

# From Boudoir Prison into Society

## The Emancipation of Pretty Miss Lu Yung, Chinese Minister's Daughter.



Miss Lu Yung, the Chinese Minister's daughter.

**E**AGERNESS of a bright little 17-year-old Chinese girl to see the world and participate in American social pleasures will break down the barriers of tradition and custom that for centuries have environed Celestial women of high rank.

It is the dainty hand of Miss Lu Yung, daughter of Sir Chentung Liang Cheng, Chinese Minister at Washington, that will open the doors of the boudoir prison.

At the urgent request of this young girl, her father will permit her emancipation.

Her timid little bow to society will be made at first in a select circle. She will be allowed to go around among a few intimate friends of the Minister, and occasionally she may take tea with the wives of legation attaches. It is probable that American guests will be present at these mild dissipations, so that the horizon of Miss Lu's social life will gradually widen.

When she has mastered the English language sufficiently she will make her formal debut. This will be an occasion of Oriental brilliancy such as will make it memorable at a capital of magnificent functions.

So this pretty and shy little maid of Cathay will not only furnish a social sensation, but will set aside the traditional exclusiveness that has shut in her countrywomen for ages.

**M**ISS LU YUNG is barely 17 years of age, and naturally everything in Washington is so new, strange and interesting.

She speaks but little English and less French. As her father, the Minister, jocosely remarks, even the most accomplished belles and beaux of Washington do not speak Chinese, hence the little Oriental maiden is not quite ready for a formal introduction to society and a participation in its hurrying round of pleasures.

She will not even accompany her father to the White House this winter, for that would be an official recognition of her status in society; nor will she act as chaperone at the Chinese Legation.

These honors must be postponed awhile. If she masters the intricacies of the English language, however, she will be formally presented next winter amid the most brilliant surroundings that a Chinese lord of high rank and opulence can command.

Her first peep into the wonderful world of American society will be permitted at once, however, and will be quite sufficient to keep the pretty little head busy and the heart in a flutter of delight.

Miss Lu belongs to a more conservative class of Celestials than has yet been seen in this country. For instance, her feet are not bound, like those of Madame Wu and other women formerly attached to the Chinese Legation. She wears dainty little embroidered sandals of red leather, and can trip along as merrily as the most sprightly American girl.

This adds her in her desire to emulate the native feminine product. Her young friends hint that Miss Lu is much interested in American ways and such mysteries of Western civilization, and they aver that, if her father were willing, she would discard the shapeless mass of clothing which the Chinese women wear and blossom forth in Parisian finery.

### FIVE PERSONAL ATTENDANTS

But the Minister, though an indulgent father, does not intend to permit his daughter this liberty. Indeed, Washington society would grieve if this change were imminent, for since the Japanese and the Koreans discarded their native garb, the Chinese are the only unconventional figures in the international New Year's pageant.

The young girl arrived in this country about a year ago, and since then has lived in the seclusion which is the fate of Chinese ladies of high caste when sojourning abroad.

She has keen eyes and a bright wit and, even though practically a prisoner, has managed to peep through the curtains which veiled her in the legation, and to become familiar with many things unknown to the fair ones in the Flowery Kingdom.

Miss Lu lives in state in a whole suite of handsome apartments on the second floor of the legation. Her mother is dead, and while her father is kind and indulgent, the young girl is very lonely sometimes, and longs for exciting flights, no matter how brief, outside the walls that so closely hold her.

She has no fewer than five personal attendants. Her governess is a venerable Chinese duenna of the highest rank, who is also a distant relative of the young girl's mother. Then there are a maid and two assistants, and a girl whose duty is to care for the apartments.

If she desires to be supposed to do nothing for herself, a Chinese lady is supposed to use her handkerchief, an attendant must take it from her bag and apply it to her face. If she wishes to quit her chair, she must be assisted therefrom and accompanied where she wishes to go.

Under no circumstance must she help herself in the smallest particular. Since going with American girls, Miss Lu has found these national customs of China very tiresome, and she has frequently so declared herself to her father and to the governess.

Her father is merely amused, and it is believed as secretly sympathizes with the growing independence of his daughter, but the governess is much grieved, and blames the tendency to Miss Lu Yung's association with girls who comb their own hair and wear "cotton" undergarments like the coolies. For Miss Lu Yung dresses in the finest silk from head to toe, and her wardrobe is dainty enough for a princess.

Nothing pleases her more than to get a crowd of friends in her apartments and to spread forth her chests of treasures, some of them inherited from ancestors a hundred years dead.

Then, the apartments that belong to Miss Lu make her girl friends green with envy. They would give everything to possess such wondrous hangings, such marvelous teakwood furniture and such delightful china and antique silver. Great squares of silk embroidered in peacocks, in whole trees laden with blossoms and fruit cover nearly all the wall space, while the rugs are the finest which an Oriental needle can design. As for jewels and headpieces, Miss Lu could start a bazaar and still have treasures remaining.

### MAKING AMERICAN FRIENDS

This foreign maiden is sociable and generous, and readily made friends with the girls in the neighborhood with whom she was permitted to associate.

While her father is a very high caste Celestial and a prince of the realm, he retains the democratic ideas imbibed while at college in this country. He was a pitcher on the Andover Academy baseball club, and nothing is a greater leveler of rank than baseball.

So, when the young girls in the neighborhood of the Chinese Legation—all members of Washington's best families—began to pity the wistful-looking little foreigner who watched them so sadly as they were promenading the streets, and made friendly advances, Sir Liang Cheng did not forbid the new acquaintance.

Of course, Miss Lu could not join them in their walks, nor accompany them to the matinee—that would be too sudden and violent a departure from Chinese custom that even the progressive Minister could not countenance, as much as he liked American ways.

His daughter, however, could entertain her new friends in her home, and she did.

Many a merry hour have they spent in her apartments, looking with ecstasies of delight over her wonderful gowns of finest silks, her jewels and costly and unique treasures of every kind.

How these bright and bounding American girls ever

made little Miss Lu understand them, when she only comprehended a half dozen or more English words and they hadn't the faintest conception of the rudiments of Chinese, is a mystery. But they did understand each other, and soon became very chummy.

It is hinted that her new associates have taught Miss Lu the delights of ice cream soda and other strictly American dissipations. Miss Lu can chew gum, and is learning to play cards. She likewise watches her new friends play tennis with delighted wonder, and she may soon try her hand at this strenuous exercise. In this she will only be following the lead of that accomplished gentleman, Wu Ting Fang, who was an expert tennis player.

The bright young Oriental has now passed beyond the stage of finding pleasure alone in her gowns, her jewels and her rich surroundings. She has had fleeting glimpses into the wonderful fairland of American life, and her nerves fairly tingle with desire to know more.

"Standing with reluctant feet,  
Where the brook and river meet,"

she yearns to throw herself into the beckoning social tangle and whirl away on its bosom.

She has already been made the happy possessor of a trap and a gentle little pony, and these are her special pride.

Of course, she is not permitted to drive, as her friends do, nor can she invite any of these chums to share her pleasure. This would not be tolerated under Chinese conception of etiquette; but, still, it gives her a glimpse into



Sir Chentung Liang Cheng, father of the first Chinese girl to enter American Society.



Miss Lu Yung's home in Washington.

life which she does not get in the neighborhood of the Chinese Legation. She has coaxed her father into taking her next summer to see the most fashionable watering places, and she has the definite promise of spending at least a month at Amherst with some old friends of the Minister. So it seems that Miss Lu has been fairly successful in laying plans for the future, even if her formal debut must be postponed.

The Chinese Minister is a type of the progressive statesman, and the evolution of his daughter and of his two sons does not cause him concern. Indeed, nearly all country faces just such a dilemma as Sir Liang is solving.

A little Korean, who lived in Washington about five years ago, insisted on having a Christmas tree and inviting all his boy acquaintances to the Korean Legation to see it lighted. It was in vain that the Minister told his son that they did not believe in Christmas like American boys. He had the tree, and it was a fine one.

The Chinese Minister suggests that it seems ridiculous for his daughter to make a debut, for American girls do so in order to get acquainted with young men, with the view of eventually marrying one of them. Now, in China, the parents of the girl select her husband, and she obediently marries him. Still, Miss Lu, like the small Korean,

likes the American custom, even if it be meaningless for her, and she will have her way.

Another consideration is that Sir Liang is likely to remain at this post for some years. He is high in favor at the Chinese Court, and unless something unexpected happens, he will continue to serve his country's interests here. It will be better to have Miss Lu presented to society and to get some enjoyment out of her exile. For this reason, the Minister has insisted upon some of his secretaries sending for their wives and daughters, and at present the Chinese Legation colony numbers more members than usual. There are also some aristocratic young bachelors on the staff, and it is hinted that one of these has already been chosen as the future spouse of this progressive beauty.

### STUDIES ENGLISH WITH ARDOR

The Minister will give a series of dinner parties, beginning in December, but he will select his hostess from among the ladies of the diplomatic corps. It is unlikely that Miss Lu will even be allowed to enter the drawing room when the coffee is served. She will see the whole pageant from her nest in the upper floor, however, and the result probably will be renewed importunities to her father to hasten the time when she may come downstairs and be part of this bewildering spectacle.

She understands that the date of her appearance in society depends upon her progress in the English language, and consequently she is applying herself to study with renewed ardor, spurred on by her desire to shine as a belle in Washington drawing rooms.

Next season will witness this unusual spectacle of the debut of a Chinese girl of high rank, wealth and beauty. Her boudoir prison will open its doors to a charming and feminine chrysalis as ever fluttered daintily into the whirl of society.

# Taking the Sunday School Into the Home for Young and Old

AGGRESSIVE CHRISTIANITY ADOPTS A METHOD OF REACHING THE NON-CHURCHGOER

**I**F CHILDREN—and even grown persons—cannot come to Sunday school, we will carry the Sunday school to them. This is an age of rapid advancement along all lines. Why not then along the line of aggressive Christianity?

The Rev. Dr. Charles L. Goodell, pastor of Calvary Methodist Episcopal Church, New York city, the largest Protestant congregation on Manhattan Island, is putting into actual operation such a plan as he mentions here. Though unique in its way, it is in line with a score or more of novel features adopted by the pastor and his congregation to awaken the spiritual interest in the ever-shifting population of New York.

Calvary Church is in the heart of the Harlem section, comprised, in the main, of apartments for the middle class. Change of residence is continuous with this class, the average flat occupant of Manhattan moving at least once in two years.

The thousands and hundreds of thousands of toilers who long for earthly as well as spiritual guidance are the subject of no little discussion from pulp and rostrum. How to reach them and to help them find themselves—from slipping into the slough of indifference, ending in the abyss of agnosticism—is the ever-present problem for the church worker.

Here is Dr. Goodell's plan. It is not original with him, as he frankly admits. It has been tried in the villages and smaller cities of the West, with more or less success. But it has never been tried in a big city, where twenty or more families may occupy one average-sized lot, and no two be personally acquainted; a city wherein a block of such apartment houses contains more than the population of thousands of flourishing cities throughout the country.

"Our Home Department," the Rev. Dr. Goodell explains, "is to afford the non-churchgoer or non-Sunday school attendant all the facilities enjoyed by the regular class member, excepting, of course, the advantage which comes from regular contact with hundreds of other minds. We figure there are three classes of persons who will appreciate the innovation.

"First, there is the aged class, who cannot leave a house, except in most favorable weather, if at all.

"Second, there is the mother of a growing family, tied down to her household cares, and whose hours of freedom are few and far between.

"Third, the indifferent element, the one that takes but a desultory interest in church affairs. It is among

this element that we expect to gain our greatest number of recruits.

"Engaged in the fierce battle for bread and butter, they soon drift away from church affiliations. When they were in the home village they attended regularly, because their self-respect and the respect of their neighbors compelled them. Here in New York they are unknown, and they are apt to remain unknown. They are living in this parish to-day and in another to-morrow. They have no ties of affection for any one church, and they soon become indifferent to all churches.

"Our plan will help to awaken in them that measure of self-respect essential to their moral and spiritual salvation. Through a neighbor, perhaps, or a friend, we learn of their existence. Our church visitor calls and all his boy acquaintances to the Korean Legation to see it lighted. It was in vain that the Minister told his son that they did not believe in Christmas like American boys. He had the tree, and it was a fine one.

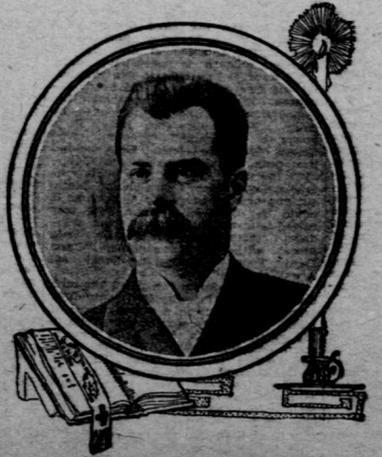
"The student may begin with the mere reading of the lesson. He soon realizes his obligation to himself and the church, and it is to be hoped, early expresses a desire for closer contact with the organization itself and enrolls as a full or active member of the congregation.

"Another feature of the movement is the 'cradle roll.' All Methodist churches retain a record of infants baptized, but little has been done toward making that record an active factor in the church organization.

"Our cradle roll is intended to bring the little ones into the church at the earliest age. A certificate of membership is given to the mother at the time of baptism. This will possess sufficient artistic merit to warrant framing. Every birthday will be remembered by the church in the form of a pretty token, and the connection between the little one and the church organization is thus cemented.

"Twice a year the mothers are to be entertained at church receptions. The babies, when they reach the proper age, will be graduated into the kindergarten, from which, when ready, they will advance into the primary department of the Sunday school.

"Constant visitation by the corps of women visitors will fill up any gaps there may be in the system, and thus a heart-to-heart contact will be maintained with, we hope, thousands who at present seldom enter church, through, we may charitably say, little fault of their own."



The Rev. Dr. Charles L. Goodell

# BEE STINGS DID NOT FRIGHTEN THIS APIARIST

**E**DWARD HURD, an English apiarist, recently gave an exhibition of ability to handle bees without any protection from their stings which was said to have been as thrilling as any act of lion taming.

Rolling up his shirt-sleeves, Mr. Hurd declared that any one could move a swarm of bees from one hive to another and rob the countless insects of their honey, provided they had confidence in themselves.

He then proceeded to puff smoke into a hive. This, he explained, terrified the bees, who sought consolation by going themselves with food. In fact, they ate, he said, till they were reduced to a condition of good-tempered stupidity, when they could be handled with impunity.

Next, Mr. Hurd lifted off the lid of a full hive and fixed an empty hive cover at right angles to the full one. Then he beat upon the full hive, and immediately the bees started to walk into the empty hive in a long procession.

In their passage his keen eye detected the queen bee, and his naked fingers closed upon her majesty's waist. He held her aloft for all to see, and finally passed her round in a little box with a glass lid.

Finally, Mr. Hurd, just to show how lamblike the bees were, picked up a handful and fondled them.

As this courageous performer slipped out of the gauze cage, so did several of the bees, with the result that the audience rapidly dispersed.

# STORY MADE A GREAT HIT

**L**IEUTENANT HOBSON lectured at New Kensington, Pa., recently, and after the meeting entertained the committee with the following story:

"A war correspondent once wrote an article which enabled the army with which he was traveling to win a battle. Things had been very quiet for some days, and the correspondent devoted his time to writing an account of the stirring incidents of the war, in which the officers and men about him figured as heroic characters. When the narrative was completed he passed it among the men for a reading, and its excellence was sounded in many mouths.

"The next day there was a battle. The correspondent never again heard from his story. An artilleryman needed wadding, seized the bulky manuscript, and with a great roar it passed from the cannon's mouth.

"The fort surrendered, and the correspondent saw his country's flag float proudly over the ruins."