

Tainan Women's Bible School

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Abstract

In the mid-nineteenth century, the Foreign Mission Committee of the Presbyterian Church of England initiated their missionary work in southern Taiwan through medical care, church ministry, and education. In terms of education, they established a middle school and a college for men; the former focused on general education while the latter trained men to become church workers, which would later become the Tainan Theological College and Seminary. As for women's education, a Girls School (now known as the Chang Jung Girls' Senior High School) was established to provide general education. In order to train local women for evangelistic work, the Tainan Women's Bible School (Women's School) was established to recruit out-of-school women or older women, where they would be provided an education on Romanized Taiwanese and basic Bible studies. These women would then be sent to work in churches or church hospitals after graduating, where they would teach people how to read the Bible and to spread the Gospel. These women were called "Bible-women".

In the past, most research concerning the Presbyterian Church education in Taiwan has been focused on the middle school, girls' school, and the Tainan Theological College. In comparison, the history of Tainan Women's School has received little attention, making any relative research on this topic extremely rare. This thesis focuses on the Tainan Women's School history from its beginning in 1895 to its end in 1926, exploring the school's history, education programs, and the activities of its graduates. This will provide a better understanding on how lady missionaries (called Ko-niu) trained local women to become Bible-women as well as their accomplishments. Furthermore, this thesis will also provide some life stories of the Southern Church of Taiwan's Bible-women.

Keywords: Presbyterian Church, Tainan Women's Bible School, Bible-woman, Lady
Missionary

I. Prologue

The Foreign Mission Committee of the Presbyterian Church of England sent out first missionary to south Taiwan in 1865 to build up their missions with the three aspects of medical care, church ministry, and education. In terms of education, the Middle school and the College were established for male education. The Middle school was mainly focused on general education for young boys. The College was established to train local preachers and developed into today's Tainan Theological College and Seminary. For girls' education, the Girls' School (now Chang Jung Girls' High School) was set up by the Women's Missionary Association (W.M.A.) of the Presbyterian Church of England to provide general education. In addition, the Women's Bible School was once established. By comparison, the Women's School is not as well-known as the Girls' school. It is also called Tainan Women's School and is often referred to as the Women's School in the church. Both the Girls' School and the Women's School have Bible courses. However, the Women's school's courses, a very basic and elementary biblical education for women, placed more emphasis on training female church workers (Lai Kao 15). The female church workers are the so-called Bible-women.

This research uses various historical materials to trace the history of the Women's School and presents the stories of local Bible-women who graduated from Tainan Women's School, trying to piece together a rarely noticed but important history of church women in Taiwan.

II. A brief review to the women's ministry in Taiwan of the Presbyterian Church of England

The Foreign Mission Committee of the Presbyterian Church of England was organized in 1847 to take charge of its foreign missions. The very first of its mission station was in Amoy, China, and a few years later a new station was opened in southern Taiwan. The first missionary, Dr. James Maxwell, was sent to Tainan in 1865. In the early 19th century, most missionary associations in the west countries thought that single women were too weak to go overseas, they only sent men or married couples. Many single women who felt the callings

and aspirations for missions find no support and opportunities to be overseas missionaries. The same is true for the English Presbyterian Church. It was not until the end of 1878 that the W.M.A. of the Presbyterian Church of England was formally organized, with the purpose of supporting and sending single female missionaries to overseas mission fields. It recruited women to join the mission works and supported them with donations and prayers. Independent in terms of organization and finance, it cooperated but was not affiliated with the Foreign Mission Committee of the Presbyterian Church of England (Band 579-580).

The need for female missionaries in the mission fields mainly came from the culture etiquette and social customs in the Asian countries. Under the influence of Confucianism, Taiwanese people thought it inappropriate for male missionaries to contact local women directly. By contrast, when female missionaries were responsible for women's evangelistic work, such as visits to hospitalized female patients, home visits, and education, more effective results can be achieved. This mission strategy is called "women's work for women."

One year after the establishment of the W.M.A. of the Presbyterian Church of England, two women missionaries were sent to Taiwan. In February 1880, the W.M.A. accepted Eliza E. Cook's application to serve in Taiwan; then in December of the same year, Elizabeth Murray arrived Taiwan (Band 109). For both the Presbyterian Church of England and Taiwan Church, this is a brand new experience. For the first time, a female missionary is stationed in Taiwan. However, to Taiwanese believers, Eliza is not a new face. In 1867, Eliza and her husband, Rev. Hugh Richie, came to Taiwan and joined in the mission work. The local believers were familiar with her and called her Mrs. Richie. After more than ten years of hard endeavors, Hugh Richie died of malaria in Taiwan in 1879. According to bylaw, Eliza should return to England after her husband's death. However, she was very concerned about missions in Taiwan, so she formally placed her apply to the newly established Women's Missionary Association of Presbyterian Church of England and became the first lady missionary in Taiwan after approved. Eliza had great enthusiasm for Taiwanese women. While accompanying Hugh Richie on mission trips in Taiwan, the couple saw that there was a lack of education for girls at the time, and there were few opportunities for girls to study, they were eager to set up a school in order to cultivate the faith and personality of young girls. This

enthusiasm eventually led to the establishment of the first girls' school in southern Taiwan to introduce Western-style education. However, Eliza left Taiwan in 1884 due to poor health condition and failed to witness the school's opening. In 1887, the Girls' School in Tainan began to enroll young girls and teach under the leadership of two lady missionary teachers, Misses Annie E. Butler and Joan Stuart. A year later, Miss Margaret Barnett was sent to Taiwan, and she was responsible for the management and teaching of the girls' school together with Butler and Stuart. In addition, these three lady missionaries also visited women in hospitals and homes and promoted women's prayer meetings on Tuesday afternoon (Band 117).

The lady missionaries in Tainan organized a Women's Missionary Association to supervise the work of women. Regular meetings were held to discuss and coordinate various works, and submit annual work reports and budgets. According to the rules of the Foreign Missions of the Presbyterian Church of England, the female missionaries in the field should be under the supervision of the Mission Councils composed of the various stations, which were chiefly male missionaries. However, the actual situation still left room for discussion (Band 109-110). Because lady missionaries in mission fields often show considerable autonomy, and excellent planning and execution abilities.

In the 1920s, the experiences accumulated from the mission field, the Tainan Council proposed a suggestion to the F.M. Committee that the men and women members of the Mission should form a United Council, in order to strengthen the coordination, improve efficiency, and help promote the gospel work. This proposal was accepted. In 1924, a United Mission Council was organized in Tainan (Band 161-162). Afterward, the Presbyterian Church of England saw the benefits of the United Council, and extended this model to all its overseas missions. After the implementation, the male and female missionaries would still perform the duties of their own in the ministry, and the female missionaries would still be responsible for women-related ministries.

III. The History of Tainan Women's Bible School

The Girls' School and the Women' School were both set up and operated by the lady missionaries, but the latter had received less attention and fame than the former. The Women's School is a small institution, but it is of great importance for training local women as assistants in mission work.

1. The School Setup

According to Joan Stuart, who came to Taiwan in 1885, the idea of setting up Tainan Women's School was formed when she met and discussed with the women leaders of the Presbyterian Church of England in her first furlough to England (Twenty-fifth Annual Report 60). At that time, only three lady missionaries were stationed in Taiwan, and there was a shortage of manpower. Training local women to join missionary work became a top priority. The women church leaders of England who attended that day took immediate action and generously pledged all the construction funds. After Stuart returned to Taiwan, she began to promote the setup of the Women's School.

At the end of 1894, the Tainan Mission Council received a proposal from lady missionaries for the erection of a Bible Women's House. After discussion for two times, the Council agreed to the proposal. The spot of the house was decided to be located southwest beside the Girls' School (Handbook 572, 574).

When the house of the Women's School was under construction in 1895, Taiwan society was under turmoil while Japan began its colonial regime in Taiwan. In June of that year, the missionaries and their family members were evacuated to Amoy for safety concerns. The Girls' School, the Middle School and the College were temporarily closed. The building of the Women's School was near completion and had to be suspended. By October, the turbulence was relatively stable, and the missionaries returned to Tainan. The construction of the house was resumed and completed, and enrollment began in 1896. The newly built Women's School is a small bungalow that can only accommodate 8 women boarding (Figure 1).

Figure 1. Tainan Women's Bible School (taken by the author from SOAS)



2. The School Site

Iunn, Su-Long said the Women's School was located on the opposite of the Church Press, the original site in the early 20th century (Cheng 187). The Women's School is located next to the Girls' School, adjacent to where the lady missionaries lived, so that they could oversee the two schools at the same time. When the Girls' School was founded, it was originally located in the southwest corner of Sin-Lau (Huang 123). In 1916, due to the well-run of the Middle School and the increase in the number of students, it moved to a spacious new school building outside the East Gate of Tainan. The building of the Middle School was used by the Girls' School. Later, the Girls' School itself was overcrowded due to the increasing student number and moved to its current location in 1923 (Cheng 185). After the Girls' School moved away, the school building was allocated to the Women's School (Church News 485 4). Margaret Barnett, the head of the Women's School, said that the use of the old building of the Girls' School brought many benefits. The space was more abundant. There were more classrooms available. The environment of the dormitory was better: a larger kitchen and dining room, more bathrooms, and a more convenient laundry room. The new space and equipment cheered the teachers and students (Our Sisters 181 21-22).

3. School Affairs

The Women's School recruited uneducated women and focuses on training female church workers. Graduates could be sent to work in various churches or church hospitals to teach people Romanized Taiwanese and read the Bible, so as to spread the Gospel. It has been 32 years from the establishment of the school to the closing of the school in 1926. The Women's School was presided over by Margaret Barnett (1859-1933). There are only a few records about the school's annual enrollment, faculty, curriculum, period of study, tuition and other related data. Taking the Girls' School founded in 1887 as a comparison, there were more reports and propaganda about Girls' Schools on Church News. In contrast, news about the Women's School was scarce. However, the author uses several sources to sort out the profile of the Women's School.

3.1 Curriculum and Teachers

In terms of curriculum, the early courses focused on learning Romanized Taiwanese and basic Bible training. In the later period, in 1925, the Church News introduced that the courses included Bible, Taiwanese, Japanese, and needlework. The faculty included Barnett, other lady missionaries and two other female teachers (Church News 485 4). This school provided basic education as well as biblical education.

The students need not pay tuition fee, as long as they paid for food. In 1923, the board expense was 6 yuan a month (Church News 462 2). Two years later, the board expense increased slightly to 6.5 yuan per month in 1925 (Church News 485 4).

The Principal Barnett was born in Aberdeen, Scotland. She dedicated her life as a missionary and was sent by the W.M.A. of the Presbyterian Church of England and came to Taiwan at the end of 1888. She mainly participated in the work of the Girls' School and the Women's School. In addition, she visited female patients in the hospital and cared for women in southern Church of Taiwan. She is meek, kind and patient with all kinds of students.

In addition to Barnett, other lady missionaries also participated in the teaching, but unfortunately there is no list to refer to. In 1921, the Tainan W.M.A. mentioned that it would hire a teacher named Chhoa Kin for Women's School. However, we are not able to know who

she is (Minutes of Formosa WMA Council 1923.1.14). Apart from lady missionaries and missionary wives, Miss Gertrude Wells, who worked in Chaochowfu, China, and Miss Muriel Gilchrist, who worked in Shanghang, a Hakka region in China, once came to Taiwan in 1925 to assist in teaching (Forty-seventh Annual Report 10). Lady missionaries who worked in different regions would support one another in time of need.

3.2 School Affair and Enrollment

It is hard to recognize the numbers of the students in this school from the beginning due to the lack of records. In 1900, the school suspended for a year due to the turmoil in the society. During this period, a few women from Tainan City were still allowed to go to school to learn to read in the daytime (Our Sisters 85 327). A few years later, there was another suspension in 1909 (Thirty-First Annual Report 36). Later, the school was temporarily closed and re-opened again in mid-October 1921 (Minutes of Formosa WMA Council 1923.1.14). How long it was closed for this time was uncertain. It seems that in case of turbulent society, the shortage of teachers or the lack of students and other reasons, the school would take measures to close temporarily as a response.

The period of study was two years, but short-term students were welcomed. Those students who completed two years of schoolwork and passed the examination and recognition could be recommended to be biblewomen (Church News 486 13-14). During the same period, the Women's School in Tamsui in northern Taiwan and Tainan Women's School were similar. According to the regulations on the study period, the Women's School in Tamsui also had two-year length and accepted short-term training (Cheng 149). At the beginning of the twentieth century, the enrollment of the Women's School was flexible in order to recruit more students, and women could choose how long they would stay according to their individual circumstances. However, to become a church worker, students should complete two years of training.

There were few data on the early enrollment. It is only known that in 1904, 8 students were enrolled. This was the maximum capacity of the school building, but 2 commuters were added (Twenty-sixth Annual Report 57). In November 1910, there were 7 students in the school (Thirty-second Annual Report 51). The school building was limited in space and

therefore the enrollment was affected. However, the number of students from 1923 to 1925 was surprising. In 1923, there were 42 boarders and 45 day students (Our Sisters 181 21-22). In 1924, there were 34 boarders and 22 day students (Our Sisters 186 43). We have a more detailed record in 1925. Of the three terms of the year, there were 13 boarders and 20 day students in the first term, of which only 7 could read when they came. After the end of the term, these students all passed on to Girls' School. There were 21 boarders and 13 day students in the summer term, and few of them can read and write. There were 34 boarders and 14 day pupils for the term starting in September (Our Sisters 191 57-59). The increase in the number of students in these past few years should be due to the use of the old building of the Girls' School, which were more spacious than before. However, although the number of students in each term was large, almost all of them only took short-term study, then transferred to the Girls School to pursue further study. Barnett felt disappointed that although there were girl students, no one could be trained to be a biblewoman (Our Sisters 191 57-59). For these students, the school was just a channel for pursuing higher education.

We can see from above that the Women's School was small in scale before 1923. Although the number of students increased since 1923, most of them came to obtain the qualifications, and passed on to the Girls' School after a short-term study.

4. Barnett's Retirement and the Difficulties faced by the School

In 1926, 68-year-old Barnett retired and resigned as the head of the Women's School. Instead of returning home, she chose to stay in Taiwan for the rest of her life. Barnett served in Taiwan for 38 years long, and the W.M.A. affirmed her contribution (Forty-eighth Annual Report 11-12). In response to her retirement and resignation, the Tainan United Mission Council earnestly complimented Barnett for her loyal service in the past years, cultivating many women and girls:

The Council wishes to record its great appreciation of the faithful work Miss Barnett has done in the Women's School these many years. Hundreds of women and girls have passed through the institution, and in former years not a few Biblewomen received training there. Recently the right type of woman to train has seldom been forthcoming, but many girls who were over-aged for ordinary schools have seized this opportunity of

getting an elementary education, and thereby been reached by the Gospel. The students have sometimes been dull of intellect, but Miss Barnett's ingenuity and perseverance never faltered, and she worked away till some response was shown. Her colleagues thank God for her faithful service, and trust that there will still be much of fruit from the seed sown. (Tainan United Mission Council, 1926.6.29)

When Barnett retired, the southern church leaders and the Mission Council decided to reorganize the Women's School. The need to reorganize was in two aspects. First, Women's School faced many difficulties and problems; second, call for reforms and improvements in women's education from church leaders.

4.1 The Difficulties and Problems Faced by the Women's School

When the school was founded, it aimed to recruit over-aged women who had no chance to attend school at a young age, educating and training them to engage in church work. However, the learning abilities of this kind of women varied. If they were married, they had to break through the traditional role in the family in order to concentrate on learning. For example, Lo Loa-jin from Chiayi was encouraged by Barnett to study in the school in 1915. However, since she had never attended school in her life and was already 43 years old then, she was troubled with and couldn't get adapted to the difficulties from the studies. Finally she quitted (Lu 10-11). Tan Hiam (Mrs. Tiao), the babysitter work for Marjorie Landsborough, once expressed her wish to study in Tainan Women's School, but the passion for work prevented her from going to Tainan (Landsborough 217). In addition, some of those who were enrolled had impure motives. In the 1925 a report in Church News, titled "Tainan Women's School", directly pointed out the indiscreetness of some churches in recommendation. It pointed out that the school was troubled with the poor attitudes of the students who came to school based on impure motives. Some wanted to leave home to study in order to escape from the difficulties they encountered in their marriage (Church News 485 4). A few years earlier, Barnett also called on churches not to recommend women with poor health. This type of students came for the convenience of seeking medical treatment because Sin-lua Hospital was nearby. They had no desire to learn. Not only did their attitude affect their academic performance, but the school had to spend their energy to take care of them (Lin 26). It seems

that the school was deemed as a shelter for women, rather than an institution for educating women in the church. Such women with impure motives had poor learning attitude and performance, and caused problems and inconvenience to the school and other students, and they were unable to become competent workers in the church.

In addition to the problem of enrollment, there were also difficulties in school management. Barnett was kind, patient and humorous, and was widely commemorated by believers and pastors. Edward Band praised her for having "endless patience and love" and "a marvellous talent for getting results from the most unlikely material" (Band 144). "Iunn, Su-long said that her method of managing the school is nothing more than "patience and love" (Iunn 69). In the initial stage of the school, these characteristics could encourage the over-aged women who never attended schools to overcome learning obstacles, and also help to manage the school affairs. However, with the changes and improvement of educational environment in Taiwan, Barnett's "unorthodox methods and sometimes no methods at all" couldn't keep up with the needs of the new era as the channels and opportunities for schooling were increasing (Band 186). The retirement of Barnett was a timing to reorganize the school.

4.2 Call for Reform from Church Leaders

In the 1920s, some articles on the Church News written by different authors called attention to church women's education, and promoted education for women. Among them, Tan Kheng-ku wrote most of the articles. In the following, the author will explore two articles, one by Tan Kheng-ku and the other by Ong Siu-iong to showcase their call.

Both Tan Kheng-ku (1895-1945) and Ong Siu-iong (1900-1972) graduated from Tam-tsui Middle School in northern Taiwan and went abroad to Doshisha College in Kyoto for further study. In the 1920s, they graduated and returned to Taiwan and became outstanding church leaders who were active in the northern and southern churches in Taiwan. Doshisha College is a Christian education institution established in Kyoto by the American Board of Commissioners for Foreign Missions (A.B.C.F.M.). This mission school is famous for its English program and has a theology department. Tan Kheng-ku went to Japan in 1917 and obtained a Bachelor of Arts and a Bachelor of Theology successively. He returned to Taiwan in 1927 and became an English teacher at Tam-tsui Middle School. After Ong Siu-iong

obtained a degree in theology in 1926, he studied in the Literature Department and received a B.A. degree in 1929. After returning to Taiwan, Ong Siu-iong served as a pastor at Moa-tau Church and Tai-ka Church, and also taught in Tainan Theological Seminary. Through the Church News, they advocated both new ideas within the church and women's education, especially women's theological education.

Tan Kheng-ku's argument started with the insufficiency of the two women's schools in Tamsui and Tainan, and emphasized the nature of women's school should not only provide education for women who had never attend schools, but also allow those who have received general or higher education to further their education (Church News 487 7-9). Tan pointed out that the blueprint of the ideal women's school is one that provides lifelong learning, where women can continue to learn and progress, keep up with the pace of the times, and better the society. He believed that the two Women's Schools in Taiwan at that time should be refined and improved in order to increase the enrollment, including women who have received basic education, and providing them opportunities for excellence (Church News 487 9) .

Ong Siu-iong emphasized that God gives everyone the same talents, which do not differ from men to women. Therefore, men and women should receive equal education in order to assume equal obligations. He stressed that the lack of equal education for women in the church had already limited women's participation in church ministries. He added that women are also soldiers of God's kingdom. The church should not lack the power of women, and women should participate more in church ministries. Citing as an example the Buddhist preaching women in the Higashi Hongan Temple in Japan, Ong Siu-iong advocated that the church in Taiwan should value the power of women and allow them to participate in church ministries. He also emphasized that women are already very active in society at that time, organizing all kinds of clubs and associations for girls and women to fulfill women's obligations to society. In the conclusion, it is emphasized that men and women are like the right and left hands of God. They should work together for the kingdom of God to satisfy the will of Christ (Church News 507 8-9).

Tan Kheng-ku pointed out that the Women's School can no longer meet the needs of women in the new era, and it must be improved to meet the needs of church women who have

received basic education. Ong Siu-iong saw the importance of women's involvement in the church, and education is an important means to develop women's power. These two articles show the emphasis on the education of church women at that time, especially the Bible and theological education required in participating in church ministry. It is expected that women who have received training can play a more active role in church work, and work together with men to build the God's kingdom together. The appeal of elite youths who studied abroad in Japan became a driving force for the reorganization of women's schools.

5. The Close of Women's School

The retirement of Barnett made it the timing for reorganize the Women's School. In the autumn meeting in September 1926, the Presbytery of Southern Presbyterian Church of Taiwan discussed the suspension of Women's School and discussed the establishment of a new school for training female preachers.

63. Women's School report. E. Montgomery proposed since Miss Barnett resigned from Women's School, the school should close. In April of the following year a school will start with the name of `Women's Bible Institute. The study period is two, the graduates can be woman preachers. There will also be a department of kindergarten. Two members from theological education committee will be assigned to take on this responsibility, and Ko Kim-seng and Ng Su-beng are appointed. Ng Un-giok seconded. Presbytery approved (Presbytery 473).

The Presbytery of southern Church decided to close the Tainan Women's Bible School. In the new era, the church must bring forth new ideas to/and meet new demands. After planning and preparations, the Women's Department of Tainan Theological School was opened in 1928. Its educational system and scale are much more advanced than Women's School. This part is beyond the scope of this thesis, and the author does not go further now.

IV. The Graduates' Profile of Tainan Women's School

There is no record of how many graduates from the school had served as Biblewomen. With the best efforts of the author, the information of 11 graduates and their participation in church service were found, which are described below.

1. Khu Chin (1876-1934)

Khu Chin from Tainan is a fruit of medical evangelism. Her husband Chiu Khit and his parents were addicted to opium, which caused debilitating health and poverty. Khu Chin earned a meager income by working as a house helper and washerwoman. Once, Khu Chin was in a coma due to severe bleeding caused by an ectopic pregnancy. Fortunately, she was sent to Sin-lau Hospital for medical treatment and survived. In the hospital, she was not only physically healed, but also converted to Christianity by listening to the Gospel. Khu Chin was baptized in 1906. She was the first believer in her family, and with her hard work, her family members were converted. Khu Chin was firm in faith and enthusiastic to serve; therefore, she was recommended by the Thai-peng-keng Church to study in the Women's School. After graduating, she worked as a biblewoman in the Thai-peng-keng Church for twelve years, from 1916 to 1927, and retired thereafter. She was the first biblewoman served at Thai-peng-keng Church (Huang 288-290).

2. Ng Iu (1885-1969)

Ng Iu was born in Tainan. She married to Si Liat, and their unhappy marriage made her suffer a lot. Ng Iu was led to Thai-peng-keng Church, and the Gospel she heard made her at peace and she was converted to Christianity. She was baptized by Rev. Ko Kim-seng in 1912 and recommended by him for admission to the Women's School. She graduated in 1915, and was sent as a bible-woman first to Tang-kang Church and then to Kong-a-lann Church for some years. She was relocated to Thai-peng-keng Church since 1923, and was the second biblewoman in this church. Ng Iu is mainly responsible for women's ministry, teaching Romanized Bible, and visiting church members. Since 1931, she started to serve in Khoan-sai-ke Church. Later, she was invited by Gretta Gauld, a lady missionary and the head nurse of Sin-lou Hospital, to the hospital to spread the Gospel to the patients and their families. She

also participated in the ministry of Thai-peng-keng Church to open up a new branch in Wan-li. Ng Iu started serving at 30 and did not retire until the age of 70 (Huang 345-346).

3. Sia Ke (Mrs. Happiness)

Sia Ke graduated from the Women's School and became a biblewoman in Changhua. The lady missionaries preferred to call her Mrs. Happiness. Her story was collected in *Stories From Formosa* written by Marjorie Landsborough (194-221). It contains six short stories, which describes lives of Taiwanese people and their converts through the mission work of the English Presbyterian Church. The purpose of the book was to introduce the mission work in Taiwan to English Sunday School children and to inspire them to support the mission work.

In the story, Landsborough refers to Sia Ke as Chicken, which is a homophone transliteration. Sia Ke was married to a man named Happiness (A-si) in Gu-tiau-chng. After some years, her husband and adopted daughter died in succession, and she became a widow and lived alone in poverty. Because of a chronic illness on her leg, she was getting addicted to opium for pain relief, and led a life of misery. When she believed in Christianity, not only were her sick leg healed by a Christian doctor, but she also quit the habit of smoking opium and became a devoted believer. Later, under the invitation Annie E. Butler, she went to Tainan to study in the Women's School. At that time, Mrs. Happiness was already 45 years old, but she worked very hard to complete the two-year courses. After graduation, the lady missionaries sent her to spread the Gospel and taught women the Romanized Taiwanese in the churches of Changhua area. On weekdays, she worked in the church and the Hospital in Changhua (Landsborough 218-220). Through this story, the readers see that Mrs. Happiness, who was trained in the Women's School, got out of misery life. She became a biblewoman evangelizing the Gospel in the hospital and the local churches. She mostly served in the Changhua area, and went as far as Lukang and Huatan (Our Sisters 214 43). She was retired in 1933.

Figure 2. Mrs. Happiness (Taken from *Stories from Formosa*)



4. Ng Tho

Ng Tho (ca.1879-1953) was a native in Wuri area in central Taiwan. She was hospitalized in Changhua Christian Hospital to treat opium addiction, and converted to Christianity at that time. After her recovery, she went to the Women's School and worked as a biblewomen after graduation (Elder John Lai Archives). Ng Tho served in Kong-san Church for one year in 1918, for there were a shortage of male preachers at that time, the church was unable to find a male preacher, so she took up the responsibility of the preacher and served in this church as the fifth preacher of this church. Ng Tho was very capable, and Kong-san Church was thriving during her term, and the church members were very grateful for her (Kong-san Church 11). The case of Ng Tho is precious in the time of a male-dominated circumstance. She was not only able to pastor the church, but she also went out to the villages to preach. She moved to work in the Changhua Christian Hospital in 1920 (Formosa Minutes of WMA Council, 1920.1). While at the Changhua Christian Hospital, she worked with Mrs. Marjorie Landsborough, telling Bible stories to patients. She was retired in 1935 and planned to return home to enjoy her twilight years. But as she learned that Wuri Church was desolate, and she felt sad about it, so she volunteered to serve in Wuri Church to revitalize the church without receiving salary. At that time, Wuri Church was the branch of Liu-goan Church. Ng Tho was sent to Wuri Church by Liu-goan Church to look after the church building, restore

Sunday worship, pastor the congregation, and care for believers (Liu-guan Church 45). After nearly eight years of endeavor by Ng Tho, the number of adult believers increased from 10 to 40, and 20 to 30 children also attending the church. The results of her work were remarkable. From 1943 to 1948, she went to serve in a church in Tainan. In 1948, she returned to Wuri Church to assist the ministry. In October 1953, she died at the Changhua Christian Hospital at the age of 75. The members of Wuri Church called her "Aunt Tho." Her excellent abilities and preaching skill were deeply appreciated.

5. Other Biblewomen

Loa Oan was also called Mrs. A-peng. Her daughter Kang Lui was the wife of Elder Tio of Trinity Church in Taichung. Loa Oan was once sent by Liu-goan Church to Sai-thun Church to pastor the congregation, and she was transferred to Tai-nga Church in 1923 (Liu-guan Church 45, 48). Loa Oan was mainly served in the Taichung area.

There were several biblewomen serving in An-peng Church, including Ki Lu in 1906, Mrs. Kok in 1908, and Lau Sim, whose term of office is unclear (Juan 32). There were also biblewomen working in the churches in Pescadores. At the end of 1911, Sia Ngo went to Pah-ta to teach Romanized Taiwanese. Lim Phio worked in Pescadores from 1917 to 1921 (Church News 434 12). Iunn Bo-giok (?-1961) was the mother of Rev. Liunn Siu-tik, worked in Changhua (Church News 652 11-12). We know very little about these biblewomen for the traces they left were not well kept, but their names should be remembered.

The author summarized the work of biblewomen mentioned above into Table 1:

Table 1: List of Biblewomen

Name	Responsibility	Location of service
Khu Chin		Thai-peng-keng Church
Ng Iu	Women's Ministry Care for Church members Visiting	Tang-kang Church Kong-a-lann Church Thai-peng-keng Church Khoan-sai-ke Church Sin-lau Hospital
Sia Ke (Mrs. Happiness)	Teach Romanized Taiwanese Visit patients	Changhua church Changhua Hospital Lukang and Huatan
Ng Tho	Pastor the church Celebrate Sunday worship Spread the gospel	Kong-san Church Changhua Hospital Tiong-chiu Church Wuri Church
Loa Oan	Pastor the church Spread the gospel	Sai-thun Church Tai-nga Church
Ki Lu, Mrs. Kok, Lau Sim		An-peng Church
Sia Ngo	Teach Romanized Taiwanese	Pah-ta Church
Lim Phio		Pescadores
Iunn Bo-giok		Changhua church Changhua Hospital

The locations where biblewomen contributed themselves to service were not limited to churches. They also served in the Changhua Christian Hospital and Tainan Sin-lau Hospital. Their footprints were found in the churches in the southern Taiwan, from Taichung to Tang-Kang, as far as Pescadores. In terms of work content, the biblewomen who served in the Thai-peng-keng Church mainly participated in women's ministry, and they were also active in opening new church branches. They led women's meetings in the church, and also take the initiative to teach Romanized Taiwanese in the homes of unbelievers. Both Ng Tho and Loa Oan were capable of pastoring the church. Sia Ngo taught Romanized Taiwanese to help local people to read the Bible. In summary, the work of these biblewomen includes pastoring the church, celebrating Sunday service, caring for the church, teaching Romanized Taiwanese, visiting patients and believers, and so on.

6. The Pay of Biblewomen

The pay of a biblewoman is hard to know because most of the church commemorative issues rarely record the pay of all the church workers. However, in the commemorative issue of the Thai-peng-keng Church, it is recorded that in 1921, the pay of an ordained pastor was 60 yuan a month, 40 yuan for a preacher, 30 yuan for assistant preacher, and 5 yuan for a biblewoman (Huang 341). From this point of view, the two biblewomen of the Thai-peng-keng Church should be paid 5 yuan per month. This amount is only 1/12 of the ordained pastor's pay and 1/8 of the preacher's, which is quite small. Kho Tiau was a preacher who served at the Thai-peng-keng Church at the same time as Ng Iu. As he knew that his 40 yuan pay was much higher than Ng Iu's. He automatically asked for a pay reduction to 32 yuan and donated 8 yuan to the church (Huang 299-300). Although Kho Tiau could not change the pay of Ng Iu by his donation, his response showed that the pay of biblewomen was indeed very low at that time. Such a meager pay seems more likely to be an allowance, hard to rely on for a living. However, even the meager amount still shows that biblewomen were paid in the church at this time.

Interestingly, in the records of Tainan W.M.A., the pay of biblewomen was not less than 10 yuan per month in 1920, 12 yuan per month in 1921, and 14 per month in 1923 (Formosa Minutes of WMA Council 1920, 1921,1923). The amounts were much higher than the monthly pay 5 yuan of the Thai-peng-keng Church. Such a big difference shows that the Tainan W.M.A. would pay more to biblewomen.

V. Conclusion

In conclusion, although Tainan Women's School is small in scale, with the efforts of Principal Barnett and her colleagues, the biblewomen were trained to serve and spread the Gospel in various places. The stories of the 11 biblewomen collected in this research, even though part of them is quite brief, are records of their contributions to the Presbyterian Church in Taiwan, so are worth preserving.

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