

ernment. The books of each pupil cost about ten times as much as before, and board has doubled in cost. The old system, where the Mission furnished everything, has also passed away. Now, the pupils in our mission schools pay their board and tuition and furnish their own books and clothes. The government, however, only charges for board, and in many cases not that.

Schools of all grades and kinds, private, public, boarding and day schools, are being opened everywhere to meet the demand and to give the opportunity for an education to the poor as well as the rich.

In one province alone, five thousand schools have been opened. Even the members of some of our churches are giving themselves to this work. One of the members of our church in Hangchow, a literary man, with a degree, has opened a school in his district and is carrying it on with good success.

The amount of money given and the means used show how much in earnest the Chinese are in this educational movement. In some instances as much as fifteen thousand dollars have been given by a single individual. In one or two large cities the usual offerings to the dead have been prohibited. During the festivals of the dead immense sums of money are spent in the purchase of incense, candles, paper clothes, and idol money, all to be burned for the use of the inhabitants of the other world. In one city alone the cost to the people would be a quarter of a million of dollars, and to the Taoist and Buddhist priests for prayers for the dead. The Chinese officials are now exhorting the people to give up these idolatrous practices and give the money thus wasted to the more worthy object of education.

We were told by a leading Chinese just before we left Hangchow that only three out of ten of the literary class in that city went to the temples to worship, and we have often heard the women in the better homes say, "We don't worship idols now." They have come so in touch with the missionary and with "Western ideas" that they are ashamed to be seen going to the temples to worship. Many of the temples are being taken for schools, and the idols are either destroyed or set in some back shed. Our school in Hangchow occupies ground which was formerly covered with one of the largest temples in the city. It was laid waste at the time of the Taiping Rebellion. When we came to buy it,

one of the Buddhist priests gave us the piece where his little shrine stood. This ground once trodden by the feet of hundreds of devout worshippers of Buddha is now resounding with the shouts of our Christian boys and the songs of praise from their lips.

Not only are the temples being taken for schools, but Sunday is a holiday in all the government institutions and offices (a step which may later lead to true observance), and the Bible is daily compared with the sayings of the ancient sages in all the schools in at least two provinces. These things are patterned after and the influence is directly traceable to Mission schools.

The most pleasing thing about this new educational movement is the willingness with which the Chinese have accepted schools for girls. Girls, that class in China that have never been wanted and that have been put to death by the thousands, are now to have an education.

The Empress Dowager herself claims to be very much interested in all educational reform, but particularly so in what is being done for girls and women. She has ordered that a college for women shall be opened in every one of the capitals of the eighteen provinces of China, and has set the example by ordering that a large Lama Convent in Peking be converted into a girls' school. The money necessary, one hundred thousand taels, she has given herself. Several of the princesses have also established schools at their own expense and are giving part of their time to teaching in them as an example for others.—Mrs. W. S. Street, Hangchow, in Helping Hand.

#### KOREANS TURNING TO CHRIST.

Rev. George Heber Jones, of the Methodist Mission, writes that two men recently came to Seoul as a special committee to welcome him on behalf of Christians on the Island of Kangwha. Fourteen years ago he began preaching on that island, and after hard work finally secured a foot-hold. Now these men report twenty-seven churches on the island and over 2,500 Christians. Last fall there was an increased turning to Christ, and many hundreds are being gathered in. Kangwha bids fair to become entirely Christian as the very best families on the island are interested in Christianity.

Mr. Jones began work in Chemulpo without