesque sight. Always it nestles in a valley surrounded by mountains or hills on all sides, and near a river or small stream. The houses are made without brick, tiles, or nails, from the material at hand. The beams, end poles, and ridgepole are of hardwood timbers; the roof of fan palm, rattan, or coarse grass thatch laid on bamboo poles; the walls of small bamboos chinked with mud or else of split bamboo screens; the floor of pounded mud. All fastenings are made with rattan or bamboo withes. The walls stand about five feet

high but the roof projects out to within two feet of the ground, making it impossible to stand upright to enter unless at the end of the house, from where one can walk along the wall to the door and enter without stooping. The door is almost in the middle of the usually three-room house. The houses are set with little regard to order. If a village has been established several years there are fruit trees such as papayas and well-established gardens near the houses.

24. *Costumes.* Almost all the utensils are made of wood, from the water buckets and wash basins to the rice mortars. Hoe blades and knives are purchased from traders, and so too are the unbleached cloth used for garments and the silks with which the women embroider their girdles and kerchiefs. The costume of the men differs from that of the Chinese only in the way in which the coat fastens. The women have a peculiar form of dress, consisting of a long coat reaching to the knees and tied at the waist with a red girdle, a short skirt, dark blue puttees tied with red, an exquisitely embroidered head kerchief, and sometimes a pointed hood reaching to the shoulders. The goods is all dyed a dark blue by the women after it is purchased. The skirts are figured around the bottom, the pattern being put on the undyed goods with beeswax, through which the dye cannot penetrate and which is afterwards removed. All the symbols on the kerchiefs have meanings but the women have difficulty in explaining them in Hainanese. The mothers carry the babies on their backs, tied much as Cantonese women tie their babies, with a big palm leaf stuck under the shoulder straps to protect baby from sun and rain.

25. *Food.* The Miao do not know how to raise rice in fields covered with water, but instead clear the mountains and plant upland rice, Indian corn, sweet

potatoes and a few vegetables until the fertility is exhausted and then after having thus used all the land near at hand, move their whole village to another spot and begin again. One woman less than fifty years old said she had moved twelve times already. The men and women work together apparently in everything except hunting, which is the man's job, and sewing, which is the woman's. Expert as they are they often cut themselves while working in the forests, and suffer from great sores and ulcers due to their lack of proper remedies. Thorns also cause many sores, and all too often a glancing blow of a big knife will sever a tendon and leave a man or woman a cripple for life. Broken bones cause great suffering, as of course they know nothing of setting such fractures.

26. *Fishing.* They are fishers, but not usually by the slow method of hook and line—which isn't *hook* and line with them, but a noose on the end of a stick, in which Mr. Fish is caught if he carelessly puts his head through. Instead, the river is dammed, nets both fine and coarse put in place, and then pounds of the macerated bark of a certain vine and the powdered bark of a certain tree are poured into the stream. This either kills or stupefies the fish, which rise to the top of the water and are easily secured. Six or eight villages will combine for such a fishing and from one to two thousand pounds of fish are often procured at a time. What is not eaten fresh is salted down with a kind of popped rice for future use. Hunting is carried on with crossbow and poisoned arrows or with guns. Antelope, wild boar, porcupine, and occasionally a bear are the usual haul.

27. *Government.* Each village has from eight to thirty families, and each has a chief, although the office apparently is not hereditary. One man is

recognized by the Chinese authorities but does not seem to have any more power among his own people than his own personality can gain for him. The Miao are a peaceful and peace-loving people, often suffering at the hands of the Lois and various robber bands. They are monogamous, for as one woman put it, "If a man can't control one wife, what would he do with two?" As their own children often die, they frequently buy Hainanese babies to raise as their own. A great epidemic of smallpox which swept through their country a few years ago started from a Chinese child who had been bought and was infected with the disease.

Within the last few years a great interest in Christianity has grown up among these people and the story of it may be found in a later chapter dealing with the work of Kacheek station.

CHAPTER V

THE CHINESE OCCUPATION

28. *Various Dialects.* Hainan was conquered by the Chinese during the reign of the Emperor Wu Ti, 111 B.C., the first authentic date in connection with the island. It was at that time given the name "Hainan," "hai" meaning "sea" and "nan" or "nam" meaning "south" in the Chinese language. It is thought to have been used as a penal colony or at least a refuge for exiles at the first, and even comparatively recently a magistrate in the southwestern district of Kam-un is said to have offended a superior officer purposely, hoping to be degraded to some other post. He thought no post could be worse than the one he was then occupying! Later many emigrants came from Fukien province and the Hainanese dialect resembles Fukinese to a certain extent. The district cities of Ngaichow and Damchow are Mandarin-speaking, as are also the market of Nodoa and several other markets in the western part of the island. Near Sa-ma in the south is a Mohammedan village with its mosque. Cantonese merchants are numerous in Hoihow and in some of the interior towns. The boat population of Hoihow, Sa-ma-kang, and a few other coast towns is identical with the sampan people of Canton and Hongkong. Wheelbarrow men from the peninsula add their dialect to the babel. There are many colonies of Hakkas, among whom our mission work was first begun.

The Hainanese then are a mixture of several Chinese stocks, principally Fukinese, intermarried to some slight extent with the aborigines. Here and

there are seen the flat nose and curly hair of the Malay type in the children of Hainanese men who have brought home Malay wives. They are a quiet, peace-loving, industrious people, and save for disturbances between inhabitants of different languages and the ever-present danger of pirate attacks along the coast, the island is calm enough in ordinary times. During political agitation in other parts of China the soldiers of rival factions sometimes overrun the island and fight between themselves, greatly to the injury of "the innocent bystander," this latter being the position of most of the Hainanese.

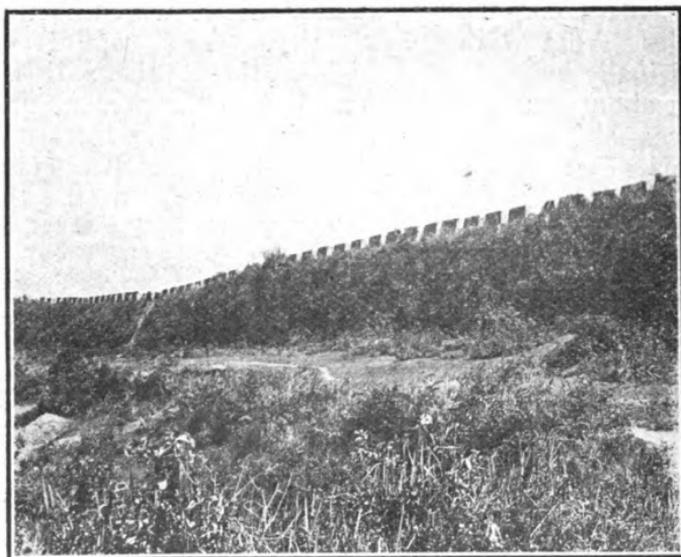
29. *Travel to Malay.* Many of the men develop the wanderlust and go by junk to Siam, the Straits Settlements, or Burma, where they become house servants or ships' boys, work on rubber plantations or in mines, or possibly go into business in shops. Before the war large coolie steamers also stopped at Hoihow to take on men bound for the south. It is often a surprise to the traveler in the interior to be addressed in perfectly intelligible English by a man who has returned from the south. These men are not allowed to take their wives with them, and as a result many young wives in Hainan are virtually widows without a widow's freedom, while the men take second wives in Malay and raise families there which they sometimes bring back to Hainan. Then, too, many of the men die in the south, and down country here one will sometimes see a row of eight or ten graves, in such regular order as to excite curiosity. On inquiry, these are found to be the graves to which the souls of the deceased have been called, and in which a frog or some other small animal has been buried with all the usual ceremonies. In recent years, however, many of the Hainanese abroad have become interested in the gospel and a

number who have been baptized there have come back, sought out our mission chapels, begged for teachers and evangelists to visit their homes, and have in some cases put their wives in our mission schools.

30. *The Capital City.* Politically the island is known as the Prefecture of Kiungchow, the name given to the capital of the island and also to the port of entry, commonly called Hoihow, which is three miles from Kiungchow city. The capital was originally located in Ngaichow, the southern district, but about 620 A.D. was moved to the present more accessible location on the northern coast. Interesting stories are told of the building of the Kiungchow city wall. Every Chinese on the island at the time had a share in the work. Those who had means gave money, those who had fields gave grain or food, those who were skilled workmen gave labor. The wall is of stone, about twenty feet high, and the circuit about two and one half miles long. It was originally fifteen feet wide at the top but has disintegrated in places. There are battlements every few feet, and the whole wall was surrounded by a moat which could be flooded. There were four gates, on the north, south, east, and west, but the people felt so sure that the evil spirits and malaria or "the guest from the north of the sea" entered through the north gate that it was soon walled up. Some years ago the wall, which is in fairly good repair on the outside, was a mass of climbing vines, ferns, and small trees—as lovely a protection as could be imagined—but during the fighting in 1917-1918 was stripped bare of all Nature's handiwork. This wall is said to compare favorably with those in North China.

31. *Other Walled Cities.* The island is divided into thirteen districts and each district has its own

walled "city" though some of them ill deserve that title. The people of Kheng-toa, in which Kiungchow is located, also wanted their own city wall, so built a smaller wall at one side of the great city wall. They too were afraid of the north gate but used another method to protect themselves. Directly opposite the north gate of their wall and perhaps half a mile away

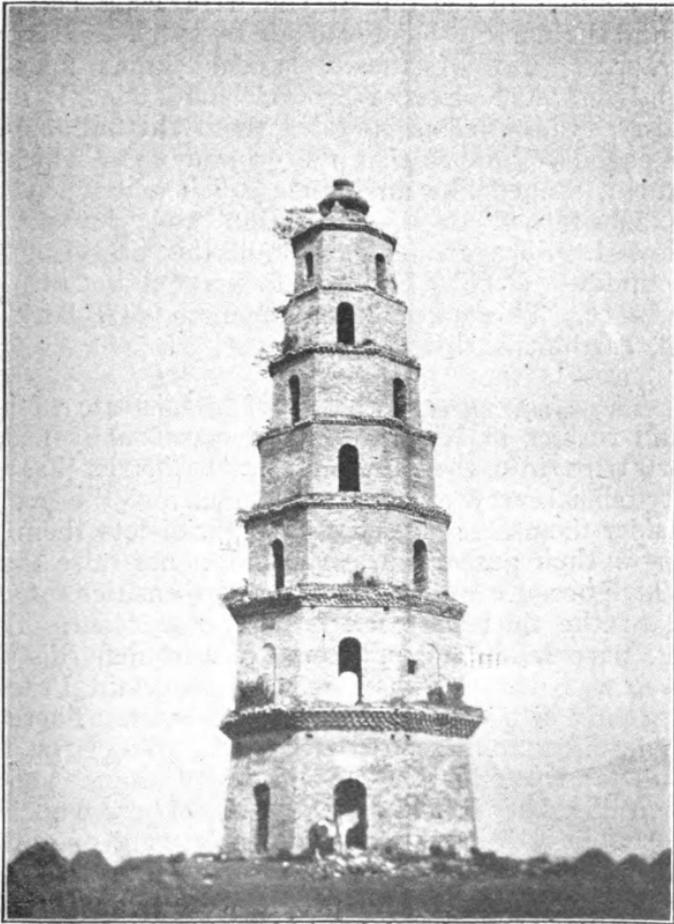


Kiungchow City Wall

[*Courtesy of Rev. C. H. Newton*]

they built a section of wall extending about twenty feet on either side of its arched gateway. This was called the "left-right wall" and was built purposely to deceive the evil spirits. But alas for its picturesque vine-covered sides and tree-crowned summits, it has been torn down and the material used for such plebeian purposes as road building!

32. *Pagodas.* The first sight of Hainan is marked by the pagoda on Hainan Head, as the steamers approach the harbor. Each district city has



Kiungchow Pagoda

its own pagoda, also, and near Kiungchow city there are two quite striking ones. Each is octagonal in shape and the regulation seven stories in height, with a winding inside stairway to the fourth story and then another to the top, if you dare walk halfway around the narrow ledge outside to reach the second entrance. One of these pagodas stands upon a slightly elevated piece of ground surrounded by rice fields. Tradition has its tales about the building of this pagoda. One is that the ground upon which it stands is shaped like an immense fish and whenever the fish turned over destruction and devastation followed. So a good official built this pagoda upon the middle of the fish's back to prevent his turning evermore. This tale would seem to date back to some earthquake disturbance.

33. *Government.* The chief magistrate of the island resides in Kiungchow and occasionally makes short trips into the interior. Each district has its petty official, very rarely a local man, and the people consider themselves lucky if the official lets them go along in their peaceful ways and does not raise taxes too high because of his gambling propensities. Only one of the thirteen districts has no seacoast. This long, narrow, inland portion is a turbulent district and so was named "Deng-ang" or "Certain Peace," apparently in a vain effort to secure quiet. There is also a military official in charge of the soldiers on the island and each district has its military police. Recently robber bands made up of soldiers who had deserted and joined with Loi bands were operating near a certain market in Deng-ang. Business was practically paralyzed and people were fleeing across the river to spend the nights in less accessible villages. There was a police headquarters in the town but the

men had no arms and ammunition and were said to be the first to run when the alarm was given.

34. *Government Schools.* The island has several government middle schools, one of which is located in Kiungchow and one in Kachek. There is also a smaller middle school in Kiungchow which is supported by taxes levied in Kheng-toa district. Several districts have higher primary schools, and in many villages there are lower primary schools where the old régime is still in vogue.

CHAPTER VI
MEANS OF COMMUNICATION AND TRAVEL
FOREIGNERS IN THE ISLAND

35. *Roads.* The roads are fair, poor, or very poor, according to the mode of travel. If one is in a chair and it is not so slippery that the chair bearers fall frequently, the roads may be considered fair. If afoot in rainy weather the roads through the paddy fields are poor indeed. Those through jungles and over mountains are infested with leeches literally reaching forth from every stick and stone and clod to clutch the victim whom they may devour. For many miles where the beach is the highway nothing better could be wished for when the tide is out. Horseback riding is by far the most delightful mode of traveling except when crossing the numerous streams, and then one is led to wonder whether the expression "Never cross a bridge till you come to it" did not originate in the mind of a horseback traveler in Hainan. There are a few excellent stone bridges, but the bridges of planks, round coconut logs, or three slender betel-nut poles lashed together, are high, narrow, rickety, and generally unsafe for a pony. The streams are of uncertain depth to ford and often one finds a harmless looking hole more difficult to cross than a stream. The ferry boats are not built especially for horses, either, and some of the canoelike boats are tipped over if a pony so much as lifts a foot during the passage. The only road wide enough for a carriage is that about two miles long, running between Hoihow and Kiungchow, and it is now the highway for two automobiles, so Hainan is being touched a little by the progress of the world.



Boat on the Golden River



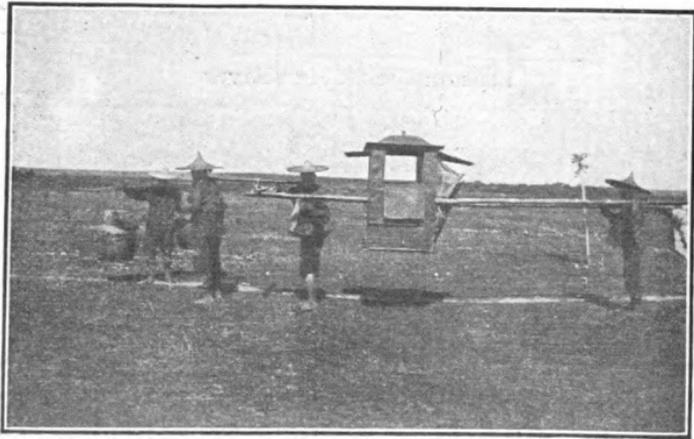
One Kind of Ferry

[Pictures loaned by Mrs. M. R. Melrose]



Travel by Wheelbarrow

[Courtesy of Rev. C. H. Newton]



Travel by Chair

[Picture loaned by Mrs. M. F. Mcrosic]

Transportation of goods is carried on in the most primitive fashion. The carriers take loads of from sixty to one hundred and twenty pounds, swung from their carrying poles, all through the interior. The lumbering, squeaking carts, with their two immense wooden wheels, drawn by one or perhaps two buffaloes, in the latter case hitched tandem, crawl slowly along certain well-worn paths. Wheelbarrows are common near Kiungchow. River boats carry a great deal of goods, and some shipments are also made by junk from the northern to the southern coast, thus sometimes evading the inland customs duties.

36. *Markets.* Trading in Hainan is carried on in market towns, of which there are a great many scattered throughout the island. Most of these markets meet on alternate days and on the off-market days the towns are even more quiet than villages, as the village dogs seem to know for what they are kept. Ku-tsiu is the queen that regulates the other markets of the northern half of the island, and a town is spoken of as having market on the same day or alternate day with Ku-tsiu. River boats leave Hoihow one day in four to take passengers to Ku-tsiu, a trip which consumes two nights and a day. With a favorable wind the boats hoist sails made of matting or flour sacking. Otherwise they are pushed, pulled, or poled upstream. Vendors of oranges from Hoihow, cloth merchants from Vun-sio, itinerant tinkers, fortune tellers, colporteurs, and even the Western traveler, all find it convenient to start on a day that will bring them to market towns on a market day, or else goods cannot be sold to advantage nor food easily obtained.

Second in size and commercial importance to Hoihow, Kachek market is situated at the gateway to the southern part of the island as well as to the

interior Loi and Miao peoples. Goods from Hoihow are carried two days' journey from the Golden River at Tun-ngai and transshipped at Kachek for Vang-tsiu, Loh-hoe, Leng-tui and Ngai-chow. The volume of business passing through this inland town is tremendous. Several thousand carriers and villagers crowd the streets on every market day. Every four days the "cow market" is held, and string after string of water buffaloes and cows, sometimes eighteen or twenty in one string, are fastened from horn to horn by an ingenious rope harness connected with the nose rope and let out to the Golden River, to be sold to natives or possibly to be exported. It is in this market of Kachek that the youngest of the three mission stations on the island has been established, a center for work extending from Leng-tui on the south to portions of Kheng-toa on the north.

37. *Postal Service.* The mail services and postal facilities in the island have been improved to such an extent that offices and mail connections have been established in every part of Hainan. The Chinese postal service was inaugurated in Kiungchow in 1897, and this office is rated as a first-class post office. There are second-class offices at Hoihow, Vunsio City, and Kachek, and twenty-seven agencies, besides a number of box offices in other places. Outward mails are dispatched on all steamers and the interior places are served by waterways and foot couriers. Despite floods, highway robberies, and fighting between soldiers or various clans, this service is very efficiently maintained. Parcel post (with a domestic postage fee varying from twenty to eighty cents per parcel on matter from foreign countries) and money orders, registration of letters, and international reply coupons are available at the first and second-class post offices. In the interior a fee of two cents is collected on each

piece of second-class mail matter from foreign countries, as an inland domestic postage fee for places not served by steam but by courier.

There is a post office in connection with the British consulate in Hoihow, using Hongkong stamps surcharged Hoihow, and also a French post office, which uses the stamps of French Indo-China, surcharged Hoi-hao.

38. *Chinese Maritime Customs.* The customs office is located in Hoihow. The indoor and outdoor staff include a number of foreigners. As the boarding officer meets all steamers stopping in the harbor, and his boat is always at the service of missionaries going to or returning from the steamers, the journey across the mud flats is thus made much pleasanter for us. A customs officer is also stationed at Zi-lim in the south, where for the six months' stretch allotted to each man he is the only European for miles around.

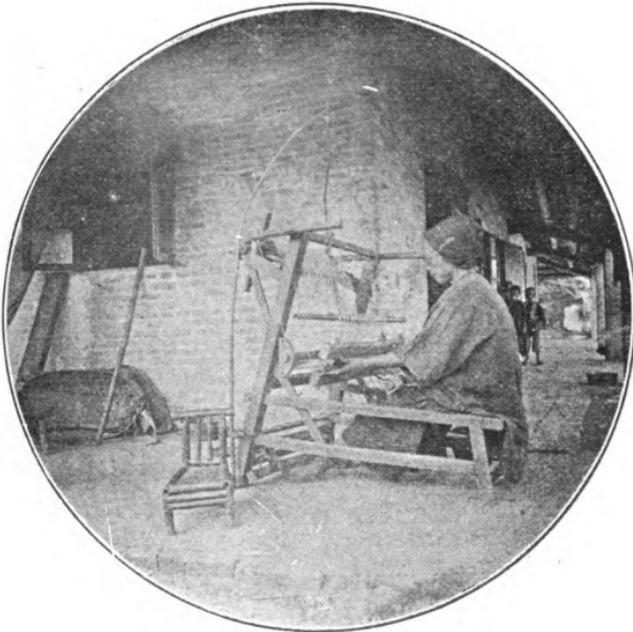
39. *Consulates.* The island first became known to Europeans as the Ainan Jesuit Mission, established in 1630. To quote Dr. Henry, "Lying as it does right abreast of the Gulf of Tonquin, it was threatened with invasion soon after the war in Tonquin (1882) brought the French into collision with the Chinese. Raised from centuries of obscurity into sudden prominence by its position in relation to the contending parties, its size, resources, population, harbors, and general characteristics became matters of eager inquiry. Kiungchow was opened as a treaty port in 1876, and during the discussion concerning this act several gentlemen connected with the Chinese Imperial Customs and the British Consular Service made the circuit of the island in gunboats, landing at several places but penetrating only a few miles inland. In the early eighties Captain J. Calder of the Chinese gunboat Sui-tsing, who was charged with the duty of

suppressing piracy along the coast, made some observations of the island, necessarily limited. It was not until Protestant missions began that anything definite about the interior of the island became known."

Soon after the island was opened as a treaty port, a British consulate was established at Hoihow, and the consul, who has acted in behalf of the American consul in Canton, regarding the Americans here, has always been of great service in any time of trouble due to political agitations. A German consulate was also established in Hoihow, and in 1897 the French established a vice consulate there. Various business firms have offices in Hoihow, but the foreign population, aside from the missionaries, does not exceed forty.

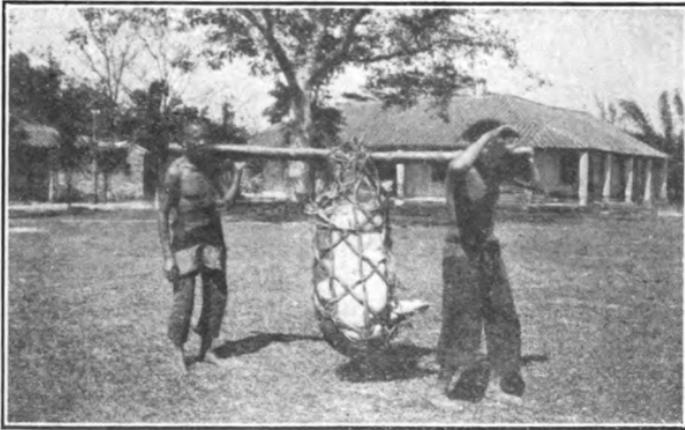


Hainan Sawmill



Hakka Woman Weaving





This Little Pig Went to Market

[Picture loaned by Mrs. M. R. Melrose]

CHAPTER VII

TRADES AND OCCUPATIONS

40. The factory whistle is not heard in Hainan. No tall chimneys belch forth clouds of smoke. Large manufacturing plants with their acres of buildings, their whirl of machinery, and their thousands of workmen, do not exist here. The industries of the people are the simplest kind, requiring no complex machinery, and no power other than that supplied by man and beast, and yet all the letters of the alphabet are needed to initial them.

41. *Agriculture.* Agriculture is preëminently the industry of this tropical island. Nearly all other industries are side issues, to be worked at in the leisure periods between planting and harvesting. Business people, literary and official people, and fisher folk all put their savings into farms and have their homes in country villages. Rice is the staff of life in this part of the world. If the rice crop is a good one, times are prosperous. If the rice baskets stored in the bedrooms are full, and one is able to eat an abundance of hard-boiled rice, one is at peace. If the family is obliged to live mostly on sweet potatoes, that is poverty indeed.

42. *Bamboo.* Of the productions peculiar to South China, one of the most universally useful is the bamboo. Clusters of bamboo raise their fronded heads from every village, and in every department of life bamboo is indispensable. Chopsticks, baskets of all descriptions, sedan chairs, boat poles, literally hundreds of everyday articles, are made from it.

43. *Coconut.* A close rival to the bamboo in usefulness is the coconut palm. A list of some

sixty uses to which the products of this tree are put could be made. About the only parts of the Hainan coconuts which find their way abroad are the dried meat or copra, and the carved shells. These latter are made up into a variety of useful and ornamental articles, and when they are brightened up with a coat of melted beeswax and ornamented with gilt lettering, they are real little works of art.

44. *Dyes.* In connection with the present dearth of dyes, it is interesting to note that Hainan is almost, though not quite, independent in the matter of dye-stuffs. The indigo plant grows anywhere in Hainan and a marked increase in its planting has been observed since the beginning of the European War. The indigo is cut when in full leaf, is put into large jars or vats and soaked in water until the leaves are soft and drop off. The stalks are removed and to the liquid in the jar is added shell lime which has been pounded with a little water in a stone mortar, until it is the consistency of frozen cream. The amount of lime necessary for the indigo is tested by tasting the mixture in the jar. For home dyeing purposes cloth is dipped in this jar until it is of the desired shade of blue. The indigo intended for the market is obtained by pouring the mixture from the jar into a pit in the ground and leaving it until the water has soaked away or evaporated, and the remaining paste is put into leaf-lined baskets and sold.

To dye black, the indigo-dyed cloth is again dipped in blood, or in a liquid obtained by soaking the bark of certain trees in water. For dyeing a brownish-red, a tuber which grows in the interior is used. It is grated and the cloth is dipped into this thick porridge and spread out in the sun. The side

that is exposed to the sun becomes a rich maroon while the wrong side remains a light tan.

45. *Enamel Work.* Beautiful enamel brooches and other ornaments are made in very unostentatious silversmith shops in Kiungchow and Hoihow. This work is done nowhere else in China.

46. *Fan Palm.* The fan palm which grows in the forests furnishes the leaf from which the distinctively Hainanese fan is made. The young leaves are split from the outer edge to the base, and these shredded strips are folded lengthwise and braided into a lightweight, flexible and yet durable fan. The leaves are also used as a thatch for houses, and the heart of the tree makes a very good vegetable if cooked, or a fine salad if raw, as does the heart of almost any palm tree

47. *Glue.* A fairly good glue is obtained as a by-product of the tannery. Under the letter *G* should also be mentioned the *grass shoes* so universally worn by the foot travelers in the island. Woven of wild grass stalks, or sometimes the stalks left from the rice, they save the feet from many a pain, and yet are so light and cool that their weight is not a hindrance.

48. *Hides.* Hides of cows, buffalo, and deer are shipped out to the port with the hair still on them, having simply been dried in the sun, or are partially tanned by soaking in pits containing lime.

49. *Incense.* The making of incense is mostly the work of women and girls, and one sees very little of this industry except in Hoihow and Kachek. Bamboo is sawed up into proper lengths and split up into small sticks. It is surprising to see the dexterity acquired by little girls in this work, and even blind women are able to place the knife at the correct distance from the edge of the handful to make sticks of the required size. One end of these sticks is rolled

in a mixture of sawdust and the bark of a gum-yielding tree. This bark is crushed in the ever useful stone mortar so essential to every Hainanese home, though at a certain village in Vang-tsiu where a rushing torrent tumbles down the mountainside, quaint little stone huts have been built at the side of it, and the clumsy waterwheel turns the bar that operates the heavy wooden mallets which pound the bark of a certain tree. This particular incense is considered very fine and is exported to all parts of China. The other end of the incense stick is dipped in red dye and then laid out in racks in the sun to dry. Incense is made to be used in the worship of the many local gods, but a few sticks of lighted incense put into a box in which a bunch of green bananas has been placed will ripen them evenly, and a coil of incense powder burning under one's desk will keep mosquitoes away.

50. *Jack Fruit.* The jackfruit tree furnishes a handsome yellow wood from which farmer-carpenters make furniture in their leisure days during the year. This is offered for sale in the Twelfth Moon just before the Chinese New Year. The fruit of this tree is much used as a vegetable when green, as a fruit when ripe, and the seeds again are cooked and eaten.

51. The dainty little kingfisher's feathers are utilized by the silversmiths in making head ornaments of the richest blue for little Hainan brides.

52. *The Litchi.* The litchi is one of Hainan's choicest fruits. Within the last few years a cannery for preserving litchis and pineapples has been operated in Hoihow. In the interior the only way in which litchis are preserved is by drying. A few hundred litchis are put into a sieve and dipped into a skillet filled with boiling water flavored with betel-nut blossoms, and then spread out in the sun to

dry. The dried litchi is a palatable fruit, but differs from a fresh litchi as a raisin does from a grape.

53. *Mats.* Mats of grass or pandanus (wild pineapple or screw pine) are necessities in every Hainan household. A bed is not a bed without a mat, and conversely, one can make one's bed almost anywhere, provided one has a mat. The grass mats are woven in the homes of people near Dengang, and the pandanus mats are woven wherever the pandanus grows—and that is almost everywhere in Hainan. In Vang-tsiu the women all wear six-cornered hats braided of this same pandanus leaf.

54. *N* and *O* stand for nuts and for the oils pressed from them. The process is about the same whether the nuts be peanuts or any one of the three kinds of small nuts growing on trees. After shelling and thoroughly drying, the nuts are placed in a mortar and crushed. This oily mass is then put into a skillet and scrambled, when it is ready to put into the oil press, and force is applied to squeeze out the oil. Peanut oil is used for cooking, one variety of tree-nut oil is used for lighting purposes, another is the favorite native hair oil, while the third is used in glazing bamboo hats and paper lanterns. Oil from the coconut is obtained by grating and boiling the meat.

55. *Pineapples.* On the upland fields of Vunsio are grown quantities of fine yellow pineapples. A sheer thin cloth is made from the inner fiber of the long leaves of this plant. The leaves to be used in making cloth are gathered from plants especially grown in very rich soil in the shade of trees. The leaves are scraped on a flat board with a sharp knife until all the pulp is removed and only the fiber remains. This is dried and pulled into threads of equal thickness, which are then spliced by women

who overlap the ends which they moisten with water and roll on the bare knee. The home loom weaves the cloth. Thread for home sewing is made by the same process of hand labor. Making thread from pineapple or hemp fiber on the doorstep of the home is to many a grandmother in Hainan what knitting was to our grandmothers in far-away Occidental chimney corners.

56. *Quacking.* Quacking is a fairly profitable industry in Hainan for some gentlemen who are neither native doctors nor foreign-trained physicians. For the pursuit of this business little knowledge and but few drugs seem to be necessary, though with the help of quinine these quacks do accomplish something toward the relief of one of the chief ills of this malarious island. Quacking is also symbolic of the great flocks of ducks raised on the island. It is a sight worth seeing when men who are watching the ducks take their three or four hundred charges to a pond or a watery ricefield to swim, paddle, and catch pollywogs. Duck eggs, both fresh and salted, are much used for food.

57. *Rope Making.* It is unnecessary to order ropes from America here, as very good ropes are made on the island, in sizes from masons' lines and small cow ropes up to great hawsers and cables. Coconut fiber, hemp, pandanus roots, bamboo, and rattan are used in the manufacture. The initial work of preparing the material is done by beating. The making of the strands and the twisting of the strands into rope are all done by hand with the aid of a simple contrivance at which small boys turn a crank and the ropes are nicely and evenly twisted.

58. *Salt Making.* Along Hainan's coast with its many beautiful bays the important industry of salt making is carried on. A large field within reach of

high tide is leveled off and spread with clean sand. The receding tide leaves water in the field, which dries up or settles down, and the sand on the field is scraped up and carried away to a leaching place where the salt is leached out by pouring water through the sand. The salty water is filtered through rice straw and then boiled in skillets. When the water has boiled away, the wet salt is taken out and dried. This is called "boiled" salt as distinguished from the "raw" salt, which consists of salt crystals gathered from the salt fields, and which is much the saltier of the two.

Snake catching should also be included under the *S* category, as pythons are in great demand, the skins for medicine and the flesh for food. These snakes are often twelve and fifteen feet long. They are caught when stupid after a full meal, and the natives use a certain plant of the ginger family to stupefy them even further. Kachek market is the place to buy this delicacy, whether you wish a live snake or merely a snake skin.

59. *Terra firma* itself is put into forms and fired in kilns which rise here and there like mounds in every district. Good bricks and tiles for building purposes and a common grade of pottery for home use are produced.

60. *Utensils*. The utensils used on the farm and in the home are all made by hand. The local blacksmith makes the fire tongs and shovel, and the kitchen cleaver. He makes the plow point, the grub hoe, the harrow, and the knives for cutting grain and chopping wood. The local carpenter supplies wooden handles and the several kinds of threshing implements.

61. *Vermicelli* is made by grinding in a stone mill rice that has been soaked in water, straining it through a cloth bag, and crushing it again in a stone

mortar. The dough thus formed is next forced through a strainer or colander into a skillet of boiling water, from whence it is skimmed, dropped into cold water, arranged in coils in leaf-lined baskets, and taken to market.

62. *Worms.* Two varieties of silkworms are tenderly cared for by the industrious housewife, who feeds the ravenous little creatures on mulberry leaves night and day during their twenty days of gluttonous eating. Then they reward her by forming cocoons, if twigs are provided on which they can hang, or if they are placed on a piece of matting, they wander back and forth spinning their thread as they go and weaving a piece of silk which is prized for use in wrapping the dead of well-to-do families for burial. The common "house" worm spins a light yellow silk thread, while the "field" worm yields a grayish silk. The silk is woven on the home loom and is worn in its natural color by elderly people but when it is worn by the young it is dyed a brownish red or black.

63. *Exports.* Hainan exports betel nut, copra, rattan, unrefined sugar, eggs, both fresh and salted, live cattle, hogs, chickens and ducks, and the frogs of Hainan are considered a delicacy in the Hongkong hotels. Several hundred pigs, each in his own bamboo basket, usually constitute the deck cargo of the regular steamers to Hongkong, while junk loads of pigs are sent to Kongmoon and other ports. Hides, leather, tallow, hemp, silk, grass cloth (as the pineapple cloth is usually erroneously called), carved articles of fragrant woods, certain medicinal herbs much prized in native drug stocks, lotus seeds, and the special brand of incense mentioned above are also included in the export list.

[NOTE.—This chapter is taken almost entirely from an article by Miss K. L. Schaeffer, entitled "Hainan's Home Industries," which was published in the *North China Herald* October 21, 1916.]

CHAPTER VIII

THE JESUITS

64. The beginning of missionary work in Hainan dates back to the sixteenth century, when those indefatigable pioneers and loyal churchmen, the Jesuits, penetrated even to this remote island. Little trace of their work remains to-day save the old Romanist cemetery, which lies between Hoihow and Kiungchow. Hundreds of monuments over the graves have the cross plainly cut upon them, and the names of Chinese converts, with all particulars of age, residence, and position given. The inscriptions on several of the Chinese tombs, as well as the shape and size of the monuments, show that these men were of high position in the church. Cl. Madrolle, in his book on Hainan, devotes a chapter to the Jesuits. Although much of the material which he gives relates to work in Canton and Macao, some of the items regarding work in Hainan are very interesting. Father Gogo, as Madrolle tells, happened to come to Hainan in 1560, and notwithstanding the danger of entering China, three Jesuits penetrated the forbidden land in 1563.

65. *The Franciscans.* The Spanish Franciscans in the province of St. Gregory, in the Philippines, were commissioned to the new Mission of Cochin China in 1584. A typhoon cast them on the shore of Kheng-tsiu-fu (Hainan). These Europeans were shipwrecked in the district of Sang-hoe, taken as vagabonds, led under arrest to the capital of the island, imprisoned, and condemned. One of them wrote: "I saw in the prison of the city of Ahynam (Hainan) a large room where there were more than one hundred

prisoners, all of whom were nearly naked and had their feet locked in blocks. We had in that room at night a sentinel with a little drum on which he tapped in response to the guard that was at the gate of the prison." The Franciscans only passed through the island without any attempt to plant permanent work. From Hainan they went to Canton and on to Macao and Manila.

66. *Paul Wong.* The first missionary who obtained authorization to reside in China was Father Fuggiere, in 1581. Shortly after this an important Mandarin, Wong Tchong-ning, an emissary to Peking, became acquainted with another priest, Matthew de Ricci. This Mandarin had a son, who embraced Christianity and was baptized as Paul Wong. Paul Wong returned to Hainan and Ricci gave him a letter of recommendation to Father Palmerio, then Inspector of the Chinese and Japanese missions at Macao. During his first few years in Hainan he was not idle, and soon went to Macao begging that a Father be sent to Hainan to baptize his wife and children. In 1632 Father Pierre Marquez was sent to the island and March 27, 1632, Paul Wong's wife, three sons, one of his slaves, and four grandchildren were baptized. As Father Marquez had difficulty with the language he was recalled to Macao and Father Benoit de Mattos came from Fukien, and was soon able to speak this dialect well. He wanted to procure a residence and managed to buy a house supposed to be haunted. The first year over three hundred persons were baptized. In 1636 the Christendom of Hainan was divided into four districts—Kiungchow, Deng-ang, Bang-kao and Long-moun (Lia-mui). Each had a well-fitted and adorned church building. In the year 1637 the fervency of Christianity was at its height and over three hundred persons were baptized at one time, "but Satan was

infuriated to see himself compelled to leave his kingdom and persecution began," as the quaint old record runs.

67. *Persecutions.* Father Mattos was declared to have arms and ammunition hidden in his house. After vain attempts to appease the mob he sailed for Macao, leaving his flock in the care of Bon Marcel, a catechist from Fukien. This man was poisoned by the natives and died in August, 1640. In 1644 Father Mattos was able to return to the island. In 1647 the Manchu general Li invaded Hainan after conquering Canton. Father Mattos and the three priests with him, one Italian, one Polish, and one Portuguese, suffered greatly at his hands. In 1651-52 the Tartars were again in power and passed through the island. Father Mattos, the only European here at the time, knew the chief pirate from Fukien and attempted to save the island from invasion, but was thrown into the ocean and so perished. In 1656 Father Forget, a Frenchman, took charge of the church in Hainan, but he was an old man even before coming and died in 1660. After his death Father Stanislaus Torrente carried on the work. A period of bitter decrees against foreigners followed, although Father Torrente lived to see peace reëstablished, under the Emperor Khang-si, and returned to Hainan, dying here in 1681. Joachim Calmes was able to work here only one year and died, still a young man, in 1686. The epitaphs of these three priests can still be deciphered on their tombs in the old cemetery, and are as follows:

GERMANUS

(1). P. IO. Achim Galmeo Societatis Iesu
obiit Hic in Duo 2 Missionis Anno Die 9 Octobrio,
1686—34 S.O.S. 8.

(2). Stanislaus Torrens Itavis Societatis U
Professus 20 Missionis Anno Obiit Anno 1681 Die 10
M.D. Societatis So Aetatis 67.

(3). P. IO. Forgetallus Societus Professus 4
Miss Anno Obiit Anno 1660 Die 29 Octob Soc 36
Aet—Si.

68. *Present Status of Catholicism.* In 1849 the modern mission of the Catholics on the island was established, probably as a reopening of the former work. The first priest to arrive was so badly beaten that he died. For some time the work was manned by Portuguese under the direction of the Bishop of Macao. At present it is under the control of the French, but is not especially prosperous. Most of the adherents live in the vicinity of Kiungchow and Hoihow. An orphanage is maintained near Hoihow by several nuns, and a few European priests are also stationed on the island.

CHAPTER IX

THE BEGINNINGS OF PROTESTANT MISSIONS

69. *The Pioneer.* The foundation of the American Presbyterian Mission in Hainan was laid by Mr. C. C. Jeremiassen. He was a native of Denmark who had come to China in the early seventies. After a varied career* he determined to become a missionary. He felt the need of a knowledge of medicine and studied for two years in the Canton Hospital under Dr. J. G. Kerr. After this training he came to Hainan in the fall of 1881 and entered upon mission work here as an independent, self-supporting missionary. The British and Foreign Bible Society furnished him with a Chinese Christian colporteur, Kot Sing-shon, and a supply of Scripture portions.

Mr. Jeremiassen at once began the study of Hainanese and also opened a dispensary, where he was able to cure many of the patients who came. Before he had been here a year he had made a complete circuit of the island, treating the sick and distributing Christian literature in each place he visited. During the next year he made his headquarters in Hoihow and went out on itinerating trips through the country. On one of these trips he made a boat journey of several weeks up the river from Hoihow, when he visited the different towns on its banks with his tracts and medicines. Mr. Jeremiassen had been associated during this time with the American Presbyterian Mission of Canton and in

*See obituary notice of Mr. Jeremiassen in Appendix.

1883 the Rev. B. C. Henry of Canton came to Hainan. The two men made a journey of exploration into the interior of the island, even penetrating the Loi country of the region between Nodoa and Lia-mui. This journey was described by Dr. Henry in his books "Ling-nam" and "The Cross and the Dragon."

70. *Opening for Work Among the Hakkas.* On their way into the interior they found a large settlement of Hakkas near Nodoa and the colporteur Kot Sing-shon was placed among them to work for a time. He was a very zealous old man and his work resulted in securing a long list of inquirers. Mr. Jeremiassen gave this region a great deal of attention during the next few years. He secured a shop in the town in which he opened a night class for the inquirers, held preaching services on market days, and had a dispensary. This continued until May, 1885, when after some correspondence the Rev. H. V. Noyes of Canton came to Hainan and went in to Nodoa with Mr. Jeremiassen, who was not an ordained minister. About thirty of the sixty applicants for baptism were examined and of these the rite of baptism was administered to nine and the communion service held—the first time the Lord's Supper was celebrated in Hainan. The sad part of it was that the zeal of the old colporteur had led him into unwise measures and he was not only excluded from communion but went back to Canton in disgrace.

71. *Reënforcements.* Even before Mr. Noyes visited the island Mr. Henry, then in America on his first furlough, had taken steps to secure reënforcements for Mr. Jeremiassen. He published an article in the *Foreign Missionary*, then the organ of the Board. As a result of this and of Mr. Henry's other efforts the Presbyterian Board decided to appoint H. M. McCandliss, M. D., and the Rev. F. P.

Gilman as missionaries to Hainan. Dr. McCandliss left for the field in May, 1885. On reaching Canton he spent some months in work in the Canton Hospital before he came to Hainan to begin the study of the language. Later in 1885 he came to the island with Mr. Jeremiassen and they moved their residence, the headquarters of the mission work, from the west end of Hoihow to the ancestral hall of the Tang family, in Kiungchow. Soon afterwards Mr. Jeremiassen purchased for the mission a piece of property southwest of Kiungchow which was popularly known as the "Farm" or "Sugarcane Garden." Later he went to Nodoa to see about the work there. There was a disturbance in that region and a report came to Hoihow that Mr. Jeremiassen had been seized by the insurgents and forced to make guns for them. Through the aid of the British consul Dr. McCandliss sent a message in to him and received an answer that he was in safety. Dr. McCandliss then went to Canton and was there at the time of the arrival of Mr. and Mrs. Gilman in 1886.

72. *Organization.* Soon after Chinese New Year, 1886, Dr. McCandliss, Mr. and Mrs. Gilman, and Dr. Henry, with two native preachers (one of whom was Tang Un-dok, who has only this year gone to his reward), left Canton and took the steamer Greyhound for Hainan. On their arrival they all went to the Tang house in Kiungchow, where as one missionary put it, they had "the Hospital, the Parsonage, the Prophetage and the Foundry." During the few days they were together they held the first regular meeting of the Hainan station of the Canton Mission. Mr. Jeremiassen and Mr. Henry soon left for Nodoa and while in the interior they opened a chapel in Nam-fong and another in Dam-chow.

73. *Attempts to Secure Property.* In 1886 steps were taken to have the deeds for the Farm stamped by the magistrate. This seemed to arouse the resentment of the literati. The middleman who had sold the property to the foreigners was beaten in the street and the British consul was secretly warned by the Chinese governor that the missionaries, especially Mrs. Gilman, must leave the city. Mrs. Gilman remained at the British consulate a few days and then went to Macao, whither Mr. Gilman also went later. In December of 1886 Mr. Jeremiassen and Dr. McCandliss obtained permission to use an ancestral hall as a hospital and a very successful work was carried on there during the next year. In these earlier years the Triennial Examinations brought many students to the city. They were on the whole very respectful to the missionaries in the year 1887, though the same could not be said of their conduct later.

The deeds for the Farm were received from the American consul at Canton in 1887 and were sent to the governor of Hainan to receive the official stamp. A few days later the missionaries took quiet possession of the Farm but they did not remain in *quiet* possession long, for the middleman was thrown into prison, the teacher who wrote out the deeds was threatened, and it was necessary for some one of the missionaries to be continually at the place to insure our keeping possession. A notice was posted on Mr. Gilman's gate informing him that if he did not induce Mr. Jeremiassen to give up the property his wife and child would be killed. Mrs. Gilman and her baby went to Macao for a time, as did the teachers threatened, and the middleman remained in prison about eight months until ransomed by the payment of \$50 Mex. After some years of uncertainty the

property was given up and in 1894 land in Hoihow was purchased from a German firm.

Various attempts were made to rent property in Kiungchow. When Dr. McCandliss returned from America in 1888 with his bride he found that a place had been rented for a dispensary which they were able to use for several years. In 1890 an epidemic of cholera broke out in the city during the Triennial Examinations and as several of the missionaries were not well only Mr. Jeremiassen remained on the island during the summer. About October 1 Mr. Gilman started with the Rev. W. J. White of Canton on an overland trip from that city to Hainan. On this journey they learned that the Hainanese dialect was used even beyond the head of the Peninsula of Lui-chow. It is not too much to say that from that time until his death Mr. Gilman longed to see Lui-chow linked with our Hainan Mission and active work established there.

74. Recruits. In 1890 Rev. and Mrs. J. C. Melrose, the first recruits for the station, arrived in Hainan and took up their residence in the Tang ancestral hall, the Gilman and McCandliss families having rented the Hunan Guild Hall as a residence. A printing press was given to the station and was set up in the Tang house, with the assistance of Mr. Kenmure, the agent of the British and Foreign Bible Society.

In the fall of 1891 there were rumors among the people that the foreigners had poisoned the wells. The next day soldiers were posted around the mission compound and the city gates were closed to prevent a riot which it was feared would take place during a heathen procession appointed for that day. These precautions were taken by the governor at the request of the

Commissioner of Customs and as a result peace and order were restored in a few days.

Miss Jean Suter of Geneva, Switzerland, the first single woman missionary to the island, arrived late in 1891. She was married to Mr. Jeremiassen in 1892 and with her pioneer husband went for a long trip through the Loi country. Rev. A. E. Street and Rev. and Mrs. P. W. McClintock joined the mission the same year.

75. *The Hainan Mission.* In May of 1893 the missionaries all assembled in Kiungchow and effected the organization of the Hainan Mission, thus becoming independent of the Canton Mission. At the close of the year the annual mission meeting was held, at which strong differences of opinion arose between Mr. Jeremiassen and his colleagues and eventually resulted in the former withdrawing from the mission, although he continued to carry on independent work on the island until his death.

These first years of Protestant mission work in Hainan were not years of ease. Without proper houses for comfortable living in a tropical climate, with no courses of study or trained teachers to assist in getting the new language, with the natives always suspicious and often unfriendly, the pioneers laid the foundations for the work that has since been carried on. Mr. Melrose and Mr. Jeremiassen died on the field and Mrs. Gilman in America before the work had become fully established in the new station of Kachek, and Mr. Gilman passed away in 1918, before seeing the desire of his heart, a station in Lui-chow, fulfilled. Little Flora and Agnes Gilman, Esther Melrose and Ewing McClintock lived only a few short years or months to gladden the hearts of their parents. But from these pioneer families have come two sons and a daughter now on the field for active service

among the people for whom their parents have been and are laboring, and a daughter who recently completed her three-year term of service in Hainan and hopes soon to return with her husband to his field in Central China.

CHAPTER X

KIUNGCHOW STATION

76. *Hoihow Hospital.* Kiungchow station includes also Hoihow, the port, where the medical work is carried on. The work shifted back and forth between the two places for some years after the beginnings were made. Rented properties were unsatisfactory and desirable properties not for sale. The missionaries lived inside the city wall in Kiungchow, suffering from heat and malarial fevers, crowded, dirty streets and the multitudinous odors of a Chinese city. Gradually, however, the station settled in three compounds. One is in Hoihow, outside the city but directly on the shore, with a beautiful view of the sea at high tide and a different view of the mud flats at low tide. Here are located the Hoihow church and the Hoihow hospital, each with a residence adjoining, known respectively as the Manse and the Physician's Residence. The early days of hospital work, when the doctor scarcely dared to perform an amputation for fear of the mob that might arise, and the present time, when Hainanese patients and patients from Lui-chow, as well as many of the soldiers quartered in the port during the recent trouble, crowd the enlarged hospital to the limit, are vastly different. A great curiosity to the people as well as a great convenience to the hospital is the real American windmill which furnishes the water supply for the plant at a nominal cost since it has been installed and with much less labor than before.

77. *Hoihow Church and Schools.* The Hoihow church, while not yet organized, has a growing constituency from nearby villages and among former

patients in the hospital. The leper work, which Dr. and Mrs. McCandliss have carried on for some years, has resulted in a number of Christians being baptized in the leper village. The Sunday school for small boys is one of the features of the Hoihow work, as often more than a hundred boys are in attendance. Day schools for Hainanese boys and Cantonese girls are well established, and will be an aid in interesting the gentry of the port in our work. During the fighting between Lung Chi-koang's soldiers and the Cantonese troops in the fall of 1918 bullets fell about the compound, and it was during that excitement that Mr. Gilman fell and received the injury which ultimately resulted in his death.

78. *Church Compound, Kiungchow.* The Kiungchow work is carried on in two compounds, right across the road from each other. To the east is the Church Compound, containing the church, buildings of the Paxton Training School for Christian workers, and two residences known as "Grey Gables" and the Meade House. The Mission Middle School is now carrying on its work in the Paxton School buildings but land adjoining the compound on the south and east has been purchased and we hope to have a modern school plant established there. Work has already been begun on a residence in the new plot.

79. *Pitkin Compound, Kiungchow.* The Albert J. Pitkin Memorial School for Girls, the Women's School and the Pitkin House for the single women of the station are located in the other compound. The Pitkin School is the only middle school (corresponding to our high school) for girls on the island. As a result of Miss Henrietta Montgomery's years of faithful and untiring service, a school grew from a handful of girls and women in Kiungchow who had previously been paid ten cash a day to come to school,



KIUNGCHOW FIELD

Organized Churches ⊙

Chapels Owned □

Preaching Places ×

1. Kiungchow
2. Hoihow
3. Mai-lam
4. Lia-kha
5. Tap-tu-lou
6. Ang-zin
7. Ku-tsiu
8. Deng-ang
9. Bang-khoe
10. Lo-dau
11. Bo-lo
12. Ka-do
13. Kong-fo
14. Kia-kham
15. Tsiou-si
16. Si-vun
17. Siau-sau
18. Hah-si
19. Lok-lah

through many vicissitudes and changes of location and personnel, and at last the present well-graded school of ninety pupils has evolved.

80. *The Field.* The Kiungchow field is a large one, including as it does Ngai-chow and Lui-chow, which will be discussed in a later chapter. A glance at the map will show that a number of outstations and chapels are located in Vun-sio, the northern part of that district having proved a fruitful field of labor. Many men in that region have come back from Singapore with a knowledge of the gospel and have aided greatly in spreading the truth among their own people. It was a great joy to the Kiungchow church to see the flourishing Christian community at Bangkok, up the river, organized into a church in 1917. The almost untouched Kheng-toa Loi field west and south of Hoihow offers a challenge to the station in new work to be undertaken.

CHAPTER XI

"A MODERN BABEL"—NODOA STATION

81. *Securing of Property.* During 1887 a body of Chinese troops were sent in to Nodoa to punish those that had been engaged in the insurrection the previous year. The troops were attacked by an epidemic of fever which Mr. Jeremiassen was successful in treating, and Governor Fang gave him the plot of ground on which the mission buildings at Nodoa have been built. Later in the year Mr. Jeremiassen tried to secure from him a deed for the property, but he had been opposed in making the gift by the anti-foreign viceroy at Canton and did not dare to put a statement regarding the gift in writing, neither then nor during the next year, when he visited Hainan and in fact tried to get a mob in Nodoa to burn the hospital building. Mr. Jeremiassen remained in Nodoa almost constantly during the two years following, completing the erection of the chapel, the preacher's house, and the first foreign house built on the island—the "Manse." In 1890 the house was completed and Mr. Gilman started to move in there with his family, but was taken with a severe attack of fever while on the river boat and returned to Kiungchow. Mr. Gilman resided in Kiungchow the remainder of the year although he made frequent trips to Nodoa during the absence of Mr. Jeremiassen. Even now the trip from Hoihow to Nodoa takes three days of steady traveling by road, or a slow boat trip of uncertain duration and two days' trip by road, so the hardships of the pioneers on their frequent trips inland were very great indeed.

Early in 1891 Mr. Gilman moved his family to Nodoa and took up his residence in the Manse there. In 1894 Mr. Gilman and his family went home on furlough and Rev. and Mrs. J. C. Melrose took up the work in Nodoa. Since that time regular mission work has been carried on in the station and missionaries have lived there continuously with the exception of a few times when disturbed conditions made it necessary for the foreigners to go to the port as a precautionary measure.

82. *Languages.* Nodoa may well be called a modern "Babel," as within a radius of thirty miles there are at least eight different languages and dialects spoken, carrying also differences in the character of the people, differences in customs, and often differences in dress. Hainanese is of course understood and spoken. The Hakkas, among whom our mission work first began, have a large settlement near Nodoa. The market itself is Mandarin-speaking. Tradition says that this "Mandarin" was brought direct from Peking by the exiled poet-official Siu Dan-po and his followers many years ago, but friends from the north who have visited us in Nodoa say it has woefully departed from its pristine purity. To the north of Nodoa immigrants from Kau-tsiu have a colony where Cantonese is spoken. Within thirty miles of Nodoa are the wild Loi, speaking several dialects among themselves. The station has work among two tribes of tame Loi—the Damchow and Lim-ko. Miao people also often visit the compound. With such differences of language it may seem strange that a mission station was opened in Nodoa, but the work began, providentially, we believe, through the old colporteur mentioned above. The attitude of the literati and officials is very encouraging. At one time when Nodoa was actually attacked by

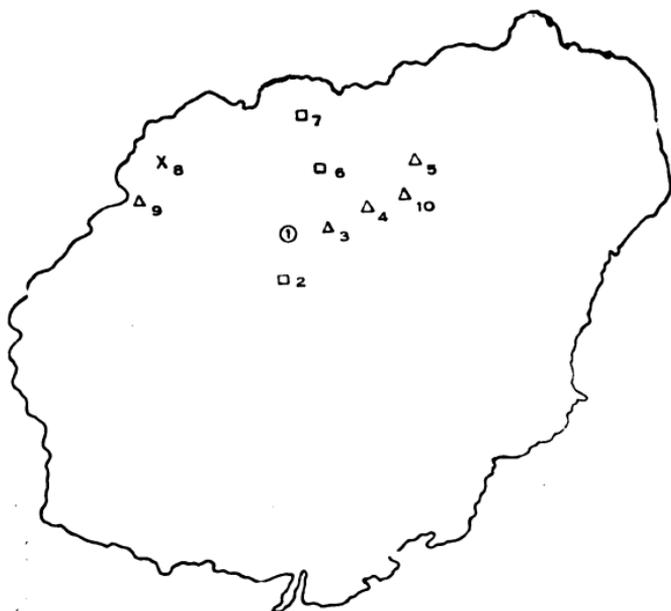
several hundred robbers the officials garrisoned the mission compound with their soldiers and when the danger was over handed back the premises and all they contained without even a teacup missing—a fact that will convey a good deal to those familiar with the ways of Chinese soldiery. The Babel itself also brings in part its own remedy for a boy educated at Nodoa, like a Swiss, must be dull indeed if he can speak but one language. So that the gift of tongues, even if it has not been bestowed on the missionaries in the station, does come quite easily to the native assistants, who are probably most effective in reaching the people.

83. *Boxer Year.* During the troublous times of 1898–1900, when the Triad and Boxer uprisings caused so much uncertainty and disturbance, suffering and death, among the Christians of China, native and foreign alike, there were anxious days in Hainan. The little handful of missionaries in Nodoa were seventy-five miles inland from the port, where the only means of escape lay—steamer passage to Hongkong. The letters and messages sent back and forth those days to the British consul in Hoihow, our missionaries there, the chief magistrate, and the friends at home, make most thrilling reading, but lack of space forbids details. Suffice it to say that after many earnest discussions the missionaries of the station at last went to Hoihow and the women and children of the mission took refuge in Hongkong until the trouble was over.

84. *Present Compound.* Nodoa station compound lies just outside the market of Nodoa. It is built on what was formerly waste land but has been laid out as a beautiful residence section. The tower of the Anna McLean Memorial church, which stands just at



Pastor Vang and Family



NODOA FIELD

Organized Churches	⊙
Chapels Owned	□
Preaching Places	×
Rented Chapels	Δ

1. Nodoa
2. Nam-fong
3. Kio-hau
4. No-tia
5. Kim kiang
6. Hau-lan
7. Lim ko City
8. Dam-chow City
9. Ui-ngou
(Wang-vu)
10. Tai-fong

the edge of the market and next to the compound, can be seen for miles. Next to the church is the house of the native pastor, Mr. Vang. Then come the buildings of the Ling-kang Boys' School, the Mary Henry Hospital, the Kittanning Girls' School, and the four residences, known as the Manse, the Bungalow, the Century House, and Residence Number Four. The compound has cement walks and also electric lights, as a lighting plant was presented to a member of the station some years ago.

The isolation of the station is partially compensated by the beautiful views of the mountains and by the climate, which is the most healthful and bracing of any of the three stations. It is also the most settled of the stations, and having been established the longest, can see the fruits of its labors in the second and even the third generation of Christians. The church has a native pastor, Mr. Vang, a Hakka, who was trained in the Basle Mission and is supported entirely by the members of the native church.

85. *Development of Work.* A glance at the accompanying sketch will show something of the extent of territory for which the station feels the responsibility. The evangelistic assistants live in the different outstations, coming in to Nodoa for three or four days each month for instruction under the missionary in charge of evangelistic work. Several day schools are flourishing in these outstations. Nodoa has great cause for thankfulness in the new chapel at Nam-fong, just erected this summer by the mother of Dr. Jane Wen as a memorial to her daughter. Miss Wen was a brilliant young Christian doctor whose death in Hongkong was a great blow to her Hainan family and friends as well as to her church and community on the Canton delta. A new chapel has just been erected, too, in Hau-lang, toward

which the members of Nodoo station donated the beams of the old chapel at Nodoo, the first Protestant chapel on the island, glad that they could be used for many years more in such a building.

CHAPTER XII

KACHEK STATION

86. *The Lower Market.* The opening of Kachek Station is associated with the Boxer Uprising, for it was in the year 1900 that Rev. F. P. Gilman, Rev. C. H. Newton, and the then newly-arrived Dr. S. L. La-sell were appointed to proceed with the work there. Owing to the unsettled condition of the Empire, the members of the new station, who were all living in Kiungchow, were "permitted to visit the field, subject to the recall of the station." In April, 1901, a native house was purchased in that part of Kachek known as the Lower Market. This house was the first home of all the institutional work now carried on at the present North Gate compound. Street chapel preaching, dispensary and hospital work, boys' school and later girls' school, all had their beginnings here. In 1919 this house was exchanged for a fine plot of temple land adjoining our compound on the north, where we hope the new buildings of the McCormick School may soon be erected.

87. *The First Building.* The first plot of the present compound was purchased in 1900 and in 1901-1902 the first building was erected—the Manse. Thousands of people watched the progress of construction and were very fearful lest the height of the building should injure the fêng-shui of the region. The magistrate finally sent a letter requesting that the building be not made too high, as the people were fearful of calamity. To this letter a polite reply was forwarded saying that while we knew of no treaty regulating the height of buildings, yet we were

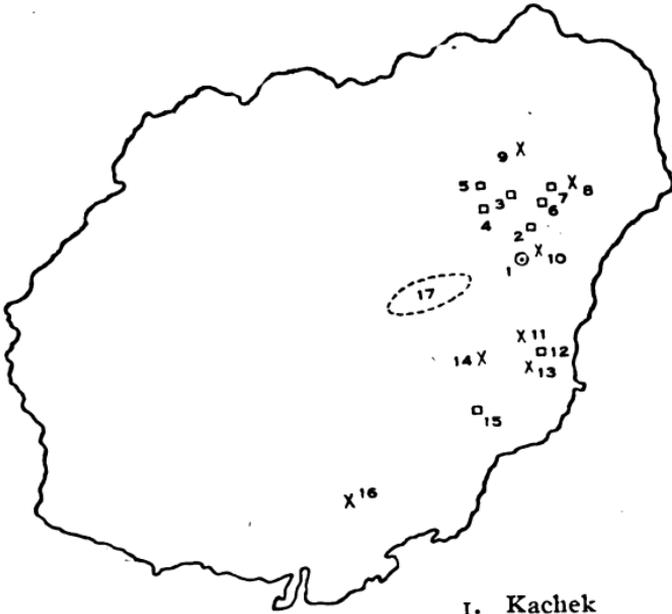
anxious to keep the good will of the people and could promise that we would not build the chimneys more than thirty Chinese feet high. A native helper to whom the letter was shown for approval said that he did not know what chimneys were, nor did he think the magistrate would, but he thought the letter would satisfy the magistrate, and it did.

88. *Street Chapel Preaching.* The street chapel work has always held an important place here. The front room of the Lower Market House served as the chapel in which people from far and near learned to speak of us not as "foreign devils" but as "the talking-book people." A cornet and a baby organ were used to attract the crowd, and then the talking on Christianity and answering of questions would begin, and for hours a shifting crowd would be "tooted in and talked out," as one of the pioneers put it. At the very beginning efforts were made to get the men to remove their hats, as near Kachek men wear big unbendable bamboo hats over two feet in diameter. Later this difficulty was adjusted by the crowd itself as every one wanted to see. Mr. Gilman especially persisted in the street chapel work. In 1914 another chapel was purchased in a more central location and it is regularly opened on market days.

Whenever evil reports have arisen, such as those regarding our supposed cannibalistic tendencies, it has always been the policy of the station for the members to get out and itinerate vigorously. Nothing disarms suspicion like acquaintance, and the people here are friendly to such a degree that it has frequently been commented upon by visitors from other places. Mr. Gilman is affectionately known as "Uncle Good" all through the eastern and southern parts of the island.

89. *The North Gate Compound.* The compound is a beautiful park situated on terraced ground rising from a small stream up to the market, and fronting on the main road to the market. This compound has been pronounced unique in all China because there is no wall around it. Green hedges partially inclose it and some wire fencing has recently been put up as a protection against the depredations of wandering cows, but the populace is always at liberty to enter and stroll through the grounds. The McCormick School, begun in 1904, occupies the lower part, then come the Manse (1902) and the McCormick House (1909), the Kilbourne Hospital (1907), and on the top of the hill the Daughters' School, built in 1913. Across the road from the present hospital more land is being purchased in the hope that sometime the medical work may all be moved across the road and the present hospital quarters be used for women's work. Land for our much-needed new church has been purchased directly across from the Daughters' School. In all, the land now owned amounts to some fifteen acres.

90. *Country Work.* The opening up of the country work, both in chapels and schools, has been very encouraging. Our field is large, reaching from a portion of Kheng-toa in the north to Leng-tui on the south and including both the Loi and Miao work. There are now fifteen chapels aside from those in Miao-land to which the evangelistic assistants go for Sunday services, following the circuit plan, with two or three centers where communion is held twice a year. Six day schools are under the charge of the station, in all of which a regular curriculum is followed and teachers approved by the station are employed. One of these schools is in the Loi country, at Bau-deng. Two night schools for little girls are carried



KACHEK FIELD

Organized Churches	⊙
Chapels Owned	□
Preaching Places	×

1. Kachek
2. Doa-lou
3. Ui-diok
4. Hai-bak-hui
5. Mau-do
6. Tsio-fo-hui
7. Liang-do-sang
8. Deng-tsi-lia
9. Ngae-kut-fo
10. Kheng-dong
11. Hoe-toa
12. Tin-tai
13. No-lak
14. Hoe-tio-liang
15. Do-toa-sang
16. Bau-deng
17. Miao Territory
(12 chapels)

on. Including the hundred and ten pupils of the McCormick School and forty in the Daughters' School, a total of almost four hundred pupils are under our charge and receiving definite Christian instruction.

91. *The Loi Field.* The Loi work in Leng-tui began to take definite form in 1916, when two brothers named Wong were the head chiefs and were anxious to open schools for their people. Several girls and women came to the Daughters' School, a number of young men to the McCormick School and several patients to the hospital, while a teacher-evangelist was sent to Bau-deng. Later one of the two brothers was killed in an uprising of some of his people, our teacher was forced to flee, and our work there was sadly interrupted for a time. The work kept on, however, through the pupils in Kachek, and now three women and eight young men form a splendid nucleus for the church among the Loies. Peace has been restored and our teacher is again at work. The Milton Stewart Evangelistic Fund gifts for work among the Miaos and Loies have aided the station greatly in establishing this work.

92. *The Miao Field.* Some ten years ago a Miao chief had his face badly torn in a fight with a bear. He came to the Kilbourne Hospital to inquire about removing the scars and heard enough of the gospel to arouse his interest. Some years later he had a mysterious dream of a light that filled all his dark dwelling and he came again to our compound seeking the explanation. From that time on the Gospel has spread among these people until there are now twelve villages which have of their own accord put up chapels where they worship morning and evening. On Easter Sunday, April 20, 1919, Mr. Byers held the first

communion for these children of the forest in the chief's village, baptizing twenty-four of the candidates examined. This, almost a mass movement, is at present both a great opportunity and a great challenge to our faith. We greatly need teachers and Bible women to help these people to a knowledge of the Saviour, and long for more workers so that more itinerating can be done among them in their mountain fastnesses.

CHAPTER XIII

THE FORWARD LOOK

93. *Liu-chow.* The peninsula of Lui-chow, just across the straits from Hainan, seems indisputably to be part of our responsibility. Within easy reach of Hoihow by junk, and with a dialect similar to Hainanese, our workers are able to carry the Gospel there more easily than to the southern coast of Hainan. The nearest station of the South China Mission of our church, and indeed of any church, is Kochow, with a totally different dialect. Men from the peninsula have gone to Pakhoi seeking the gospel, but the Church Missionary Society has asked us to care for its converts. Mr. Gilman was the pioneer in opening the Lui-chow field and until his death in 1918 was actively engaged in developing it. Our mission at its 1919 meeting voted to name the station which we hope soon to open there the Lui-chow Gilman Memorial Station and we long for the time when force and funds shall be sufficient for the establishment of the new center.

94. *Influence of the Hoihow Hospital.* Mrs. McCandliss, Mr. Campbell, Mr. Byers, Mr. Street, Miss Skinner, and others of the mission have also visited the peninsula whenever possible. Everywhere the parties go they hear of men who have been to the Hoihow Hospital, and all who go there learn something of the Gospel. Indeed, the Hoihow Hospital seems to be the agent used of God for the evangelization of the Lui-chow Peninsula. Many former patients are leading consistent Christian lives and if it were not for their visits to the hospital it is difficult

to see how they could keep up anything of a Christian life.

95. *Lui-chow City.* From Hoihow the junks go to Hai-ang, a distance of some seventeen miles, where the landing is made. Si-vun, the district city for the southern end of the peninsula, where the mission has a chapel, is about six miles distant. Lui-chow City is two days' journey farther up the peninsula. This city, which will be the location of the new station, is situated in the midst of a large rice plain. The population is probably about that of Hoihow, and the business of the town is extensive. There is weekly steamer service to Kongmoon and Macao. The trade of the town is largely in the manufacture and export of the coarse grass matting from which the Chinese make their boat sails. There is a Roman Catholic Mission in the city and the French priest who has been there now for many years has shown himself to be very friendly. Last year, through the mediation of this French Father, the surrender of General Lung's troops to the Cantonese troops was negotiated, and the business men and people of the region are very grateful to him for the service rendered.

96. *Christian Communities.* South and east of Lui-chow City, near the town of Khak-koe, is a settlement of fifty or sixty Hakka families, four or five of which are Christians. Some members of the Christian families had originally come from Hainan and had been instructed in the gospel at Nodoa and Nam-fong. There are many applicants for baptism in this settlement. Fifteen miles away from Khak-koe, near the sea, is the village of Siau-sau, where there are some fifty baptized Christians in the town and surrounding region. The Christians here have already subscribed and paid in about \$100 toward the

erection of a chapel, for which land has generously been given. Thus in Si-vun, Khak-koe, and Siau-sau there is already a splendid nucleus for work in the peninsula, and with the many others scattered throughout the region who know more or less of the Gospel, the new station will have wonderful possibilities.

97. *Ngai-chow.* Away down south in Hainan, in fact in the farthest south of China, is located a little Presbyterian church in the village of Lok-lah. Hainan's pioneer missionary, Mr. C. C. Jeremiassen, ever had his heart set on the "regions beyond" and spent most of his later years seeking to open work in the southern half of the island among the aborigines there. To this end he sought an entrance into the village of Lok-lah, to which the Lois of Ngai-chow district come to trade and barter. Mr. Jeremiassen secured the lease of two Chinese houses, one of which he repaired for a residence and the other for a dispensary. His skill in treating fevers and other tropical diseases soon won him an entrance into the hearts of the people. He moved his family to Lok-lah in the late nineties and from then on until Mr. Jeremiassen's death in 1901 the family spent the winter months there and returned to Kiungchow for the summers.

The dispensary and evangelistic work done by Mr. and Mrs. Jeremiassen gathered a company of friends about them which formed the nucleus of the church which Mr. Gilman organized in October, 1909. Since Mr. Jeremiassen's death Mr. Gilman, Mr. Street, Mr. Leverett, Dr. Lasell, Mr. Byers, Mr. Tappan, Mrs. Jeremiassen, Miss Schaeffer, and others of the mission have made the long trip by land or the unpleasant trip by junk to this distant outpost, averaging perhaps one a year. This plan has proved very insufficient

for the best interests of the work, especially as it must be said of the Lok-lah church as Paul said of the church at Corinth, "I hear that divisions exist among you." The original hope of gaining an effective foothold in the Loi country from this place has not been realized as yet. In the providence of God, that opening has come through Leng-tui. (See chapter on Kachek Station.)

98. *The Need.* The charge of Ngai-chow has been shifted back and forth from Kiungchow to Kachek, Kachek reaching it by the long land journey of eight or ten days, Kiungchow by the uncertain trip by junk around the west coast. In 1919, however, the way opened for a much more convenient approach. Small steamers began making semimonthly trips to the south of the island for salt. As these steamers stop in Hoihow, it is possible to make the trip to the southern coast in twenty-four hours and then take a short trip back to Lok-lah by junk. Mr. Byers, Mr. Campbell, and Miss Skinner made a visit to the outpost, and it will be possible now to have more close connection with the work there. With the opening of Lui-chow already approved by the China Council, Ngai-chow is our next goal. A glance at the map of Hainan shows that with Kiungchow, Nodoa, and Kachek stations placed as they are in the northern half of Hainan, a station strategically located somewhere in the southern half is a crying need.

99. *The Call.*

"There's no sense in going further—it's the end of cultivation,"

So they said, and I believed it—broke my land
and sowed my crop—

Built my barns and strung my fences in the
little border station

Tucked away below the foothills where the trail
run out and stop,

Till a voice, as bad as Conscience, rang intermin-
able changes

On one everlasting whisper day and night
repeated—so:

‘Something hidden. Go and find it. Go and
look behind the Ranges—

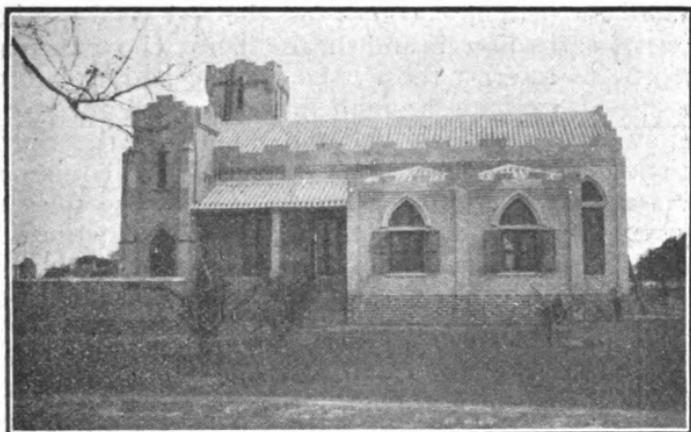
Something lost behind the Ranges. *Lost and
waiting for you. Go!’*”

CHAPTER XIV

EVANGELISTIC WORK

100. Extensive and Intensive Evangelistic Work. The evangelistic aim is the basis of all effort on the mission field and permeates deeply every phase of the work itself, though for convenience the three divisions of evangelistic, educational, and medical work are usually made. In the chapters following these divisions of our work in Hainan, with some of the problems and discouragements as well as the joys and encouragements, will be discussed. As in any work, in the distinctly evangelistic work, two sides must be developed—the extensive, or the preaching of the gospel to all, and the intensive, or the training of the Christians into *better* Christians and the development of the leaders of the native church. Would that each of our three stations could have at least two missionaries free to devote their full time to these fields of labor! The hospital evangelistic work naturally deals more with the first class, sowing the seed of the Gospel to men and women from scattered villages and opening the way for entrance to many homes. The school work, while also reaching those not yet touched by the Gospel, should and does deal more with the training of leaders.

101. Street Preaching. In opening up the work in new markets street preaching and the selling of tracts are the common methods. Often the sight of a foreigner is sufficient to draw a crowd, and as the talk shifts back and forth, the opportunity will open to give the message. True, the crowds come and go, but in after years many a reward of souls touched by



Hoihow Church



Ready for a Country Trip

[Pictures loaned by Mrs. M. R. Melrose]

a word or sentence comes to the earnest speaker. Tracts for the literati and those others who can read, pictures to interest those who cannot and to attract the crowd, perhaps a small magic lantern for use in the evening meetings, and the Sword of the Spirit, patience, perseverance, and tact, are the equipment necessary for this pioneer work. Often the missionary will preach in a temple or guild hall, sometimes in an inn or shop. When a chapel has been established in a market town the program is much the same—now a conversation with a few interested listeners, then a talk to a room full of transient comers. Such pioneer work involves itinerating—leaving the station, with your clothing, bedding, books, and cooking equipment packed in bamboo baskets, and with a Chinese evangelist, a carrier or two, and a boy, setting out for the country. You will certainly feel the heat of the sun and almost as certainly be wet with the driving rains, and you will be lucky if your baskets are not wet too, but such iteration brings a joy which is never equaled—preaching Christ where He has never been made known.

102. *Evangelistic Campaigns.* Through the gifts of the Milton Stewart Evangelistic Fund, our mission has been able to make a beginning along the line of evangelistic campaigns, and the work will be carried on with more and more thoroughness as it becomes better organized. In the first campaign, carried on a few years ago, forty-eight days were spent on the road, over five hundred miles traveled, and thirty-five places visited, including seven district cities and six government schools. The campaign team consisted of two missionaries who were able to go through the whole trip, one who could give only part time because of other duties, and several Chinese elders and assistants. Illustrated charts on sanitation, a map of

Hainan showing the outstations of the mission, pamphlets giving preaching places, hospital fees, school charges and curricula, gospel and sanitation tracts were always in use. The interest of the officials and the opportunities to speak in government schools were very unusual. The seed of the Gospel was sown literally in thousands of hearts, the Christians were aroused and interested, and the assistants received a much larger vision of the work lying at our very doors.

103. *Pastoral Work.* The parish of a pastor in Hainan is not limited to a certain number of city blocks, or a village and farming community, where every family can be reached by telephone and most families are represented at the gatherings at the church on Sundays. Instead it covers many square miles of territory, where groups of believers are gathered around some village chapel or isolated families in heathen regions are being severely tested. Perhaps an evangelistic assistant is permanently located in a village or market, perhaps the preaching services are held by the assistants in turn. Often the school-teacher in the Christian school takes his turn as preacher, and the older schoolboys in Kiungchow, Kachek, and Nodoa, as members of the Christian Endeavor Society, hold services in near-by chapels. The pastor visits the chapels under his care as often as possible, and communion is held in the different places once or twice a year, as many of the members are not able to attend the communions held at the central stations.

104. "*Big Sunday.*" This is the name given by the Christians to the communions held at the stations twice a year, usually in April and September, when as many members of the church as can possibly do

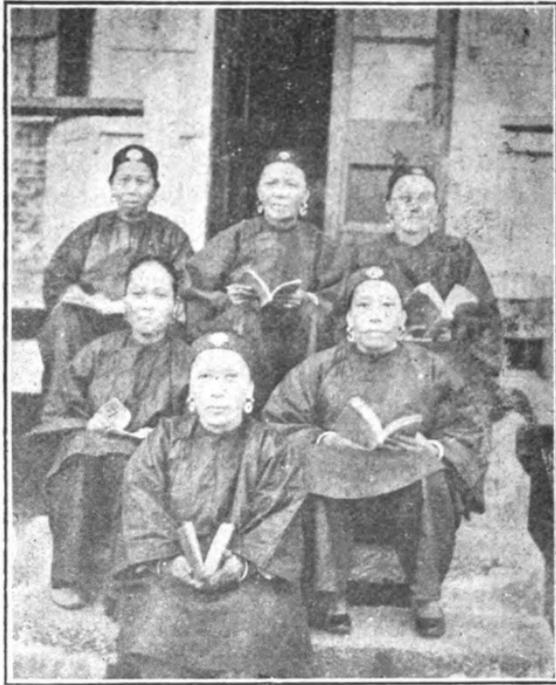
so are expected to gather for two or three days of instruction, inspiration, and fellowship. It is indeed an inspiration to see the Christians come in—men, women, and children—some by boat and some by road, some having walked twenty-five and thirty miles. Services are held in the chapel morning and evening, special classes for women are carried on, and the members of the session are kept busy examining candidates. In fact all of us are kept busy finding places for the crowds to sleep, hearing of the sorrows and joys of our flock, giving a word of warning here or of encouragement there. The greatest responsibility is to see that the people receive the spiritual food necessary for their growth in grace. For some years one station followed the plan of studying a definite portion of Scripture each quarter, printed lists of questions being sent out and a final discussion and examination being held during communion season. At each communion a central theme is chosen and, as far as possible, is developed in all the meetings held. The climax, to us all, is the baptism of the new members of the Church of Christ and the tiny babies of the Christian families, and then the communion together which strengthens us for our work to come.

105. Summer Conferences. The training of the evangelistic assistants is a question of considerable importance in our mission at the present time. For a number of years a six weeks' training class was held every summer in each station in turn, various members of the mission acting as instructors. Within the last few years the plan of this "peripatetic school of the prophets," as it was jokingly called, was modified and a two weeks' inspirational conference held. For the older men who were converted after they had had their education a theological course is inadvisable. For many of our young men it is impossible because

of the expense of going away from the island for so long a time, to say nothing of the language difficulty, which, however, is not insurmountable. The Paxton Training School for Christian Workers, now united with the new Mission Middle School, will give courses in preparation for evangelistic work and help to prepare the Christian young men for the work in the Church.

106. Bible Women. Each station has a number of women who are able to give all or part of their time to carrying the Gospel message to their sisters. Some of these women have wonderfully interesting histories, showing the power of God is bringing them out of heathen darkness into the light of His love, and they know whereof they speak when they tell other women that the Gospel brings peace to the heart. Hainanese women are not able to tread except in the very rare cases when an indulgent father taught his daughter or permitted her to go to a native school, and in the case of the women who have attended the mission schools. So the women must be taught to read the Scripture selections, hymns, and prayers of the Gospel primer and catechism, or else learn by rote, a task that taxes the patience of both teacher and pupil. The narrow, shut-in, toil-filled lives of the women, many of whom carry heavy hearts as they go about their daily routine, respond to the message of the Saviour as a plant does to the light.

107. The Women's Bible School. The training of women has been carried on more or less ever since women missionaries came to Hainan. In 1903 a building was erected in Kiungchow for a Bible women's school, but which was used for both women and girls. In 1910 the Pitkin School was built and the old building was then released for the Women's



The First Bible Women in Kiungchow



Women's Bible School, 1915

[*Courtesy of Miss A. H. Skinner*]

School. In the spring of 1912 Miss Skinner opened the Women's Bible School. Women who were interested in the gospel and wished to learn to read were accepted as pupils. Since the school was organized one hundred and eighty-three women have been enrolled as pupils. Many of these have learned to read, as not more than half a dozen knew a Chinese character when they entered. Sixteen women have united with the church while students in the school. All together seven women have been trained as Bible women, six of whom are still employed, and a number more will soon be ready for work. This does not include the many others who are doing definite Christian work in their homes and villages. The course of study includes the Hongkong Primer, Catechism, Christian Classics, Hymns, Old and New Testament Stories, the Gospel of Mark, The Christian Home, Hygiene, and as they advance, other books and Bible studies, (these all in Chinese character), and Hainanese Romanized. The school has three definite aims in view—to make good earnest Christian women, to give them a good knowledge of Bible truths so that they may be able to teach others, and to train Bible women.

CHAPTER XV

EDUCATIONAL WORK

108. *Aims.* China is a land in which learning has always been honored and in which any man, rich or poor, *might* achieve distinction, but where the great mass of the people have no education whatever, in the sense in which Western nations use the term. Had China from the first year of the republic established and maintained a common school system, it is safe to say that she would not now be in the plight in which she is—"Fightings within and fears without." The educational work carried on by the missions is helping the situation to a certain extent but does not reach more than a small portion of the population. Here in Hainan the aims of our school work may be generally stated as follows:

- 1). Education of the children of the Christian constituency.
- 2). The training of church leaders.
- 3). The training of Christian teachers.
- 4). Inculcating the idea of the dignity of honest labor.
- 5). The general leavening of the community with Christian thought.

This program apparently gives little thought toward reaching those outside the Christian community, but it is a struggle now to keep the tone of our schools distinctively Christian, as so many of the boys from outside the Christian community are literally flocking to our doors. They are coming not only because our schools emphasize strongly the Chinese subjects, our graduates having won first places

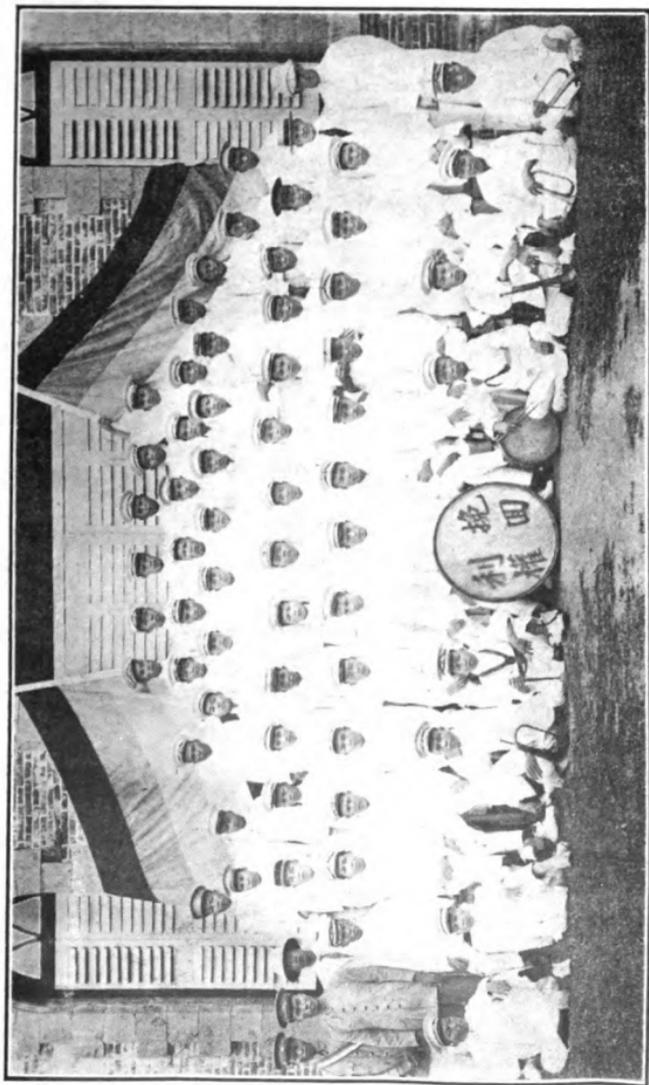
and other honors in entrance examinations for the government schools, but also because they desire English. The educational work for girls, while of course holding the same ideals in general, looks toward the training of the wives of the future evangelistic assistants and teachers, and the preparation of young women to act as teachers in their own communities. Both boys' and girls' schools emphasize the fact that young people able and willing to work can get an education, and many of the pupils do earn a greater or lesser part of their expenses. Cooking, rice polishing, water carrying, cleaning, grass cutting, weaving, and sewing or tailoring for both boys and girls, carpentry for the boys and lace making for the girls, are all carried on.

109. Lower Primary School. The policy of the mission in regard to the schools has now definitely shaped itself, although its fulfillment in its entirety must be a work of years. The Chinese school system has three divisions up to a college grade, the lower primary of four years and the higher primary of three years, taking the pupils through what corresponds to the first eight grades of the American system, and the middle school, corresponding to our high school. The Chinese name in this case is much more expressive of the true place of the high school, as it is the link between grade school and college or professional school, and as such a means rather than an end. Our hope is that we may be able to establish lower primary schools in the Christian villages, where the children can be at home with their parents and still follow the uniform course of study of the mission under qualified teachers approved by the mission. The teachers in these schools might well be paid in part by the mission. In fact in some cases one fourth of their salary is so paid. Gradually as the system is

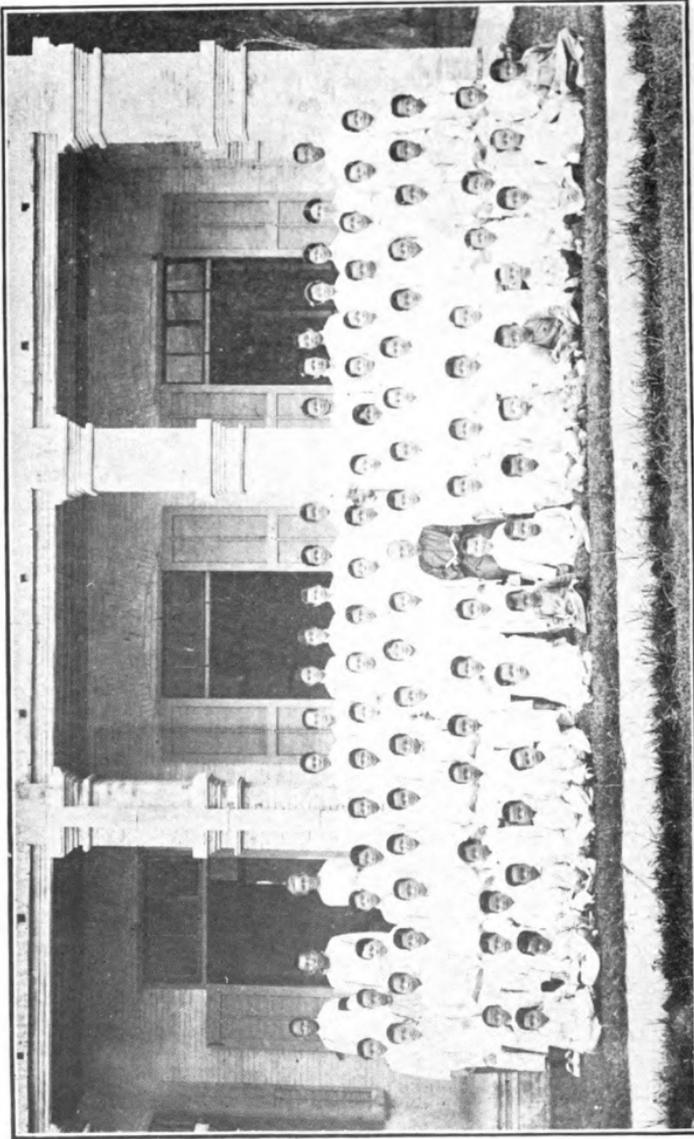
worked out one member of the mission educational committee will perhaps be able to devote his time to the inspection and building up of such schools already established and arranging for new ones. Boys and girls could both attend such schools, or else the wives of the teachers could carry on the work with the girls. At present the great difficulties are the lack of trained Christian teachers and the failure of the parents to see the value of educating their daughters. Perhaps fifteen such village schools are now under the care of the mission.

110. Higher Primary Schools. These village schools should logically act as feeders for the higher primary schools located in each station, with or without a lower primary school in connection. At present the missionaries are obliged to do part at least of the teaching in the higher primary schools, but it ought soon to be possible for our Chinese teachers to carry on the work entirely. If English is to be stressed at all, it should be begun in the higher primary, or a working knowledge will not have been acquired by the completion of the middle-school course. For students expecting to leave the island to take college or professional courses English is necessary, but in other cases the value is questionable. This is more the case in Hainan than in other missions because the island is so shut off from the world that there is little danger of English being needed, especially in the interior, and few pupils can in seven years of three recitation periods a week gain a sufficient knowledge of the language to make the reading of English books an inspiration or a pleasure. The study of Mandarin or Cantonese seems to be more to the point in most cases.

111. Middle Schools. For several years the three stations each maintained a middle school for boys, and the Pitkin School had a middle school



Hainan Christian Middle School, 1919
[Courtesy of Rev. D. S. Toppan, Jr.]



The A. J. Pitkin Memorial School for Girls, 1919

[Courtesy of Miss Mae Chapin]

department. An advance over this plan was accomplished when in 1919 the Hainan Christian Middle School was opened in Kiungchow, the middle-school pupils from the three stations attending there. Rev. D. S. Tappan, Jr., is superintendent and the stations combine to furnish teachers and funds. The buildings of the Paxton School, augmented by the catechumen's quarters loaned by Kiungchow church and the holding of classes in the church, are even so utterly inadequate and we sincerely hope the money for the new buildings may soon be forthcoming. The new middle school will take up various lines of work. Boys expecting to take up evangelistic work will have special courses in church history, homiletics, and other subjects, with practical evangelistic work in chapel and prison preaching. Industrial work is to be emphasized—agriculture, manual training, cabinet making, cobbling, weaving, and tailoring, etc. The regular college preparatory courses will be offered and it is hoped in time to develop a normal training department. As our constituency is not large enough to make plans for college work in Hainan for years to come, the middle school will bring its courses to the standards of other provinces and such of our graduates as can go to higher institutions will not be hampered by lack of preparation.

112. *Field Meets.* In connection with our mission schools two outstanding features deserve special mention—the athletic meets and the Christian Endeavor Societies. The athletic meets give almost the only opportunity for interscholastic activities. In the McCormick school at Kachek eight consecutive annual meets have been held, and the attendance is always large. Neighboring schools come to the meets in each station, with flags flying and bands in full blast, and their representatives often compete. The

boys in our schools gain inestimably, not only in the physical training and preparation necessary, but also in the development of the spirit of teamwork, sportsmanship, and fair play.

113. Christian Endeavor Societies. The Christian Endeavor Societies in Hainan are an outgrowth of the schools rather than of the churches. Boys and girls have their separate societies, following the topics of the China Union. The meetings provide not only a means of spiritual growth but also give training in speaking, public prayer, etc. The boys are faithful in providing speakers for the Sunday services in the chapels under their care. When appeals for relief have come from the flood sufferers in North China or the famine-stricken Miaos in Kweichow the Endeavorers have gladly given what they could. The Endeavor Society seems to be especially adapted to our work, as the Christian pupils returning to their homes find it easier to hold little meetings on the order of the Endeavor meetings in their villages than they would to hold distinctively preaching services.

CHAPTER XVI

MEDICAL WORK

114. *Hospitals.* The medical work in the mission was the opening wedge for all the work, as Mr. Jeremiassen used his skill as a practitioner to attract men to hear the gospel message. In fact when he was building the Nodoa Manse an epidemic of cholera broke out in that region and for each patient cured he felt that he could add another foot to the height of his house without opposition. From dispensary and medical work carried on in rented houses, when surgical work scarcely dared be attempted for fear of riots, the work has grown and expanded until the three hospitals carry on work with all classes of people. The Hoihow Hospital, which Dr. McCandliss established and still carries on, has an average of one hundred to one hundred and fifty patients all the time. The Nodoa and Kachek hospitals, more recently established, have smaller numbers of patients but are growing. The problems of the work are many. Among them may be mentioned the difficulty of surgical work among people who do not know how to care for themselves, the change which is gradually being accomplished from each patient having a friend to cook for him, care for him, and give him his medicine—if he wanted to take it—to hospital kitchen, laundry, and systematic administration of medicine, and the breaking down of prejudice against foreign medicine in general. Especially in the matter of maternity cases great progress has been made in the latter field, as a comparison of the statistics for different years in the Hoihow Hospital would show.

115. Sanitation. Many of the diseases prevalent in Hainan could be prevented if thorough sanitary measures could be put into practice. Malaria is especially a case in point. It is the scourge of the island, directly responsible for death in comparatively few cases, perhaps, but weakening the general health and causing the loss of many days of work. The people are beginning to realize that quinine is a specific for this disease and the drug is being bought and sold in increasing quantities in the native shops as well as in our hospitals, but in this as other cases, an ounce of prevention is worth a pound of cure. Hookworm disease is another scourge which could be prevented. It affects probably 80% of the farming population. A survey of the pupils in the Kachek schools during the year 1918 showed that 89.4% of them had the parasite, and this corresponds closely with the percentage of our pupils who are from farming communities. The hookworm disease again is directly responsible for comparatively few deaths, but causes such general weakness, debility and anæmia that good work, either mental or physical, is impossible for a person with a heavy infection.

Infant mortality in Hainan is very high. The physicians estimate that fully 25% of the babies born die during the first two weeks because of lack of cleanliness and proper sanitary care. The maternity cases are beginning to come to the hospitals in increasing numbers, and it is hoped that nurses may be trained who can go out among their own people and help them to a knowledge of the cleanliness and care so vital to the tiny babies and their mothers.

116. Training of Assistants and Nurses. The whole problem of the training of medical assistants is yet to be solved. Each physician has his assistants, some of them very capable indeed, which

he or his predecessor has trained. It was a great disappointment that of our Christian young men and women who have taken medical courses three have died soon after the completion of the course. Several more are now studying in various medical schools in China. The experiment of bringing medical graduates, not native to the island, here as internes has not been an unqualified success, but that doubtless will be the solution of the problem until our Hainanese young people can themselves be trained to carry on the work with and for their own people. Nurses have also been trained in the hospitals, Nodoa especially at the present time having classes for both men and women nurses, but it is hard to find persons suited to the profession who are free to come for training.

117. Hospital Evangelistic Work. The evangelistic work of the hospitals is an important feature of the plans. In the Hoihow Hospital, especially the morning preaching services in the hospital chapel reach many patients. The blind man who acts as hospital evangelist in Nodoa is very faithful in his work, and the lame Bible woman in the Kachek Hospital teaches the women under her care. Personal evangelistic work with individuals is carried on in all the hospitals. The follow-up system by which evangelistic assistants are given lists of patients who have returned to their homes and make special attempts to visit them, promises to work well.

CHAPTER XVII

THE LIFE OF THE MISSIONARY

118. *Our Heritage.* Our island home is a beautiful spot. We can say with the psalmist, that the lines are fallen to us in pleasant places; we have a goodly heritage. A heritage of faithful work done by the pioneers who have gone on, the companionship of the veteran workers now on the field, the joy of working with and for our Chinese Christians and of spreading the gospel of Christ where it has not been heard—all these are ours, and what wonder that we love our home and our work?

119. *Life in the Tropics.* Life in the tropics is different from life in America, but even so it is a very pleasant life. The first workers who came to Hainan carried on their work in Chinese houses, uncomfortable and insanitary, but now the houses on the mission compounds are cool and convenient. The houses are made of gray brick, with the arched verandas which give the desired protection from the heat of the sun. Nets make the nights free from the annoyances of the ubiquitous mosquito. With the exception of butter, flour, and milk, it is possible to live well on the native food. Even milk does not need to be imported if, as some of the families do, a herd of goats is kept. The poultry, pork, mutton, beef, turtle, fish and other sea foods, rice, sweet potatoes, and various tubers, many kinds of vegetables, and delicious fruits furnish all the essentials of a healthful diet except wheat flour. If however one prefers to use canned goods, they can be bought in Hongkong or America and sent



Mission Meeting, Hoihow 1918

to Hainan by freight. Clothing* is better gotten in America, although the pineapple cloth made on the island is very comfortable for summer wear.

The isolation of the island gives us both advantages and disadvantages. No jangling telephone bell disturbs us, no trains must be made, travel is free from railroad or automobile accidents, goods are rarely damaged in their transit from place to place on river boat or swung from the carrying-pole of a slow-moving carrier. True, mail comes from Hongkong by steamer at irregular intervals, but there is mail twice a month at least and usually oftener. The interior stations have mail service from the port, every two days in Kachek and every four days in Nodoa. American mail takes from five to eight weeks to come, depending on steamer connections. There is parcel post service to Hoihow, which by courtesy of the postal authorities there is extended to Kachek and Nodoa.

120. *Recreation.* The daily routine is much the same as in the homeland save for a slight difference in hours. School work especially begins at half-past six or seven in the morning, as it is much cooler then. From four-thirty to six in the afternoon is our recreation period, when it is possible to meet for

* Outfit lists for new missionaries appointed to Hainan may be obtained from the Presbyterian Board, 156 Fifth Ave., New York, or any of the women's boards of the Presbyterian Church.

Montgomery Ward & Co. are most courteous in their dealings with us, and we also recommend the firms in the Orient whose advertisements are found in the back of this booklet. Mail orders will solve almost any deficiency in your outfit.

neighborly chats, play tennis, go for a walk or a horseback ride, or perhaps have a game of chess if your mind works in that channel. The missionaries in Hoihow and Kiungchow often enjoy sailing parties to the Spit, with an hour of sea bathing and a picnic supper on the sand in the twilight. At the port ice cream is a possibility, too, as there is an ice plant there. Picnic spots abound and are used to good advantage in spring and fall. The island also affords ample opportunities for any amateur botanist, biologist, or geologist to develop his hobby, and many hours of pleasure and profit can be gained from such investigations. There is a wealth of pleasure as well as interesting psychological material in the tales and legends of the people, their pithy proverbs, and their stories of bygone events. Vacations away from the island are supposed to be taken biennially, Hongkong being the refuge for most of us, though various summer resorts such as Kuling, Peitaho, Mokanshan, or Karuizawa furnish a greater opportunity for meeting new friends and attending inspirational conferences. The term of service in our mission is six years, with a furlough of one year and time of travel.

121. *Mission Meeting.* The great event of the year for us is the annual mission meeting, held in each station in turn, at Chinese New Year. It is an event indeed to the interior stations when friends from other stations come trooping in, some on foot (there are famous pedestrians in our midst), some on horseback, and some in chairs. The three- or five-day trip in itself is wonderfully interesting, with the episodes that are almost sure to happen. The getting together to discuss our work, make plans for the year to follow and the future growth of the Kingdom, as

well as the social intercourse, give a week of strenuous work interspersed with pleasurable comradeship.

The mission is linked with the other China missions of the Presbyterian Church through membership in the China Council, whose chairman, Dr. Lowrie, has been able to make two visits to us. Our representative attends the annual meeting of the Council. It is through the Council that our closest business relations with the Presbyterian Board of Foreign Missions in New York are maintained. Personal relations with the Board are kept up by individual correspondence. The women of the mission are also in correspondence with the secretaries of the respective women's boards under which they were appointed. The mission publishes a *Hainan Newsletter** three or four times a year, containing various items concerning the work in the three stations.

122. *The New Missionary.* For the new missionary coming to the island there are the usual pitfalls—the despair at the beginning of language study, the dirty streets of the Chinese town, the strange climate and the longing for home and home friends. But the language is a fascinating study with all its interesting ramifications, the dirty streets are full of human interests, one attack of malarial fever dispels our fear of it, letters and papers link us to the homeland, and the new friends, both among the members of the mission and among the Chinese, prove beyond a shadow of a doubt the promise in Matthew 19:29: “And every one that hath left

* Subscriptions to the *Newsletter* may be sent to Rev. W. J. Leverett, Secretary of the Mission, Nodoo, Hainan, at twenty-five cents per year, payable in International Reply Coupons or Chinese postage stamps.

houses, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive an hundredfold." So we bid you a hearty welcome, you who we hope will hear the call and come to labor in this far corner of the Master's vineyard, and promise you a hearty greeting as you too enter into our goodly heritage.

APPENDIX A

REV. J. C. MELROSE, NODOA, HAINAN

The first death among the adults of the missionaries in Hainan is that of the Rev. John Caldwell Melrose, who at the age of thirty-eight was released from his earthly labors on September 16, 1897. He was a native of the State of Iowa, U. S. A. He studied at Wooster, Ohio, and at Lenox College, Hopkinton, Iowa, where he secured his degree of Bachelor of Arts. Later he taught in an academy, and finally spent three years at McCormick Theological Seminary at Chicago. In all these places his gentle and genial nature, his brilliant and well-balanced mind and his Christlike faith and spirit won for him the admiration and affection of his instructors, companions, and acquaintances.

In the year 1890 he graduated from his theological course, and he was married to Miss Margaret Rae. They came to Hainan, China, under the appointment of the American Presbyterian Board of Foreign Missions. Here he spent seven successful years of almost continuous labor for the Master. His last four years were spent at Nodoa where, being the senior missionary, he had not only the greatest responsibility of an active and growing station, but he also took especial interest in the boarding and training school and in the instruction of a theological class.

In 1895 he built a house for the physician recently arrived at Nodoa and being somewhat worn down by this active service, he took a vacation on the completion of the house and visited the north of China to study the methods of work in the different missions. Returning much improved in health he entered upon

his work with increased earnestness; but during the last summer he has suffered with gastric catarrh, and later had a severe attack of dysentery. He was prostrated with this disease, when little Esther, his youngest child, died of fever at the age of seven months, on September 3, and on September 16 he himself was taken with a hemorrhage which ended his earthly life.

He leaves to mourn his departure his wife and two young sons in Hainan, besides an aged mother and several brothers and sisters in America. The little band of missionaries in Hainan feel especially bereaved by the loss of this dear brother, who was not only so useful in service, but was also a wise counselor and friend in all trials and labors.

(From "The Chinese Recorder," December, 1897.)

MR. JEREMIASSEN

Mr. C. C. Jeremiassen, the pioneer missionary of Hainan, entered into rest on June 2 in the fifty-fourth year of his age. He had a remarkable history which was known to but few of his many friends. He was a native of Denmark and took up his residence in China about 1869, when he entered the employ of the Canton provincial authorities for the suppression of lawlessness in the delta of the West River. During the next few years, in the small steam launch which he commanded, he had many trying experiences with typhoons, and fought and conquered in fourteen sharply contested battles with the smugglers and pirates. Later he was for a time in the Imperial Customs' service, which he left to become an independent missionary in Formosa. He later became

convinced that a knowledge of medicine would make him more useful, so went to Canton and studied for a time with Dr. Kerr in the Canton Hospital.

Mr. Jeremiassen left Canton in 1881 and began work as an independent self-supporting missionary in Hainan, which up to that time had had no Protestant missionary work. He worked in association with the American Presbyterian Mission of Canton, which he joined in 1885, and worked for ten years very successfully in establishing that mission in Hainan. He explored and made maps of the whole island, secured land and erected buildings, did successful medical and itinerating work, translated most of the books of the New Testament into Hainanese Romanized and did much to prepare a Christian literature in the same form, and was able to see most of his work brought through the press. While he was not able always to work in harmony with his colleagues, he always retained their admiration and affectionate regard, and all who know him must acknowledge that a good man and a strong man has fallen in Israel.

His death was under especially distressing circumstances. At the close of the last year he took his wife and four children to Lok-lah at the south of Hainan. Business brought him twice to Hoihow after that time and he made the journeys out through the center of the Loi country. About the middle of May he was taken sick with typhoid fever at Lok-lah. There was no other foreigner with him except his wife and children and his wife tried to bring him to Hoihow. He was delirious before he went into the junk in which they took passage and died in the junk on the second day of the voyage. With difficulty his body was brought to Hoihow, where it was followed

to the grave by the whole foreign community and by many mourning Chinese friends.

So closed the career of a brave, tender-hearted, self-denying, strong and useful man, who, as a fighting captain, a devoted friend, husband, and father, and as an explorer, pioneer missionary, medical practitioner, and translator into an obscure language, filled his life with labors which might arouse to emulation many men in the various spheres in which he displayed his activity.

FRANK P. GILMAN.

(From "The Chinese Recorder," August, 1901.)

REV. F. P. GILMAN

The Rev. F. P. Gilman was born at Scottsburg, N. Y., December 14, 1853, his ancestral home being at Mount Morris, Livingstone County, N. Y. He attended school at Geneseo Academy, near his father's home. He entered Princeton College in 1875 and was graduated from that institution in 1879, in the same class with President Wilson. From college he entered Princeton Seminary, graduating in 1885. Before entering college Mr. Gilman taught in Geneseo Academy, and from 1880 to 1882 was Professor of Science in the Territorial University at Seattle.

Mr. Gilman was married December 14, 1885, at Landour, Woodstock, India, to Miss Marion McNair, who died in Sonyea, N. Y., September 16, 1899. By this marriage there were born five children; Flora, who died in Nodoa August 5, 1893; Agnes, who died in Canton September 8, 1889; Janet, who is now a missionary in Canton; Julia and Charles.

On November 26, 1903, Mr. Gilman in his second marriage was united at Amsterdam, N. Y., to Mrs. Wellington White, née Martin, who died at Hackensack, N. J., September 8, 1917, while home on furlough.

Arriving in Hainan in February, 1886, Mr. Gilman was the pioneer in each of the three stations, bearing the hardships of the early days without complaint or murmur, and faithfully preaching the Word throughout the whole island. One characteristic in which he excelled his fellow missionaries was his ability to sit and listen to the most uninteresting conversation in a sympathetic way, biding his time until he could get the conversation around into a religious channel. This made him particularly strong in what is known as inn and chapel work. He had many experiences and a large fund of information, so was always good company. He was accustomed to speak of himself as a "stop-gap," because whenever there was a break in the work anywhere Mr. Gilman was put on to fill the place. His ability to fit into the work of others gained for him the humorous title of "the Bishop." He was of a most forgiving spirit, and a man had to be very bad indeed if in him Mr. Gilman failed to find some virtue.

In the latter part of 1918 we were all in a state of suspense due to the hostilities between the northern and southern forces in the island. Then came the looting of Kiungchow and Hoihow and the surrender of Lung's forces. Many soldiers rushed into our compound seeking for places to hide and we disarmed them. Not knowing what to do with the arms we had taken, Mr. Gilman climbed the stone wall separating us from the British consulate to ask for

instructions, but in jumping to the ground he did not alight firmly and wrenched his knee severely. After the dislocation was reduced and splinted Mr. Gilman remained in bed for nearly three weeks. The evening of December 3 we sat around his bed for an hour or more discussing the great events of the day, for an American mail had arrived, and he seemed very well in every way except for the knee. The next morning his daughter heard him call out and sent at once for me but on my arrival he was already unconscious and died within a few minutes.

In his lifetime Mr. Gilman had seen the work in Hainan grow from a hostile and contemptuous state to three well-established stations and many outstations; and from practically no adherents to many hundreds. There is something especially fitting that in the little foreign cemetery at the Five Palms Mr. Jeremiassen's and Mr. Gilman's graves are side by side.

H. M. McCANDLISS, M.D.

APPENDIX B

CHRONOLOGY

I. AS A STATION OF THE CANTON MISSION

- 1881—Mr. C. C. Jeremiassen arrived in November and began work.
- 1882—Mr. Jeremiassen journeyed around the island.
- 1883—Rev. B. C. Henry first visited Hainan.
- 1884—Nodoa chapel was rented.
- 1885—Rev. H. V. Noyes visited Hainan and baptized nine.
- 1885—Dr. H. M. McCandliss arrived in September.
- 1885—Property in Kiungchow known as "the Sugarcane Garden" was purchased.
- 1886—Rev. B. C. Henry's second visit to Hainan.
- 1886—Rev. and Mrs. F. P. Gilman arrived in February.
- 1887—Missionaries attempted to occupy the Sugarcane Garden and trouble with the officials resulted.
- 1888—Land was given in Nodoa to establish a hospital.
- 1888—Mrs. H. M. McCandliss arrived.
- 1889—First visit was made to the Peninsula of Lui-chow.
- 1889—Work was started on the Manse in Nodoa.
- 1890—Rev. and Mrs. J. C. Melrose arrived.
- 1890—Miss Jean Suter arrived.
- 1891—Mr. Gilman and family moved in to Nodoa.
- 1891—Schools were started in Kiungchow.
- 1892—Rev. A. E. Street arrived and settled in Nodoa.
- 1892—Rev. and Mrs. P. W. McClintock arrived.
- 1892—Mr. Jeremiassen and Miss Suter were married in Canton.

II. AS THE HAINAN MISSION

- 1893—Hainan Mission of the American Presbyterian Church organized.
- 1893—Dr. Chas. Terrill arrived and left after six months.
- 1894—Miss H. Montgomery, Miss K. L. Schaeffer, Rev. W. J. Leverett, and Dr. and Mrs. E. D. Vanderburgh arrived.
- 1894—Property was bought in Hoihow.
- 1894—Mr. Jeremiassen separated from the mission and worked independently in Ngai-chow.
- 1896—Hoihow Hospital and Physician's Residence were built.
- 1896—Rev. and Mrs. C. H. Newton arrived.
- 1896—Mr. Street was married to Miss J. Montgomery in Japan.
- 1897—Mr. Melrose died.
- 1897—Secretary Robert E. Speer visited Hainan.
- 1897—Cholera epidemic raged in Hoihow.
- 1898—Rev. and Mrs. W. M. Campbell arrived.
- 1898—Mr. Jeremiassen attended General Assembly.
- 1899—Mrs. Gilman returned to America and died there.
- 1899—Rev. and Mrs. J. C. Patterson arrived.
- 1899—Hoihow Manse was built.
- 1900—Dr. S. L. Lasell arrived.
- 1900—Exodus to Hongkong because of Boxer trouble.
- 1900—Kachek station opened.
- 1901—Dr. Herman Bryan arrived.
- 1901—Property in Kachek purchased.
- 1901—Mr. Jeremiassen died.
- 1902—Kachek Manse built.
- 1902—Dr. and Mrs. Vanderburgh left the mission and later took up work in the Hunan Mission.
- 1903—Rev. J. F. Kelly, M.D., and Mrs. Kelly arrived.

- 1903—Miss A. H. Skinner arrived.
1904—Mrs. F. P. Gilman arrived.
1904—Mr. and Mrs. Street, Mr. and Mrs. Patterson,
and Mrs. Jeremiassen left the mission.
1904—Miss Schaeffer went to Kachek.
1905—Rev. H. A. Johnston, D.D., visited Hainan.
1906—Rev. G. D. Byers and Rev. D. S. Tappan, Jr.,
arrived.
1907—Soldiers' rebellion in Nodoa.
1907—Pitkin House built in Kiungchow.
1911—Revolution year. Interior missionaries refugees
in Kiungchow and Hoihow.
1911—Dr. Chas. E. Bradt and party visited the island.
1912—Mrs. G. D. Byers and Mrs. S. L. Lasell arrived.
1912—Dr. J. W. Lowrie of the China Council visited
Hainan.
1912—Dr. and Mrs. Stanley White visited the island.
1913—The mission entered the China Council.
1913—Rev. and Mrs. S. R. Braden, Rev. and Mrs.
J. F. Steiner, and Miss Mae Chapin arrived.
1913—Dr. and Mrs. Lasell were transferred to the
Central China Mission.
1914—Dr. and Mrs. C. G. Salisbury arrived.
1914—Rev. and Mrs. H. P. Lair arrived but left after
six months for North China.
1915—Dr. Bryan resigned.
1915—Miss M. M. Moninger, Miss M. R. McCandliss,
Dr. and Mrs. N. Bercovitz, and Mr. and Mrs.
J. V. Shannon arrived.
1916—Rev. and Mrs. McClintock resigned.
1916—Rev. and Mrs. P. C. Melrose arrived.
1916—Rev. and Mrs. Braden resigned.
1917—Rev. W. V. Stinson arrived.
1917—Mrs. F. P. Gilman died while home on fur-
lough.
1917—Miss Janet Gilman arrived.

1918—Miss McCandliss left.

1918—Rev. and Mrs. D. H. Thomas and Miss Mary Taylor arrived.

1918—Mrs. C. H. Newton died in America.

1918—Rev. F. P. Gilman died in Hoihow.

1919—Dr. J. W. Lowrie made a second visit to Hainan.

1919—Hainan Christian Middle School opened in Kiungchow.

1919—Dr. and Mrs. W. K. McCandliss arrived.

1919—Miss Gilman was transferred to the South China Mission.

APPENDIX C

PRESENT FORCE

Date of Arrival.		Station.
1915	Dr. and Mrs. N. Bercovitz— Elizabeth, Nathaniel, Jr.	Kachek.
1906	Rev. G. D. Byers, Mrs. Byers (1912)—Robert, Margaret, David.	Kachek.
1898	Rev. and Mrs. W. M. Campbell— Dwight, Gertrude.	Kiungchow.
1913	Miss Mae Chapin.	Kiungchow.
1894	Rev. W. J. Leverett.	Nodoa.
1885	Dr. H. M. McCandliss, Mrs. McCandliss (1889)—Charles.	Hoihow.
1919	Dr. and Mrs. W. K. McCandliss.	Nodoa.
1890	Mrs. M. R. Melrose.	Nodoa.
1916	Rev. and Mrs. P. C. Melrose— Jack, Hugh.	Kachek.
1915	Miss M. M. Moninger.	Kiungchow.
1896	Rev. C. H. Newton.	Kiungchow.
1914	Dr. and Mrs. C. G. Salsbury— Chalmers.	Nodoa.
1894	Miss K. L. Schaeffer.	Kachek.
1915	Mr. and Mrs. J. V. Shannon— Mary Elizabeth.	Kiungchow.
1903	Miss A. H. Skinner.	Kiungchow.
1913	Rev. and Mrs. J. F. Steiner— Geneva.	Nodoa.
1917	Rev. W. V. Stinson.	Nodoa.
1906	Rev. D. S. Tappan, Jr.	Kiungchow.
1918	Miss Mary Taylor.	Kiungchow.
1918	Rev. and Mrs. D. H. Thomas— David Hugh, Jr.	Hoihow.
1903	Rev. J. F. Kelly, M.D., and Mrs. Kelly—Elizabeth, Marks.	In America.

APPENDIX D

STATISTICS FOR HAINAN MISSION

	No. Christians	No. Adherents	Pupils in Schools	Inpatients in Hospitals
1892	78	220	74	424
1900	106	265	86	391
1909	375	1,187	281	673
1917	1,642	3,535	1,500	2,972

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(Courtesy of "Millard's Review")

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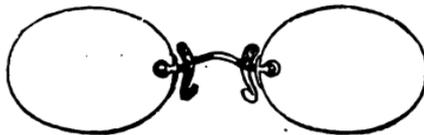
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36 Escolta, Manila, P. I.

8 Kiukiang Road, Shanghai, China.

11 Queen's Road, Central, Hongkong, China.

75a Settlement, Yokohama, Japan.