BIOGRAPHY OF YAMEI KIN M.D. (1864-1934),
(ALSO KNOWN AS 金韻梅 JIN YUNMEI),
THE FIRST CHINESE WOMAN TO TAKE
A MEDICAL DEGREE IN THE UNITED STATES
(1864-2016):

EXTENSIVELY ANNOTATED BIO-BIBLIOGRAPHY, 2nd ed.

With McCartney Family Genealogy and Knight Family Genealogy

Compiled

by

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SOYINFO CENTER

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DEDICATION AND ACKNOWLEDGMENTS

This book is dedicated to Yamei Kin and to Dr. and Mrs. Divie Bethune McCartee. Mrs. McCartee’s maiden name was Juana Knight.

Part of the enjoyment of writing a book lies in meeting people from around the world who share a common interest, and in learning from them what is often the knowledge or skills acquired during a lifetime of devoted research or practice. We wish to give deepest thanks...

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Finally our deepest thanks to Tony Cooper of San Ramon, California, who has kept our computers up and running since Sept. 1983. Without Tony, this series of books on the Web would not have been possible.

This book, no doubt and alas, has its share of errors. These, of course, are solely the responsibility of William Shurtleff.

This bibliography and sourcebook was written with the hope that someone will write a detailed and well-documented biography of Yamei Kin, and of the McCartee and Knight families.
INTRODUCTION

Introduction and Brief Chronology/Timeline

The idea for this book originated when Matthew Roth kindly sent Soyinfo Center a copy (in digital PDF format) of his excellent PhD thesis, Magic Bean: The Quests That Brought Soy into American Farming, Diet and Culture. In this thesis is a wealth of new biographical information about and references to Yamei Kin, a remarkable but little-known woman who was important in helping to bring soyfoods to the United States.

At the time the thesis arrived, our Center was in the middle of compiling a history of the soybean and soyfoods in China. We stopped, and decided to do a book on Dr. Yamei Kin, first, in part because her story was part of the history of how soyfoods came from China to the USA.

Matthew then kindly sent us a PDF of every one of the documents he cited that mention Dr. Yamei Kin or her son (Alexander) or her husband (Mr. Eca Da Silva). Of the 176 references in the 1st edition of this book about Dr. Kin, Matthew Roth’s research contributed 108, or about 61%. Our deepest thanks to Matt Roth for making this book possible.

Preface to the Second Edition

The first edition of this book was published in May 2014. Then on June 3, Yang Chenglin of Jiujiang, southeast China began to send Shurtleff lots of new and very interesting information about Yamei Kin. His surname is Yang. Fortunately he speaks excellent English, so that we were easily able to carry on a correspondence by e-mail. Like a professional researcher, he began making one important discovery after another, some of them in archives located in the United States, some in Chinese archives. He translated these Chinese documents for this book. In fact, during the next year his research was responsible for adding at least 113 records (most very important) about Yamei Kin. This 2nd edition would never have appeared but for his ongoing research and interest in this remarkable Chinese woman.

Shurtleff invited Mr. Yang to be listed as a co-author of this book, but he declined.

Genealogy: A basic genealogy of each of the main characters in this story will be found in the latter half of this book.

Brief chronology/timeline of Dr. Yamei Kin.


Note: In 1913, in a formal interrogation, she gives her birthplace as Nam Hoy, Che King Province, China.

Her father, “a Chinaman of prominence, became a [devout] Christian, and established at Nin-po [sic] a church which was unique then because it was self-supporting” (New York Times, 1904 Oct. 16, p. 9).

Her parents “dared think their own thoughts in China a half century ago. Her father was one of the early converts to Christianity [in China], though Yamei Kin herself has gone back to the teachings of Confucius. Her mother, a little-foot woman, had the unusual advantage of a seminary education, and flew in the face of Chinese tradition by choosing her own husband. They went to the same mission church, these two, – a church where boys and girls were divided by the centre aisle, Quaker fashion.” They were attracted to one another and before long they married. “Such were Yamei Kin’s parents, people of the mandarin class, the division of brain-workers, which constitutes the aristocracy of China” (MacGregor 1905, p. 242-43).

1866 – “At the age of two the child was left an orphan. An epidemic of fever swept over Ning-po, her birthplace, and she was bereft in a few short weeks of parents, relatives, friends” (MacGregor 1905, p. 243). Her father, Rev. Kying Ling-yiu (a Christian convert and pastor of the church at Yu-yiao, beloved by all who knew him) died on 5 Aug. 1866; her mother had died a few days before her father (Home and Foreign Record of the Presbyterian Church in the United States of America (Jan. 1867, p. 12).

“The little Yamei and her brother were adopted by American missionaries, the late Dr. D.B. McCartee and his wife, who had aided her parents in their marriage, and who afterward served a long term in the diplomatic service of this country in Japan. Her foster parents took the greatest care with the child’s education, and were wise not to Americanize her too much” (MacGregor 1905, p. 243-244).

The inspiring story of the life of Divie Bethune McCartee and his wife, Juana, a very loving, selfless, and generous Protestant medical missionary couple that adopted May King, is told from the viewpoint of three men who knew them plus the man as he regarded himself, by Robert E. Speer (1922, p. 23, 210).

Dr. McCartee (p. 210) had great sympathy, “especially toward fatherless children. Dr. McCartee took their children, a boy of seven and a girl of two [Yamei Kin], and brought them up as his own children.”

Note 1. From the above we learn that Yamei Kin’s surname can also be romanized as “Kying.” This may explain why, as a young lady, she often used the name “Y. May King.”

Note 2. We know almost nothing of what happened to the
little girl’s elder brother, or even what his full name was.

The young girl learned English in China from the family of Dr. McCartee [especially from Mrs. McCartee]. She also took a fancy to the study of medicine [and science in general] and Dr. McCartee taught her well (New York Times, 1904 Oct. 16, p. 9).

1869 March 2 – Yamei Kin leaves China en route to the United States with Dr. and Mrs. McCartee. Their ship goes from Japan through the Panama Canal then lands in New York harbor in May. The three stay for about 18 months then return to China on 1 Nov. 1870 (“Record of Furloughs since Appointment” in “Biographical Record” filled out in pen by Dr. D.B. McCartee, 19 April 1892).

1869 Oct. 29 – We first hear of Yamei Kin by name: Mrs. D.B. McCartee (now in Yonkers, New York), in a handwritten letter to Henry William Rankin (her nephew) states: “Little Yüôme [a nickname variant of Yamei in the Ningpo dialect] has come with me. Ah-be [probably her elder brother] thought he would rather see the ‘Airs’ [?] (McCartee Family Papers, Record Group 177. Roll 1, Folder 9). Note: Letters mentioned from now on refer to letters from this collection.

The McCartees “treated Dr. Kin as their own child, giving her every opportunity and instruction in their power. At the age of five years they brought her with them to the United States on one of their furloughs, and during that visit of a year she learned to speak English, which, when she returned to China, Mrs. McCartee kept up regularly, teaching her every day. Not long after returning from the furlough, Dr. McCartee resigned from the Presbyterian Mission, and after an interval in Shanghai, where he was in the American Consulate, went to Japan, where his great knowledge of written Chinese secured for him the profound respect of the Japanese, who were then just beginning learn Western ways. Five years in this early stage of Japanese awakening ever remains a vivid picture in Dr. Kin’s mind” (Oriental Review. 1913. Feb. p. 239).

“Dr. McCartee, besides his literary and diplomatic learning, was also an ardent scientist, and as he prepared his lectures on Comparative Anatomy, Physiology, Botany, Zoology, etc., or took his pupils on excursions through the parks, he also taught Dr. Kin; so that with Mrs. McCartee’s careful instruction in general literature, the free run of Dr. McCartee’s large library, and, though but a child, being in the society of that large faculty which the Japanese gathered – they had a full French, German, and English faculty at one time – together with the other social life of the Capital, Dr. Kin came to have an extremely wide and varied knowledge and experience which it would be hard to duplicate (Oriental Review. 1913. Feb. p. 239).

1872-1880 – The McCartees are living in Japan, probably in Tokyo. Dr. McCartee is working for the Ministry of Education (Speer 1922, p. 158). Yamei Kin is probably with them for about 5 years at this time.

“I did not exactly choose my profession,’ says Dr. Kin. ‘It was the result of my study of natural sciences, in which I became interested through my foster father’s researches’” (MacGregor 1905, p. 244).

1876 Nov. 25 – You Mei King [Yamei Kin] first appears in Clara’s Diary. Clara and You Mei are close friends. You Mei liked to dress in the Chinese style, with long loose trousers and a blouse (that descends to below her knees) over the top, fastened at each shoulder by buttons. Clara found You Mei to be very independent; she said she intended to become a teacher and to go to Europe to finish her education so she could take care of herself by age 18.

1877 Jan. 31 – Clara and her friends (You Mei and five other American girls, including Emma Verbeck) form the Asiatic Society. They decide to meet once every two weeks at the home of one of the girls. At the first meeting they enjoy games, laughter and fun. At the next week they read compositions they have written. You Mei’s was “Whispers from the Bamboo.”

1877 May 1 was You Mei’s farewell party. When Clara had to leave, she impulsively kissed You Mei good-bye. “I am so sorry to have her go away,” wrote Clara (Clara’s Diary. 1979, p. 128).

1880 May – Yamei Kin returns by ship to the United States at age 16 with Dr. and Mrs. McCartee. They probably land in New York Harbor. She is allowed to enter the United States without a passport as the McCartees’ adopted daughter. She is sent by them for one year to Rye Seminary, Rye, New York (McCartee letters folder 9; New York Chinese Exclusion Index for Yamei Kin and Alexander Eca Da Silva, 1913).

1880 Dec. – “Yüôme [Yamei] expects to make profession of her faith in Christ, next Sunday at Rye – Your aunt & I will probably go & spend the Sabbath there…” All are living at No. 282, 20th St. New York City (Letter of 29 Nov. 1880). By 30 Nov. 1882 all were living at No. 230 Second Ave., New York City.

1882? – After a year at the Rye Seminary, Yamei Kin goes with the McCartees to the Sandwich Islands [Hawaiian Islands]. They probably landed on 14 June 1882 (see Hawaiian Gazette). After they return to the USA, she enters Woman’s Medical College on 8th Street and Third Avenue in New York City for a three-year course (New York Chinese Exclusion Index for Yamei Kin and Alexander Eca Da Silva, 1913).
1885 May – “Miss May King (Kin Yamei) graduated at the Woman’s Medical College of New York Infirmary Friday. She is the first Chinese woman ever granted a degree of M.D. in this country” (Sumner Gazette, June 11, p. 1). The distinguished guests included the Chinese Consul (Edinburgh Evening News. 1885 June 12, p. 4). She graduated in May at the head of her class “and has since pursued special post-graduate courses in Philadelphia, Washington and New York, and has served as resident physician for some months in N.Y. Infirmary, and in the Children’s Asylum at Mt. Vernon near New York” (Sei-i-Kwai Medical Journal, Aug. 1887, p. 167-68; reproduced from the China Mail).

In New York “under Dr. Robert Abbe, Dr. J. West Roosevelt, and Dr. Janeway she studied at the old Woman’s Medical College at Second Avenue and Eighth Street, and won her title of doctor in 1888 [sic, 1885]. After graduate studies in Philadelphia and Washington she went back to China (New York Times, 1904 Oct. 16, p. 9).

She wrote her thesis on “Medical Science among the Chinese” (Letter of 20 Jan. 1885).

“Af ter a three years’ course, she graduated with honors – barely of legal age to take a diploma, and had two years of post-graduate work before returning to China to practice medicine” (Oriental Review. 1913. Feb. p. 239).

During much of the time she was studying for her medical degree, she was living at the home of Dr. & Mrs. McCartee. The McCartee Family Papers contain many details of this period. In letters to their nephew, Henry W. Rankin (in Northfield, Massachusetts) they usually refer to her by her nickname, Yüô-me, but sometimes they call her “May.”

However, during part of this time she lived in a cheap boarding house, sharing rooms with an impoverished girl from India who was forbidden to eat meat by her religion. Eventually the poor girl “actually starved herself to death for the sake of her faith” (Prusk 1902. p. 182).

1885 Oct. – Starting in early October, shortly after graduation, she became junior resident physician in the New York Infant Asylum at Mt. Vernon, Westchester Co., New York. She kept this position until about Christmas, 1885 (Letter of 4 Nov. 1885). By 5 Oct. 1885 the family is living at 1007 13th St. N.W., Washington, D.C.

1886 spring – May takes a 3-months post-graduate course in Philadelphia. She studies German with a German professor so that she can read German medical works (Letter of 29 Jan. 1886). She later says: “I was in the United States and Hawaii until 1887” (New York Chinese Exclusion Index for Yamei Kin, 1913).

1887 April 1 – The family leaves their home at 1007 13th St. N.W. in Washington, D.C. travels via the Canadian Pacific Railway to Vancouver, then by steamer to Yokohama.


1887 July – “Miss Y. May King, M.D., sailed last month for China as medical missionary at Amoy under appointment of the Board of Foreign Missions of the Reformed Church in America.” She is age 23 (Gospel in All Lands, July, p. 332).

1887 Aug. 20 – Miss Y. May King, M.D., is in Shirakawa, Japan, assisting in photographing an eclipse (Todd 1887, Sept. 22, p. 229-30).

1887 Aug. – “We learn that a passenger by the steamer Abyssinia, due next week, is a Chinese lady, Miss. Y. May King. M.D.,….” (Sei-i-Kwai Medical Journal, Aug. 1887, p. 167-68; reproduced from the China Mail). Note: She is probably due to arrive in China next week.

1887 Oct. 13 – The Iowa State Reporter writes on its front page: “Among the recent graduates of the Woman’s Medical College in New York city, is Kin Yamei, a Chinese girl, who had taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.”

1888 July 16 – Dr. Y. May King at Amoy, China, is reported to have a serious illness; cholera is present in the area (Mission Field, Oct. p. 21-22).

Also: “In 1888 she went to Amoy under the auspices of the Women’s Board of the Dutch Reformed Church and stayed there until 1889 when – contracting malaria – she took residence in Japan and worked in connection with the Southern Methodists at Kobe” (Wong and Wu. 1936. History of Chinese Medicine, p. 488).

In Amoy they found “a very strong anti-Chinese feeling on the part of several of the Amoy Missions, [and the] Medical missionary who was the med. adviser and attended the mission did not approve of women doctors.” The mission “would not offer Y.M. [Yamei] a house in any of their houses or give her the least aid or support in her hospital.” Bitter medicine for her. By March 1889 she is back in Japan (Letter of 16 March 1889).

1888 Nov. – “It is with great regret that the Board announces that Miss Y. May King, M.D., has resigned her position at Amoy, and severed her connection with the mission” (Mission Field, Nov. p. 19).

Another version: After graduate studies in the United States, she returned to China. “Surgeon in China ten years: For ten years she practiced surgery in South China, Japan,
and Hawaii, and had so much to do that her health broke down. Then she came to Southern California” (New York Times, 1904 Oct. 16, p. 9).

Another version: In late 1889, after contracting malaria, “she went to Japan and worked in connection with the Southern Methodists (Chinese Medical Journal. April 1934, p. 414).

1889 Jan. – “But Yamei Kin never forgot her motherland and felt it her duty to help improve China’s backward medical technology and conditions. This vocation compelled Kin to give up her well-paid, prestigious work and comfortable living conditions in the US and return at the end of 1888 to China. She first of all worked with the churches of Xiamen practicing medicine, but a year after arriving fell ill with malaria. As she was alone and in the worst possible climate, Kin left for Japan where she could receive better treatment. When she recovered, Kin worked and practiced medicine at the Christian missionary [college?] in Kobe, Japan.

“In January 1889, Yamei Kin was invited to take charge of medical treatment of women and children in the Kobe area. She arrived in Kobe on 4 Dec. 1889. To this end she first set up a women and children’s clinic in a Japanese barracks and later at her home in Kobe. Running the clinic was demanding work as she had to take on the roles of doctor, nurse and clerical assistant at a time when epidemics were rife in Kobe. Kin treated patients and did much to curb the spread of diseases. She also gave lectures to local doctors, helped midwives in the village where she lived build classrooms and taught them more modern medical skills. All her efforts helped local hospitals to progress. During the five years Kin practiced medicine in Kobe, she won high esteem and honor from the public” (All-China Women’s Federation. 2010. www.womenofchina.cn. “First woman overseas student of modern China and legend in her own time”; Letters of 30 March 1890 and of 13 June 1893).

Dr. Kin’s work on behalf of women in the Kobe area of Japan lasted from 1890 to 1894, “when she resigned to be married, leaving Japan immediately” (Bonnell 1917).


In Yokohama, they are married in the English Consulate, by the English Consul. Dr. Kin has a marriage certificate. From there they go directly to Hololulu, Hawaii, where they stay for a little less than two years (New York Chinese Exclusion Index for Alexander Eca Da Silva, 1913).

Some background from an Eca da Silva family genealogy: “Hippolytus Laesola Amador Eça da Silva. Born in the British Crown Colony of Hong Kong, Aug. 13, 1870. Father was Portuguese, mother, Emma, of Spanish extraction. Married: (1) Ya Mae Kim [sic, Kin], M.D.” “Only hear-say information is available on H.A. Eça da Silva’s early background. His parents during his early years were presumed to be reasonably well off, since there were servants in the home. As a young man, he went to Milan, Italy for musical training. His own records state that he studied under J.M. Pinetti. Eça da Silva was an accomplished musician on the piano and violin. Before coming to the United States, he had been an accompanist for an Italian tenor on a world tour; and, as he told, the director of the Emperor’s band in Japan. He taught the bandsmen ‘western musical notation.’ What brought him to California in 1894 is not known” (McGaw 1977).

Also: “In 1894 she married the Spanish-Portuguese musician and linguist da Silva, a son being born to her in 1896” (Wong and Wu. 1936. History of Chinese Medicine, p. 488).

Also: Hipolite Eca da Silva, a Portuguese from Macao, had lived in China (Ngai 2010, p. 81).

Note: We have been unable to determine how Yamei Kin met Mr. Eca da Silva and on what exact date they were married in Japan.

1895 Feb. 15 – Yamei Kin, M.D. has recently arrived in Hawaii. She has applied to the Board of Health for a license to practice medicine, and has presented her diploma for inspection. She would like “to be registered under the name of Yamei Kin Eca da Silva.” She also presents a fine letter of recommendation to the president of the Board, from Rev. Frank W. Damon, which states (in part) that she is “a lady of true Christian character, of unusual culture and refinement and superior attainments in her profession. Her foster-parents, Dr. and Mrs. McCartee, are also esteemed friends of ours.” (Hawaiian Gazette, p. 7, col. 1).

The Medical Record (24 Aug. 1895, p. 271) reports that Dr. Y. May King had “been in practice in Kobe, Japan. Recently Dr. King married Mr. H. Eça da Silva, and went with her husband to Honolulu, where she now resides.”

1895 – Alexander Amador Eca da Silver is born in Honolulu, Hawaii, the first (and only) child of Dr. Yamei Kin and Mr. H.L. Eca da Silva (New York Chinese Exclusion Index).

Note: We have been unable to determine the exact date of his birth in 1895 (it was probably in about November), or to find a birth certificate – although Alexander’s mother says in 1913 she has one.

1896 May 9 – Mrs. Eca Da Silva [Yamei Kin] and her child depart from Hawaii for San Francisco on the Oceanic Steamship Australia (Hawaiian Gazette, May 12, p. 8, col. 2). Her husband departs for San Francisco on July 7, alone – about 2 months after his wife and child. Dr. Kin and her son soon move to the Los Angeles area.

1896 Oct. 18 – “Dr. Kin Eca da Silva, a Chinese medical missionary,” gives her earliest known public lecture. It is
in Tustin, Orange County, California, at the Presbyterian Church, on Sunday evening (Los Angeles Times, Oct. 15, p. 11).

1897 April 4 – “Mrs. Kin Eca da Silva, M.D, a graduate with highest honors of the Woman’s Medical College of the New York Infirmary, will speak in the Presbyterian Church on Sunday evening concerning missionary work in China and Japan” (Los Angeles Times, April 4 (Sunday), p. 22).

Background: In the 1640s Manchu Tribes, from in and around Manchuria, invaded and conquered and occupied China. In 1644 they established the Manchu/Qing dynasty, which ruled with an oppressive hand. Then came the European colonial powers which wanted to “open” China to trade with the West. The British exported so much tea from China that its cost threatened to bankrupt England. So the British started to grow opium in India and sell it (illegally) in China at high prices to pay for their tea. The Chinese tried valiantly to keep out the opium, but the British insisted on their right to sell it. This led to the first (1839-1842) and second (1856-60) Opium Wars in China; the British won both and demanded huge indemnities (payments of money). The Taiping Rebellion (1851-1864) and the Boxer Rebellion (1898-1900) made matters worse, so that by the 1900, with the Dowager Empress on her Dragon Throne, the Manchu dynasty was bankrupt, in turmoil, and in its death throes. Chinese patriots (such as Sun Yat-sen), hoping to take back their country, began to organize rebellions.

1897 July 14 – “Dr. Kin Eca da Silva stirred the hearts of all his [sic, her] hearers by his story of the degradation of oriental women, so often told by missionaries, and always of such painful interest to the happy and respected women of the western world.

“The great difficulty in reaching the hearts of the oriental women lies in the fact that they are sunk in stolidity and sensuality, the abject slaves of their lords and masters… It was an old story to most of the women who heard it, for it touched the hearts of the difficulties encountered by missionaries in oriental countries, but the interest with which they listened was as keen as though the problem had never before been considered, and the approval was unqualified for the speaker’s earnest plea for the prayers of all Christian women for the emancipation of their sisters in bondage” (Los Angeles Times, July 14, p. 6).

1899 mid-Nov. – Dr. McCartee is feeling sick and overloaded in Japan; he leaves for San Francisco.

1900 July 17 – Dr. Divie Bethune McCartee, foster-father of Yamei Kin, dies in San Francisco, California, at age 81, after 56 “years of faithful service to the Far East” (Speer 1922, p. 22).

His faithful wife, who with him to the last, takes the body of her husband (presumably by train) across the United States and has it buried in the family burying plot in Newburgh, New York (The Christian Intelligencer. 1900. Aug. 29, p. 560). He is buried on 31 July 1900 in the family plot (Lot NW 226) at St. George’s Cemetery, at St. George’s Episcopal Church, in Newburgh, New York. His father (after reburial on 23 May 1903) and mother (1921) were later buried in the same plot (Heather Georghiou. 2016, Jan 12, pers. comm.; St. George’s Burial Book 1. 1900. July 31).

1902 Feb. – Yamei Kin writes her earliest known article, “The Pride of His House: A Story of Honolulu’s Chinatown,” which is published in the Overland Monthly (Vol. 39, p. 655-659). A woman has been married for many years to a man named Ah Sing, who is the last of his branch of the clan; but they have no children. She finds a “handmaid” for her husband who can bear him a child to carry on the family name and duties to the ancestors. The story ends: “She looked down with such maternal pride and tenderness at the little one, who had at last gone to sleep in her arms! Her child – truly the child of love and sacrifice, who should care for and honor her old age, who redeemed her husband, Ah Sing, from being the mock and reproach of his family – Ah Sing, who had been so good and kind to her all these years, and of whom she was so fond and proud.”

An illustration (on the last page) shows Ah Sing walking hand-in-hand with his young son.

Note that Dr. Kin has stopped using the surname “Eca da Silva.” Accompanying this article is the first photograph we have of Dr. Kin – a very attractive one.

Note: This article may have signaled her transition from Christianity to Confucianism – although (she believes) the latter is not a religion, but “a system of ethics or philosophy.”

1902 March 28 – Dr. Yamei Kin leaves San Francisco on the steamer America Maru on a trip to chaperone three fashionable San Francisco young ladies on a six-month trip to Japan via Hawaii. The three fashionables are Miss Yattie Dubois, Miss Laura Voorman and Miss Kate Atkinson (Pacific Commercial Advertiser [Honolulu], 1902. March 28; San Francisco Chronicle. 1902. Sept. 3, p. 9).

Weary of her husband, she leaves their eight-year-old boy in charge of persons in Berkeley, California (San Francisco Call. 1904 Aug. 13. p. 14, col. 4).

Dr. Kin left her young son, Alexander, with Walter Afong’s family in Berkeley (San Francisco Chronicle. 1904. Aug. 13, p. 10).

1902 Sept. 1 – Dr. Yamei Kin [called “Dr. Yamai Kim” in the article] returns to San Francisco alone after her trip to Japan on the steamer Hongkong Maru. She has trouble landing because [she has no passport and] on the passenger list her name appears as “Miss Dr. Yamai Kim,” whereas she is still
married to Mr. Eca da Silva, although divorce proceedings are now in progress (San Francisco Chronicle. 1902. Sept. 3, p. 9). A large photo shows Dr. Kin wearing a Chinese robe.

At About this time, her son, Alexander, starts to attend school – a public school in San Francisco (New York Chinese Exclusion Index for Alexander Eca Da Silva, 1913). Yet if he lived in Berkeley, how did he get to school and back each day, unless he boarded at the school? Or is “in San Francisco” shorthand for “in the San Francisco Bay Area”?

1903 Jan. 10 – The Eboll Club (a woman’s club in Los Angeles) announces a series of Four Lectures of Things Oriental by the noted Chinese woman Dr. Yamei Kin. The cost of the four lectures is $1.00. (Los Angeles Times, p. 1).

These lectures must be an important source of income for Dr. Kin and her son, Alexander. It is unclear whether or not her son, born in 1895, accompanied her on this lecture tour.

1903 March 6 – Dr. Yamei Kin gives a talk to the Los Angeles Medical Association about the practice of medicine in China and the vigor and vitality of most Chinese. The Los Angeles Times (March 7, p. 12) comments: “It was a remarkable thing to see Dr. Yamei Kin stand before the Los Angeles County Medical Association last night… Her language is of the purest Anglo Saxon, rich and beautiful in modulation, and her rhetoric is near perfection. She possesses a keen sense of humor, and never permits an opportunity to escape unimproved. Her face lights up with pleasure and often develops into a broad laugh.

“Her audience laughed many times and applauded her sallies, which were always delivered with faultless taste and refinement. The face and dress of the speaker were the only evidence of her nationality.”

“She said she had been very kindly received in her medical practice in Peking, and told of her successful treatment of the wife of the Governor. She said:

“So pleased was the Governor that he sent me home in his official Sedan chair, accompanied by his full retinue of officials, conferring on me the honor of being the only woman ever known to ride in the of officials, conferring on me the honor of being the only woman ever known to ride in the official conveyance of China. As some of the people expressed it – he took me home just like a man.”

1903 May 3 – Dr. Yamei Kin gives her first lectures east of the Mississippi River – in Chicago – and her first lectures to women’s clubs. A photo shows her dressed “in Royal manchu costume.” She “is almost literally a woman with two native countries – two countries to which she owes tender allegiance and that lie close to her heart.”

“I love both America and China dearly,’ says the little, slender woman, sweet voiced and charming, who has earned unusual distinction in two lands and in two fields of learned and studious endeavor.”

“I have spent almost as much time in America as in China, and I am sure I am thoroughly American in many things, although I am proud of the fact that I am a pure bred Chinese woman – a member of the literary class” She says: “I have never passed five consecutive years in a single place, or lived three years in a single house….” (Chicago Tribune, p. 47).

In November 1903, she is still lecturing – to large audiences in and around Chicago.

1904 Jan. – Dr. Kin is now in Boston, lecturing to women’s clubs. She has begun to move among the highest levels of American society. The Boston Sunday Globe writes (Jan. 10, p. 37): “She is so many-sided and yet so simple, so serious and yet so full of vivacity when she speaks to one, that it is no wonder that those who meet her are charmed with Dr. Yamei Kin.” She “has succeeded so admirably in impressing Boston club women with the piquancy and cleverness of the women of her race, that were her visit here to be long enough extended, she would become quite the fad of the hour among them.”

“How did it happen that Dr Yamei Kin came to Boston?

“On her return to China she intends to instruct her people by means of lectures in the ways and manners of American life.”

1904 March 24 – She is in Washington, DC, where she “delivered a lecture at the residence of Senator Kean before an audience representative of all that is best in Washington society... She is now making a tour of the United States trying to create a wider interest and sympathy between the women of these distant lands” (Washington Post, March 25, p. 7).

1904 April 10 – Dr. Kin first mentions soyfoods or soybeans. In an article titled “Chinese Food Products: Beans a Leading Article of Food in China” the New-York Tribune reports that she discussed soy sauce and bean cake [tofu].

1904 April 23 – After returning to lecture in Boston (to glowing praise in the Boston Evening Transcript), she headed west to visit St. Louis, Missouri, and the Louisiana Purchase Exposition [“1904 World’s Fair”] and lecture to a women’s
1904 Aug. 12 – Yamei Kin and her husband are officially divorced in San Francisco by Superior Judge Hunt “in a case that has probably never found its equal in this city…” The husband is the plaintiff; he initiated the divorce on the grounds of desertion. Yamei Kin is given custody of their one child, Alexander, and is allowed to change her name back to Dr. Yamei Kin. "The plaintiff in the case is Hippolytus Laesola Amador Eca da Silva and the defendant Yamei Kin Eca da Silva. He was a Chinese interpreter employed by the Government… Her husband was not ‘up to date,’ according to his testimony yesterday, and she, declaring herself a ‘new woman,’ left him. “The plaintiff was a son of Portuguese and Chinese parents, and married his wife in Yokohama, Japan, in Nov. 1894. They came to San Francisco, where she wearied of him in 1902. She went back to Japan and left their eight-year-old boy in charge of persons [Walter Afong’s family] in Berkeley. When she returned to San Francisco Da Silva met her and asked her to live with him again, but she declined on the ground that she had lecture engagements to fill in the East” (San Francisco Call, Feb. 21, p. 33; San Francisco Call, Aug. 13, p. 14, col. 4; San Francisco Chronicle, Aug. 13, p. 10).

1904 Sept. 21 – The Associated Press breaks a scandalous story about H.L. Eca Da Silva titled “ Arrested in St. Louis. Interpreter’s Trouble.” He is ordered to be removed to San Francisco where he will be arraigned “on a charge of importing women into the United States for immoral purposes.” “Da Silva and Tee Toy [his work partner] arrived from China on the Dorie a few weeks ago, with 207 Chinese acrobats and twelve Chinese [women] for the exposition at St. Louis. Four of the women confessed that they and their companions were slaves and were being brought to the United States for immoral purposes. The four were not permitted to land, but the eight other women were allowed to proceed” (Los Angeles Times, p. 3).

1904 Sept. 21 – Dr. Yamei Kin and her 9-year-old son, Alexander, travel from the San Francisco Bay Area to upstate New York, where she places him today in St. John’s Military School at Manlius (east of Syracuse). The Yates family, whom Dr. Kin knows and visits, lives near the school and will presumably keep an eye on him (Post-Standard (Syracuse, New York), Sept. 21, p. 8, col. 4). “When Dr. Kin was last in China, about two years ago, she brought back her little son, who is now a student at Manlius School, near Syracuse. Its President is Col. William Verbeck, who, Dr. Kin says, did so much for Japan, and who himself speaks excellent Japanese. Dr. Kin herself speaks Japanese and French, besides English and Chinese” (New York Times 1904 Oct. 16, p. 9). There are 140 students at the school, which is all it will accommodate.

1904 Sept. 26 – Dr. Yamei Kin will speak at an international peace congress in Boston. The Boston Globe writes that after receiving her medical diploma in New York about ten years ago, “she returned to China, where she practiced medicine for eight years… She speaks English with great fluency, and this, combined with her natural charm of manner, makes her a favorite with all who come in touch with her” (p. 5). She actually spoke, along with many others, on about Oct. 5 in the Park Street Church in Boston (Oct. 6, p. 8, col. 2).


1904 Sept. 30 – More bad press for Mr. Eca da Silva. “Coincident with the arrest of H.L. Eca da Silva and Lee Toy, charged with importing women into this country for immoral purposes, comes the revelation that Da Silva was engaged to be married to two young women. To one of these, Miss Agnita Burbank, a stenographer employed in the Chinese Bureau, he confided some of his plans. In turn Miss Burbank kept him posted regarding developments on this end. The correspondence is in the hands of the Federal officials. Da Silva was released yesterday afternoon on $5000 bonds, furnished by a surety company;” The other girl was pretty 17-year-old Carmen Averreto, to whom he had given a ring. A photo shows Miss Agnita Burbank. An illustration, as part of the same collage, shows two Chinese girls (San Francisco Call, Sept. 30. p. 1).

1904 Oct. 16 – The New York Times (p. 9) publishes a superb feature story about Dr. Yamei Kin, the secrets to her charm, and missing pieces in the story of her early life. Dr. Yamei Kin is now visiting Mrs. McCartee in Madison, New Jersey.

1905 Feb. 4 – The Oakland Tribune (California, p. 7) reports that Lee Toy and H. Eca da Silva “were acquitted last week in the charge of having brought Chinese women into this country for illegal purposes.”

1905 Feb. 18 – Dr. Kin’s skill and versatility as a speaker is described in a humorous article in the New York Times (p. 7) titled “Little Dr. Yamei Kin Answers Socialists: Chinese Woman Tickles Cooper Union Crowd with Replies. Tells Anecdotes Too.”

1905 Feb. 23 – Dr. Yamei Kin “stopped in Syracuse to spend Washington’s Birthday with her son, who is a student at St. John’s School. Dr. Kin leaves for China in a few weeks” (Post-Standard) (Syracuse, New York).

"In 1905 she returned to China and traveled extensively
to the far borders of Thibet, than finally settled down to government work in north China,...” (Oriental Review. 1913. Feb. p. 239).


1905 – “Dr. Y. May King (Yamei Kin), who after an unhappy marriage had obtained a divorce in 1904, proceeded in 1905 to Chengtu in Szechwan and stayed there until 1907, and then, with the aid of a grant amounting to Tls. 20,000 [Haikwan Taels] from Viceroy Yuan Shi-K’ai, she opened a school for nurses at Tientsin City (East Gate). Here she continued until 1915 when she went as publicity agent to the United States” (Wong and Wu 1936. History of Chinese Medicine. p. 557-558).

“Mentor of Nursing Education: Yamei Kin returned to China in 1905 and opened clinics in Chengdu, among other places. During the next 20 years she practiced medicine across the country, Kin relieved the suffering of many patients, and her scrupulous medical ethics, skillful practice and amiable nature made her a popular and admired doctor of high reputation in China’s medical circles.

“Owing to the policy that the Qing Dynasty central government adopted in February 1906 of advocating schools for women, in 1907 Yamei Kin was appointed head of the Government Women’s Hospital in Tianjin. One year later, Kin founded a nursing school named the Northern Medical School for Women which primarily enrolled girls from poor families in Zhili, (a northern province dating back to the Ming Dynasty (1368-1644) which was dissolved in 1928 during the Republic of China period). Yamei Kin was headmistress of the school and also taught in person. It produced the earliest well-trained nurses in Tianjin. Kin thus introduced and became a pioneer of nursing education in China.

“The Northern Medical School for Women taught two-year courses in obstetrics and nursing which included general pharmacology, public health and vaccinations. Students learned theory in the classroom and also practical primary nursing.

“Yamei Kin typified the progressive women in China of that time in being open to anything foreign as long as it could make the lives of Chinese people better. During the time she ran the Northern Medical School for Women, Yamei Kin introduced advanced western nursing techniques and concepts into the school’s courses, promoted women’s emancipation and involved herself in social services. Just as she had envisioned years before, graduates of her school began working in Tianjin’s hospitals. From that time onwards women residents could entrust themselves to advanced western techniques of delivery rather than basically-equipped midwives” (All-China Women’s Federation. 2010. www.womenofchina.cn).

1905 Sept. – Isabel Cunningham, in her 1984 book Frank N. Meyer: Plant Hunter in Asia, wrote (p. 32): “En route by sea to Tientsin, at Chefoo (Yantai) Meyer called on Dr. Yamei Kin and Mrs. John L. Nevius, the widow of a medical missionary who had introduced Western fruit trees there. These ladies, friends of David Fairchild, shared their considerable knowledge of the flora of northern China and showed Meyer several fine gardens. They also invited him ‘to take many a cup of tea’ and to eat a typical Chinese Dinner.”

1906 – Yamei Kin appoints Beach Thompson to be guardian of her son, Alexander, while Dr. Kin is away in China. Thompson is a long-time friend and successful businessman who lives in Menlo Park, California. His wife has been a friend of Dr. Kin even longer than he has – since they were children together in Japan (New York Chinese Exclusion Index for Alexander Eca Da Silva, 1913).

1908 May – In the first of about 24 Chinese-language letters between Yamei Kin and Zhang Zhenfang, Salt Distribution Commissioner of Changlu, Tientsin, China, Dr. Kin sends her report of a survey for the site of a nurses’ training school and a hospital. Here we first learn that Dr. Yamei Kin was also known by another name – Jin Yunmei. This name is valuable in electronic searching.

1909 Aug. 29 – We next hear of Dr. Yamei Kin when she is visited in Tientsin by Frank G. Carpenter of the Chicago Daily Tribune. He writes (p. A1): “Medical College for women: The only medical college for women in China is in Tientsin. It was established by Yuan Shih Kai, and it is supported out of the salt revenue. Salt is a government monopoly and one of the chief sources from which the government funds come. This medical school is an academy rather than a college. It is to train women to act as teachers in medical schools which are to be established, to fit girls as matrons for the new hospitals and as aids in the new sanitary work which is to be carried on throughout the empire.

“The head of the college is Dr. Yamei Kin, a Chinese woman of 25 or 30 years [actually 45], who was educated in the United States.”

“As it is now, we do not claim to be a college. We are rather a medical academy, and we give such an education as is common in England and America for district visiting nurses. The institution is supported by the government and the tuition is entirely free. Our students will enter the government service as soon as they graduate, and they will work for the government for a fixed number of years. For this they will receive salaries and afterward, if they wish to practice as physicians they will always have more than they
can do.

“...spent a part of her life in Washington, and came here with a strong endorsement from President Roosevelt” (Carpenter 1909).

Dr. Kin later tells the other side of the story when she is in the USA: “...hospital, dispensary and medical school are in existence. How they came into being is characteristically Chinese. Land, on which were some very ancient buildings, was allotted to Dr. Kin for her new organization, with no assured revenue. That was the government’s part: she was to do all the rest. ‘You must make your own plans and carry your scheme to success.’

“This meant that she had to be her own architect and engineer and carry out the work with the aid of a few ordinary workmen. There were the water supply to be planned and sanitary work to be done, as well as demolishing some of the old buildings, replacing them with new ones and adapting others to her purpose. The transformation was worked.

“Her students enter for a two or three years’ course: their method of life is Chinese, also their food, which Dr. Kin shares with them in order that she may be the first to complain if anything should be wrong” (Atoua Mirror {Pennsylvania}, 1911. Aug. 29, p. 7).

In 1911: “A class of 23 pupils was pursuing a two-year course of study” (King 1911, p. 89-90).

1909 June – Alexander Kin first appears in the Haversack, the school yearbook at St. John’s Military School in Manlius, New York. He is a private in ‘C’ Company.

1911 Jan. 22 – Frank N. Meyer, USDA Plant Explorer, now in China, comments on a note by Dr. Yamei Kin sent to him from the USDA in Washington, DC. “...And soap from the soy bean! Very interesting. There probably will come a time that soy beans are also given a nobler use in the United States than mere forage or green manure” (Letters of Frank N. Meyer. See p. 1190).

1911 Jan. 22 – Dr. Yamei Kin is back in the United States. Her ship arrived at Ellis Island (New York) from Liverpool. She is escorting her protégé, who recently graduated from the nursing school, Miss Pai Hsii Lan, to continue her medical studies in the USA at Johns Hopkins in Baltimore, Maryland. Soon they arrive in Maryland. “Dr. Kin, who is head of the Woman’s Medical Department of North China and head of a nurse’s training school, a women’s dispensary and hospital for infants, obtained her professional degree in this city in 1885, when she was graduated from the Women’s Medical College of the New York Infirmary, which now is a part of the Cornell Medical College.

“With Dr. Kin is her protégé, Miss Hsui Lan Pai [sic], a Manchu young woman, who recently was graduated from the nurses’ college, of which Dr. Kin is the head. Miss Pai will study English and when sufficiently acquainted with the language will enter the Johns Hopkins Medical College.

“Dr. Kin will pass about three months in this country, her purpose being to study the latest methods in hospital administration and improvements in hospital equipment. She has accepted invitations to lecture.”

Dr. Kin has been invited to stay at the home of Mrs. Franklin MacVeigh, wife of the Secretary of the Treasury [on Sixteenth street in Washington, DC] (The Evening Post {Frederick, Maryland}, p. 1).

1911 Feb/March – Dr. Yamei Kin speaks to groups of Chinese students studying in American Universities. Summaries of her talks are published in the Chinese Students’ Monthly. The April 10 issue says that she is now lecturing in England.

1911 April 15 – An article in the Free Press, Winnipeg (Manitoba, Canada) mentions that Dr. Kin is “...head of the Imperial Pei-Yang Women’s Medical School and Hospital. Dr. Kin directs within that hospital a training school for nurses;...”


1912 June – Alexander graduates from St. John’s Military School at Manlius. He is featured prominently in the 1912 yearbook, with a nice photograph next to a list of all his many accomplishments.

He stays on for one more year to take a post-graduate course at the school (New York Chinese Exclusion Index for Alexander Eca Da Silva, 1913).

1912 Jan. 1. Background – The Manchu/Qing dynasty is overthrown. The Republic of China is proclaimed by Sun Yat-sen. But a battle for control of the Republic immediately begins. The period of warlords and the military soon follows and lasts until 1949. This is a time of turmoil in China.

1912 May 10 – Chicago Commerce (p. 28) announces: “...young Chinese women are qualifying for the medical profession in American universities through the influence of Dr. Yamei Kin.”

1912 Sept. 7 – Dr. Yamei Kin is engaged in government work. She is “...head of the Imperial Pei-Yang Woman’s Medical school and hospital.” She is also visiting physician to the Widows’ Home, the Girls’ Refuge and the Imperial Infant asylum [in Tientsin], all government institutions” (Manitoba Free Press, Women’s section, p. 2. Oriental Review. 1913 Feb., p. 239-242).
1912-1913 – During most of 1912 and until about Feb. 1913 Dr. Kin is in the United States lecturing, often about the position of women in the new republic in China.

1913 May 9 – Yamei Kin goes to court “to have the name of her son, Alexander Amador Eca Da Silva, changed to Alexander Amador Kin. Mrs. Kin explained that she expected her son to aid her in the advancement of the Chinese people when he finished his education here, and that it would be an advantage in his work for the boy to bear the Chinese name. Also, she did not want him to retain the name of his father, a Portuguese, from whom she was divorced in San Francisco in 1905” [1904]. Alexander was 6 months old when he came to this country. He is now in school in New York (New-York Tribune, May 10, p. 13).

1914 Feb. 6 – Dr. Yamei Kin, of Peiyang Woman’s Medical School and Hospital, presents fifteen Chinese seeds and plants to the USDA Bureau of Plant Industry. They are given SPI numbers 37069 to 37083. These include four soybeans, each with a different Chinese name: Cha tou is “Specially used for making bean curd and bean sprouts.” Huang tou is “Used for making starch and vermicelli.”

1915 Jan. Background – Japan, acting like a Western imperial power, during World War I, presented a weak China with her “Twenty-One Demands.” “The demands would greatly extend Japanese control of Manchuria and of the Chinese economy, and were opposed by Britain and the United States. In the final settlement Japan gained a little but lost a great deal of prestige and trust in Britain and the US.

“The Chinese people responded with a spontaneous nation-wide boycott of Japanese goods; Japan’s exports to China fell 40%.”


A letter dated 26 March 1917 from Frank N. Meyer in China gives the address of Dr. Mrs. Yamei Kin as 500 W. 111th St., New York City.

1917 June 10 – A major article in the New York Times Magazine (Sunday, p. 9) titled “Woman off to China as Government Agent to Study Soy Bean: Dr. Kin Will Make Report for United States on the Most Useful Food of Her Native Land,” is the earliest document seen that describes Dr. Kin’s new line of work. “She left New York a few days ago for the orient to gather data on that humble but nutritious food [the soy bean] for the Department of Agriculture at Washington… The appointment of Dr. Kin marks the first time the United States Government has given so much authority to a Chinese. That it is a woman in whom such extraordinary confidence is now reposed detracts nothing from the interest of the story.”

“And now Dr. Kin is going to see if her native land can teach the United States how to develop a taste for the soy bean in its numerous disguises…

“The world is in need of tissue-building foods,’ said Dr. Kin, ‘and cannot very well afford to wait to grow animals in order to obtain the necessary percentage of protein. Waiting for an animal to become big enough to eat is a long proposition. First you feed grain to a cow, and, finally, you get a return in protein from milk and meat. A terribly high percentage of the energy is lost in transit from grain to cow to a human being.”

“We do not eat the plain bean in China at all. It is never [sic] eaten there as a vegetable, but in the complex food products – natto, tofu, miso, yuba, shoyu, and similar dishes.”

In this article she focuses on tofu, but also mentions bean sprouts and cheese [fermented tofu] – “a cross between Camembert and Roquefort.” “A black soy bean sauce we use as a foundation for sweetmeats in China.”

“She is the head of the Imperial Peiyang Woman’s Medical School and Hospital, near Peking, which sends out district nurses to Chinese slums to teach the people right living and ways of keeping well. The Imperial Infant Asylum in Tien-tsin, the Widows’ Home, and the Girls’ Refuge all come under her supervision as head of the woman’s hospital work of Northern China. She will return to this country in October, bringing to our Government the detailed results of her study of the uses of the soy bean as a foodstuff…”

1917 Aug. 1 – Frank N. Meyer, after sending “Chinese soybean cheese” [fermented tofu] to the USDA in Washington, DC (on 21 Nov. 1916) and getting a favorable response, writes from Hankow: “I am certainly very much interested to hear that Mrs. [Yamei] Kin has obtained a commission from the Bureau of Chemistry to investigate the bean cheese industry… a subject like this is too fascinating to leave it alone. I do not think Mrs. Kin will find that bacteria play much of a role in this bean cheese affair; it seems a mould does the work… It pleases me that you and almost everybody to whom you served the bean cheese, liked it…
Did Mrs. Kin put you in touch with a New York firm of Chinese products where this bean cheese can be obtained?” (Letters of Frank N. Meyer).

1917 Sept. 27 – Dr. Yamei Kin sails to the United States from Hong Kong on the ship Princess Charlotte. The manifest states that she is age 53 and widowed. Her last permanent residence was New York. Her destination is 56 West 11th Street, New York City, New York.

She arrives in the USA in October. In her first published interview about her 6-month trip to China she says: “Americans do not know how to get the best results from soy beans as human food. The popular method in China is to assemble or collect the protein in a white curd [tofu], which forms the basis of many palatable dishes. Fried in oil, this curd tastes like particularly delicate sweetbreads; and it contains more strength-giving qualities than even Merrie England’s prime roast beef” (Cotton Oil Press, Oct. p. 25).

Among the things she has collected in China and sent back to USDA is “Chinese red rice, or ang-kak” for making red fermented tofu (Church 1920, p. 45-46).

1917-1918 – In the book chapter Our Agricultural Debt to Asia, Walter T. Swingle writes (1945): “As long ago as 1917-1918 Dr. Yamei Kin set up under my general supervision for the U.S. Department of Agriculture a soy bean mill in New York City in the hope of supplying tofu to increase the bulk grown on any considerable scale.”

1918 Sept. 29 – During World War I in France, Corporal Alexander A. Kin is in Company I of the 107th Infantry Regiment. “With inspiring courage and leadership he commanded his men and was killed at their head” as he attacked a German machine gunner in the Hindenburg Line (Jacobson 1920. p. 80, 208).

He died on 29 Sept. 1918 in Department de l’Aisne, Picardie, France. He was buried in France. His mother, was a very dark, sad day in Dr. Yamei Kin’s life.

Note: The Hindenburg Line was finally breached, but this was a very dark, sad day in Dr. Yamei Kin’s life.

As she said later: “He fell at the Somme, in September, less than two months before the war’s end. I had his body moved to America. What did he die for? What did we have to do with that sickening war?” (Prusek 2002. p. 183).

1918 Oct. – In an article titled “The soy bean’s many aliases,” Sarah MacDougal writes the best, most comprehensive story about Dr. Yamei Kin’s work, after returning from China, developing foods from soybeans that are suited to American tastes. Wearing a blue silk kimono, Dr. Kin is working at the USDA Laboratory on the top floor at 641 Washington St. in New York City. She discusses soymilk, tofu, and fermented tofu. Her home is an apartment at 56 Eleventh St., New York City.

“Dr. Kin has been trying any number of experiments with a view to boosting the bean to a bigger place commercially. In due time the results of all these experiments will be catalogued at Washington [DC]. Because she is working for the Government, Dr. Kin doesn’t disclose many details about the things she is doing. All that is worth while will be public information in due time, she says.”

“She was married in 1894 and retired to private life. Her husband died [sic] a few years later, and in order to support herself and her son, Dr. Kin embarked on a lecture tour.”

“My boy [Alexander] is at the front doing his bit,’ she told me simply, and added: ‘I want to do mine, too’” (p. 44).

Randall E. Stross, in his 1986 book The Stubborn Earth: American Agriculturalists on Chinese soil, 1898-1937, has a section about Dr. Yamei Kin (p. 32-33): “When Kin left for China in the summer of 1917, she was supposed to study the soybean exclusively and to return to the United States in the fall to present her report. But things did not go as planned. The USDA apparently did not receive any report on soybeans.”

1918 Nov. 11 – World War I ends as Germany signs the armistice. The Allies or Triple Entente win; Germany or the Central Powers lose. There were over 16 million deaths and 20 million wounded ranking it among the deadliest conflicts in human history.

1919 April 5 – Millard’s Review of the Far East writes (p. 208): “Dr. Yamei Kin gave a lecture at the American Legation Guard on March 26 on ‘China as a Factor in International Politics.’ Dr. Kin, who is well known as a physician in this country, has had a good deal to do with the political affairs of China and was at one time Dr. Sun Yat-sen’s representative in the United States.”

1919 July 6 – Yamei Kin returns to the United States, landing in San Francisco. On July 6 she sailed from Yokohama, Japan, on the s.s. China. She had been in China accompanied by Miss Lily Crane, niece of the Hon. Charles R. Crane, when he was sent on a tour of investigation in China by the U.S. government (Millard’s Review, 1919 July 7. p. 281).

1920 Jan. 7 – In the 1920 U.S. census, Yamei Kin and her foster-mother, Mrs. Joanna M. McCartee, are living together
on West 11th St. in New York City. Joanna McCartee, a widow age 93, was born in Maine and both her parents were also born in Maine.

Also in the 1920 U.S. census Hippolytus Eca Da Silva is living with his wife, Agnese, and two daughters in Fresno, California.

1920 March 5 – Dr. Kin speaks to the Chinese student club at Columbia University (Chinese Students’ Monthly, April, p. 61-62). She speaks to them again on April 2.


1920 – “After her return to China Dr. Yamei Kin made her home in Peiping, taking great interest in sociological activities like the Municipal Orphanage and the Chingho Village Experimental Centre” (Wong and Wu. 1936. History of Chinese Medicine, p. 557-558).

1921 April 21 – Alexander Kin is reinterred/reburied at Arlington National Cemetery (Arlington, Virginia; Final burial record). A photo of his gravestone is shown on findagrave.

1927 Aug. – Helen Wells Seymour, in A Japanese Diary, writes of her time in Peking (p. 138-139): “Afterwards we all went to Dr. Yamei Kin’s house where she had invited many friends to see a Chinese shadow show given in her courtyard. It was fascinating. There were about fifty guests seated in the court with only Chinese lanterns for illumination. The shadow pictures represented historical events and were most clever.”

“Tonight I’m giving a dinner party with” six people, including Dr. Yamei Kin.

Dr. Kin must have lived in a large house in Peking.

1927 – Dr. Kin contributed recipes to a Chinese Cook Book, published by the Young Women’s Christian Association (YWCA) in Peking.

1930 Sept. 9 – P.H. Dorsett (in Peiping, China) writes to his co-worker W.J. Morse (in Dairen, Manchuria; both are USDA agricultural explorers): “One evening last week [in early Sept. 1930 in Peiping] we took dinner with Dr. Yamei Kin, and during the course of the conversation, which drifted, among other things, to soybeans and soybean products, the Doctor challenged my statement to the effect that I thought the Japanese utilized soybeans as human food more extensively than do the Chinese. She said the Chinese have a large number of soybean jams [jiang] and other products which are used extensively. Well, when you get to Peking, you will have to look these matters up. The Doctor may be right about this matter but I have my doubts” (Dorset and Morse. 1928-1932. Agricultural Explorations…, p. 5776).

1930 Nov. 26 – Dr. Yamei King, with her friends Miss Randall and Dr. Sohtsu Kin, visit P.H. Dorsett and his daughter, Ruth, in Peiping to look at the photographs he and W.J. Morse have taken on their agricultural expedition to East Asia. Later, they have tea together (p. 6554).

1930 Dec. 10 – Dr. Yamei King visits P.H. Dorsett and his daughter, Ruth, in Peiping. She “brought with her, for us to try, a small jar of native peaches which she canned the past season” (p. 6746).

1930 Dec. 23 – With Christmas is only a couple of days away, Dr. Yamei Kin sends to P.H. Dorsett and his daughter (in Peiping) “a pan of sacred lilies and a plant of flowering almonds” (p. 6824).

1932-1934 – Jaroslav Prusek (of Czechoslovakia) visits China, staying mostly in Beijing. Much of the time he was a lodger in the home of Yamei Kin, and he later wrote a book, My Sister China, in which Yamei Kin is the main subject of four chapters. In these chapters we find one of the best biographies of Dr. Yamei Kin during her later years, of her thoughts and character during these years, and of her death. When Mr. Prusek (age 26) first met Yamei Kin she had retired from active practice and had a cook. When he was taken in as a lodger she did not fail to emphasize that she did so only to have company, not for the money. In her house he found a true home. She was like a mother to him. She liked to be with young people, so the author was free to invite whomever he chose to her dinners “which were famous.” She loved Japanese art. She had travelled widely in Europe and she held European art in no great esteem. “She considered it coarse and barbaric.”

She regarded all Chinese revolutionaries, reformers and modern scholars with contempt. She felt they were incompetent and had sold out to Japan. Yuan Shikai was one man for whom she had the highest regard; he was a man of true integrity and fine character. Yuan had appointed her head of a big new hospital in Tianjin, and she had also been his family’s personal physician. She had married a Spaniard from Macao; their marriage was not a happy one.

After her son was killed at the Somme, in France, less than two months before the end of World War I, she had lived the life of a recluse in Beijing – even though she had traveled around China. She was now age 68. She could not read Chinese, although she could speak it, so she employed a lady who would read Chinese novels out loud to her. She would then translate them into English using a typewriter.

She was a perfect example of the lao taitai, the matriarch of Chinese society. “No one would ever have dared to argue with her; her orders were sacrosanct.”
Her home in Beijing was in a “maze of winding alleys.” In the summer, her courtyard was “half overgrown with vines and wisterias.” She invited in itinerant actors and a blind singer for entertainment inside the home.

She was a member of the board of governors of the Rockefeller Institute.

Dr. Kin had purchased a farm in Haidan, northwest of central Beijing, solely to be her final resting place. She wanted her grave to be uncrowded, surrounded by fields.

When she was age 50 she had come down with a serious case of breast cancer, plus pneumonia. But she survived both.

Then one day, after being out in the freezing cold in Beijing, she developed an acute case of pneumonia. As she lay dying, her room was full of visitors, members of Beijing society. They sent for her adopted daughter who now lived in Shanghai – of whom she had often spoken.

At her home, there was an exhaustive search for her will, but it was never found. This surprised the author, for Dr. Kin had repeatedly made clear to him how she wanted her property to be handled. He made a sworn testimony to that effect to the court, since he was the only person with which Dr. Kin had discussed such matters before her death. The court largely followed his testimony. Her home was eventually taken over by Yanjing University (Prusek 2002).

1934 March 4 – “One of the most remarkable women that modern China has produced has passed away in the person of Dr. Yamei Kin who died in the P.U.M.C. [Peiping Union Medical College] Hospital on Sunday, March 4, 1934 [at age 70].

“Dr. Kin was admitted to the hospital about two weeks ago suffering from a serious attack of pneumonia… The end came very peacefully… She retained her consciousness until the last moment.

“A simple but impressive funeral service… was held in the P.U.M.C. Auditorium at ten o’clock yesterday morning, when many mourners were present. Flower tokens and scrolls surrounded the life-portrait which was placed on the stage above a cross of white flowers…”

“Y. May King, known afterwards as Yamei Kin, was born in Ningpo, Chekiang, in 1864 the daughter of Pastor Chin Ding-yu” (Chinese Medical Journal, April 1934, p. 413-14).

Shortly afterwards, a gravestone was erected above her grave. On the front are inscribed her name (Dr. Jin Yunmei), and the dates of her birth and death. On the rear is a commendation issued by the Education Minister of China for her various generous contributions of books, money, and land.

1948 Nov. – David Fairchild, founder in 1897 and first head of the USDA Section (later Office) of Foreign Seed and Plant Introduction, wrote in Soybean Digest (p. 14-15): “Dr. Yamei Kin, an extraordinary Chinese woman whose acquaintance I had made on the boat returning from Japan [in Aug. 1902], made a visit to Washington and captivated us all by her enthusiasm over soybeans. She introduced us to ‘tofu,’ a delicate cheese which has not even yet attracted the attention it deserves from the American public.”


1979 – Clara’s Diary: an American Girl in Meiji Japan, by Clara A.N. Whitney (edited by M. William Steele and Tamiko Ichimata) is published by Kodansha International Ltd. (353 pp.)

1983 – We first learn in an English-language document that Dr. Yamei Kin also went by another name – Jin Yunmei (Hillier & Jewell 1983, p. 20).


2002 – My Sister China, by Jaroslav Prusek (translated from Czech by Ivan Vomacka) is published in English by The Karolinum Press (474 pp). The author boarded with Yamei Kin in Pekin during the last years of her life, and offers many insights into her life and character, and into the period up to and after her death.

Genealogy of Yamei Kin

Birth: 1864 at Ningpo, in Chekiang Province, China. Father: Rev. Kying Ling-yiu. He died on 4th or 5th Aug. 1866; her mother (whose name we do not know) had died a few days before her father. Thus Yamei Kin was left an orphan at age two, as was her elder brother, Ah-be, at age 5.

Adoption: In 1866 she was adopted by Dr. and Mrs. Divie B. McCartee.

Childhood names: “Yüô-me,” Y. May King and You Mei King.

Marriage: Nov. 1894 Yamei Kin, M.D. and Hippolytus Laesola Amador Eca da Silva were married in Yokohama, Japan.

Divorce: 1904 Aug. 12 in San Francisco. The husband was...
the plaintiff; he initiated the divorce on the grounds of desertion. Yamei Kin was given custody of their one child and was allowed to change her name back to Dr. Yamei Kin.

Children: Alexander Amador Eca Da Silva, born in 1895 (probably in about November) in Honolulu, Hawaii. On 9 May 1913 his mother got his name changed back to Alexander Kin. He was killed in heroic action on 29 Sept. 1918 (during World War I) in Department de l’Aisne, Picardie, France. He was initially buried in France. On 21 April 1921 his mother had his body re-buried in Arlington National Cemetery, Arlington County, Virginia, USA.

Death: 4 March 1934 (at age 70 in Peiping, China, at Peiping Union Medical College.

Burial: Haidan, northwest of central Beijing.

ABOUT THIS BOOK

This is the most comprehensive book ever published about Yamei Kin. It has been compiled, one record at a time over a period of 35 years, in an attempt to document the biography of this remarkable woman. It is also the single most current and useful source of information on this subject.

This is one of more than 100 books compiled by William Shurtleff and Akiko Aoyagi, and published by the Soyinfo Center. It is based on historical principles, listing all known documents in chronological order. It features detailed information on:

- 37 different document types, both published and unpublished.

- 487 published documents - extensively annotated bibliography. Every known publication on the subject in every language.

- 87 unpublished archival documents.

- 6 original Soyinfo Center interviews and overviews never before published, except perhaps in our books.

Thus, it is a powerful tool for understanding the development of this subject from its earliest beginnings to the present.

Each bibliographic record in this book contains (in addition to the typical author, date, title, volume and pages information) the author’s address, number of references cited, original title of all non-English language publications together with an English translation of the title, month and issue of publication, and the first author’s first name (if given). For most books, we state if it is illustrated, whether or not it has an index, and the height in centimeters.

All of the graphics displayed in this book are on file, organized by subject, chronologically, in the Soyinfo Center’s Graphics Collection.

A complete subject/geographical index is also included.
ABBREVIATIONS USED IN THIS BOOK

A&M = Agricultural and Mechanical
Agric. = Agricultural or Agriculture
Agric. Exp. Station = Agricultural Experiment Station
ARS = Agricultural Research Service
ASA = American Soybean Association
Assoc. = Association, Associate
Asst. = Assistant
Aug. = August
Ave. = Avenue
Blvd. = Boulevard
bu = bushel(s)
ca. = about (circa)
cc = cubic centimeter(s)
Chap. = Chapter
cm = centimeter(s)
Co. = company
Corp. = Corporation
Dec. = December
Dep. or Dept. = Department
Depts. = Departments
Div. = Division
Dr. = Drive
E. = East
ed. = edition or editor
e.g. = for example
Exp. = Experiment
Feb. = February
fl oz = fluid ounce(s)
ft = foot or feet
gm = gram(s)
ha = hectare(s)
i.e. = in other words
Inc. = Incorporated
incl. = including
Illustr. = Illustrated or Illustration(s)
Inst. = Institute
J. = Journal
J. of the American Oil Chemists’ Soc. = Journal of the American Oil Chemists’ Society
Jan. = January
kg = kilogram(s)
km = kilometer(s)
Lab. = Laboratory
Labs. = Laboratories
lb = pound(s)
Ltd. = Limited
mcg = microgram(s)
mg = milligram(s)
ml = milliliter(s)

mm = millimeter(s)
N. = North
No. = number or North
Nov. = November
Oct. = October
oz = ounce(s)
p. = page(s)
photo(s) = photograph(s)
P.O. Box = Post Office Box
Prof. = Professor
psi = pounds per square inch
R&D = Research and Development
Rd. = Road
Rev. = Revised
RPM = revolutions per minute
S. = South
SANA = Soyfoods Association of North America
Sept. = September
St. = Street
tonnes = metric tons
trans. = translator(s)
Univ. = University
USB = United Soybean Board
USDA = United States Department of Agriculture
Vol. = volume
V.P. = Vice President
vs. = versus
W. = West
°C = degrees Celsius (Centigrade)
°F = degrees Fahrenheit
> = greater than, more than
< = less than

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Type [Ctrl+F] to “Find.” A white search box will appear near the top right of your screen.
Type in your search term, such as McCartee or Jin Yunmei.
You will be told how many times this term appears, then the first one will be highlighted.
To go to the next occurrence, click the down arrow, etc.

For those using a Mac without Acrobat Reader: Safari is often the default browser. Click “Edit” in the toolbar at top. In the dropdown click “Find,” then click “Find...” again. A search bar will open across top of screen with a search box at right. In this box type a word or phrase you would like to search, such as McCartee or Jin Yunmei. Click “Done” then scroll through the various matches in the book.

Chronological Order: The publications and products in this book are listed with the earliest first and the most recent last. Within each year, references are sorted alphabetically by author. If you are interested in only current information, start reading at the back, just before the indexes.

A Reference Book: Like an encyclopedia or any other reference book, this work is meant to be searched first - to find exactly the information you are looking for - and then to be read.

How to Use the Index: A subject and country index is located at the back of this book. It will help you to go directly to the specific information that interests you. Browse through it briefly to familiarize yourself with its contents and format.

Each record in the book has been assigned a sequential number, starting with 1 for the first/earliest reference. It is this number, not the page number, to which the indexes refer. A publication will typically be listed in each index in more than one place, and major documents may have 30-40 subject index entries. Thus a publication about the nutritional value of tofu and soymilk in India would be indexed under at least four headings in the subject and country index: Nutrition, Tofu, Soymilk, and Asia, South: India.

Note the extensive use of cross references to help you: e.g. “Bean curd. See Tofu.”

Countries and States/Provinces: Every record contains a country keyword. Most USA and Canadian records also contain a state or province keyword, indexed at “U.S. States” or “Canadian Provinces and Territories” respectively. All countries are indexed under their region or continent. Thus for Egypt, look under Africa: Egypt, and not under Egypt. For Brazil, see the entry at Latin America, South America: Brazil. For India, see Asia, South: India. For Australia see Oceania: Australia.

Most Important Documents: Look in the Index under “Important Documents -.”

Organizations: Many of the larger, more innovative, or pioneering soy-related companies appear in the subject index – companies like ADM / Archer Daniels Midland Co., AGP, Cargill, DuPont, Kikkoman, Monsanto, Tofutti, etc. Worldwide, we index many major soybean crushers, tofu makers, soymilk and soymilk equipment manufacturers, soyfoods companies with various products, Seventh-day Adventist food companies, soy protein makers (including pioneers), soy sauce manufacturers, soy ice cream, tempeh, soynut, soy flour companies, etc.


Soyfoods: Look under the most common name: Tofu, Miso, Soymilk, Soy Ice Cream, Soy Cheese, Soy Yogurt, Soy Flour, Green Vegetable Soybeans, or Whole Dry Soybeans. But note: Soy Proteins: Isolates, Soy Proteins: Textured Products, etc.

Industrial (Non-Food) Uses of Soybeans: Look under “Industrial Uses ...” for more than 17 subject headings.
Pioneers - Individuals: Laszlo Berczeller, Henry Ford, Friedrich Haberlandt, Artemy A. Horvath, Englebert Kaempfer, Mildred Lager, William J. Morse, etc. Soy-Related Movements: Soyfoods Movement, Vegetarianism, Health and Dietary Reform Movements (esp. 1830-1930s), Health Foods Movement (1920s-1960s), Animal Welfare/ Rights. These are indexed under the person’s last name or movement name.

Nutrition: All subjects related to soybean nutrition (protein quality, minerals, antinutritional factors, etc.) are indexed under Nutrition, in one of more than 70 subcategories.

Soybean Production: All subjects related to growing, marketing, and trading soybeans are indexed under Soybean Production, e.g., Soybean Production: Nitrogen Fixation, or Soybean Production: Plant Protection, or Soybean Production: Variety Development.

Other Special Index Headings: Browsing through the subject index will show you many more interesting subject headings, such as Industry and Market Statistics, Information (incl. computers, databases, libraries), Standards, Bibliographies (works containing more than 50 references), and History (soy-related).

Commercial Soy Products (CSP): See “About This Book.”

SoyaScan Notes: This is a term we have created exclusively for use with this database. A SoyaScan Notes Interview contains all the important material in short interviews conducted and transcribed by William Shurtleff. This material has not been published in any other source. Longer interviews are designated as such, and listed as unpublished manuscripts. A transcript of each can be ordered from Soyinfo Center Library. A SoyaScan Notes Summary is a summary by William Shurtleff of existing information on one subject.

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BIOGRAPHY OF YAMEI KIN M.D.


   • Summary: In the section on “Missions is China.” Page 53: “The termination of the war between the British and the Chinese in this year changed the whole question as to the stations to be occupied. These were not required to be henceforth at places many hundreds of miles distant from China; five of the principal cities on the coast of the country were now open to the residence of missionaries, as well as of other foreigners... In February, 1844, D.B. McCartee, M.D., and Mr. Richard Cole, a printer, and his wife, arrived at Macao;...”

   Happer and Cole were connected with the Canton mission; Messrs. Lloyd, Brown, and Hepburn with the mission at Amoy; and Messrs. Lowrie, Way, Loomis, Culbertson, and McCartee with the Ningpo mission. An important auxiliary to these missions is the printing-press.”

   Page 55: “... and in 1852, the Rev. John Byers and his wife and Miss Juana M. Knight arrived in China, the latter to be associated with her sister, Mrs. Rankin, in the female boarding school at Ningpo, and Mr. Byers to be stationed at Shanghai.

   “In this year [1853] also, Dr. McCartee was married to Miss Knight.”

   “The medico-missionary labors of Mr. Happer and Dr. McCartee have exerted a wide-spread influence in favor of the Christian religion, which is perceived to inspire its followers with benevolence, and to confer evident blessings on the poor and needy. Dr. McCartee’s influence, as a Christian physician, is such as might well be envied by the most favored of his professional brethren in any of our own cities. Numerous chapels, most of them rooms hired for the purpose, are open for religious services, and at Ningpo a large and convenient church has been erected, in which public worship is regularly conducted. The gospel has been frequently proclaimed, also, at the temples and other places of public concourse, and in the villages in the vicinity of Ningpo. By means of these various labors, the leaven of divine truth has been extensively diffused, and is producing its appropriate influence.” Address: One of the secretaries of the Board of Foreign Missions of the Presbyterian Church.


• Summary: “Rev & Dear Sir: The Third of July is to us a day to be remembered with no ordinary feelings. Three years ago on July 3d 1863, we committed to the grave the earthly remains of one of the most earnest and active laborers we ever had in our Mission, the Rev. Henry [V.] Rankin, and yesterday we committed to the same resting place, two of our most lovely children in the faith, early called away from those who loved them dearly here, to be with him who loved them with an everlasting love, and with loving kindness to be forever with Himself.

   “Our dear young brother, Wông-we (pronounced Wong Way) was born at Ningpo in 1845. Early left an orphan, he was placed in our Mission Boarding School when he was eight years old, when the school was under the joint superintendency of the Rev. Jno. W. Quarterman and Rev. S.M. Martin. He at once attracted attention by his amiable disposition and fine intellectual powers, and is unhesitatingly admitted by all who knew him to have been, not only the best scholar we have ever had in our school but one who would have easily attained high literary distinction among the literati of his own country had he been spared and had wished to do so. At the age of 13 he made a profession of his faith in Christ, while Rev. Nevius was pastor of the Ningpo Church and his life and conversation ever since has adorned the doctrine of God our Savior in all things. Belonging to a consumptive family, most of whom preceded him to the grave, he early showed symptoms of [end of page 325] the same fatal disease–several times brought very low by hemorrhage from the lungs, he was obliged to abstain for some time from all active engagements, and gradually faded away until Sabbath morning July 1st, when he peacefully passed away from earth to join the ‘great multitude which no man could number, and over of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands’ [Revelation 7:9]. Some days before his death he set his house in order, made all the arrangements for his own funeral, requested that he should be buried not in full dress as the Chinese do, but laid in his coffin just as if he were sleeping in his bed, believing, I am confident, in the promise that ‘those that sleep in Jesus shall God bring with him.’ He told me some time ago that he felt that God had showed him that he must shortly put off this tabernacle [the mortal body] and that it was not worth while to waste medicine upon him, but he frequently sent for me and always seemed grateful...
for any attention to him. On one of the last occasions I saw that he was very weak, and instead of talking to him, I took the Bible and read to him from John XIV [14: “Let not your heart be troubled...”] and Rev. VII (7:14-17). Before I left he took my hand and said with difficulty “I cannot speak much but I want to tell you one thing. My mind is in perfect peace—exceedingly peaceful.”

“Mrs. Kying, the wife of the pastor of the church at Yüyao, was one of the pupils at first under the care of Mr. and Mrs. Loomis and was supported by the ladies of the 1st Presbyterian Church at Dayton, Ohio, under the English name of Jane Mary Anderson, but was better known to us by her Chinese name Ab’a (Ab ah) or ‘Summer.’ She was always an [end of p. 2] amiable modest girl & a great favorite with her teachers and schoolmates. She was baptized in February [1856] by Mr. Rankin, in company with two of her schoolmates, at the time that the Female School was under the care of Mr. & Mrs. Rankin. In 1858 she was married to one of the graduates of our Boys Boarding School, the present pastor of the Gu-yao Church, the Rev. Kying [Linguin]. As a pastor’s wife she feebly sustained the character she had [?] since she became a Christian. An affectionate wife, and devoted mother, an earnest worker with her husband she won the hearts of old and young who went to her with their troubles and trials, and sat at her feet for instruction, utterly forgetting that she was so much their junior. Cut down by a malignant typhus, she even in her moments of delirium continued to believe in the Savior in whom she told them she had trusted from a child. A sad blow to the Gu-yao Church, and to our dear young brother the pastor, and to add poignancy to the trial, his mother was stricken down with the same disease and being aged and feeble, succumbed a few days before her daughter-in-law. She too was a consistent Christian woman and a great help. Our young brother is much cast down—almost led to give up his pastorship for as he says [?] who [?] will there be to receive and instruct the women that come for instruction. Who will teach the church members to sing—how can he single handed sustain the care and give instruction to that congregation. His people say he must not leave them—that God will sustain him, that they will pray for him—that some of God’s eminent servants were afflicted as he is, as Abraham and [Ezekiel] who was not even allowed to weep for his wife—and that it is no sign of God’s anger against him. The loss cannot be supplied. The Gu-yiao Church has been able to be with them almost every Sabbath but the hot weather while of course put it out of my power to take such long walks in Summer, and to be with them a few hours each Sabbath is not enough. I seriously contemplate asking to be allowed to move to the Eastern District so that my wife and myself may be constantly accessible to them and watch over and instruct them as they need. Mr. Green has gone to Shanghai en route to Shantung. His old consumptions had already begun to show themselves again.

“I remain Rev & Dear Sir, very sincerely yours, D.B. McCartee”


• Summary: At the very bottom of page 1: “The boy is named” [that is the end of page 1 and the page 2 begins]:

“Dr. McCartee, and is six years old, reads the [?] colloquial in the Roman system and is a fair scholar in the Chinese character, he also sings very nicely. Little You-Me [Yamei Kin] is two years old, a nice little girl.

“Our salary has a wonderful way of holding out and we never feel anxiety about it being insufficient (As many others find it), so we don’t mean to break the little nest egg we are keeping unless we are obliged to. Dr. has still another protégé, a good boy, but one who was not a scholar, and could never excel. Dr. has apprenticed him to learn a trade and pays his board until he learns it...”

Page 1: "I returned last week from Gu-yao, and I proposed a Sabbath service with Mr. McD. and settle the estate of the Rev. Kying [Ling yua or Ling-yiu] who died of the disease. Dear Mrs. McC has written to you some of the problem."


Summary: Page 1: "I trusted the death of Mr. Kying will not put back the building of the church at Gu-yao."

Page 2: "On Saturday (July 28th) I received a letter from one of Mrs. Kying's people saying that the pastor was very ill, and that they thought the only hope of his [living] was [if] my coming at once to see him. I started in an hour as soon as I could get a boat and although the weather was exceedingly hot, by God's [grace] I reached Gu-Yiao in safety before day light on Sabbath. I found Mr. Kying had been ill three weeks, but [all] he said could not [begin] to [call] for me to come up in the great heat. I [stayed] until Monday morning when I brought him down with me in the boat. The weather was exceedingly sultry and hot and I slept for four nights in the open air, 3 nights in the bow of the boat on the [board] and one night in the yard of the house at Gu-yiao in a [?]. On the way down part of the time we had a circle breeze before the interment on his return to Gu-yiao, he preached very [?] by the first Sabbath and was the next day struck [?] by the same fever but wrote me in [?] anything he hoped he was recovering [end of page 1].

Page 2: "When I first saw Mr. Kying he shed tears and said 'I could not bear to send for you to come so far in the heat, but I have grown worse and I could not bear to die without seeing you for I have wish to say to you, but what will these sheep do without a shepherd. Thank God you will be here to preach to them today.' All his thoughts seemed to be for his people more than [him]. I overheard him pleading in prayer for 'almost a hundred people old and giving—shepherd—trustworthy [?] merciful Savior' and such like expressions. Yesterday morning he woke anxious, said he dreamed two Roman Catholics were in among his people, disturbing their minds. He said and indeed there have been such among them. And I have warned them to have no dealings with them. I never preached to a more interesting and attentive congregation. They listened as [earnestly] that I felt deeply the responsibility of speaking to them and of weighing every word I spoke for they listened as those who expected to give an against for every word and I felt so too. They sang very well. Dear Mrs. Kying had a pleasant voice and had been very successful in teaching them so that at [least] twenty of them sang quite well" [end of page 2].

"On Saturday (July 28th) I received a letter from one of Mrs. Kying's people saying that the pastor was very ill, and that they thought the only hope of his [living] was [if] my coming at once to see him. I started in an hour as soon as I could get a boat and although the weather was exceedingly hot, by God's [grace] I reached Gu-Yiao in safety before day light on Sabbath. I found Mr. Kying had been ill three weeks, but [all] he said could not [begin] to [call] for me to come up in the great heat. I [stayed] until Monday morning when I brought him down with me in the boat. The weather was exceedingly sultry and hot and I slept for four nights in the open air, 3 nights in the bow of the boat on the [board] and one night in the yard of the house at Gu-yiao in a [?]. On the way down part of the time we had a circle breeze before the interment on his return to Gu-yiao, he preached very [?] by the first Sabbath and was the next day struck [?] by the same fever but wrote me in [?] anything he hoped he was recovering [end of page 1].

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Page 4: "Many proofs of affection were shown for their pastor by the [Gu-yiao] people. They approved of my taking him to Ningpo with me, begged me to write to them how he
was. One good woman came across the river to bring them a few Chinese Olives (hard to get at this season) because she heard him express a wish for some. The two [little] children “Be-ton” (Bethune) age 6 and You-me (Yaw may [Yamei Kin]) age two years are with us. Mr. Kying said we were his nearest relatives now. If willed God should remove Mr. Kying from us, the building of the Chapel at Gu-yiao will perhaps be delayed a little, but as the ruling elder and one of the prominent church members are both carpenters & builders, I think it may go on...”

Note from Yang Chenglin. 2015 Nov. 4: The spelling “Kying” is according to the spelling system of Ningpo dialect invented by the Presbyterian missionaries, as is “Yüowei”. In the Wade-Giles system, the family name is “Kin,” and “May King” is an anglicized name.


“The removal by death of Rev. Kying Lin-yiu, on the 4th of August, is much deplored. This native minister was a member of the Presbytery of Ningpo, and pastor of the church of Yuyiao. He was qualified, by gifts and grace, for more than ordinary usefulness, and was greatly esteemed both by his American and his native Christian brethren. His labours, but recently commenced, were already marked with success, and were full of promise; but it was the will of God to call him early from his work to his reward. His young wife had died a short time before... Their two young children, a son and a daughter, will be regarded as children of the Church.”

Note: The daughter was adopted by Dr. D.B. McCartee and his wife, and grew up to be Yamei Kin. Address: Philadelphia, Pennsylvania.


“Divie Bethune McCartee is mentioned on the following pages: 135, 136, 134, 79, 80, 205, 216 and 221.

On page 135 his name is written in Chinese characters which are romanized as Mih Këa-té Pei-twan. “Divie Bethune McCartee was born at Philadelphia, January 13th,
1820. He studied at Columbia College, New York, and afterwards at the University of Pennsylvania, in Philadelphia, where he received the degree of A. M. In 1840, he obtained the degree of M.D. and practised medicine among the collieries at Port Carbon in Schuylkill county, Pennsylvania. In January, 1841, he was openly received as a member of the Christian church there; and in August, 1843, was appointed a medical missionary to China, by the Board of Foreign Missions of the Presbyterian church. He left New York in the Huntress, in company with Mr. and Mrs. Cole and Mr. J.G. Bridgman, on October 6th, and arrived at Hongkong, February 19th, 1844. There he embarked for the north on June 12th, and reached Ningpo on the 20th, having been appointed an agent of the Medical Missionary Society. There he laboured in the mission cause for many years, intermitted by temporary residences at Chu-san and Chin-hae. On February 1st, 1853, he was married to Juana Matilda Knight, sister of Mrs. Rankin of the same mission. In November, 1856, he left for a visit to the United States with Mrs. McCartee, and returned in May, 1858. In July, 1862, he went to Che-foo in Shan-tung, to commence a new mission station, but ultimately returned to Ningpo on September 16th, 1865, where he has been since residing."

There follows an annotated bibliography of 34 works by Dr. McCartee, all in Chinese. For each is given: 1. The title in Chinese characters. 2. The romanized title. 3. The title translated into English. 4. The number of leaves or pages. 5. The place of publication. 6. The year of publication. 7. Comments on the work. Address: Agent of the British and Foreign Bible Society in Japan.

Early in 1863 he was sent to Yu-yiao, a city about forty miles up the river from Ningpo. He was licensed and ordained to the full work of the Gospel ministry in 1864, and became co-pastor with one of the foreign brethren of the church in Yu-yiao. There were only four professing Christians in that place, and one of them was under suspension; but the Master seemed to own the labors of his young servant there, almost from the very first day. At the first communion held after his arrival in 1863, about twenty persons made application for baptism, of whom fifteen were baptized; and there has been no time since then, when there have not been evidences of God’s favor resting upon the work at Yu-yiao. At the last communion in May, 1866, nineteen made application, of whom five were baptized. There are now there about eighty communicants and twenty inquirers; and there is scarcely a village or district within ten miles of the city, where the Gospel has not been preached. This is no small progress for

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ought to be baptized. Mr. Kying replied that it was true that the understanding and answers of the lad, and thought that he mission, who was Mr. Kying's co-pastor, was pleased with for admission to the church, the foreign member of the season some time ago, when a young man was examined which he helped the poor of his charge, out of his own It was not fully known till after his death, the amount to them in all their troubles, whether spiritual or temporal. It was not only thus earnest in making known the Gospel himself, but he had a happy faculty of employing all the talent in the church for the same purpose. “Thus, if one of the church members was out of work for a day, Mr. Kying would say to him, ‘Come, let us take a bundle of tracts and go to such a village and preach, or let us go and visit such a family or person, and come home and have dinner with me.’ He thus trained his people in such a manner, that they resemble more what is said of the early disciples, who ‘went everywhere preaching the Word,’ than any church with which I am acquainted, whether at home or here. As a pastor, he had few superiors; he was thoroughly acquainted with the state of his flock, and sympathized with them in all their troubles, whether spiritual or temporal. It was not fully known till after his death, the amount to which he helped the poor of his charge, out of his own limited salary of $10.50 (ten dollars and a half) a month. He managed, too, to know much about every inquirer before he or she made application for baptism. At a communion season some time ago, when a young man was examined for admission to the church, the foreign member of the mission, who was Mr. Kying's co-pastor, was pleased with the understanding and answers of the lad, and thought that he ought to be baptized. Mr. Kying replied that it was true that the lad knew a great deal about the Gospel, but he would tell lies he was not baptized, and it was not long after when he was detected in such a complication of lies and dishonesty, that he had to leave the neighborhood, and he has not been heard of in it since. Between the services on the Sabbath, he had those who did not go home to dinner–and latterly very few went home–divided into classes; he took one class, his wife another, the more advanced members of the church took others, and thus an excellent effort was made to instruct the church members in reading, singing, and Bible knowledge. “His powers as a preacher were of no ordinary kind; and considering the scanty help that our native brethren have in the way of commentaries to the understanding of the Bible, his preaching was eminently judicious. When he went out by the wayside to preach, he generally took one of our Lord's parables as the basis of his remarks, and in listening to some of such discourses, it has often been felt by his foreign brethren that such an adaptation to the universal wants of man had never been seen in the parables before. The writer will not soon forget a sermon which he heard him preach some time ago from the text: ‘Neither give place to the devil.’ The truth was presented in such a powerful, striking, original manner, so thoroughly adapted to the audience, and was listened to with such attention, that, speaking after the manner of men, it was not at all strange that his preaching produced such results.—Rev. S. Dodd. “[Some extracts may be added to Mr. Dodd’s interesting sketch, from the pen of the Rev. J. L. Nevius:] “While a mere boy and still connected with the boarding school, he expressed his wish and determination to devote his life to the work of preaching the Gospel to his countrymen. “Before this wish had been carried into effect, and before the foreign missionaries were satisfied as to his natural qualifications for the work of the ministry, an effort was made by his uncle to induce him to enter into business. His uncle was an opium merchant of some wealth, and without children. He proposed to Ling-yiu to enter his store with the prospect of becoming a partner, promising to provide for him a comfortable home, and to furnish him money to assist in procuring him a wife of a respectable family. This prospect of wealth and worldly ease and happiness seems to have been entirely powerless to shake him in his resolution to devote himself to Christ’s work. He chose rather to teach a day school with a salary of five dollars per month, and wait till God should open the way for carrying out his cherished purpose. “In the year 1859, Ling-yiu accompanied me and my wife in our attempt to establish a new station in the city of Hangchau, about 120 miles in the interior, and containing about one million of inhabitants. Here he mingled with all classes of his countrymen and derived important lessons of practical experience which were of great use to him in after life. When we were obliged to leave the city on account of the disturbed relations of China with foreign nations in connexion with the last Chinese war, he remained and carried on the work with great zeal and prudence, until he was forced to leave by an incursion of the Taiping rebels, who took and partially destroyed the city.

As a preacher, his discourses were eminently scriptural. They were also characterized by originality of thought and illustration, and an earnest and impressive delivery. As a pastor he was minutely acquainted with the character and circumstances of each one of his people; was in perfect sympathy with them, and kept a strict watch over them. Perhaps his greatest gift as a minister was his power to communicate to others his own zeal and enthusiasm, and to set every member of the church at work. “In the latter part of June, 1866, his mother, and his wife, a sweet Christian woman and an invaluable helper in
the missionary work, were taken from him by death within the short space of three days. He bowed submissively under the stroke, and supported by faith and the sympathies of his people, was continuing his work without interruption. In a few days he was brought low by the same disease. He was heard beseeching God for life, saying, ‘Is it not enough?’ He pleaded the wants of the Yu-yiao church and of his country, and solemnly covenanted should God spare his life to be more entirely consecrated to his work. But his work was already done, and he too entered into rest. Sad, sad, indeed, to us, but still sweet. They were pleasant in their lives, and in death they were not divided. As ‘these come from the land of Sinim,’ we can almost hear their joyful welcome, ‘Well done, thou good and faithful servant, enter thou into the joy of thy Lord.’"

An oval photo at the front of the book shows H.V. Rankin.


- **Summary:** PDF p. 105: “Little Yüô-me [a nickname variant of Yamei in the Ningpo dialect] has come with me. Ah-be [probably Yamei’s elder brother] thought he would rather see the ‘Airs’ [?] (literally) of New York and Miss Bell had promised to take him to the museum &c. Besides he had an idea that as my father lived on a farm he must be rather poor. But his work was already done, and he too entered into rest. Sad, sad, indeed, to us, but still sweet. They were pleasant in their lives, and in death they were not divided. As ‘these come from the land of Sinim,’ we can almost hear their joyful welcome, ‘Well done, thou good and faithful servant, enter thou into the joy of thy Lord.’"

PDF Page 106: “I think we are going to have a good snow storm, which may be a good thing to keep the people from coming to see Yüô-me as the S.S. Superintendent invited them to. I propose exhibiting her on the platform next Sunday to save trouble—only I don’t wish to be showman.”

Signed, “Jua M. McCartee.”

Note 1. This is the earliest document seen (Dec. 2015) that mentions Yamei Kin by name.

Note 2. The letter of Oct. 29 1869 was not sent out immediately and more was added on Nov. 8 at Norwich town. The sentences we extract are all in this latter part.


Note 4. The McCartees’ nephew was Henry William Rankin who was born on 8 March 1851 in Ningpo, China, and died on 15 July 1937 in Northfield, Massachusetts. He was the son of China missionaries Henry Van Vleck Rankin and Mary Greenleaf Knight Rankin. The McCartees got to know him when they and his parents were Presbyterian missionaries in Ningpo, China.

E-mail from Nancy J. Taylor, Director of Programs and Services, Presbyterian Historical Society, 425 Lombard St., Philadelphia, PA 19147. 2015. June 11 The Rankin Family Papers are RG 176 in the same series as the McCartee Family Papers. The Presbyterian Historical Society does not have a compiled biography of Henry William Rankin, nor does he appear in the biographical files of his parents. He served as a librarian at the Northfield Mount Herman School (founded in 1879), and was the author (given as “William Rankin”) of at least two major books: *Handbook and incidents of foreign missions of the Presbyterian church, U.S.A. (1893)* and *Memorials of foreign missionaries of the Presbyterian Church, U.S.A. (1895).*

Note 5. We have given PDF page numbers for this and subsequent letters from Dr. and Mrs. McCartee. There is a chance that these numbers will change—probably increase by a page or two. However the date we give for each letter should make it easy for you, the reader, to find the letter to which we are referring.

E-mail from Peter H. Weis, archivist of the Northfield Mount Herman School. 2015. June 11. “We have a great deal of information about Henry Rankin. He was an intimate friend of the schools’ founder, the evangelist Dwight L. Moody and a one time trustee of the Northfield Seminary. The material includes his scrapbooks, verse, and scattered correspondence, mostly with school authorities and former students, as well as his *Handbook of the Northfield Seminary and Mount Herman School,* published in 1889. Additional letters reside in our student files.” Address: Yonkers, New York.


- **Summary:** This history contains a nice biography of Kying Ling-youtu—a Presbyterian Christian convert and the father of Yamei Kin. Address: Rev.


- **Summary:** “Bean-curd (p. 37), deo-vu + two Chinese characters; tsiang-deo-vu + three Chinese characters and tones are given.

   “Soy [sauce] (p. 442), tsiang-yiu + two Chinese characters and tones.


13. McCartee, Mrs. D.B. 1877. Re: Yüô-me has not been very well.... Letter to Henry William Rankin, her nephew, April 10. 8 p. Handwritten, with signature.

- **Summary:** PDF Page 10: “… and I think of closing my school.”

Source: McCartee Family Papers, RG 177. Roll 1,

- **Summary:** "Omaha, May 23d.–Passed here to-day, to arrive in Sacramento May 27:... D. Bethune McCartee and family, Japan."

18. Hawaiian Gazette. 1882. Among the passengers of the steamer Australia, which arrived on Sunday from San Francisco, came to reside among us Dr. D Bethune McCartee,... June 14. [p. 3].

- **Summary:** "... a gentleman for nearly 40 years a resident of China and Japan." The article tells much about Dr. McCartee’s life and accomplishments.

Note 1. This article is on page 3 of a 4-page newspaper with unnumbered pages.

Note 2. Unfortunately it does answer the questions:
(1) With whom was he traveling?
(2) On which island did he plan to stay? (3) For approximately how long? (4) What did he plan to do?


- **Summary:** At the beginning of this letter, Dr. McCartee writes that they returned from the “Hawaiian Ids.” [Islands].

PDF p. 39: "... your mother and aunt Juana–but we expect, next week, to remove to a boarding house kept by Miss Fleet in 2d Avenue N.E. corner of 14th Street, so that we may be within short distance of the Woman’s Medical College (2d Avenue below 8th Street) where May is attending medical lectures. She is very studious, and I hope will be enabled to provide for herself, when we can no longer care for her, and may also be useful to her fellow creatures, which after all, seems to be the most satisfactory way of ‘spending & being spent,’ if one has the ability and means to do so. My books, and indeed everything we possessed, save what we carried with us in our trunks, are somewhere in the neighborhood of the H. Ids [Hawaiian Islands], (I suppose) and I don’t know when, if ever, they will come back to us. I have bought for May Morton’s Anatomy, Foster’s Physiology [by Michael Foster of Cambridge, England], Miller’s Chemistry & Appleton’s do [=ditto, Chemistry]. My Gray & other medical books are with my others, on the other side—and if you have no objections to lend me, for this winter only, your Gray’s Anatomy, Dalton’s Physiology, and Dunglison’s [Medical] Dictionary, for reference and consultation, I would esteem it [p. 40] a great favor, and would take good care of them and return them in good condition in spring—I do not wish them for textbooks (those I get for May from the booksellers) but simply to keep in my own possession to refer to and consult."

Source: McCartee Family Papers, RG 177. Roll 1, Folder 5. Microfilmed by Presbyterian Historical Society, Presbyterian Church (USA), 425 Lombard St., Philadelphia, PA 19147-1516. Address: Late treasurer of the Board of Foreign Missions.


- **Summary:** PDF p. 41: “Yüôme [Yamei] is doing well in her studies, although an attack of measles invalided her for a fortnight. As your Aunt J. and she are comfortably quartered in this boarding house, and I have nothing in the way of business to keep me here, I have thought a good deal about Florida, and propose to go.”

Note: Why had Dr. McCartee thought a good deal about Florida? In a letter of 10 Sept. 1881 [not included in this
book], Dr. McCartee wrote that when he was in Washington last winter, a man who boarded in the same house talked with him a lot about the spiritual and educational needs of young ladies in Florida, who grown up scarcely able to read and write.

“In that case we should probably have to arrange some how for Yüôme to continue her studies here or in Philadelphia— but that is still in the future.”


• Summary: PDF p. 43: “Dear Harry, Your letter of the 15th inst. came to hand this morning and gave us the pleasing assurance that you were in good health and spirits. We inst. came to hand this morning and gave us the pleasing assurance that she thinks she will have a room in the 4th story (just over ours) at the time you speak of, viz. about a fortnight from this time—Several of our fellow boarders are away enjoying their summer vacation...”

Page 44: “Our room is in the 3d story (back) and Yüôme [Yamei] sleeps in the closet which fortunately has a window opening on 14th Street, so that although our quarters are small, yet they are airy, and suit us in every respect (except for my books &c.). I don’t suppose the young lady would mind going up to another story— to a very comfortable room. If she should decide to come please let us know a couple of days before hand so that we may make arrangements, and may not be out of town when she arrives. It will give me great pleasure to show any attentions in my power to the young lady, and so I am sure will your aunt and Yüôme, although the season is not as favorable as we could desire, owing to the heated days attended by heavy thunder showers—and to that fact that many of the public institutions have already closed or will have done so within the next fortnight...”

“I go daily to the Chinese Consulate (in 8th St. near 6th Avenue)...”

Your aunt and May send love and kind regards respectively and I remain as ever

“Your affectionate uncle.”


• Summary: PDF p. 50: “I received a letter from Peking within a few days in which I was informed that in consequence of the sense of a High (Chinese) official from Peking, I shall not be summoned or invited there at present. But from the French movements and their bearing towards China &c. I might have gone this fall to China. Now I expect to be able to remain here and that May will go on with her (second course of) lectures at the Medical College.

“I work pretty faithfully at Japanese, having written off some thirty odd folio in the last eight or ten days. As my Japanese dictionary is in San Francisco I found translating “Dialogues on Hades [?]” rather hard work at first but by the light thrown upon this text by the Japanese use of Chinese characters in addition to what I know of the Japanese written style I have found the last five or six folios comparatively easy.”

“May has not quite recovered from her cough &c.”


23. McCartee, Divie Bethune. 1883. Re: Miss May King is now attending her second course of medical lectures at the Woman’s Medical College. Letter to Prof. S. Wells Williams, Oct. 15. 4 p. Handwritten, with signature.

• Summary: As early missionaries to China, Dr. Williams and Dr. McCartee had long known each other. Prof. Williams of Yale sent Dr. McCartee a notice of the annual meeting of the American Oriental Society, which would be held at New Haven. Dr. McCartee hopes to attend the meeting, but the cold winter made him abstain from traveling there.

PDF p. 52: “My ward, Miss May King (Kin Yûô-me) is now attending her second course of medical lectures at the Woman’s Medical College in this city. She does credit to her country by the high stand she has taken and maintained for scholarship &c. I hope she will be able to do a great deal for her own people although she is not in any way connected with nor supported by any Missionary Society or patron. We have a comfortable boarding place not far from a church, or from the W.M. College; and I am perhaps as much at home (in this the home of my youth and of ‘my father’s house’ for four generations) as ever I shall be during what remains of the days of the years of my pilgrimage here... Please give my remembrances to Prof. Whitney.”


Note: There is a good Wikipedia page on Samuel

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Wells Williams, who spent much of his life in China as a missionary and important author. Address: No. 230 Second Avenue, New York.


• Summary: PDF p. 60-61: “Yūôme is serving her time in the Hospital (Infirmary) and has had charge of several patients already (in obstetrics). She goes also to the Dispensary (when not on duty in the infirmary) to assist in compounding and dispensing prescriptions. I think she is doing exceedingly well.”

“I enclose a specimen of my first attempt at **photographing** with the **microscope** [later called photomicrography] by the **light** of a kerosene lamp–I tried it to enable me to show Ŷūôme–I think it will be much easier to study such **prints** than to have to look at the objects through the microscope and moreover they can be greatly enlarged by a sort of ‘magic lantern’ arrangement so as to show to a class of students.”


• Summary: PDF p. 65: “Dear Harry, The books came safely, and the receipt should have been acknowledged before–please excuse...

Page 67: I have been away, first at Norwich town [?] then at Salem N.Y. but returned on the 22d. I am compiling a book for myself on the Korean (Corean) language...–I had written out a resumé of Korean Grammar from the *Histoire de l’Eglise de Corée*; before I went to Norwich–Now I have the *Grammaire Coreéene* and am translating and arranging and copiously annotating it–Should I ever make any useful application of it.

“May is writing her thesis–Collecting facts &c. on chemistry applied to the arts and materia medica &c. in China–We are all in usual health and all send love to you. Your affectionate uncle,...”


• Summary: PDF p. 68-69: “Dear Harry, Yours of 2d Sept. came to hand this A.M. and I went at once to McIntyre’s and ordered the medicines sent. As I saw the cocoa preparation half finished before I left the apothecary’s, and he promised to mail them at once. I hope they will reach you without further delay.”

“I feel as if really I **ought** to go to Korea even if I could only stand it for a year for even in a year I think I could accomplish something–But if that is one of the talents to be committed to me doubtless the way will be opened, and when (or if) it is I believe I shall go willingly. At present our one talent seems to be to help fit Yuomei for usefulness. It seems but fair to the King who owns and takes pleasure in His garden, that a plant on which he has bestowed care should leave a seed or a **graft** to take our / its place when we shall have passed away like the flower.”


• Summary: PDF p. 17: “I want to thank you particularly for the books you have sent May. She has always had a rather independent way of thinking for herself on Religious Subjects, and I think the quiet influences of such books better for her than argument or exhortation. Better than any thing excepting the example of an earnest Christian life, **lived** before her, therein I fail, although I do try not to prove ‘a stumbling block’ in any sense to her.”


• Summary: PDF p. 19-20: “May has a ‘Mark Twain’ scrap book, which has very few articles in it. I am sure she will be glad to avail herself of your contributions. The subject of her **thesis** is Medical Science among the Chinese–which must be presented in February. We have not seen it yet as we wish it to be entirely hers of course. The Dr. has directed her reading and suggested important matters which needed to be looked up. She has had access to his books in French and English,
and made visits to Aston and other Libraries, however her thesis may be regarded it has been a necessary study for here as a Chinese, which she would not have taken up so thoroughly otherwise.”


29. McCartee, Divie Bethune. 1885. Re: May has carried off the “First Honor” of the Class of 1885—W. M. Coll. N.Y. I DBMC.”

“Yuome is not at home from her college yet but will know to hear that May has carried off the ‘First Honor’ of the Methodist paper was • signature.

William Rankin, his nephew, Feb. 23. 4 p. Handwritten, with signature.

Note 1. The • first paragraph is on a small, separate slip of paper (about 3 inches on each side), which was apparently put into the envelope shortly before it was mailed.

Note 2. On that small slip, the last line reads: “W.M. Coll. N.Y. I DBMC.”

Note 3. The young woman brought to America by the Methodist Missionary Society, Divie Bethune McCartee.

Note 4. The distinguished guests included the Chinese Consul, conspicuous by his blue coat and blue skull-cap. He was there because a young Chinese woman was among the graduates, Miss Kin Yamei, or, in English, May King. She is the first of her sex from the Celestial Empire who has graduated in medicine in the United States, and said to be an expert linguist. After perfecting her studies in medicine it is her intention to practise among her own countrywomen.”


• Summary: “Eleven ladies, constituting the graduating class of the Woman’s Medical College of the New-York Infirmary, took the Hippocratic oath and received their degrees in the University Club Theatre last evening. It was the seventeenth annual Commencement of the college. The 11 ladies were Annie K. Bailey, of Connecticut;... May King, (Kin Yamei,) of China; Mary J. Laird, of California;...”

“The order of exercises included a number of orchestral selections by the Philharmonic Club, prayer by the Rev. Dr. George Alexander, and the conferring of degrees by Robert Haydock, President of the college. A report concerning the college was read by Dr. Emily Blackwell, in which it was stated as one reason why a greater number of students had not entered the college that the course of instruction had been constantly raised. The other exercises were the reading of a report concerning the Alumnœ; giving the present occupation of many of the graduates, by Dr. Gertrude R. Farwel and an address by Dr. Edward H. Janes, Professor of Hygiene. Among those present were the Chinese and Japanese Consuls, Robert Abbey. W.H. Flint, and many physicians and others interested in the college and infirmary. A large quantity of flowers sent to grace the stage were given to the New-York hospitals.”


• Summary: “Miss May King (Kin Yamei) graduated at the Woman’s Medical College of New York Infirmary Friday. She is the first Chinese woman ever granted a degree of M.D. in this country. She is the adopted daughter of Dr. King [sic, Dr. Divie Bethune McCartee], who was for many years a missionary in China.”


• Summary: “At the recent commencement of the Woman’s Medical College of the New York Infirmary the distinguished guests included the Chinese Consul, conspicuous by his blue coat and blue skull-cap. He was there because a young Chinese woman was among the graduates, Miss Kin Yamei, or, in English, May King. She is the first of her sex from the Celestial Empire who has graduated in medicine in the United States, and said to be an expert linguist. After perfecting her studies in medicine it is her intention to practise among her own countrywomen.”


• Summary: See next page. Page 19: In the section titled “Graduates of 1885” is a table with 3 columns: Name, state, and subject of thesis. One of the 11 women graduates is “May King (Kin Yamei). China. Notes on Chinese Materia Medica and Therapeutics.”

Note: This is a small, ephemeral pamphlet. There are no images or indexes. Address: New York City.

34. McCartee, Divie Bethune. 1885. Re: Took Dr. Y. May King to the New York Infant Asylum at Mount Vernon, New York. Letter to Henry William Rankin, his nephew, in
Medical Class.

Boarding:

Board may be obtained at prices varying from $4.00 to $9.00 per week.

For lists of boarding-houses, students may apply to the Clerk, who will be at the college daily.

Opening:

The Regular Session of 1885–86 will begin on Thursday, October 1st, at 9 A.M. It is important that students should be present at the opening of the session. Students entering the graded college course will exhibit diplomas, or present themselves for examination at the above-mentioned hour (9 A.M.).

Students sent by Missionary Boards for education for missionary work, will be admitted at half price for all tickets except Matriculation, Graduation, and Laboratory fees. They must comply with the college regulations as to entrance examinations, etc.

For additional information, address Emily Blackwell, M.D., Dean, 128 Second Avenue, New York City.

Graduates of 1885.

<table>
<thead>
<tr>
<th>Name</th>
<th>State</th>
<th>Subject of Thesis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annie K. Bailey</td>
<td>Conn.</td>
<td>Naso-Pharyngeal Catarrh and Treatment</td>
</tr>
<tr>
<td>Julia H. Barnett</td>
<td>N. V.</td>
<td>Jequirity</td>
</tr>
<tr>
<td>Julia M. Dutton</td>
<td>Mass.</td>
<td>Alcohol</td>
</tr>
<tr>
<td>Antoinette W. Hinton</td>
<td>N. Y.</td>
<td>Gout as a Neurosis</td>
</tr>
<tr>
<td>May King (Kit Yamei)</td>
<td>China</td>
<td>Notes on Chinese Materia Medica and Therapeutics</td>
</tr>
<tr>
<td>Mary Jane Laird</td>
<td>Cal.</td>
<td>Typhoid Fever—its Etiology and Symptomatology</td>
</tr>
<tr>
<td>Alice Mitchell</td>
<td>N. Y.</td>
<td>The Mechanism of the Voice</td>
</tr>
<tr>
<td>Ellen A. Wallace</td>
<td>N. H.</td>
<td>An Anencephalus</td>
</tr>
<tr>
<td>Theoda Wilkins</td>
<td>Neb.</td>
<td>Scarlet-Fever</td>
</tr>
<tr>
<td>Alice M. Woods</td>
<td>Cal.</td>
<td>Chronic Nephritis</td>
</tr>
</tbody>
</table>

Medical Class.

Session of 1884 and 1885.

<table>
<thead>
<tr>
<th>Name</th>
<th>Residence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bailey, Miss Annie K.</td>
<td>Connecticut</td>
</tr>
<tr>
<td>Barnett, Miss Julia H.</td>
<td>New York</td>
</tr>
<tr>
<td>Brown, Miss Elizabeth Stow</td>
<td>Massachusetts</td>
</tr>
</tbody>
</table>
Northfield, Massachusetts, Oct. 5. 4 p. Handwritten, with signature.

• **Summary:** PDF p. 76: “I went hurriedly to New York on Thursday (last week) to take Yüôme (Dr. Y. May King) to the N.Y. Infant Asylum at Mount Vernon (on the other side of Harlem River [in Westchester County], 12 or 15 miles from N.Y.). Yüôme received letters and telegrams urgently asking her to come as junior resident physician. There are I think 300 or more women patients and child patients. The senior resident physician, Dr. Elizabeth Thelberg, was Yüôme’s fellow student who graduated a year before her, and a warm friend. Y. went on trial, i.e., to try if she would like it—and whether she will be able to bear the work and the winter in hospital work. I do not care to have her stay there later than March, for I would prefer that she spend March–June in attending a post-graduate course in the Woman’s Medical College in Philadelphia. I got back here Saturday 5:30 A.M. having travelled all night.


• **Summary:** PDF p. 79: “May is at Mt. Vernon, about 12 miles or so from New York, where she is junior resident physician in the N.Y. Infant Asylum and seems to be enjoying it greatly. She has the joint medical care of some 300 children and a lot of women &c. and seems quite busy and she hopes to be able to stay there through the winter, although I have not consented as yet to her staying after Christmas, (on account of the necessity of her going out of doors from one building to another during the cold / snowy weather, which we naturally expect during the winter months.) The situation sought her, not she the situation.”


• **Summary:** PDF p. 24-26: “I object to taking a child, under ordinary circumstances, but when it seems as if Providence places such a charge in our hands, one must really be unable to accept of it, and see quite clearly a way to do better than to simply take it. Could I have foreseen how many years of constant personal care would devolve upon me, when the little two year old child was give to me, I doubt if I could have consented to keep her,—but it has been day by day, year by year, and we have always done what seemed the duty of the present, leaving care for the future in His hands. Who orders all our ways. We seem to have almost reached the end of such special care, and that, after a post-graduate course of three months at Philadelphia in the spring, May will be ready for her life-work, but how and where we cannot see at all yet. While I write she is studying with a German professor, as she has decided to learn that language in order to read German medical works. Should she go to Japan, a knowledge of German would be an advantage too as you know. She is progressing very fast, being very studious and not troubled with any unwillingness to pronounce and converse. She is not studying in the popular ‘natural method,’ which I consider very superficial, but with Ahn’s Grammer and exercises, and as much reading and translating as she can command.”

“The German teacher has gone and May wishes now to go out, so I will close...”


• **Summary:** PDF p. 82-83: “As to Yüôme, since her return from Philadelphia she has been quite ill with remitting fever and has been very slow in recuperating her strength. She is troubled with a cough which is aggravated by exposure and which gives me great solicitude on her account. A year or so ago I made application for appointment as U.S. Consul at Kobe (Japan), and I believe Mr. Bayard [Thomas Francis Bayard, Secretary of State] would have appointed me but for Southern Democratic pressure. Yüôme’s future of course had a place in our plans. But I really doubt if it is desirable to attempt missionary or medical work abroad. She needs care over her such as she will not find away from your aunt Jua who for weeks has hardly let a night pass with without getting up to look after her (some times three or four or even five times). Yuome walks out everyday and her appetite is good, but she is still feeble even for her.”


**Summary:** PDF p. 86: “May is better but still coughs a good deal. We have to be very careful about her.”


**Summary:** PDF p. 88: “Yüöme has improved [?] the time by working at photography and especially microphotography under very favorable circumstances at the National Museum (connected with the Smithsonian Institution). She has shown her usual aptness for such pursuits, and has made some very creditable pictures. She has been also elected an honorary member of the Washington Microscopical Society. She seems as strong as she was before her illness last summer but still has a cough that is aggravated by exposure.”


**Summary:** PDF p. 93-94: “We expect to leave Washington about the 1st of April or as soon thereafter as we can pack and send our personal effects to New York but do not expect to leave earlier than by the first steamer from S.F. [San Francisco] in May.”

“I have given all my Chinese & Japanese books or 800-900 vols. of them, and almost all my books on China and Japan (except a few ‘working’ books) to the University of Pennsylvania which is my ‘Alma Mater’ [he graduated in medicine in 1840] and the officers of which seemed to appreciate the gift. We have disposed of in one way or another most of our Japanese & Chinese articles but still are embarrassed by books &c. Yuöme’s [books] will cost something for freight, but she must take them and her microscope and professional instruments. The most [?] of mine I shall try and find a place to leave for the present. Should there appear to be a reasonable prospect of our living any length of time in Japan or Korea or China, I can send for them. At present our course after reaching Yokohama is not determined. But for the Anti Chinese persecution I imagine that we would like Southern California [where Henry is] to pass the respite of our days. But it seems that it cannot be.”


**Summary:** PDF p. 111: “May is getting her instruments and other outfit, and attending all the operations she can. All the medical men who have become acquainted with her treat her with great respect and admiration and the N.Y. Med. Journal is going to print her paper (to be) read before the alumnae with some plates, reproductions of her photo-micrographs, which are very much admired—superior to any thing heretofore of this kind.

“We expect to leave N.Y. [New York] about June 8-9 and go via Montreal, Winnipeg, & Vancouver, Canadian Pacific Rway [Railway], & Str. [Steamer] “Abyssinia” [sic, “Abyssinia”] to Yokohama, & Hong kong and thence to Amoy. That neighborhood has the worst name in all China for female infanticide—and May has some ‘castle building’... and attending all the operations she can. All the medical men who have become acquainted with her treat her with great respect and admiration and the N.Y. Med. Journal is going to print her paper (to be) read before the alumnae with some plates, reproductions of her photomicrographs, which are very much admired, as superior to any thing heretofore of this kind.”

Note: The next letter after this was written from 69 West 48th St., New York, on 5 June 1887 to Mr. H.W. Rankin in Madison, New Jersey. It begins: “Dear Harry, Next Sunday we expect to have the width of the continent between us.” In other words, next Sunday, Dr. McCartee, his wife, and May expect to be on the West Coast.


**Summary:** “Read before the Alumnae Association of the Woman’s Medical College of the New York Infirmary for Women and Children, June 1, 1887.”
The article begins: “The idea of utilizing photography as a means of recording scientific investigations with the microscope presents so many attractions that it undoubtedly has occurred to many microscopists. But as yet comparatively few appear to have availed themselves of this method of obtaining an indisputably exact reproduction of what is shown by the microscope. And even these few have given their chief attention to diatoms, of which they have made very beautiful photo-micrographs.” Address: M.D., Amoy, China.


  • Summary: “Miss Y. May King, M.D., sailed last month for China as medical missionary at Amoy under appointment of the Board of Foreign Missions of the Reformed Church in America. She was the daughter of an ordained native pastor in China. Her parents died when she was but two years of age and she then became the adopted daughter of D. Bethune McCartee, M. D., for many years a medical missionary in China.”

    “She is but twenty-three years of age and there is every prospect before her of great usefulness to her people. We pray for this Chinese Christian missionary.”


  • Summary: “Miss. Y. May King M.D. It gives us pleasure to reproduce here the following from the China Mail respecting Dr. King, who resided for several years in Japan with Dr. and Mrs. D.B. McCartee whose adopted daughter she is. The, thus far, remarkable career in the scientific world, of this young lady, stands as a testimony of the capabilities of the Chinese in medicine, as well as of the thorough training she has received. It must no doubt be a source of unalloyed pleasure to Dr. McCartee to see his adopted daughter take so high a place in the medical world. We are glad of this opportunity of expressing our appreciation of the labors of Dr. McCartee in the East as a scientific physician and a Christian missionary, and trust that the mantle of active professional work which he has laid aside, may fall upon his adopted daughter, whose brilliant successes and sterling character make her worthy to bear it.”

    “We learn that a passenger by the steamer Abyssinia, due next week, is a Chinese lady, Miss. Y. May King. M.D., who has been in America for some years studying medicine. Dr. King graduated at the head of her class in May 1885 at the Woman’s Medical College in New York city, is Kin Yamei, a Chinese girl, who had taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.”


  • Summary: “Shirakawa, Japan, August 20, 1887. The important day has come and gone—the eclipse is over.” Prof. Todd was in charge.

    “Prof. Todd placed the immediate direction of the photographic operations in charge of Mr. R. Hitchcock of the Smithsonian Institution, now teaching in Osaka. He was ably assisted by Mr. K. Ogawa of Tokio and Miss Y. May King, M.D., a young Chinese lady who has recently graduated brilliantly in medicine in New York, and whose fine work at the Smithsonian with M. Smillie in microscopic photography has received much attention. Nothing was spared to make the photographic outfit as complete and thorough as possible,...”

    “A single camera, with a four-inch lens of short focus, was also provided by Prof. Pickering for special coronal research, which was operated by Dr. D.B. McCartee,...”


  • Summary: “Among the recent graduates of the Woman’s Medical College in New York city, is Kin Yamei, a Chinese girl, who had taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.”


  • Summary: “The highest honors at the Woman’s Medical College (New York City) this year were carried off by Miss Kin Yamei, a young woman from China who speaks five languages.”

Summary: PDF p. 104-105: “We had a pleasant journey over the Canadian Pacific Railway and a rather chilly and monotonous one by Str. [Steamer] Abyssinia to Japan, where we spent the hot weather season very pleasantly—and left Japan for Hongkong about the middle of September. Spent 5 days in Hongkong having a very pleasant time with Bishop & Mrs. Burdon [Bishop John Shaw Burdon, a British Christian Missionary to China] (very old friends in North China) and reached Amoy on the 2d Oct.”

“May is picking up the Amoy colloquial dialect very rapidly. She is obliged to prescribe occasionally but does not wish to become much engrossed in the practice of medicine until she has gotten further in speaking and understanding the language. I have seen the taotai (the highest officer here) a Manchu, who received my call in a very cordial manner and expressed considerable interest in a lady physician who is a native of China—A rich merchant also (who speaks the Mandarin dialect) has called several times—and if we can get funds for a hospital building and Dr. King can commence practicing I feel quite confident that she will meet with great encouragement and that the richer Chinese will contribute as soon as they see the hospital in operation. Amoy has a great need of help for its female population. A large proportion of its male population going to Singapore.”

“I don’t know yet what my prospects are for getting employment here. I am hopeful and the climate seems to suit us all very well. I may find it possible to start a school (most folks here call such ‘Colleges’) for teaching the English language and the elements of the Western Sciences—My asheedants [?] and experience in Japan are in my favor and the only objection that could be suggested would be my age. I think we ought to stay here a year; if not longer, on May’s account but ‘our ways are in His hand’—and my faith keeps tolerably firm.”


• Summary: “Kin Yamei, a Chinese girl who had previously taken the highest position in her class, recently graduated at the Woman’s Medical College in New York. She is highly accomplished and can converse fluently.”


• Summary: “Those of us who see the Mission Gleaner [the previous title of this periodical, Mission Field] will doubtless read with much interest the letter in the May and June number from the young Chinese medical missionary, Miss Y. May King sent out to Amoy last year by the Woman’s Board. She is doing a most noble and unique work among her countrywomen but the results of her work would be much greater, if she could have at her disposal a dispensary with a hospital attached. The Chinese government as well as individuals are willing to aid, but money from the numerous friends of the cause of Foreign Missions in our Reformed Church is needed, and needed at once.

“Opportunities now offered, if there is no immediate response, may be lost.

“When we think of the summer heat, and the overcrowded population of China, we must feel that the time to give is now. Dr. King writes:

“‘The people are anxious to come to be relieved of their physical ailments, it is true, but can there be a better opportunity of showing them how to obtain everlasting life, or of demonstrating more clearly, the beneficence of Christianity.’

“The women of the better class, who it is said, never enter the general hospitals, will enter one where a lady physician is in charge, if the opportunity be offered. It is also said that, although both the general hospitals in Amoy have a woman’s ward, they have very few patients, and the number diminishes every year. So the call is imperative, if we wish to benefit the women of China, both physically and spiritually, and if them, then their children, for no one can deny the far-reaching power of a mother’s influence. Hers is the first bending of the twig. By the blessing of God it is hoped that appeal will not be made in vain, and that the opportunity offered Dr. King may prove a golden one, in more than one sense of the word.” Address: Recording Secretary for the W.B.F.M., Brooklyn.


• Summary: “The serious illness of Dr. Y. May King, at Amoy, reported July 16, the presence of cholera, and the strong opposition to the building of a house and hospital for Dr. Otte at Sio-khe, call for earnest prayer on behalf of the Amoy Mission. Later advices report Miss King as convalescing, but, it must be some time before she is fully restored to health, and able to resume her work.

“A friend of Miss King and of the missionary work, has generously repaid to the Board all the expenses incurred for Dr. King’s personal outfit, traveling expenses, and surgical instruments, amounting, in the aggregate, to $950. Such instances are as gratifying as they are rare.”


• Summary: “It is with great regret that the Board announces that Miss Y. May King, M.D., has resigned her position at Amoy, and severed her connection with the mission. The interest of the Board and the Church has been deeply enlisted in the appointment and future work of this gifted young lady among her countrywomen, and high hopes were
entertained of her great and permanent usefulness. These hopes have been now disappointed, so far as her association with our own mission is concerned, by this step, taken for reasons deemed entirely satisfactory by herself and her more immediate friends. It only remains to wish her abundant success and the blessing of God, in whatsoever field she may be led to labor in.”


- **Summary:** PDF p. 99-100: “Dear Harry, It is sometime since I have written to or heard directly from you. Of our experience in Amoy, you have, I know heard more or less. We found a very strong anti-Chinese feeling on the part of several of the Amoy Missions, and in addition, the clerics [?]. Medical missionary who was the med. adviser and attended the mission did not approve of ‘women doctors.’ I wrote in advance asking Dr. Kip [Leonard William Kip] to engage rooms or a small house for us for a temporary accommodation and on arriving found that a house in an unhealthy situation had been assigned to us and I was presented with a bill for $200 for 5 months rent—three months of which had expired. There were only bare walls, but fortunately we had a few things brought to ‘camp out’ with in Japan, and had to send to Hong Kong for furniture and undergo the annoyance of house keeping with servants who did not speak English and who spoke a dialect which we did not understand. We afterwards engaged handsomely furnished rooms for $18 a month and if we had been allowed to go to the hotel we could have been accommodated at $30 cash by the month... board and no other charges [The last line is hard to read?].

[Written sideways] “But a young missionary treasurer had engaged the unhealthy house for 12 months for an older missionary who was coming out again from home and the physician strongly advising the latter not to spend the summer in it with his family and having an opportunity to engage a house in an elevated situation had been assigned to us and I was presented with a bill for $200 for 5 months rent—three months of which had expired. There were only bare walls, but fortunately we had a few things brought to ‘camp out’ with in Japan, and had to send to Hong Kong for furniture and undergo the annoyance of house keeping with servants who did not speak English and who spoke a dialect which we did not understand. We afterwards engaged handsomely furnished rooms for $18 a month and if we had been allowed to go to the hotel we could have been accommodated at $30 cash by the month... board and no other charges [The last line is hard to read?].

54. Methodist Episcopal Church, South. 1889. Minutes of the Annual Meeting of the Japan Mission, of the Methodist Episcopal Church, South. Third Session, Sept., 1889. Japan. See p. 7. [Eng]

- **Summary:** On page 7 is notice of a “Special session” of the annual meeting which “met Sept. 9, 2:30 p.m. pursuant to adjournment... The following are the appointments for the ensuing year as read out by the Superintendent:

“Kobe District... Medical Work for Women and...”
In June Miss Otomo was taken with influenza and recovered strength so slowly that I advised a short vacation at home. Another attack of fever has prevented her from returning sooner, but as she is much better now I hope to rejoin her shortly. She is an earnest Christian and, if blessed with health will make a fine worker. The total number of different Japanese patients, that have been treated amounts to over 60 for the quarter ending June 1890. A few cases have been visited at their own homes and occasionally a male patient has been treated at the Dispensary by special request.

“In Kobe the house being situated on a side street and somewhat difficult for strangers to find the patients have been those brought by friends or by native physicians for consultation. In Hiogo the fewness of cases may be partly accounted for by the fact that I am a stranger and that though the location is good from a hygienic point of view and easy of access yet it is a comparatively new quarter of city. The people there are especially difficult to reach being very conservative and having a great prejudice against Christianity and fear to come lest they should be given some medicine that would compel them to be Christians against their will. On account of this prejudice it was deemed advisable not to have regular Bible work in connection with it till the medical work should be on a firm basis. But I have personally done more or less in the course of conversation with each one.

“Lately I hear that one patient has become an interested inquirer at one of the Hiogo chapels. Those that have ventured to come to me have generally returned as often as necessary and brought friends similarly afflicted, so I hope by grace gradually to get a hold on the people. About 1/3 of the cases have been children. During the recent hard times when the price of food rose so much a couple of interesting cases came under my observation. One a boy of 5 years who fell ill of pneumonia and his mother a widow being too poor to get him more than one scanty meal a day of musty rice and greens he became so thin in three months, that his skin hung in folds over his bones like a bag. Under good food and care he is now fat and well. Another child a girl five years old also was brought to me so thin that I was amazed and had her weighed and she only weighed 17 lbs. She also belonged to very poor parents. After being several weeks on a liberal allowance of beef, milk, bread and cod-liver oil in addition to what its parents could afford to give it I was surprised to find it did not improve very much. On inquiry it was found that the mother ate up the food and gave the child only the liver oil since she did not like it herself. She had also attempted to throw it away after having tried in vain to sell it but even those people who make a business of buying girls to bring up for geishas to sing and dance, would not accept the gift of such a poor specimen there seemed no alternative but to make some provision for it apart from its unnatural mother. A Christian family consented to take it for a month while I was absent. It appears that not one Christian family in all the 3 churches in Kobe is willing to shelter this little waif although all expenses were guaranteed so she will come to stay with me as soon as I can make arrangements that will place me above the suspicion of kidnapping and I shall feel sure that the parents will not come and take her away as soon as she is marketable. The Medical work being light has allowed me more leisure for studying the language which is extremely essential for future usefulness.

“Lately I have had two urgent applications to train Christian women as nurses who wish to go out in the country...
carrying the gospel from house to house and doing good as they go. There would be a number of such applications if they could be responded to for it is not always convenient to send them to Tokyo even if it were desirable to do so. There is a great need for such work, for although in certain centers of foreign influence Medical practice is much improved from the old style yet in the vast majority of instances where a woman needs skillful tender treatment most she is relegated to an ignorant dirty woman who is apt to seriously injure the sufferer for life, if not kill her outright.

“There is not a single free bed or place where a poor patient may receive care and medicine in this whole region. The very poorest accommodation in the local government hospital costs not less than 25 sen a day, which it far beyond the capacity of the average middle lower classes and these as everywhere constitute the bulk of the population. Viewing these circumstances, the need of Christian women to work for women; their desire to do so; the needs of the people about us, it would seem necessary for us to meet these demands by opening as soon as possible, a class for training nurses and a few beds so that they may receive the practice, teaching necessary, and the suffering poor may at the same time be relieved and aided and brought under the influence of the gospel.

“Respectfully submitted,...” Address: M.D. [Kobe, Japan].

57. Methodist Episcopal Church, South. 1890. Minutes of the Annual Meeting of the Japan Mission, of the Methodist Episcopal Church, South. Fourth Session, Sept., 1890. Japan. See p. 47. [Eng]

• **Summary:** On page 47 is a summary of the past year’s work by Mrs. M.I. Lambuth, which begins: “A pleasant year is finished, the weeks and months went by quickly, and I am glad to have had a share in the work for women and children of Japan. The class for married women and young ladies began at Yama No. 2 on September 1889 and closed in June 1890. The class work was most pleasant, and the company of other foreign ladies made it still more enjoyable. Miss M. Kin, M.D. and Miss L. Strider were delightful coworkers during various parts of the year and I am sure the benefits of their instruction will long be felt. The Study hours were from 9 to 12 A.M. daily, the lessons taught in English were reading, translation, grammar, geography, arithmetic and the Gospels. Bible History in Japanese was studied, and vocal and instrumental music were well taught by Mrs. Alice Lambeth who was ever ready to aid her pupils. The Bible was read daily and an explanation of the lesson was always given in English by the foreign lady in charge, and that again was translated into Japanese by Mr. Y. Yoshioka our highly efficient interpreter who continued in school throughout the session.”

“Our entire number of pupils was fourteen, but the number of regular attendees was only eleven.

“Receipts in full, $64.50. Expenditure, $15.00. Balance, $49.50.”

Also discusses the joy of Sunday School classes, the “happy children, their prompt answers and their earnest expressions,” which convinced the teachers “that for them it was said ‘Of such is the kingdom of heaven.’ It has cheered us to find that one and another of our Sunday School pupils went out to bring in recruits, and when we have been told that some of them prayed at home and in the midst of reproach have asked a blessing upon their unbelieving scoffing parents, we have felt glad that there was a Sunday School for such tender hearts,...”

“One pressing need in Kobe is an Institution where women and young girls may live and be constantly under the supervision of reliable teachers, we want it we need it, and cannot we arrange to meet the expense? How is it to be done? Who can solve the problem? Who can throw light sufficient upon this panel in Woman’s Work to clear up the sky that now seems so full of shadows? We long to see full sunshine thrown upon it, and the opportunities so open, to be well made use of.” Address: Japan.


• **Summary:** “There are many things to encourage us in the medical work of the past year, for which we return most humble and hearty thanks, praying that He will continue to make the paths stay plain before us and guide us therein. In February, when the leases of the Dispensary building in Hyogo was up, we seemed providentially directed to a location on the corner of Tamondori and Arima Michi. The landlord, though he had the reputation of being close, was very obliging and fitted up a couple of dilapidated looking shops, changing the exterior aspect entirely, so we have now nice neat clinic and dispensing rooms, with accommodations for watchman and assistant.

“The main street, running nearly east and west in front, called Tamondori, or street of doors, is one of the oldest and best known. The cross street running north and south approximately goes by the name of Arima Michi because it terminates in Arima, a well known hot spring resort about 12 miles distant.”

Note: An 1891 map of Kobe in Japanese shows the location of Tamondori and Arima Michi.

“On this street, just before the dispensary is a large market for native goods, fish especially, and is noted for its good quality and cheapness. This market is much patronized by a colony of poor people who live near. It is quite curious to see the difference in the passers-by one sees from the two sides of the dispensary. The Tamondori people are pretty equally divided between pedestrians and jinrikisha passengers. They look comfortable and are

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neatly if not fashionably dressed as a rule. There is always a good sprinkling of holiday makers on any great festival. Occasionally a party of foreigners rush along, evidently globe trotters, intent on ‘doing up’ Japan.

“On the Arima Michi side such forlorn specimens of humanity come down from the colony of poor people, ragged, dirty, lean looking. Life seems to be a hard struggle with them. Coming from the market they generally bring eutte fish for dinner which is the cheapest and most indigestible meat to be obtained. The neighbors first looked on us with suspicion and considerable curiosity as to what we wanted settling there. But they have become very friendly now, the women Many men have applied for treatment, but as a rule I refer them to other physicians, only in a few special cases making exceptions. One of these exceptions was of a man with malignant stricture of the oesophagus. He had been ill several months, finally had the grip which was there prevailing, and had reached such a stage as he could swallow nothing, not even water seemed to pass down. In the last extremity I was asked if anything could be done. It appeared on inquiry that he had been a hard drinker all his life, he was now about 55 years old. His usual allowance per month was 1 taru about equal the half a barrel of strong sake, not counting what he took at friends’ houses which amounted to as much more probably, his wife said. There was not much to do for the poor man, but feeding by a stomach pump seemed to help him for a while and was an immense comfort to his family. They all seemed very fond of him and said he was merry too. I gave them tracts and tried to tell them of our Savieur and the Christian’s hope of eternal life. But the sons were engaged in the wine trade and evidently were already too much accustomed to drinking. Just a few days ago, one of our neighbors, an intimate friend of the family, came to me and wanted medicine so that he could go on drinking without its hurting him! This man was an apothecary by trade and had experimented with nearly all the drugs in stock on himself but had finally concluded that tobacco and wine were the most palatable and had been in the habit of drinking with the man who died so painfully so short time before. But such is the force of habit that even such a terrible example did not deter turn from going on. I talked to him as plainly as I could, but I fear the fetters are too strongly bound. It is interesting to find among the mass of people, that to be Christian and to abstain from wine and tobacco, are pretty nearly synonymous terms. This is only one of the many instances where Christians have made a name for themselves. There have been many interesting incidents but this report is already too long. I must refer though to the evening services held semi-weekly in the evenings. Large crowds gather to hear but they are very shy of coming in, Sometimes they are rather disorderly and yell and shout making a great disturbance, but the services go on all the same. We hope the disturbance will be less and less. Within a couple of blocks is the largest Buddhist Temple in Kobe and an extremely popular resort, so that naturally the priests are exceedingly jealous of foreign influence as they feel it, but the Gospel is bound to conquer in the end. These preaching services were not begun until a few months ago, it was odd to notice the influence it had at first. Though the neighboring people all knew it was a Christian institution and that I distributed tracts and talked to patients, they made no objection, but they turned their backs on my assistant, when she walks out they point at her in derision as a Yasu Kyo person—that is Jesus Sect, and for a while only those who had been before and got acquainted came for treatment, but now, seeing these get no harm, the others are gradually gaining boldness again to come for medicine. If they can only be persuaded to come once, generally, they lose their prejudice, seeing we are not so very fearful after all. Practise is much the same in Japan as elsewhere, and human nature is certainly the same, as the more I gain facility in the language and the people feel free with me the more I realize. But how different are the conditions? The women in Christian lands cannot form the faintest idea of the burdens, disabilities and contempt borne by their heathen sisters. Will you not pray with us for them and work with us for them that they may soon enjoy the great Light which lighteneth the darkness, be freed from the chains which have bound them so long and their feet be set in a large place. Respectfully submitted,...” Address: M.D. [Kobe, Japan].


• Summary: See next page. Page 135 contains an nice illustration of Rev. Robert McCartee, D,D., pastor of the Union Church in Newburgh from 1849 to 1856, and father of Divie B. McCartee. On the same page are photos of the Old Union Church (exterior and interior).

Note: If you google: Robert McCartee famous americans—you will find a brief biography of him and of his wife (Jessie Graham) and of their son, Dr. Divie Bethune McCartee. The latter sailed for China as a missionary in 1834. Address: Newburgh, New York.


• Summary: Call Number: Record Group 360. Quantity: 2 folders. Repository: Presbyterian Historical Society, 425 Lombard Street, Philadelphia, PA 19147-1516 USA.

This record group are the personal files of the missionaries. There wasn’t one for Juana, only her husband. In these folders are the best portrait photos of Mrs. and Mrs. McCartee we have seen. One also contains the original foreign mission application filled out by Dr. Divie B. McCartee. There is also a “Biographical Record” filled out

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by Dr. D.B. McCartee. It states that his wife, Juana Knight, was from (or born in) Portland, Maine.

An interesting 4-column table titled “Record of Furloughs since Appointment” states:


In the space “Record of Children” Dr. McCartee writes:

“We have never been blest with children of our own. Y. May Kin M.D. (whose father was the first ordained native minister of our church in China, and who died at Yu-yiao in 1856), was taken by us and brought up as our own adopted child; educated as a physician in the City of New York, in Philadelphia and in Washington and whom we brought out with us to the East in 1889, has been for three or four years a Medical Missionary of the Methodist Episcopal Church South, at Kobe, Japan.”

Dated: April 19th, 1892.

One biography written in blue ink states: “He was married in 1852 to Miss Juana Rankin, whose great abilities and beautiful character were during all the years of their work, the greatest help to Dr. McCartee. Mrs. McCartee is still living and is at present with her sister, Mrs. Aikman, in Madison, New Jersey.”

There are no letters in these files. The personnel files are listed alphabetically within this record group. Address: Philadelphia, Pennsylvania.

61. McCartee, Divie Bethune. 1893. Re: May is very successful at her work in Kobe, Japan. Letter to Henry William Rankin, his nephew, in Mt. Herman, Northfield, Massachusetts, June 13. 4 p. Handwritten, with signature.

- **Summary:** PDF p. 115, 117: “May (Dr. King) is very active, successful and popular in her work at Kobe and is very generous and charitable. She writes generally twice a week to Mah S. Meo [Mrs. McCartee] as she calls your Aunt J.”

Note from Yang Chenglin (June 2015): Mah S. Meo means Mrs. McCartee, so Dr. Kin did not call her mom. S. Meo(s-meo) can be found in the entry for “mistress” of the dictionary of Ningpo dialect and McCartee’s Chinese name (based on the pronunciation of “McCcartee”) in Ningpo dialect is Mah-kyüô-ti.

“The ‘boom’ with reference to Christianity has subsided. The Buddhists and also the foreign skeptics are making a good deal of opposition, but the Government will not encourage persecution but have tacitly allowed the missionaries of the Cross many facilities, nor from them exacting rigid compliance with the restrictions ordained by the laws. Some of the Japanese who dislike the foreign religions have begun (?) against this ‘connivance’ and may possibly succeed in getting the missionaries who are scattered through the country called in, and restricted to ‘concessions’ or ‘Foreign Settlements...’"


- **Summary:** Page 40: “Early Years of the Central China Mission: While looking in one day upon the General Assembly of 1843, then sitting in Philadelphia, a young physician of that city was tapped on the shoulder by Walter Lowrie, Secretary of the Presbyterian Foreign Mission Board, who said he was in search of a medical missionary for the north of China, and asked him what he was doing and if he would go. He replied that he would go, his parents consenting. This interview occurred a few months after the Treaty of Nanking, of August, 1842, was signed, which opened five Chinese ports to foreign commerce, with the right of residence and Christian worship. Among them was the walled city of Ningpo, then regarded the most important of the northern treaty ports, but shortly after outranked by Shanghai.
“Three ordained missionaries had been secured for this northern field—Walter M. Lowrie, who had already reached Macao, Augustus W. Loomis and M. Simpson Culbertson, and now the want of a medical associate was supplied in the appointment of D. Bethune McCartee, M.D. He was personally well known to the executive officers of the Board, His father was pastor of the old Canal Street Presbyterian Church in New York, where the son was religiously trained, and where on a week-day afternoon Elder William Steel drilled the boys from four years old and upward in the Shorter Catechism. At the end of this interview with the Secretary, young McCartee, then in his twenty-fourth year, was preparing a medical work for a publisher, and was a partner in practice with a physician in whose office Andrew P. Happer, the distinguished veteran missionary of Canton, recently retired, was then a student. Being released from these engagements, and receiving the paternal sanction and blessing he sailed for China, October 6, 1843, in the ship Huntress, owned by Talbot Olyphant and Company, of missionary memory. He had as fellow-passengers for Macao, Mr. Richard Cole, a printer sent by the Board, with its press and accompaniments, and Mrs. Cole, all of whom received from the shipowners free passage. After a voyage of four and one-half months, he arrived in Hong Kong in the latter part of February, 1844, where he was detained until the 12th of June, waiting for a passage north. During this detention he occasionally visited his future associate, Walter M. Lowrie, at Macao, who, while acquiring the Chinese written language, was assisting Mr. Cole with the press, adding his scholarship to the practical skill of the printer in arranging for use the newly invented metallic type, which press was soon after removed to Ningpo, and in 1860 to Shanghai, where it now is.

“Dr. Wells Williams was also at Macao, and in close fellowship with Mr. Lowrie. These visits were attended with no little danger. Twice he fell into the hands of robbers. The first time, being alone, he was garrotted and pinioned. On the other occasion he was in company with Williams and Lowrie, when he was knocked senseless with a stone, and Lowrie was severely cut and bruised about the head, and all were overpowered and robbed. No report of these mishaps was sent home, lest it should cause anxiety to friends.

“Sailing from Hong Kong, Dr. McCartee had a favorable passage to Chusan, an island near the mouth of the Ningpo River, then held by British forces as a guarantee for the passage to Chusan, an island near the mouth of the Ningpo River. At the stipulations of the Nangking Treaty. An officer kindly aided him in chartering a Chinese junk to convey him to the mainland, and up the river twelve miles to the city of Ningpo. Not knowing how long the voyage would be, and being unable to ask, he ‘turned in’ and went to sleep (when within half an hour of his destination), and awoke only when the Chinese Custom House officer came on board the next morning to examine the cargo of the junk.

“His arrival was on the 21st of June, 1844, the date of the founding of the Ningpo Mission, the first Presbyterian mission in Central or Northern China. Of the four pioneers assigned to this field, the last appointed was the first on the ground. On the north bank of the river, opposite the city, in a rice field, a British consul and clerks, and a British merchant and his clerk, were living. The consul entertained with hospitality the young missionary, and assisted him in renting a small, one-story house near the consulate. The place proving very sickly from the heat, malaria, and bad drinking water, the doctor retreated to Chusan as a health station, where he remained three months, opening for the natives a dispensary, and acquiring their colloquial language, which is the same as that at Ningpo. The reading of a portion of a Chinese tract by his heathen teacher was the only means he could use for their spiritual good. Here at this British camp he enjoyed the Christian society of some Irish officers and European artillerymen. To the same island had also come Miss Mary Ann Aldersey, an English lady of moderate wealth, who had been conducting an independent mission school in Java, and had removed to China for the same purpose, bringing with her two baptized native girls of the island, and also an adopted child, who became on profession of her faith one of the early members of the Presbyterian Church of Ningpo, and is now the widow of the late Rt. Rev. Bishop Russel, of the Church Missionary Society.

“During his stay at Tinghai, the chief city of Chusan, Dr. McCartee was joined by Mr. and Mrs. R.Q. Way, of his own Board, who had been assigned to Siam, but on learning at Singapore of the temporary suspension of that mission, had proceeded north to join the brethren in China. They brought with them from Singapore a servant. Hung Apoo, a native of the Canton Province, who was taught by Mrs. Way to read the English Bible without learning the alphabet. He became converted, not a servant only, but a brother beloved, and before a church was organized was baptized in Ningpo by Mr. Way, after an examination in the presence of Dr. McCartee and Miss Aldersey. This first Christian convert in the north of China is still living in his native province, holding fast his profession, and, like Abraham, he has commanded his children and his household after him to keep the way of the Lord. During the Summer, Miss Aldersey moved to Ningpo, where she spent thirteen years of her consecrated life in conducting a boarding school for girls, which, on her leaving China, in 1857, was, at her request, merged in the mission school of the Presbyterian Board. The other missionaries on the island left it in the Autumn, and for a short time lived together in Dr. McCartee’s hired house on the north bank of the river, until Mr. Way found a more suitable home for his family within the city. His colleague, also, near the close of the year secured apartments for himself, and a hospital in a Tavist [Taoist] Temple or Monastery, within the city walls.

“On the arrival of Mr. Lowrie in April, 1845, he engaged rooms in the same building, and the two brethren were
together until near the close of the following year, when
the latter opened a chapel and lived in a small house in
another part of the city. In referring to this joint occupancy
nearly forty years afterwards, Dr. McCartee says that he
‘never hears or calls to mind Dr. Watts’ hymn, “Lord, in
the morning thou shalt hear my voice ascending high,” without
the Tavist [Taoist] Temple and Lowrie’s clear and pleasant
notes coming back to his memory, as though it were but
yesterday.’ A residence in this Monastery doubtless afforded
some advantages for mission work, as the people came
together there for heathen ceremonies, but the chanting of
monks, the beating of gongs and cymbals, were a serious
hindrance to comfort and study. Mr. and Mrs. Culbertson
arrived in Ningpo a short time before Mr. Lowrie, and rented
a house in that city. Mr. and Mrs. Loomis were their fellow
passengers to Chusan, and on advice of the mission, settled
there until the island was evacuated by the British troops, in
August, 1846, when, on request of the Mandarins, they left
it and joined their associates within the Treaty limits. On the
16th of May, 1845, a Presbyterian Church was organized in
Ningpo. Mr. Culbertson was chosen pastor. Dr. McCartee
elder, and formally ordained to that office, Messrs. Way
and Lowrie acting as assistant elders in the ordination service.
Besides the three clerical brethren, the church membership
consisted of Dr. McCartee, Mrs. Culbertson, Mrs. Way,
Miss Aldersey and her two Java girls, and Hung Apoo,
the recently baptized convert. During the summer a boys’
boarding school was opened, and not long after one of the
principal work was in the boys’ boarding school, being at
first assistant of Mr. Way, and then in full charge as principal,
up to his death in 1857, which occurred during the ever
regretful absence from the country of his medical colleague.

“Two years after the death of his brother-in-law, Mr.
Way, with his family, returned to the United States, from
failure of health, and for most of his subsequent life has
been a pastor in his native State of Georgia. From the single-
minded devotion of these two superintendents, especially of
Mr. Quaterman, who resided in the school building, came
the first native teachers and evangelists and pastors of the
mission.

“One of these early pupils and converts was Ming Geen,
from Bao-co-Tah, an account of whose Christian character
and peaceful death in July, 1851, written by Dr. McCartee,
maybe found in the Foreign Missionary of January, 1852, the
first fruits of the Ningpo Mission gathered into the harvest
above, and the first to carry the Gospel to his native village,
where is now a flourishing church. Another of these boys was
Kying Ling Yin, the first ordained pastor of a self-supporting
church in China. In 1845 Dr. McCartee was called to see
a man severely wounded, about two miles in the country.
Here he became acquainted with a bright lad ten years old,
a nephew of the wounded man, and was permitted to take
him home with him, and place him in the boys’ boarding
school, where he developed first into a teacher, then became
a student of theology, was licensed and ordained, and in 1866
died pastor of the Yu Yiao Church, soon after the death of his
wife, who was a graduate of the girls’ boarding school. The
surviving daughter was adopted by Dr. and Mrs. McCartee,
and is the brilliant Ymay King [Yamei Kin], M.D., graduate
of the Medical College in New York, with its first honors,
and now medical missionary in Japan.

“The year 1847 was made memorable by the martyr
death of Walter M. Lowrie, who was cast into the sea by
pirates, when on a return voyage from Shanghai to Ningpo.
This event cast a deep shadow of sorrow over all the mission
circles of China, and testimonials of his distinguished worth
and promise by eminent men from the four continents form a
conspicuous appendix to the volume of his Memoirs, edited
Page 47.8: "The foregoing sketch embraces all the missionaries connected with the Ningpo, or Central China Mission, with its outgrowth, the North China Mission, during the first six years of its history, at the end of which time (1850) the names of such as were in active service, either at Ningpo or Shanghai, in the order of their arrival out, were Dr. McCartee, Mr. and Mrs. Way, Mr. and Mrs. Culbertson, Mr. Quarterman, Mr. and Mrs. Rankin, Mr. and Mrs. Wight, Mr. and Mrs. Coulter and the two brothers Martin and their wives, sixteen in all, the greater part of whom remain to this day, but not one in the field where they began their evangelistic labors, and some, as we have seen, have fallen asleep."

Page 49.3: "Annual Report for 1852 records the name of Miss Juana M. Knight among its Ningpo missionaries, and the roll of no other of the Board’s Eastern missions is graced in like manner."

"Dr. D. Bethune and Mrs. Juana McCartee, after long service together in China, are spending their later years in like manner in Japan, and missionaries now in the former fields are reaping a rich harvest from the seed planted by them and their associates forty-eight years ago.

“January, 1892.” Address: Late Treasurer.

64. McCartee, Divie Bethune. 1894. Last will and testament. Oct. 11. 3 p. Handwritten, with signature.

* Summary: “This is the last will and Testament of Divie Bethune McCartee, a citizen of the United States of America, Doctor of Medicine of the University of Pennsylvania, and born in the City of Philadelphia in the State of Pennsylvania, at the time of this writing, residing in the Foreign Settlements in Tsukiji, Tokyo, in the empire of Japan. I hereby revoke all wills by me at any time heretofore made. I appoint my wife, Juana Matilda (daughter of the late Franklin Knight, of Norwichtown in the State of Connecticut, U.S.A.) to be my sole Executrix, and to direct that all my just debts and funeral and testamentary expenses shall be paid as soon as may be convenient after my decease. I give, divide and bequeath my five hundred and forty-four dollars to Mr. Herbert A. McNair, of the city of Philadelphia, as a remembrance of a long and devoted service to the Board of Education in the office of Corresponding Secretary. I give, divide and bequeath the sum of one hundred dollars to Mr. Francis W. Brush, of the city of Philadelphia, as a remembrance of a long and devoted service to the Board of Education in the office of Corresponding Secretary. I give, divide and bequeath the sum of one hundred dollars to Dr. Louis Panigoni, of the city of Philadelphia, as a remembrance of services rendered to the Board of Education in the office of Corresponding Secretary. I give, divide and bequeath the sum of two hundred dollars to Mr. Charles Gates, of the city of Philadelphia, as a remembrance of services rendered to the Board of Education in the office of Corresponding Secretary. I give, divide and bequeath the sum of two hundred dollars to the Chinese School in the city of Philadelphia, as a remembrance of the many years of service rendered to the Board of Education in the office of Corresponding Secretary. I give, divide and bequeath the sum of four hundred dollars to the City of Philadelphia, as a remembrance of services rendered to the Board of Education in the office of Corresponding Secretary. I give, divide and bequeath all and every other property whatever with the exception of the above enumerated, I leave as aforesaid, to my wife, for her sole use and benefit.

“In witness whereof, I have set my name, this eleventh day of October in the Year of our Lord, One Thousand Eight Hundred and Ninety Four, to this my last Will and Testament which I have written with my own hand.

C.B. McCartee [his signature].

“Acknowledged by the aforesaid Testator to be his last will and testament, in the presence of us who at his request, and in his presence, and in the presence of each other, hereunto write our names as subscribing witnesses on the year and day aforesaid.

“Joseph R. Herod, U.S. Legation, Tokyo, Japan.

“Willis Norton Whitney, U.S. Legation, Tokyo, Japan.”

Note: A description of the McCartee Library is given in a booklet (on the web) titled Proceedings of the Opening of the Library of The University of Pennsylvania, 7th of February 1891. Within this larger library: “Also, the extremely valuable Library of Chinese and Japanese works, called The McCartee Library, after Dr. McCartee, an alumnus, who, from the Antipodes, and after long years of separation, thus loyally and richly remembered his Alma Mater.”


* Summary: “An application from a Chinese lady named Mrs. Da Silva was received. She asked for a license to practice medicine. The diploma was exhibited. It was issued by an American college. The following letter was read:

“W.O. Smith, Esq., President of the Board of Health, Honolulu, H.I.

Dear Sir–I, the undersigned, having recently arrived in Honolulu, and desiring to start in medical practice, do hereby make application to the local Board of Health for a license, presenting my diploma for inspection, and since a guarantee of character is also required, a note from the Rev. F.W. Damon.

“I may explain, that having been married since receiving my diploma I desire to be registered under the name of Yamei Kin Eca da Silva.

“Respectfully, Y. Kin Eca da Silva.

“Honolulu, Feb. 6, 1895.

“Rev. F.W. Damon writes as follows:

“Hon. W.O. Smith, President of the Board of Health. Dear Sir:—It affords me much pleasure to state that both Mrs. Damon and I am personally acquainted with Mrs. Dr. Da Silva, and regard her as being a lady of true Christian
character, of unusual culture and refinement and superior attainments in her profession. Her foster-parents, Dr. and Mrs. McCartee, are also esteemed friends of ours. It is a source of much satisfaction to us that she proposes remaining here, and we believe that she will be able to greatly aid not only the women and children of her own nationality, but others as well. We rejoice that a Chinese lady has proved that she is able so thoroughly to acquire the training of our Anglo-Saxon civilization, and to a degree that would be a credit to any American or English woman.

“Trusting that the Board of Health will afford this cultured lady every opportunity of practicing her profession in these islands,

“I remain, dear Sir,

“Very respectfully yours, Frank W. Damon.”

Note 1. This is the earliest document seen (Dec. 2015) in which the name “Eca da Silva” [pronounced Esa da Silva] appears in connection with Dr. Yamei Kin. She previously married Mr. H. Eça da Silva.

Note 2. A similar article appeared in the Pacific Commercial Advertiser on 14 Feb. 1895. It began: “The first meeting of the Board of Health since the second day of January was held yesterday afternoon, with President Smith in the chair. An application from a Chinese lady Mrs. Da Silva was received. She asked for a license to practice medicine. The diploma was exhibited. It was issued by an American college.”


• Summary: “An item is going the round of our exchanges concerning a Dr. Hu King Eng, recently graduated in Philadelphia, who is said to be the first Chinese woman to acquire an American medical degree. This is incorrect, for she was preceded by Dr. Y. May King, who was graduated in this city [New York City] several years ago, and has since been in practice in Kobe, Japan. Recently Dr. King married Mr. H. Eça da Silva, and went with her husband to Honolulu, where she now resides.”


• Summary: The first part of the Book, “Historical sketch of the Ningpo Station, American Presbyterian Mission” (34 p.) begins (p. 1): “The station of Ningpo was opened by our missionaries in 1844, Dr. D.B. McCartee arriving at Ningpo on the morning of June 21st of that year. From the establishment of the Board of Foreign Missions in 1837 one of the chief objects of prayer and preparation had been the entering of China.”

Page 2: The first to arrive was D.B. McCartee, M.D., who described his settlement in Ningpo as follows: “I left Hongkong June 12th, 1844, in the Eagle, and reached Chusan on the 19th, after a seven days’ passage. I obtained a passage-boat to take myself and baggage to Ningpo; the next day set sail for Ningpo, and arrived there on Friday morning, June 21st. For some days after my arrival I was unable to get a house, and I do not know what I should have done had it not been for the kindness of Mr. Thom, H.B.M. Consul at this place, who, although I was a stranger, took me in and treated me as if I had been his brother. I am at length settled in quite a comfortable house, not far from the British Consulate, and at present the only house (but one) occupied by a foreigner. It commands a view of the city walls for some distance on the opposite side of the river. I am therefore not in the city, but... if desirable, can perhaps procure a room there in which to dispense medicines and books. I have distributed a number of Christian almanacs and tracts.”

“Owing to the rice-fields about him and the bad water, Dr. McCartee suffered during the first summer from ill-health, and after a time he retired to Chusan, where he rented a house and opened a dispensary. Here he had twenty or thirty patients daily.”

Page 15: “The second call for new missionaries was soon answered, and three families were added to the mission in 1819,—Revs. J.K. Wight and H.V. Rankin and Mr. M.S. Coulter and their wives. In 1850 Revs. S.N.D. and W A.P. Martin and their wives reached the field. The first single lady sent by our Board as a missionary to the East was Miss Juana M. Knight, who arrived in Ningpo in 1852. The executive committee appointed Mr. and Mrs. Wight to Shanghai to open the station there; and with Shanghai their missionary life is identified.

“It may be proper at this point to give a few facts as to the lives of these laborers.

“Of Dr. McCartee we add a word to what has been written above. His father was a minister, at the time of his coming to China. pastor of the Canal St. Presbyterian Church in New York. His gifts were such as would have ensured eminence in his profession, but he gave up all and came to China,—then almost a going out of the world. His missionary labors were of the most varied. Marrying Miss Knight, they together labored most earnestly in Ningpo for many years.”

Page 25: “The first of these helpers to be licensed was Kying Ling-yiu; he was ordained in 1864, and with one of the missionaries was made co-pastor of the Yù-yiao Church, then struggling to keep alive with four members. By his endeavors, exceptionally blessed, in the three years from 1863 to 1866, a Church of eighty communicants and twenty inquirers was built up, at the first communion after his arrival there being fifteen baptisms. An interesting sketch of his life, which ended in 1866, is given in Dr. J.C. Lowrie’s Manual of Foreign Missions. His character was that of an enlightened Christian; and in life and in death he bore the highest witness
to the power of Christ to save the Chinese.” Address: Rev.


• Summary: An historical sketch of the Ningpo Station is found on pages 1-34. Dr. Divie B. McCartee is mentioned on pages ix, x, 1-5, 7, 12-13, 15-17, 92, 94-95.


• Summary: Page ix: “In the spring of 1894 it was suggested that at the Annual Meeting of the Central China Presbyterian Mission, to be held in September, there should be special Jubilee Services, in which, beside having opportunity to express our gratitude to God for His guidance and blessing in the work of fifty years, we could also more particularly pass in review the history of that guidance. The Committee of Arrangements which was appointed proceeded at once to provide for the preparation of historical sketches of five stations. D. Bethune McCratee, M.D., the first missionary of our Board to enter Ningpo, and still a missionary in Japan, agreed, if possible, to prepare a paper of Reminiscences of the Ningpo Mission. If this paper could have been finished, it would have been an invaluable contribution, not to the Jubilee Services alone, but to missionary literature. Unfortunately, after the paper was begun, Dr. McCartee was compelled by failing health and pressing duties to lay it aside.”

Page 1: “Historical sketch of the Ningpo Station, American Presbyterian Mission, by Rev. J.C. Garritt. The station of Ningpo was opened by our missionaries in 1844, Dr. D.B. McCratee arriving at Ningpo on the morning of June 21st of that year. From the establishment of the Board of Foreign Missions in 1837 one of the chief objects of prayer and preparation had been the entering of China. In 1838 two missionaries to the Chinese had arrived at Singapore, and the number was increased from time to time, so that when the five ports were thrown-or rather forced-open, it was possible to settle two missionaries at Canton, three at Amoy and five at Ningpo. The larger number was provided for Ningpo, because it had been decided ‘to occupy Ningpo as the chief station, or mission, of our Board in China.’” Page 2: “The first to arrive was D.B. McCratee, M.D., who described his settlement in Ningpo as follows:—‘I left Hongkong June 12th, 1844, in the Eagle, and reached Chusan on the 19th, after a seven days’ passage. I obtained a passage-boat to take myself and baggage to Ningpo; the next day set sail for Ningpo, and arrived there on Friday morning, June 21st. For some days after my arrival I was unable to get a house, and I do not know what I should have done had it not been for the kindness of Dr. Thorn, H.B.M. [British] Consul at this place, who, although I was a stranger, took me in and treated me as if I had been his brother. I am at length settled in a comfortable house, not far from the British Consulate, and at present the only house (but one) occupied by a foreigner.’”

Page 15-16: “The first single lady sent by our Board as a missionary to the East was Miss Juana M. Knight, who arrived in Ningpo in 1852.

“Of Dr. McCartee we add a word to what has been written above. His father was a minister, at the time of his coming to China, pastor of the Canal St. Presbyterian Church in New York. His gifts were such as would have ensured eminence in his profession, but he gave up all and came to China,—then almost a going out of the world. His missionary labors were of the most varied. Marrying Miss Knight, they together labored most earnestly in Ningpo for many years. In 1871 Dr. McCartee was transferred to Shanghai to oversee the translating and publishing of religious books and tracts in the Press. In 1873 he resigned from the Board and returned to the U.S.A., but in more recent years he has been laboring in Japan, an efficient member of the mission there. It was a great disappointment to the Central China Mission that, in his failing health, he was not able to prepare the sketch for which the present one is a substitute, and that he could not be present at the Jubilee Meeting in Shanghai.”

Page 17: Rev. H.V. Rankin, a younger brother of Wm. Rankin, for many years Treasurer of the Foreign Board, was a native of New Jersey, and a member of a godly family. He was converted while in Princeton, and at once consecrated himself to mission work. He was selected to take the place of Rev. W.M. Lowrie as the object of support by the Sunday-school of the Second Church, St. Louis. “With his bride, a sister of Mrs. McCartee, he reached Ningpo in August, 1849. Mr. Rankin enjoyed unusual health while in Ningpo, and spent some fifteen years in the work...” Address: One of the secretaries of the Board of Foreign Missions of the Presbyterian Church.


• Summary: Page 184-85: “Rev. Kying Ling-Yiu: Our beloved brother and faithful fellow-laborer, Rev. Kying Ling-yiu, died at Ningpo, China, on the 4th of August, 1866, at the age of thirty-one.

“In 1845 Dr. McCartee was called to see a man about two miles distant from Ningpo, who had received a very
severe wound and required constant attendance for some months. The doctor there became acquainted with a bright, frank, black-eyed boy, about ten years of age, the nephew of the wounded man. Finding that his mother was a widow and poor, he brought the boy to Ningpo. When he left the boarding-school, he at first took charge of a day-school, under the care of Dr. McCartee. In the day-school he proved a successful teacher; he was faithful to the souls of his pupils, and his labors in this, his first undertaking, were not without fruit. He remained in charge of the day-school about a year, after which he studied theology for some time under Mr. Rankin....

Page 288-298: “Rev. Henry V. Rankin... son of William and Abigail (Ogden) Rankin, was born in Newark, New Jersey, September 11, 1825.”

“On the 20th of July [1848], two days after his ordination, Mr. Rankin was married, in the Second Church of Brooklyn, by Dr. Jonathan Greenleaf, to Mary Greenleaf Knight, daughter of Mr. Franklin Knight, and niece of the officiating minister. A brother of Mrs. Rankin is a clergyman of the Protestant Episcopal Church in New Jersey. One of her sisters subsequently married the Rev. William W. Scudder, of the Arcot Mission, of the Reformed Dutch Church in India, from whence her loving spirit ascended to the Saviour on the 14th of September, 1855. Another is the wife of Dr. D.B. McCartee, of the Ningpo Mission, in China, under the Presbyterian Board, and had the sad satisfaction of ministering by the dying bed of her beloved brother. Mr. and Mrs. Rankin sailed from New York in company of a few other missionaries on the 7th of October, 1848, and reached Ningpo early in the ensuing year.

“They found a large and open field, upon the cultivation of which they entered at once. Within the city walls was a population of three hundred thousand souls; in the villages pressing closely upon it were tens of thousands more, and other populous cities were within reach of their influence and labors. The mission of Ningpo had been commenced about four years before, and some progress had already been made in the several works of preaching....

“In the autumn of the next year [1862], Mrs. Rankin returned to find her husband greatly broken down in health. His naturally vigorous constitution was giving way under the pressure of continued work in the unwholesome climate of Ningpo. He went, in September, to Shanghai, that he might meet and welcome his wife and two youngest children. In December they returned to Ningpo, where, although suffering much, he continued his labors until late in April, 1863. On the 20th of that month he wrote thus to the Senior Secretary of the Board: ‘I wrote you on the eve of departing for Shantung, where my failing health admonishes me to seek a change before the weather completely prostrates me. As you will have learned before this, I began to be troubled towards the close of the summer with diarrhoea and dyspepsia, which were increased during my stay at Shanghai. These were followed by a severe abscess, which, on account of my feeble health, cannot yet be operated upon, and which has been very troublesome. I have also suffered from a heavy cough, which left me for a couple of months but has again returned.

“I am greatly reduced in flesh and at times exceedingly weak, though for days together I seem to improve in all respects. I have preached occasionally during the winter and tried to do some other missionary work, but it has been done truly in great weakness, and I almost feel that I am a cumberer of the ground. Dr. John Parker, who is now our mission physician and a very sensible as also a truly pious man, advises me to go home, and the brethren of our mission, feeling that Shantung is a forlorn hope, have urged the same upon me; yet, after much prayer and thought, it appears to me that my duty is rather to avail myself of an opportunity now offering for Chefoo, where Dr. McCartee has encouraged me to go, and pass the summer at Tungchow. The climate of Shantung has been so much extolled for invalids that it would hardly be just to the Board and the church to turn one’s back on China without first trying it; and the circumstances are so favorable in that I can obtain perfect rest at the house of our dear friends, Mr. and Mrs. Nevius, and have the attendance of our valued physician. If the experiment proves favorable in my case, it may be tried with increased confidence by others. Going home in this critical period in our country’s history is not only a matter of risk, but also it would be discouraging to the church, especially so soon after the arrival of my family. Moreover, the laborers are now so few that none of us can be spared if it is possible for us to live here.

“An admirable opportunity lately occurred from Shanghai, for Japan and California, but though advised to take it by my best friends, I did not have the heart to turn my back on China. It may be that God will yet permit me to labor for him a few years more in this field; but, if not, his will be done. My wife and children and our associates are all well. I feel that the work here is under the management of wise and able men, and that they are all far better examples to the flock than I have been. In reviewing my missionary career for the fourteen years and more since I reached China, there is much to sadden me; for I fear I have been rather a busy than a faithful laborer. Oh! were it not for the blood of Christ to wash away all our delinquencies and sins, life would be worse than a blank.’

“Mr. Rankin reached Tungchow in May, and, surrounded by loving friends, lingered in the house of his pilgrimage until July 2, when he fell asleep in Jesus [died; returned to the source] and his spirit departed for the better country. One of his latest letters was addressed to a secretary of the American Tract Society. It enclosed a donation for the objects of that institution, in the beneficent effects of whose work at home and abroad he expressed a deep interest; the letter closes with these words: ‘It has been a blessed
privilege to be a missionary to this benighted yet most interesting people for so long a time, and I only wonder that so few are disposed to fill up our rapidly diminishing ranks.’

“The last days of our brother were days of peace; knowing that the time of his departure drew nigh, he resigned himself cheerfully to the will of God.

“He had been since his conversion a constant and diligent student of the Scripture, and its power to comfort him was manifest as his flesh was failing. A friend was quoting by his bedside the passage: ‘All things shall work together for good,’ when he corrected him, expressing at the same time his own present confidence of faith. ‘No! not shall,’ said he, ‘but all things work, are working now, for good.

“On the morning of July 2, 1863, he was lying feebly but tranquilly, speaking to the dear friends about him. His last message had been sent to his eldest child, a son at school in the United States. A note full of filial and brotherly affection had been sent to one of his sisters at home. His farewell words were spoken calmly to the beloved wife and two little daughters, who were with him in his chamber of sickness. With the exception of a brief period of aberration, his intellect was clear to the last. To his dear friends, Dr. and Mrs. McCartee, and Mr. and Mrs. Nevius, and to a native Christian, who were attending him, he expressed his abiding interest in their common work and his unaltering trust in the Lord Jesus Christ. As the sun reached its meridian, his blessed spirit ascended to behold the Sun of righteousness. The legacy of Jesus was received by him in all its fullness—blessed spirit ascended to behold the Sun of righteousness.

The last days of our brother were days of peace; knowing that the time of his departure drew nigh, he resigned himself cheerfully to the will of God.

“Within the soil of that empire, for whose people he had given his strength that he might win some of them to Christ, his body rests...” Address: Late treasurer of the Board of Foreign Missions.


Note: This is the earliest document seen (Jan. 2016) showing that Yamei Kin now has a child.


Note: This shows that Mr. Eca da Silva left Hawaii for San Francisco about two months after his wife and child.

73. San Francisco Call. 1896. A Chinese doctress. She will speak to-night at Calvary Church. 80(108):7. Sept. 16. • Summary: “The Young People’s Society of Christian Endeavor of Calvary Presbyterian Church have been making extensive preparations for a grand missionary rally, which they will hold to-night at 7:45 o’clock. Robert Cleland, president of the Christian Endeavor Society, will have charge of the meeting.

“Mr. Cleland has secured as one of the speakers for the evening Dr. Kim [sic, Kin] Eca da Silva, who will deliver an address on ‘The Possibilities of the Oriental Women.’

“Dr. Kim Eca da Silva is the only native Chinese woman who has ever graduated from an American college. Leaving China at an early age she went to the New York Woman’s Medical College, where she studied medicine. Graduating in 1884 she returned to China to practice, where she met and married Eca da Silva, a native of Spain. She has now returned to this country with the intention of practicing on this coast, and at the meeting will give an interesting account of her own life and the great possibilities which are open to all Chinese women.

“During the evening musical selections will be rendered by Dr. da Silva’s husband, who is especially gifted in the rendering of Oriental music.”

74. Milwaukee Journal (Wisconsin). 1896. Maids and matrons: Oriental woman doctors. Oct. 6. p. 5. • Summary: This is a brief biography of Dr. Kim [sic, Kin] Eca da Silva. It ends as follows: “Three years ago [about 1893] in Tokio she met a Spanish merchant who fell in love with her and married her. His name is Eca da Silva. First the couple went to Honolulu on business, but the climate did not agree with either of them and so they have gone to California with their year-old son. Mrs. Kim, since her arrival in California, has been induced to take up the work of interesting young people in Foreign missions.”

75. Yenowine’s Illustrated News (Milwaukee, Wisconsin). 1896. A Chinese woman doctor: She finds that medicine mixes well with missionary work. Oct. 10. p. 5. • Summary: See next page. This brief biography of Dr. Kim [sic, Kin] Eca da Silva is very similar to that published four days earlier in another Milwaukee newspaper—The Milwaukee Journal; even her name is misspelled in both papers as “Kim.” However there are two important differences. (1) This article contains an apparently original illustration of Dr. Kin. (2) This article adds that she “is now on a lecturing tour in this country for the purpose of interesting the young people’s religious societies in foreign missions.” “She advises all young women who intend to labor in foreign missions to take a course in medicine before leaving for the scene of their labors.”

76. Los Angeles Herald. 1896. City news in brief. 26(13):10. Oct. 13. • Summary: “An educated Chinese lady, who has been a medical missionary, will speak on the subject of missions at
Peniel hall tomorrow night (Wednesday). Her name is Dr. Kin Eca da Silva and she is considered a very interesting speaker.


**Summary:** Second paragraph from bottom: “Dr. Kin Eca da Silva, a Chinese medical missionary, will be in Tustin [Orange County, California] next Sunday [Oct. 18] evening. The lady will lecture in the Presbyterian church.”


**Summary:** “Dr. Kin Eca da Silva, a Chinese woman, spoke before the Sunday school of the Presbyterian church last evening upon the customs of the Chinese and missionary work in China, under the auspices of the C.E. [Christian Endeavor] union.”


**Summary:** PDF p. 22: “We are very much pleased to hear good accounts of May’s work for the Mission Boards in San Francisco. She is called a ‘Brilliant Speaker,’ and I was told by a new missionary that he had heard her make a ‘Splendid Address.’ Our little girl has become a talented and useful woman, having done excellent work in Amoy for one year, and in Kobe for five years. Helped Mr. Damon in Honolulu so satisfactorily that he was very much disappointed when health required her to leave, and now she seems to have work to do for China and Japan in America.”


Note: The date (year) of this letter is hard to read.

Address: 17 Tsukiji, Tokyo, Japan.

Alexander is about 1 year old and that the photo was taken in Honolulu.


**Summary:** PDF p. 119: “Yūôme (Mrs. Eça da Silva M.D.) has been working hard, under the Synodical Committee of the Presbyterian Mission in California, but she is pretty hard driven and has to leave her little boy, which is a great trial to her. She has shown herself a very capable lecturer. drawing large audiences &c.

“I enclose a photographic likeness, taken about the time of my 77th birthday as a reminder of your affectionate uncle...”


82. Los Angeles Times. 1897. Santa Barbara County: Brevities. April 4, p. 22.

**Summary:** “Mrs. Kin Eca da Silva, M.D. [Yamei Kin], a highly educated Chinese lady, a graduate with highest honors of the Woman’s Medical College of the New York Infirmary, will speak in the Presbyterian Church on Sunday evening concerning missionary work in China and Japan.”


**Summary:** “First Congregational Church–For women only... address, ‘How to Reach the Hearts of Oriental Women,’ Dr. Kin Eca da Silva, Alameda, Calif.: 3:55, singing; 4:00,...”


**Summary:** “The missionary superintendent, Miss D. Berry of San Francisco, spoke particularly of a society in San Francisco which in ten months had given $480 to home missions, $255 to foreign missions, and $225 to city work. The annual missionary excursion to Glenwood was announced a permanent plan of this department. The missionary pledge has been taken by 100 persons. In conclusion Miss Berry introduced’ Dr. Kin Eca da Silva, a talented Chinese woman, who lectures on behalf of missionary work under Christian Endeavor auspices. Dr. Silva, in native costume, spoke fluently of her work.”


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Note: The actual title of this issue of this newspaper is “Daily Record-Union” (Sacramento).


**Summary:** “First Congregational Church–For women only... address, ‘How to Reach the Hearts of Oriental Women,’ Dr. Kin Eca da Silva, Alameda, Calif.,: 3:55, singing; 4:00,...”


**Summary:** “A meeting for women only, presided over by Mrs. Francis E. Clark of Boston, was held during the afternoon at the First Congregational Church... Dr. Kin Eca da Silva, a Japanese [sic, Chinese] lady from Alameda [sic], made a few effective remarks on ‘How to Reach the Hearts of Oriental Women.’”


**Summary:** “The most interesting of the topics taken up related to the spreading of the gospel of Christ among the oriental women, and to the uplifting and spiritual awakening of Afro-American women in this country. Dr. Kin Eca da Silva [Yamei Kin] stirred the hearts of all his [sic, her] hearers by his story of the degradation of oriental women, so often told by missionaries, and always of such painful interest to the happy and respected women of the western world.

“The great difficulty in reaching the hearts of the oriental women lies in the fact that they are sunk in stolidity and sensuality, the abject slaves of their lords and masters. Their only hope of consideration lies in motherhood, by which they may gain favor in the eyes of their husbands. Of independent life there is none, and very few gleams of intelligence or spirituality pierce the dense clouds of superstition and ignorance that surround them. It was an old story to most of the women who heard it, for it touched the hearts of the difficulties encountered by missionaries in oriental countries, but the interest with which they listened...”
was as keen as though the problem had never before been considered, and the approval was unqualified for the speaker’s earnest plea for the prayers of all Christian women for the emancipation of their sisters in bondage.

Note: In 1897 China was in the midst of the death throes of Manchu dynasty and the rise of anger at oppressive foreign powers. Chaos, hunger, and discontent stalked the land.


• Summary: The context of this is the W.C.T.U. [Woman’s Christian Temperance Union, which the first mass organization among women devoted to social reform with a program that “linked the religious and the secular through concerted and far-reaching reform strategies based on applied Christianity.” Their efforts included temperance in alcohol consumption] and the “Christian Endeavour” movement.

The article begins: “And fainter, fainter grows the sound’ of the Christian Endeavor convention... and a foretaste of what it may be like, on some glad day, to have a real W.C.T.U. convention come to the coast.”

“The evening lecturers were... Dr. Kin Eca da Silva, a cultivated Chinese woman, who spoke in native costume on the opium habit. Her husband, who is a teacher of music, gave a brief talk on oriental music with performances on Japanese, Chinese and American instruments.” Address: State Reporter, San Francisco.


• Summary: PDF p. 27: “You will be glad to know that May is comfortably situated in San Francisco, is recognised in Church and other work. Mr. Eca da Silva able to support his family with the son growing in health and intelligence.”


• Summary: “When B.E. Meredith left the Chinese Bureau at the request of the Secretary of the Treasury, he was away behind in his work for reasons which have not yet developed, and he left to his temporary successor, Chief Flesh, an heirloom of unfinished business which has not even yet been disposed of. Consequently, when Chief Dunn entered upon the discharge of his duties he found the business of the office a last year’s birdnest, and in order to catch up with the work, which was accumulating at a rapid rate, Collector Jackson appointed William Gassaway and John R. Dunn as assistants to the Chinese Inspectors in the bureau, temporarily. Two interpreters were added also, Carlton Rickards and Eca de Silva [sic, Eca da Silva], making, with Dr. Gardiner, three interpreters.

“Assistant Dunn is a son of Chief Dunn, and Mr. Gassaway was formerly a special employee in the office of Special Agent Major Moore.”


Note: Dr. Divie McCartee actually died on 17 July 1900. Some biographies of Divie M. McCartee say he died on July 17, 1900. We do not know their source. The actual record says he died on July 17, 1899. A death certificate would decide the matter, but unfortunately, since the Great San Francisco Earthquake and Fire, that might be hard to find.

However we have another way of proving that Dr. McCartee could not have died in 1899. While living in San Francisco at 1624 Taylor, he wrote letters (shown in detail in this book) on 1 Jan. 1900 and on 19 Jan. 1900 to his nephew Henry William Rankin. The letter of 19 Jan. 1900 is his last to his nephew. Written across the top of the letter (by someone else) is: “Dr. McCartee’s last letter to H.W.R. He [Dr. McCartee] died July 17, 1900.”


• Summary: “From Yokohama per stmr. [steamer] China, Oct. 24. For Honolulu... Dr. and Mrs. D.B. McCartee.”


• Summary: The Committee of Japanese gentlemen, friends of the late Rev. G.F. Verbeck, D.D., who undertook the work of erecting a tombstone, or memorial tablet over his grave at Aoyama Cemetery, Tokyo, held a meeting at a chaya [teahouse] near the Cemetery on Monday to render a report of the success of their labours. There were present besides the Committee a number of invited friends and contributors. The report published in Japanese gave a list of the subscribers and expense incurred, as also a history of their undertaking and its successful accomplishment.

“The monument is a shaft of grey granite 12 or more feet high on a base of the same unpolished material. A scroll of pure white marble bears, in capital letters, the inscription, “In Memoriam. Guido Fridolin Verbeck.”

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95. Miller, R.S. 1899. The Verbeck memorial (Letter to the editor). Japan Weekly Mail (Yokohama) 32(21):522. Nov. 18. • Summary: “The final disposition of the Library has been somewhat delayed by the sickness and departure from Japan of the Chairman of the Committee, D.B. McCartee, M.D., but the books have been accepted by the authorities of the Imperial University...”

Note: This is another example of the close connection between Dr. McCartee and Rev. G.F. Verbeck. It also shows that Dr. McCartee was feeling sick in Japan by mid-November 1899. He died less than a year later in San Francisco on 17 July 1900. Address: Secretary of the Committee.


• Summary: PDF p. 31: “… our old friends, Mr. and Mrs. Sheppard, wrote to us to come into their furnished house, which they intended to leave for a year, perhaps more; when we accepted they asked May and her husband to come in and keep it for us, so we found them here. May keeps house, and attends to the cooking, and we have a Japanese woman to help, so we are quite comfortable, and live very inexpensively, sharing with the da Silvas. Mr. da Silva has a good position as interpreter with the Inspector of Customs. Little Alexander Amador Eça da Silva is a bright, really precocious, boy four years old.”


• Summary: PDF p. 125, 126: “My Dear Nephew, It has often been in my heart to write you but for a couple of years past my health has been poor, so that some part of the time I have been unable to keep up my own correspondence with the few old friends that still remain, and your aunt Jua is so faithful a correspondent with your good mother and has written [?] to every that that could at all interest our friends...”

98. McCartee, Divie B. 1900. Re: I was very seriously ill in Tokyo last year. Letter to Henry William Rankin, his nephew, 156 Fifth Avenue, N.Y., Jan. 25. 2 p. Handwritten, with signature.

• Summary: PDF p. 32: “My dear Sir, Please accept my sincere thanks for the card and circular inviting Mrs. McCartee and myself to become Honorary Members of the Ecumenical Conference on Foreign Missions to be held in New York in April and May next. Be so good as to inform the Committee that I fully appreciate the honor done us by this action but I do not think it will be in our power to be present on that interesting occasion.”
doubtless owing to their [?] prayers that Mrs. McCartee and I had a very speedy and comfortable voyage and altho’ I had to be carried in the arms of a strong Christian brother to the pier [?] and then in the same manner into a [?] room on board the Str. [Steamer] S.S. China...”


Note: The date of this letter could be 23 January 1900, or 2nd January 1900. Address: 1624 Taylor St., San Francisco, California.


*Summary:* “The Chinese in recognition of his services in connection with the suppression of the Macao coolie traffic, and later he received the title of Consul General for services in the Chinese legation. From the Japanese Government he received the decoration of the Fifth Order of the Rising Sun.”


*Summary:* “In this city, July 17, 1900, Dr. Davie [sic, Divie] Bethune McCartee, a native of Pennsylvania, late of the Imperial University of Japan, aged 80 years 6 months and 4 days.”


*Summary:* “Dr. Divie Bethune McCartee, who for some years has been a missionary to China and Japan, died in San Francisco Tuesday night [17 July 1900]. Dr. McCartee was born in Philadelphia on January 13, 1820, and was the eldest son of the late Dr. Robert McCartee of this city. He attended Columbia College and the University of Pennsylvania, from which institution he received the degrees of A.M. and M.D. In June, 1843, he became a medical missionary to China for the Presbyterian Board, and devoted nearly forty years of his life to work among the Chinese, and also did missionary work among the Japanese. The Chinese Government gave him a gold medal in recognition of his services in connection with the suppression of the Macao coolie traffic, and later he received the title of Consul-General for services in the Chinese legation. From the Japanese Government he received the decoration of the Fifth Order of the Rising Sun.”


*Summary:* “The remains of Dr. Divie Bethune McCartee, who died in San Francisco, arrived in Newburgh to-day at 11:35. Funeral services will be held at the grave in St. George’s Cemetery on Tuesday afternoon at 2 o’clock. Mr. Murtfeldt [undertaker] has charge of the arrangements.”


*Summary:* In St. George’s (Cemetery) Burial Book 1 we read: “July 29, 1900. 7638 Date of permit.


This Burial Book and index cards show seven people are buried in the McCartee family plot at St. George’s Cemetery, lot number 226 purchased by Rev. Robt. McCartee (no info on the initials on the index cards). These individuals are with their burial dates are:

- J.B. McCartee–Feb. 26, 1892. Note: This is probably Divie’s mother.
- Divie McCartee–July 31, 1900
- Margaretta McCartee–March 24, 1900
- Jessie McCartee–Jan. 29, 1900. (This is probably Divie’s sister).
- John McCartee buried May 23, 1903
- Rev. Robert McCartee buried May 23, 1903 (an obvious reinterment date)
- Juana McCartee (Divie’s wife) buried 3 Jan. 1921.

Photos show the following headstones and inscriptions at the McCartee family burial plot:


“Jessie Bethune MacCartee, 1785–1855. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him” [1 Thessalonians 4:14].

(c) Various headstones at the McCartee family burial plot. All to the right of Divie appear to be his brothers and sisters—even though their surnames are spelled slightly differently.

(d) On the far left is “Juana M. McCartee, wife of Divie B. McCartee M.D. Born 1826. Died 1920. Thine eyes shall
see the King in his beauty."
2nd from left is Divie B. McCartee. Third from left is Robert MacCartee D.D. (1794-1865) and his wife, Jessie (1796-1855), parents of Dr. Divie B. McCartee.
(c) Fourth from left is “Isabella Graham MacCartee, 1819–1892. Till he come.”
Fifth from left is “Margaretta Bryson MacCartee, 1824–1900. Blessed are the pure in heart for they shall see God.”
Sixth from left is “Jessie Bethune MacCartee, 1826–1900. Steadfast in the faith.”
Seventh from left (=far right) is John Mason MacCartee, 1835–1903. “Precious in the sight of the Lord is the death of his saints.”
Photo (f) Shows the cemetery gate. (g) is a map of the cemetery, showing the location of the MacCartee plot in the upper right corner.
Note: These photos were taken by Rev. Glenn Henricksen, Sr. on 25 Jan. 2016. The graves were located by his daughter, Heather H. Georghiou, and the photos sent to us by Glenn, who notes that this plot is in one of the oldest sections of the cemetery. Heather says (Jan. 2016) that nobody knows when these headstones were erected.
Note 1. We wish we knew the full name of D.B. MacCartee (probably Dr. Divie Bethune MacCartee), who owns this family plot, and of J.B. MacCartee (probably Jessie Bethune MacCartee, Divie’s younger sister), the first person buried in the plot (in 1892).
Note 2. St. George’s Cemetery is on the grounds of St. George’s Episcopal Church. Phone: (845) 561-5355. Newburgh, New York is on the Hudson River about 60 miles north of New York City.
Note 3. After a long and patient search, this burial information was found by Heather Henricksen-Georghiou, Local History Librarian, Newburgh Free Library, Newburgh, New York 12550. She almost didn’t find it. She started by checking ten different sources in addition to Cedar Hill Cemetery and Old Town Cemetery and did not find Dr. MacCartee’s burial information:
It was not in: Bethlehem Presbyterian Church Cemetery Wallback Valley Cemetery
The four volumes of Gertrude Barber’s Gravestone Inscriptions Located in Orange County New York Old Gravestones of Ulster County (NY) Cemeteries of Chester, NY Wiltwyck Kingston Cemetery Trinity Cemetery in Saugerties, NY Montepose Cemetery (in Kingston, NY), Woodlawn Cemetery (in Newburgh, NY).
Taking a new approach, she looked in many local and state newspapers (including the New York Times) until she finally stumbled upon it. “On Thurs. August 2, 1900, the Newburgh Daily Journal personal column on page one (re-printed from the Kingston Freeman) mentioned that a nephew of Divie’s had just returned from a funeral in Newburgh that took place on Tuesday.
“The Newburgh Daily Journal newspaper on Wed. August 1 reported that there was, in fact, a graveside service for Divie at the family plot in St. George’s Cemetery. I almost hit the floor!”

For more on Rev. Robert McCartee and Jessie Graham, who were the parents of Divie B. McCartee, see http://famousamericans.net/robertmccartee/ Address: Newburgh, Orange Co., New York.

• Summary: “... for fifty years a medical missionary in China and Japan who died in San Francisco, Cal., recently” (Reprinted from the Kingston Freeman).

• Summary: “This eminent scholar, missionary and diplomatist died in San Francisco, July 17, 1900. He has been connected intimately and honorably throughout the greater part of his long life with the affairs of China and Japan. The services which he has rendered in these two great countries will be long remembered and gratefully appreciated. He has been witness to many of the marvelous changes which have transformed these two nations into what we see them to-day. It will be of interest to trace the life of this great man through some of the experiences which he encountered in his busy and eventful life.

“Divie Bethune McCartee was born in Philadelphia, January 13, 1820. He was the son of Rev. Robert McCartee, D.D. His mother was a daughter of Divie Bethune, one of the eminent New Yorkers of Huguenot ancestry, and a sister of the distinguished Rev. Dr. Geo. W. Bethune. His education was obtained from Columbia College, where he spent part of his college course, and from the University of Pennsylvania, where he was graduated in medicine. After his graduation, while he was engaged in medical practice, he was invited by the Presbyterian Board of Foreign Missions to go to China as a medical missionary. He sailed from New York in October, 1843, and after some detention at Hong Kong, where he used his time in studying the language and in gaining a knowledge of the prevalent diseases, he reached his destination, Ningpo, June 21, 1844.

“Here he began his distinguished and successful career. He was naturally a gifted linguist, and soon was able to make his way among the native population. His gratuitous treatment of medical and surgical cases drew to him many native sufferers, who became his warm friends. He and other missionary workers gained in this way a hearing for the Gospel which would not otherwise have been possible.

“He had during this period of his career many interesting experiences which he was fond of detailing to his friends.
I remember one which he told as illustrative of the courage and indifference with which the eastern peoples undergo operations and endure pain. A stonemason came to him one day with a hand badly crushed. On examination he found that he could save the forefinger and thumb, but would be obliged to dissect away the remainder of the fingers and most of the hand. He explained the matter to his patient and told him that it would take some time and would be quite painful. (There was no anaesthesia in those days.) The man seemed quite indifferent and said: ‘I can stand it, doctor, if you can. Go ahead.’

“It was during this early part of his career in the East that Dr. McCartee met and married Miss Joanna Knight, who had come out to join her sister, Mrs. Rankin, as a missionary of the Presbyterian Board. During the rest of his long life she has continued to be his faithful and efficient companion in his labors and experiences. She still survives him and is now living with her sister, the widow of the late Dr. Aikman, at Madison, New Jersey.

“Dr. McCartee’s distinguished linguistic attainments made him of immediate importance to the diplomatists of his country, who were sent out to China in the diplomatic or in the consular service. He was an expert in the language and in all the formalities and ceremonial observances which formed so essential a part of the intercourse with that ancient and punctilious nation. He was connected at important and critical times with the consulates at Ningpo, Chefoo and Shanghai, and the services which he was able to render were highly appreciated and gratefully acknowledged on many occasions.

“In the early seventies Dr. McCartee removed to Japan, where the marvelous developments in government, education and industrial pursuits were beginning to be felt. He became a professor in the institution which has since grown into the Imperial University. He also was entrusted with the care of the Girls’ Normal School, which was established at Tokyo, and besides was detailed for special service in connection with the Botanical Garden, which had been established in Tokyo and was under the administration of the Department of Education. He continued for five years to hold these positions and to fulfil [fulfill] their duties with distinguished satisfaction. When he was about to relinquish them the Acting Minister of Education, Fujimaro Tanaka, acknowledged in writing the great obligations the department was under to Dr. McCartee for his faithful and efficient services. And in a combined letter the students who had been under his care tendered to him their united thanks for his faithful and valuable instructions.

“In 1877 Dr. McCartee entered the service of the Chinese Legation at Tokyo as its foreign secretary. His knowledge of the Chinese and Japanese languages and his familiarity with diplomatic usages rendered him superbly qualified for this position. After two years of service H.E. Ho Ju Chang, Chinese Minister to Japan, acknowledged his obligations to him in these generous words: ‘When I was appointed Imperial Envoy to Japan in the winter of 1877, feeling the need of his assistance I invited him to join the staff of the Legation. From that time to the present, during more than two years, I have consulted him in every important particular and from his advice I have received very important assistance. I now inscribe these lines on parting to serve as a lasting memento of my regard and esteem.

“The last years of Dr. McCartee’s life have been spent chiefly in missionary labor. He has been connected with the Meiji Gakuin in the city of Tokyo, and has employed most of his time in the work of translation. His failing health led him to surrender the work which had engaged his attention, and he returned to California. But his increasing years and his many labors had worn out his vigorous frame. He never, after his return to America, recovered his wonted health. He died, as we have said, July 17, 1900, in the eighty-first year of his age. His faithful wife was with him to the last, and brought the body of her husband to the east, and buried it in the family burying plot in Newburgh, N.Y., beside his father and mother.

“Dr. McCartee has received many marks of distinction in recognition of his learning and services. He received from the Chinese Government a gold medal in connection with the suppression of the Macao coolie traffic; he also was honored with the title of Consul-General by the Chinese Government in recognition of his services in Chinese Legation at Tokyo; he received from the Japanese Government the decoration of the fifth order of the Rising Sun.

“No rewards, or decorations, however, can adequately recompense the labors and sacrifices of such a life. Those who knew Dr. McCartee realized the deep sincerity of his character, the noble unselfishness which everywhere was apparent in him, the alertness of his mental activity, and his conscientious devotion to every duty can alone properly appreciate and duly reverence this good and able and distinguished man.” Address: LL.D.


• Summary: Announcement has been made in the ‘Register’ of the death of Dr. Divie Bethune McCartee. Dr. McCartee’s life, in its interestingly varied aspects, has not been until now fittingly placed before the alumni. The University Library holds the ‘McCartee Library,’ comprising one thousand volumes, of Chinese literature, classics, romances, important histories, ethical and philosophical works and two hundred additional works in European languages on the history of China and Japan. The valuable collection was given by Dr. McCartee. The Christian Intelligencer; published in a recent issue a life of Dr. McCartee written by David Murray, LL. D., the well-known author. Through the courtesy of Peter McCartee, brother of the Doctor, we reproduce a photograph.
of Dr. McCartee taken about fifteen years ago. Mr. Murray’s sketch of Dr. McCartee is reproduced in full.

Birth: Divie Bethune McCartee was born on 13 Jan. 1820 in Philadelphia, Pennsylvania. He was the son of Rev. Robert McCartee, D.D. His mother, Jessie Graham Bethune, was a daughter of Divie Bethune, one of the eminent New Yorkers of Huguenot ancestry, and a sister of the distinguished Rev. Dr. George W. Bethune.

Marriage: He married Miss Joanna [sic, Juana] Knight who had come out [to China] to join her sister, Mrs. Rankin, as a missionary of the Presbyterian Board.

Dr. McCartee’s wife still survives him and is now living with her sister, the widow of the late Dr. Aikman, at Madison, New Jersey.

Death: Dr. McCartee died on 17 July 1900 in San Francisco, California. Address: Pennsylvania.


*Summary:* Guido Fridolin Verbeck (lived 1830-1898, a native of Zeist, Holland) was a pioneer missionary (of the Reformed Church) in Japan. The author knew him “during four years if intimacy in the Mikado’s empire.” “I have had access to the file of his letters, from 1860 to 1898, written home to the secretaries of the Board of Missions of the Reformed Church in America, and to many of those sent to his own relatives, as well as to his own diaries, notebooks, and to other documents lent me by his daughter. Nevertheless, Verbeck was mightier in work than in word, and left relatively comparatively little writing of a personal nature” (p. 12).

Manlius is mentioned only on page 97, in the chapter titled “In Nagasaki, First Impressions”: “New cause for gratitude to God came into the missionary home, for a little baby (now Colonel William Verbeck, Head Master of St. John’s [Military] School at Manlius, N.Y.) had made his advent upon earth.” His father writes of him, “Willie is big and strong and affords us great pleasure and company... Poor fellow, he does not know with which (language) to begin, English or Japanese, or even perhaps German, which I should like most of all.”

Note: This is worth mentioning since, in some way not yet clear, Verbeck was instrumental in Yamei Kin’s son, Alexander, attending Manlius school in New York.

Dr. D.B. McCartee is mentioned on pages 323 and 329. McCartee and Verbeck were Protestant missionaries in Japan. This passage shows that they knew one another. Verbeck had been awarded the “Order of Merit 3d class” by the Emperor of Japan for his excellent service to Japan.

“Soy” is mentioned twice: Page 158: “The harbor of Hiogo had been defended... At the Hizen House, he breakfasted on rice, eggs, and soy [sauce], eating as one in the chairless room, from a table five inches high, must perforce do, while resting on one’s ‘hams and heels.’ On trying to rise he found himself very stiff in the knees.” Page 161: “Like a genuine engineer, Verbeck notices, describes, and reproduces in drawing... He noted a syphon for the pouring of soy, the condiment which forms the basis of various ‘shire’ [e.g. Worcestershire] sauces of England, and a dish for holding this same Japanese product of salt and wheat.”


• **Summary:** The Toyo Kisen Kaisha’s America Maru got away for the Orient on schedule time yesterday. She took away about 3800 tons of general merchandise and went out just three minutes behind schedule time. Her cabin passengers were:

“For Yokohama—Mrs. J.M. McCartee.”


• **Summary:** “The women of China are supposed to represent a type of the oldest and least progressive women of the civilized countries. But even in China the new woman is slowly but surely gaining a recognition. Recently the empress dowager gave a reception to the ladies of the foreign legations in Pekin and the wife of Minister Conker delivered a spirited and telling speech. And now courtesy may be returned in kind, for we have a real Chinese new woman in our midst. To be sure, she is partially a product of our American life and institutions, but nevertheless it is to the Flowery Kingdom that credit should be given for having furnished us this entertaining and unusual illustration of what the Chinese new woman may become.

Our distinguished visitor is Dr. Yamei Kin, now of San Francisco, but formerly of Ning Po [Ningbo], south of Shanghai. Dr. Kin’s family was of the mandarin class and her father a scholar of considerable reputation. He became a Christian convert and was ordained as a Presbyterian minister. When his daughter was born he was conducting the only self-supporting church at Ning Po. But he died when she was only two and a half years old, consigning her on his deathbed to the care of Dr. McArthurs [sic, McCartee], the well-known missionary, who afterward became foreign secretary to the first Chinese legation from China to Japan.

“When five years of age the little girl came with her foster parents to New York, where she attracted much attention because of her gay costumes and quaint ways. Then followed a residence of five years in Japan, where her education was so well advanced that when she again came to America to attend school at the age of sixteen she found that she was ahead of the American girls who entered school with her at the same time. She attended a private boarding school for a term and then matriculated at the New York Infirmary for Women and Children, now incorporated with the medical department of Cornell University. From this institution she graduated in three years, the first in her class, and following this she won honors in a competitive examination in the Mount Vernon asylum.

“She was now ready to begin the practice of medicine, but her foster mother came to take her to Washington, where Dr. McArthurs [sic] was stationed as a member of the diplomatic corps. It was during the first part of Cleveland’s administration and the talented little Chinese lady received much attention in official circles. The Chinese Minister sent her a beautiful carved ivory box as a token of congratulation because she was the first Chinese woman physician in the world. But she did not desire to linger long amidst the gayety [gaiety] of the nation’s capital. A call came for her to go to Amboy under the direction of the Dutch Reform board. On arriving there she found this city of 1,000,000 inhabitants had but three physicians that were competent to practice. The following description of the conditions, as she found them in Amboy, is taken from the *San Francisco Chronicle*:

“‘The hospital which was assigned to me was in a lamentably slovenly condition, and my medical conscience shocked at every turn. Among the whites I was obliged to combat some prejudice on account of my race, and as there was no money on hand with which to carry on the work you may imagine that affairs looked pretty black. As I had no hospital worthy the name and no money to operate with, I resolved to earn money and outfit a hospital of my own. So I built up as paying a practice as I could among the better classes, and with the money I earned I proceeded to turn my own dwelling house into a hospital.

“‘I ran that hospital on scientific lines, I established baths and hygienic wards with beds and appliances as nearly modern as could be managed under the circumstances. I could not stand the climate so was obliged to resign my post; but I left it with money in the treasury.’

“The little doctor stopped a moment and smiled reminiscently. ‘Before I leave Amoy I want to tell you of something that happened to me while there. The military governor of Fuh Kien was an old Manchu, who was very fond of his young wife. One night a messenger came to me saying that the governor’s wife was very ill, and requesting me to come to her aid. I stayed with the sick woman for a few days, till she was practically well. Then the military governor rewarded me in the characteristically Chinese way. He sent me home in his own official chair—a gorgeous affair borne by eight attendants. In imposing array before me marched twelve bright-robed Motors, beating drums and clashing cymbals. Behind me rode my assistant in a smaller chair. The procession passed through the narrowest and busiest streets of the city, and you can imagine what a sensation our coming made among the good people of Amboy. To see a woman in the military governor’s sacred chair was a thing unheard of. That woman should be a Chinese woman made the sight still more strange, and that a Chinese woman riding in an official chair should be clad in European clothing was strange beyond the strangeness of miracles to their simple eyes.’

“‘From this Chinese port Dr. Kin went to Japan, where her foster parents, the McArthurs [sic], were living. Here she married a Portuguese gentleman and now has a son six years old. She was very happy and successful in her work in Japan, but ill health forced her to give up her practice and she came to San Francisco to reside for a time.

Her literary work at present is in the line of lectures and a series of talks before women’s clubs on Chinese literature,
significance of designs found in Chinese art, Chinese fiction and drama, and many other topics of interest. She has recently lectured in San Diego and Santa Barbara and has an engagement with the Ebell club for Monday afternoon.

“She has a perfect command of the English language and also speaks French and Japanese fluently. While in the city she is the guest of Mrs. William Niles, Washington street, and will remain until the last of the coming week.”

A large photo shows Dr. Yamei Kin, standing, dressed in a Manchu robe, her left hand leaning against a wall.

Note: Sent to Soyinfo Center by Yang Chenglin of China (Dec. 2014).


• **Summary:** “Dr. Yamei Kin of San Francisco is the center of attraction in club circles in Los Angeles just now. Dr. Kin is finding a broad field of work in lecturing before women’s clubs and the satisfaction seems to be mutual. The story of her eventful and successful career is told in another column.”


• **Summary:** “The Ebell club at its regular meeting yesterday afternoon had the unusual opportunity of listening to a woman who understands thoroughly the literature, customs and traditions of China, and combines with this knowledge an ability to speak the English tongue fluently and without even a hint of its being a foreign language to her. The members who braved the rain on this occasion to listen to Dr. Yamei Kin of San Francisco, the first Chinese woman to graduate from a medical institution in this or any other country, felt amply repaid for their efforts. Dr. Kin’s theme was ‘Significance of Design in Chinese Art,’ and she illustrated her subject by displaying priceless embroideries as she explained the meaning of the emblems on the same.

“The articles now manufactured in the orient to please the Europeans were very different, she said, from those that represented the soul longing for that which was high and noble. The emblems were not made merely for beauty, but to express a thought or desire. The Buddhist illustrates in art his religious conception of God in the same manner as does the Roman Catholic. Dr. Kin pointed out on a chart several designs and explained that the one resembling a Greek border and supposed by some to be a modified form of the Greek cross was a symbol of the wheel of life, and always found in connection with sacred things.

“From a richly embroidered mandarin’s robe the emblems, were explained. The dragon meant energy, strength, imperial power. The dragon with five claws was used only for those in authority; for decorating purposes the dragon could have only four claws, and the Japanese symbol had limited the number to three and sometimes two. The proper form of salutation to a superior when one wanted to inquire for his sons was, ‘How are the young dragons getting on?’

“Chinese were fond of puns, and so when they desired to express a wish for happiness they embroidered a bat, which is similar in character to the word happiness. A peach was usually embroidered on a woman’s robe to signify purity, immortality, and the Americanism, ‘She is a peach,’ must have originated in China. The chrysanthemum meant spirituality; the peony, maternal wealth, and the tortoise and stalk, longevity. It is on the stalks that the genii ride through the air to help mortals.

“Dr. Kin told graphically many interesting legends, and by request from the audience explained that the New Year lasted a month in China, and was about the only holiday the people had, as there were seven working days in every week. During this time every man paid his debts, if he could, and treated his friends in a generous fashion. Everyone expected double pay for every little service rendered.

“Dr. Kin lectures on Thursday before the Cumnock school. The admission is 25 cents, and the public is invited.”


• **Summary:** The frontispiece of this issue shows an oval portrait, with signature, of Yamei Kin.

The article begins: “In one corner of the picturesque city of Honolulu may be found a home of men who have gone abroad to seek a livelihood. Over the general merchandise and drygoods store of Li Sing Hing is a suite of apartments reached by a flight of steep stairs, scarcely more than a ladder.”

A suite of these rooms belonged to Ah Sing, who had come from a village in China, and “where he hoped some day his bones might repose beside those of his ancestors.”

“The most highly prized article was a long panel, on which was written a sentence from the ancient classics. The firm yet graceful lines of the characters made almost a picture in themselves, and showed a master’s scholarly hand. Every time Ah Sing read the sentiment, ‘The superior man preserves harmony,’ he recalled the face of his old teacher as he amplified the terse statements of the ancients, and with much note and comment revealed the full extent of wisdom inclosed; how he had emphasized the duties a man owed to his ancestors and the obligation to leave a posterity, which should perform the same duties, so that the spirits of the departed should not wander homeless and hungry without a son to offer sacrifices to them. This was to be remembered in the midst of striving for the calm and dignity that belonged to the superior man.”

Ah Sing had prospered in his business. He was the last one of his branch of the clan. He and his wife, Yet Ho, had been married for 16 years but they had no children–even though she had prayed to Kwan Yin. The unspoken assumption is that she is infertile.
"I wish we did not have to do this thing. You have been a good wife to me in every way, but it can’t be helped," he said gently.

A few days after this Yut Ho went out, dressed up to go calling. She "was looking for a handmaiden to serve her to bear an heir for the family." She visited the home of a mutual friend, Hop Winn, and soon believed that his unmarried second would do well. So that evening Yut Ho quietly told her husband. ‘’Well if you are satisfied,’ said Ah Sing, ‘that she is strong and will be obedient, I am willing.’” Arrangements were made and before long a “lusty” baby was born.

The story ends: “She looked down with such maternal pride and tenderness at the little one, who had at last gone to sleep in her arms! Her child—truly the child of love and sacrifice, who should care for and honor her old age, who redeemed her husband, Ah Sing, from being the mock and reproach of his family—Ah Sing, who had been so good and kind to her all these years, and of whom she was so fond and proud.”

An illustration (at the bottom of the last page) shows Ah Sing walking hand-in-hand with his young son. Address: Dr.


• Summary: “Dr. Yamei Kin, a pretty Chinese girl who has been in the States for some time giving lectures on domestic life in China, is a passenger on the *America Maru* en route to Japan. She is accompanied by three San Francisco girls. In the February *Overland Monthly* a story appeared written by Dr. Yamei Kin, which concerned Honolulu’s Chinatown. The story, and a photograph of the author, appeared in the *Advertiser* recently.”


• Summary: “San Francisco, March 29—Three well-know society girls of San Francisco will tour the Orient, chaperoned by Dr. Yamei Kin, the distinguished Chinese woman scholar, poet and novelist, whose charming story of Honolulu’s Chinatown was printed in the *Advertiser* some weeks ago. The four will tarry a short while in Honolulu and society will doubtless lionize Dr. Kin as the smart set of San
Francisco and Los Angeles have been doing. Dr. Kin is the most striking example of the Chinese new woman I know. Her father was of the Mandarin class and she was born in Ning Po, south of Shanghai, where he was a minister of the Presbyterian creed.

“Her father died when she was but two years old and left her to the care of Dr. McArthur [sic, Dr. McCartee], the great missionary who afterward became first secretary to the first Chinese legation from China to Japan.

In America: “She was graduated in medicine after three years study in a college [later] affiliated with Cornell University.

“She was the first Chinese woman physician in the world and her countrymen looked on her [as] an anomaly of which they were very proud.

“But Yamei Kin cared little for an idle life and soon went to Amoy, China, where she found a city of 1,000,000 people with but three doctors competent to practice.

“Says Dr. Kin: ‘The hospital which was assigned to me was frightfully dirty. There was no money available to better conditions so I built up a private practice and turned my own house into a hospital. I ran that hospital on hygienic principles, putting baths and appliances, and making everything as it should be. Finally the climate told on me and I had to leave.’

“Dr. Kin went from Amoy to Japan where she resided with the MacArthurs [sic] until she married a Portuguese gentleman. She now has a son six years old. She was very successful in her profession in Japan but again had to give it up on account of failing strength. For the last 6 months she has lived in California, lecturing before cultured bodies on Chinese literature, art, fiction and drama. She speaks English perfectly as also Chinese, French, Japanese and German.

“Here she has been quite the rage in the women’s clubs and was besieged with appeals from fashionable to be allowed to join the small party which Dr. Kin will take to the Orient.”


• Summary: “2 o’clock—The Synagogue... Art session:... ‘Keramics,’ ‘Glass Mosaics,’ Dr. Yamei Kin, San Francisco.”


• Summary: Annie Francis Briggs is president of the Sketch Club, where much artistic talent can be found. “Mabel Dowin’s portrait of Dr. Yamei Kin” is commendable.


Note: There is presently (15 Feb. 2016) no findagrave record for any McCartee or MacCartee at Green-wood Cemetery, 5th Avenue & 25th Street, Brooklyn, Kings Co., New York. However, of the 364,396 interments, only 17% have been photographed.


• Summary: “The career of Dr. McCartee illustrates in a conspicuous manner the many uses to which a missionary may be put. He died at San Francisco in his eighty-first year, July 17, 1900, after fifty-six years spent in fruitful efforts to Christianize the life of the Far East. A volume of Personal Reminiscences left by him is soon, it is hoped, to be issued, in which his biography will be completed by his nephew. Few men have had so varied an experience, or can count up so many useful and satisfactory results, as could this veteran scientist, professor, diplomatist and missionary. It was my fortune to know him intimately, at one of the most interesting periods of his life, when for several years we were neighbors, and daily brought into close relations.

“In the spring of the year 1873, at the request of the embassy from Japan, which had then visited the United States, I went as Adviser to the Imperial Minister of Education, and spent six years in the employ of the Japanese government. When I first arrived in Japan I found Dr. McCartee already engaged in the Kaisei-Gakko, as it was then called, or Foreign Language School, which afterward became the Imperial University of Tokyo. He had been sent by the Viceroy of Nanking, together with the Chinese Judge of the Mixed Court at Shanghai, to confer with the Japanese authorities in reference to the case of the Maria Luz, a vessel carrying Chinese coolies to Peru. This vessel, with its load of 232 unwilling emigrants, had been driven by stress of weather into the port of Yokohama. There were two of the coolies made their escape, and were recaptured on land. The Japanese government interfered to prevent their restoration, and restrained the vessel from deporting its living freight.

“At the instance of Dr. McCartee the Viceroy of Nanking, to whose native province of Canton the coolies belonged, was informed of their retention at Yokohama; and was urged to relieve the Japanese government of their charges, that they might be restored to their homes. The Viceroy immediately sent the commissioners named; and their representations were so effective that, much to the
gratification of their own government, the coolies were sent back to China. This not only ended an infamous traffic which for some years had been going on with little check, but made the beginning of modern diplomatic intercourse between the two great neighboring empires, that for centuries had continued in their proud isolation from each other no less than from the western world. It was during his presence in Japan on this diplomatic business in 1872, that Dr. McCartee at the solicitation of Dr. Verbeck, then in the employ of the Japanese government, accepted a position in the Kaisetsu-Gakko as professor of Natural History and of Law.

“The Natural History included the departments of Comparative Anatomy, Physiology, Zoology and Botany. His instruction in Law was chiefly confined to International Law, with his consular and juridical experience in China had made him familiar. At this time he had completed twenty eight years of extremely varied service as a medical missionary in China; and he was destined to another twenty-eight years of service largely devoted to Japan. In his nearly equal acquaintance with these two countries for so protracted a term of years, his experience stands probably alone. During his residence in China, and amid the engrossing cares of a pioneer missionary’s life, his early studies in the natural sciences were never wholly intermitted; and to an unusual degree he was qualified to teach them in the first years of the new university. His knowledge of Chinese essentially aided him in guiding Japanese students.

“The Japanese schools had not then made the progress in modern education which they have since so notably achieved. For a time neither books nor teachers using the native language could be had. Three foreign languages were employed in the instruction given, with some one of which every student must have some acquaintance, German was used by the faculty of Medicine, French in the army school, and in the department of Law; English in the school for Naval Affairs, and in the departments of general science and engineering.

“In all these lines of study the first thing to be done for the student was to make him reasonably familiar with the foreign language in which his studies were carried on, and with technical terms. The boys were eager and quick, and Dr. McCartee was a skilful linguist. The Japanese printed and written language makes a considerable use of the Chinese characters, which serve in both languages to represent the same ideas, although their pronunciation is entirely different. The Japanese nomenclature of science is fundamentally Chinese; although many words, expressing ideas unknown to the Chinese, have been imported directly from western languages.

“Understanding the ideographic characters common to the two languages, Dr. McCartee was able to use them to communicate the facts of science. He would write these characters on paper and the blackboard; and I have seen him make them with his finger in the air, or on the palm of his hand. He was moreover a natural linguist, and with great rapidity acquired the use of the Japanese.

“With these unusual equipments he was soon recognized as an efficient instructor in the several departments he had undertaken. One of his duties was to lecture upon Japanese botany; and it was a great delight to him to encourage his pupils to make and label and arrange collections of the native plants. At first he could only proceed in an elementary way, but he so threw himself into the work that his students soon became enthusiastic.

“There had long been a botanical garden established in the city of Tokyo in the temple grounds of the Go-koku-ji [Gokoku-ji] at Koishikawa [Koishigawa, Bunkyô, Japan; the garden is now named Koishigawa Kôrakuen]. It seems to have been begun in 1681 by the Shogun Tsunayoshi, who caused to be set out there a variety of foreign and medicinal plants. Probably suggestions for the management of this garden were made from time to time by the eminent and skilful botanists of the Dutch Colony at Nagasaki; of whom the most notable were Kaempfer, from 1690 and after, Thunberg, in 1775, Titsingh in 1779, and Von Siebold in 1823. The Japanese themselves were skilled in much that pertained to plants. Our own people know enough of Japanese plants and the skill employed in their propagation, to see with what sedulous care the Japanese would provide for such a garden. The Dutch learned from them many things concerning the growth and cultivation of plants, and introduced into Europe from Japan many varieties before unknown. In turn the Japanese were eager to learn from the Dutch, especially concerning the use and properties of medicinal plants.

“This botanical garden, when Dr. McCartee came to Tokyo, was in charge of the Educational Department, and was presided over by Dr. Ito Keis’ke [Keisuke], a native botanist of the highest reputation, who had been associated with many foreign scholars. So much confidence did the government place in Dr. McCartee that it associated him with Dr. Ito in the superintendent of this garden. At the conclusion of his five years’ connection with it the Senior Vice Minister of Education in a highly appreciative tribute to his service wrote: ‘Since the time I entrusted to your care the Tokyo Girls’ Normal School [another part of his work], and the Koishikawa Botanical Garden, you have faithfully attended, and taken great trouble in regard to them. It is due to the valuable services that you have rendered in this capacity that they promise to attain a successful and brilliant future.’ (Signed: Tanaka Fujimaro. April 24, 1877)

“When Dr. McCartee first entered the Kaisetsu-Gakko it was one of his functions to give instruction in Law, especially in International Law. By 1875 a separate professorship of Law was established, and he then took a class in Political Economy. He also for a while taught Latin. Yet for all this range of instruction there was not a subject that he handled in which he failed to secure the enthusiastic...
interest of his pupils. In after years it was a great pleasure to him to meet with some distinguished native lawyers who had received from him the first courses of their profession, and who were gratefully willing to attribute to him much of their success in life.” Continued. Address: Ph.D., LL.D., Late Adviser to the Japanese Minister of Education, New Brunswick, New Jersey.

119. Murray, David. 1902. Divie Bethune McCartee M.D.: Pioneer missionary in China and Japan (Continued—Document part II). New York Observer. July 17. p. 73-74. • Summary: Continued: It was Dr. McCartee’s fortune to be instrumental in the initiation of modern international relations between China and Japan, not only as described in the case of the Maria Luz, but also in the establishment in Japan of the first Chinese legation of modern times. While he was still a medical missionary at Ningpo, Mr. Chang Luseng, a native scholar and merchant of that city, was long his private student in western science, and corresponded with him after Dr. McCartee had become connected with the Kaisei Gakkō in Japan. The importance of having a Chinese legation at Tokyo to deal with the many matters now arising was strongly impressed on Dr. McCartee’s mind; and he first urged upon Mr. Chang, then an officer in the imperial service, the need of bringing this subject to the attention of his own government. This Mr. Chang effectively accomplished, and an embassy was appointed of which he was made the junior envoy.

“Dr. McCartee was then asked to become its foreign adviser with the rank of secretary; and in this capacity he accompanied the embassy from Shanghai to Tokyo in the fall of 1877, with an engagement for three years. He had every qualification for such a post. He knew the languages, both spoken and written, of both countries. He had witnessed the new development of Japan, and was familiar with the supercilious views hitherto entertained by the older nation in regard to the movements of her ambitious neighbor. He was acquainted with all the questions which had arisen or were likely to arise between them. He possessed along experience of personal dealing with high officials of both lands; and he had invariably won and never lost the exceptional confidence of these officers. He understood international usages, and forms of procedure. Notwithstanding the national antipathy of the two countries, and the somewhat strained relations then occasioned by a mutual conflict of claims to the sovereignty of the Loo-Choo Islands [Ryukyu Islands], these relations continued amicable during all of Dr. McCartee’s connection with the legation; and it is not saying too much to attribute the fact to his wise and tactful influence. The position was one requiring extraordinary tact. That his services were duly valued is plain from the cordial friendship that marked all his intercourse with the ministers, from the tributes penned by them at his voluntary termination of the engagement, and from the honor done him by the government at Peking, in bestowing upon him the permanent rank of Honorary Consul General.

“Dr. McCartee’s versatility was a marked characteristic of the man. Yet he was not more versatile than efficient. Few men have ever been able to show an equal variety in work that was highly successful. He was a linguist in the best sense. He was a scientist of no mean attainment. He was a teacher of science who impressed his subject upon his students with consummate force. He was an expert in international law and practically exemplified his knowledge by numerous and varied services in two countries. He turned from one occupation to the other with marvelous facility. With his Huguenot blood he had inherited the vivacity of his nature. Even when an old man he stepped about with the elasticity of youth. His mental operations were as quick and incisive as his bodily movements. He turned without hesitation or embarrassment from the intricacies of international law, to the physiology of a plant. He discussed at one moment the puzzles of the Chinese language, and at another was busy with the care of a sick patient. Yet he made all these powers subservient to the one great object of his life.

“It must never be forgotten in estimating Dr. McCartee’s character, that he was beyond all else a missionary. As circumstances required he had been physician, naturalist, linguist, a professor and a diplomat. But all of his acquirements he was ready to devote to the Master whose representative he ever continued to be. With an earnestness peculiar to him he was ready to do any work that would advance the best interests of the people among whom he had cast his lot; but the supreme motive of his life was to advance the interests of his Redeemer’s Kingdom. His last years, like his first, in the Far East, were given to more directly missionary labor. His zeal for the Christianizing of the Orient was never dulled, nor his assurance of the final issue ever diminished.” Address: Ph.D., LL.D., Late Adviser to the Japanese Minister of Education, New Brunswick, New Jersey.

120. McCartee, Mrs. D.B. 1902. Re: May has gone to Shanghai. Letter to Henry William Rankin, her nephew, July 22. 4 p. Handwritten, with signature. • Summary: PDF p. 66: “May has gone to Shanghai with the intention of returning in time to take me to some place of resort, but was detained by the prospect of a good opening for her at Yangchow [today’s Yangzhou], up the Yangtze Kiang one day’s trip. She felt that she ought to go there and see for herself just what the work and recompense would be in order to decide, so I do not expect her until Aug. Fortunately May and I had gone over this place, and I had said I might come here in an emergency, so I am now awaiting her. It is a nice foreign building in an old Yashiki. The grounds outside are a kind of wilderness of trees and shrubs.”
• Summary: “Per S.S. Hongkong Maru, on August 25, from the Orient–Mrs. M. Chiya,... D.G. Fairchild,... Miss Yamei Kin,...”

Note that her three traveling partners are not on the ship.

• Summary: Dr. Yamai Kim [sic, Yamei Kin], well known in this city as a cultured Chinese woman and much made of in woman’s club circles, is having trouble in getting her little feet once more on American soil. On the passenger list of the Hongkong Maru, which arrived Monday [Sept. 1] from Oriental ports, appears the name ‘Miss Dr. Yamai Kim.’ It is the word ‘Miss’ that is causing the trouble. The doctor, who is a graduate in medicine and as polished as educated American women, says she is the wife of L. Da Silva, and, therefore, entitled to land. Yesterday, however, the Chinese Bureau would not permit her to go ashore and is now investigating her standing. Da Silva is an interpreter in the Chinese Bureau and acknowledges that he was married to the Chinese woman, but that divorce proceedings are now in progress.

“Dr. Yamai Kim left here last March with Miss Yattie Dubois, Miss Laura Voorman and Miss Kate Atkinson for a tour of Japan. The young ladies decided to stay in the Orient some months longer and Dr. Kin took the Hongkong Maru for this port. She says that the thought of difficulty of landing never entered her head, and consequently she bought her ticket as Miss Yamai Kim, the name she had been traveling under all the time.

“The authorities state that there would have been no delay in the landing of the Chinese woman if she had signed her name on the passenger list as ‘Mrs. Da Silva.’ As the wife of an American citizen she would have been entitled to a landing. All the facts in the case are in the hands of Collector of Customs Stratton and a decision is expected today.

“Dr. Kim is best known in this city as a lecturer, and before her departure for the Orient was much in demand for addresses on Chinese life and customs.”

A large photo shows Dr. Kin in a Chinese robe. It is the same photo that appeared in the frontispiece to “The pride of his house: A story of Honolulu’s Chinatown” (1902).

• Summary: PDF p. 50-51: “In regard to the Hospital and Home for Orphans. When we went home in 1868-9 we took the two Chinese children with us. They attracted attention and interest.”


• Summary: The article begins with a note by the editor: “[Note.–In The Observer for July 17 is an article by Dr. David Murray, of New Brunswick, N.J., characterizing some features in the varied life of Dr. Divie Bethune McCartee, late of China and Japan. As intimated in that article, a volume of personal reminiscences was left by Dr. McCartee, that is now being editorially completed for publication. In several respects Dr. McCartee was a representative pioneer among recent missionaries, and his narrative is a brief, rapid, vivid and modest record of experiences, having no little importance as illustrating both the manifold uses of the foreign missionary and the opening up of the Far East. It is thoroughly readable, opportune in connection with the new interest in China, and germane to the current discussions regarding the international functions that a missionary may fill.”

“The following account of his somewhat notable personal antecedents has been prepared to accompany his memoirs. The story contains some features of general interest, and especially so for old New Yorkers. It forms a little footnote to national annals; showing a kind of racial and religious factor that has entered largely into the best portions of American history. The brief account of early associations with which his own narrative sets out belongs to the early history of American missions, and will be given in the next number of The Observer. The two accounts together show what kind of heredity and influence may go to the making of a man who possessed a rare nobility and charm of character;
and, who, during fifty-six years devoted his varied and brilliant powers with a single aim to the evangelization and the renovation of China and Japan.

"In his record of the eventful and significant life portrayed in this article, Dr. D.B. McCartee leaves unaccounted for the closing years, and also some important antecedents. What these were must be shown by other hands. Indeed, autobiography was not to his taste. During all the last twenty-five years of his life, he was repeatedly urged by different ones to write the story of his experiences. More than once he made a beginning, and then destroyed the manuscript; yet he accumulated notes that were finally used with the admirable result that now appears.

"He had been actively identified with the entire course of change in two great empires from the time the treaties of China were first opened. He had been acquainted with many persons, native and foreign, who were important factors in these changes. He had entered as few foreigners ever did into the mind of Eastern Asia. In a rare degree he was en rapport with the people, and possessed their confidence. He also combined with unusual versatility in studies and arts an erudition in the languages, literatures, history and ways of these countries, that, all told, was probably unsurpassed. In the knowledge of things Chinese a few were his peers, and in his knowledge of Japan a few excelled him. But in the extent of his acquaintance with both countries it is quite safe to say that he stood alone. This pre-eminence was largely recognized in those lands; and writers who knew him there have drawn from the stores of knowledge that he made free to every comers, with no demands at all for his own credit. But in English he himself wrote almost nothing for the press, save a few papers for the "Transactions of the Asiatic Society" in China, and a series of letters published anonymously in The Japan Gazette in 1879 on the Loo-Chooan controversy between China and Japan. Those letters not only showed his extraordinary learning, but proved influential in an international crisis. The series was translated into Chinese at the time, and brought from the government at Peking a mark of unusual honor for their writer. But so modest was his own course in the matter that his connection with it is otherwise scarcely known; nor had he ever a public reputation in the United States. At a time like this when the Christian missionary is so much called in, that little is mostly in words that are quoted from others. ‘Let another man praise thee and not thine own mouth; a stranger, and not thine own lips,’ he often quoted. (Prov. xxvii: 2.) Much that he modestly objected to saying under his own name may be suitably said for him by another.

"The importance of the natural antecedents as strongly determining factors in human life, is abundantly recognized, while duly placed, in that Christian view of the world which includes some other factors as of distinct and equal value with them. If indeed the sum of any man’s heredity and environment were equal to the sum of his character and career, then Haeckel would be right, who, in his ‘Riddle of the Universe’ (p. 131), tells us ‘that each act of the will is fatally determined by the organization of the individual.’ But if individuality is more than organization, and Providence more than both—if to heredity and environment we add personality and Providence as involving distinct factors that cannot be stated in terms of the first two, we may find inviting material for the study of all four agencies presented in such biography as this.

For him the watchword of character was Augustine’s ladder; ‘I am, I know, I can, I ought, I will.’ And he held as his own, as applied to the life of a nation or a man, the mature conclusion of Franklin so impressively confessed with his motion for prayers in the Constitutional convention at Philadelphia in 1787: ‘I have lived, sir, a long time; and the longer I live the more convincing proofs I see that God governs in the affairs of men. If a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?... Without His concurring aid we shall succeed in this political building no better than the building of Babel.’

“Divie Bethune McCartee was born in Philadelphia on the 13th of January, 1820, as the eldest of ten children. His parents were both natives of New York City, where both of his grandfathers were prosperous merchants, esteemed as men of wealth, piety and philanthropy. His father, Robert McCartee, was a Presbyterian clergyman born in 1790, graduated at Columbia College as A.B. in 1808, who received from that institution the degree of A.M. in 1811, and S.T.D. [Doctor of Sacred Theology] in 1831. For a time he practiced law, and then, in 1816, was graduated at the Theological Seminary of the Associate Reformed Church New York City. He was pastor in New York, Philadelphia and other places, and died in 1865. From 1822 to 1836, when, for his health, he moved to Port Carbon, Pa [Pennsylvania], Dr. Robert McCartee had charge of the Irish Presbyterian church in New York City. In that church he began with a small membership of thirty, and brought it up to a thousand, besides building a new edifice. He is said to have been not only pastor, but legal adviser, and virtual magistrate of his parish; and in his library, containing many books of law as well as theology, the son from childhood was
Glimpses of the Orient and present an original play entitled ‘The Widow Chang.’ Mme. Emillia Tojetti is chairman of the symposium committee and is certain to contribute to the success of the entertainment with her clever ideas. It is to be a pay affair.”

• Summary: “The Ebell is arranging for a course of lectures to be given here by Dr. Yamei Kin, a Japanese [sic, Chinese] woman who was educated in this country.”

• Summary: [Note {by H.W. Rankin}]:--The following article is taken from a volume of Personal Reminiscences by the late Dr. Divie Bethune McCartee, of China and Japan, now being edited for publication; and it forms a sequel to the Short Study in Heredity, printed in a recent number of The Observer.

“Mrs. Joanna Bethune, widow of Divie Bethune, and mother of the Rev. Dr. George W. Bethune, of New York, entered into her rest on Saturday afternoon, July 28, 1860, aged ninety-two years. A biographical sketch of her which appeared in The Observer at that time contains the following bit of history: ‘In 1793-97 we find Mrs. Isabella Graham and Mr. and Mrs. Bethune uniting with numerous other Christians of New York in forming a society, The New York Missionary Society, to send missionaries among the Indians and settlers on the frontier. This was, it is believed, the first missionary society proper organized in this country; and the sermon preached by the Rev. Dr. John Livingston at its commencement was one of the publications which, by the divine blessing, awakened to missionary zeal the young disciples whose burning examples, and whose prayers under the shadow of the hay stack at Williamstown led to the establishment in 1810 of the American Board of Commissioners for Foreign Missions.”

“Before the year 1807 Mr. Bethune and his very intimate friend, Mr. RobertRalston, of Philadelphia, sympathizing with larger missionary views than were entertained generally in this country at that time, had made themselves Directors of the London Missionary Society, the only two such in the United States. In 1807 that society sent to this country (to avoid the French cruisers) on his way to China, the Rev. Mr. (afterward Dr.) Morrison, the translator of the Bible into Chinese, and the Rev. Messrs. Gordon and Lee on their way to India. These brethren, while waiting for a vessel, spent the greater part of their time in Mr. Bethune’s family, with great spiritual advantage, as they afterward testified; and animated the pious three, Mrs. Graham, Mr. and Mrs. Bethune, with yet more ardent desires for promoting the divine glory.”

The American origins are told in detail.

“During those years in the city of New York, no homes,
it may be confidently said, were more identified with the cause of missions, or more fruitful in varied beneficence, and in ‘The genuine effects of evangelical faith’ than those of Dr. Robert McCartee, and of Mr. and Mrs. Divie Bethune and Mrs. Graham, who spent with them her last days. In the published Biography and Letters of Isabella Graham, the Memoirs of Mrs. Joanna Bethune by her son, the long accounts of Divie Bethune, printed in the New York Observer for Oct. 9, 1824, and of his widow in The Observer for Aug. 2, 1860, and in the obituary of Dr. Robert McCartee in the same journal for March 16. 1865, much may be learned regarding the American origins of the modern missionary enterprise; so also in the missionary sermons and notes of Dr. Livingston. His kinsman and namesake, John Livingston Nevius, was born in 1829. In 1853 he joined Dr. McCartee in the mission at Ningbo, and gave to China forty years of noble service rich in fruits of blessing to that land.

“In a letter. Mar. 8, 1895, addressed to the Rev. John Gillespie, D.D., Dr. McCartee writes further of these influences in the following words: ‘From my earliest years I have been familiar with and interested in, foreign missions in Greenland, South Africa, India, Burmah, and among our own Indians. The names of Henry Martyn, Vanderkemp, Schwartz—and of the Moravians in Greenland, were household words with us. One of my father’s* female parishioners died in Ceylon, after fifty years of service. The services on the setting out of Barr, who died of cholera before the ship sailed, were held in my father’s church in New York in 1832. Sawyer, who died in Africa, and his wife, went from my father’s church in Goshen, Orange county, N.Y. Divie Bethune was a foreign director of the London Missionary Society in 1812. One of his grandchildren was named Henry Martyn, another William Ward. Peter Dougbery, one of the first missionaries of the Presbyterian church to the Indians, was a theological student under my father, and went from his church. So you may believe me when I say that I felt more as if I were one of our missionary society than like one of its employees; and you may understand why, when I was asked to go to China (as Mr. William Rankin has related in his ‘Handbook and Incidents’) it cost me little deliberation to decide. I knew old Dr. John Scudder personally, and was familiar with the medical missionary work of Dr. Peter Parker.’

“Thus it may be seen how the circumstances of Dr. McCartee’s ancestry, together with the influences that surrounded him in his early years, go far to explain his character and subsequent career. The strong missionary spirit prevailing in his family was not so common a thing as it is now. In fact an examination of this influence takes us back to the very beginning of the missionary movement in America. H.W.R.” Address: 1. M.D., Deceased; 2. Brooklyn, New York.
Accomplishments–Tea Serving, Flower Arranging, etc.’
Thursday afternoon, Jan. 22, ‘Shintoism and the Spirit of Japan.’ Tickets for the course $1.00, obtainable at Cumnock Hall and Parker’s Book Store. Single admission 35¢.”

In the same issue of the Times, on page 12, under “Brevities” we read: “Dr. Yamei Kin’s first lecture, ‘How to Understand Oriental Art,’ Cumnock Hall, 2 p.m. today. See Amusement column, first page.”

134. Los Angeles Herald. 1903. Dr. Yamei Kin, her personality, costumes, ideas, lectures. 30(99):8? Jan. 11.

• Summary: “Shades of Confucius and the Dragon, what have we here?

“A frail bit of Chinese femininity come out of the east to vie with the newest of America’s new women.

“A Chinese lady of birth and breeding, with an M.D. to her name and a head full of ideas about everything from art to ethics, from cooking to politics.

“Very frail, very feminine and very much in earnest is Dr. Yamei Kin, the apostle of feminine progress.

“She has two distinct points of view. She can laugh at things Oriental with the western half of her, and at western things with the Oriental half of her. She wears American dress on the street and Chinese dress at home. She speaks Chinese and Japanese, French and English, and the latter of a brand better than most of those whose mother tongue it is.

“Destiny has dealt whimsically with this little woman. She was given parents who dared think for themselves a half century ago in China. Her father was one of the early converts to Christianity. Her mother, a little-foot woman, had had the unusual advantage of a seminary education, and had enough of her own to choose a husband for herself.

“They went to the same church. these two—a church where the boys sat on one side and the girls on the other, Quaker fashion. But Chinese eyes are not set aslant for nothing, and soon there were notes dropped outside the church door by each for the other, and by the time one of the notes, too boldly placed, was found by the missionary’s wife the girl had made up her mind. The boy, too, had decided to become a minister, and so the missionaries, Dr. McCarthy [sic, McCartee] and his wife, helped the match along, for, of course, a minister should have a wife. Such were Yamei Kin’s parents. So far Destiny was kind, for independence was the child’s birthright. Then came a cruel turn. At the age of 2 years the little Yamei was left an orphan. By an epidemic she was bereft of her father, mother, relatives, friends. A child of 2 years cannot know the grief of this. But it comes to the woman later, and there was a plaintive sadness in the voice of Yamei Kin when she said:

“‘I make my headquarters in San Francisco. My home is wherever I chance to be. I think I was born under a wandering star. I have often thought I should like to have a home where my ancestors had lived and died before me.’

“The missionaries who had a hand in the match-making of her parents adopted the orphan baby.

“Yamei Kin has no foolish notions about age, and she gives tell-tale dates unhesitatingly. At 16 she came to America with her foster-parents to complete an education already well grounded.

“I did not exactly choose my profession,’ said Dr. Kin. ‘It was the result of my study of natural sciences, in which I became interested through my foster-father’s researches.’

“She said it as though it were a common enough thing for a Chinese girl of 16 to be a scientist. That was because she belongs to the student or literary clan, which forms the real Chinese aristocracy.

“She admits it was something new for a Chinese woman to take a degree and that at the age of 21, with only a month to spare to bring her within the age limit at which a diploma could be granted.

“A couple of years spent in special courses at Washington, Philadelphia and New York, and Yamei Kin returned to China a full-fledged physician to compete with doctors who to this day dose their patients with decoctions made from pulverized spiders, lizards, tigers’ teeth and what not.

“About Her Marriage: Dr. Kin, like any other woman, forsook her profession for domestic life, when after eight years of practice in China, and Japan she returned to America a bride. Like any other woman, too, she put her feelings aside when the time came that she had to give up her home and begin again the struggle for herself and child—a child, by the way, that has an interesting question to solve when he is old enough, as to his nationality, for he has a Chinese mother, a father of Spanish parentage, born a British subject in Hong Kong, and afterwards a naturalized American citizen, and he himself was born in Honolulu.

“Oh, yes, I can cook,’ laughed Dr. Kin. ‘I can cook in several languages, but I had it all to learn after I went [?] to housekeeping. One day I would have a Chinese dinner, next day Japanese, then Spanish and French—every day of the week something different, to make it interesting. As a girl I was only a student, and not expected to cook. But I can remember one day my foster-mother asked me if I could make a mayonnaise. I said I could, and then she questioned me to know if I had ever tried. I told her no, but that I could make an emulsion, and if I could make an emulsion I knew I could make a mayonnaise. And I did, too.’

“Dr. Kin’s face is peculiarly expressive for a Chinese. She has outlived the traditional tendency to keep the face in repose at all costs. A stoic expression is a part of Chinese manners, and, as Dr. Kin says, ‘etiquette is dinged [sic] into a child from the time he is able to hold his chop-sticks.’

“At times she grows enthusiastic, and over nothing more so than the pretty things in her wardrobe, when she was in China and Japan last summer as a chaperone for a party of San Francisco society girls. ‘These are the very latest style in Peking,’ she said, the woman of her betrayed in tone and
in the patting of silks and gauzes, so carefully folded lest, by any manner of means the creases should disappear. ‘I love my Manchu things. See this cloak? It is very like the latest style from Paris, long and loose and fur-lined, and so light and warm.

‘And this is my Manchu robe,’ she continued, slipping into a wonderful gauze affair, heavily embroidered. ‘The Manchu dress differs from the Chinese in that it is in one long piece, with the trousers fastened close about the ankles, while the Chinese has a tunic and skirt, or the wide, flapping trousers.’

‘Stepped From a Fan:’ In these gay-colored things Yamei Kin did not look the M.D., or the student of science and politics. She looked as if she might have stepped from a fan or a screen, and one could not ask questions more serious than whether she had studied art and music.

‘Yes,’ she laughed, ‘I had a smattering of these things as a young lady, as was the fashion in my foster-mother’s day. It is a purely modern idea to do anything thoroughly. But I know art, and of late I have made a study of Chinese music.’

Once she had laid away all the silken things, and was stiff and tailor-made again, with stays and heavy commonsense shoes that are at least a number three. Dr. Kin talked politics. ‘I have made a study of politics, and I must say that although my country has the name of being very corrupt politically, I can’t believe it is worse than, say, San Francisco. In China women have a great deal of power, through their husbands, of course, as elsewhere. Do I believe in the ballot for women? Certainly. What is anyone without it?’

And she went on to give the well-worn reasons why women should vote. Then she spoke of her life work yet to come, over there in China, where she hoped to carry new ideas and encourage progress. Her eyes brightened as she talked and her voice was earnest. The dainty Chinese screen lady of a moment before had vanished.

‘Dr. Kin delivered the first of a series of lectures to be given by her during the next few weeks in this city, yesterday afternoon at Cumnock hall. She was greeted by a large and enthusiastic audience. Dr. Kin has an artistic personality and her lectures, which are being directed by the Ebell club, will be numbered among the artistic features of the winter’s entertainments.’

Photos show: (1) Dr. Kin dressed in Manchu robe and cloak. (2) Dr. Kin dressed in Chinese costume. Both photos by Schumacher.

Note: Sent to Soyinfo Center by Yang Chenglin of China (Dec. 2014).


• Summary: “The noted Chinese woman, will deliver her Lectures on ‘Things Oriental,’ as follows:

‘Tuesday evening, Jan. 13—Construction of the Chinese Language—Sketch of Literature and History.’

‘Saturday afternoon, Jan. 17—The O-jo-san and Her Accomplishments. Tea Serving, Flower Arranging, etc.’

‘Thursday afternoon, Jan. 22—Shintoism and the Spirit of Japan.’

‘Evenings at 8; afternoons at 3. Admission 25¢.’

136. Los Angeles Herald. 1903. For Dr. Yamei Kin. 30(104):8 Jan. 16.

• Summary: “Dr. Yamei Kin, who is delivering a course of lectures during the month under the direction of the Ebell club, was tendered a reception yesterday afternoon in their pretty rooms in Cumnock hall by the members of that organization. Dr. Kin, attired in a gorgeous toilette of yellow satin, richly embroidered, stood with the members of the receiving party, which was composed of Mrs. Sumner P. Hunt, president of the Ebell, and the members of the board. The pleasant function was very largely attended and during the afternoon Chinese refreshments of tea, Chinese cake and preserved ginger were served. Mesdames Williamson Dunn and P.A. Demens presided at the tables.”


• Summary: “Dr. Yamei Kin gave the third of a series of lectures on the Japanese people and their customs at Cumnock hall yesterday afternoon before an audience of 300 people. The subject was ‘O-Jo-San and Her Accomplishments.’ The lecturer told of the young woman’s childhood days, her training and education and some of her more prominent characteristics. The stage was decorated in Oriental colors and there was an interesting display of Japanese curios, flowers and toys.

‘Next Thursday afternoon the final lecture will be given when the subject will be ‘Shintoism.’ A feature will be the execution of the Japanese religious dance by a native Japanese woman.”


• Summary: PDF p. 61: “Üoh Sin Sang [Üoh Cong Eng] married Medin whom you may remember as one of our proteges.”

“I wrote to Mrs. Fitch last summer about a boarding place for Yamei and gave her this address—and received an answer from her. I am very glad Mr. Üoh Cong Eng has begun a memoir of ‘Mah Sin Sang.’”

Note: Üoh Cong Eng was very close to Dr. McCartee and had great admiration for him. Üoh Cong Eng who wrote Chapter III of the biography A Missionary Pioneer in the Far East (Speer 1922).


• **Summary:** “Dr. Yamei Kin the celebrated physician, will lecture this afternoon at the Woman’s Club House, 940 S. Figueroa St., at 3:30 o’clock in aid of the Children’s Hospital. Dr. Kin will appear in her national costume and will talk on ‘Oriental Art.’”
  
  “Admission 50 cents.”


• **Summary:** “Dr. Yamei Kin’s lecture at Woman’s club house—3:30 p.m.”


• **Summary:** “The feature of the afternoon, in the way of entertainment, was the half-hour talk by Dr. Yamei Kin, who told of things Oriental and otherwise. During the afternoon refreshments were served.”


• **Summary:** “Dr. Yamei Kin, Assisted by a Japanese Dramatic Society and pupils of the Cumnock School of Expression, will present an Oriental Symposium. ‘The Widow Chang,’ a play in English and written by Dr. Kin, and portraying Chinese life “Family Life.” A Chinese Living Picture. “Japanese Historical Play, by Japanese Dramatic Society. “Tickets obtainable at Parker’s Bookstore and at Cumnock Hall, 1500 Figueroa street. Admission 50 cents.”


• **Summary:** “Dr. Yamei Kin will present a unique and interesting Oriental Symposium. “Admission 50 cents. No reserved seats. Tickets at Parker’s Bookstore and Cumnock Hall, 1500 Figueroa street. Tel. Pico 2521.”


• **Summary:** “Mr. and Mrs. William Niles, who were among the prominent entertainers of the week, gave the third of a series of three very charming affairs yesterday afternoon at their home on East Washington street... Handsome decorations adorned the Niles home, arranged under the skillful direction of the hostess and Dr. Yamei Kin, who is her guest. Each evening delightful entertainment was arranged for the guests in the shape of a Japanese program and oriental refreshments were served...”


• **Summary:** “Mrs. Ryan and the Misses Ryan of Westlake avenue, received yesterday in compliment to Dr. Yamei Kin.”


• **Summary:** “It was a remarkable thing to see Dr. Yamei Kin stand before the Los Angeles County Medical Association last night, and talk about the practice of medicine among the Chinese.

  “Dr. Kin is the average little Chinese woman in appearance; she has high cheek bones, almond eyes and dresses in a handsome flowing robe falling to the floor. She has the characteristic densely black hair, but instead of being pasted to the head, is arranged in a becoming Americanized coiffure. Her language is of the purest Anglo Saxon, rich and beautiful in modulation, and her rhetoric is near perfection. She possesses a keen sense of humor, and never permits an opportunity to escape unimproved. Her face lights up with pleasure and often develops into a broad laugh.

  “Her audience laughed many times and applauded her sallies, which were always delivered with faultless taste and refinement. The face and dress of the speaker were the only evidence of her nationality.

  “She related off hand numerous instances in Chinese practice as indicating the exceptional vitality of the Chinese. “I know no people,’ she declared, ‘so strong and vigorous and possessing such vitality as the Chinese today.’

  “She said he had been very kindly received in her medical practice in Peking, and told of her successful treatment of the wife of the Governor. She said:

  “‘So pleased was the Governor that he sent me home in his official Sedan chair, accompanied by his full retinue of officials, conferring on me the honor of being the only woman ever known to ride in the official conveyance of China. As some of the people expressed it—he took me home just like a man.’

  “She humorously described the performance of surgical operations by Chinese physicians where such become unavoidable from accidental injury to a patient. In the presence of the gaping crowd, amidst animal odors, finished up with dirty bandages and with all surroundings that are regarded as almost necessarily fatal in this country, the operation was performed, and yet the patient recovered...”
without an unfavorable symptom. Her closing pleasantry was this:

"So it appears that no matter what school we practice, it seems that a patient possessing a fair degree of vitality will recover in spite of us."

"Dr. O.O. Witherbee followed with a paper on the method of closing abdominal wounds."


> **Summary:** “Monday afternoon, 2:30. Address: ‘The Faith of the Thinkers of China,’ Dr. Yamei Kin.”


> **Summary:** "... Dr. Yamei Kin, a little Chinese woman, addressed the society in regard to Chinese medicine. Her language is of the purest Anglo-Saxon, rich and beautiful in modulation, and her rhetoric is near perfect. She possesses a keen sense of humor and her face lights up with pleasure and often develops into a broad laugh, She was dressed in a handsome flowing robe.

"She related off hand numerous instances in Chinese practice as indicating the exceptional vitality of the Chinese. ‘I know no people,’ she declared, ‘so strong and vigorous and possessing such vitality as the Chinese today.’"

"She said she had been very kindly received in her medical practice in Peking. and told of her successful treatment of the wife of the Governor. She said:

"So pleased was the Governor that he sent me home in his official Sedan chair, accompanied by his full retinue of officials, conferring upon me the honor of being the only woman ever known to ride in the official conveyance in China. As some of the people expressed it – he took me home just like a man.’"

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"So it appears that no matter what school we practice, it seems that a patient possessing a fair degree of vitality will recover in spite of us.’"


> **Summary:** Two large full-length photos show Yamei Kin: (1) Dressed “in ordinary Chinese costume.” (2) Dressed “in Royal Manchu Costume.”

"Dr. Yamei Kin, the first Chinese woman to take a medical degree in the United States, is visiting in Chicago, having come to the city to lecture before the Fortnightly and other clubs and associations. Dr. Yamei Kin is further distinguished by the fact that she is almost literally a woman with two native countries – two countries to which she owes tender allegiance and that lie close to her heart.

"I love both America and China dearly,’ says the little, slender woman, sweet voiced and charming, who has earned unusual distinction in two lands and in two fields of learned and studious endeavor. ‘They both seem like home to me. I have spent almost as much time in America as in China, and I am sure I am thoroughly American in many things, although I am proud of the fact that I am a pure bred Chinese woman – a member of the literary class.’"

"May Return to China: ‘In which country shall I
eventually choose to make my permanent home? Well that would be hard to say. I think perhaps I shall take up more or less permanent residence in China by and by, but not for some years yet. Since I have never passed five consecutive years in a single place, or lived three years in a single house, however I don’t feel that it would be advisable to say anything definite on this question. But I have dear friends in America and China, to say nothing of Honolulu and Japan, in which I have passed twelve years.

"'How did I come to take up a study so unusual for Chinese women as medicine? Well, I had an unusual rearing in many ways. My own parents died while I was only two years old, and I was adopted by American foster parents who brought me up as their own, and saw to it that I received a thorough education. They kept me in China until I was 5 years old, when they brought me to America for a year. Then I did not return to America until I was 16, when I came to New York to finish my education. I always enjoyed the study of nature and natural developments and topics, and as I entered the university from which I was later graduated—in 1885—to study histology. I enjoyed this study so much that I matriculated in due form, took up the study of medicine and successfully finished the course.

"'Then I went back to China and practiced among women and children for nine years. But women physicians are still few and rare in China and my practice grew too large and too arduous for me. My health could not stand it. So I gave up the practice of medicine in my own country, and came to San Francisco, where I lived for some time.'

"Became Lecturer by Accident: ‘I slipped into the lecture field by accident. I was asked to take part in an “oriental evening,” which some friends were preparing, and then it was suggested, by one of my listeners, that I should give some formal lectures. There was a great fancy for orientalism at that time, and almost before I knew it I had about as many lecture and club engagements as I could fill: People seemed to like listening to me, when I talked of Chinese and Japanese subjects; they certainly liked to see my native costumes, which I always wear when lecturing. At other times I wear American garments. It wouldn’t be easy to travel in long, rich flowing robes, you see, and, anyway, I couldn’t easily replace those I have. Some of them are handsome and costly, and when these are worn out I shall have to return to China and get more. ‘Which do you like best, the Chinese or American style of dressing? Well, the Chinese garments are comfortable and easy, but I wear American dress mostly, as you may see.

"'That is the way it is with many Chinese-American problems and questions. There are two sides, both with many points in their favor. About education and the educational methods of the two countries, for instance. I should like any young person in whom I was deeply interest to receive part of his education in this country, because there is so much that is great and good here. On the other hand, what one might term the “graces of society” and of manners are much more skillfully and effectively taught in China, as also in Japan.’"

"American Lack of Polish: ‘The Chinese and Japanese young people who have been wholly educated over here, for instance, are respected when they go back to their own countries, but they never quite seem to “fit” as it where. They lack the grace and polish so carefully inculcated in the oriental countries, and which seem to me so necessary a part of a thorough education and especially the education of a woman. Yes, I think an ideal education might be carried on both countries and partake of both sides.’

"Do I like Chicago? Well, I have only been here a little while, and this is the first time I have been so far east, save when receiving my education years ago, in New York, but it certainly seems pleasant, and the Chicago women whom I have met are certainly most delightful. I think I shall remain in Chicago and the vicinity for several months, possibly, until next autumn. Then I shall go back to China.’

“Graceful, polished, and charming in manner, with an alluring smile and clever readiness in conversation, Dr. Yamei Kin is endowed with an usually attractive personality,
as well as with a rarely broad, comprehensive, and well rounded education. Already she has been entertained by some of the best and most exclusive clubs and individuals in Chicago, being a guest of the Women’s club on the day of her arrival, and having occupied the platform of both the Woman’s club and the Fortnightly, as well as several other prominent club organizations since then. A lover of the beautiful in all its varied expressions, her collection of costumes includes some unique and valuable Chinese specimens, and in platform manner and language she is delicately attractive and original.”

• Summary: “The Fortnightly will make a decided innovation in its usual customs, and announces a course of lectures. The lectures will be unique and will be made social affairs. They will be given by Dr. Yamei Kin, the Chinese woman physician, who has become popular for her talks on China.

“Dr. Yamei is the first Chinese woman to graduate from an American medical college, but her lectures before the Fortnightly will be about her country and people. They will be given at 3 o’clock in the afternoon in the Fortnightly rooms. The first, on Wednesday of next week, will be on Chinese history and literature; the second follows on Friday and will be about the Chinese women, the lecturer wearing the mandarin women’s dresses. The others are:

“Wednesday, May 22—‘Buddhism, Ancient and Modern,’ illustrated with altar furniture, charms, and pilgrims’ relics.

“Friday, May 29—‘Social Life and Customs from an Inside View,’ illustrated with men’s clothing and articles of general use.

“Tuesday, June 2—‘Symbolism in Oriental Art,’ illustrated by charts of symbols and many embroideries.”

• Summary: “Occidental influences are revolutionizing educational methods in China,” declared Dr. Yamei Kin, the Chinese woman physician, to an audience in the Fortnightly rooms in the Fine Arts building yesterday afternoon. ’Until almost the present time, when a child in China was set to learn he began to memorize the classics of Confucius, the same as if an English child began to read with Paradise Lost, and when he was old enough their meaning was explained to him.’

“Now, occidental methods have gained an entrance, and printing presses in China, the speaker said, were working day and night printing the little primers that were teaching Chinese children to learn their language just as an American child begins to study English.

“The Chinese would draw closer to other nations, the lecturer said, when they learned something of other literatures, and when other nations knew more of the poetic beauty of the Chinese classics.

“Dr. Yamei Kin explained a part of the symbolism of the Chinese alphabet, some of it being of amusing origin, and women having decidedly the worst of it. The symbol for ‘extraordinary’ was a good woman, as nothing else was so uncommon. ‘Discord’ was symbolized by three women in a house.

“The beauty of the lecturer’s English a charm to her address. She is a woman of delicate physique, and wore the costume of her country, a short yellow silk jacket, over a short black silk skirt, which was wonderfully embroidered in colors. She wore her hair parted and coifed low, adding effectiveness with a yellow rose.

Some of those present were:

“Mr. and Mrs. Franklin MacVeigh.

“Mrs. Penoyer Sherman.

“Mrs. C.H. McCormick...

“Although given under the auspices of the Fortnightly, the lectures are for the public, and tickets can be procured at the door. The second lecture—on Chinese novels and folk lore—will be given tomorrow afternoon at 3 o’clock.”

• Summary: One of eleven people who responded to this question was Dr. Yamei Kin: “Smart clothes cost much the same all the world over. I am convinced that American women are no more extravagant than their sisters in England, France, or China. Clothes, smart clothes, cost pretty much the same proportionally to means the world over. The Chinese woman likes to make herself attractive, and she spends as much as the American woman on her wardrobe, allowing for the difference of economic standards. In China we don’t indulge in such large figures as you do in America, but our expenditures are the same as yours when measured by our incomes. The question of extravagance in dress is an old, old question—as old, say, as my race, and it never will be settled. But to say that it is a curse to womankind, and that American women encourage such a sin is amusing, to say the least.”

• Summary: “The United States flag has always been associated by the Chinese with justice and peace,’ said Dr. Yamei Kin at the King day celebration of the Daughters of the American Revolution in the Fine Arts building yesterday afternoon. ‘China has always looked to America in times of trouble, because America has treated China with justice and fairness. We of China look up to the American flag as our best friend.’ Dr. Yamei Kin is said to be the first Chinese woman who has ever received a medical degree in the United
• **Summary:** A large photo shows Dr. Yamei Kin in full-length flowing robes. “Yamei Kin, an educated Chinese woman, who came to Chicago six weeks ago, will read an original play, ‘The Widow Chang,’ at an entertainment to be given June 30 at the Young Men’s Christian association auditorium for the benefit of the newsboys’ summer festival. Miss Kin says that she is the only Chinese woman who ever lectured in America. She speaks English fluently, having been taught by an English [sic, American] family in China. Her purpose in visiting America is to become familiarized with this country...”


• **Summary:** “Dr. Yamei Kin, the Chinese woman physician will appear at a festival Tuesday evening at 8 o’clock at Central Y.M.C.A. auditorium as a benefit for the Chicago newsboys. She will appear in native costume and will read a short oriental play which she has written. The principal feature of the evening will be the lyrics of Fred H. Yapple in the musical settings by Miss Cora Dale...”

• **Summary:** Home parties... A very pleasant at home was given by Miss Elizabeth Dusenberry last Sunday evening. The occasion also commemorated the birthday of Mr. Rosendo Lacunza, quartermaster of the steamer *Peru.* Among those present were:
  “Mr. and Mrs. Marcello Ferro, Mr. and Mrs. Enrique Navaretta, Mr. and Mrs. Fred Nussa, Mrs. S. Dusenberry, Miss Ida Swikard, Miss Hope Mecready, Miss Charlotte Dusenberry, Miss Elizabeth Dusenberry, Miss Carmelita Echeverria, Miss Florence Harrington, Miss Carmen Navarette, and Messrs, Rosendo Lacunza, K. White, H. Eca de Silva, Charles Dusenberry, Willie Dusenberry, Michael Zeller, D.O. Tobias, Alexander Norrie, Samuel Chase and Baby Ferro.”

• **Summary:** “With fervent sentiments of thankfulness for Mexico’s liberty and rousing words in praise of deeds well done by patriots and especially glowing for Hidalgo, and with expressions of loyalty to Diaz, Rafael Zavas Enriquez, the Mexican Consul General in San Francisco, stirred the sentiment of his compatriots resident in this city last night.”

  “Various committees: The following were the officers In charge of the celebration entertainment at the Pavilion:
  "Officers–H.B. Da Silva, chairman; F.R. Olmedo, vice chairman; A. de la Torre Jr., secretary; T. Calderon, treasurer.
  "Floor manager–H. Eca de Silva.”

• **Summary:** “Charges of official misconduct on the part of H. Eca da Silva, Chinese interpreter for the Chinese Bureau, were filed with Charles Mehan of the bureau yesterday by Captain Henry Peterson, a well known boatman. The charges
are to the effect that Da Silva used his official position last Tuesday morning to take away business from Peterson’s launches and give it to Boatman Thomas Crowley. It is alleged that on the previous evening Captain Wilson, as agent for Captain Peterson, entered into a contract with 137 Chinese fishermen on board the bark Euterpe, then lying in the stream, to take them ashore in Peterson’s launches as soon as the Chinese Bureau officials had given them permission to land. The agreed price was 50 cents per head, or a total of $68.50.

“When the Chinese were ready yesterday to be taken ashore the head men, with whom he made the contract, informed Captain Wilson that it would be impossible for them to keep it, because Interpreter da Silva had notified them that unless they went ashore in Thomas Crowley’s boats they would not be permitted to land at all. The Chinese accordingly made a landing in Crowley’s boats, while Captain Wilson indulged in some of those vocal exercises with which seafaring men are wont to test the capacity of their lungs, as well as their command of descriptive language.

“As soon as United States Immigrant Commissioner North was informed of the charges he directed Charles Mehan, Chinese inspector in charge, to relieve Interpreter da Silva from duty pending an investigation of the matter, which will be begun in about three days. He has that time in which to file an answer.”

• **Summary:** “The chop suey fad is about to descend upon Evanston society. The introduction is under the direction of the Evanston Woman’s club, and the first lesson will be on Oct. 15 in the clubrooms of the Y.M.C.A. building. Dr. Yamei Kin, a Chinese woman who learned English in China and afterwards studied in American schools, will give the lessons.”

Note: Yamei Kin probably used soy sauce in her cooking classes, as it was the main seasoning used with chop suey. If she did, this would be the earliest document seen (Dec. 2015) that mentions Dr. Yamei Kin in connection with soy.

• **Summary:** “On Thursday evening Yamei Kin, M.D., will speak on ‘The Real Chinese Woman.’”

161. Chicago Daily Tribune. 1903. Dr. Yamei Kin will give five lectures on China (Ad). Nov. 1. p. 22, col. 2.9.
• **Summary:** “At Steinway Hall, Saturday afternoons, 3 o’clock Oct. 31st, Nov. 7th, Nov. 14th. Monday ev’nings, 8:15 o’clock, Nov. 2d, Nov. 9th.”

• **Summary:** “The Japanese kimono and the flowing silken robes worn by the orientals, ornamented with exquisitely embroidered flowers and birds—these are the ideal garments for women from the artistic standpoint. Members of the North Side Art Club, Chicago, reached this conclusion after Dr. Yamei Kin, a native Chinese, had drawn parallels between the crude, abrupt lines of the tailor made gown and the graceful curves of the kimono during a talk on Chinese Women the other forenoon says the Chicago Tribune.

“The speaker wore the native costume and her hearers went into ecstasies over the delicate colorings and the graceful lines of the loose garment. Dr. Yamei Kin argued that the dress of the oriental women is practical as well as beautiful, and after telling why it was so the American women agreed that there is no dress quite like the kimono.

“They urged that American women should adopt the dress of the orientals and appear in kimonos on all occasions—in the street, in their homes and at the theaters.

‘Wouldn’t the kimono be cold in the winter time?’ was asked.

‘Cold?’ echoed Dr. Yamei Kin. ‘No. not cold. You may put on as many kimonos as you want to, until you have enough on to keep you warm.’

“It would be a good idea if women would adopt the Japanese kimono for general wear,” declared Mrs. La Verne W. Noyes, president of the club...”

163. Chicago Daily Tribune. 1903. She’d curb American girls. Too much freedom is allowed, Dr. Yamei Kin tells the Klio association. Nov. 6. p. 1.
• **Summary:** “The American girls are given too much freedom, according to Dr. Yamei Kin, who talked on ‘Chinese Girls’ at the meeting yesterday of the Klio association. The speaker said that in China girls are not permitted to decide any important questions for themselves until they have attained their majority. She declared that America would find it expedient to adopt the custom when it had grown a little older in its knowledge of the ways of girls.

“Chinese girls wouldn’t wear hats like the American women wear,” she declared; ‘they need more ventilation.’”

• **Summary:** “Mrs. Kaneko Iijima has not the strong, self-reliant character of Dr. Yamei Kin, for the latter is thoroughly American in her education and as familiar with the customs of the United States as with Japan or China.

“Mrs. Kaneko Iijima greets you with the low Oriental bow and has not as yet taken on the American ways, for she has been but a little while in this country.

“She is really a most versatile and unusual little body
and assists her husband, E. Rippo Iijima, in editing the ‘Rafu Shimpo,’ the only Japanese newspaper published in Southern California. ‘Rafu Shimpo,’ it may be well to explain, means ‘Los Angeles News.’”


**Summary:** The section on “Work of the Chapters,” under “Chicago Chapter” states (p. 374-75). “Program. Flag Day–June 12, 1903, 3 o’clock P.M.

“Star Spangled Banner.

“Poem, Flag Day, by chapter poet, Mrs. James H. Walker.

“Song, ‘The Red, White and Blue.’

“Essayist of the afternoon, Dr. Yamei Kin. of China. Topic, the American Flag in Asiatic Waters.

‘The United States flag has always been associated by the Chinese with justice and peace,’ said Dr. Yamei Kin at the Flag day celebration of the Daughters of the American Revolution. ‘To most of the Chinese a foreigner is always a foreigner, no matter what his nationality may be. But in times of trouble and riot the Americans are always asked to raise the flag of the United States over their houses so that the officials may know the occupants are Americans.’ Dr. Yamei Kin is the first Chinese woman who has ever received a medical degree in the United States.”


**Summary:** “She is so many-sided and yet so simple, so serious and yet so full of vivacity when she speaks to one, that it is no wonder that those who meet her are charmed with Dr. Yamei Kin.

“Who is Dr. Yamei Kin?

“She is a little Chinese woman, having the title MD, (tiny might be a better word), who has succeeded so admirably in impressing Boston club women with the piquancy and cleverness of the women of her race, that were her visit here to be long enough extended, she would become quite the fad of the hour among them.

“How did it happen that Dr Yamei Kin came to Boston?

“She came at the bidding of a rich and popular woman who delights in surprising the public with new things.

“At her Fenway palace, about a month ago, Mrs. John L. Gardner first introduced this young Celestial woman to Boston society. Dr Yamei Kin lectured in the palace to the select audiences who were invited to hear her. She talked to them about the women in her own land; she told them about China, its history, its religion, its literature and its art; she described things Japanese to them, and withal she charmed them.

“She makes use of pure English, and when she lectures, she infuses her topic with expressions of such naive meaning that she acts upon her audience like a magnet.

“What did Dr Yamei Kin say to the Globe representative who interviewed her?

“The first thing that she said when the subject of the new woman in China was broached was: ‘The American people have a mistaken idea about Chinese women. Our women are not like those of Turkey or India.

“In China, a woman rules her family, her husband seeking counsel of her. She really exercises more political power than does the American woman, because she makes her influence felt in politics through her husband. She also advises him in his business affairs.

“In America, so it seems to me, women have very little of such influence upon men.’

“Do you think that women are more potent when they seek to influence men than they are when they act independently for themselves?” was asked.

“I am greatly interested in the women’s movement going on in this country, especially in women’s clubs. I believe that women should act independently, because they ought to be responsible for what they do. Beside this, responsibility is an important factor in the education of anyone. I think that your way is good, but there, is much to be said on our side, too.

“One thing which has impressed me about women’s clubs in Boston is the absurdity of discussing some of the things which are talked of by the members.”

“Dr Yamei Kin intercepted her words with a characteristic little laugh, and then she naively said: ‘Why, it seems perfectly absurd to me to hear your club women discuss such a theme as this: “Has Competition any Moral Value?” The tiny Celestial woman smiled again before she added: ‘They don’t know anything about such question. How can they when they have never had their living; to earn? What they say is superficial.’

“Now in China,’ continued Dr Yamei Kin, ‘women are not educated in the same sense that American women are. Women have always been regarded as a domestic rather than as an economic factor. But because they are not learned in the way of books, that docs not imply that they have no education.

“‘There is a different kind of education that is obtained by means of experience. Certainly, our women have intellectual force, or else they could not rule their husbands about their business affairs.

“I do not decry the knowledge to be obtained from books, but how many of your young women, fresh from college, could rule and counsel as does the Chinese woman, do you think?’ “O, yes,” Dr Kin replied in answer to a question, ‘the new woman movement is obtaining great hold in China. Every part of the empire is affected by it. I do not know how far it has penetrated into the interior, but all over the land, women are calling for education. By this I mean western education. They wish to be taught English. This
desire is rapidly spreading among all classes.

"The movement, which is being led by the Empress dowager, is growing to be popular at court. There is an increasing tendency to meet foreigners socially. This movement for the higher education of women began about five years ago. So far, it is confined mostly to literary pursuits.

"Women have not shown much inclination toward professional training. Medicine is the only profession which they have sought to enter.

"A few have come to the United States, and have taken degrees at the women's medical colleges in this country.

"There is,' added Dr Kin, 'a great need of women teachers in China. Women, according to our customs, can be taught only by women, because our system of education calls for a private tutor who is admitted to the family.

"We want educated American and English women for teachers in China, The English language is the great language of the present time. We realize its advantages, and although China has opposed western education, its acceptance by our people is inevitable.

"That is one reason why Chinese women are calling for instruction. Another is, that there are matrimonial advantages for the English-speaking woman, which are not possessed by the non English-speaking one.

"Even among farmers and artisans this has been recognized, and parents seek English-speaking wives for their sons.'

"Dr Yamei Kin expects to remain in the United States for a year or two when she will return to China.

"She is the first Chinese woman to take a medical degree in the United States, having graduated from the New York woman's medical college about 10 years ago.

"Her home is in Ning Po, where she was born.

"She had received an English education before coming to this country, so that she was fully equipped to take the entrance examinations required by her alma mater. After receiving her degree, she returned to China, where she practiced medicine. She has recently arrived in America from Japan, where she has resided seven years.

"On her return to China she intends to instruct her people by means of lectures in the ways and manners of American life."


• Summary: Most of this article is about Charles Berg and his wife, and is completely unrelated to Dr. Yamei Kin and her husband. However the last paragraph states:

"Hippolytus Laesola Amador Eca da Silva wants a divorce from Yamei Kin Eca da Silva on the ground of desertion. They were married at Yokohama, Japan, in November, 1894, and have one child, the custody of whom the plaintiff asks the court to award to the defendant."

Note 1. One of the Notebooks of Henry Rankin (the larger one, page 72) gives Dr. Kin's marriage date as Nov. 1893.

Note 2. There are many accounts (over twenty) of Eca da Silva's case in the San Francisco Call—for those who are interested in more detail. The Call is part of the California Digital Newspaper Collection—free online (as of Dec. 2015).


• Summary: "L. Eca da Silva [sic, H. Eca da Silva], inspector and interpreter in the Chinese Bureau, is no longer in the Government service, his employment having been terminated several days ago."


• Summary: "This Winter the fad for China and Japan in drawing rooms has been accentuated by the success of the series of lectures by Mme. Yamei Kin. This lady, who studied medicine in New York, has a large circle at friends, and her talks have been under the patronage at Miss Anne Morgan. It is true that China and Japan are very different in many characteristics. The Chinese being the wider nation, claim that the Japanese have imitated them in their arts and in their civilization."


• Summary: "Dr. Yamei Kin, a Chinese woman physician of charming personality, yesterday afternoon delivered a lecture at the residence of Senator Kean before an audience representative of all that is best in Washington society... She is now making a tour of the United States trying to create a wider interest and sympathy between the women of these distant lands.

"Dr. Kin, who wore the very becoming dress of her country, talked mainly of the domestic life of the higher and middle class Chinese. Many verses, ranging from the Oriental counterpart of Mother Goose to selections from Confucius and the 'Ritual of Decorum,' which is almost as old, with clever anecdotes gathered from the practice of her profession, and told in the purest of English, made up a delightful half hour that formed the lecture proper, which was followed by twenty minutes during which Dr. Kin invited questions from her audience, which she answered fully and clearly to the enlightenment of all present."

Summary: “Note.–The following tribute to the memory of the founder of the Presbyterian Mission at Ningpo was written by the native pastor of the church at Bao Kôh-tah, an eastern suburb of that city, some eight miles distant from its center. It is a significant expression of the sentiments still entertained by the native Christian community towards an early missionary in that part of China, thirty years after he has ceased to dwell among them. It shows how beneficent and wide an influence the medical missionary may exert, how deep and lasting an impression he may leave on the minds of the people whom he serves, and how high an estimate the native Chinaman may place upon the enterprise of foreign missions. The writer of this tribute bears the name of Uôh Cong-eng. Both himself and his wife from their childhood remember Dr. McCartee with grateful affection. Both are graduates of the mission schools, which they so worthily represent. His own theological training was received from the early Presbyterian missionaries at Ningpo, and for many years he has been the efficient pastor of the church now in his care. This article will be followed by another in the next issue of this journal regarding Dr. McCartee as an American missionary statesman. It will exhibit other features of a highly varied career in the Far East, especially the international and political value which the foreign missionary has often possessed alike for his own government and for that of the people among whom he lives. This is a very different value from that now popularly attributed to the missionary. The article was written by the gentleman who was best acquainted with the facts–the Hon. K.T. Sheppard of San Francisco, late Adviser in International Law to the Government of Japan. Henry W. Rankin.”

There follows a photo of Dr. McCartee seated at a desk, and below that his signature. After that comes the very moving tribute, from which a few passages will be quoted:

Page 172: “His college course was taken at Columbia College, New York City, and his medical course at the University of Pennsylvania, where he carried off the highest honors of his class. In June, 1843, after the treaties made with China by the English had opened five ports to trade and the gospel, the Presbyterian Board of Missions in New York wished him to go to China as a missionary. He saw in this call a revelation of the Divine plan for him,...”

“Behold what love for his Saviour and his fellow men in China must have filled the breast of this young man of twenty-three to enable him to brave the dangers of the deep, and go alone to that far off land to give them the gospel.”

Page 173: “Dr. McCartee was manifestly a tool of God’s own choosing for laying the foundation of this work in Ningpo; for nothing but his loving, peaceful, gentle disposition could have overcome such opposition as he had to meet.”

“Dr. McCartee’s literary work was considerable, embracing a number of books: ‘Verses for Beginners,’ ‘The Bible Topically Divided,’ and a ‘Harmony of the Gospels’; also several smaller tracts such as ‘The Three Character Classic,’ ‘Four Character Classic,’ ‘Six Warnings Against Opium,’ ‘The Truth Easily Known,’ ‘The Important Teaching of Jesus,’ ‘The Three Bonds of Belief,’ ‘Laws of the Protestant Church,’ etc. Dr. McCartee also assisted in putting the Ningpo system of Roman script into the final form which has made it such a help to the church in this whole district.

“Dr. McCartee was a physician of unusual skill.”

Page 174: “His unfailing love was a great stimulus to all those with whom he came into contact One of the prominent traits in Dr. McCartee’s character was his sympathy, especially toward fatherless children. In 1866 Mrs. Kying, wife of the pastor of the church in Yu-yiao, died of cholera, followed in a few days by her husband. Dr. McCartee took their little children, a boy of seven and a girl of two and brought them up as his own children.”

Page 175: “Dr. McCartee’s home was always open to guests, and they accepted his hospitality in large numbers. His friendly ways both with foreigners and Chinese drew them to him like a magnet. Nor did his welcome fade with the passing days. In his treatment of his servants, too, his
of the whole motive of his life. His love was love. ‘Divide my love among all’–was a true expression.

Japan has been written in full I need not repeat it here.”

“But as the story of his twenty-eight years’ work for
he left.

This was all the legacy he left.”

When the end of life closed his labors, his parting
message was, ‘Give my love to all.’ This was the only store was that laid up in

the Lord Jesus Himself, so this true servant became poor that

others might be made rich. His only store was that laid up in

heaven.”

“Signed by the Committee:

“Uoh Cong-eng.

“Su Me-kah.

“Lu Cing-veng.” Address: Rev.

172. San Francisco Call. 1904. Three liners and a small
steamers start from here on long voyages: Steamship Alameda
and the Little Like Like sail for Honolulu; Coptic departs
for the Far East and the City of Sydney leaves for Panama.

* Summary: “Among those that sailed on the Coptic were:

For Hongkong–J. Becker, Ludovic Brignaudy, H. Eca da
Silva, Fred W. Hartford, J.A. Kalbach, Mrs. J.A. Kalbach. B.
Wightman, Wong Fook.”

A large photo shows one of the steamships.


* Summary: From What to Eat: “Dr. Yamei Kin, a Chinese
woman doctor now studying in America, gives some
interesting facts about Chinese food products. One surprising
thing Dr Yamei Kin tells is that Chinese soy is made from a
sort of red bean ground up and fermented. While fermenting
it smells like sauerkraut, only worse. The fermented product
is shipped in cases to England, where it is mixed with
vinegar and other products and sold as Worcestershire sauce.

Note: This is the earliest document seen (Dec. 2015) that
mentions Dr. Yamei Kin in clear connection with soy.

“The Chinese laborer lives on beans as much as does the
Boston typewriter girl. The bean in China is more like our
small round cow-pea. This is ground fine, mixed with water
and a little salt. Then the water is pressed out and the bean
cake [tofu] is sold to the poor. This bean cake may be cooked
and mixed with other things, fish, chickens, etc. It is highly
nutritious and explains why the Chinese laborer can endure
so much on so little food. Vegetables are eaten in quantities...
Fish is popular but very little meat is eaten. An animal is

never killed to be eaten until it is too old to work; hence the
Chinese do not like beef, considering it too tough. Pork is
popular and every family keeps one or two pigs.

“The Chinese are great cooks, and love to give elaborate
dinners. This is the chief means of entertaining in China.
However, the dinner consists of sixty courses, and it takes
several hours.”

Also appeared in the Detroit Free Press. 1904. May 1 (p.
2).

174. San Francisco Call. 1904. Ball given for benefit of
Henry Navarette: Large attendance enjoys select programme
of music by Mandolin Club and vocal solos. 95(132):30.
April 10. Sunday.

* Summary: “An entertainment and ball was given at
Washington-square Hall last evening for the benefit of
Henry Navarette, who is convalescent after a very severe
illness. After the performance the guests enjoyed a dance and
refreshments. The participants were as follows: Professor
Lombardero’s mandolin club; ‘Paquita,’ Spanish dancer;
‘Carmencita,’ Spanish dancer; Sra. [Señora = Mrs.] Elisa
A. de Navarette, soprano; Sra. Josefa Mesa de Kellum, contratlo; Professor J. Lombardero, soloist; Mrs. Isabel de
Ferro, alto; H. Eca da Silva, accompanist.”

175. Boutelle, Grace Hodsdon. 1904. Dr. Yamei Kin: The
noted Chinese woman to visit Boston. Boston Evening
Transcript. April 23. p. 36.

* Summary: The subtitle continues: “The first of her race and
sex to get a medical degree in the United States–How she
captivates her listener whether one hears her lecture or talk
in a drawing room–Delightful myth stories of the Chinese
which she tells–A charming personality.”

And it was not only its natural golden-clear pallor that
gave this face its peculiar translucency–the inner flame of a
brilliant individuality was shining through. Story after story
she told from among the best-loved Chinese romances and
folk-legends–and how she told them! She wove them into
a sparkling tissue of narrative, exposition, critical comment
and humorous illustration.”

“... there was a personality quaintly original, vivid and
delightful–and of such a self-poised quiet, withal. She did not
harangue us, but talked quite as colloquially as if the subject
of the lighter literature of the Chinese had come up during a
chat with each one of us–and each of us was convinced that
she was the one.”

And it was not only its natural golden-clear pallor that
gave this face its peculiar translucency–the inner flame of a
brilliant individuality was shining through. Story after story
she told from among the best-loved Chinese romances and
folk-legends–and how she told them! She wove them into
a sparkling tissue of narrative, exposition, critical comment
and humorous illustration.”

“Her English vocabulary made my own seem akin to
that of the other Chinese women I remembered, and her
accent endeared her instantly to my New England heart.”

“The inimitable drollery of her rendering of the
dialogue... it is impossible to describe. One must see and
hear and feel it. Story followed story and one exquisite bit
of verse succeeded another, and then came snatches of the
nonsense which are the ‘Mother Goose Rhymes’ of China...
• **Summary:** Name: Mrs. D.B. McCartee. Gender: Female. Birth Date: about 1826. Age: 78. Arrival Date: 8 June 1904. Port of Arrival: San Francisco. Ship Name: Coptic. Port of Arrival: Manila and Hong Kong and Shanghai and Nagasaki and Kobe and Yokohama.


A closely related “Oath to Inward Passenger List” states:

• **Summary:** “A Chinese woman of charming personality, Dr. Yamei Kin, delivered a lecture one day recently at the Washington residence of Senator Kean. Her audience was representative of all that is best in Washington society... She is now making a tour of the United States trying to create a wider interest and sympathy between the women of these distant lands.”

• **Summary:** “Superior Judge Hunt at yesterday’s noon hour granted a divorce in a case that has probably never found its equal in this city. It will probably, shock certain women’s organizations which, according to the husband’s testimony, listened for a long time to the lectures of his wife, who was then the only Japanese woman holding a degree as a doctor of medicine from an American college.

“The plaintiff in the case is Hippolytus Laesola Amador Eca da Silva and the defendant Yamei Kin Eca da Silva. He was a Chinese interpreter employed by the Government. She is a graduate of a New York school of medicine and became sufficiently versed in the ways of doctors and women to gain a hearing before the clubs of her sex. Her husband was not ‘up to date,’ according to his testimony yesterday, and she, declaring herself a ‘new woman,’ left him.

“The plaintiff was a son of Portuguese and Chinese parents, and married his wife in Yokohama, Japan, in 1894. They came to San Francisco, where she weared of him in 1902. She went back to Japan and left their eight-year-old boy in charge of persons [Walter Afong’s family] in Berkeley. When she returned to San Francisco Da Silva met her and asked her to live with him again, but she declined on the ground that she had lecture engagements to fill in the East. When last heard of she was in Boston.

“Judge Hunt granted interlocutory decree readily.”

Note: An “interlocutory decree” (a legal term) is “a court judgment which is temporary and not intended to be final until either (a) other matters come before the judge, or (b) there is a specified passage of time to determine if
the interlocutory decree (judgment) is “working” (becomes accepted by both parties) and should become final.
Interlocutory decrees were most commonly used in divorce actions,...” (Source: dictionary.law.com at “interlocutory decree.” April 2014).

180. San Francisco Chronicle. 1904. Anxious to be a “new” woman: Chinese wife adopts American customs and deserts her spouse to become a doctor. Now lives in Boston and supports herself. Man with an extensive name, who was married to her in Orient, gets a divorce–Other unhappy marriages. Aug. 13. p. 10.

• Summary: “Hippolyttus Lacsela Amador Eca da Silva, whose Chinese wife left him in 1902 because she wished to be ‘a new woman,’ was granted a divorce from her by Judge Hunt yesterday, no one appearing on her behalf. Da Silva, a comely young man, was born in China of Spanish and Chinese heritage, and was married to Yamei Kin, a full-blooded Chinese, at Yokohama in 1894. He was employed as an interpreter for the United States Chinese Bureau on coming to this city. His young wife, who like him had adopted American customs, told him, when they resided at 1116½ Broadway, that she had taken up the ‘new woman’ cult. When he moved to 1480 Broadway she refused to go with him.

‘She obtained a doctor’s diploma from an Eastern college, and is now practicing medicine in Boston,’ da Silva said in court. ‘She wanted to be up to date and independent, and she felt she could not be if she were bound to a husband. Her chief reason for leaving me was that she was ‘a new woman.’ Our son Alexander Amador Eca da Silva, who is 9 years old, was placed with Walter Afong’s family in Berkeley.’

‘William L. Ward, a Chinatown guide, was the corroborating witness. ‘I got acquainted with these parties three hours after they hit San Francisco nearly ten years ago,’ he said breezily. ‘She told me at Christmas 1902 that she was tired of living with her husband and shook him.’

‘After deserting da Silva, the Chinese ‘new woman’ took a trip to the Orient, and when she returned here she had some difficulty in landing on account of the Chinese exclusion law. Da Silva went to her assistance, and on his statement she got ashore.’


• Summary: “The probing by the Federal Grand Jury into the importation of Chinese slave women by members of the company which holds the Chinese concession at the St. Louis Exposition resulted in the return of an indictment yesterday against Lee Toy, president of that concern. Toy was taken into custody by Secret Service Agents Hazen, Foster and Moffett at 727 Sacramento street, where he has been living since his arrival a few weeks ago with 207 Chinese, twelve of them women, whom he brought over, as he explains, to place in the village, which he aimed to make one of the chief attractions of the fair.

‘Bail was fixed at $5000, but Toy was unable to obtain the aid he expected from the surety company because its offices were closed for the Saturday half holiday. He will therefore have to remain at the Broadway jail until to-morrow, at least.

‘Indictment of da Silva: It is believed that an indictment was found against H.L.A. Eca da Silva, who was associated with Toy in the importation of the steerage crowd that, came on the steamer Doric. Da Silva is in St Louis, however, and until the arrest is made on the telegraphic order that was sent yesterday no information as to the charge will be given out.

‘Da Silva was formerly an interpreter in the office of Immigration Commissioner Hart North, but being dismissed some months ago entered the employ of the concession concern to help bring over the Chinese. Lee Toy is said to be connected with a large Oriental goods firm of Philadelphia, known as the Chong Wah Company.

“In the female contingent of the importation were four women who, upon their arrival in this port, declared that they had been purchased in China and were intended for immoral purposes at the exposition and as long as they should remain in this country. Commissioner North detained these women, sending them to the Occidental Mission Home for safe keeping until the matter could be investigated and arrangements made for deportation. But a mysterious feature of the case is that the eight other women, who were in the same party and had been induced by the same men to leave their native land, were allowed to proceed to St. Louis. In their answers before the Immigration bureau, however, they gave no intimation beyond the mere statement that they had come to enter the employ of the concession company.

‘Bought women in Canton: The story told the Grand Jury was that Da Silva bought the women in Canton at prices ranging from $500 to $700, and that contracts were formally entered into for the engagement at St. Louis. The four women did not learn until they were upon the ocean what was in store for them in the United States and they saved themselves from the horrible fate by appealing to the Immigration Commissioner. In China they had been employed as household servants.

‘Lee Toy declared yesterday that the four women gave false testimony when they alleged that his purpose was to introduce them to a life of shame. ‘We had planned a very attractive village,’ he said, ‘and wanted native Chinese to make a scene of realistic industrial activity. I did not see any of the women until they were brought to the steamship the morning of our departure, Da Silva having picked them up. There is absolutely nothing in the allegations that our scheme
was criminal in its nature.”


• Summary: “San Francisco, Sept. 20—H.L. Eca Da Silva, former interpreter in the San Francisco Chinese Bureau under Commissioner North, was arrested today in St. Louis by United States Secret Service men on a warrant telegraphed from this city on an indictment by the Federal Grand Jury. Da Silva was taken before the United States commissioner and ordered removed to San Francisco for trial. He and Tee Toy, known as the mayor of Chinatown, in Philadelphia, will be arraigned September 26 on a charge of importing women into the United States for immoral purposes.

“Tee Toy who was arrested several days ago was released today on $5,000 bail. Da Silva and Tee Toy arrived from China on the Doric a few weeks ago, with 207 Chinese acrobats and twelve Chinese [women] for the exposition at St. Louis. Four of the women confessed that they and their companions were slaves and were being brought to the United States for immoral purposes. The four were not permitted to land, but the eight other women were allowed to proceed.”


• Summary: “Mrs. Yamei Kin, a native of Ning Po [Ningpo, Ningbo], China, was at the Yates last night with her 9-year-old son, Alexander, whom she will place in St. Johns Military School at Manlius to-day. Mrs. Kin is a graduate of the New York Womans College of Medicine and has practiced medicine in China for many years. For the past two years she has been lecturing in this country before women’s clubs upon Oriental topics. Mrs. Kin has traveled extensively all over the world.”

Note 1. Manlius is a town in Onondaga County, east of the city of Syracuse, in upstate New York.

Note 2. “The Manlius School was founded in 1869 in Manlius, New York as the St. John’s School by Bishop Frederic D. Huntington, of the Episcopal Diocese of Central New York. However, by 1880 attendance had fallen to the point where the school became insolvent. As a result, in 1881 it was reorganized as the St. John’s Military School” (Source: Wikipedia, at Manlius Pebble Hill School, Dec. 2015).

Note: The correct name of the school is “St. John’s Military School,” however many refer to it as “The Manlius School.”


• Summary: “Assistant United States District Attorney Ben L. McKinley received a telegram from St. Louis yesterday announcing that H.L. Eca da Silva had been arrested in that city upon the indictment presented against him by the Federal Grand Jury here for importing Chinese women for immoral purposes. The telegram added that Da Silva would be taken to San Francisco without delay for trial. Da Silva’s confederate, Lee Toy, was released yesterday afternoon on bonds of $5000, given by a security company. September 26 has been set as the date of Lee Toy’s arraignment.

“Da Silva for many years was connected with the Chinese Bureau at this port as an interpreter. He was dismissed last year because he fell in love with one of the stenographers and neglected his duties. He and Lee Toy arrived from China on the Doric a few weeks ago with 207 Chinese acrobats and twelve Chinese women for the exposition at St. Louis. Four, of the women confessed that they and their companions were slaves and being brought to the United States by Da Silva and Lee Toy for immoral purposes. The four were not permitted to land, but the eight other women were allowed to proceed to St. Louis, notwithstanding the statement of the four.

“The indictment of Lee Toy and Da Silva was procured at the request of the Department of Justice, and the arrests were made by United States secret service men.

“United States Marshal Shine says that every raid but one that he had been instructed to make upon Chinatown in searching for women who had been illegally landed had been ‘tipped off’ in advance by some person in the Chinese Bureau.”


• Summary: “Mrs. Yamei Kin of Ning Po, China, was at the Yates this morning with her 9 year old son Alexander, who will become a student at St. John’s Military academy at Manlius today. Mrs. Kin is a graduate of New York Woman’s College of Medicine and is a lady of remarkable literary attainments. She has practiced in China for a number of years. For the past two years, however, she has been lecturing before the women’s clubs of the country on Oriental topics.

“When seen this morning Dr. Kin said that she first came to this country for her health, but that she was urged to deliver a series of lectures and has met with such a courteous reception that she has continued in that work. She speaks perfect English and talks in a highly interesting and intelligent manner.

“She believes that a coalition between China and Japan is only natural and that it will eventually take place. She says that the Chinese warmly sympathize with the Japs in their struggle with Russia. In the opinion of Dr. Kin, all that the two countries want is to be left alone to develop and exploit
their own resources.

“In speaking of the efforts that are being made to Christianize China. Mrs. Kin said that the missionaries have not yet reached the better classes in that country and that she believed they will find great difficulty in converting them. They have, however, done much with philanthropic work which has greatly benefited the poorer Chinese. She does not think that Christianity will ever supplant Buddhism.”

Note: The word “Chink” is a very offensive word used to refer to a person of Chinese ancestry. Address: New York.


• **Summary:** “Dr Yamei Kin of China: Asia will probably have one woman representative, Dr Yamei Kin. This charming little Asiatic is a native of Ning Po, China. She is the first Chinese woman to take a medical degree in the United States, having been graduated from the New York woman’s medical college about 10 years ago. After receiving her diploma, she returned to China, where she practiced medicine for eight years. Last winter she revisited the United States and was warmly received.

“While in Boston Dr Kin was very popular among the women’s clubs. She speaks English with great fluency, and this, combined with her natural charm of manner, makes her a favorite with all who come in touch with her.”


• **Summary:** “United States Secret Service Agent John E. Murphy of St. Louis arrived at the Appraiser’s building yesterday afternoon, having in custody H.L. Eca da Silva, formerly an interpreter of Chinese in the Immigration Bureau at this port. Da Silva, with Lee Toy and two others whose identity is not disclosed, was indicted by the Federal Grand Jury of this district for being engaged in the illicit importation of Chinese into the United States.

“Da Silva said yesterday that he knew nothing of the charges against him except by newspaper report. He came over on the Dorie, he added, with Lee Toy and 200 Chinese men and twelve women on the way to the exposition in St. Louis, he being simply an interpreter for the Hong Tai Company, one of the concessionaires. Da Silva was very indignant because of the published statement that he was of mixed Chinese and Portuguese blood.

“‘I was born in China,’ he added, ‘but I am a full blooded Spaniard.’

“Spanish Interpreter Antonio de la Torre Jr. of the Immigration Bureau says that Da Silva does not speak good Spanish.”


• **Summary:** “San Francisco, Sept. 27. H.L.A. Eca Da Silva has been turned over to the custody of United States Marshall Shine by John E. Murphy, a Secret Service Agent of St. Louis, who was deputized by the United States Marshall of Missouri to bring the prisoner to this Coast.

“Da Silva, who was formerly an interpreter in the Chinese Bureau, was arrested recently in the Chinese village at St. Louis upon a telegraphic order from Marshall Shine, stating that Da Silva had been indicted by the United States grand jury of this city and was wanted on a warrant issued by the United States District Court charging him with the crime of unlawfully importing women into this country.

“Da Silva was a subordinate of Consul-General McWade, just removed by the government from the post at Canton.”

Note: The above information is incorrect. The man who was removed from the post at Canton was Antonio Maria Da Silva, not our Mr. Eca da Silva (See Report on Inspection of United States Consulates, China, Canton, p. 14): https://archive.org/stream/reportoninspect00statgoog#page/n19/mode/1up


• **Summary:** “Associates of Hippolytus [sic, Hippolytus] Lesola Amador Eca da Silva, former Chinese interpreter for the Chinese Bureau at this port, turned up yesterday afternoon in the Clerk’s office of the United States District Court for the purpose of filing a bail bond of $5000 for his release. One of them was Dick Williams, who was indicted several years ago by the Federal Grand Jury for being a member of a gang engaged in landing Chinese unlawfully. Another was a man who gave his name as Jones, and to Assistant United States District Attorney B.L. McKinley as John B. Kelly, town watchman. Neither was acceptable to McKinley and Da Silva remains in prison.”


• **Summary:** “The fall term of St. John’s Military School at Manlius opened last week Wednesday with an attendance of 140 students, which is all that the school will accommodate. In the ranks of the entering class this fall are several foreign students of distinguished parentage. Mrs. Yamei Kin, a physician of Ning Po, China, has entered her 9-year-old Alexan” [Alexander]. Address: New York.

191. *San Francisco Call*. 1904. Letters tell of love and plans

**Summary:** “Coincident with the arrest of H.L. Eca da Silva and Lee Toy, charged with importing women into this country for immoral purposes, comes the revelation that Da Silva was engaged to be married to two young women. To one of these, Miss Agnita Burbank, a stenographer employed in the Chinese Bureau, he confided some of his plans. In turn Miss Burbank kept him posted regarding developments on this end. The correspondence is in the hands of the Federal officials. Da Silva was released yesterday afternoon on $5000 bonds, furnished by a surety company.”

“H.L. Eca da Silva, formerly an interpreter in the Chinese bureau, who, after losing his position there, was indicted by the Federal Grand Jury on a charge of importing Chinese women into this country for immoral purposes, was released yesterday afternoon on a bond of $5000 furnished by a surety company.

“In her father’s house on Broadway, pretty 17-year-old Carmen Averreto, one of his lady loves, rails at the man whose affection she tolerated two years ago. In the apartments occupied by herself and partners at 531 Turk street Miss Agnita Burbank, another of Da Silva’s fiancées, refuses to discuss the matter at all. Incidentally there is an interlocutory decree of divorce for Da Silva from his Mongolian wife [sic, Chinese wife, Yamei Kin], and to add further to the entanglement of hearts is the mysterious photograph of a beautiful, dark-eyed Spanish girl, whose identity is as yet unknown. He has his local sweethearts guessing how many young women have fallen victim to his blandishments.”

“The letters written by Da Silva to Miss Burbank while in China and in St. Louis are of an incriminating nature, showing that he was not merely acting as an interpreter for a Chinese company, but was actively engaged in securing women for the World’s Fair. The letters tend to show that it was his ultimate intention, at the close of the fair, to ‘marry’ these women to other Chinese, thus saving them from deportation without forfeiting the bond.

“Officials active: The activity of the Federal officials, according to one of his letters to Miss Burbank, whom he addresses as ‘My Onliest Pretzel,’ annoyed him very much. ‘In one of his epistles he says: ‘Dunne guards these Chinese too closely, but when my plans mature I will beat Dunne out before the close of the exposition.’ In another letter he admits that he intended to get these women, who were brought here in bond, married, so they could not be deported.”

“The letters found in Da Silva’s possession, when he was arrested at St. Louis, were addressed to ‘My Dearest Ami’ by Miss Burbank, who is employed as a stenographer in the Chinese bureau in this city. Miss Burbank took great care to keep Da Silva posted regarding, affairs in Federal circles. Such information regarding the proceedings of the Federal Grand Jury as leaked out, and newspaper clippings regarding the doings of what was designated as the Chinese ring, were punctiliously forwarded to St. Louis.

“In one of these she writes: ‘Another big roast in the newspapers to-day. I am awfully afraid there will be trouble. The case will come up before the Federal Grand Jury next week.’ Other letters show that Miss Burbank was well aware of the movements of Da Silva, whom she expected to marry as soon as he procured his decree of divorce.

“Wants him no more: The little Spanish girl on Broadway seems willing to give up the fickle lover. ‘Now that he has another girl,’ she said, ‘I want him no more. We have been engaged two years, but I was only fifteen—not old enough to have any sense then. He was nice to me and gave me this piano and this ring. It was pretty. It had five stones, but they have all fallen out but one, just as his love for me has fallen away. I will care for him no longer. But I thought I loved—he played music, he sang and he talked, oh, so fine.’ and the dark eyes of the girl sparkled with the remembrance of happy days gone by.

“In Da Silva’s possession, when arrested, were three badges, one of which was his official one, which he should have turned in when he severed his connection with the Chinese bureau. The other two purport to have been issued by the Treasury and Customs departments. One is known to be bogus and the other is believed to be.”

A photo shows Miss Agnita Burbank. An illustration, as part of the same collage, shows two Chinese girls. 

Note: “Mongolian” was an offensive and inaccurate word used at about this time to refer to persons of Chinese, Japanese, or other East Asian ancestry.
“Hypnotism is the fanciful side of the Da Silva stories. The employees of the Chinese bureau do not think that the strange man who dotes on femininity could hypnotize anything more susceptible than a simple-minded Chinese who desires to cross the border into the United States, and knows that it costs money to do it.

“There are several batches of the Da Silva-Burbank letters which, it is thought, will assist in completing the chain of evidence against the accused man. The prosecution will not make these letters public until it finds a proper place for them in the testimony. In the meantime Miss Burbank has been instructed to have nothing to say regarding the case. She talks to interviewers of superficial things only.

“Those mysterious letters: There is a mild current of comment about the Federal building that tends toward the discussion of the communications and whispers of the letters that were written to and by Da Silva when he was in Shanghai and Canton. Letters subsequently received by Da Silva in San Francisco breathe of love, and are said to show that the man was trying to gain information from Miss Burbank. He did not succeed in finding out much of value, but it would be important to show that he endeavored to become possessed of official secrets.

“To return to the Da Silva game of hearts, there is one of his conquests who has certainly refused to be hypnotized. Furthermore, she is not certain that his musical exploits are born of the sort of harmony that drives dull care away and invokes a spirit of adoration. During the execution of the ‘Voice of Love,’ she says, cupid did not come from behind the score and fill a feminine heart with love-tipped arrows from which had been extracted no modicum of sting. This particular young lady in question is Miss Carmen Navarrete, who resides at 928 Broadway, where she makes light of reports of her deep affection for Da Silva and looks upon him and the world in general as a great joke.

‘I repeat that I once liked Da Silva, but if he is in love with another woman, that settles it with me. Life is too short to bother much over men anyway,’ she said by way of assurance that Svengali had not glared into her big brown eyes. ‘I’m all for myself when it comes to love matches, Da Silva is out of my life and I am not worrying.’

“The inroads on Da Silva’s affections said to have been made by Miss Burbank do not worry Miss Carmen in the least. She says that Da Silva loves music and so does she, but that he is not in it with a real nice electric piano I when it comes to ragtime. Guitars, too, have their place, but not when its foggy at North Beach. Love is only a passing whim and that fades like the colors on a Fourth of July flag when it, like momentary affection, is under the weather.

“Miss Carmen may have been one of the young ladies that Da Silva had on his visiting list, but one thing is certain, she knows little if anything about the man’s business relations with the Government. So to the wings with this dainty young girl who has played a specialty in the half-breed interpreter’s drama of hearts and passports.

“A game of love: With Miss Burbank the game of love seems to have been a little more serious contest. Da Silva appears to have held the winning hand. What Burbank knows will be of value to the secret service men. If she can be induced to believe that all has not been exactly fair in Da Silva’s professed love for her, she may tell everything.

“An important bit of news that traveled the corridors yesterday was that Miss Burbank is supposed to have information that will make it unnecessary for the Government officials to go to much trouble in looking up evidence in the Far East to convict their prisoner.

“Upon a woman’s whims and caprices rest important developments in the case. The query is, will she remain true to the man who once said he worshipped her, or will she say ‘Revenge is sweet,’ and tell all she knows when called upon to testify?”

Note: The 1900 U.S. Census for Fresno, California, shows that Agnes/Agnus J. Burbank was born Jan. 1882 in Nebraska. She is now age 18 and resides in Fresno Ward 2, Fresno, California. She is a single white female, the daughter of Lysant Burbank (born in New Hampshire) and Sarah J. Burbank (born in New York). Source: The National Archives. Search on Ancestry.com performed by Matthew Roth for his PhD thesis.


• Summary: “Frank P. Sargent, United States Commissioner of Immigration, spent yesterday with Local Immigrant Commissioner Hart H. North in the Chinese Bureau. He will leave this city to-morrow evening for Portland, Tacoma, Seattle and Victoria [British Columbia], and will proceed toward Washington; D.C. by the Canadian route.

“Commissioner Sargent said yesterday that his visit was merely one of routine, it being his custom to make an annual inspection of all Immigrant stations in the United States. He was very well pleased, he said, with the administration of the San Francisco office under Mr. North and his assistants, Captain H.H. Schell, Charles Mehan and Dr. Gardiner.

“Referring to the arrest of Lee Toy and Hippolytus [sic. Hippolytus] Lesola Amador Eca Da Silva on a charge of fraudulently importing Chinese women into the United States, Commissioner Sargent said that the Government was quietly investigating the matter at St. Louis with the hope that sufficient evidence might be obtained to convict all the parties concerned, including some not now under arrest.

“I shall make several recommendations on my return to Washington,” added Mr. Sargent, “by which the efficiency of the service may be improved, especially along the Mexican border. It is a long boundary line and hard to guard. Many Chinese are getting in by circuitous routes, and this will necessitate an increase of the border force in some localities.
“I am on record as being opposed to the transfer of Chinese crews from one vessel to another in our harbors.”

• Summary: “The meeting was presided over by Mrs Lucia Ames Mead, in place of Mrs May Wright Sewall of Indianapolis, who was unable to be present. Other women on the platform were Mrs Julia Ward Howe, Mrs Mary A. Livermore, Miss Sophia Sturge of Birmingham, England; Miss Jane Addams of Hull house, Chicago; Miss Sheriff Hain of New Zealand, Miss M.K. Dunhill of India and Dr Yamei Kin of China. Both Miss Dunhill and Dr. Kin wore the brilliant costumes of their native land.”

“Dr Yamei Kin of China expressed herself as glad she is a representative of a race that has always advocated peace, and as being thankful that she is pure Chinese without a drop of the blood of the dominant race [the Manchurians / Manchu] in her veins. She declared that at a subsequent meeting she would tell Boston people what the best thing in them is, saying that a representative from a land, which is so much older may be pardoned for explaining to people here some of their better qualities.”

• Summary: “As a part of the international peace congress a meeting was held last evening in Tremont temple, at which were discussed several phases of this interesting subject: ‘The Responsibilities of Educators in Creating Eight Ideals of International Life.’

“The personalities of the speakers were almost as interesting as their utterances.”

“The Baroness von Suttner of Germany and Dr Yamei Kin, the latter wearing a beautiful costume of the orient, gave to the auditors a knowledge of the highest type of womanhood of their respective countries, besides emphasizing the value of woman’s labors in the broad work of securing international peace.”

“Dr Yamei Kin, in a beautifully rich voice, and with words that bore no trace of foreign accent, pointed out the close connection of human love with the peace of nations, and declared that such teachings should be spread not only to children, but to all people of the world.”

• Summary: “S.M. Shortridge filed a demurrer in the United States District Court yesterday to the indictment charging Lee Toy with having imported Chinese women into the United States illegally. Thomas C. West filed a similar demurrer to the indictment charging Hippolytus [sic. Hippolytus] Lesola Amador Eca da Silva with a similar offense.”

Note: The word “demurrer” is a legal term meaning: An assertion by the defendant that although the facts alleged by the plaintiff in the complaint may be true, they do not entitle the plaintiff to prevail in the lawsuit.

• Summary: “Demurrers in the cases of the United States vs. Lee Toy and Hippolyttus [sic, Hippolytus] Lesola Amador Eca da Silva were submitted yesterday without argument in the United States District Court.”

• Summary: “The European delegates to the Peace Congress were being entertained the other day by the Board of Trade and Transportation at a reception at the new Hotel Astor in Times Square [New York City]. The Mayor had made a brief and effective speech of welcome and the Baroness von Suttner had made an earnest eloquent plea for universal peace. Then Chairman Oscar S. Straus introduced Dr. Yamei Kin from China.

“The roomful of guests looked up with some interest, for the little, dainty Chinese woman who glided up to the platform, clad in a native silken gown of gray, was at least picturesque. She looked as if she might have come out to sing an air from a comic opera or to do a geisha dance. As for a speech, the New Yorkers expected at best a graceful bow, a bland smile, a few gestures with the ever-active fan and some perfunctory sentences in ‘pidgin’ English.

“Before Dr. Kin had finished half a dozen sentences everybody sat up straight and stared. They were astonished, not so much, perhaps, on account of her English, which was perfect in accent, grammar, and idiom, but more on account of the refreshing things she said and the gracefully eloquent way in which she said them.

“[sic. Hippolytus] Lesola Amador Eca da Silva with a similar offense.”

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Park West. Nobody who had heard her in the morning had anticipated that she would do more than repeat her Hotel Astor address, but there was another amazed audience when she started off in quite as charming a manner as she did in the morning and in an entirely new vein.

"I feel quite at home in an ethical culture meeting," she began, "because although in China we have no societies known by that name, all China is one vast ethical culture society."

"She is wonderful," remarked James Caldwell, a British member of Parliament and one of the peace delegates. "I have heard her six times now, and each time in her delightful way she has had something new to say."

"At Cooper Union, the next evening, she captivated a mixed audience, and furnished another surprise to those who knew her, and thought that her soft, musical voice, while adequate to fill the small rooms in which she had been speaking, would not do in Cooper Union. They were mistaken, for without apparently raising her voice, her tones were as well modulated as in a small room, and she was heard distinctly at every corner of the crowded auditorium...."

"Out in Madison, New Jersey, yesterday afternoon, to a Times reporter, Dr. Kin explained some of the things which contribute to her remarkable abilities as a speaker. In the first place, she learned English in China from the family of Dr. McCarthy [sic, McCartee], a medical missionary at Nun-po [sic, Ning-po], whose widow Dr. Kin is now visiting at Madison [New Jersey]. Her father, a Chinaman of prominence, became a Christian, and established at Nin-po [sic] a church which was unique then because it was self-supporting.

"The little Chinese girl took a fancy to the study of medicine, and Dr. McCarthy [sic] taught her well. Then she came to New York and under Dr. Robert Abbe, Dr. J. West Roosevelt, and Dr. Janeway she studied at the old Woman's Medical College at Second Avenue and Eighth Street, and won her title of doctor in 1888. After graduate studies in Philadelphia and Washington she went back to China.

"Surgeon in China ten years: For ten years she practiced surgery in South China, Japan, and Hawaii, and had so much to do that her health broke down. Then she came to Southern California.

"Outside of her ability as a speaker, Dr. Kin's success with an audience is due to the fact that she is able to drop at once into its mood, and although she doesn't always complement in Western ideas, she lays on the lash in such a way that it tickles her hearers rather than hurts them. And then she has a wonderful Oriental tact."

"The room in which she received her visitor at Madison yesterday was filled with Chinese cups, vases, and bric-a-brac, and when Dr. Kin stood up or moved around in it seemed as if she were one of the ornaments. She is never out of place. When she speaks, she fits in with her hearers.

"'A man,' she said, with strong feelings and eloquence of speech can sway, can overwhelm an audience, but a woman can't do that.'

"Matches gowns and flowers: As to Dr. King's clothes. These brilliant Oriental costumes of hers attract and hold the eye, and Dr. King does not deny that her dresses, and she has many of them, effectively aid her speaking. 'In China,' she said, 'we are taught that if anything can be done artistically, we must try to do it that way, and that is why I try to make my dresses ornament what I have to do.'

"Dr. Kin always wears flowers in her hair—dahlias, chrysanthemums, or whatever can be obtained. On the three different occasions on which she spoke in New York observing persons noted that the flowers she wore in her hair blended most harmoniously with her multi-colored dresses. As the variety of flowers at this season is scarce, it may be guessed that Dr. Kin wore the dressed that would fit the flowers she could get.

"She takes us task for our Western lack of this same artistic sense, but from the vast majority she excepts Mayor McClellan.

"'I met him socially last year and far more than any of your 'business' men whom I have met he takes a delight in things artistic. I am glad to hear, too, that he is a great young Mayor.'

"Dr. Kin says that her life work lies in China, and that if all goes well she will go back there in the Spring.

"'There is a movement now in China,' said the little doctor, 'for the education of women, and it is there, I think, that my work is. Possibly I may be able to avert some of the horrors you have gone through in your education of women, the short-haired epoch, for instance, and the blue stockings.'"

"Dr. Kin is a Christian, but, she says, many of her friends think her heterodox. She is a firm believer in the works which the Confucian philosophy has wrought for her country, how it has preserved peace, taught her citizens to lead the simple life and brought about a comparatively equal distribution of wealth. She does not see why Western nations should fear the 'yellow peril'—just now."

"When Dr. Kin was last in China, about two years ago, she brought back her little son, who is now a student at Manlius School, near Syracuse. Its President is Col. William Verbeck, who, Dr. Kin says, did so much for Japan, and who himself speaks excellent Japanese. Dr. Kin herself speaks Japanese and French, besides English and Chinese."

Note: William Verbeck was the son of Guido Verbeck and a good friend of Dr. McCartee. Guido Verbeck suggested that Dr. McCartee teach at the Kaisei School, Tokyo, when Verbeck was an advisor to the Japanese government.


• Summary: “Eca da Silva is in hiding. Lee Toy, his alleged
partner in the illicit importation of Chinese women, cannot be found. United States Marshal Shine and his deputies have been hunting for the pair in all the Chinatown resorts since Saturday. The missing men were indicted by the Federal Grand Jury at half-past 2 o’clock last Friday afternoon and a bench warrant was immediately issued by United States District Judge de Haven commanding the Marshal to arrest the accused forthwith and bring them before the court. The warrant was sent to the Marshal’s office immediately after its issuance.

“Marshal Shine last Saturday called upon Thomas G. West, attorney for Da Silva, but Mr. West was unable to give any clew [sic, clue] as to the whereabouts of his client. The Marshal thereupon hid Deputy Dingley in Mr. West’s office to receive Mr. da Silva should he come. But he did not come. The search was continued on Sunday and yesterday, with no better result. Both men are under $5000 bonds each to answer to a former indictment, the bondsmen being a surety company.

“Samuel M. Shortridge, attorney for Lee Toy, appeared before Judge de Haven yesterday morning and asked that the bail be reduced on the new indictment. He frankly admitted that he did not think that his client and Da Silva could furnish $10,000 additional bonds. Judge de Haven as frankly stated that he could not consider an application for reduction of bail so long as the defendants were not present in court. Then the court adjourned and the Judge went whistling down the corridor homeward bound.

“Mr. Shortridge said that he would produce his client in court this morning and argue the motion for the reduction of bail. He and Mr. West also informed the United States Marshal that they would produce the defendants at 4 o’clock yesterday afternoon, but 4 o’clock came and slipped by and the defendants did not appear.”


• Summary: “The League for Political Education has issued a most interesting programme of lectures for the coming season, which includes discourses on public affairs, on social and economic questions, on history, literature, and art, in which many distinguished men and women will take part. Among the best known of these are: Charles Wagner, author of ‘The Simple Life,’ Andrew D. White, President Woodrow Wilson of Princeton University [President of the United States from 4 March 1913 to 4 March 1921; Winner of the Nobel Peace Prize in 1919 for his crucial role in establishing the League of Nations], John Graham Brooks,.... William Lloyd Garrison of Boston,.... Miss Jane Addams of Chicago, Miss Adele M. Fielde, and Miss Yamei Kin, M.D., the first Chinese woman to take a medical degree in America.

“The lectures are to be given at the Berkeley Lyceum, 23 West Forty-fourth Street. The general lecture course will consist of twenty lectures to be given on Saturday mornings at 11 o’clock, beginning on Nov. 12 and ending on April 8.”


• Summary: “The Samurai, or warriors, of Japan are responsible for the increasing militarism of Japan, little Dr. Yamei Kin, the only Chinese woman to take a degree in medicine in America, told the League for Political Education yesterday morning in the little theatre of the Berkeley Lyceum. The audience was deeply interested in the little doctor’s remarks. She was in Chinese costume, a pretty blue overdress, with bands of red giving it a note of color, while her skirt was of black with designs in blue. Dr. Kin wore enough of the Chinese lucky stone, jade, to have secured the success of the lecture if she had been less interesting. Dr. Kin wore in her hair a couple of big white chrysanthemums, which gave more evidence of sympathy with Japan than her words.

“‘A Chinese Woman’s View of the War in the East,’ was the subject of the lecture, but she amended this by saying, ‘But it is only my own opinion and you may take it for what it is worth. You must not think me in favor of the Russians if I seem to picture them as less black than they are painted.’

Note: The war being discussed is between Russia and Japan–the Russo-Japanese War (Feb. 1904 to Sept. 1905); Japan won.

“‘The Japanese say that this is a war of defense, and so it is. Let us see what we need to be defended against; first, ostensibly Russian aggression in the East.’ She described the invasion of China by Russians and its general beneficial effect. After the first political or actual battles the Russians settled down to improve the country, placed the Chinese at the head wherever it was possible, married the Chinese women, and became a part of the country.”

“‘Japan being young in the Eastern world, has felt that it must adopt Western warfare, astonishing the East, whose gentleness has not meant incapacity but reserve force. This is one thing that Japan has done for us. It has shown that the same forces of the East if turned into the same channels as those of the Western people would be equally powerful. The time is coming when there will be different struggles, mind against mind, commerce against commerce, not physical force against physical force. China has laid aside those old methods of war, but is still to be reckoned with.

“‘But was altruism the real motive of the Japanese for this war? If it was to preserve Eastern Asia, why did Japan enter into the war with China in 1894?’”

Note: This was is called the First Sino-Japanese War (1 Aug. 1894 to 17 April 1895). It was fought primarily over control of Korea. After more than six months of continuous successes by the Japanese army and naval forces, as well as the loss of the Chinese port of Weihai, the Qing/Manchu
leadership sued for peace in February 1895. Territorial changes: China cedes Taiwan, Penghu, and the Liaodong Peninsula to the Empire of Japan. The Korean Peninsula is transferred to the Japanese sphere of influence; it ceases to be a vassal of Qing/Manchu China.

The war was a clear indication of the failure of the Qing dynasty’s attempts to modernize its military and fend off threats to its sovereignty, especially compared with Japan’s successful post-Meiji restoration. For the first time, regional dominance in East Asia shifted from China to Japan (Source, Wikipedia, at First Sino-Japanese War, April 2014).

“‘And what does Japan owe China? The whole of Chinese civilization, not applied by force, but carefully fitted in by centuries of effort. You have done many things for her, but have you anything to give here in the way of art? Have you anything to teach her in the way of manners? And now, after this war, is the parent to come under instruction, as we see here children teaching their parents?’”

“... every business man will say that Japanese commercial honor is at a low ebb. What strength has she? Not war. It is doubtful that the nations of Europe will allow her to retain the fruits of her effort. She will have lost the flower of her nation for an empty name. The struggle will come after the war, and she will have to come to her old friend China to teach her commercialism. The Japanese are picturesque and dramatic, but the drama is not real life.

“‘China is not so picturesque. She is old, but she is vigorous. She needs your help to change her outwardly, not the ethics. Chinese character, with all its slowness, is still the backbone of the Asiatic Continent. You speak as if Western life were superior to Eastern. Would you have us all alike. You have done many things, made many machines that turn out many things—all just alike. Would you do the same with us? So far you have given us only your vices. Now we would like your virtues.’”

Fish is popular in China but very little meat is eaten. An animal is never killed in China until it is too old to work: hence the Chinese do not like beef, considering it too tough. Pork is popular and every family keeps one or two pigs.

“The Chinese are great cooks and love to give elaborate dinners. This is the chief means of entertaining in China. However, the dinner consists of sixty courses and it takes several hours. The guests are seated at small tables, and the courses are served. Then the tables are cleared and the guests enjoy games, matching poetry being a very old pastime in China. A guest receives half a couplet and supplies the other half. Impromptu verse making is another favorite Chinese entertainment.”


• Summary: Dr. Yamei Kin, the eloquent and cultivated Chinese lady physician now in this country, spoke most briefly of the necessity of the Occident and the Orient joining hands across the seas, to weave a chain of love that shall girdle the world.

“Mrs. Julia Ward Howe told briefly the story of her effort at the close of the Franco-Prussian war...”

Note 1. In the Jan. 1905 issue of this periodical, Dr. Yamei Kin states (p. 19). “The Chinese had had it instilled into them for many generations that peace was the foundation of all good.”

Note 2. In 1917, during World War I, Dr. Yamei Kin taught the USDA much about food uses of the soybean in China (see New York Times Magazine, 10 June 1917, p. 9).


• Summary: “United States District Judge de Haven yesterday set the trial of Lee Toy and Hippolyttus [sic] Amador Eca Da Silva for next Monday. They are charged with conspiring to import Chinese women for unlawful purposes.”


• Summary: “After being absent from the court room for fifteen minutes the jury in the case of the United States vs. Lee Toy and Da Silva, indicated for importing Chinese women into the United States for immoral purposes, returned a verdict of not guilty yesterday afternoon in the United States District Court. Lee Toy, who is a wealthy merchant of Philadelphia, shook hands with the jurors and thanked them.”


• Summary: “San Francisco, Feb. 7—the accusations against

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Commissioner North are based upon his connection with the Lee Toy and H. Eca da Silva cases. Lee Toy and da Silva are the men who were acquitted last week in the charge of having brought Chinese women into this country for illegal purposes."


• **Summary:** "Miss Agnes Burbank, stenographer in the Chinese Bureau, was suspended by Hart H. North, Commissioner of Immigration, yesterday, pending an investigation of charges that she has betrayed secrets of the office and acted in a manner unbecoming an employee of the Government.

"Miss Burbank is betrothed to Eca da Silva, who was recently in difficulty because of his alleged connection with a ring to import Chinese women for immoral purposes. When Da Silva was arrested several letters from Miss Burbank were found in his effects, and Commissioner Hart North sets forth excerpts from them to show that she was keeping her lover informed as to what was going on in the bureau. Miss Burbank’s position is under civil service, and she can therefore not be discharged without a hearing."

"The charges against me are the result of my refusal to give testimony against Mr. Eca da Silva during his recent trial,” declared the stenographer last evening, ‘and I believe they were instigated by Benjamin McKinlay, Assistant United States District Attorney, and George W. Hazen of the secret service. These two men had me before them on many occasions trying to extract information from me that I did not have, and now because I would not help them to railroad an innocent man to prison they have had Mr. North take this step against me.

"Letters were gossip: ‘The burden of the accusation against me is contained in my letters that were taken from Mr. Eca da Silva when he was taken into custody in St. Louis. But I betrayed no secrets of the office. A perusal of the missives will convince any fair-minded person that I wrote of nothing that was not of common knowledge and printed at length in the press. I merely gossiped about things in general and did not give Eca da Silva any secret information.

"I did refer to Mr. North as arrogant and cowardly, but that cannot be regarded as betraying office secrets. I shall certainly combat the effort to have me dismissed from the service.’"

"Da Silva was formerly employed in the bureau as a Chinese interpreter, and Commissioner North had occasion several times to rebuke him for neglect of duty caused by his loitering about Miss Burbank’s typewriting machine when he should have been elsewhere. On one of these occasions Da Silva was requested by Mr. North to keep away from Miss Burbank, and Da Silva with all the ardor of an accepted lover replied:

‘Da Silva asserts rights: ‘This lady, sir, is my fiancee, and I have a right to speak with her.’"

‘‘But you are a married man and not yet divorced,’ suggested Mr. North.

"Hot words ensued between the two men, and Mr. North made complaint against Da Silva, whose connection with the office ceased shortly thereafter. At that time a divorce suit was pending between Da Silva and his wife, a Japanese [sic, Chinese] woman of education. They have since been divorced. When Da Silva returned from China with Lee Toy on the steamship Doric on August 6 of last year Miss Burbank met him at the gang plank, threw her arms around his neck and in the presence of Customs officials and immigrant inspectors greeted him with a soulful kiss full upon his lips."


• **Summary:** "Dr. Yamei Kin, the dainty little Chinese woman who has been charming American audiences with her addresses in defense of her people, met with a new sort of audience last night in Cooper Union [a privately funded college located in Cooper Square in the East Village neighborhood of Manhattan, New York City], where she spoke on the subject of ‘What the Asiatic People Stand For’ to a crowd containing a large majority of Socialists. They listened to her with the deepest attention, frequently applauding and wound up firing a perfect rain of questions at her. She answered them in a way that pleased everybody, and wasted no time in framing her replies."

Many examples are given.


• **Summary:** "I note in your excellent report of the address of Dr. Yamei Kin, in this morning’s issue, the statement that the audience was in large majority composed of Socialists. Similar statements appear, not infrequently, in reports of the gatherings held under the auspices of the People’s Institute, or by other organizations in the Cooper Union.” Address: New York.


• **Summary:** "A dainty Chinese woman, physician and lecturer, is Dr. Yamei Kin, who stopped in Syracuse to spend Washington’s Birthday with her son, who is a student at St.
scienti in its true inward, spiritual sense. In return for the gift of
message: they in the East had learned to understand beauty
sacrif
"In addition to this message of renunciation, of self-
people.
Asia did not thank the West for its greed. They had
Western world that Asia, if need be, could meet the West on
Asia, had thrown aside her traditions, and was showing the
have done. Japan, perceiving the danger that threatened
against the wish of the rulers. Misunderstandings had of
government had forced the opium traf
"The great powers had gone on to China. The British
money lenders, whom India never knew in the old days.
died out. The landed proprietors were being driven out, and
invasion of Asia by the East India Company, and of the evil
effects on India of a century of British rule. Her arts and her
architecture had perished. Native Indian manufacture had
died out. The landed proprietors were being driven out, and
the land was passing into the hands of a rapacious set of
money lenders, whom India never knew in the old days.

The great powers had gone on to China. The British
government had forced the opium traffic upon the country,
against the wish of the rulers. Misunderstandings had of
course arisen. The Chinese had borne the aggression with
more kindliness and forbearance than Western peoples would
have done. Japan, perceiving the danger that threatened
Asia, had thrown aside her traditions, and was showing the
Western world that Asia, if need be, could meet the West on
its own terms. Then came the cry, ‘The Yellow Peril’!

Asia did not thank the West for its greed. They had
learned the lesson of self-renunciation, that one must live in
the spirit, live for principles demanding self-sacrifice, live
for the good of the whole. The Emperor of China, accused
of being an absolute monarch, really ruled by the will of the
people.

In addition to this message of renunciation, of self-
sacrifice, the Orient also brought the West an aesthetic
message: they in the East had learned to understand beauty
in its true inward, spiritual sense. In return for the gift of
scientific knowledge, the East brought the West the greater
gift of showing how much more courtesy, kindliness,
gentleness, considerateness, the true Christian principles
of love can accomplish than any material blessings in
improving the relations between the two sections of the
world."

Chinese lecturer was delayed by inspector: Dr. Yamei Kin
proved her right to be in Binghamton. March 4. p. 8.
• Summary: “Dr. Yamei Kin, the noted Chinese doctor and
lecturer, who was a recent visitor in this city to see her son,
a student at St. Johns Military School at Manlius, had an
experience with an inspector in Binghamton.

“Dr. Kin was scheduled to talk before the Monday
Afternoon Club and just as she was stepping into the
assembly hall Inspector Samuel H. Howes detained her,
delaying the lecture and arousing the ire of the club women.”

But Dr. Kin proved her right to be there.

“Dr. Kin is planning to write a book on China, for she
says that so many—in fact nearly all—of the books on China
are written by Englishmen who do not know the country
thoroughly and so they do not paint it as it is.”

213. San Francisco Call. 1905. Miss Burbank is dropped
• Summary: “Miss Agnita J. Burbank was dismissed from
the Government service yesterday. She is supposed to have
been carrying secrets of the Chinese Bureau to her
fiance Hippolytus da Silva, who figured recently in a scandal
concerning the importation of Chinese women, Miss
Burbank stoutly denies the accusation made against her.

A large portrait photo shows Miss Agnita J. Burbank.
Below that, in the same frame, is an illustration of a Chinese
woman with a large ball and chain attached to one ankle; on
the ball is written “Slavery.”

Below that is a second article titled “Accused of
betraying secrets” which begins: Anita J. Burbank,
stenographer in the Chinese Bureau, has been dropped
from the service by order of the department at Washington,
‘For conduct unbecoming a Government employee and
detrimental to the service,’ the order of dismissal reads.

“The specific charge against Miss Burbank is that she
‘tipped off’ secrets of the department to Hippolytus Amador
Lesola Eca da Silva, the Portuguese who was arrested several
months ago on the charge of smuggling Chinese women
into the country for immoral purposes. Miss Burbank is Da
Silva’s fiancee and Commissioner Hart North believes that
she has been keeping him supplied with information which
the department wanted to keep secret.”

McCartee. Letter to Henry William Rankin, her nephew, June
28. 4 p. Handwritten, with signature.
• Summary: PDF p. 78-79: “Yamei took the one [Dr.
McCartee’s photograph], to which I think you referred,
to an artist in New York, who made an exceedingly
satisfactory likeness, quite exact, with such a life like
pleasant expression. I quite wished to keep it for myself. Yamei started for Japan and China, from Tacoma, by ‘The Shawmut’ a new steamer of Boston line, not advertised in New York papers, May 31st and if all is well, should have touched at Yokohama before this time. Her plan was to leave the Str. [steamer] at Kobe and take another direct to Chefoo China. I hope she is nearly there. Mrs. Nevius sent her a cordial invitation to go to her house. She took the enlarged copy of the photograph, and will send it by Mr. Fitch of the Mission Press at Shanghai, to forward to his son in law Mr. Kepler at Ningpo–I gave it to the Church. The expense for the copy was about five dollars, and Yamei’s taking it in that way saves most of the expressage.”


• Summary: “A final decree of divorce has been entered in the suit of... Hippolytus Laisola [sic, Laesola] Amador Eca da Silva, a Chinese interpreter, against Yamei Kin Eca da Silva, who left him and went East to become a doctor.”


• Summary: A good biography of Dr. Yamei Kin, who will soon return to China, arriving at Chefoo; she hopes to help shape China’s destiny.

“But Yamei Kin is no ordinary woman. To begin with, she is a woman of rare mental gifts. Added to this she has had rare advantages of education, and still more rare opportunities to further her education by observation and intimate study of conditions not only in her own country, but in Japan and America. She has a natural charm of manner combined with the art of the politician and the tact of the diplomat. Those who know Yamei Kin best will doubt least the outcome of her purpose.”

“In the beginning she was given parents who dared think their own thoughts in China a half century ago. Her father was one of the early converts to Christianity [in China], though Yamei Kin herself has gone back to the teachings of Confucius. Her mother, a little-foot woman, had the unusual advantage of a seminary education, and flew in the face of Chinese tradition by choosing her own husband.

“They went to the same mission church, these two, a church where boys and girls were divided by the centre aisle, Quaker fashion.” They were attracted to one another and before long they married.

“Such were Yamei Kin’s parents, people of the mandarin class, the division of brain-workers, which constitutes the aristocracy of China. And right here, listen to what this Chinese woman says of the tendency toward the establishment of caste in the United States: ‘It is shocking, the contempt your rich have for the poor. I have heard women speak most contemptuously of the serving classes, referring to them as menials, with their own servants standing behind their chairs. In my country a rich merchant of the educated class may be seen at New Year’s time playing poker with his porter, as pleased to win five cents from him as a larger stake from a man of his own station. We have rank, but not snobbery; and China is to-day a much more democratic country than the United States. Any man may rise to any position if he works to deserve it, and while he is working his way up he is not treated with contempt by those who have already risen above him.’

“In the matter of parentage Fate was kind to Yamei Kin. Independence was her birthright, a free mind her heritage. Then Fate took a cruel turn. At the age of two the child was left an orphan. An epidemic of fever swept over Ning-po, her birthplace, and she was bereft in a few short weeks of parents, relatives, friends.

“This did not mean as much to the child of two as it has meant to the woman, and there is something wistful in the voice of Yamei Kin as she says:

“I have no home. I have headquarters here and there as
I travel, but I can call no place home. It must be that I was born under a wandering star, and in my Chinese heart is a longing for a home where my ancestors have lived and died before me."

The little Yamei was adopted by American missionaries, the late Dr. D.B. McCartee and his wife, who had aided her parents in their marriage, and who afterward served a long term in the diplomatic service of this country in Japan.

"Her foster parents took the greatest care with the child's education, and were wise not to Americanize her too much."

She entered the Woman's Medical College of New York [New York Medical College for Women (1863-1918)] which is now affiliated with Cornell. "I did not exactly choose my profession," says Dr. Kin. 'It was the result of my study of natural sciences, in which I became interested through my foster father's researches.'

"She says this as though it were a common enough thing for a Chinese girl in her teens to dabble in sciences. This is because she belongs to the literary or student class of Chinese, to which learning is the sine qua non of life. She admits it was something new for a Chinese woman to take a degree, and indeed Dr. Kin was the first one to do it, and that at a time when there were very few American women in the professions. She was graduated at the very earliest age at which a diploma could be granted by the college. "I had the rather unusual advantage, too, of clinical practice," she added. 'I have been surprised to learn on my return to this country that there are only two hospitals in New York where women are allowed as interns.'"

"After a couple of years spent in special courses in Philadelphia and Washington, Yamei Kin returned to China with a well-earned M.D. to her name, there to compete with practitioners of the Oriental school..."

"Her medical practice brought her into close touch with her own people, and she was now competent to draw comparisons between what she found there and what she had found here. Yamei Kin has a sense of humor as keen as a zero wind and a mind wholly free from prejudice. So fairly has her education been divided between East and West that she has two distinct, antipodal viewpoints. With the Oriental half of her she finds much to smile at, much to condemn, in us of the West. With the Western half of her she finds much to smile at, much to deplore, in her own country. She sees where each can teach, each learn. With this conviction she came again to America, this time not to study books, but people and things, to observe more closely the conditions of Western life."

"And she has found that she can give knowledge while she gets. Already she has done much to give Americans an appreciatiion of a civilization which antedates their own by so many centuries, yet which from being too little understood is often undervalued. She began by giving talks before women's clubs in San Francisco and other western cities on the picturesque side of China, the home life, the arts, the literature, the religion of the Chinese. Gradually she found a larger audience, an ever-broadening interest. From San Francisco she went to Chicago, Boston, New York, where she gave talks in private houses and before serious-minded clubs and educational leagues, where people were more interested in hearing of the problems than of the pretty things of China. And in answer to the demand Yamei Kin talked less of the fans and embroideries and wedding ceremonies, and more of the raison d'etre of this empire so paradoxical in its potentiality and its passivity. "’We have many problems in China, but we must work them out for ourselves. The Westerner cannot do it for us because he cannot understand the Oriental temperament. Of late many Chinese have visited Europe and America to study Western conditions. The result is that for the most part they have been swamped by this aggressive Westernism which insists upon being swallowed whole."

"Western civilization, particularly as developed in America, cannot be applied in its entirety to China. We must take into consideration the difference in temperament of the two peoples. China cannot turn her back on her centuries of history and tradition, even if she would. We must consider what she is and follow a constructive policy. We must not destroy to build anew.'"

"She has made a systematic study of the United States and knows it as few foreigners have opportunity of knowing it. Her winning personality and her brilliant intellect have proved an open sesame all the way from the slums to the official circle in Washington."

A large photo (p. 249) shows Yamei Kin seated at a desk, wearing a fancy Chinese robe, pouring a cup of tea.


• Summary: This article begins: “The long and eminently useful career of Dr. McCartee in China and Japan, affords one of the most conspicuous and happy illustrations of the priceless value of high personal character, joined with comprehensive ideals, in the field of missionary effort. Students of missionary work, the world over, have been struck with the immense influence and subduing force of personal character in every department of that work. Not only the vigor, but the very existence, of American Protestant missions in the Far East seem to center about the personality of a few individuals like Drs. S. Wells Williams. W.A.P. Martin, McCartee, Hepburn, Verbeck, and Brown,—men supremely endowed with force of character combined with unselfish zeal and undying enthusiasm."

"The history of American missionary enterprises, in both China and Japan, since the middle of the nineteenth century, affords a striking illustration of this providential fact, that, at the most critical epochs in those countries, men
like these have been at hand; and their influence has been singularly instrumental in shaping the course of events, momentous in history.

“During his fifty-six years of connection with China and Japan, terminated by his death in San Francisco in 1900, Dr. McCartee gained such practical knowledge of the language, literature, laws, institutions, and religions of these countries, as only comes from long and intimate study and friendly contact. He believed the inward corruption and downward tendencies of Oriental life could be arrested only by Christianity; but that zeal and preaching alone would not effect these desired ends. Christianity must be not only preached but exemplified in many ways to produce a fundamental change in the national life of a people possessing an antique and petrified civilization, culture, and philosophy. The work of undermining the existing colossal fabric of misbelief, demands some methods different, perhaps, from those which may be successfully employed among races more rude and barbarous.

“He did not think these highly civilized Asiatics would ‘fall like ripe fruit before the first breath of the Gospel.’ No one could be more assured than he, of the supreme importance of individual conversion in order to national regeneration; or more assiduous during the greater portion of his life in the East, in sowing broadcast the Gospel seed by direct evangelization, the printed page and informal converse.”


• Summary: PDF p. 83: “I have not heard from Yamei for two months, her last letter was dated in May. I think the trouble, some kind of a ‘rising,’ has interrupted her letters on the River Yangtze. Things were well with her when she wrote the last letter I received.”


• Summary: This 3¾-by-4 inch black-and-white photo shows the married couple. He is wearing a bow tie and a monocle.

It was sent to Soyinfo Center by his descendant, Caitlin McGaw of Davis, California in Dec. 2015.


• Summary: The father of Dr. Divie Bethune McCartee was: “McCartee, Robert, clergyman, was born in New York city, Sept. 30, 1790; son of Peter and Mary (McDowell) McCartee; grandson of Finlay McEachan; and a great-grandson of Angus McEachan, of Islay, Argyleshire, Scotland, who in 1757 came to America as a political refugee, after taking a prominent part on the losing side in the battle of Culloden. He soon settled in New York city, and changed his name to McCartee. “Robert was graduated at Columbia, A.B., 1808, A.M.,
Dr. McCartee was a prolific writer whose published works included treatises on Asian history, linguistics, natural science, medicine, politics and religions. Address: Philadelphia, Pennsylvania.

The McCartee Family Papers are held at the Presbyterian Historical Society, Presbyterian Church (USA), 425 Lombard St., Philadelphia, Pennsylvania. They were filmed in Sept. 2010. Reduction ratio: 12:1. Finding Aid to Record Group 177. 0.5 cubic feet. Biographical statement: Dr. Divie Bethune McCartee (1820-1900) was appointed by the Board of Foreign Missions [BFM] as a medical missionary to China in 1843. He arrived in Ningpo in 1844 and was primarily involved in medical and evangelistic work. In 1853, Dr. McCartee married Juana M. Knight, a fellow missionary also serving in Ningpo. Besides his missionary responsibilities, Dr. McCartee performed consular services in China until a regular consulate was established there in 1857, and in 1862 he was appointed vice-consul to Japan. The McCartees returned to Ningpo in 1865 to resume their missionary work. In 1872, they were transferred to the Shanghai mission but resigned shortly thereafter so that Dr. McCartee could join the Shanghai consular staff as interpreter and assessor to the Mixed Court. Until 1877, Dr. McCartee served as professor in the Imperial University of Tokyo and acted as secretary of the Chinese legation in that city. In 1885, Dr. McCartee was appointed counselor to the Japanese legation in Washington, D.C. Two years later the McCartees were reappointed by the BFM to the Japan Mission, where they served until Dr. McCartee’s retirement in 1900. Dr. McCartee was a prolific writer whose published works included treatises on Asian history, linguistics, natural science, medicine, politics and religions.

Scope and Content. Note: Record Group 177 consists primarily of the correspondence of Divie Bethune McCartee and his wife, Juana Knight McCartee, 1854-1906. The correspondence is mostly outgoing and includes letters to the Board of Foreign Missions, to Henry William Rankin, the McCartee’s nephew, and to Franklin Knight, Juana McCartee’s father. Also included is correspondence relating to Dr. McCartee’s consular service. The collection is arranged as follows:

Series I: Divie Bethune McCartee Correspondence, 1854-1900.
1. Outgoing, 1862-1877 (30 p., 26 typewritten, 4 handwritten).
2. Outgoing, to Franklin Knight, 1854-1860 (23 p., all handwritten).
3. Incoming, 1886 (8 p., all handwritten).
5. Outgoing, to the Board of Foreign Missions, 1889-1900 (about 700 p.).
6. Outgoing, to Dr. McCartee’s consular service.
7. Miscellaneous items, 1894-1900 (36 p., all typewritten, including an “Address delivered by D.B.


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letters are somewhat difficult to read.

We have transcribed some of the individual outgoing letters to Henry William Rankin that concern May [Yamei] and organized them in chronological order. Address: Philadelphia, Pennsylvania.

• Summary: See entry at Missionary Review of the World (April 1906). Address: New York City.

• Summary: See next page. Dr. Kin reported her survey of the site for the school and the hospital and proposed her building plan; she hoped the construction could begin soon.  
Note 1. This is Dr. Kin’s first letter to the Salt Commissioner concerning her proposed new nurses’ training school.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: Prefect Nominee, China.

• Summary: Dr. Kin reported: the school planned to receive 40 students in two classes, one for obstetrics, one for nursing. There would be two years’ courses.

Some students had passed the entrance examination last year, but the school was not yet open. Now it was determined that the school would open on September 5 and another entrance examination would be given on August 27 to receive more students.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

• Summary: This woman physician at the hospital proposed that when the school had been built, the hospital would be moved to the same site and Dr. Kin would be in charge of both. The hospital originally had two physicians. In this letter, one physician is requested they two ran the Hospital independently. In addition, the physician argued against charging patients registration fees.

Note: Separately, the two demands were approved by the Salt Commissioner.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: Physician at the Woman’s Medical School, China.


[Chi]*
• **Summary:** The Viceroy forwarded to the Salt Commissioner Dr. Kin’s request to employ a British woman doctor as a physician and teacher.

Note: Separately Dr. Kin did not think the two physicians in the hospital were qualified to teach.


• **Summary:** In the 1909 Haversack:

  “p. 67 lists Alexander Eca Amador da Silva as a private in ‘C’ Company. There is no accompanying photo.

  “p. 202 lists Alexander Eca da Silva as playing right field for the Verbeck Hall Base-ball Team, 1908. There is no accompanying photo.

  “p. 230 under Long Service Medals, Alexander Eca da Silva. There is no accompanying photo.

  “p. 231 under Class Certificates, 1908, Second Form Spelling, Alexander Eca da Silva. There is no accompanying photo.

Note 1. This text was sent to Kathleen Chylinski of West Covina, California, on 14 Feb. 2015 by Elaine Coppola, Manlius Historical Society Board Member and research volunteer.

Note 2. These archived *Haversack* yearbooks (dating back to 1879) are presently (Jan. 2016) stored in at the Manlius Pebble Hill School, 5300 Jamesville Rd., Syracuse, NY 13214. Phone: (315) 446-2452. On Campus, they are located at the Kreitzberg Alumni Lodge, in the Archive Storage bookcase on the second floor.

The school, which is technically located in DeWitt, New York, is a result of a merger in 1970 between The Manlius School and Pebble Hill School.

The head of this school when Alexander was there was General William Verbeck. Alexander Eca da Silva was able to attend this school because of a long-time close relationship between William (Willie) and Yamei Kin, and a long-time relationship between each of their fathers—Rev. Guido Verbeck and Dr. Divie B. McCartee. Some arrangement must have been made, but unfortunately we have been unable to determine when it took place or what it was.

Who was William Verbeck? Under “History page of the Manlius School” (http://www.mph.net/alumni/manlius-history) we read: “The Manlius School was founded [as St. John’s School] in 1869 by the Rt. Rev. Frederic Dan Huntington, Bishop of the Protestant Episcopal Diocese of Central New York. On August 24th of that year the Bishop and nine other prominent citizens of Central New York met and incorporated St. John’s School...”

“The new head was the Rev. John W. Craig, a clergyman with high-church tendencies. Either because Mr. Craig wrapped himself too narrowly in the church or because he was not a leader and disciplinarian, or for both reasons, the Trustees again found themselves in 1887 with rapidly dwindling attendance and meager funds.

“Discouraged by two failures, they looked for an individual who would take over complete responsibility and the financial risk. They called William Verbeck, at the time co-principal of a military academy in Aurora, NY, on Cayuga Lake. Legality of the step was assured by granting him a lease not only of the tangible property but also of all the academic and other rights. He assumed all financial risks, including an existing indebtedness, and was entitled to any profit he could make in lieu of a salary.

“Starting off with fewer than eighteen returning students, of whom he eventually had to expel ten for various reasons, he filled the school to its capacity of sixty before the end of the first year and within five years he had doubled that attendance. Remodels, a new water supply, and the installation of an electric light plant and other improvements made the place livable, but it was Verbeck’s enthusiasm, energy, and ability to inspire and manage boys that enabled him to build up the school and bring it to national prominence.

“After a series of setbacks, including depressions and fires, from each of which it emerged better than before, General Verbeck put the school in a strong position, marred as yet only slightly by the country’s financial collapse of 1929. General Verbeck died in 1930 after a distinguished career taking the school from bankruptcy to one of the top military educational institutions in the United States. His son, Guido Verbeck, who had been associated with the school for many years, then became the head of school. He raised the school’s academic standards and kept the school alive during the depression years. Guido died in July 1940.” Address: Manlius, New York.


• **Summary:** “School for girls: I find many girls’ schools here in Tientsin [Tianjin]. Woman’s education has never been encouraged by the Chinese, and today almost no Chinese girls, taking the vast population into consideration, are going to school. In the new schools of the province of Chihli [Zhil] there are 99 boys to every girl receiving instruction. Girls’ schools, however, are being started, and the center of the movement is here [Tientsin]. I understand that about 10 per cent of the Tientsin school children are now girls and that their schools embrace all grades from the kindergarten to the high school. There are also normal schools, where Chinese
girls are being trained for teaching the primary schools, and there is a school of domestic economy, where they learn cooking, sewing, and housekeeping.

“Medical College for women: The only medical college for women in China is in Tientsin. It was established by Yuan Shih Kai, and it is supported out of the salt revenue. Salt is a government monopoly and one of the chief sources from which the government funds come. This medical school is an academy rather than a college. It is to train women to act as teachers in medical schools which are to be established, to fit girls as matrons for the new hospitals and as aids in the new sanitary work which is to be carried on throughout the empire.

“The head of the college is Dr. Yamei Kin, a Chinese woman of 25 or 30 years, who was educated in the United States.”

Note: Born in 1864, Dr. Yamei Kin would have been about age 45 in 1909. Thus, she apparently looked much younger than her actual age.

“She spent a part of her life in Washington, and came here with a strong endorsement from President Roosevelt. Dr. Yamei Kin is a graduate of the Medical College of New York Infirmary for Women and Children, the educational part of which institution has since been merged into the Medical College of Cornell university [in New York]. She speaks English fluently and I had a most interesting talk with her today concerning the school and its possibilities.

“It was in company with Mr. Williams, our consul general to Tientsin, that I called. We found the school in the old Chinese city on a street so narrow that we were crowded to the wall by carts and jinrikishas as we made our way in. Entering a low door, we came into a compound filled with many one-story buildings of Chinese architecture. The roofs were the shape of a bow, and they overhung brick walls, in which were lattice-work windows, backed with white paper. They seemed old and upon inquiry I found that they had been used for more than one hundred and sixty years as a Chinese orphan asylum. The asylum was founded by an emperor who reigned more than thirty years before our Declaration of Independence was signed, and the institution has been kept up with money furnished by the Chinese government from then until now. Dr. Kin tells me that there are still one hundred and eighty girls in it, and that it admits about one hundred orphans per year.

“Woman doctors for Chinese: During our stay Dr. Kin took us over the institution, saying that the orphan asylum had been moved to buildings on the opposite side of the river, and that these buildings were to be devoted from now on to her school. There are enough of them to accommodate hundreds of pupils, although so far only twenty-five have been admitted. Said Dr. Yamei Kin:

“Women doctors are greatly needed in China. Our customs are such that it is not proper to call in men to attend women, and in most of our cities there are neither female doctors nor trained nurses. The few Chinese women who have received medical education abroad have all and more than they can do. Those trained in the mission schools are largely employed in the mission hospitals, and it is almost impossible for us to get Chinese women teachers for this institution. As it is now, we do not claim to be a college. We are rather a medical academy, and we give such an education as is common in England and America for district visiting nurses. The institution is supported by the government and the tuition is entirely free. Our students will enter the government service as soon as they graduate, and they will work for the government for a fixed number of years. For this they will receive salaries and afterward, if they wish to practice as physicians they will always have more than they can do.’

“Profession for widows: I asked Dr. Kin what classes of society her students came from. She replied: “‘From every grade of Chinese society. We have the daughters of merchants and also of some high officials. One of our students is a slave girl. We have many widows, and I look to medicine to become a favorite profession with such women in the future. The condition of the Chinese widow is not as bad as that of the widow of India, but it is often unhappy. She must live with her parents-in-law, and if they are not kind she may be a drudge or a slave. Some of our widows are young, and some have families at home. With a medical education they can earn their own living.’

“As we visited the classrooms I saw a Chinese professor teaching the anatomy of the brain, with a human skull on his table, and was shown a white skeleton in a case at the back of the room. I happened to glance at the feet of the students and remarked that they were unbound. The doctor replied: “None of our girls is allowed to compress her feet. They take their bandages off when they are admitted, and are rejoiced at their freedom. Many of the more advanced of them have never bound up their feet, and I believe that this will be the case with all Chinese girls in the not far distant future.’”


• Summary: It seems a two years’ contract had expired, then this one, also a two years’ contact, is given. Dr. Kin’s salary will be about $225 a month and it seems she is expected to live at the school.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China.

Note 1. Letter (e-mail) from Yang Chenglin. 2015. July 7—in reply to questions from W. Shurtleff. “The Hospital was Pei yang (Beiyang in Pinyin) Woman’s Hospital and the
School was Peiyang Woman’s Medical School. The Hospital opened earlier (perhaps in 1905) and when the School opened, the Hospital moved to the same place. It was a short distance off the East Gate of the City Wall. The Hospital was there until ten years ago.

“Perhaps because the salt tax was once an important tax, the Changlu Salt Commissioner acted as the deputy director of the provincial finance. As the letters show, the appropriations of Dr. Kin’s School and Hospital were administrated by the Salt Commission. Moreover, these letters are from the archives of the Changlu Salt Commission, so of course the Commissioner is involved in every letter. Changlu is a salt pan near Tianjin, and the Changlu Salt Commission was basically for the salt business in nearby areas. It was located in Tianjin.”


Note 3. In a report published in 1911, Harry Edwin King, Vice President of Peking University in China wrote:

In 1909 “I also visited the Woman’s Nurses’ Training School in Tientsin [Tianjin]. Dr. Yamei Kin, an exceedingly well-informed Chinese lady, and a graduate of the Woman’s Medical College of New York, is the director of the school. Dr. Kin had personally superintended the remodeling of the buildings used for the school, and had shown excellent judgment in all the arrangements. A class of 23 pupils was pursuing a two-year course of study. Later on Dr. Kin hopes to open a woman’s medical college in connection with the nurses’ school.” Address: Salt Distribution Commissioner of Changlu, Tientsin, China.


234. Zhang, Zhenfang. 1910. Re: Forwarding answers to a questionnaire. Letter to the Investigation Bureau of Zhili, China, April 27. 1 p. [Chi]*

**Summary:** The Salt Commissioner forwarded to the Investigation Bureau Dr. Kin’s answers to an questionnaire about the administration of the hospital and the school.


**Summary:** Basically a reprint of Carpenter’s article of 29 Aug. 1909 in the *Chicago Daily Tribune*. Dr. Yamei Kin is discussed mostly on page 26, with a little running to the next page. Also on page 26 is a full-length photo of Dr. Yamei Kin dressed in Chinese clothing.


236. Kin, Yamei. 1910. Re: Request to appoint a pharmacy assistant. Letter to Zhang Zhenfang, Salt Distribution Commissioner of Changlu, Tientsin, China, June 3. 1 p. [Chi]*

**Summary:** Dr. Kin requested to employ a pharmacy assistant.

Note: Separately, her request was approved.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin
Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era. *Lishi Dang'an* (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.


**Summary:** Dr. Kin asked for an appropriation to repair and convert rooms.

Note 1. Separately, her request was approved.

Note 2. This is Dr. Kin’s second request for funds in two days.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. *Lishi Dang'an* (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

238. Kin, Yamei. 1910. Re: Request to employ more teachers and assistants. Letter to Zhang Zhenfang, Salt Distribution Commissioner of Changlu, Tientsin, China, June 4. 1 p. [Chi]*

**Summary:** Dr. Kin would like to employ more teachers and assistants.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. *Lishi Dang'an* (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.


**Summary:** In the 1910 Haversack:

“p. 44 shows three nice black-and-white photos of “C” company. All the young men are in full military dress with white gloves. No names are listed so we have no way of knowing which person is Alexander.”

“p. 45 lists Alexander Eca Amador da Silva in “C”
Company as a private. At the top of the page are the names of 14 officers with ranks such as Captain, First Lieutenant, Second Lieutenant, First Sergeant, etc. down to Lance Corporal. The bottom half of the pages simply lists the name of all the Privates—including Alexander. Alexander must be in one of the three photos on page 44.

p. 167 under “Tennis Team, 1910,” Alexander Eca Amadoor da Silva is listed as a “Substitute.” There is no accompanying photo.

“p. 208 under Long Service Medals, “Century Plants”, Alexander Eca da Silva is one of about 28 listed. There is no accompanying photo.

“p. 231 under Class Certificates, 1908, Second Form Spelling, Alexander Eca da Silva. There is no accompanying photo.

Note: Photos of each of these pages were sent on 23 Dec. 2015 by Nancy Schiffhauer to Soyinfo Center. Nancy is a research volunteer at the Manlius Historical Society Board. Additional photos where sent on 22 Jan. 2016 by Kate Pitsley, Alumni Relations, Manlius Pebble Hill School. Address: Manlius, New York.

• Summary: Dr. Kin writes about a monthly appropriation and a yearly one. The monthly appropriation was about $80 and the yearly appropriation was about $1100, so the total was about $8000 a year.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

• Summary: The head of the provincial finance department asked (accusingly) about the decreasing income and increasing expenditure of the hospital, and the school; the Salt Commissioner explained.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

242. Kin, Yamei. 1910. Re: Cost of repairing the rooms was more than expected. Letter to Zhang Zhenfang, Salt Distribution Commissioner of Changlu, Tientsin, China. Oct. 15. 1 p. [Chi]*
• Summary: The cost of repairing the rooms was more than expected, so Dr. Kin asked for an additional appropriation.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

• Summary: After the first class of students has graduated, Dr. Kin requests a four months’ furlough to go to America, because “old parent and young child” were there.

Note 1. Her old parent (foster mother) is Juana McCartee and her young child is her son, Alexander, both of whom now live in the USA.

Note 2. There would be a vacation after the graduation, and other teachers could run the school in the first two months of the next term before Dr. Kin returned from her furlough.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

244. Kin, Yamei. 1910. Re: Request that policy be continued after she leaves for America. Letter to Zhang Zhenfang, Salt Distribution Commissioner of Changlu, Tientsin, China, Oct. 30. 1 p. [Chi]*
• Summary: When Dr. Kin worked in the hospital, she always asked relatives of patients to sign an agreement before she operated. She now asks the Commissioner to release a notice to let the doctors keep the regulation after she has gone to America.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

• Summary: Dr. Kin asks about the format of the graduation certificate.

Note: This seems to indicate that the first class of the Woman’s Nurses’ Training School in Tientsin is about to
BIOGRAPHY OF YAMEI KIN M.D. 114

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.


• Summary: Dr. Kin asked the Commissioner to seal the graduation certificates; a list of graduates was attached in the letter.

Note: Dr. Kin’s letter of 20 July 1908 said the school planned to receive 40 students in two classes, one for obstetrics, one for nursing, but in the list of graduates in this letter there is only one elementary class of 11 students.

Besides, there was a graduate whose name according to the spelling method then was Pai Hsiu Lan. There is Hsui Lan Pai in records in this book. I think it is a mistake, owing to the difficulty in distinguishing between hand-written “ui” and “iu”.

Besides getting together with her mother and her boy, there was still another reason for Dr. Kin to go to America; she wanted to take Miss Pai for further education.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.


• Summary: “The note from Dr. Yamei Kin is also very interesting. This Ningpo varnish she speaks about is well known to us. It comes from a Sumac, Rhus vernicifera, but—it is extremely poisonous to some people” when it is wet. After it has thoroughly died, it becomes harmless... “And soap from the soy bean! Very interesting. There probably will come a time that soy beans are also given a nobler use in the United States than mere forage or green manure.”

Location: University of California at Davis, Special Collections SB108 A7M49. Address: USDA Plant Explorer.


• Summary: Given Name: Yamei. Surname: Kin. Last


The text of the typewritten letter reads: “Commissioner of Immigration,
Ellis Island, New York City,
Sir:
“I have to advise you that Mrs. Dr. Yamei Kin and Miss Pai Hsiu Lan, two Chinese ladies who arrived at this port this day per S.S. ‘Laurentic’, were permitted to land immediately on vessel’s arrival.

Respectfully, (illegible signature) Inspector in Charge.”

Source: New York Passenger Arrival Lists (Ellis Island) from Ancestry.com
Source: New York Passenger Arrival Lists (Ellis Island), via Ancestry.com

Note: Because of the Chinese Exclusion Acts–1882 + one more, the “Office of Chinese of Chinese Inspector” was probably on the lookout for Chinese trying to enter the USA illegally. Yet Yamei Kin was probably sufficiently well known and famous to be able to pull strings and get off the ship right away—even though she was not an American citizen.


• Summary: “Dr. Yamei Kin, the only Chinese woman graduate of an American medical school, and her protégé, Miss Hsui Lan Pai, who will study medicine at Johns Hopkins University, Baltimore, were among the passengers arriving yesterday on the White Star liner Laurentic. Dr. Kin was one of the honor students at the Woman’s Medical College of the New York Infirmary some years ago, and now heads the Woman’s Medical Department of Northern China, with headquarters at Pei Yang. Miss Pai is an eighteen-year-old Manchu girl. Miss Kin will remain here two months and will lecture in several cities under the auspices of the Civic Forum. While in Washington she will be the guest of Mrs. MacVeigh, wife of the Secretary of the Treasury.” Address: New York.


• Summary: “New York. Jan. 25.–China’s foremost woman physician. Dr. Yamei Kin, has just arrived here. Dr. Kin, who is head of the Woman’s Medical Department of North China and head of a nurse’s training school, a women’s dispensary and hospital for infants, obtained her professional degree in this city in 1885, when she was graduated from the Women’s Medical College of the New York Infirmary, which now is a part of the Cornell Medical College.

“With Dr. Kin is her protege, Miss Hsui Lan Pai, a Manchu young woman, who recently was graduated from the nurses’ college, of which Dr. Kin is the head. Miss Pai will study English and when sufficiently acquainted with the language will enter the Johns Hopkins Medical College.

“Dr. Kin will pass about three months in this country, her purpose being to study the latest methods in hospital administration and improvements in hospital equipment. She has accepted invitations to lecture.

“Mrs. Franklin MacVeigh, wife of the Secretary of the Treasury [Franklin MacVeigh, Illinois, 1909-1913, under William Howard Taft], became acquainted with Dr. Kin fifteen years ago, and has invited her to visit her in
Washington.”

Small portrait photos show (1) Dr. Yamei Kin, dressed warmly. (2) Miss Hsui Lan Pai.

• Summary: “... lectures at the Hudson Theater on four Saturday mornings in February, by John G. Brooks on “The Personal Question,” by Dr. Yamei Kin on “China, Old and New”...” Address: New York.

• Summary: “Dr. Yamei Kin, the foremost woman physician of China, who is lecturing in this country under the auspices of the Civic Forum, was shown a sketch recently displaying the rumored style in ‘trouserettes’ for women. ‘That is the one thing: I find to criticise most in American women,’ she said. ‘They seem to lack all dress sense. I admire thoroughly the brains, the beauty, and the general splendorliness of your women, but really I think in all sincerity they simply throw themselves at the feet of fashion and worship blindly.

‘It seems to me neither sensible nor healthful to wear such atrocities and to be changing them constantly for others even worse. Perhaps the dress of a Chinese woman is not so beautiful, but certainly it is more healthful and more easy to wear.’”

• Summary: “Among the most interesting of recent visitors to this country is Dr. Yamei Kin. She is the only Chinese woman physician graduate of an American medical college. She is now at the head of the Woman’s Medical Department of North China. Dr. Kin received her medical degree sixteen years ago from the Woman’s Medical College in New York City, now a part of the system of Cornell University. Returning to Tientsin [Tianjin], she assumed charge of the Woman’s Medical Department of the Chinese Government in North China. It did not take her long to establish a training-school for nurses in Tientsin, a hospital for babies, and several dispensaries. All of these institutions are flourishing; in fact, it has been said of Dr. Kin that she has done more for the advancement of women in China than any other person. With Dr. Kin is Miss Hsui-Lan-Pai, a member of a distinguished Manchu family of China and a graduate from Dr. Kin’s Tientsin school. Dr. Kin is bringing her to America further to prepare her for entrance into the Johns Hopkins University medical course. Trained nursing, as we understand it in America, is still almost unknown in China. It is interesting to contrast the two women, one being pure Chinese and the other Manchu. The latter wears the Manchu dress, the former appears in Western costume. In addition to studying American medical courses they are also eager to study American methods of building and heating and sanitation, so that they may be adapted to Chinese conditions in the erection of hospitals, medical schools, and dispensaries. The future of medicine in China is, in Dr. Kin’s estimation, to be largely in the hands of the women; it is a mistake to think that the Chinese women are not to be among the most progressive of their sex. Dr. Kin’s thirty-six pupil nurses are, she says, proof enough that ‘we are making of them thinking women with fine minds, and professional women, too, who will be able to hold their own against the college-bred women of America.’”

• Summary: Page 11: “Tight skirts and tight waists, puffs, rats [a pad over which a woman’s hair is arranged] and other accessories have invaded China and caused a revolution which some of the country’s women are deploring.

“It was as if Dr. Yamei Kin, who is visiting Secretary and Mrs. MacVeagh, besought her fashionable listeners to not let themselves become responsible for further curtailment of the Chinese woman’s freedom of body. She did not mention the Chinese woman’s boot.

“Dr. Yamei lectured Saturday in New York on ‘China Old and New,’ for the League for Political Education. Her figure was clothes in a long dark blue silk Chinese robe, made with full sleeves and no hampering lines anywhere.

‘In China the girls call me old fashioned because I do not wear the tight costumes,’ she said. ‘When I complained to my Chinese girls that they were wearing their clothes too tight they laughed at my objections.

‘But we have not yet come to wearing your large hats, and I hope we will be delivered from that fashion at least. The Chinese women, however, are beginning to wear head coverings. They are curious looking things.

“When I tried to dissuade them from following the European style of hairdressing they explained that they did not have time in these days of hurry and bustle to do their hair in the old way. So they begged to be allowed to wear it in the foreign fashion because it looks so easy to arrange. Apparently all the stylish woman does here in the way of dressing her hair is to gather it up in a fluffy mass and fasten it to her head with a few pins.

“There is another thing the English and the Americans have introduced in China for which we are not grateful, and that is the cigarette. With the campaign against opium in full swing, the cigarette has come to take the place of the other article. Our cheapest cigarette is sold at ten for half a cent. Now we are planning to wage a war against the cigarette.’

“Dr. Yamei Kin said that electric lights and telephones have been installed even in remote parts of China, and that in the larger cities the telephone is used more than in England.”

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Dr. Yamei King, as the Times tells us, was born in Ningpo, China, in 1880. For she was graduated from the Women's Medical School in New York in 1885, and has put in a good quarter of New York's leading hospitals, as well as several dispensaries, all of which have been thriving wonderfully under her guiding hand. Being about thirty years old, and being an orphan in her tender years, was practically adopted by a missionary doctor and her wife, who later sent her to the Woman's Medical School of the New York Infirmary, where she graduated with distinction. After two more years of postgraduate work in the various American medical colleges, she returned home and assumed charge of the Woman's Medical Department of the Chinese government in North China. Her intense love for the suffering millions in that region soon prompted her to establish a training-school for the nurses, a hospital for the babies, as well as several dispensaries, all of which have been thriving wonderfully under her guiding hand. Believing that the future of medicine in China lies largely in the hands of her daughters, she makes this special trip to the States with a view of investigating the most up-to-date methods of healing and hospital administration. With her are some of her pupils, who are now preparing themselves in this country for advanced work in the university medical schools. Showers of praise have been poured upon her work by the leading New York papers, the Outlook and the Herald being not excepted, and richly does she deserve these words of commendation.

Address: Cambridge Station, Boston, Massachusetts.

Dr. Yamei Kin, a Chinese woman surgeon, who was in the United States... 6(6):598. April 10.

Summary: “... lecturing in the last two months, is now lecturing in England. She will return to China via the Trans-Siberian Railroad.”

Note: “The Chinese Students’ Monthly” is published on the tenth of every month from November to June, inclusive, by the Chinese Students’ Alliance of the Eastern States, U.S.A.” Address: Cambridge Station, Boston, Massachusetts.

Woman’s world: Dr. Yamei Kin. April 15. Woman’s section, p. 1.

Summary: “A tiny woman in Oriental dress, with titles longer than she is, has been spending several weeks in America. She is Dr. Yamei Kin, a native of China, graduate of the Woman’s Medical School of the New York infirmary, conversationalist, lecturer, and head of the Imperial Peiyang Women’s Medical School and Hospital. Dr. Kin directs within that hospital a training school for nurses; it is for the purpose of furthering this work, especially, that she has been in our country. Sanitation is greatly needed in China’s congested cities, and it is hoped that the work of these nurses will be largely educational. The problem of infant mortality is far more serious in China than with us, the death-rate being about fifty per cent. Dr. Kin investigated our progress in civic hygiene, household sanitation, and the conservation of child life. She believes that it will be the district nurse who will reform and make sanitary the homes of overcrowded China.”

Dr. Kin says Japan is America’s bitterest enemy: Famous Chinese woman who established a modern school and hospital for girls in her native land talks of important matters in the Far East. New York Times. April 16.

Summary: A full-page article with seven columns and four photos. A sidebar titled “Dr. Yamei Kin” gives her brief biography. Address: New York.

Dr. Yamei Kin must have been about 25 back in the early eighties [1880s], for she was graduated from the Woman’s Medical Infirmary of New York in 1885, and has put in a good quarter...
of a century working to advance the science of medicine and
the position of women in China.

“But as to the position of her country-women, she
doesn’t consider that it would be safe to give them their
liberty with very great rapidity.

“She said so the other day just after landing [on Jan. 22
in New York Harbor] from the White Star liner Laurentic
with Miss Hsui Lan Pai, a young Manchu girl, whom Dr. Kin
is bringing to America to study, just the English language
and then medicine.

 ‘The Chinese upper class women are moral,’ she said.
 ‘They are not allowed to be anything else. But the two or
three I have known who broke through the barriers were so
bad that I should be very sorry to see those barriers removed
until something else is put in their place. I don’t believe in
cutting down barriers before the right time comes.

 ‘As for the upper class men of China, I know–let me
see’–and Dr. Kin put her small
fi ngers before her large dark
eyes for a minute and considered–‘I know, in all my large
acquaintance, only two officials who are living pure lives.
The time is coming when China must deal with the question
of concubinage. I don’t know that the custom can be done
away with altogether, but the way in which men take more
wives on any and every pretext is the great evil of my
country.

 ‘There aren’t any woman suffragists in China, for, as
the men haven’t the vote yet, the women aren’t thinking
about it. There is a movement for more equal rights. In many
things–not only property but other matters–women have so
much less power than men, but they are intelligent. If you
could talk with them you would be surprised to see how
awake they are.’

 “Dr. Kin will stay in America about two months, and
will lecture, and also pick up the ideas she can use for her
training school for nurses in Tien-Tsin [pinyin: Tianjin]. She
will have no trouble in lecturing before American audiences
for she speaks purer English than most American women
do.”

262. London and China Telegraph. 1911. The opium traffic.
May 1. p. 421.

• Summary: “His Excellency the Chinese Minister was
among the speakers at the annual meeting of the Society
for the Suppression of the Opium Trade, held on 24th ult.
at the Caxton Hall, Westminster. Sir Matthew Dodsworth
(president) occupied the chair, and among the other speakers
were Sir Robert Laidlaw, Archdeacon Moule (the doyen
of Christian missionaries in China), the Rev. Montagu
Beauchamp (of Szechuan, Western China), and the Rev. J.G.
Alexander (hon. secretary).”

 “Dr. Yamei Kin (Tientsin [Tianjin]), the first Chinese
lady to obtain a medical diploma, and head of the Women’s
Medical Department of the Chinese Government in North
China, also spoke.”

“A resolution was adopted urging the Government ‘(a)
to appoint delegates to The Hague Conference who are
thoroughly in sympathy with the objects in view, and who
shall be furnished with instructions definitely to promote
the restriction of opium, its derivatives, and other similar
poisonous drugs to their legitimate medical use alone; (6)
to take measures for applying these restrictions within the
British Possessions and Protectorates in the East; (c) and
to discard the practice of raising revenue from opium as a
dangerous expedient and one unworthy of the British and
Christian names.”

263. St. John’s Military School. 1911. Haversack [School

• Summary: In the 1911 Haversack: “p. 55 lists Alexander
Eca Amadoor da Silva as a private in “E” Company. An
accompanying group photo does not include names and faces
Saint John’s Junior Rifle Club

National Rifle Association

William Marvin Bemus, Jr.
Wiser Brown
Miguel Robin Cardenas
Milton Carl Coggins
Norman Ellison, Jr.
Alexander Eca da Silva
José Maria de la Fuente
Robert Latham

Harold Lefley Mayn
Ames Nowell
William Richmond, Jr.
Arthur Rankin Rockwood
Gustavo Salinas
George Gordon Springer
Harry Edgar Stewart
Albert Theodore Strauch
“E” Company Rifle Team

First Lieutenant ........................................ (Captain) Benjamin Woodman Webb
Sergeant .................. George Gordon Springer  Corporal ........... Manuel Maria Herrera
Quartermaster-Sergeant ....... Robert Latham  Private ........ Alexander Amador Eca da Silva
Private ................... José M. de la Fuente
are not very distinct.

“p. 163 Tennis Team, 1911 list Alexander Eca da Silva. There is an accompanying photo. Note: Alexander is at the very top right, with the dark skin.

“p. 176 lists Alexander Eca Amador da Silva as a substitute for “E” Company Basket-ball Team. There is no accompanying photo.

“p. 182 lists Alexander Eca da Silva as a member of the Saint John’s Junior Rifle Club. There is an accompanying photo although the order of names is not given and the number of men in the photo is less than the number of names listed for the club. Thus, it is uncertain as to whether Alexander is even there.

“p. 183 lists Private Alexander Amador Eca da Silva as a member of the “E” Company Rifle Team. There is an accompanying photo. The order of names is not given for the photo. However, I am guessing that Alexander is on the left in the back.

“p. [255] Honors section lists Alexander Eca da Silva for the Annual Pool Tournament Trophy under the Cups, 1911 section. There is no accompanying photo.

“p. 261 lists Alexander Eca da Silva under Wearers of the “M” Minor Sports Tennis. There is no accompanying photo.

“p. 267 lists Alexander Eca da Silva under Long Service Medals. There is no accompanying photo.

Note: This text and these photos were sent to Kathleen Chylinski of West Covina, California, on 14 Feb. 2015 by Elaine Coppola, Manlius Historical Society Board Member and research volunteer. Address: Manlius, New York.

264. Kin, Yamei. 1911. Re: Hospital needs morphine and opium. Letter to Zhang Zhenfang, Salt Distribution Commissioner of Changlu, Tientsin, China, Aug. 10. 1 p. [Chi]*

• Summary: Dr. Kin asked the Commissioner to help her obtain morphine and opium, which had to be imported. However, the Customs would not let this kind of medicine in unless the government department which administrated the institution importing the medicine (i.e., the Salt Commission) testified that it was for medical purposes.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.


• Summary: A few articles on the emancipation of woman are of more interest than that recently published by The Lady’s Pictorial, under the above heading. The article is accompanied portrait of Dr. Yamei Kin, the accomplished Chinese lady, who has won the proud distinction of being China’s first woman doctor. ‘Is it possible,’ says the article, which we quote in extenso, ‘for an Eastern woman to enjoy Western education and training and remain characteristically Oriental. This is a question frequently asked by Europeans interested in the education and progress of Eastern women.’

“To see Dr. Yamei Kin, China’s first woman doctor, and better still to hear her speak in perfect English of her hopes for the further progress of Chinese women, is to answer the question in the affirmative. And joyfully, too, for it is a gratification to the West that so excellent a result has been obtained. Dr. Yamei Kin stands for the well-balanced Oriental woman, familiar with the science, learning and methods of the West, but losing none of her own nationality.

“She is typically Chinese in appearance. There are the pale complexion, the dark hair, the small dark eyes twinkling with fun. Small in stature, but alert and active in body and mind. Dr. Kin wisely retains her Chinese dress.

“‘I am a pioneer,’ she says, ‘and know a pioneer’s difficulties.’ But her example has made the way easier for others to follow, and now there are forty Chinese women studying medicine in America, and more than thirty in Great Britain. It is more than twenty years since Dr. Yamei Kin took her degree at the Women’s Medical College, New York, now merged into the Cornell University. The years spent in the West have taught her much besides a wonderful command of the English language and a knowledge of medicine and surgery. She does not approve of all she has heard and seen, but she recognises that modern science is the greatest gift of the West to the East to-day. In method there must be adoption rather than adoption. She is now entrusted by the Chinese Government with the organisation of a Medical Department for Women in Northern China, a huge task which, calls forth her splendid abilities. A start has been made at Tientsin [Tianjin]; a hospital, dispensary, and medical school are in existence. How they came into being is characteristically Chinese. Land, on which were some very ancient buildings, was allotted to Dr. Kin for her new organisation, with an assured revenue. That was the Government’s part; she was to do all the rest. ‘You must make your own plans and carry your scheme to success.’

“This meant that she had to be her own architect and engineer, and carry out the work with the aid of few ordinary workmen. There was the water supply to be planned and sanitary work to be done, as well as demolishing some of the old buildings, replacing them with new ones, and adapting others to her purpose.

“The transformation was worked; the architect and engineer are now sunk in the doctor and director. Dr. Kin’s aim to make sure progress and lift the people step by step to better sanitation and hygiene. In her establishment she maintains Chinese customs so far as possible, and introduces only such Western methods of sanitation as are indispensable. Her students enter for a two or three years’
course; their method life is Chinese, also their food, which Dr. Kin shares with them order that she may be the first to complain if anything should be wrong.

“She believes that large numbers well-trained nurses, competent to deal with ordinary complaints, are the immediate need of China rather than a few highly trained women doctors. After they have graduated she sends them out to uplift their fellows. Some marry on leaving the school. ‘I do not object,’ says Dr. Yamei Kin, ‘even if they cannot join my staff of nurses they will exert good influence in their own homes and beyond.’ When the highly qualified women doctors return to China from the West, they find their work made easier by the experienced nurses that are available. ‘The impulse must come from within,’ is the dictum of Dr. Kin not only with reference to medical work, but in education and all progress; ‘it is the Chinese women who must teach the Chinese women; they can do it without offending prejudices; they understand the complicated social life of their own people.’

“How mighty an impulse has come from within with regard to the suppression of the opium habit, Dr. Kin tells with pride; seventy per cent. reduction in three years. ‘Come and see for yourselves: send a Commission to report; then help us meeting us half way and ending the importation from India!’"


• Summary: A photo shows Dr. Yamei Kin, seated in a high-back chair. “Is it possible for an eastern woman to enjoy western education and training and remain characteristically oriental? This is a question frequently asked to Europeans interested in the education and progress of eastern women.

“To see Dr. Yamei Kin, China’s first woman doctor, and, better still to hear her speak perfect English of her hopes for the further progress of Chinese women, is to answer the question in the affirmative. Dr. Yamei Kin stands for the well balanced oriental woman, familiar with the science, learning and methods of the west, but losing none of her own nationality.

“She is typically Chinese in appearance. There are the pale complexion, the dark hair, the small dark eyes, twinkling with fun. Small in stature, but alert and active in body and mind, Dr. Kin wisely retains her Chinese dress.

“It is more than twenty years since Dr. Yamei Kin took her degree at the Women’s Medical College, New York, now merged into Cornell university. The years spent in the west have taught her much besides a wonderful command of the English language and a knowledge of medicine and surgery. She does not approve of all she has heard and seen, but she recognizes that modern science is the greatest gift of the west to the east today. In method, there must be adaptation rather than adoption.

“She is nowentrusted by the Chinese government with the organization of a medical department for women in northern China, a huge task which calls forth her splendid abilities. A start has been made at Tientsin [Tianjin]. A hospital, dispensary and medical school are in existence. How they came into being is characteristically Chinese. Land, on which were some very ancient buildings, was allotted to Dr. Kin for her new organization, with no assured revenue. That was the government’s part: she was to do all the rest. ‘You must make your own plans and carry your scheme to success.’

“This meant that she had to be her own architect and engineer and carry out the work with the aid of a few ordinary workmen. There were the water supply to be planned and sanitary work to be done, as well as demolishing some of the old buildings, replacing them with new ones and adapting others to her purpose.

“The transformation was worked. The architect and engineer are now sunk in the doctor and director. Dr. Kin’s aim is to make sure progress and lift the people step by step to better sanitation and hygiene. In her establishment she maintains Chinese customs so far as possible and introduces only such methods of sanitation as are indispensable. Her students enter for a two or three years’ course; their method of life is Chinese, also their food, which Dr. Kin shares with them in order that she may be the first to complain if anything should be wrong.”

267. Kin, Yamei. 1911. Re: The British teacher has died. Letter to Zhang Zhenfang, Salt Distribution Commissioner of Changlu, Tientsin, China, Aug. 30. 1 p. [Chi]*

• Summary: Dr. Kin told the Commissioner that the chief physician, the British doctor mentioned in the letter of 24 Dec. 1908, had died. Besides the money for the funeral and the grave, Dr. Kin asked for an additional three months’ salary as “death benefits” for the British teacher, which was
Note 1. If a person died in his or her position, he or she could get an amount of money from the employer, which we could call a “death benefit” or “death gratuity.”

Note 2. This is the last letter Yamei Kin wrote before the Republican Revolution broke out in China, in which followers of Sun Yatsen began an uprising that would eventually overthrow the Manchu Dynasty. Yang Chenglin writes: “The Revolution of 1911 broke out [in Wuchang] on October 10. The day is memorialized in China as “Double Tenth” (the tenth day of the tenth month).” Sun Yatsen, who was in the United States at the time, read about the military uprising in China in a newspaper. He rushed back to China and declared the Republic of China on 1 Jan. 1912.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’ an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

268. Kin, Yamei. 1911. Re: Request to seal graduation certificates. Letter to Wang Shiyuan, Salt Distribution Commissioner of Changlu, Tientsin, China, Dec. 3. 1 p. [Chi]*

• Summary: Dr. Kin asked the Commissioner to seal the graduation certificates. There were only 5 graduates this first year. Miss Chung is the instructor of nursing.

Note: This is Elsie Chung, who is now considered “China’s first nurse.”

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’ an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

269. Kin, Yamei. 1911. Re: Hospital and school need money, running on credit. Letter to Wang Shiyuan, Salt Distribution Commissioner of Changlu, Tientsin, China, Dec. 4. 1 p. [Chi]*

• Summary: After several requests, Dr. Kin finally received half the amount of the money she had requested for the last month. She reported the Hospital and the School were running on credit; the condition was very difficult and the patients would be in danger. She again requested the full amount for the last month and for this month.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’ an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

270. Kin, Yamei. 1911. Re: Have not yet received the money for last month or the yearly appropriation. Letter to Hong Engguang, Salt Distribution Commissioner of Changlu, Tientsin, China, Dec. 20. 1 p. [Chi]*

• Summary: Dr. Kin has not received the money for last month and the yearly appropriation. She reports that conditions are very difficult, but despite that, all the faculty worked hard. In ten months, over sixteen thousand patients were treated, plus over one hundred and eighty in-patients (the number of patients is only mentioned in this letter once) and the faculty is also engaged in the activities of the Red Cross.

Then she repeats her request for the money.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’ an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujiang, China. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

271. British J. of Nursing. 1911. We are enabled, by the kindness of The Gentlewoman, to publish... 47:515. Dec. 23.

• Summary: “... the interesting group of Chinese nurses which appears on this page. They are Miss Chung, Matron of the Hospital, Tientsin, in the native city, one of the few Chinese Hospitals, and her staff. It is a most up-to-date institution with a staff of European visiting doctors, and equipped with all the latest appliances. Miss Chung was
trained at St. Thomas’ Hospital, London, where she worked for six years. She is readily distinguishable from the rest of the nurses by the spectacles she wears.”

Note: Miss Chung may be the left one in the back row. Reprinted with written permission of the BJO.


Summary: The section on “Miscellaneous Schools—Female Education” states (p. 89-90): “One of the most important features of the revolution in Chinese education is the provision now made by the Government for female education. Under the old regime no provision was made for the education of women. In rare cases an indulgent father taught a brilliant daughter; but, as a whole, the women of China were altogether uneducated. To-day the most enlightened Chinese realize that the future greatness of their Empire depends largely upon the education of their girls as well as of their boys. They have discovered that no country is great where the women are ignorant, and the educational commissioners have learned that the greatest civilization and material progress are in those countries where women are the most highly educated. They have also discovered that the educated woman makes the best wife and mother.”

In 1909 “I also visited the Woman’s Nurses’ Training School in Tientsin [Tianjin]. Dr. Yamei Kin, an exceedingly well-informed Chinese lady, and a graduate of the Woman’s Medical College of New York, is the director of the school. Dr. Kin had personally superintended the remodeling of the buildings used for the school, and had shown excellent judgment in all the arrangements. A class of 23 pupils was pursuing a two-year course of study. Later on Dr. Kin hopes to open a woman’s medical college in connection with the nurses’ school.” Address: Vice President, Peking Univ.

273. Kin, Yamei. 1912. Re: Proposed austerity plan. Letter to Yan Danyun, Salt Distribution Commissioner of Changlu, Tientsin, China, Jan. 27. 1 p. [Chi]*

Summary: Each institution supported by the government was asked to make an austerity plan. Dr. Kin proposed her plan, a very detailed one that could save over $2,600 a year (one third of the original expenditure.) Even though, she requested to employ a physician to fill the vacancy of chief physician [left by the late British woman].

Note 1. The letter shows that the finance of the Hospital was controlled by its business manager, so even though Dr. Kin was the head of both the School and the Hospital, the Hospital did have some kind of independence.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujian, China.

Note 2. On 12 Feb. 1912, the Empress dowager (Longyu), representing the Emperor Puyi (6 years old), issued the abdication edict. The Qing (or Manchu) dynasty ended. This was the last imperial dynasty of China.

On 1 Jan. 1912 the Republic of China was established with Sun Yat-sen as the provisional president.

As part of the agreement to have the last emperor Puyi abdicate, Yuan Shikai was officially elected president in 1913. However, Yuan dissolved the ruling Kuomintang party (KMT), ignored the provisional Constitution by asserting presidential power, and ultimately declared himself Emperor of China in 1915. Yuan’s supporters deserted him, and many provinces declared independence and became warlord states. Yuan Shikai died of natural causes in 1916. This thrust China into a decade of warlordism. Sun Yatsen was forced into exile. Turbulence followed until about 1949. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.

274. Kin, Yamei. 1912. Re: No more money is available to the school or hospital. Letter to Yan Danyun, Salt Distribution Commissioner of Changlu, Tientsin, China, Feb. 15. 1 p. [Chi]*

Summary: At first, Dr. Kin was told there would be only half the money this month, but on February 11 she learned that there would be no money at all. Dr. Kin wrote this letter just two days before the Eve of the Chinese New Year. The faculty and merchants who had given credit to the School and the Hospital all needed this money sorely. Dr. Kin asked the Commissioner to please try to appropriate at least half. The reply was that this could not be done.

Source: Ha, Engzhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang’an (Historical Archives) No. 4. p. 63-77. Summary of letter by Yang Chenglin of Jiujian, China, who adds:

The traditional Chinese calendar was used in all these letters; I convert all the dates to the Gregorian calendar. This is the last letter in this series. Address: M.D., Instructor General of the Woman’s Medical School, Tientsin, China.


“Seed of the seedling persimmon, sold on the market only in the dried-fig form.

“This wild persimmon is called hei tsao or black tsao, not a persimmon according to the fruitgrowers’ classification here. (Kin.)” Address: Washington, DC.

- **Summary:** “... through the influence of Dr. Yamei Kin, the first woman doctor in China. Dr. Kin, as the head of the hospital for women in Tientsin [Tianjin], has also for the last ten years been training Chinese women for the nursing profession.”


- **Summary:** Extended subtitle: “Class of 37 are given diplomas [on June 13] by Bishop Charles T. Olmsted, who also delivered address to class.”

“Thirty-seven cadets were graduated from the Manlius Schools yesterday and nearly 1,000 attended the exercises. For the first time in the history of the school, a garrison flag, the largest national emblem used in the regular army, was unfurled from the new 75-foot steel pole.

“The exercises opened in the chapel with religious services conducted by Bishop Charles Tyler Olmsted. The cadets marched to the chapel in a body and from there to the assembly room, where Bishop Olmsted delivered an address and then presented the diplomas. At the close of the programme, Adjutant-General William Verbeck delivered a farewell address to the graduates.

“At 3 o’clock the cadets assembled on the drill ground and went through the Butts manual, a system of callisthenics [calisthenics] prescribed for the regular army. This was followed by cavalry drill by the troop in full dress.”

“In the class of 1912 were six cadets who received the diplomas of the school and thirty-one who received diplomas from the college preparatory department. They were:...”

“Diplomas from the college preparatory department–Correl Albert Barney,... Alexander Amador Eca da Silva, Garret Davis Douglas,...”

“Long service medals, presented to all cadets who had been in the school four years or more, were received by these cadets:

“Alexander Eca da Silva, Kent Galbraith Colwell, Jacob Cram, Jr., Wiser Brown, John Henry Sadler, Thomas Esteves Terry, Jose Maria de la Fuente, Laidlow Earle Brets, John Bernard Brooks...”

A large photo (just above the article) shows the Honor Class of Manlius Schools being reviewed by General Verbeck and Adjutant Harry C. Durston. This article and photo were sent to Soyinfo Center by Nancy Schiffhauer, a volunteer at the Manlius Historical Society (Dec. 2015).


- **Summary:** In the 1912 Haversack:
  - Cover Page, The Haversack (no page #)
  - Page 15: Class of 1912 (no photo)
  - Page 23: Alexander’s Class Photo. Page 23 is the main entry for Alexander Eca Amadoor da Silva. On the right one-third is a photo of him standing in the Manlius School
uniform. The rest is a description of his activities: “Da Silva, Alexander Amadoor Eca—‘Chink’

Tientsin, China
Tri Sigma; Service, ’03-’04-’05-’06-’07-’08-’09-’10-’11-’12; Battery 2; Corporal, Signal Corps; Sergeant, Signal Corps; Private, Co. “C”; Corporal, Co. “C”; Corporal Co. “B”; Sergeant, Co. “B”; Private, Co. “B”; Marksman, ’08-’09-’10-’11; Junior National Rifle Association (indoor), ’12; Junior National Rifle Association (outdoor), ’11-’12; Co. “B” Rifle Team, ’10-’11-’12; Astor Cup Team, ’12; Co. “B” Basket Ball Team, ’11-’12; “M” in Tennis, ’11; Winner of the Class of 1910 Tennis Trophy, ’12. This young man came to us back in the dark ages when ‘Gaff’ Jones was in ‘D’ Company. Under our refining influences he has gradually developed into “B” Company’s star athlete. He is also Mr. Wikoff’s pride and joy in both tennis and German. ‘Never do today what you can put off until tomorrow.’

Note 1. The word “Chink” is a very offensive word when used to refer to a person of Chinese ancestry.

Note 2. Strong evidence shows that Alexander was born in Honolulu, Hawaii, in 1895. Why does he say he was born in Tientsin, China?

Note 3. Alexander seems to have been enrolled in the Manlius School (by his mother, Yamei Kin) on 21 Sept. 1904, at the age of about 9 years and 4 months (photo sent by Kate D. Pitsley).

Page 34: Class Prophecy: Mr. M.S.H. Unger’s Employment Agency, Application Blank. This full-page table has 4 columns: Name, Position, Address, References. For our man: “Da Silva, Permanent Member of Senior Class, Huntington Hall, The Officers. No photo

Page 35: Who’s Who in the Class of 1912. This full-page table has 2 columns. It is playful. No person is mentioned twice. The first column has categories such as: Hardest Worker (himself); Colton, F. Smoothest Worker (of other people): Da Silva. Most Proficient Sponger: Cram. Best Athlete: Charley. Best Looking: Jenne. Most Lovable: Taylor. Laziest: Douglas, G. Most Conceited: Hinshaw. No photo


Page 51: From a Military Viewpoint. A full-page description of the school’s military activities and achievements. “The Telegram from the War Department, which came just after the closing exercises, announced that we were again rated as a Distinguished Institution. We were all glad to hear the news, although nobody really ever doubted the outcome.”

“Although we keep abreast of the times and devote most of our time to field work, the picked company, trained by Captain G.F. Verbeck, Commandant of Cadets and commanded by Cadet Captain Granger, was able to show ten other military schools at the Military Tournament held in the 71st Regiment Armory, New York City, that we knew a little about close order drill still and the silver cup we won there for the best-drilled company will bear testimony to that fact that it now rests in our own club house.”

“The annual competitions were won as follows:... The Alumni Cup (shooting)—Win by ‘B’ Company. Cadets Brown, Latham, da Silva. No photo
"B" Company Basket-ball Team, 1911-12

Alexander E. da Silva........................................Right forward
Arthur R. Rockwood (Capt.)................................Left forward
Etheridge Colton................................................Center
Richard T. Taylor...............................................Right guard
Garrett D. Douglas..............................................Left guard
Clarence A. Ludlum..............................................Substitute
Kenneth M. Quinby..............................................Substitute
Forrest S. Jamison..............................................Substitute
Edward D. Knight..............................................Manager
Company "B" Rifle Team, Latham, Brown (Captain), Da Silva
"B" Company Base Ball Team

"B" Company Base-ball Team, 1912
Page 133: Tennis. 1912. Alexander won after 4 rounds among 8 contestants. The annual Tournament, held during commencement week “was well managed by Mr. Wikoff, and some very interesting games were witnessed by the Cadet Corps... Da Silva, the winner, displayed excellent form throughout, and in winning defeated some very good players. The Tennis Trophy awarded the winner of the tournament was presented to da Silva on closing day.” No photo.

Page 137: “B” Company Basket-ball [Basketball] Team. 1911-12 (photo sent by Kate)

Page 140: “B” Company Base-ball [Baseball] Team. 1911-12 (photo sent by Kate)


Page 156: Junior National Rifle Association, with photo

Page 157: Co. “B” Rifle Team, (photo sent by Kate)

Page 166: Area Birds: “Tramp, tramp, tramp, the boys are marching” (unclear what this means, but Da Silva is one of them). No photo.

Page 169: Cup held by Alexander A. da Silva (1912) (photo sent by Kate)


Note: Photos of each of these pages were sent on by Nancy Schiffhauer to Soyinfo Center on 23 December 2015. Nancy is a research volunteer at the Manlius Historical Society. The three photos were sent by Kate D. Pitsley, Alumni Relations, Manlius Pebble Hill School, Syracuse, NY. Address: Manlius, New York.


- **Summary:** “Dr. Yamei Kin, a noted Chinese woman physician, is planning a lecture tour of this country in the interest of the international woman movement. Dr. Kin is engaged in government work in her native land, where she is at the head of the, Imperial Pei-Yang Woman’s Medical school and hospital. She is also visiting physician to the Widows’ Home, the Girls’ Refuge and the Infant Asylum, all Government institutions. Dr. Kin is said to have the mind of a statesman, and her opinions are held in great respect by Chinese officials.”


- **Summary:** “Every lecture is given twice—in the afternoon at 4:45 and in the evening at 8:15...”

“The lectures will be given in the New Masonic Auditorium, Thirteenth street and New York avenue (entrance on New York avenue). All lectures are illustrated with colored lantern slides, and the majority also by motion pictures.”

“January 17.—‘New Women in China.’ By Dr. Yamei Kin, the foremost woman physician in China. She is an unusually brilliant speaker and addressed the Society on her last visit to America, in 1911.”


- **Summary:** Note: The text is too weak and broken to read. Address: New York.


- **Summary:** “Dr. Yamei Kin, who has come to New York to give lectures on the Chinese Republic and Chinese women, received a Times reporter at Hotel Prince George yesterday. She is head of the Pei-yang Woman’s Medical School and Hospital, and visiting physician to the Widows’ Home, the Girls’ Refuge, and the Infant Asylum, all Government institutions. She is a typically Chinese progressive woman, open minded to anything foreign which she considers and improvement on things. Having been educated in the Woman’s Medical College of the New York Infirmary for Women and Children, she adapted Western methods of medical practice. She has never adapted Western dress because she considers her native costume more modest and convenient.”

“‘Even among the women in the East there are some differences in personality and mentality. For instance, the Japanese women are more self-sacrificing than their Chinese sisters. A Japanese woman sacrifices everything for the sake
of her home and family, but a Chinese women does not. A Chinese woman thinks about herself more than a Japanese woman does. A Chinese woman has more individual characteristics than a Japanese woman. In this respect she is more like an American woman than a Japanese woman is. But a Japanese woman is better disciplined and has more self-control than a Chinese woman. "The Eastern women are reserved and thinking to themselves, while the Western women are advertising themselves in public."

"'After the revolution there was a social unrest in China. Many of the Chinese people were amazed at the downfall of the Manchu Dynasty that had oppressed the Chinese for three centuries. When the Republic was established they felt as if they had been the birds in the Manchu case, and freed at last, they thought they could do anything in their own way. Some of them disregarded the law and social order. It was during this brief period of misunderstanding that the handful of Chinese suffragettes employed a militant method.

"The English Suffragettes are employing militant methods simply because Englishmen don't listen to what women say and they are not so kind to women as American men are. And American men give women more freedom than Englishmen do. English husbands want to have everything in their own way.

"Men in China are learning from American men, and Chinese women will not follow in the steps of English women.

"Western women are rare for their beauty and youth more than the Eastern women. The Western women grieve when they lose either, while we Eastern women philosophically accept the influence of old age.

"I mean to say that Western women care for youth and beauty too much. In big social meetings in America and Europe I see many ladies wearing "fast" dresses. These ladies are vainly trying to suggest that they have it. It would be impossible for an Eastern woman of fine taste to wear the dresses I often see in America and Europe.'

"Dr. Kim said the revolution revolutionized Chinese men and women mentally as well as politically and that the Chinese girls would never again be forced by their parents in marriage."

"Marriage for love,' she said, 'will be practiced hereafter all over China.'"


• Summary: This document, which is a typewritten blue carbon copy, reads in full:


"In the matter of Alexander Amador Eca Da Silva, alleged native, preinvestigation.

"F.S. Pierce, Inspector.

"F.J. Masterson, Stenographer

"(Examination in English)

"Q: What is your name?

"A: Alexander Amador Eca Da Silva. (Sworn)

"Q: How old are you?

"A: 17.

"Q: Where were you born?

"A: Hawaiian Islands, Honolulu.

"Q: What is your father’s name?

"A: His last name was Da Silva; I don’t know his first name.

"Q: And your mother’s name?

"A: Yamei Kin.

"Q: Are your parents both living?

"A: Yes, sir, both living.

"Q: Your parents are not living together, I believe?

"A: No.

"Q: Do you know when they separated?

"A: I think it was in 1905. I am not sure; I was in school, then.

"Q: How long did you live in Honolulu after your birth?

"A: A very few months, I don’t know exactly.

"Q: You came from Honolulu to the United States?

"A: Yes.

"Q: Since your arrival in the United States have you lived here continuously?

"A: Yes.

"Q: You haven’t left the country since the first coming here?

"A: No.

"Q: Do you know at what port you arrived?

"A: San Francisco.

"Q: How long did you live in San Francisco?

"A: Seven years, I think, or eight years.

"Q: Since coming to the United States, what have you been doing?

"A: I have been going to school most of the time, in public school in San Francisco, and school in the East.

"Q: You have been at St. John’s school at Manlius, New York, for how long?

"A: For seven or eight years.

"Q: Did you graduate form the Academy there?

"A: Yes, I graduated in 1912.

"Q: At the present time what are you doing?

"A: I am taking the post graduate course at Manlius.

"Q: Do you recognize the lady who is sitting in the seat there? (Referring to Yamei Kin).

"A: Yes, she is my mother.

"Q: Since you have been in the United States, as I understand you, your mother for the most part of the time has been in China; is that right?

"A: Yes.

"Q: During you absence in China, have you had any person acting as your guardian?

"A: Yes sir, Mr. Beech Thomson [sic, Beach Thompson],
Menlo Park, a suburb of San Francisco.

“Q: And Mr. Thomson, then, is aware of the fact that you are the son of Mrs. Dr. Yamei Kin, whom you recognize as your mother?
“A: Yes.
“Q: And he can testify to that fact?
“A: Yes.
“Q: Do you recall the names of any other people in the United States who can testify of their own knowledge as to the relationship claimed between you and Dr. Kin?
“A: Mr. Thomson. Mrs. Wheelan; she is in New York, but I don’t know her address; she is some place in Washington Heights, I think. Mrs. McCartee is in Madison, New Jersey.

“Q: How old were you when you left California?
“A: I am not sure; I think I was eight or nine.
“Q: I understand you that your object in coming to the office this time is to establish your American citizenship prior to an intended departure abroad, if not in the immediate future, at some subsequent time?
“A: Yes.

“Witness signs stenographic notes in English:
(Alexander Amadoor Eca da Silva).

Note: At the bottom of page 2 is the signature of F.S. Pierce, “Chinese & Immigrant Inspector.”

Source: Ancestry.com


286. Voluntary interrogation of Dr. Yamei Kin to have the facts on record. 1913. New York. 3 p. 30 cm.

• Summary: This document, which is a typewritten blue carbon copy, reads in full:

“Office Chinese Interpreter, New York City.

January 9, 1913.

In the matter of Alexander Amadoor Eca Da Silva, alleged native.

“F.S. Pierce, Inspector.
“F.J. Masterson, Stenographer
“(Examination in English)
“Q: What is your name?
“A: Mrs. Dr. Yamei Kin. (Sworn)
“Q: Have you any other name?
“A: Yes, I have my marriage name, Mrs. Eca Da Silva, but after the proceedings of the court I was given my maiden name.

“Q: And your age?

“Q: Where were you born?
“A: Born in Nam Hoy, Che King Province, China.

“Q: When did you first come to the United States?
“A: I came to the United States in 1869; I stayed here 18 months.

“Q: And you landed at what port?
“A: We went around by way of Panama; we really landed in New York.

“Q: With whom did you come at that time?
“A: Dr. D.B. McCartee. He was formerly Commissioner in the employ of the Presbyterian Mission and then later he was in the Japanese Government employ as a teacher in the University, and at the time we came to the United States he was foreign secretary to the Chinese Legation in Japan.

“Q: How long did you remain in the United States at that time?
“A: 18 months.

“Q: And then you returned to China?
“A: Yes. and then went to Japan and varied back and forth from China to Japan until I was about 16, and then returned to the United States at the age of 16. I was in the United States and Hawaii until 1887.

“Q: When you returned to the United States at the age of 16 with whom did you come then?
“A: Still with Dr. McCartee.

“Q: And did you have papers of any kind at the time of your admission at the age of 16?
“A: I came with Dr. McCartee and his wife, and on his passport I was allowed to enter as his adopted daughter.

“Q: Were you adopted in this country by Dr. McCartee?
“A: Yes, and I was sent for one year to Rye Seminary, Rye, New York. The next year we went to the Sandwich Islands, and after I returned I was in the Women’s Medical College on 8th St. and Third Avenue [in New York City]. This school now forms a part of the Cornell Medical University.

“Q: How long were you in the Women’s Medical College?
“A: I took a three years course and graduated in 1885.

“Q: After graduating from there–?
“A: Two years in post graduate work, one year in New York Infant Asylum in post graduate studies, and in Philadelphia, Women’s Medical School, then in Washington and the departments there. I had special work and I took special courses.

“Q: At the completion of your two years post graduate work do I understand you returned to China?
“A: Yes, went to Amoy, and I was returned to China in the capacity of a missionary in the Dutch Reformed Board, in New York. That was in 1888 or 1889, and then went to Japan and resided there for two years. In Japan I entered into the employ of the Southern Methodist Board; I was with them for 5 years. I was married in 1894 and came directly to Honolulu.

“Q: Where were you married?
“A: In Yokohama, in the English Consulate, by the English Consul. I have a marriage certificate.
“Q: From there you went–?
“A Directly to Honolulu, stayed there not quite two years–very nearly two years–then from there to San Francisco I made a trip back about five years from that time; it was only a short trip, about 6 months; I took some ladies to tour in China and Japan. Then I returned and entered San Francisco again and remained until I went back to China in 1905 or 1906; and then came to America two years ago in January, 1911. I was admitted there when I returned to San Francisco; I had no passport.
“Q: That was after the tour you made with the ladies?
“A: Yes, I had no Chinese passport at that time, It was only since I came two years ago that I got my Chinese passport.
“Q: Mr. Da Silva was a government interpreter in the San Francisco office?
“A: Yes.
“Q: And he acted as such for how long?
“A: I don’t know just how many years.
“Q: You were married as I understand you in 1894?
“A: Yes.
“Q: And you were divorced when?
“A: Eleven years later. I was divorced in 1905.
“Q: And you have one son as the result of the marriage?
“A: Yes. He was born in Honolulu in 1895.
“Q: How long after the birth of your son was it that you came to the United States?
“A: About six months. The Rev. Frank Damon in Honolulu, Hawaii, will testify as to whether there was such a child.
“Q: What was the name of your son?
“Q: Since his arrival here at the age of six months he has been constantly in the United States?
“A: Continuously in the United States; he has never been out.
“Q: During that time what has he been doing?
“A: Attending school; he has been in California first, and then about six years I brought him to Manlius [New York], and he graduated from there.
“Q: At the time of your divorce from Mr. Da Silva were you given the custody of your son?
“A: I was given the custody of my son. He was to pay me $15 a month for the support of my child and I was to resume my maiden name, and the absolute custody of the child; those were the three things.
“Q: During your absence in China has your son Alexander had a guardian in this country?
“A: He has had Mr. Beech Thomson [sic, Beach Thompson] of Menlo Park, California. He is now president of the Poulsen Wireless Telegraph Co.; he is the guardian I had appointed here.
“Q: And Mr. Thomson has been the boy’s guardian ever since the separation.
“A: Practically since the separation, because I went away within the year. When I was out of the country, I had him as the guardian of the child.
“Q: I show you this photograph and ask if you recognize it. (Referring to photograph of applicant)
“A: Yes, that is my son.
“Q: And this is the photograph of your son whom you stated was born in Honolulu?
“A: Yes.
“Q: Are there any persons in this country who are cognizant of the fact that Alexander is your son?
“A: There is Mr. E.T. Shepherd, of San Francisco; his son-in-law, Mr. Kellogg, who was my lawyer in the suit; and there is a man by the name of Fairfax Wheelan, No. 1010 Powell St., and two ladies at the same place; and Mrs. Thomson
“Q: And you have already given the name of Mr. Damon of Honolulu?
“A: Yes; he is at present the most capable one of them to be the witness for both the child and me. My Doctor who was there is not there at present. I have voluntarily to the office to put these facts at your disposal, with the request that you put them upon record, in case there should be any future reference when I am out of the country, since I do not live here, so that these facts may be ready at any time when the child shall wish to establish his American citizenship, and I ask that they be put on record to be ready when they may be needed.
“Witness signed stenographic notes in English, ‘Yamei Kin.’"

Note: At the bottom of page 2 is the signature of F.S. Pierce, “Chinese and Immigrant Inspector.”

Source: Ancestry.com


• Summary: This document, which is a typewritten blue carbon copy, reads in full:

“Hotel Belmont, 42nd St. Park Ave.
“New York City, January 11, 1913.
“In the matter of Alexander Amadoor Eca Da Silva, alleged native, preinvestigation.
“F.S. Pierce, Inspector & Stenographer
“Q: What is your name?
“A: Beach Tomson [sic, Beach Thompson] (Sworn) 
“Q: Where do you live?
“A: Menlo Park, California. My Business address is
1006 Merchants’ Exchange Building, San Francisco.
“Q: What is your occupation?
“A: I am president of the Federal Telegraph Company
and the Poulsen Wireless Corporation.
“Q: Do you recognize this photograph which I show you
(Referring to photograph of applicant)
“A: I do, yes, as that of Alexander Eca Da Silva.
“Q: How long have you known this applicant?
“A: I have known him at least fifteen years. I met him
first in the Fall of 1896 in San Francisco. He is 17 now.
“Q: Are you acquainted with applicants parents?
“A: Yes. His father visited me occasionally at my
office during the year 1897, and called frequently during
the year 1898. I also saw him occasionally while he was
a government interpreter in San Francisco. I am very well
acquainted with his mother, Dr. Yamei Kin, whom I first met
in 1896, and have known her more or less intimately since
that time. Mrs. Thomson and Dr. Kin were children together
in Japan and have kept in touch with each other ever since.
Dr. Kin has visited my home and I have met her in various
cities at different times.
“Q: Do you know where applicant was born?
“A: I understand that he was born in Honolulu and came
to this country when a baby; he was less than two years old
when I first saw him.
“Q: Do you know of the separation of the applicant’s
father and mother?
“A: I do, and that it occurred in 1901, I think, and
several years later, about 1903, Dr. Kin obtained a divorce
from Mr. Da Silva, the court giving her the right to assume
her maiden name and granting her the custody of the child.
“Q: What has the applicant been doing since you have
known him?
“A: I know that he has been at school constantly since
he was old enough to attend and that he has been in the
country continuously since he first came here with his
parents. For a number of years I know he was at a school in
San Francisco and that for the past six years he has been a
student in the St. John’s Military Academy, Manlius, New
York. I might state here that I have been his guardian since
1906, when his mother returned to China, the applicant
began his studies at St. John’s. Consequently I have been in
touch with and have seen applicant from time to time during
the past six years.
“Q: Do you know of any other person is the United
States who are acquainted with the applicant and who can
testify that he is the son of Dr. Kin?
“A: Mr. H.P. Veeder, the secretary of our company, the
address of which you have, and Mr. Sheldon Kellogg, 2864
Broadway, San Francisco, are familiar with the facts in the
case and know the relationship.”

Note 1. At the bottom of page 2 is the signature of F.S.
Pierce, “Chinese and Immigrant Inspector.”

Note 2. On the next page in the file is a sheet of memo
paper with “Department of Commerce and Labor” typeset
in blue across the top. Below that is handwritten in pencil:
“Birth certif. returned to applicant April 18/14. To be
returned. H.R.S.” This is important since it shows a birth
certificate was issued when Alexander was born. We do now
know the exact date of his birth in 1895.

Source: Ancestry.com

Original data: United States, National Archives and
Records Administration. Index to ‘Chinese Exclusion’ Case
Files of the New York District Office of the U.S. Immigration
and Naturalization Service, ca. 1882-1960. New York, USA.
National Archives and Records Administration–Northeast
Region (New York) [digitized April 1998]. Address: New
York.

288. Oakland Tribune. 1913. Chinese woman will give
lectures on new republic: Dr. Yamei Kin, head of women’s
**Summary:** “New York, Jan. 11–Dr. Yamei Kin, head of the Women’s Medical School and Hospital of Tientsin [Tianjin], China, is now in this country for the purpose of giving a series of lectures regarding the new Republic of China and the Chinese women. She is one of the leading physicians of China, and is probably one of the most progressive women of that country. She is not a suffragist and laughs at the women of the United States. Dr. Kin believes that China will remain a republic and says that the people are beginning to make progress commercially.

A large portrait photo shows. Dr. Yamei Kin.


**Summary:** “Dr. Yamei Kin, head of the Imperial Pei-Yang Woman’s Medical School and Hospital, will lecture on ‘The Present Condition of the Women in China.’ this afternoon at 3 o’clock at the Hotel Gotham, under the auspices of the New York State Association Opposed to Woman Suffrage. She will tell of the woman movement in China as she has seen it.” Address: New York.


**Summary:** “Dr. Yamei Kin, the Chinese woman doctor, who was educated in America, told a gathering of women to whom she was introduced by Mrs. Arthur Dodge in the ballroom of the Hotel Gotham yesterday afternoon about the awakening of Chinese women.” She discussed Chinese militant suffragettes, Chinese fashions in women’s dress, the current fashionable color (black), and treatment of the many insane people in China (they are usually cared for by the family).


**Summary:** See next page. New York Jan. 31–Evidence that Yuan Shi Kai, president of the new Chinese republic, is a true Celestial, as yet unspoiled by contact with the barbarous customs of Europe and America, has been offered by Dr. Yamei Kin, one of Yuan’s personal and intimate friends. Dr. Kin, a leading physician of China, now in the United States, says that Yuan has eight wives and twenty-five children. She thinks this number very modest indeed for so great a man. She also thinks that President Yuan is one of the world’s first democrats.

“Yuan Shi Kai is one of the most remarkable men I have ever met,’ she declares. ‘He is a military man, not a scholar; a man of action and of splendid executive ability. But he is also one of the most courteous and democratic men I ever knew. I saw him daily in his own home for three months and I became acquainted with a side of his personality which few persons see.


**Summary:** “Dr. Yamei Kin, head of the Imperial Peiyang Woman’s Medical School and Hospital of China, is visiting this country and lecturing on the position of Chinese women in the new republic. She has made a number of successful appearances in New York, and will visit all of the larger cities here before returning to her home.”

A portrait photo shows Dr. Yamei Kin.

CELESTIAL WOMAN DOCTOR IN U. S. SAYS
CHINESE PRESIDENT HAS MANY WIVES


**Summary:** “Dr. Yamei Kin, head of the Imperial Pei-Yang Woman’s Medical School and Hospital, who was formerly educated in this country, gave a lecture on the ‘Awakening of Chinese Women’ in the ballroom of the Hotel Gotham in New York on Jan. 10, before a large audience. The topics she touched upon are about the part played by Chinese women in the Revolution, the suffrage question and the change of fashion in dress. In speaking of the dress of the Chinese woman she remarks: ‘A Chinese woman now wears a dress straight up and down that makes her look like a stove-pipe. You have curves in your dresses, but the Chinese woman has not, and when her skirt is very narrow it is very difficult for her to sit down.’

“The fashionable color in China now is black, which is the color of the revolution, and everything is very plain. No elaborate embroideries, only a very little piping is allowed. We have taken our fashions from our Geisha girls.’”

**Address:** Columbia Univ., New York City.


**Summary:** “Kansas City, Missouri, Feb. 12.–’There is an erroneous impression abroad that the women of the new Chinese republic have the right of suffrage,’ said Dr. Yamei Kin, a leading educator of China, addressing the Knife and Fork club here tonight.

“It is true that the new government has taken steps to give suffrage to women and in some provinces they have that right, but universal woman’s suffrage in China is a long way in the future. First we want by education to make the women fit for the power they are later to have.

“Women never has been oppressed in China. She has always been allowed to do whatever she is capable of. She is a great power in the family council, which after all in a republic is the power of government.’”

“Miss Beatrice Forbes-Robertson, formerly of London, talking for equal suffrage, said the lot of the suffragists in America was much easier than that in England.”


**Summary:** “This paper is the result of an interview with Dr. Kin by E. Von R. Owen, an Associate Editor of the *Review* and well worth attentive reading.

“Dr. Yamei Kin was born in Ningpo, Chekiang Province, about 100 miles south of Shanghai; a place which is noted as a center of the old learning. Her parents were Christians, her father being one of the earliest Chinese pastors who endeavored to put his church on a self-supporting basis. He died when Dr. Kin was a little over three years old, giving her then to the care of his old friends who had befriended him in his youth. Dr. D.B. McCarter [sic, Divie B. McCater] and his wife—a medical missionary of the early pioneer days. They more than fulfilled his trust, and have ever treated Dr. Kin as their own child, giving her every opportunity and instruction in their power. At the age of five years they brought her with them to the United States on one of their furloughs, and during that visit of a year she learned to speak English, which, when she returned to China, Mrs. McCarter kept up regularly, teaching her every day. Not long after returning from the furlough, Dr. McCarter resigned from the Presbyterian Mission, and after an interval in Shanghai, where he was in the American Consulate, went to Japan, where his great knowledge of written Chinese secured for him the profound respect of the Japanese, who were then just beginning learn Western ways. Five years in this early stage of Japanese awakening ever remains a vivid picture in Dr. Kin’s mind. They lived in one of the old compounds belonging to the feudal days when the Princesses were expected to serve so many months a year at Court. This place is now the site of the Tokyo University. Dr. McCarter, besides his literary and diplomatic learning, was also an ardent scientist, and as he prepared his lectures on Comparative Anatomy, Physiology, Botany, Zoology, etc., or took his pupils on excursions through the parks, he also taught Dr. Kin; so that with Mrs. McCarter’s careful instruction in general literature, the free run of Dr. McCarter’s large library, and, though but a child, being in the society of that large faculty which the Japanese gathered— they had a full French, German, and English faculty at one time—together with the other social life of the Capital, Dr. Kin came to have an extremely wide and varied knowledge and experience which it would be hard to duplicate.

“At the age of sixteen, Dr. and Mrs. McCarter brought Dr. Kin to the United States for further instruction, and a year later she was matriculated in the Woman’s Medical College of the New York Infirmary for Women and Children. After a three years’ course, she graduated with honors—barely of legal age to take a diploma, and had two years of post-graduate work before returning to China to practice medicine. In 1894 Dr. Kin was married and retired to private life, until, some years later, when left alone with a young son to support, she entered into public life again for a few years, lecturing before many Women’s Clubs throughout the West and Central States, than going to Chicago, New York and Boston. In 1905 she returned to China and traveled extensively to the far borders of Thibet, then finally settled down to government work in north China, where she is now the head of the Imperial Pei-Yang Woman’s Medical School and Hospital, Visiting Physician to the Widow’s Home, the Girls’ Refuge, and also the Imperial Infant Asylum. All of these are government institutions. Dr. Kin has the mind of a statesman, and her opinions are considered with great respect by those who are in a position to know of her sources of information on which she bases her statements.”

After this brief biography and introduction comes Dr. Kin’s 3-page article about “The Opium Question,” which
states: “In fact, of all questions it is the most vital, the most important, and beyond all others the question of the hour.” Dr. Kin argues that while this problem must be solved if China is to stand up and make progress as a nation, that will not be easy. Yet China is making headway toward eradicating opium. Address: Dr.


• Summary: See next page. “Justice Page granted yesterday the petition of Mrs. Yamei Kin, a Chinese physician and surgeon, to have the name of her son, Alexander Amador Eca Da Silva, changed to Alexander Amador Kin. Mrs. Kin explained that she expected her son to aid her in the advancement of the Chinese people when he finished his education here, and that it would be an advantage in his work for the boy to bear the Chinese name. Also, she did not want him to retain the name of his father, a Portuguese, from whom she was divorced in San Francisco in 1905.

“Mrs. Kin’s petition said: ‘What he has learned about his father and his father’s relatives leads him to prefer strongly not to bear his name.’

“Mrs. Kin has lived in the United States for the greater part of forty years and studied medicine in New York and Philadelphia. She married to Hippolytus Laesola Eca Da Silva. He was a British citizen and had lived in Hong Kong. He became an American citizen in 1899 in San Francisco.

“The son was born in Honolulu and was six months old when he came to this country. He is now in school in New York. Since she obtained her divorce, Mrs. Kin said her former husband had not given the son any aid, and she was not sure he is still living.

“Mrs. Kin is head of the Imperial Pei-Yang Woman’s Medical School and Hospital, of China. She has been studying the American hospital system with the expectation of reorganizing the hospitals of China after her return there. Dr. Kin is a friend of Mrs. Franklin MacVeagh, of Chicago, wife of the former Secretary of the Treasury.

“Dr. Kin calls China the land of the hen-pecked husband. She is a suffragist, but does not believe in the militant methods of the English suffragettes.” Address: New York.


• Summary: This document (Form 430) is written in both English and Chinese. Two octagonal portrait photos of Alexander Eca Da Silva are stapled to it, each signed in blue pen by Inspector Pierce. The top photo is stapled over part of the English text, making it illegible.

Near the top right is a red stamp: “Chinese Inspector in Charge, New York, NY. Feb. 24, 1913.”

Alexander’s signature appears twice. His address is hand-written under his signatures as “Manlius School, Manlius, New York.”

Below the lower photograph is hand-written in red: “On and after April 13, 1913 the young man’s name will be Alexander Amador Kin.”

The lowest block of printed text reads: “This is to certify that the person of Chinese descent named herein, and whose photograph is attached under the signature of the investigating officer and under my signature and seal, to the above application... and evidence in corroboration of his claimed American birth. Upon his return to this port and his identification as the person to whom this paper, thus approved, is delivered, he will be permitted to reenter the United States, unless pending such return it has been found that his claim is false.”

Source: Ancestry.com


• Summary: Note: These documents exist because of The Chinese Exclusion Acts, which were passed by Congress between 1882 and 1930, and repealed in 1943. This file consists of several documents, each of which will be cited separately.

Name: Alexander Amador Eca Da Silva
Alias: Alexander Amador Kin
Gender: Male
Birth Date: 1895
Birthplace: Honolulu, HI
Age: 17
Comments: Investigation to Establish Citizenship
Port & Entry Date: San Francisco; 1896
Picture: 1
Interrogation: 1
Document Date: 1913
Case Description: A
Case Number(s): 75, 463.10
Box: 320
Source: Ancestry.com


At a Special Term (Part II) of the
SUPREME COURT of the State of New York
held in and for the COUNTY of NEW YORK,
on the 9th day of May, 1913.

Present, Honorable Alfred B. Page, Justice.

In the matter of the Petition
for change of name
of
ALEXANDER AMADOR BEO DA SILVA
to
ALEXANDER AMADOR KIN.

ORDER.

On reading and filing the petition of Yamei Kin,
verified April 17, 1913, praying the court for an order
changing the name of her minor son from Alexander Amador
Boa da Silva to Alexander Amador Kin, together with the
written approval of the said son verified and appended to
said petition; and the affidavit of William Forse Scott
verified April 21, 1913 and on motion of William Forse Scott,
Esq., attorney of said petitioner.

It is ordered that the prayer of the said petition
be, and it hereby is, granted; and that on and after the
9th day of June, 1913, the said Alexander Amador Boa da
Silva is authorized to assume, and shall be known by, the
name of Alexander Amador Kin and by no other.

And it is further ordered that within ten days
next after the date of entry of this order the said petition
and approval and this order be filed in the office of the
Clerk of the County of New York and that a copy of the order
be published once in the newspaper called The New York Law
Journal and that proof by affidavit of such publication be
filed in said Clerk's office within forty days next after
the entry thereof.

Enter A. R. P.

J. S. C.
for preinvestigation of my claimed status as an American citizen by birth, submitting herewith such documentary proofs (if any) as I possess, and agreeing to appear at such time and place as you may designate, and to produce then and there witnesses, for oral examination regarding the claim made by me.

This application is submitted in triplicate with my photograph attached to each copy, as required by said rule.

Respectfully,

[Signature]

[Address]

[Photograph]

Respectfully forwarded to
THE INSPECTOR IN CHARGE, Port of
accompanied by triplicate hereof and report and transcripts of testimony, in accordance with Rule 16.
by Elsie Mowfung Chung, Pei-Yang Woman’s Medical School and Hospital. Tientsin, China. 222 p. [Chi; eng]

• Summary: The front matter of this book is in both Chinese and English. Preface No. 1, in Chinese and English, is by Hsu Hua Ching, Surgeon General. “A nation’s strength depends on her people’s health, and a people’s health, in turn, depends upon the ability and efficiency of its Medical profession. Now the efficiency of a doctor in a given case may be definitely increased or impaired by the way in which his orders are carried out, and it is here that the nurse plays a most important and responsible part. The doctor relieves the patient’s suffering, it is true, but the nurse does more; she stands in relation to the sick as a mother to her child. It is for this reason that every nation, both in Europe and Asia, has been training nurses, as well as physicians, to provide for a safe guard health.

“I have been in the medical service for more than thirty years, and have always found it the greatest handicap not to have properly trained nurses to carry out my instructions in attending patients. It is for this reason that, while President Yuan was Viceroy of Chihli, I asked him to have a woman’s hospital established for the training of nurses. Accordingly he gave instructions to have an old asylum outside the East gate of Tientsin repaired for this purpose.

“It was most fortunate for the new enterprise that Miss Elsie Mowfung Chung returned opportunely from finishing her course of study in Guy’s Hospital, London, to take up the training of nurses in the new school. That was three years ago. Miss Chung has proved herself a thoroughly qualified nurse and teacher, well versed not only in the theory but also in the practical art of sick nursing. In addition to her daily clinic and class work, she has taken upon herself the arduous task of translating into Chinese this Handbook of Nursing, in the hope that not a few families in China may find it of practical helpfulness.

“The book has been submitted to President Yuan, who shows his appreciation of its worth by arranging to have it printed at his own expense, in order that it may be within the reach of all.

“I sincerely hope that everyone, into whose hands the volume comes, will use it to the full. Only so can the President’s generosity and Miss Chung’s devotion to her task bear fruit in health and vigor for our fellow country-men and consequent strength for our nation.”

Preface #2 is by Wu Lien Teh. “The art of nursing is still in its infancy in China, and any attempt to develop it is commendable. In Europe, America and Japan a great deal of the tiring and responsible work of the sick room is taken off the shoulders of the medical man and placed by him in the hands of specially trained nurses, mostly women, who gentleness and sympathy are appreciated by all concerned. In almost every family among the educated classes, there may be seen at least one or two women, who possess a fair and practical knowledge of nursing matters learnt either from hospital or from books and constant attendance upon the sick. The result is that when sickness occurs in the home, the doctor’s duties are much relieved because he knows that during his absence his orders regarding the patient will be faithfully performed by the nurse in charge, and therefore the patient will have a fair chance of recovery. In fact, in many cases the question of sick nursing is far more important than the taking of medicines when a life hangs in the balance, as the properly trained nurse is taught what to avoid as well as what to give.

“In China, although a system of medicine has been handed down to us for thousands of years, the art of nursing is still very primitive. How many lives are daily sacrificed unnecessarily either through the ignorance of the relatives or lack of proper facilities regarding nursing!

“How often have I in the course of my practice witnessed my helplessness in giving sufficient relief to my patient, sometimes through the obstruction of well-meaning but obstinate friends, sometimes through the need of qualified nurses in attendance!”

“Another case is a commoner one, where a whole family of seven was swept away by consumption [tuberculosis] because they would not listen to the precautions that I considered necessary. These consisted of plenty of sunlight, fresh air, open windows, and spitting into proper receptacles. Instead they preferred dark rooms, closed windows, overcrowding and much medicine. How valuable a nurse would have been in this case!

“It is with the view of drawing attention to the urgent need of spreading the principles of simple nursing amongst our people, especially the womenfolk, the Miss Chung, who received a full nurse’s training in London, has written this translation of a well-known English book on nursing.

“The present volume is written in simple northern ‘Kuan hua’, and it is hoped that as such it will reach the homes of many who at one time or another have met with sickness. Miss Chung’s object is praiseworthy in every respect and I hope that the book will be received with the same spirit in which it was written.”

The third Preface is by E.M.C. [Elsie Mowfung Chung]: “With the kind permission of Miss M.N. Oxford, formerly Sister of Guy’s Hospital, London, I have prepared this translation of her ‘Handbook of Nursing’. Miss Oxford prepared the book as a text for the nurses of Guy’s Hospital, and since 1909 [when the 1st edition was published] it has been used also in training the nurses of the Pei-Yang Women’s Medical School and Hospital in Tientsin. It has proved so satisfactory, that, in translating, the only change has been an adaptation of the sickroom recipes to the Chinese palate. In the change I have tried to retain the nutritive values of the corresponding English recipes.

“Heartfelt gratitude is due to President Yuan Shih Kai, who is generously meeting the expenses of the publication and to Dr. Hsu Wa Ching and Dr. Wu Len Teh who have...
Contents: Part I. 1. Introductory. 2. Ward work, etc. 3. Nurses.

Women of my country, especially China’s present and future "I sincerely hope that the book may be of some help to kindly written prefaces.

"I sincerely hope that the book may be of some help to women of my country, especially China’s present and future nurses."

Part I: Introductory. 1. Introductory. 2. Ward work, etc. 3. Nurses.


Address: Guy’s Hospital, London.


• Summary: No 34053 and 34054. “From Peking, China. Presented by Dr. Yamei Kin, Pei-Yang Woman’s Medical School and Hospital, East Gate, suburb, Tientsin, China. Received June 26, 1912.

“Seeds of the following; quoted notes by Dr. Kin:

“34053. Zea Mays L. Corn. ‘This seems to be a true mi pang tze, that is, the waxy kind.

“One ear has some white kernels which, I am told, show that it is a hybrid and these seeds will not always come true, though in this particular case they seem to be of the waxy kind also, as the little farinaceous center indicates.’

Address: Washington, DC.


• Summary: “This hospital is in charge of Dr. [Yamei] Kin, a Chinese woman who graduated in America in 1885. After many years in Europe and America and travelling in China she came to Tientsin about seven years ago, brought back by the feeling that she ought to be of some help to her own country. The Viceroy of Chili was anxious for her to start a medical school, but she said she could not do that but would start a hospital and training school for nurses. She began in an old Chinese house which was once used for a children’s home. She has had various foreign assistants during the past years but has been much of the time alone. Outside questioning gave us the impression that she is a difficult person for foreigners to work with. At present she has one assistant, Dr. Wang, a graduate of the women’s medical college at Peking and she is expecting to have another assistant from the same college. There is a competent Chinese nurse, a graduate of Guy’s Hospital, London, in charge of the nursing school. The total number of nurses she can handle is about thirty, but there are apparently less now. The nurses are required to be five feet high and have unbound feet. The educational requirements for the nurses’ school are slight. They are required to be able to write an essay using 100 Chinese characters. During the course they receive instruction in Chinese, anatomy, physiology, drugs, etc. Many of them get married, but some few of them go into practice or study on in the hospital.

“There are about twenty-five beds in the hospital. These are in wards made in a Chinese building. The rooms are clean and simple. There are some better single rooms. There is a small ward for obstetrical cases. There is a fair operating room and equipment. Everything looked very clean. The patients are supplied with bedding. Friends of patients are not allowed to stay in the hospital. This rule is strictly enforced but it should be remembered that in contrast with other hospitals which we have seen there are plenty of women nurses. There is a small laboratory. On the whole, it is a pleasant little plant [sic] and the patients look fairly well cared for. There is a large dispensary practice of over a hundred patients a day. Fairly good records are kept of these, but all the patients are seen by Dr. Kin and Dr. Wang. The dressings are then done by the nurses. At a subsequent visit when the dispensary was running, it seemed as if the examination of the patients was somewhat casual. However, one could hardly expect very high grade medical work from this staff.

“The support of the hospital is derived chiefly from the government. With the centralization of the government and the consequent lessening of the income of the provincial government there has been a reduction in the sum of money given the hospital. It now amounts to about $12,000 (gold) a year. To this is added, however, the money obtained from fees for out calls and a small amount collected from the dispensary patients. Dr. Kin has apparently rather close connections with the government officials and especially with Yuan Shih K’ai [pinyin: Yuan Shikai]. This may account for the fact that she has been able to keep the hospital going, and get money through rather troublesome times. She is a person of high ideals and anxious to perpetuate her work. She would be very glad to co-operate in anyway or ‘turn the whole property over to the Rockefeller Foundation.’ Dr. Kin says that there is no difficulty about teaching men and girls medicine together. She always calls on a man to assist her in the performance of difficult operations.”

Note 1. The Peiyang [pinyin: Beiyang] government refers to the government of the Republic of China, which was in place in the capital city Beijing from 1912 to 1928. It was internationally recognized as the legitimate Chinese government. However Dr. Yamei Kin’s hospital was in Tientsin, Chihli [pinyin: Tianjin, Zhill]. Source (USA)–Collection Name/Book Title: Rockefeller Foundation records, China Medical Board records, RG 4

© Copyright Soyinfo Center 2016
Author: China Medical Board (U.S.)
Record Group/Series: Series 1: Appropriations;
Subseries 1:
  Appropriations–Numerical
Box/Reel Number: Box 19
Folder/Frame Number: Folder 322
Folder Title: 120. Peiyang Medical School and Hospital–Tientsin, Chihli.

Note 2. Sent to Soyinfo Center by Yang Chenglin of China (May 2015). Address: China.

302. USDA Bureau of Plant Industry, Inventory. 1914.
Seeds and plants imported during the period from July 1 to September 30, 1912. Nos. 34093 to 34339. No. 32. 44 p. June 3.

• Summary: Page 6: “No. 34214, sent by Dr. Yamei Kin, seed of a Chinese corn having a waxy endosperm, similar to a previous introduction which has been used in making many interesting hybrids;”

No 34214 to 34216. “From Tientsin, China. Presented by Dr. Yamei Kin. Received August 10, 1912.
“Seeds of the following, quoted notes by Dr. Kin.
“34214 and 34215. Zea Mays L.–Corn. 34214. ‘This is the northern Chinese corn which is of the waxy-endosperm kind, though perhaps somewhat different from the kind (S.P.I. No. 34053) I sent before.’

“34215. ‘This species of the above corn had become mixed with some foreign corn and shows it clearly. The foreign corn has so much thicker skin that a given lot of corn does not give as much meal as the Chinese.’

“Fine Chinese cabbage seed. The people here plant thinly, either in rows, and then pull up the weak sprouts, or scatter over a space and then transplant. The latter method is said to yield the best plants, though for a while the young shoots appear to suffer; yet when the autumn weather comes on and they are well manured the transplanted shoots will make better growth. The plants must be manured heavily in the spring. When well grown, the average plant will weigh, after being trimmed for the market, about 8 or 9 catties; nearly 2 feet long, mostly crisp white stem, and but little green leaf. I do not know how much nourishment there may be in it, but it is the main staple of the diet of the people here in the north during the winter. With plenty of coarse whole-wheat flour, maize, and cabbage, the people make a good growth certainly here.’

“For an illustration of a field of Chinese cabbage as grown at Chevy Chase, Maryland, see Plate IV” [on the previous page]. Address: Washington, DC.


• Summary: 34516. Amygdalus davidiana (Carr.) B. S. and Z. Peach.

“(Prunus davidiana Franch.)

“From Tientsin, China. Presented by Dr. Yamei Kin. Received at the Plant Introduction Field Station, Chico, Cal., November 9, 1912.

‘Shan t’ao, the mountain wild peach. These seeds came from the Governmental Experimental Farm in Pao Ting Fu and vicinity. They must be planted in the autumn and allowed to be split by the frost so that they will germinate readily in the spring.’ (Kin.).”

Soy bean introductions: Soja max (L.) Piper. (Glycine hispida Moench.)

Note: This is the earliest document seen (Aug. 2011) in which the scientific name of the soybean is given as “Soja max (L.) Piper.” This indicates that the name “Soja max (L.)” was first given by Dr. Charles V. Piper of the USDA. This name continued to be used in this publication and by the USDA Bureau of Plant Introduction until at least June 1940 (Inventory No. 126, p. 18).

“34643-34654. From Kioto [Kyoto], Japan. Presented by Miss E.R. Scidmore, Seoul, Chosen (Korea). Received November 29, 1912. Quoted notes by Miss Scidmore:

“34645. The soy bean has been listed in previous inventories as Glycine hispida Moench. Mr. C.V. Piper has recently shown (Journ. Amer. Soc. Agron., vol. 6, p. 75-84, 1914) that the earliest name given by Linneus to this plant was Phaseolus max, that the generic name should be Soja, and that the correct name is therefore Soja max (L.) Piper.

“Kuro [meaning “black” in Japanese]. Used for making sweet paste, but more usually boiled with a pinch of salt and a pinch of sugar added when the water is poured off or shoyu poured on and kept hot until saturated. Served as a relish or accompaniment to each meal and always found in lunch boxes sold at railway stations.’

“34654. ‘Shiroi daizuz [daizu]’[meaning “white soybean” in Japanese]. Used for making tofu or bean curd.’

“34700/34702. From Shantung Province, China. Grown by Dr. William R. Faries, Coachella, Cal. (California). Received December 17, 1912. Quoted notes by Dr. Faries:

“34702. ‘The yellow bean with the hairy pods (soya) I sent to the department in December, 1894, I think, from...
Pacific Grove, California, as ‘Manchuria beans,’ and they were sent to Maine station. This would result in failure, I think. They did not do well in Orange County, California, but grow well here. They are fine for green shelled beans.’”

Note 2. This is the earliest English-language document seen (June 2009) that uses the term “green shelled beans” to refer to shelled green vegetable soybeans. Address: Washington, DC.


Apparently this ship (named Manchuria) continued on to San Francisco where it arrived on 21 July 1915. Port of Departure: Hongkong and Shanghai and Nagasaki and Yokohama.


  • Summary: Sailing from: Hong Kong June 23rd, Shanghai June 27th, Nagasaki June 30, Kobe July 1st, Yokohama July 7th, 1915. Port of San Francisco 20th day of July, 1915. Name of Ship: Manchuria.

  • Summary: Special to the New York Times. “San Francisco, July 20. ‘Women in China have an aversion to a male physician, and so we are training women practitioners in our schools in Tien-tsin. We have done much in caring and curing the diseases of women and children, and our work is really just commencing.’

“In the purest English, Dr. Yamei Kin, a Chinese woman, head of the Women’s Government Hospital at Tientsin, told of the important work she is doing in North China, when the liner Manchuria arrived today.

‘Eight years ago [i.e., about 1907] Dr. Yamei Kin, a graduate of the old New York Infirmary for Women and Children, who afterward did three years’ postgraduate work in New York hospitals, really founded the institution in North China, which has had an eventful career since that time. The money for the institution was furnished by the Chinese Government, and the Government takes deep interest in the work.

“There are two other Chinese women graduate physicians with Dr. Yamei Kin in the hospital, besides a staff of twenty nurses. In addition to the work of caring for sick Chinese women and children, who come many miles to the hospital, training is given nurses, and many of these have afterward come to this country to study medicine.

‘I am on leave for a year,’ said Dr. Yamei Kin. ‘I am going to visit here, but the greater part of my leave will be spent in the East [of the USA], where I shall visit hospitals. I shall also lecture in many places on the work we are doing in our hospitals.’”

  • Summary: 34516. “Amygdalus Davidiana (Carr.) B.S. and Z. Peach.

‘(Prunus davidiana Franch.)

“From Tientsin, China. Presented by Dr. Yamei Kin. Received at the Plant Introduction Field Station, Chico, Cal., November 9, 1912.

“Shan t’ao, the mountain wild peach. These seeds came from the Governmental Experimental Farm in Pao Ting Fu and vicinity. They must be planted in the autumn and allowed to be split by the frost so that they will germinate readily in the spring.’ (Kin.)”

Soy bean introductions: Soja max (L.) Piper. (Glycine hispida Moench.)

“34977. From London, England. Presented by Mr. Stuart R. Cope. Received February 20, 1913.” Address: Washington, DC.

  • Summary: “I represent no faction, and I hold no brief for the government. I have come to speak for the people of China. I have come to say: You, the people of the United States, you know that we do not live by fighting. You know that modern war is a war of commerce, not of killing. Fighting never solves any problems. It destroys life and breeds hate, and the problems remain, unsolved. For, after all, no matter how much we may kill, the market will go to the best producer in the end.

“Japan says to us that we must join her to make war upon the white race. When they made that proposition to me I told them that the time was past when foreigners could be kept on the other side of the Caucasus. The white race is here on earth to stay. Why waste our energy in fighting them? Why not learn to get along? They have made mistakes, and so have we. The process of evolution is going on in both of us. Why not be tolerant and try to understand how it is going on in them? Individuals learn to live without violence. There
is no more dueling among individuals. Why should there be fighting between nations?

"And when you have heard all this I want to say to the United States: You, too, are a peaceful people.

"Will you help China to make war in the peaceful Oriental way, to make a war of commerce by making war with commerce and not with human lives?"

Note: It is not clear whether this is an advertisement, a letter to the editor, or what. It is an unusual document type. Address: Dr., first Chinese woman physician.


• Summary: Note: In Jan. 1915 Japan, acting like a Western imperial power, during World War I, presented a weak China with her “Twenty-One Demands.” “The demands would greatly extend Japanese control of Manchuria and of the Chinese economy, and were opposed by Britain and the United States. In the final settlement Japan gained a little but lost a great deal of prestige and trust in Britain and the US.

“The Chinese people responded with a spontaneous nation-wide boycott of Japanese goods; Japan’s exports to China fell 40%. Britain was affronted and no longer trusted Japan as a partner. With the First World War underway, Japan’s position was strong and Britain’s was weak. Nevertheless Britain (and the United States) forced Japan to drop the fifth set of demands that would have given Japan a large measure of control over the entire Chinese economy and ended the Open Door Policy. Japan obtained its first four sets of goals in a treaty with China on May 25, 1915” (Source: Wikipedia, at Twenty-One Demands, April 2014). Dr. Yamei Kin’s speech seems to be her response to this humiliating situation for China. It begins: “Every man in Japan of either high or low estate has been turned into a practical soldier,” Dr. Yamei Kin, a Chinese woman who is head of the Woman’s Hospital in Tientsin [Tianjin], China, told the members of the League for Political Education at Carnegie Hall yesterday morning in a talk on ‘China and the War.’

‘And now Japan wants to possess China with its fertile lands and many people,’ she went on, so that it may become a great power that can stand out against any or all nations of the Western world.’

“I was told by Japanese officials in San Francisco that I would be denounced as infringing neutrality if I repeated a speech I made there,’ she said. ‘Now you can do as you like. Shall I tell you the truth?’

“A chorus of assent came from the women in the hall.” There follows a long speech.


• Summary: 36054. Brassica Pekinsis (Lour.) Skeels. Paits’al.

“From Tientsin, China. Procured through Dr. Yamei Kin. Received August 12, 1913.

“‘The people had some trouble to get a sufficient quantity from reliable sources, for they say that at a distance of only 6 li (24 miles) even, the character of the pai ts’ai changes. It is easily grown, but for some unexplained reason the abundance of the crop varies greatly, one year a head producing quite a little handful and again, although the conditions seem to be the same, they will get scarcely a cupful.’ (Kin.)”

Soy bean introductions: Soja max (L.) Piper. (Glycine hispida Maxim.)

“36073-36086. From China. Collected by Mr. Frank N. Meyer, Agricultural Explorer for the Department of Agriculture. Received at the Plant Introduction Field Station, Chico, Cal., August 13, 1913. Quoted notes by Mr. Meyer, except as indicated.

“36079. ‘(No. 1864a. San Tun Ying, Chihli Province, China. May 30, 1913.) A local variety of soy bean of a dull-yellow color, used in the making of bean curd and bean sauce. Requires only a short season to mature. Chinese name Huang tou.’

“36107/36121. From China. Collected by Mr. Frank N. Meyer, Agricultural Explorer for the Department of Agriculture. Received September 9, 1913. Quoted notes by Mr. Meyer, except as indicated.

“36116. ‘(No. 1882. San Tung Ying, Chihli Province, China. May 31, 1913.) A rare variety of soy bean, of an olive color, found among seeds of the ordinary yellow variety. Chinese name Ma chan tou.’” Address: Washington, DC.


• Summary: In the section on “Club News” under “Columbia” [University] we read (by H.L. Huang) (p. 217-18): “The third meeting of the year was held on Friday, December 3. As there was not much business to transact the meeting was mainly social. We were very fortunate in having with us two distinguished guests, Dr. Yamei Kin and Dr. W.P. Wei, one of our old members. Dr. Wei has just come back with Dr. Koo from England. Dr. Kin who is now in charge of a large women’s hospital in Tientsin [Tianjin] is now making a lecture tour in this country. She gave us an eloquent speech on Chinese women.” Address: East Coast, USA.
nursing here in the U.S. for the past of my school in Tientsin Hospital who has been studying kind enough to consent to see Miss Pai one of the pupils the

• Summary: In the address of Dr. Yamei Kin, reported in the New York Times of Nov. 29... both speak of ‘demands’ by Japan upon China, and other ‘assaults deliberately intended upon China’s sovereignty.’”

“If the Japanese government refuses to recognize Yuan Shih-kai as emperor of China as firmly as President Wilson refused to recognize Huerta as President of Mexico, is no one in American going to admit that we set a very clear example and precedent...” Address: New York.


• Summary: Page 8: “a collection of Chinese corn (S.P.I. Nos. 36889 to 36895) made by Dr. Yamei Kin in the Chihli Province;”

36889 to 36896.

“From Tientsin, China. Presented by Dr. Yamei Kin, Pei-Yang Woman’s Medical School and Hospital. Received December 27, 1913.

“36889 to 36895. Zea Mays L. Corn.

36889. ‘No. 1. Two ears of the red mi pang tze, an early variety called chen chu, ‘pearl,’ on account of its small size. From Yutien district in Chihli Province.’ (Kin.) 36890. ‘No. 1. One ear of a white variety of the mi pang tze. From Yutien district in Chihli Province.’ (Kin.) Address: Washington, DC.

315. Kin, Yamei. 1916. Re: Thank you. Letter to Dr. Simon Flexner in New York City, Sept. 20. [Eng]

• Summary: “Dear Dr. Flexner, Do you remember being kind enough to consent to see Miss Pai one of the pupils of my school in Tientsin Hospital who has been studying nursing here in the U.S. for the past five years? She is now taking up district nursing in the Henry Street settlement and is only free on Fridays. Would it be possible for you to spare her a few moments this coming Friday the 22nd inst. If your secretary will telephone to me the time convenient at Morningside 5008 I will bring her down to the Rockefeller Institute:

“Thanking you in anticipation for the kind turn [?].

Yours very truly, Yamei Kin.”

Note 1. In 1916-1917 Dr. Yamei Kin lived at this address in New York City. It was a time of great turbulence and unrest in China after the Chinese Republic of Sun Yat-sen.

Note 2. Source (USA)–Simon Flexner Papers (FA746) Reel 60. Simon Flexner was Abraham Flexner’s elder brother. Abraham Flexner was author of the Flexner Report, a book-length study of medical education in the United States and Canada, published in 1910 under the aegis of the Carnegie Foundation. It transformed American medical education. Many aspects of the present-day American medical profession stem from the Flexner Report and its aftermath. Miss Pai mentioned in the letter is probably Miss Hsui Lan Pai.


• Summary: Meyer wrote all these letters from China to Fairchild or Dorsett at USDA in Washington, DC. Page 2246-47 (21 Nov. 1916 from Peking). “Parcel No. 125c, contains first quality Chinese soybean cheese; please taste a little on the point of a knife; it is extremely appetising. Mr. [William] Morse of Forage Crops [USDA] wants it and asked me for some samples of Chinese bean cheese in May 1916. I wonder whether the fermenting organism is one possibility, that can be made to work in other substances than beancurd.” Note 1. This is the earliest document seen (April 2001) concerning USDA’s work with fermented soyfoods.

Note 2. This is the earliest English-language document seen (Oct. 2011) that uses the term “bean cheese” or “soybean cheese” or “Chinese soybean cheese” or “bean-cheese” to refer to Chinese-style fermented tofu.

Page 2282, 2284 (12 Feb. 1917 from Peking). “I am sending tomorrow, via Diplomatic Pouch, one small tin case, well soldered up and containing 33 small squares of old bean cheese... Mr. Morse again may be the right man to give it to. The quality is not as fine as that of sample 125b, but still, it is passable. There must be several kinds of this soft cheese here in this land and I’ll be on the lookout for them when traveling about. My interpreter informs me that in summertime one has to keep this cheese perpetually under a layer of sesame-oil, otherwise maggots get in and eat it all up.”

Page 2289, 2291-92 (23 March 1917 from Ichang).

“Well, I am also busy in getting details about Chinese bean-cheese making; it is getting to be a very interesting process in which fungi and personal experience play their parts.”

Page 2316, 2321 (6 June 1917 from Hankow, Hupeh). “No, the bean-cheese you tasted was not any more spoiled than Limburger or Camembert.”

Page 2328 (14 June 1917 from Hankow to David Fairchild). “It certainly surprised me agreeably that you and your guests dared to eat that bean cheese after its long journey–and that it was found to be a good appetizer. I hope my fotos [photos] and letters relating to the making of same have reached you since and that Mr. Morse can do something with this new food product.”

Page 2338 (20 June 1917 from Hankow to Fairchild).
“In my descriptions about the making of bean cheese I have used the word ‘foo’ instead of ‘fu’ since the last can be pronounced fyu, as in future, etc. I also mentioned that ground-up capsules of *Illicium anisatum* are used; now I am not sure whether *I. anisatum* and *I. verum* are synonyms; I saw, however, that the last name has been given to the true star-aniseed, which is the one the Chinese are using and which is said to come both from Kwantung [probably Kwangtung province in southeast China] and from Szechuan.”

Page 2343 (23 June 1917 from Hankow to Mr. Stuntz). 
“I’m glad the bean-cheese was so well received.”

Page 2355, 2358 (27 July 1917 from Hankow). Meyer lists samples he is sending to Mr. Morse and the Bureau of Chemistry: “Fermented rice, used in coloring bean cheese red. Bean cheese, one white and one red, each in a little jar.”

Page 2361, 2363-64 (1 Aug. 1917 from Hankow). “I am certainly very much interested to hear that Mrs. [Yamei] Kin has obtained a commission from the Bureau of Chemistry [within the USDA] to investigate the bean cheese industry... a subject like this is too fascinating to leave it alone. I do not think Mrs. Kin will find that bacteria play much of a role in this bean cheese affair; it seems a mould does the work... It pleases me that you and almost everybody to whom you served the bean cheese, liked it... Did Mrs. Kin put you in touch with a New York firm of Chinese products where this bean cheese can be obtained?”

Note 3. In 1927, the Bureau of Chemistry’s regulatory powers were reorganized under a new USDA body, the Food, Drug, and Insecticide organization. In 1930, this name was shortened to the Food and Drug Administration (FDA).

Page 2369-70 (8 Sept. 1917 from Kingmen, Hupeh). “I am quite pleased to hear in your letter of July 5, 1917 that my soy bean-cheese samples have really created so much interest. Mr. Menderson wrote me a long letter on this problem; I cannot give him, however, much more information in my report to Mr. Morse and on the photos. [Note 4. This report has apparently been lost.] Beancurd and beanmilk always taste beany. The cheese, however, has lost this unpleasant characteristic. If soft beancurd is beaten up with sugar, it also improves much in flavor. I have not heard from Mrs. Kin yet; she surely will get along without my assistance, for she ‘knows the ropes’ here in her own land.”

Page 2407, 2409 (25 Oct. 1917 from Kingmen, Hupeh). “Yes, I’ll get various varieties of bean cheese as soon as I can lay my hands on novelties.”

Location: University of California at Davis, Special Collections SB108 A7M49. Address: USDA Plant Explorer.


• Summary: See next page. This book is “Dedicated to the nurses of America.” An excellent history of nursing in China appears on pages 255-63. Miss Elsie Chung is mentioned on pages 258, 259, and 273.

On page 258 we read: “In 1909, chiefly through Miss Simpson’s efforts, the China Nurses’ Association was formed. A few group meetings were held that year, and in February, 1910, the association met with the Medical Association at Hankow, and began its work. The Terminology Committee of the Medical Association agreed upon a standard word for ‘nurse’ in Chinese, which was later adopted by the nurses.

“Registration.–It was in 1910 that the Board of the Central China Medical Association began to give public examinations to nurses and to present certificates to those who passed them. Public examinations are time honored and respected in China, and the practice has done much to put nursing on a dignified plane.”

Note: A photo (p. 258) shows the 1914 conference, with Elsie Chung (now Mrs. Lyon) at the far left.

Note: Minnie Goodnow lived 1871-1952. Address: R.N. and author.


• Summary: A large photo shows Dr. Kin, seated in an arm chair, with her left elbow on the left arm, and her chin in the palm of her left hand. She is wearing a Chinese gown and slippers.

“Chinese Cookery may solve the rising cost of living. At least Dr. Yamei Kin, be it known is a native of China, a physician, lecturer and a dietitian, and a member of the female sex, as the picture amply testifies... Dr. Kin is now visiting our country, and is taking a keen interest in the high food cost problem that is causing social upheavals in many sections and she has a remedy.

“Dr. Kin suggests that Americans copy the cooking methods and diet of her country. ‘Chinese food, although composed chiefly of vegetables,’ she says, is so well blended with sauces and condiments that it retains throughout a rich meaty flavor.”

Americans “can as far as possible substitute rice and vegetables for meat so cutting down our meat consumption and thus enabling us to greatly reduce the cost of living.

“She proposes preparing a Chinese cook book, adopted for use in this country, in which she will give recipes for many Chinese dishes which she thinks the American people will find both nourishing and delectable.”


• Summary: “Dr. Yamei Kin, a Chinese woman, 5 feet in height and weighing less than 100 pounds, in an address before the Society for Ethical Culture, Central Park West and Sixty-fourth Street, yesterday, laughed at ‘the fear America
has of a Japanese invasion.’

“Dr. Kin, who is a graduate of medicine of an institution now affiliated with Cornell University, wore an Oriental gown. She delivered an address on ‘The Present Dangers of China.’

“Speaking of the horror Americans had of a Japanese invasion, Dr. Kin said:

“‘As a matter of fact, to fight people must come in contact with each other. Japan cannot fight America if she so desires. Japan cannot get to America with warfare if she wants to. She cannot come here under the sea, in the air, or on the water. She has not the navy, the airships, or the submarines to conduct a war.’” Address: New York.

• Summary: The article begins with an introduction to Dr. Yamei Kin: “Dr. Yamei Kin spent several years of her childhood in Japan, as a member of an American family into which she was adopted on the death of her parents. She came to the United States for her education at sixteen, entering the Woman’s Medical College of the New York Infirmary for Women and Children, now incorporated with Cornell University. After graduation she remained here doing hospital work and special study for two years, after which she returned to the Orient, where she has since been one of the most active of the Chinese women engaged in medical work. Dr. Kin was asked to take charge of the first woman’s hospital and training school for nurses organized by the Chinese Government at Tientsin [Tianjin] and is in this country on furlough from her work in that institution at the present time.”

Contents: Introduction (the story of Mencius and his mother; how the mother of Mencius had profound influence on his upbringing). Types of women in China (the devout woman, the pleasure loving women, the woman who distinguishes herself in letters, poetry, painting, literature, or intellectual pursuits, the ambitious woman, mixed types).

Page 104: “The Power of the Chinese Woman: But, however puzzling, women are a power to be reckoned with, for by the precepts of Confucius the will of the mother is as much entitled to obedience from the child as that of the father. The family law controls many matters which are
relegated to the state in other countries, and here woman has as much voice as she has a mind to demand. Hence the natural influence of the mother through affection is greatly reinforced and the father never questions the right of the mother’s will even though it may clash with his own.”

The Rockefeller Foundation is now preparing to establish for the Chinese a Medical Training Institute with courses in Peking and Shanghai. Additional work in the field of medicine is being done by the Chinese government using “a portion of the funds returned by the United States after payment of the damages incurred in the Boxer trouble [uprising] in 1900.”

Illustrations (from Chinese paintings) show: (1) Mencius as a child holding his mother’s hand. His mother was widowed. (2) The old servant, with the family’s belongings in two bundles on a shoulder pole, “following Mencius’ mother in her search for a good home.”

Photos show: (1) “Boatman and child–Being a mother does not interfere with earning a living in China.” (2) “Miss Hsiu Lau Pau, to be with the Rockefeller Hospital, Peking.” (2) “A kindergarten in China,” with children and teacher forming a circle, and bowing while on their knees. (4) Class in gymnastics in Chinese girls’ school. (5) A modern Chinese wedding in Peking. Address: M.D.


• **Summary:** A photo shows Dr. Yamei Kin, seated sideways at a desk, reading.

Below the caption we read: “Dr. Kin, who is declared to be one of the foremost physicians of China and the first of her countrywomen to take a medical degree, has been lecturing in the United States, with especial reference to explaining the dietary of her country. She states that the Chinese have learned to cook simple materials in such a way that they are appetizing and sustaining to a high degree. The lesson for Americans in the present crisis [World War I] is apparent.”


• **Summary:** “Dr. Yamei Kin, one of the foremost Chinese... and dietitians, has come to this country to tell Americans... Chinese prepare savory and healthy foods at little cost. The... people of China have lived for centuries, she says, on the kind of... scientists in the country for consumption in time of high... Chinese, she says, avoid the usual monotony of a vegetarian diet... they are expert saucemakers.”

A photo shows Dr. Yamei Kin, seated at a wooden desk, holding a letter, facing the camera.

Note: Dr. Kin taught Americans about soyfoods.


• **Summary:** The *New York Times Magazine* is part of the Sunday *New York Times* and may be simply cited as such.

Dr. Yamei Kin is “the only Chinese woman with a physician’s diploma from an American college,” the Woman’s Medical College of New York. “She left New York a few days ago for the orient to gather data on that humble but nutritious food [the soy bean] for the Department of Agriculture at Washington.” During World War I, new demands are being placed on America to feed its citizens and allies. “The appointment of Dr. Kin marks the first time the United States Government has given so much authority to a Chinese. That it is a woman in whom such extraordinary confidence is now reposed detracts nothing from the interest of the story.”

China was the first country to invent paper, printing, gunpowder, porcelain, chess, playing cards, and silk. “And now Dr. Kin is going to see if her native land can teach the United States how to develop a taste for the soy bean in its numerous disguises...

‘The world is in need of tissue-building foods,’ said Dr. Kin, ‘and cannot very well afford to wait to grow animals in order to obtain the necessary percentage of protein. Waiting for an animal to become big enough to eat is a long
proposition. First you feed grain to a cow, and, finally, you get a return in protein from milk and meat. A terribly high percentage of the energy is lost in transit from grain to cow to a human being."

"The statement is frequently made that the Orientals live almost exclusively upon rice, eating little meat. It is not generally known, perhaps, that deficiency in protein is made up by the consumption of large quantities of products of the soy bean, which take the place in our dietary of meat and other costly nitrogenous foods. They are eaten in some form by rich and poor at almost every meal. Instead of taking the long and expensive method of feeding grain to an animal until the animal is ready to be killed and eaten, in China we take a short cut by eating the soy bean, which is protein, meat, and milk in itself. We do not eat the plain bean in China at all. It is never eaten there as a vegetable, but in the complex food products—natto, tofu, miso, yuba, shoyu, and similar dishes.

"The chief reason why people can live so cheaply in China and yet produce for that nation a man power so tremendous that this country must pass an Exclusion act against them is that they eat beans instead of meat."

"But human nature is about the same everywhere, and Chinese don’t care for a monotonous diet any more than other people. So they have taken this soy bean and managed to invent a great many kinds of products. The bean curd is a food made from pulverizing the beans into a flour and then boiling this milklike concoction, letting the curd rise to the top as your grandmothers in this country made cottage cheese. I spoke of tofu—this is it. Nothing is wasted, nothing lost in China. Most of these soy bean products, popular from ancient times, are fermented. The cell walls and the carbohydrate materials are broken down the cell contents rendered more easily digestible, and peculiar and pleasant flavors developed.

"Soup noodles are made out of bean curd. Entrées made of bean curd are served with cream mushroom sauce or a hot Spanish tomato sauce. A salad of bean sprouts, accompanied by cheese—the cheese [fermented tofu] a cross between Camembert and Roquefort, and made from the soy bean—is very nutritious and palatable. Americans do not know how to use the soy bean. It must be made attractive or they will not take to it. It must taste good. That can be done. We make from it a delightful chocolate pudding. A black soy bean sauce we use as a foundation for sweetmeats in China."

Note 1. This black soy bean sauce is more like a paste than a sauce, and black soybeans are used in place of the much more common red beans (azuki beans). This sauce / paste is rarely mentioned in Chinese cookbooks or books (or articles) about Chinese foods or confections. A good example of an award-winning Chinese author that does mention it clearly is Eileen Yin-Fei Lo. In From the Earth: Chinese Vegetarian Cooking (Macmillan 1995) he says (p. 4): At Chinese weddings, "small, round, flat cakes of dough, filled with either sweetened lotus seed paste, black bean paste, or red bean paste, were presented by the groom’s family to that of the bride. These cakes are called lo paw, which translates as ‘wife’s cakes’..." "Small steamed buns filled with sweet black bean paste and shaped like peaches are given to people observing their 65th birthdays."

Note 2. This is the earliest English-language document seen (April 2014) that uses the term “black soy bean sauce” to refer to a kind of sauce made from soybeans.

"The soy bean contains practically no starch, which means that it is a most desirable food for diabetics, and also, of course, for vegetarians. Buddhists kill no animals—they thrive by making a specialty of the soy bean, which, by the way, is already being used in the French Army. They find there that soy bean mixed with flour makes a good cracker, more nourishing than any other cracker."

"The Chinese do not know what worn-out soil is. Some places are so fertile and are cultivated with so much care and skill that three or four crops a year are regularly gathered... it is very common to see two crops in the same field at the
same time... The Chinese have a passion for fertilizing the soil..."

“Dr. Kin is a graduate of the Woman’s Medical College of New York, and her great interests have always been domestic sanitation, civic hygiene, the conservation of life, and questions of nutrition. She is the head of the Imperial Peiyang Woman’s Medical School and Hospital, near Peking, which sends out district nurses to Chinese slums to teach the people right living and ways of keeping well. The Imperial Infant Asylum in Tien-tsin, the Widows’ Home, and the Girls’ Refuge all come under her supervision as head of the woman’s hospital work of Northern China. She will return to this country in October, bringing to our Government the detailed results of her study of the uses of the soy bean as a foodstuff needed by this country and by the world in the campaign of food raising and conservation.”

An illustration (line drawing; see previous page) shows a portrait of Dr. Yamei Kin. The caption below the illustration states: “Dr. Yamei Kin, the only [sic] Chinese woman with a physician’s diploma from an American college.”

Note 3. Actually, Yamei Kin was the first Chinese woman with a physician’s diploma from an American college.”

Note 4. Frank N. Meyer wrote letters about Dr. Yamei Kin in 1911 and 1916.

Note 5. This is the earliest document seen (Aug. 2013) that mentions a soy pudding (a “delightful chocolate pudding” made from bean curd).


• Summary: “In a recent issue of the Magazine Supplement, an article appeared stating that Dr. Yamei Kin was the only Chinese woman graduate of an American medical college.”

Note: Dr. Yamei Kin graduated in June 1885 from Woman’s Medical College of New York Infirmary. She was the first Chinese woman to graduate from a U.S. medical college. And she graduated first in her class.

“Dr. Mary Stone (Meiyii Shie) who is perhaps China’s best-known woman, and most widely known woman physician, and whose hospital is located at Kiukiang, where she treats about 25,000 patients a year, was graduated from Michigan University at Ann Arbor, in 1896. She was in this country last year doing post-graduate work at Johns Hopkins, under the Rockefeller China Foundation.

“Graduating in the class with Dr. Stone at Michigan University in 1896 was Dr. Ida Kahn, said to be a direct descendant of Confucius, and now head of a hospital at Nan-Chang, where she treats in a year about 23,000 patients. These two have large nurse training classes, some of their graduates being Red Cross nurses.

“Dr. Li Ri [Bi?] Cu, with a hospital at Nan-Chang, where over 8,000 patients a year come to her dispensary, is a graduate of Woman’s Medical College in Philadelphia, Class of 1906.

“Dr. Hu King Eng, living in Foo-choo, took her diploma from the Woman’s Medical College in Philadelphia in 1894. About 1,900 patients a year visit the dispensary of the Woolston Memorial Hospital in Foo-choo, of which Dr. Hu is head.

“How many other Chinese women physicians there may be practicing in their country, I cannot say. But for these four–Dr. Stone, Dr. Kanh, Dr. Li, Dr. Hu–who have brought fame to themselves and the provinces in which they carry on their work for Chinese humanity, China is indebted to the Woman’s Foreign Missionary Society of the Methodist Episcopal Church, which equipped them and maintained their hospitals.

“These four are totaling 75,000 patients a year, and, when multiplied by an average service of twenty years, making 1,500,000 people who have been ministered to by these four Chinese women, graduates of American medical colleges.”


• Summary: “Dr. Yamei Kin, the only Chinese woman graduate of an American medical college, has sailed for the Orient to gather data on the soy bean and its value as a nutritive food, for the department of agriculture in Washington. This is the first time that a United States department has given so much authority to a Chinese, and the fact that it is a woman makes it doubly interesting. Dr. Kin is a graduate of the Woman’s Medical College of New York, and an authority in her country on domestic sanitation and questions of nutrition, besides being an energetic worker for the development of civic hygiene in China. She is head of the Imperial Peiyang Woman’s Medical School and Hospital, near Peking, which sends out district nurses to Chinese slums to teach the people right living. The Imperial Infant Asylum in Tien-Tsin, the Widow’s Home, and the Girl’s Refuge all come under her supervision as head of the woman’s hospital work in Northern China. She makes frequent sojourns in this country to familiarize herself with the latest American methods and discoveries in hygiene. She will return to America in October, bringing to our government the detailed result of her study of the uses of the soy bean as a foodstuff, needed by this country and by the world in the campaign of food raising and conservation.”


• Summary: “When the great German Emperor gave his sanction to a relentless and wholesale submarine warfare, in the hope that it would deliver a decisive blow at the enemies of Hohenzollernism, that forgetful man forgot China. The world need not starve, and Great Britain and her allies may sleep in peace if they will learn to nourish their systems on
the Chinese Soy Bean.” “Such is the dictum of Dr. Yamei Kin, the only Chinese woman with a physician’s diploma from a college in the United States. And she desires to be understood as profoundly serious. She starts her defence of this proposition by saying:... [The rest is the same as 610-611]

“Dr. Kin has returned to China to organize with the cooperation of the government there—assuming that there will be one—an effort to multiply the production of the soy bean, and export it to the United States, Canada, and Great Britain, and send Chinese growers to aid the Allies in opening bean patches, the Chinese being, she thinks, experts in the best mode of selection. Dr. Kin was seen off at New York by many people interested in her mission, which many think is one of the most important that has yet been devised of its class. She is confident that the Kaiser will have good cause to remember her name.”

Note: Another article on the same page mentions something that happened on Thursday the 21st, described in a letter submitted on the following Monday. Therefore, the date of this issue must be from between June 26-30, 1917.


• Summary: This is a lengthy summary of an interview with Dr. Yamei Kin, published in The New York Times Magazine on 10 June 1917. It includes several lengthy excerpts. “So interested has the United States become in this discovery [China’s knowledge of the soy-bean] that Dr. Yamei Kin, a Chinese woman graduate of an American college, has been sent back home to gather for the Agricultural Department at Washington [DC] all the facts that are known in China about the soy-bean.”

“Instead of taking the long and expensive method of feeding grain to an animal until the animal is ready to be killed and eaten, in China we take a short cut by eating the soy-bean, which is protein, milk, and meat in itself,” says Dr. Kin.

“The plain bean, however, is never eaten, but it furnishes such products as natto, tofu, miso, yuba, shoya [sic, shoyu], and other dishes with queer-sounding names...”

A letter dated 26 March 1917 from Frank N. Meyer in China gives the address of Dr. Mrs. Yamei Kin as 500 W. 111th St., New York City.


• Summary: “More than 100 longshoremen are working day and night at Los Angeles Harbor unloading from the Danish motor ship Australian a cargo of 9,373 short tons of soy beans from Dairen, Manchuria. This is the first shipment of this kind ever brought to this port and the largest complete cargo ever received here from a foreign harbor. Other similar cargoes will follow.

“The soya or soja is a little yellow bean closely resembling a common cow pea, although smaller in size. It is creating a tremendous interest in American agricultural circles and doing much to develop the commerce of this port. It yet may give Los Angeles merchants their first opportunity to get regular steamship service to the Orient with plenty of cargo space for Southern California products.

“The cargo now being unloaded is for the Globe Milling Company, which last November began the construction of an oil mill in Vernon [located 3-4 miles southeast of Los Angeles]. This plant is now completed and is turning out products from cotton seed and other materials. The soya beans will be handled at this mill. The oil will be produced from them and while a large amount will be prepared for the manufacture of soap, plans have been made for the conduct of an extensive series of experiments for the production of a palatable cooking and salad oil. The soya bean has about 19 per cent. oil content and all but about 7 per cent. is extracted at the Vernon mills. The remaining substance is converted to bean cake and meal for cattle and hog feed.

“Controls output: The Australian is of 10,000 tons capacity and is owned and operated by the East Asiatic Company, Ltd., a Danish corporation which not only controls the bean output of the Orient through its buying organization, but also owns a fleet of sixteen motor ships and is building twenty more.

“The Australian is 450 feet long and is equipped with twin screws and six Diesel engines. The engines are rated at 3,200 horse power, but develop the same power as steam engines rated at 15,000 horse power. The engines occupy very little space and the cost of operating it is only one-fifth that of steam vessels of the same capacity.

“The Australian carries a crew of only 33 men. A steam vessel of the same capacity would carry 65 men... The company has a long-time contract for fuel oil with the Union Oil Company at San Francisco...”

“California could raise the soya bean but labor conditions in Manchuria are such that it can be imported in this country and sold at a good profit,” said Erik F.M. Krag of San Francisco, Pacific Cast traffic manager for the East Asiatic Company, yesterday.” The soya bean “is ground for the oil which is now being used extensively in the manufacture of soap and other products for which animal fats are now prohibitive.

“Good stock food: ‘The hulls [sic] make a good stock food. Last year we imported over 200,000 tons of these beans into America.

“In China the soya bean is used for food and even in this country it is being packed to a limited extent by eastern pork and bean packers. It has been raised to some extent in this country for stock food. It has remained for China to
teach Boston some tricks about beans, however. America has become so interested in the bean that the Agricultural Department has sent Dr. Yamei Kin, a Chinese woman graduate of an American college, back to China to gather facts about it.

“While the Americans have raised the bean for stock feed and eaten the meat the Chinese have taken a short cut to get the protein which is the food value of meat and milk by eating the bean itself.”

A photo shows workers “Unloading soy beans from the Danish motor ship Australien [sic, Australian], at Los Angeles Harbor.”


**Summary:** This large, excellent photo shows Dr. Yamei Kin seated at a desk, writing, while turning around to look at the camera. On the wall above the desk are four large Chinese characters on a horizontal banner.

The lower caption reads: “The Department of Agriculture at Washington thinks that the soya bean, a cheap and very nutritious product, constituting an important part of the daily food in China, may prove valuable to the United States. It will be Dr. Kin’s task to bring back to the United States in October a detailed report of the uses of the soya bean and the various products that the Chinese have developed out of it, so that it can be introduced in attractive form to the American people. Dr. Kin is well adapted for this work, since her special interests have been nutrition, domestic hygiene, and civic sanitation. She has been in this country on furlough from her work as head of the woman’s hospital and training school for nurses at Tientsin [Tianjin].”


**Summary:** Soy bean introductions: Soja max (L.) Piper. (Glycine hispida Maxim.)


“37036 and 37037. Soja max (L.) Piper. (Glycine hispida Maxim.)

“37036. ‘No. 1. Yulgochi bean. Very hardy, will grow and produce where the ordinary beans will not amount to much.’

“37037. ‘No. 2. Kambool. Very commonly found in the markets.’


“37040 to 37055. Soy bean.

“37040. ‘No. 5. Brown mottled bean; carefully cultivated and given sufficient fertilizer.’

“37041. ‘No. 6. Brown. Planted around the edges of the rice fields or where there is a small corner that can be utilized, they are very hardy and will grow and produce where the ordinary beans will not amount to much.’

“37042. ‘No. 7. Large white-eyed bean; carefully cultivated and given sufficient fertilizer.’

“37043. ‘No. 8. Large green bean. The larger beans are all carefully cultivated and given sufficient fertilizer.’

“37044. ‘No. 9. Black mottled brown bean. As a rule, the smaller beans are planted around the edges of the rice fields or where there is a small corner that can be utilized. They are very hardy and will grow and produce where the ordinary beans will not amount to much.’

“37045. ‘No. 10. White mottled black bean; carefully cultivated and given sufficient fertilizer.’

“37046. ‘No. 11. Ordinary green bean. As a rule, these beans are planted around the edges of the rice fields or where there is a small corner that can be utilized. They are, however, often planted in fields. They are very hardy and will grow and produce where the ordinary beans will not amount to much.’
“37047. ‘No. 12. Brown mottled bean; often planted around the edges of rice fields and where there is a small corner that can be utilized; very hardy and will grow and produce where ordinary beans will not amount to much.’

“37048. ‘No. 13. Large blue bean; carefully cultivated and given sufficient fertilizer.’

“37049. ‘No. 14. Large black bean; carefully cultivated and given sufficient fertilizer.’

“37050. ‘No. 15. Small black bean; grown around the paddy fields. It is cultivated in larger areas because it is supposed to be extra nourishing, and some seem even to suppose it has medicinal properties, but I fear there is not much to it.’

“37051., ‘No. 16. The larger beans are all carefully cultivated and given sufficient fertilizer.’

“37052. ‘No. 17. The red bean; carefully cultivated and given sufficient fertilizer.’

“37053. ‘No. 18. Black mottled yellow. Small beans which are planted around the edges of the rice fields or where there is a small corner that can be utilized; very hardy and will grow and produce where the ordinary beans will not amount to much.’

“37054. ‘No. 19. Maroon bean. One of the larger beans, all of which are carefully cultivated and given sufficient fertilizer; but this is not very commonly found.’

“37055. ‘No. 20. Ordinary white bean. One of the larger beans; carefully cultivated and given sufficient fertilizer.’”

“37062 and 37063. Soy bean. From Harbin, China. Presented by Mr. Southard Warner, American consul, at the request of the American consul at Newchwang. Received Feb. 5, 1914.

“See report on the ‘Soya Bean of Manchuria,’ 1911 [by Norman Shaw, Dairen].


“37063. Grown north of Harbin.”

“37069 to 37083. From Tientsin [Tianjin], China. Presented by Dr. Yamei Kin, Peiyang Woman’s Medical School and Hospital. Received Feb. 6, 1914.

“37074 and 37075. Soy bean.

“37074. ‘Yuēh ya tou,’ literally ‘moon-tooth’ bean, so called from the edge of the green peeping outside of the black thick skin like the crescent moon in the sky. It is largely used for making bean sprouts, which they say requires a bean that is not mealy or farinaceous, as that kind becomes mushy in the process of germination and has no taste left. Also is good for feeding animals, requiring to be lightly steamed before feeding, not boiled, for then the oil escapes and the flavor is lost. This kind is valued for its oil, which it contains in a great amount, and for making bean curd. This must be grown in a well-drained clay soil; black or moist earth will not do.’

“37075. ‘Cha tou. Specially used for making bean curd and bean sprouts.’”

“37077. Soy bean. ‘Huang tou. Used for making bean curd as well as starch and vermicelli.’ Note: #37078 is Mung bean (Phaseolus aureus Roxb. [Roxburgh], Lü tou).

“37080. Soy bean. ‘Ching tou. Used only for the oil expressed and fodder purposes.’”

“37228 to 37325. Soy bean. From Seoul, Chosen (Korea). Presented by Mr. George H. Scidmore, American consul general. Received Feb. 17, 1914.

“I submit the following information, which has been obtained, for the most part, from the Director of the Department of Agriculture, Commerce, and Industry, of the General Government of the Chosen. The same officer has very kindly supplied samples of 98 varieties of soy beans.

“The usual period during which the seed is sown extends from the middle of May to about July 10. In case the sowing is postponed till the latter part of that period, the fields from which wheat has already been harvested are used. The soil is first prepared by plowing and is then shaped into small hemispherical hillocks about 4 ft in diameter. The seed is then planted in drill holes on the top of these hillocks, 6 or 7 inches being left between drill holes and 5 or 6 seeds being sown together in a hole. As a general rule, no manure or other fertilizer is used, but when it is desired to enrich the soil ashes are most commonly employed. After the plants have sprouted sufficiently, the shoots are thinned out so as to leave two or three only to each drill hole. This process takes place at the time of the first weeding. The ground surrounding the plants is gone over with a hoe or other implement two or three times to turn over the soil and to weed the field. The process outlined above gives briefly the method of cultivation generally in use throughout Chosen, and is applicable whether the beans are planted in separate fields by themselves or in the same fields with other crops.

“It is used mainly for its food value, the oil, and the residue as a fertilizer after the oil has been expressed. It is valuable as a food product for both men and cattle, the latter finding it a very excellent fodder when the whole plant is used. The principal food products for human consumption derived from the soy bean are bean paste [jang, Korean miso], soy [sauce, kan jang], bean curd, meal, etc.” There follows a long list of 98 new soybean introductions from Korea, grouped by seed color; the first four are representative of the rest:


Note: This is the earliest document seen (March 2009) that mentions Korean-style soy bean paste; it is also the
Additions to the Chinese jujube collections have been made through the Yahu tsao, or ‘gourd-shaped jujube’ (No. 37069), sent by Dr. Yamei Kin, and the large-fruited jujubes of Lingpao (Nos. 37475 and 37476), where hundreds of acres of this fruit were seen by Mr. Meyer.

“37069 to 37083. From Tientsin [Tianjin], China. Presented by Dr. Yamei Kin, Peiyang Woman’s Medical School and Hospital. Received Feb. 6, 1914. Material as follows; quoted notes by Dr. Kin, except as indicated.


‘(Ziziphus sativa Gaertn.)

‘Bud wood of the Ya hu tsao, ‘gourd-shaped jujube,’ so named on account of the shape of the fruit, which has a constriction in the middle like a gourd. The fruit is said to be large, measuring from 2½ to 3 inches, and is of sweet flavor and crisp texture. Chihli Province.’


‘(Ziziphus sativa Gaertn.)

‘From Chihli Province. K’ang tsao. The very large ones that I spoke of before, of which it took but seven or eight to make a catty. I trust that you will find this bud wood clean, for they say that the tsao trees are singularly free from pests. The insects that disturb them apparently confine their labors chiefly to the leaves.’

“37071. Pyrus sp. Pear.

‘Bud wood of the Pan chin li, ‘half catty pear,’ so called on account of the large size and good flavor; when well grown two will weigh on an average a catty. It is said to require the yellow earth on a mountain slope for the best development. The flesh is fine and white.

“37072 and 37073. Prunus Armenica L. Apricot.

‘To be grown in yellow earth which is hot in the daytime, but at night draws moisture from the depths and shows a good dewfall. A mountain slope protected from early cold winds in spring is the favorite locality.’

‘Bud Wood.

“37072. Pai hsiao hsing érh, “white fragrant apricot”

from Chihli Province. The wood apparently makes very slow growth, for you will perhaps notice that though the branches I send are short, yet there are slight divisions, showing that they are of three years’ growth. The directions say to get the wood for budding of one year’s growth, but even at three years the branches are to my mind remarkably short. The buds are nice and fat, and the Chinese say they just graft the whole stem in rather than merely bud it.’

“37073. ‘White apricot, round late variety, from Chihli Province.’ (Kin).

“37074 and 37075. Soy bean.

“37074. Yüeh ya tou, literally ‘moon-tooth’ bean, so called from the edge of the green peeping outside of the thick black skin like the crescent moon in the sky. Is largely used for making bean sprouts, which they say requires a bean that is not mealy or farinaceous, as that kind becomes mushy in the process of germination and has no taste left. Also is good for feeding animals, requiring to be lightly steamed before feeding, not boiled, for then the oil escapes and the flavor is lost. This kind is valued for its oil, which it contains in a great amount, and for making bean curd. This must be grown in a well-drained clay soil; black or moist earth will not do.’

“37075. ‘Cha tou. Specially used for making bean curd and bean sprouts.’


“37077. Soy bean. ‘Huang tou. Used for making bean curd as well as starch and vermicelli.’


‘Lü tou. This makes a better quality of starch than anything else. It is curious that in China starch for laundry purposes obtained from maize or wheat is not valued so highly as that made from this bean. Vermicelli is also made from the starch of this bean, and one can at once distinguish it from that made from ordinary starch by the fact that it keeps its clearness and shape much better, no matter how much it is boiled. It also has a better flavor and good keeping qualities. Perhaps it might be an addition to the laundry starches of America, as I fancy it would take a much better gloss, as it is harder than the ordinary starch and would not need so much paraffin added to make a gloss. I doubt if the American palate would care for the vermicelli; it is clear, like glass, and the long strings are surpassingly slippery to eat, worse than the round Italian spaghetti.’ (Kin) 37079. Phaseolus vulgaris L. Bean.

‘Hung yin tou. Though the bean itself can be eaten, it is usually used with the pod and all, like a string bean, and it is prized generally for its long bearing qualities, producing, once it begins, for three months at least.’

“37080. Soja max (L.) Piper. Soybean. (Glycine hispida Maxim)
‘Ching tou. Used only for the oil expressed and fodder purposes.’

37081. Dolichos lablab L. Bonavist bean.

‘Kuan tung ching. (The Manchurian peninsula is often spoken of as the Kuan tung district.) The common name is “old-woman’s ear,” and it is a specialty at the north. The ripe beans can be used like any other beans, but are generally used in the pod like string beans. As it grows readily and likes the cold weather, just so that the blossoms do not actually freeze, it thus provides a green bean when the other string beans are gone. In cooking, the object is not to make it soft, but just to plunge it into boiling hot water and not much more than scald it, so that it still remains crisp enough for salad; then it is dressed with vinegar and oil. It should be grown on a trellis. The pods when full grown measure from 4 to 6 inches in length and about 2 inches across; people do not generally wait till it is full grown, but begin to eat it when young, so that the whole pod can be used.’

37082 and 37083. Holcus sorghum L. Sorghum.

(Sorghum vulgare Pers.) 37082. ‘Brown kaoliang. Apparently identical with Redstem, S.P.I. No. 22011 (C.I. No. 327), except the peduncle is not red.’ (C.R. Ball.)

37083. ‘These white varieties go by the common name of “Stepgrandma White.” Exactly why they should be called “Stepgrandma” I do not know as yet; possibly I shall hear of “Stepgrandma White.” Exactly why they should be called “Stepgrandma” I do not know. I do not know as yet; possibly I shall hear of “Stepgrandma.”’ Used largely for human consumption. Grows to a height of 20 feet.’

‘Blackhull kaoliang. Undoubtedly the same as Brill Blackhull (Agrost. No. 1442), S.P.I. No. 6710 (Agrost. No. 1457), S.P.I. No. 17920 (C.I. No. 120).’ (C.R. Ball.)

Address: Washington, DC.


• Summary: “Taianfu, Aug. 15. “Beginning with the last week in June this section has enjoyed abundant rains, in fact the farmers say there has been too much; but the crops are looking very promising and if there is no bad luck between now and gathering time there ought to be at least an average autumn crop.”

“Dr. Yamei Kin, who is out here making some investigations into bean curd for the U.S. Government at Washington, with the idea of introducing it into America, spent several days on the mountain side making frequent trips into the country for investigations. She has now gone back north to Tientsin [Tianjin] and Peking and plans to sail for the States in September.”


• Summary: The first cable, dated 31 Aug. 1917 from American Legation [American legation], Peking states: “Doctor Yamei Kin has sent a cable message to Swingle, Department of Agriculture, which is not understood. She states you endorse proposal concerning Mr. Cooke and cotton farms in Shantung, Honan, and Chihli. Please explain proposal and whether government or private matter and relation thereto of Chao Erh-hsun. If governmental proposition it must come through diplomatic channels.

[American Legation, Peking, China, to Department of State, Washington, D.C., 31 August 1917. Cable, cipher, signed A.A. Adeo.]

The second cable, dated 17 Sept. 1917, from Secretary of State, Washington, DC, in reply to the first cable, states: “Doctor Kin has arranged with several prominent landowners to put large tracts of land under the control of American experts for the introduction of cotton cultivation. This is a private matter. I consider that arrangement directly with landowners will produce best results. The Chinese Government however would welcome and encourage.”

Reinsch.

Location: Record Group 59, Textual Records from the Department of State, M329, Roll 183, 893.61321/6a and 893.61321/7, National Archives II, College Park, Maryland.

335. Bonnell, Maud (Miss). 1917. The story of the years in Japan. Nashville, Tennessee: Woman’s Missionary Council, Methodist Episcopal Church, South. 23 p. [Eng]

• Summary: The Foreword states that “this booklet is intended to set forth only the work for Japanese women...”

Page 5: The booklet begins as follows: “Birth of the Japan Mission of the Methodist Episcopal Church, South: On May 6, 1885, on the first day of the annual meeting of the Board of Missions, the following resolution was offered by Bishop Keener, adopted by the Board, and entered upon the Minutes:

“Resolved, That we establish a Mission in Japan and that we appropriate therefor the sum of three thousand dollars.

“In September of the same year, Dr. J.W. Lambuth, of the China Mission, was requested by the Board of Missions, to make a tour of inspection in Japan, and in October he made the following report: ‘On July 25, 1886, Dr. and Mrs. J.W. Lambuth and Dr. O.A. Dukes arrived in Kobe, Japan.’

“Thus runs the account of the birth of the Japan Mission of the Methodist Episcopal Church, South.” After 35 years of service in China, the people of the church turned “their faces to a new country where the people and the language were wholly unknown; but ‘Go ye into all the world and preach the gospel to the whole creation’ [Mark 16:15], must have sounded in their ears and nerved them to undertake what to man appeared impossible. The territory chosen for
this task was the ten provinces bordering the Inland Sea, and the three islands of Honjo [Honshu], Shikoku, and Kyushu, and which, in the census of 1909, had a population of approximately thirteen and one-half million people.”

Early days: Work in Japan was begun in the autumn of 1887 by Mrs. J.W. Lambuth, Mrs. W.R. Lambuth, and Miss Nannie B. Gaines. The first work was for Japanese women. These were the years when the prejudices of the Japanese were very strong against Christianity, and it was with the utmost difficulty that a footing for Christian work could be obtained.” The first work of the new missionaries was to learn the language.

“In 1887 Mrs. J.W. Lambuth opened a day school for women in Kobe and had eleven in attendance. They paid 50 cents per month and were taught the Bible daily, with other branches, such as English, Japanese etiquette, needlework, embroidery, and instrumental music to a few. In addition to this, a weekly class for women and children was organized.”

“Medical work (p. 6-7): In the early years of the Mission there was some call for medical work for women and children. In 1890 Dr. Y.M. [Yamei] Kin opened a dispensary in Hyogo and continued to operate it with good results until 1894, when she resigned to be married, leaving Japan immediately. In the beginning Dr. Kin went once a week as a consultant to a clinic held by one of the Church members, a Japanese doctor, in a city some hours toward the south of Kobe, and helped in the instruction of a class of old women, midwives of the town, whom the local authorities had been commanded to reform into the modern ways of medical work. In a letter from Dr. Kin she says: ‘Both of these were very helpful in understanding conditions, for we talked together very freely about the most formidable difficulties and discussed the best ways of remedying them. The people were extremely friendly, and the clinic increased so much that it excited the jealousy of the other doctors of the town, who invoked the aid of some obscure treaty regulation forbidding any one to practice medicine in the interior unless he had a Japanese diploma. So to our mutual regret this was summarily stopped after a short time; which, by the way, is a commentary on the restrictions imposed by the Japanese where they are concerned, while they so bitterly complain of the exclusion from America of the hordes of Japanese laborers. The Japanese doctor and his patients, with the class of old women, were the only ones who gained any pecuniary advantage. The Mission had in mind only the wish to help forward a worthy enterprise without ulterior motive.’ Aside from the dispensary, Dr. Kin had charge of the Mission health and some practice among others in Kobe. The fees from the latter helped to sustain the dispensary, which was in the poorer district of Hyogo.”

Unfortunately, this booklet was published without a publication date. The latest date in this booklet is summer 1917—and certainly not before.

This book was available in digital searchable PDF format on Internet Archive and at: http://digitalpitts.emory.edu/items/show/302 Address: 810 Broadway, Nashville, Tennessee.

336. List or manifest of alien passengers for the United States on the ship Princess Charlotte sailing from Hong Kong on 27 Sept. 1917. 1917.


- **Summary:** “... who is head of the Woman’s Hospital in Tientsin [Tianjin], China, says Americans do not know how to get the best results from soy beans as human food. The popular method in China is to assemble or collect the protein in a white curd [tofu], which forms the basis of many palatable dishes. Fried in oil, this curd tastes like particularly delicate sweetbreads; and it contains more strength-giving qualities than even Merrie England’s prime roast beef.”
The Chinese herself to be one of marked ability. She fully proved enunciation was a treat and could easily be heard by those seated in the rear of the spacious hall. Following Dr. Kin’s address the delegates to the conference attended the meeting of the Association of American Agricultural Colleges and Experiment Stations.

Summary: Page 1236: “Explanatory Note: This multigraphed circular is made up of descriptive notes furnished mainly by Agricultural Explorers and Foreign Correspondents relative to the more important introduced plants which have recently arrived at the office of Foreign Seed and Plant Introduction of the Bureau of Plant Industry of the Department of Agriculture, together with accounts of the behavior in America of previous introductions. Descriptions appearing here are revised and published later in the Inventory of Plants Imported.

Page 1237-38: Brassica pekinensis (Brassicaceae), 45252. Pai ts’ai. From China. Presented by Dr. Yamei Kin, Peking, China. “Yu ts’ai. Light variety, from Yuyao, Chekiang, China.” (Kin.) “Said to be a very rapid grower, coming to maturity in four weeks, or at most not more than six weeks, from the time of germination. It is especially prized for its sweet ‘buttery’ flavor which I have heard characterized of certain varieties of lettuce. It is not eaten raw or for salad purposes: but when dropped into boiling hot water after being cut up in fairly large pieces it makes a staple green vegetable. The rapid growth struck me as being valuable, for if in the same time as is necessary for growing lettuce, one can obtain a good green cabbage, it will be undoubtedly as popular here as it is in China.” (Kin. Letter 2-26-18.)

Summary: Page 1236: “Washington, Dec. 14, 1917. The use of the soy bean, says Doctor Kin.” Dr. Yamei Kin, who recently traveled to China for six months to study the soy bean, says that its protein is equal to that of meat. A “sort of vegetable cheese [tofu],” it is a replacer of meat and forms no acid; it is an alkaline form of protein. The salty black sauce [soy sauce] served on top of “chop suey,” “chow mein” and other dishes in Chinese restaurants, is made from soy beans. Dr. Kin can make from soybeans a roquefort cheese [fermented tofu] that looks and smells like the real thing. “In all the world there is not a more misunderstood vegetable than the soy bean, says Doctor Kin.”

An illustration shows Dr. Yamei Kin standing, holding a plate in her left hand.

Summary: Page 1236: “To all of the women and girls in the world, presided over by a Chinese woman doctor.” Dr. Yamei Kin, Peiyang Woman’s Medical School and Hospital. Received January 8, 1915. Quoted notes by Dr. Kin.


“Seed from Shantung of the fine, specially white pai tsei. It is grown in the same way as the Chihli pai ts’ai, but is larger, not so tall, and said to be of better keeping quality.”


“White melon that is very delicate in flavor and easily grown.”

39725. Larger seeds. 39726. Smaller seeds.”

Soy bean introductions: Soja max (L.) Piper. Fabaceae. (Glycine hispida Maxim.)

39967-39982. From Soochow, China. Presented by Mr. N. Gist Gee, Soochow University. Received February 11, 1915. Quoted notes by Mr. Gee, except as otherwise indicated. “39967-39972.

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‘39967. ‘(No. 1. Kua shu tou (Kwa zoh). Melon-ripe bean.) This is so named because of its time of ripening. Seeds are sown about the first of May and cropped late in June when melons are ripe. Used only as a vegetable.’

‘39968. ‘(No. 2. Chia chia san tou (Kah kah sen). Pod pod three bean.) Planted in the middle of May and reaped during September. Used as a vegetable and for manufacturing of oil.’

‘39969. ‘(No. 3. Hung hsiang chih tou (Ong sing sze). Red familiar bean.) These are ‘Loving beans,’’ as the characters suggest. Planted in the middle of May and harvested about September. Used both as vegetables and in the manufacture of oil.’

‘39970. ‘(No. 4. Hei tou (Huk). Black bean.) Owing to their color, these are called ‘Black beans.’ Planted in the first part of June and reaped in the middle of October. Used as a vegetable and in the manufacture of oil.’

‘39971. ‘(No. 5. Ku li ch'ing (Kwa lea ching). Bone inside green.) Planted early in June and harvested in late October. Used only in making oil.’

‘39972. ‘(No. 6 Shih tsü ho tou (Zee tee 'ah). Persimmon-seed bean.) Planted in the first part of June and cropped in the middle of September. They are largely used as vegetables.’

‘39974-39977.

‘39974. ‘(No. 8 Pa yüeh pai tou (Gee buh). Eight-month white bean.) The combined meaning of its color and its time of ripening indicates the name. Planted in May and harvested in September, which is the eighth month of the Chinese calendar. Used to make oil. This and No. 9 [S.P.I. No. 39975] are the best two for oil manufacture.’

‘39975. ‘(No. 9. Shui pai tou (Gee buh). Water white bean.) Planted in late May and reaped in September. Used to manufacture oil; one of the best two for oil manufacture.’

‘39976. ‘(No. 10. Niu t'a pien (Nue duh pea). Cow crush flat.) Its use and time of harvesting are the same as those of the Gee buh [S.P.I. No. 39975]. The beans are trodden out by cows; hence the name.’

‘39977. ‘(No. 11. Wu ch’iao tou (Oh tsah). Sparrow’s cackling (or magpie) bean.) Planted about the last part of June and cropped in mid-October. Used largely to make oil.’

‘39982. ‘(No. 16. Lü tou (Loh). Green bean [mung].) Planted in the early part of June and cropped early in September. Used the same as the Ch’ih tou [S.P.I. No. 39980]. Called “green bean” because of its color, probably.’

‘40016/40138. From Wakamatsu, Iwashiro, Japan. Presented by Rev. Christopher Noss. Received March 8, 1915. Quoted notes by Mr. Noss. ‘From an exhibition in Kawamata, near Fukushina City.’

‘40016-40127.

‘40106. ‘Mochidaizu (daï, large; zu, bean [daizu = soybean]), used in mochi (glutinous rice boiled and pounded in a mortar).’

‘40107. ‘No. 2. Nakatedaizu (second early), used in miso (beans, etc., pickled in salt and made into soup), tofu (bean curd).’

‘40108. ‘No. 3. Shichi-ri-korobi-daizu (20-mile rolling), used for tofu, soy, and miso.’

‘40109. ‘No. 4. Yuki-no-shita-daizu (under the snow), used for tofu, soy, and miso.’

‘40110. ‘No. 5. Wasedaizu (early), used for tofu, soy, and miso.’

‘40111. ‘No. 6. Misodaizu.’

‘40112. No. 7. Ko-tsubu-daizu (small grain), used for miso and natto (buried, fermented, and eaten as a relish).’

‘40113. ‘No. 8. Kinako-daizu, made into kinako (a flour used in cooking) and also natto. Said to have been brought by soldiers from Manchuria.’

‘40114. ‘No. 9. Tamazukuridaizu (name of a country near Sendai), used boiled.’

‘40115. ‘No. 10. Asahidaizu (morning sun), used for natto.’

‘40116. ‘No. 11. Darumadaizu (Dharuma [Bodhidharma], whose image was a roly-poly, can not be upset), used boiled and for tofu.’

‘40117. ‘No. 12. Taiwandaizu (Formosa), used boiled.’

‘40118. ‘No. 13. Hato-koroshi-daizu (dove killer), used boiled.’

‘40119. ‘No. 14. Usu-ao-daizu (light green), used for kinako and boiled.’

Note 1. This soybean and the Ao-daizu, below, might give naturally greenish kinako.

‘40120. ‘No. 15. Ao-daizu (green), used for kinako and boiled.’ Note 2. This is the earliest English-language document seen (Nov. 2012) which states that green soybeans are used to make kinako.

‘40121. ‘No. 16. Aka-kuki-daizu (red stalk), used for natto and miso.’

‘40122. ‘No. 17. Fuku-shiro-daizu (clothing white), used for tofu.’

‘40123. ‘No. 18. Hachi-ri-han-daizu (21 miles), used boiled. The name Hachi-ri-han-daizu involves a curious play on words. Hachi-ri-han-daizu means “eight ri (a ri is 2.5 miles) and a half,” which is just a little short of ku-ri. Now ku-ri means nine ri, and ku-ri also means chestnut, so the expression in question means that the beans so named are almost equal to chestnuts.’

‘40124-40127. ‘Beans are used boiled.’

‘40124. ‘No. 19. Yoshiwaradaizu (harlot quarters in Tokyo).’

‘40125. ‘No. 20. Chadaizu (tea, alluding to the color [brown]).’

‘40126. ‘No. 21. Kichidaizu (lucky).’

‘40127. ‘No. 22. Kurodaizu (black).’

‘40370-76. From Wakamatsu, Iwashiro, Japan. Presented by Rev. Christopher Noss. Received March 27,
1915. Quoted notes by Mr. Noss.

“40370. ‘No. 33. Hikagedaizu (shade), produces in shady places; used for miso.’

“40371. ‘No. 34. Dekisugidaizu (excessive yield); used for miso.’

“40372. ‘No. 35. Kurodaizu (black); eaten boiled and sugared.’

“40373. ‘No. 36. Nakatedaizu (medium early); used for miso.’

“40374. ‘No. 37. Hishidaizu (water caltrop, alluding to the flattened shape); eaten parboiled and seasoned with shoyu and salt.’

“40375. ‘No. 38. Name unknown, cultivated from ancient times in Soma County, Fukushima Ken; used for miso.’

“40376. ‘No. 39. Hakodate-nishiki-daizu (Hakodate brocade); used for miso.’”

Address: Washington, DC.


• Summary: “Dr. Kin’s appearance in Oswego will be a notable event... General William Verbeck, of St. John’s Military School in Manlius, N.Y., says: ‘I have known Dr. Yamei Kin for many years and have the greatest admiration for her. She is a most magnetic and interesting speaker and there are few who can speak so authoritatively or convincingly of conditions in China and Japan.’” Address: Washington, DC.


• Summary: “Following experiments by the Department of Agriculture in the preparation of soy bean curd as a meat substitute, members of the National Canners’ Association have received this letter from Dr. B.R. Hart, Chief of the Eastern District of the Bureau of Chemistry:

‘Dr. Yamei Kin, who has been connected with the Department of Agriculture in the study of the soy bean and its properties, has been carrying on considerable work at the Laboratory of the Bureau of Chemistry, Department of Agriculture, 641 Washington Street, New York. This work has consisted of the preparation of soy bean curd in its various forms suitable for use as a meat substitute. Heretofore the soy bean has been used chiefly in the same manner as our common white bean and as a cereal substitute. The Department of Agriculture has instituted the present work in an effort to render available the high protein content of the soy bean as a partial substitute for meat in the dietary of the people of the United States. This matter is being brought to your attention because we feel that the soy bean dishes are well suited for canning, and in view of the present shortage of meat they can be added with advantage to the preparation you now have on the market.

‘A number of prepared dishes of various kinds have been made up ready for use, and these as well as the process for manufacturing the curd have been worked out quite in detail. In case you believe your firm would care to place any of these preparations on the market, or would like to make a study of them with that idea in view Dr. Kin would be glad to grant you or your representative a personal interview and explain the whole matter in detail.

‘If you care to go into this matter and will be good enough to advise us concerning the date which would suit your convenience, we will appreciate it very much.’”

Note: Dr. Kin was apparently never involved in a commercial tofu manufacturing company, as W.T. Swingle (1943) seems to imply.


• Summary: “On the top floor of 641 Washington street, New York city, is one of the most interesting kitchens in the world, presided over by a Chinese woman doctor. She recently spent six months in a trip to China to study and analyze the soy bean. Dr. Yamei Kin, for that is her name, says that the protein contained in the soy bean is equal to that of meat and is of great value to persons who cannot safely
eat meat. It is a replacer of meat—a sort of vegetable cheese. It forms no acid. It is an alkaline form of protein. Combined with hash or any form of meat leftings, it forms a wonderful food for diabetics, as the curd contains no starch. When you eat ‘chop suey,’ ‘chow mein’ and other dishes in Chinese restaurants, the salty black sauce [soy sauce] served with the food is made from soy beans. It is by no means simply a condiment. It is as nutritious as a meat gravy. Excellent cheese can also be made from them. Doctor Kin says that she can make roquefort cheese [fermented tofu] that smells and looks like the real thing. She says further that as the public becomes educated to the obliging ‘soy’ it will take its place at the head of the procession of American products. In all the world there is not a more misunderstood vegetable than the soy bean, says Doctor Kin.”


• Summary: “Dr. Yamei Kin, a Chinese woman doctor of New York City, recently spent six months in China, studying and analyzing the soy bean. Dr. Kin says that the protein contained in the soy bean is equal to that of meat, and is of great value to persons who cannot safely eat meat. It is a replacer of meat, a sort of vegetable cheese. It forms no acid. It is an alkaline form of protein.

"There are several varieties of soy beans, says Dr. Kin. They look like dried peas, and taste like pebbles. Combined with hash or any form of meat leftings, it forms a wonderful food for diabetics, as the curd contains no starch. When you eat ‘chop suey,’ ‘chow mein’ and other dishes in Chinese restaurants, the salty black sauce [soy sauce] served with the food is made of soy beans. Excellent cheese [tofu] can be made from soy beans, according to Dr. Kin. She says she can make roquefort cheese [fermented tofu] that smells and looks like the real thing. She also says that when the public becomes educated to the soy bean it will take its place at the head of the procession of American products. In all the world there is not a more misunderstood vegetable than the soy bean, says Dr. Kin.”


• Summary: See next page. Alexander Kin was born in Nov. 1895 in Honolulu, Honolulu Co., Hawaii. He died on 29 Sept. 1918 in Departement de l’Aisne Picardie, France. He was a Corporal, Company I, 107th Infantry, 27th Division. Killed in action by machine gun fire in France.

We found two military death records, which we will include here: (1, salmon pink background): Name: Alexander A. Kin. Residence: New York, New York. Enlisted at New York on May 4, 1917. Place of birth: Honolulu, Hawaii. Age: 21 years, 7 months (written 21 and 7/12 years).


(2, white background): A military Report of Interment shows that his serial number was 1211442. He died in France and was first buried there in Grave 100, Row 4, Plot E, #636 American Cemetery, Bony, Aisne, France.

Note: He was later (21 April 1921) reburied in Arlington National Cemetery, USA.

Note: We have never been able to find Alexander Kin’s birth date or a birth certificate. If he enlisted on 4 May 1917 and was age 21 years and 7 months at the time, then he must have been born in about November 1895. Depending on how he rounded, his birthday could be as early as Sept. 4 or as late as Nov. 4. Address: Arlington, Virginia.


• Summary: “Following experiments by the Department of Agriculture in the preparation of soy bean curd as a meat substitute, members of the National Tanners’ Association have received this letter from Dr. B.R. Hart, chief of the Eastern District of the Bureau of Chemistry:

‘‘Dr. Yamei Kin, who has been connected with the Department of Agriculture in the study of the soy bean and its properties, has been carrying on considerable work at the laboratory of the Bureau of Chemistry, Department of Agriculture, 641 Washington Street, New York. This work has consisted of the preparation of soy bean curd in its various forms suitable for use as a meat substitute. Heretofore the soy bean has been used chiefly in the same manner as our common white bean and as a cereal substitute. The Department of Agriculture has instituted the present work in an effort to render available the high protein content of the soy bean as a partial substitute for meat in the dietary of the people of the United States. This matter is being brought to your attention because we feel that the soy bean dishes are well suited for canning, and in view of the present, shortage of meat they can be added with advantage to the preparation you now have on the market.

‘‘A number of prepared dishes of various kinds have been made up ready for use, and these as well as the process for manufacturing the curd have been worked out quite in detail. In case you believe your firm would care to place any of these preparations on the market, or would like to make a study of them with the idea in view, Dr. Kin would be glad to grant you or your representative a personal interview and explain the whole matter in detail.”

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Kin, Alexander A.* 1,211,442  White  Soldier.

Residence: None; New York; New York.

*Enlisted * N.G. * at New York, N.Y. on May 4, 1917.

Place of birth: Honolulu, Hawaii; Age or date of birth: 21 7/12 yrs.

Organizations served in, with dates of assignments and transfers: Co. I, 107, Inf. N.Y.N.G. to...

Grades, with date of appointment: Pvt. May 4/17; Corp. Aug. 23/17.

Engagements: House, probably (Hanway).

Served overseas from † May 9/18 to † death, from † to †.

Killed in action: Sept 29, 1918.

Other wounds or injuries received in action: None.

Person notified of death: Dr. Yamei Kin.

Mother: New York.

(No. and street or rural route) 56 West 11th Street. (City, town, or post office) New York.

(Degree of relationship) (State or country) N.Y.

Remarks: *Strike out words not applicable. † Dates of departure from and arrival in the U.S. 3-7286.

Form No. 724-6, A.G.O. Nov. 22, 1919.

**Summary:** “The soy bean is gaining headway. It is a vegetable for which the soil of Maryland is particularly suited. Dr. Yamei Kin, a Chinese physician, has been helping the U.S. Food Administration [FDA?] popularize it in this country. ‘Cooked by itself with salt and a meat gravy,’ says she, ‘it tastes a little like brains and a little like sweetbreads and yet has a distinctive flavor all its own.’

“One of its manufactured forms is found in the salty black sauce [soy sauce] served with chop suey, chow mein and other dishes at Chinese restaurants. It also can be combined with tomatoes, with canned mushrooms, Spanish sweet peppers, fish chowder, chicken, ham or beef and any kind of meat leavings which the housewife desires to present to her household in the form of hash. Indeed, this kind of hash is said by Dr. Yamei Kin to make a ‘perfect one-piece meal.’”

Note: This same article, with the same title, also appeared in the Kent News (Chesterstown, Maryland) on page 7, col. 3. The date is not given.


**Summary:** A large portrait photo shows Mrs. Yamei Kin, M.D.

“Dr. Yamei Kin is at present employed by the United States government to make a new kind of food product from the soy bean. This has been a much neglected vegetable in the past. Dr. Kin has recently spent six months in China analyzing it and she now hopes to elevate it to a more respected position in the vegetable world of this country.”

353. MacDougal, Sarah. 1918. The soy bean’s many aliases: An artistic and appetizing demonstration of the many-sidedness of a 2,000-year-old Chinese vegetable that is meat, fish, milk, butter, cheese and many more in one. *San Antonio Light (Texas)*. Oct. 6. p. 44. [1 ref]

**Summary:** “Soy beans: Once I tried to cook them. After that I never wanted to hear any more about them. But that was before I went the other day to see Dr. Yamei Kin, a Chinese woman who is giving her time and talents to the Government to help solve the food problem.

“I found her in a blue silk kimono and a big white apron hustling about the kitchen in the United States Department of Agriculture Laboratory on Washington St., New York. The place looked as if some one had just milked the cows and brought in the milk pails. On the floor near the stove were two twelve-quart pails filled with warm milk. The Chinese boy helper strained the stuff through an aluminum strainer and cheesecloth. They were going to make cheese.

“That same Chinese lad had just finished milking the soy bean before I came in. That may sound queer, but it’s all very simple. If we knew as much as we ought to know about soy beans there wouldn’t be any absolute necessity for cattle or grazing lands or winter fodder. Because soybeans are ready to supply meat and milk and butter and cheese and all the rest of it. Dr. Kin said so and there were rows of jars and bottles on shelves and tables in that kitchen to prove it.

“The beans from which the milk was extracted had been soaked the night before. In the morning the Chinese lad put them through the mill, which is part of the kitchen equipment. It looks primitive, being made of two huge pieces of granite, imported from China. In its homeland this mill is worked by coolies, in New York by electricity. When the grist come out of the mill it is strained. That was the stuff that filled those two pails. Dr. Kin told me that in China people eat the curds and cheese in their natural state. Here, however, she is making that cheese [tofu] a base for a series of camouflage experiments.

“‘We made ours into fish for dinner last night,’ said a man from a nearby laboratory, who comes in every day to find out whatever happens to be new about soy beans. ‘My
wife fried a couple of fish and then fried some soy bean cheese in the gravy, and honest to goodness I couldn’t tell which was which. It has a way of absorbing the flavor of whatever it’s cooked with,’ he explained to me.

“We had ours with chops,’ remarked another laboratory expert who joined us. His name was Mr. Gleason. He declared that if he didn’t know the difference he might have thought he was eating an extra chop. Everybody in the place was ready to root for soy beans.”

“Don’t try to think about soy beans in a scientific way,’ she advised me. ‘This thing I am working with is in reality a vegetable cheese. It takes the place of meat. We’ve been using soy beans in China for over 2,000 years, and they are really very delicious and nutritious.’

“This in an offhand way, as if an experiment of twenty centuries or so ought to pave the way for the American appetite.

“But I wouldn’t waste a minute experimenting with food that was merely nutritious,’ she added quickly. ‘This whole movement about finding out the possibilities of food is part of the cultural of the American people. The older a civilization becomes, the more the people like to be surrounded by beautiful things. Chinese art, you know, is the most highly developed art in the world. All this bother about beans is not a question of science or of what is good for us, but it is a question of what is dainty, what is nice, what appeals to the taste. Making a study of eating is a part of the fine art of living.’

“Dr. Kin is a woman of few words and these words are spoken in a tone so quiet that you have to be right beside her to hear what she has to say. But I have never seen a quieter, quicker or daintier person in a kitchen. I had to stay much longer than I intended to get her to tell me this much.

“On a long table was a row of glass jars filled with what looked like slices of white cheese. It was soy bean cheese. A jar was filled with a brownish paste. It was soy beans. There were bottles filled with the condiment [soy sauce] we get with chop suey. That, too, was made from soy beans. Talk about dual personalities! The soy bean has so many aliases that if you shouldn’t like it in one form you would be pretty sure to like it in another.

“Dr. Kin has been trying any number of experiments with a view to boosting the bean to a bigger place commercially. In due time the results of all these experiments will be catalogued at Washington [DC]. Because she is working for the Government, Dr. Kin doesn’t disclose many details about the things she is doing. All that is worth while will be public information in due time, she says.

“[I might talk to you until doomsday about the manifold uses of soy beans, but you wouldn’t understand,’ she told me candidly, and then invited me to have luncheon in her apartment [at No. 56 West Eleventh St., New York City], promising a practical and palatable demonstration.”

Since her guest had said that Roquefort was her favorite kind of cheese, Dr. Kin said she would serve that–[fermented tofu] made from soy beans–at the luncheon.

“I wasn’t the only Occidental article in that room. In a corner over near a window there was a big mahogany desk that looked like business. On it was placed a photograph of a Chinese-American youth, a strapping tall fellow, in uniform. He is Dr. Kin’s soldier son, Alexander, twenty-one years old, who left college to enlist as a private, and is now with Pershing’s Eighty-second Division.”

“Dr. Kin was born of Christian parents at Ningpo, south of Shanghai. Her father was a native pastor. Both parents died when she was three years old, and the Chinese child was taken into the home of medical missionaries, Dr. and Mrs. D.B. McCarter [sic, McCartee]. When they came to the United States on furlough, she came with them. When she was sixteen she entered the Woman’s Medical College of New York Infirmary for Women and Children, was graduated three years later, took a post graduate course for two years, and went back to China to practice medicine. She was appointed head of the Imperial Peiyang Woman’s Medical School and Hospital, and later she was made head of woman’s hospital work in northern China. She was married in 1894 and retired to private life. Her husband died [sic] a few years later, and in order to support herself and her son, Dr. Kin embarked on a lecture tour.”
Note: Dr. Kin’s husband did not die a few years later. The U.S. Census shows him living in Fresno, California, with his wife and family. However Dr. Kin said in May 1913 that Mr. Eca da Silva had never given her or their son any financial support after their divorce.

“Food is only one of the subjects she is interested in. She is recognized as an authority on Chinese art and literature.

“The one thing uppermost in her mind to-day is the winning of the war. She believes that food is one of the greatest agencies to that end.

“’My boy [Alexander] is at the front doing his bit,’ she told me simply, and added: ‘I want to do mine, too.’”

An excellent portrait photo shows Dr. Yamei Kin.


• Summary: Note: This article is identical to: Moriarty, Edith. 1918. “With the women of today.” Racine Journal-News (Wisconsin). Oct. 8. p. 3. It discusses Dr. Yamei Kin’s work with foods made from soy beans.


• Summary: “Dr. Yamei Kin is a Chinese woman who is giving her time and talents to the United States government to help solve the food problem. Every day will find her busy about the kitchen in the United States Department of Agriculture laboratory. A blue silk kimono and a big white apron is her usual uniform.

“According to Dr. Kin the soy bean will be able to solve almost any food problem there is. And coming from China, she ought to know, for they have been using them there for over 2,000 years. Dr. Kin explained that the soy bean has been misunderstood in America and that the reason was because the people did not take the trouble to investigate its possibilities.

“This ancient Chinese vegetable is meat, fish, milk, butter, cheese, and many more things all in one. To prove this Dr. Kin has rows of jars and bottles filled with specimens of the soy bean cheese, or meat or milk, whichever the case may be.

“Dr. Kin has a son in the American army and her only thought now is the winning of the war. For this reason she is devoting her time to the food question, for she thinks that food is one of the greatest agencies to that end.

“Dr. Kin was born in China of Christian parents. At sixteen she entered a medical college in this country and after receiving her degree she returned to China to practice medicine. She became head of a medical school and hospital, but retired to private life after she was married. Her husband died a few years after their marriage and Dr. Kin embarked on a lecture tour to support herself and her son, who is now in France with Pershing.

“The results of Dr. Kin’s present experiments with the lowly soy bean will be catalogued at Washington. The details of her work cannot be told now, but they will be in due time, she claims.”

A portrait photo shows Dr. Yamei Kin.

Note: This is a summary of Sarah MacDougall’s excellent, long article “The soy bean’s many aliases...” (6 Oct. 1918).


• Summary: From St. Louis Post-Dispatch Sunday Magazine: “Soy beans! Once I tried to cook them. After that I never wanted to hear any more about them. But that was before I was invited to a soy bean luncheon in a Greenwich Village apartment. Whenever anyone said ‘soy beans,’ I would recall that bowl of pebbles and then an unspeakably unpalatable mass of stuff that had to be thrown away. But now! As long as I live soy beans will seem like a symbol of pleasant sensations inside and out. I must tell you about that luncheon.

“I went the other day to see Dr. Yamei Kin, a charming Chinese woman, who is giving her time and talents to the Government to help solve the food problem. Her specialty is Oriental food, especially soy beans, and she has been spending the summer showing how that food can be adapted to Occidental appetites. I found her in a blue silk kimono and a big white apron, hustling about the kitchen of the United States Department of Agriculture Laboratory in New York.
The place looked as if somebody had just milked the cows and brought in the milk pails. On the floor near the stove were two 12-quart pails filled with warm milk. Dr. Kin was starting to make curds and whey. I watched her put a couple of spoonsful of fluid into each pail and saw the milk curdle in the good old way. Then the Chinese boy helper strained the stuff through an aluminum strainer and cheesecloth. They were going to make cheese.

The Chinese lad had just finished milking the soy beans before I came in. That may sound queer to a mind that doesn’t orientate toward those beans. But its all very simple. If we knew as much as we ought to know about soy beans there wouldn’t need to be any cattle or grazing lands or winter fodder. Because soy beans are ready to supply meat and milk and butter and cheese and all the rest of it. Dr. Kin says so. And there are rows of jars and bottles on shelves and tables in that kitchen to prove it. Besides, there was a soy bean luncheon.

The beans from which the milk had been extracted were soaked the night before. In the morning the Chinese lad put them through the mill, which is part of the kitchen equipment. It looks primitive, being made of two huge pieces of granite, imported from China. In its homeland this mill is worked by coolies, in New York by electricity. When the grist comes out of the mill it is strained. That was the stuff that filled those two pails. Dr. Kin told me that in China people eat the curds and cheese in their natural state. Here, however, she is making that cheese a base for a series of camouflage experiments.

‘We made ours into fish for dinner last night,’ said a man from a nearby laboratory, who comes in every day to find out whatever happens to be new about soy beans.

‘How was it?’ asked Dr. Kin.

‘Great,’ said the man. ‘My wife fried a couple of fish and then fried some soy bean cheese in the gravy, and, honest to goodness, I couldn’t tell which was which. It has a way of absorbing the flavor of whatever it’s cooked with,’ he explained to me.

‘We had ours with chops,’ remarked another laboratory expert who joined us. His name was Mr. Gleason. He declared that if he didn’t know the difference he might have thought he was eating an extra chop. Everybody in the place was ready to root for soy beans.

Dr. Kin explained that the reason the soy bean has been misunderstood in America was because people didn’t take the trouble to investigate and analyze it, and to find out what are its food properties with reference to the nutrition we get from meat and vegetable.

‘Don’t try to think about soy beans in a scientific way,’ she advised me. ‘This thing I am working with is in reality a vegetable cheese. It takes the place of meat. We’ve been using soy beans in China for over 2,000 years, and they are really very delicious and nutritious,’ this in an offhand way, as if an experiment of 20 centuries or so ought to pave the way for the American appetite. She didn’t want me to get my mind cluttered with such terms as carbohydrates and proteins.

‘I wouldn’t waste a minute experimenting with food that was merely nutritious,’ she told me. ‘This whole movement about finding out the possibilities of food is part of the cultural development of the American people. The older a civilization becomes, the more people like to be surrounded by beautiful things. Chinese art, you know, is the most highly developed art in the world. All this bother about beans is not a question of science or of what is good for us, but it is a question of what is dainty, what is nice, what appeals to the taste. Making a study of eating is a part of the fine art of living.

‘American women, you must admit, are lacking in artistic sense. That is because the country is so young. When the process of refinement is farther advanced they will not regard household work, and especially cooking, as drudgery. It is really art. The older nations, being more cultured, make a deeper study of things. Chinese, for instance. But the Americans are very susceptible, very open-minded and frank and eager to acquire new ideas.

‘The trouble with vegetarians was that they expected us to eat such awful things. I’m not a vegetarian, but I must admit that I find great satisfaction in being able to sit down to most of my meals without facing the fact that I am eating slices of what was once a palpitating little animal, filled with the joy of life. I shouldn’t be surprised if the soy bean will save the lives of many American animals.’

On a long table was a row of glass jars filled with what looked like slices of white cheese [fermented tofu]. It was soy bean cheese. A jar was filled with a brownish paste [probably a type of Chinese jiang]. It was soy beans. There were bottles filled with the condiment we get with chop suey. That, too, was made from soy beans. Talk about dual personalities! The soy bean has so many aliases that if you couldn’t like it in one form you would be pretty sure to like it in another.

Dr. Kin has been trying any number of experiments with a view to boosting the bean to a bigger place commercially. In due time the results of all these experiments will be catalogued at Washington [DC]. Perhaps some day there will be a Bureau of Beans, from which may be obtained for the asking recipes on a thousand ways to prepare soy beans.

Because she is working for the Government Dr. Kin doesn’t disclose many details about the things she is doing. All that is worth while will be public information in due time, she says. Canning curds and cheese so they can be kept an indefinite length of time and then utilized in various forms is something she is trying to perfect.

‘I might talk to you until doomsday about the manifold uses of soy beans, but you wouldn’t understand,’ she told me candidly. Then she invited me to have luncheon in...
her apartment, promising me a practical and palatable demonstration that would make an impression in the way food ought to interest us. Of course, I was charmed with the idea. The only hitch was that I had to have luncheon without my hostess. Dr. Kin was going out of town early in the afternoon.

“While the Chinese lad was getting his instructions about piloting me to the apartment and serving luncheon, Dr. Kin turned to me and asked what kind of cheese I liked best.

“Roquefort,” said I.

“That’s good,” she said, and then she told the boy something else in Chinese, told me she hoped I’d enjoy the luncheon and invited me to spend all afternoon at the flat if I cared to read any of her books or look at her pictures.

“Before we turned in at 56 West Eleventh street, I discovered that Wei, my amiable escort, was somewhat limited as to English vocabulary. He had been here only six months. When he entered the apartment he ushered me into a cool-looking parlor, indicated a comfortable big chair beside an open window, and disappeared with a smile that seemed to say: ‘I’ll rustle along the luncheon if you just sit there and fan yourself.’

“In a corner over near a window there was a big mahogany desk that looked like business. On it was the photograph of a Chinese-American youth, a strapping tall fellow who looked every bit a soldier. He is Dr. Kin’s soldier son, Alexander, 21 years old, who left college to enlist as a private, and is now with Pershing’s Eighty-second Division.

“A book and a magazine lay side by side on that desk. The book was Rabindranath Tagore’s ‘Nationalism.’ The magazine was ‘The Bean Bag.’ I took up the magazine. Here are a few things I learned:

“Three million acres have been cultivated to soy beans in the South, principally in North Carolina; man could come nearer living well on soy beans alone than on any other food: it is the nearest substitute to meat there is; containing starch, sugar, fat, cellulose, albuminoids, mineral salts; a new harvester has been invented that threshes the beans on the vines, over 100 American manufacturers are using soy bean oil for soap, paint, varnish, enamel, salad oil; soy beans are listed in the food market of the District of Columbia; the soy, or soja, is the first and oldest of the 150 branches of the bean family; Manchuria claims the honor of its nativity; the Manchurian railroad recently opened a branch and an improvement station for distribution of the Ssupingkai special.” Continued.


• Summary: From St. Louis Post-Dispatch Sunday Magazine: Continued. “While I was trying to figure out how to pronounce that word Wai came in so quietly I hadn’t heard him enter.

“Please,” said he, with a slight bow and a wave of one graceful hand toward the dining room, smiling and amiable as ever.

“I hadn’t even heard him lay the table, although the door to the dining room was open.

“I took my place at the head of the table.

“Soy beans,” said Wai, with another gracious smile, introducing the contents of the green pepper on my blue plate. Then the boy disappeared silently.

“An hour earlier I had been starvingly hungry. But there I sat looking at that decorative food. I recalled something Dr. Kin had said about art and eating. Before me was a symphony of blue and white dishes on dainty blue and white doilies, with a vase of cracked green glaze filled with asters and asparagus ferns on the center of the table.

“If Dr. Kin hadn’t told me I was going to have a soy bean luncheon I wouldn’t have believed that pepper was stuffed with anything that was even a distant relation to the soy beans I had tried to prepare. Honestly, I’ve never tasted anything more delicious. The little salted biscuits were made of soy bean flour. In due time Wai came in with the dessert.

“Soy beans,” said he, introducing a trembling pyramid of chocolate blancmange, topped with white sauce. He stood there until I tasted it, and when I looked up incredulously, he smiled affirmation and repeated: ‘Soy beans.’

“There was nothing to do but believe the boy. It was so good it didn’t seem to matter what it was made of, for I was beginning to forget that I was out on a story. Then he brought some cheese and went through the same old ritual by way of introduction. Dr. Kin had asked what kind of cheese I liked. It didn’t look like roquefort, but it certainly tasted like it. [Note: It was probably fermented tofu.] And Dr. Kin had told me it could be made for next to nothing, that it would be so inexpensive that everybody could afford to eat it.

“Of course I wanted to know just how all these palatable things were prepared. But Dr. Kin told me before I went to luncheon that she is not giving out any recipes while she is working for the Government—that they will be made public from Washington [DC] in due time.

She did tell me afterwards, however, that the green pepper was stuffed with chopped soy bean curd, which had been made up like chicken hash, with onions, celery and some chicken stock, but no meat. The cheese was entirely made of the soy bean curd, which had been through a cheese process to make the different brands of cheese. The dessert was made of a little red bean, flavored with chocolate.

“If anyone asks you to a soy bean luncheon, don’t miss it. It isn’t a question of what is good for you. It is a question of what is dainty, nice—what appeals to the taste, and you will find it a lovely little contribution to the art of living.”

Note: On page 21 of this issue is the following notice:

“Corp. A.A. Kin killed in action.”

“Corp. [Corporal] A. A. Kin, only son of Dr. Yamei
Kin, noted Chinese woman scientist who has been making extensive tests of the soy bean for the Government, was killed in action in France just before the armistice was signed. Corp. Kin was a graduate, of Columbia University.

“Dr. Kin was employed in the Government laboratory at New York, and found many ways of using the soy bean as a human food. She has now returned to China.”


• Summary: “Corporal Alexander A. Kin, a graduate of Columbia University, and lately a clerk in a brokerage office in New York, was killed in action in France shortly before hostilities ceased. Corporal Kin was the son of Dr. Yamei Kin, for sixteen years a practising physician in China and active in the Tientsin work of the Red Cross at Tientsin [Tianjin]. Dr. Kin has spent several years in America, and recently went to China for the United States Government to investigate the possibilities of the soya bean with relation to its adaptability to American diet. She has been active in this country as a Red Cross worker during the war, and only recently returned to her native land.”

Note: We have tried unsuccessfully to find any evidence that Alexander Kin attended or graduated from Columbia University. The Columbia Alumni Association guided us to: Columbia university alumni register. 1754-1931, compiled by the Committee on general catalogue (1932). http://catalog.hathitrust.org/Record/006257505


• Summary: Chapter 8, “The kitchen garden,” states (p. 70-71): “Before the plowing is done, the land for the garden should be manured at the rate of twenty-five large wagon loads to the acre. If you can get a suitable plot that has been in red clover, alfalfa, soy beans, or cowpeas, for a number of years, so much the better. These plants have on their roots nitrogen-fixing bacteria, which draw nitrogen from the air. Nitrogen is the great meat-maker and forces a prolonged and rapid growth of all vegetables.

Page 91: The United States Agricultural Department “supplied free to farmers the bacteria for inoculation. Now they supply it only for experimental purposes. A laboratory has been fitted up for the work. The method is to propagate bacteria for each of the various leguminous plants such as clover, alfalfa, soy beans, cow peas, tares, and velvet beans. All of these plants are of incalculable value in different sections of the country as forage for farm animals.”

Page 171: “The heaviest clay is made lighter and more porous, and the lightest sand is readily made retentive of moisture and extremely productive, by plowing in different kinds of crops as green manure, such as cow peas, soy beans, the vetches, etc.; crimson clover, winter oats, rye, turnips, and numerous other crops may be sown in August or later,...”

In chapter 24, “Some experimental foods,” we read (p. 231-32): “The future, it seems, has many strange dishes in store for the American stomach. Whether you are rich or one of the plain people that have to work, whether the idea of new fantastic food appeals to your palate or to your pocketbook, you will be attracted by the array of foreign viands with curious names which have already been successfully introduced and are now beginning to be marketed in this country. Mr. William N. Taft, in the Technical World Magazine, presents the following wild menu for the dinner table: Jujube Soup. Brisket of Antelope. Boiled Pestsai Dasheen au Gratin. Creamed Udo. Soy Bean and Lichee Nut Salad. Yang Taw Pie. Mangoes Kaki. Sake. This, he assures us, is not the bill of fare of a Chinese eating house, nor yet of a Japanese restaurant, it is the daily meal of an American family two decades hence, if the Department of Agriculture succeeds in its attempt to introduce a large number of new foods to this country for the dual purpose of supplying new dainties and reducing the cost of living. Uncle Sam has determined to decrease the price of food as much as possible, and, for this purpose, delegated Dr. David S. Fairchild, Agricultural Explorer in charge of the Foreign Plant Section of the Bureau of Plant Industry, in particular, to see what can be done about it.”

And page 233: “The soy bean, once started, grows wild and yields several crops a season. It can be prepared in a multitude of ways, from baking to a delicious salad. According to Doctor Yamei Kin, the head of the Women’s Medical School near Pekin, milk can be made from it to cost about six cents a quart and equal to cows’ milk. It would be a blessing if we could get rid of the sacred but unclean cow. One of the state dairy inspectors told me, “We consider milk a filthy product.”” Address: Author.


• Summary: The “friend” and subject of this book is Emily Eames MacVeagh, who died in 1916. Her maiden name was Emily Eames. Emily was a friend the author “knew and loved in childhood” (p. ix). The book begins (p. 3):

“When I first saw Emily Eames she was a child of eight years. I was older, but still at an age when impressions are vivid and lasting. It was the beginning of a life-long friendship and I have always retained a clear picture of her as she was at that time. She had a singularly winning personality. No one who knew her then could forget her fascinating ways, her enthusiasm, her energy, her facility, and her boundless affection.”

Page 4: “She was born in Utica, New York, but in her infancy her family removed to Ottawa, Illinois, where her childhood and early youth were passed.”

Emily attended Miss Dutton’s school in New Haven,
Connecticut (p. 8-9). “But most important to her of all this brilliant coterie was Franklin MacVeagh, to whom she was afterward married and whose friends were her friends” (p. 9)

In a letter dated “July 16, 1903” we read (p. 90-92):
“Yamei Kin, the interesting Chinese lady we met in Chicago last spring, is visiting Emily here. She is picturesque, as well as charming, in her beautiful Chinese costumes, with the inevitable roses worn low in her hair on each side. She is finely educated, gifted, speaks perfect English, and talks well. Her tastes are scientific, indeed she is a physician, but her interests are various and cosmopolitan. After dinner we drew about a cheerful fire in the living-room and discussed the affairs of the world and the universe until nearly midnight.”

In another letter dated “July 18, 1903” we read (p. 94):
“Yamei Kin has taught Eames many of the Chinese dances, which seem to consist largely in graceful posturing, with a fan, and they went through these afterwards. Then we discussed civilization, the art of living, immortality, and the occult, until a late hour.”

Note: “Eames” apparently refers to Eames MacVeagh; a portrait of him at age 12 appears on p. 65. Another, at about age 30-40 appears facing p. 129. Address: Chicago, Illinois.

• Summary: “Corp. A.A. Kin, only son of Dr. Yamei Kin, noted Chinese woman scientist who has been making extensive tests of the soy bean for the Government, was killed in action [on 29 Sept. 1918] in France just before the armistice was signed [on 11 Nov. 1918]. Corporal Kin was a graduate of Columbia University.

“Dr. Kin was employed in the Government laboratory at New York, and found many ways of using the soy bean as a human food. She has now returned to China.”

• Summary: The author, who begins by acknowledging his indebtedness to Dr. Yamei Kin, Dr. John Harvey Kellogg, and Mr. W.J. Morse for much of the material in this article, gives an overview of the soya bean worldwide. The article contains excellent photos (many by Adachi): (1) Stacks of soya bean cake in open storage on Dairen wharves, South Manchuria. (2) Horses plowing soybean fields in North Manchuria. (3) Modern machinery [a huge steam-powered tractor] used in bean cultivation in remote parts of Manchuria where foreign interests are involved. A Western man and woman ride horses nearby. Caption: “To the Manchurian farmer, with his laborious methods of hand cutting and hand winnowing, the introduction of modern Western farming methods would spell many-fold prosperity.”

Note: This is the 2nd earliest document seen (Dec. 2014) that shows a photo of a tractor in connection with soybeans. (4) Stacks of soybeans piled high in sacks in Manchuria as far as the eye can see. (5) Soybeans stored in huge cylindrical, 20-foot-high osier bins, each covered with a conical top.

Soy oil is purified and flavored with an admixture of olive oil for use as a salad oil. It also forms the basis of some of our butter and lard substitutes. “What Mr. Li Yu-ying accomplished in Paris in the establishment of a Laboratory of Research and of a factory for the production of all the products derived from the soya has been the forerunner of activity on the part of certain independent Chinese
companies in America and of government and private investigations.”

“In general the use of whole soya beans has not been attended with much success because of the ever present flavor of the oil content and because, with the ordinary method of cooking, they remain hard and unpalatable; but it has been found that cooking at a temperature somewhat above the boiling point, say from 220 to 230 degrees, breaks up the cellulose structure and develops a richness of flavor that is not obtainable with the lower temperature.”

“By far the most extensive use of the soya is in the products manufactured from it. And it is here that Dr. Yamei Kin, the talented Chinese physician, is making her chief studies under the direction of the Pure Foods Division of the Department of Agriculture, with the purpose of spreading a knowledge of the soya among Americans. For convenience of consideration the products studied may be divided into sauces, curds, cheeses and milk.

“Of the sauces the liquid form is already familiar, although unrecognized, perhaps, by a large percentage of Occidentals through the work of early English traders in bringing back the base of the now famous Lea and Perrins Worcestershire Sauce. This original Chinese shi-yu was highly spiced and became a well recognized adjunct to many an English meal. Following the example of Lea and Perrins, others have put out sauces with the same base without, however, attaining the same success, because the makers did not understand that there are many kinds of soya sauce. While they are all made by the same ferments and in the same general way, they differ very greatly in quality according to the locality and to the manufacturer, just as in the same general way, they differ very greatly in quality according to the locality and to the manufacturer, just as

“In its competition with the cow the legume has in its favor the following facts: Soya milk can be produced with less contamination; it is tuberculosis-free; its caseins break down much more readily than the caseins of cows’ milk and do not form curds in the stomach in the same degree...

“By those who advocate and urge a vegetarian diet, a very strong bill can be drawn in favor of this oriental substitute. In these days when war has thrown new light on many of our life problems, it will be easier to secure acceptance for their contention that the world must for both economic and physiological reasons adopt the biological diet. It has been calculated that, roughly speaking, it takes 100 pounds of foodstuffs to produce 3 pounds of beef and that a given acreage of land can support five times the population if the necessary protein can be derived directly from vegetable sources rather than going through the roundabout way of an animal form, imposing upon the body the burdens incident to taking in the toxines [toxins] resultant from the catabolism of the cells of the animal, and from possible putrefaction. In China the Buddhist priests and people who enter the various temperance societies all depend on varieties of to-fu.”

363. Millard’s Review of the Far East (Shanghai). 1919. Dr. Yamei Kin gave a lecture at the American Legation Guard... April 5. p. 208.

• Summary: “... on March 26 on ‘China as a Factor in International Politics.’ Dr. Kin, who is well known as a physician in this country, has had a good deal to do with the political affairs of China and was at one time Dr. Sun Yat-sen’s representative in the United States.”


• Summary: Page 434: “Early in February, 1918, the Thrift Kitchen was moved into larger quarters at 33 East Chippewa Street.”

“There were three intensive campaigns: wheat, potato and milk. During the wheat campaign, Henry G. Falke, a retired baker, offered his services as an expert bread maker...
and demonstrated all varieties of war breads. He was a striking figure at the Thrift Kitchen, and Buffalo has reason to be proud of this citizen of foreign birth.

“During these campaigns experts were called. Mrs. A.W. Richards of Indiana demonstrated southern ways of using cornmeal and Dr. Yamei Kin, a Government expert from Washington demonstrated the use of the Soy Bean Curd as a wheat substitute.” Address: Buffalo, New York.


• Summary: “Dr. Yamei Kin, who lately visited in Shanghai, accompanied by Miss Lily Crane, niece of the Hon. Charles R. Crane, and who spent considerable time at different ports in China, sailed for America on the s.s. China on July 6 from Yokohama [Japan]. Dr. Kin was doing investigation work among the industrial Chinese women workers in China and also obtaining data on the soya bean. She has said that America is her adopted country as it was when she was a small child that she was taken there by Dr. McCartee, a physician who was travelling in the East who sent her to America for an education. She is a graduate of a medical college in New York City.

“Dr. Kin has gained wide prominence in America as an intelligent Chinese woman physician working in cooperation with her own country the entire time. She has spent most of her time lecturing in various cities in the States on behalf of China and her lecture and picture has appeared many times in the leading American magazines. At the same time Dr. Kin has held an appointment from the Chinese government to promote better relations between America and China. She and Miss Crane accompanied Charles R. Crane to the Orient when he was sent on tour of investigation in China by the United States government, and when Mr. Crane was recalled on the signing of the armistice Miss Crane remained in China with Dr. Kin as companion. She has spent most of her time in the study of the Chinese language and is a student at Vassar College.” Address: Shanghai, China.


• Summary: “Prominent local Chinese, are preparing a reception for Dr. Yamei Kin, who is now in San Francisco, on her way from China to Washington, where she will protest against the peace conference settlement of the Shantung problem. Dr. Yamei Kin is one of the first Chinese women to be graduated from an American medical college.”


• Summary: “Oakland, California, Aug. 23.–The first Chinese feminist leader and pioneer woman physician of the Celestial race, in discussing the Shantung affair and other Japanese inroads into China, uses language that appeals to women. ‘Japan is like a spoiled boy,’ says Dr. Yamei Kin, Vassar graduate and special emissary of the United States department of agriculture. Dr. Kin has recently come from China en route to Washington, where she will render a special report on the growth of the Soya bean.

“‘The whole world has been patting Japan on the back so long,’ she continues, ‘that Japan has become arrogant and spoiled, like a child that has had everything its own way and an undue share of petting and praise from grownups. ‘‘The time has now come when Japan, like other children, suddenly is made aware of its place in the world in relation to others. The new restraining influences are impressing her as irksome and tiring. She is restless under the sudden knowledge that other nations are watching her and expecting her to live up to the laws of the group, instead of being, like all young children, selfish and aloof from others.

“Japan is feeling for the first time what it means to rest under the burden of world disapproval. She is learning what are the effects when a nation does things not admired by civilization.

“Japan must be taught, just as Germany was taught, that imperialistic dreams are a thing to be put aside forever. She has yet to learn that military power, the power to fight, must be used only to sustain truth and justice.

“A social revolution in Japan is far from an
impossibility. There are strong signs of revolution there today. If it comes, it will save the outside world the trouble of disciplining the Japanese government as it had to discipline the German. It will mean that Japan has grown up of her own impulse.'

“Dr. Yamei Kin declares that China today is showing far greater capacity than Japan for broadening and growing along educational lines. At present, she says, China is actually in the lead in following the paths laid out by the western nations.”

A photo shows Dr. Yamei Kin typing at a typewriter.


• Summary: “Honolulu, Hawaii.—Behind the calm exterior of a life which she has built up to a point of success such that she is recognized as the foremost woman physician throughout the length and breadth of China, Dr. Yamei Kin, who passed through Honolulu recently on her way to the United States, has a life history that has few equals for romance and interest.

“Many years ago a physician of wealth and leisure named Doctor McCartee was traveling in the far East, going from village to village in China studying the language and customs. His quest lasted nearly fifty years.

“One afternoon he stopped for the night in a village devastated by the plague, and while walking about among the silent, death-marked huts he heard the wail of a tiny baby. He discovered an entire family lying dead in the hut, with the exception of a baby girl.

“Having no child, the doctor adopted the little orphan and sent her to America for an education. He gave her the best medical training that time afforded, hoping to make of her a great woman physician, and in time she was graduated from a medical college in New York City, an institution that ceased to exist when the Cornell and Columbia university medical colleges for women were opened. She is now Dr. Kin.

“Never for a moment, however, did Doctor Kin forget the land of her birth, and as she grew to be considered a brilliant Chinese woman in America her efforts for the women of China were unflagging. She has lectured and written in behalf of China, and has held a position under the Chinese government with a view to bringing the republic and the United States into better understanding.

“According to Doctor Kin, women in China are taking seven-league strides to rid themselves of the environment of practical vassalage under which they have lived for ages past. She predicts great things for an awakened China soon. The doctor is on her way to the United States to make experiments which she feels will be of benefit to her countrymen.”

Note 1. This article appears to contain a great many factual errors. Note 2. This article was reprinted in the Sausalito News, 27 Sept. 1919. Part of the California Digital Newspaper Collection.


• Summary: The poster states: “William B. Feakins presents ‘Dr. Yamei Kin.

‘‘The foremost woman physician of China’–New York Evening World.

“In lectures on China.

“What has happened to China as a result of the European War?

“The significance of the Forward Movement in China.

“History of China during the past ten years.

“The women of China.

“So much of interest has happened in China during the past few years, and is still happening, that no American who cares to keep in touch with world progress can afford to miss the opportunity of hearing this very exceptional woman state her country’s case, bringing the Chinese point of view to bear in the interpretation of events.”

Note 1. William B. Feakins was now Yamei Kin’s
WILLIAM B. FEAKINS

Presents

DR. YAMEI KIN


In Lectures on

CHINA

What Has Happened to China as a Result of the European War?
The Significance of the Forward Movement in China
The History of China During the Past Ten Years
The Women of China

So much of interest has happened in China during the past few years, and is still happening, that no American who cares to keep in touch with world progress can afford to miss the opportunity of hearing this very exceptional woman state her country's case, bringing the Chinese point of view to bear in the interpretation of events.
manager, and had been her manager since as early as 1916.

Note 2. This poster was printed and used in the United States but is undated. It was probably from about 1919 or 1920, after the end of World War I. It is also unclear where (in which city or cities) these lectures were to be held.

Note 3. Sent to Soyinfo Center by Yang Chenglin of China (May 2015).


• Summary: Enumeration District 212. Sheet No. 7851, 2B. Street: West 11th Street. Number of family in order of visitation: 53. Yamei Kin is residing with Joanna M. McCartee [Juana Knight McCartee], her adopted mother.

Yamei Kin, head of household, which is rented, female, Chinese, age 55, widow, born in 1869, alien (not naturalized), can read and write, born in China, mother tongue Chinese, father born in China–his mother tongue Chinese, mother born in China–her mother tongue Chinese. Able to speak English. Occupation: Medical doctor. Presently lecturing. Working on own account (not employed by another).

Juana M. McCartee, foster-mother, female, white, age 93, widow, can read and write, citizen of USA, born in Maine. Father and mother both born in Maine.

Note: Juana Knight McCartee died later that year, in Englewood, New Jersey, December 31, 1920.


Note: Long ago, Mr. Eca da Silva had been married to Dr. Yamei Kin; they had one child, Alexander.


• Summary: This important article begins: “Chinese red rice, or ang-khak (ang-quac) (Footnote: See Lafar 1906) is produced by means of a noteworthy fungus, Monascus purpureus. Red rice evidently originated in one of the provinces of China and even to-day may be procured only in certain localities of that country. It is well adapted to its special use, the coloring of food products, such as Chinese cheese, because of its property of breaking into fine particles when rubbed or brought into contact with water solutions. The Chinese have been very secretive concerning the preparation of red rice, and the literature contains only the following facts about the subject.” These are vague.

“Not withstanding the competing organisms, Monascus purpureus has always been successfully isolated from Chinese red cheese which are colored with red rice.”

Dr. Church obtained two strains of Monascus purpureus from silage, sent to her by A.R. Lamb of Iowa State College. Four more strains of Monascus purpureus “were secured from Chinese products, three from the superficial red coloring on soy bean cheeses and one from red rice.”

In Dec. 1917, laboratory experiments with the pure culture manufacture of red rice were begun. Strain E of the mold, which came from “Chinese soy cheese,” resulted in more promising material.

The laboratory products developed by Church “were compared with a sample of red rice collected in China by Dr. Yamei Kin;” a Chinese woman doctor, working for the USDA Bureau of Chemistry.

Note 1. This is the earliest English-language document seen (Oct. 2011) that uses the terms “Chinese cheese” or “Chinese red cheeses” or “Chinese red cheese” or “soy cheese” or “Chinese soy cheese” to refer to fermented tofu.

Note 2. This is the earliest English-language document seen (Oct. 2011) which mentions the mold Monascus purpureus in connection with fermented tofu or which states that this species of mold is the cause of the red color in red fermented tofu.

Note 3. The author worked with Dr. Charles Thom. This was a study of the Monascus fermentation of rice to produce ang khak or red rice, which was used to color various foods such as fermented tofu, red rice wine, or roast meat. The purpose of the investigation was to determine the cause of the red pigment in commercial ang khak.

Note 4. This is the earliest study seen (Feb. 2007) of a fermented food published by a USDA researcher.

Note 5. This is the earliest document seen (Feb. 2007) of a fermented food published by a USDA researcher.
published in the Western World that mentions “ang-khak” or “Chinese red rice” or “red rice.”

Dr. Church discovered the production of the red color in rice to be caused by a mold, Monascus purpureus. Went. Not all strains of this mold are adapted to the production of red rice. She demonstrated that the rice moisture level had to be at 25% or lower to get good pigment formation. Address: Bureau of Chemistry, U.S. Department of Agriculture, Washington, DC.

373. Chinese Students’ Monthly. 1920. Among the guests...

• Summary: In the section on “Club News” under “Columbia” [University] we read (by Miss Wan Chack) (p. 62): “Our meeting on March 5th, the so-called Ladies’ Night, was held in Teachers’ College. The elaborate program was carefully prepared and conducted by Misses S.A. Chiu and Ang Lee. We enjoyed the program immensely, especially the songs sung by the ladies and the games played. Both of these showed much thought and originality on the part of Miss S.A. Chiu.

“Among the guests were a few Americans and Dr. Yamei Kin who recently returned from China. She gave us a speech in which we admire her sincerity and instructive liberality.”
Address: East Coast, USA.


• Summary: Dr. Yamei Kin in the third speaker on the subject of the opium and morphia [morphine] problems in China.

375. Chinese Students’ Monthly. 1920. Among the guests...

• Summary: In the section on “Club News” under “Columbia” [University, New York] we read (by Miss Wan Chack) (p. 62): “On April 2nd the Good Friday was celebrated as a ‘Best Friday’ by a reception in honor of Minister Chas. R. Crane, the new American plenipotentiary to the Republic of China, Pres. Y.G. Chen presided over the meeting. The other speakers for the evening were Dr. Lawrence A. McLouth, exchanged professor of New York University to Tsing Hwa College; Mr. P.C. Chen, Pres. of Peking Teachers’ College, and Dr. Yamei Kin, the first Chinese woman to take a degree in an American university.

Next is the April issue guests: ‘Our meeting on March 5th, the so-called Ladies’ Night, was held in Teachers’ College. The elaborate program was carefully prepared and conducted by Misses S.A. Chiu and Ang Lee. We enjoyed the program immensely, especially the songs sung by the ladies and the games played. Both of these showed much thought and originality on the part of Miss S.A. Chiu.

“Among the guests were a few Americans and Dr. Yamei Kin who recently returned from China. She gave us a speech in which we admire her sincerity and instructive liberality.”
Address: East Coast, USA.


• Summary: A very interesting, in-depth article. “The public’s approach to the problem: The problem of the Orient is stupendously complex and is inextricably bound up with Occidental psychology. ‘You speak of the yellow peril, we speak of the white disaster,’ said Dr. Yamei Kin as she addressed a New York audience in 1904, speaking with perfect English and revealing the delightful possibilities of the Oriental who has achieved world-culture. The race problem is probably the greatest problem of the remainder of the century. For decades, the Oriental problem has been approached with ignorance and prejudice even by educated people, their views being based on a malicious propaganda which vitiated their logic by false premises.

“This article deals chiefly with the problem as it bears on immigration to America and on American citizenship and is a protest against the Anti-Japanese agitation which has recently been revived. The ablest minds in America have usually taken a sane view. Colonel Roosevelt said in an article on Japan printed in 1918: ‘For more than ten years a propaganda has been carried on in this country, in Japan, and in fact throughout the world, for the one and sole purpose of keeping the nations of the Far East and the Far West as far apart as possible; to break existing treaties and understandings; to create distrust, suspicion and unkindly feeling between neighbors, and all in order that Germany might secure advantage in the confusion.’”
Address: Author of “Milton’s England,” “Swords and Ploughshares,” “Primer of the Peace Movement,” etc.


• Summary: On page 208 is a paragraph about the death of Dr. Yamei Kin’s only son, Alexander.

“Corporal Alexander A. Kin (deceased), Company I.

“This corporal declined an important technical detail to duty in Paris in order to remain with his company and take part in the assault on the Hindenburg Line. With inspiring courage and leadership he commanded his men and was killed at their head, September 29, 1918.”

His name appears again on page 379: “Corporal Alexander Kin fell dead, crying ‘Come on, let’s go!’ as he rushed a Boche machine gunner.”

His name, rank and company are also listed on page 80.
Note 1. Corporal Kin was killed in France.
Note 2. According to Wikipedia: “The 107th Infantry Regiment was a regiment of the New York Army National
Guard. The regiment was formed in 1917 and disestablished in 1993.”

Note 3. This book was produced under the direction of Mortimer D. Bryant, Colonel. Address: Regimental Supply Sergeant [and Historian], 107th Infantry.


“No forms or number [?] permit. Our permit 2093.”
Note: This burial information was found by Heather Henricksen-Georghiou, Local History Librarian, Newburgh Free Library, Newburgh, New York 12550. Address: Newburgh, Orange Co., New York.

• Summary: Introduction. “The numerous strains align themselves into groups of closely related forms which may for convenience be considered here under three series names.”

Aspergillus flavus-oryzae series. The saké industry of Japan is based upon the diastatic power of A. oryzae (Ahlb.) Cohn. When “numerous cultures from the soy or shoyu industry of Japan and China are brought together, a whole series of forms are found which bridge the gap morphologically between A. oryzae as the saké organism and A. flavus as described and distributed also by Wehmer. Material taken directly from fermenting vats in China by Dr. Yamei Kin, formerly of the Bureau of Chemistry, shows strains of this character. Inoculating material furnished by Dr. Teizo Takahashi for experimental work on the fermentation of soy sauce or shoyu proved to be a member of this series. Dr. Takahashi had selected his strain for this type of fermentation from among several recognized and studied by him in Tokyo... All of these strains are regarded by him as varieties of Aspergillus oryzae, not A. flavus.”
Aspergillus oryzae series. “In the Oriental industries in which it has been long used, the separateness of this form is largely lost. It becomes, therefore, a gigantic race in a group in which other members possess the same habits, the same essentials of structure, but differ slightly in color and greatly in size... Aspergillus flavus was first described by Link (1809) in terms vague enough to baffle any attempt at certain identification.”

Aspergillus Wentii and related forms. “The Java culture originally sent by Went to Wehmer was used in rice and soy fermentation on that island by Chinese workmen.”
Aspergillus tamari and allies. “A second brown series of forms is more closely associated in occurrence and in habit with A. flavus and its allies than is A. Wentii. Many cultures in this series have been obtained in forage and feeding stuffs, from the Oriental soy fermentations... In size of colony, habit, and appearance aside from color, these forms resemble A. flavus. In the markings of conidia they suggest A. niger... Kita (1913) described as A. tamari a culture discovered as a contamination in a Japanese fermented product, tamari-koji.”

A photo (photomicrograph) shows the wide variety of heads in a species and in a strain of Aspergillus tamari. Includes a calyptrate head. Note: This is the second earliest study seen of a fermented food published by USDA researchers. Address: USDA Bureau of Chemistry, Washington, DC.

• Summary: Alexander Kin died on 29 Sept. 1918 in Departement de l’Aisne Picardie, France. He was a Corporal, Company I, 107th Infantry, 27th Division. Killed in action by machine gun fire in France. He was buried first, in a temporary grave, probably near the site of his death in France. He was later re-buried at Arlington National Cemetery, Arlington, Arlington County, Virginia [on 14 April 1921, see below]. Plot: Section 18, Site 154. A photo of his gravestone may be found at www.findagrave.com.

A military Report of Interment shows that his serial number was 1211442. He died in France and was first buried there in Grave 100, Row 4, Plot E, #636 American Cemetery, Bony, Aisne, France. He was reinterred April 14, 1921 to Arlington National Cemetery, in Virginia, USA. Address: Arlington, Virginia.
**REPORT OF INTERMENT**

**TO:**
THE QUARTERMASTER GENERAL, WASHINGTON 25, D. C.

**NAME (Last, First, Middle Initial):**
Kin, Alexander A.

**RANK:**
Cpl.

**SERIAL NUMBER:**
1021442

**STATE:**
N.Y.

**NAME OF CEMETERY:**

**CHARACTER (Check one):**

- CHRISTIAN
- HEIDEN
- OTHER (Specify)

**SERVICE DATA (Company, Regiment, Division, or other organization, and basic rate of service):**
Co. I, 107th Inf. 27th Div.

**DATE OF BIRTH:**

**DATE OF DEATH:**

- Sept 29, 1918

**DATE OF INTERMENT:**

**GRAVE SITE:**

- Sec. Ger. Grave Plot A, Lot 1874

**DATES OF SERVICE:**

- ENLISTMENT: D.
- DISCHARGE: Died on A.
- RETIREMENT: D.

**REMARKS:**

- Died in France. Grave #100, Row 4, Plot B, #335 American Cemetery. Reinterred April 14, 1921.

**INFORMATION TAKEN FROM OLD CARD, 4/2/51-BMW**

**NAME AND ADDRESS OF NEXT OF KIN OR OTHER RESPONSIBLE PERSON:**

**SHIPPING POINT FOR HEADSTONE:**

**NEAREST FREIGHT STATION:**

**SIGNATURE OF SUPERINTENDENT OF NATIONAL CEMETERY, OR TRANSPORTATION OFFICER, OR CM OF POST CEMETARY:**

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The common Chinese name for soy bean curd is *dou fu,* often romanized *tofu;* and the classical name is *li chi,* probably meaning ‘the morning prayer.’ It is interesting to note that in China at the present day the bean curd is made in the early hours of the morning, and sold at daybreak.

“Liu An was a great friend of the Buddhist monks, and it seems quite probable that he invented this bean curd in order to provide a change or delicacy to break the monotony of the monastic ration. As a matter of fact, bean curd is a real delicacy if carefully made and well cooked. Chinese who are connoisseurs on the subject assert that when so prepared it has the taste of pig’s brain. Americans and Europeans eating Chinese food often eat carefully prepared bean curd thinking it is pork. With sugar it produces a dish like custard. Prepared with salt it resembles scrambled eggs.

“The Tsingan variety of bean curd is made exclusively with the use of *lu* as a coagulating agent. In the following table the analyses of bean curd are compared with that of common cottage cheese.”

Table II gives an analysis of both fresh and dried soy bean curd, and compares them with cottage cheese. Table III gives an analysis of the ash of soy bean curd and soybeans.

Soy bean milk is discussed and Table IV gives its composition (4.22% protein, 1.87% fat), plus that of cow’s milk (3.3% protein, 4.0% fat) and bean milk whey.

“Soy bean sprouts. Soy beans soaked in water and allowed to sprout are much relished as a vegetable by the Chinese. Very considerable quantities of soy bean are used in this way. The sprouts are usually cooked in oil, and produce a dish which appeals very strongly to the taste of Americans in China. It is strongly recommended for use as a vegetable on the American table.” Table V shows that soy bean sprouts contain 5.7% protein and 0.8% fat.

“The soy bean cake is the press-cake which remains behind after the removal of the soy bean oil in the press mill. The orient has used soy bean cake for cattle feed and for fertilizer. It is of note that it contains a high percentage of nitrogen, but, economical though the Chinese have been, they do not seem to have attempted to convert it into a human food. Only recently has it been very seriously suggested that both in the occident and in the orient this rich nitrogenous material should be converted into some form of food for human consumption. During the north China famine of 1920-1921, the soy bean cake was actually used in the starvation diets to bolster up a failing food supply.”

“Discussion: The Chinese people make practically no use of dairy products, and the bulk of the people consume very meagre amounts of meat. Yet in spite of this they have lived for centuries on what appears to be a remarkable well-balanced diet by the use of the soy bean...

“A number of interesting examples are found in China of the use of bean curd as an agent for growth. One of the writer’s Chinese colleagues, whose home is in Anking, has observed that dealers in birds employ bean curd as the sole food for infant birds. The birds are robbed away from their nests immediately after they are hatched, and are then fed bean curd to tide over the infantile period till able to feed themselves. Still more interesting is the case of the true Buddhist monk who from birth is consecrated to the
priesthood, and is carried through the period of childhood growth on a rather heavy diet of bean curd... The country monastic diet is noted for its high content of soy bean products...

“The Chinese coolie... in spite of the scanty intake of meat and the constant exposure to overwhelming sources of infection, still does possess a wonderful resistance. The diet of the average coolie contains a surprisingly large amount of beans and bean products...

A common saying in some parts of China terms ‘bean milk the poor man’s milk, the bean curd the poor man’s meat.’ This simply indicates the extent to which bean curd has been incorporated into the diet of the Chinese...

Soy bean propagandists have been especially enthusiastic over the introduction of soy bean curd into America. Dr. Yamei Kin, a Chinese dietitian, has become particularly well-known as an exponent of bean curd on her visits to the United States.”

Note 1. This is the earliest document seen (April 2013) that uses the terms “poor man’s meat,” or li chi or dou fu or “bean cheese” or “Chinese cheese” to refer to tofu. Use of the word “bean cheese” is confusing, since it could also refer to fermented tofu (also called “Chinese cheese” or “bean cake”).

Note 2. This is the earliest document seen (Aug. 2003) that uses the term “poor man’s milk” to refer to soymilk. Address: Assoc. Prof. of Chemistry, Shantung Christian Univ., China.


• Summary: Soy bean introductions: Soja max (L.) Piper. Fabaceae. (Glycine hispida Maxim.)

“45263-45320. From China. Seeds collected by Mr. Frank N. Meyer, Agricultural Explorer for the Department of Agriculture. Received October 6, 1917. Quoted notes by Mr. Meyer.

“45269-45295. [Note: these numbers are nearly all said to be late-ripening varieties of soy beans; they come from a region greatly resembling in climate the Gulf States (southern parts). They should therefore be tested in districts where cotton and rice are grown.]

“45269. ‘(No. 2401a. Hankow, Hupeh Province. March 7, 1917.) Huang tou (yellow bean). A small to medium-sized, yellow soy bean, used mostly as a human food in the form of bean curd.’

“45270. ‘(No. 2401a. Hankow, Hupeh Province. March 7, 1917.) Huang tou (yellow bean). A small to medium-sized, yellow soy bean, used mostly as a human food in the form of bean curd.’

“45271. ‘(No. 2403a. Changsha, Hunan Province. May 16, 1917.) Huang tou. A small, yellow soy bean, used almost exclusively for bean-curd production.’

“45272. ‘(No. 2404a. Ichang, Hupeh Province. March 24, 1917.) Huang tou. A small, yellow soy bean, said to ripen in early August. Used like the preceding number.’


“45277. ‘(No. 2409a. Ichang, Hupeh Province. March 24, 1917.) Huang tou. A very small variety of yellow soy bean.’

“45278. ‘(2410a. Wuchang, Hupeh Province. March 9, 1917.) Hsia huang tou (small yellow bean). A very small variety of yellow soy bean.’


“45280. ‘(No. 2412a. Ichang, Hupeh Province. March 24, 1917.) Huang tou A small, greenish yellow variety of soy bean, used almost entirely in bean-curd production.’

“45281. ‘(No. 2413a. Shuichai, Hupeh Province. April 2, 1917.) Hsiao huang tou (small yellow bean). An exceedingly small variety of yellowish soy bean, used in making bean curd.’

“45282. ‘(No. 2414a. Changsha, Hunan Province. May 12, 1917.) Tien ch’ing tou (field green bean). A medium-large, pale-green variety of soy bean; rare. Eaten as a sweetmeat when roasted with sugar; it is then a very tasteful, wholesome and nourishing product.’

“45283. ‘(No. 2415a. Changsha, Hunan Province. May 16, 1917.) Ch’ing tou. A green bean, a dull pale-green variety of soy bean.’

“45284. ‘(No. 2416a. Changsha, Hunan Province. May 16, 1917.) Ch’ing tou. A small, green soy bean, often used as an appetizer with meals, when slightly sprouted, scalded, and salted. Also eaten as a fresh vegetable when having firm sprouts 3 inches long.’

“45285. ‘(No. 2417a. Ichang, Hupeh Province. March 24, 1917.) Ch’ing pi tou (green skin bean). A dark-green soy bean of medium size, used like the preceding number. The beans are also eaten fried in sweet oil with salt sprinkled over them as an appetizer before and with meals.’

“45286. ‘(No. 2418a. Hankow, Hupeh Province. March 7, 1917.) Ch’ing tou. A medium-sized, dull-green variety of soy bean, used in the same way as the preceding number.’

soy bean, often speckled with black. Eaten like No. 2416a. [S.P.I. No. 45284].

45288. ‘(No. 2420a. Changsha, Hunan Province. May 16, 1917.) A rare variety of soy bean of pale-green color, with brown splashes.’

45289. ‘(No. 2421a. Changsha, Hunan Province. May 12, 1917.) Ch’a hua tou (tea-flower bean). A peculiar variety of soy bean, of dull brown color, said to ripen very late. Locally much eaten when roasted with salt sprinkled over, like salted peanuts. Very nourishing and appetizing. Well worth introducing to the American public as a new, wholesome, and nourishing sweetmeat.’

45290. ‘(No. 2422a. Ichang, Hupeh Province, March 24, 1917.) Hei tou (black bean). A medium-large, black soy bean, used when boiled, as a food for hard-working field animals and for oil production; it is also eaten by the poor.’

45291. ‘(No. 2423a. Hankow, Hupeh Province. March 7, 1917.) Hei tou. A medium-sized, black soy bean, used like the preceding number.’

45292. ‘(No. 2424a. Wuchang, Hupeh Province, March 9, 1917.) Hei tou. A medium-sized variety of black soy bean; said to be an early ripener. Used like No. 2422a. [S.P.I. No. 45290].’

45293. ‘(No. 2425a. Wuchang, Hupeh Province. March 9, 1917.) Hsiao hei tou (small black bean). A small, flat, black soy bean, used when boiled, salted, and fermented as the main ingredient in a sauce; also fed, when boiled, to water buffaloes.’

45294. ‘(No. 2426a. Changsha, Hunan Province. May 16, 1917.) Hei tou. A small, flat soy bean of shining black color, used like the preceding number.’

45295. ‘(No. 2427a. Changsha, Hunan Province. May 16, 1917.) Hei tou. A small, round variety of soy bean of dull black color; used like No. 2425a [S.P.I. No. 45293].’

45449/45476. From Soochow, China. Seeds presented by Prof. H. Gist Gee, of the Soochow University, through Dr. Yamei Kin. Received October 27, 1917. Quoted notes by Prof. Gee.

45470. ‘(No. 2428. Ichang, Hupeh Province. March 31, 1917.) Mi sze Chi Yien. From Woosung, Kiangsu Province. 9, 1917.) A peculiar species of Chinese seed presented by Dr. Yamei Kin. Especially useful for salting down.’

45251. ‘Mi sze pai ts’ai. Especially useful for salting down.’

45252. ‘Yu ts’ai. Light variety, from Yuyao, Chekiang Province. Said to be a very rapid grower, coming to maturity in four weeks or, at most, not more than six weeks from the time of germination. It is specially prized for its sweet ‘buttery’ flavor which I have heard is characteristic of certain varieties of lettuce. It is not eaten raw or for salad purposes; but, dropped into boiling hot water after being cut up in fairly large pieces, it makes a staple green vegetable. The rapid growth struck me as being valuable, for if in the same time as is necessary for growing lettuce one can obtain a good cabbage green, it will undoubtedly be as popular here as it is in China.’

45253. ‘Pai ts’ai. From Taianfu, Shantung Province.’

45254. ‘Yu ts’ai. Dark-colored, late variety from Yuyao, Chekiang Province. Grows taller than the very early kind, and while also good for greens, is of a darker color, it is said; and the seed is used largely for the production of the so-called rapeseed oil that is used so largely in food all through Middle China and South China.’


‘Japanese chestnuts from Hangchow, Chekiang Province.’

45255. A variety with large nuts.

45256. A variety with medium-sized nuts.

45257. Cucumis melo L. Cucurbitaceae. Muskmelon. ‘White melon from Tientsin, Chihli Province.’


45260 and 45261. Raphanus sativus L. Brassicaceae. Radish [Daikon].

45260. ‘Round radish. Will not stand frost. Plant about July.’

45261. ‘Long radish. Hardy. Plant later than the round variety.’


‘Mi sze Chi Yien. From Woosung, Kiangsu Province. Spinach, to be planted the last of August. Cover with soil 1 inch thick; will sprout in a month. Can cut one crop in January and another in March.’

45449 to 45476. From Soochow, China. Seeds presented by Prof. H. Gist Gee, of the Soochow University, through Dr. Yamei Kin. Received October 27, 1917. Quoted notes by Prof. Gee.


‘(Benicasa cerifera Savi.)’
“Tung kua (tree melon).”
“45450. ‘Hsieh jang hsi kua (snow-flesh watermelon).’
“45451. ‘Hei p‘i hsi kua (black-skin watermelon).’
“45452. Coix lacryma-Jobi Ma-Yuen (Rom.) Stapf.
Poaceae. Ma-yuen.
“45453. ‘Sheng kua (fresh or raw melon).’
“45454. ‘Niu chiao kiua (Ox-horn melon).’
“(F. esculentum Moench.) ‘Ch‘iao mai.’
“(Sorghum vulgare Pers.) 45456. ‘T‘ang hsin lu chi.’ 45458. ‘Kao liang lu chi.’
“45457. ‘Kao liang.’
“45459. ‘Hei liu shih lai mai (black upland seasonal wheat).’
“45460. ‘Pai liu shih lai mai (white upland seasonal wheat).’
“45461. ‘Sang chén hung lai mai (mulberry-red wheat).’
“45462. ‘Tsao ta mai (early barley).’
“45463. ‘Ju ku ch‘ing ta mai (mushroom blue barley).’
“45464. ‘Yu mang pai han tao (awned white upland rice).’
“45465. ‘Wu mang hun han tao (awnless red upland rice).’
“45466. ‘Wu mang pai han tao (awnless white upland rice).’
“‘Huang chi (yellow millet).’
“‘Hsiao hao (small, cold).’
“‘Lo p‘u.’
“(Glycine hispida Maxim.) ‘Ya tou (soy beans for sprouts).’
“‘P‘o ts‘ai.’
“(T. vulgare Will.) -
“45472. ‘Ssu shih t‘ou wu mang hsiao mai (four-season head awnless wheat).’

“45473. ‘Ssu shih t‘ou yu meng hsiao mai (four-season head awned wheat).’
“45474. ‘Ta ch‘ing ts‘an tou (large green broad bean).’
“45475. ‘Ch‘ing ts‘an tou (green broad bean).’
“45476. ‘Hung ts‘an tou (red broad bean).’

Address:
Washington, DC.

385. USDA Bureau of Plant Industry, Inventory. 1922. Seeds and plants imported by the Office of Foreign Seed and Plant Introduction during the period from October 1 to December 31, 1918. Nos. 45588 to 46950. No. 57. 54 p. May 20.

“46687. ‘Seeds flat, light yellow.’
“46688. ‘Seeds round, green.’
“46689. ‘Seeds small, flat, yellowish green.’
“46690. ‘Seeds small, flat, black.’
“46691. ‘Seeds large, round, black. The Japanese export much of this variety to Seattle’ [Washington]. Also on p. 19 are listed adsuki bean (Phaseolus angularis–46679) and sesame (a black-seeded Chinese variety–46868).
“46728 and 46729
From Peking, China. Presented by Dr. Yamei Kin, who obtained them from Mr. H.L. Yang, Peking University. Received November 12, 1918. Quoted notes by Mrs. Kin. -
“‘Seeds of a small white melon that is very prolific and has a fine-textured flesh, though not so highly flavored as the Honey Dew.’
“46729. Dolichos lablab L. Fabaceae.
“‘Seeds of the Manchurian green bean, which goes by the name of “old woman’s ear,” probably because it is very much broader and flatter than the usual string bean. It is noted for its late-maturing qualities, not being ready till the latter part of August and getting better with the cool autumn till the hard frost kills it. It also makes a delicious salt pickle and I imagine might be good for the salt-preserving method advocated by the United States Department of Agriculture. The bean itself is also eaten, but they say it is better green with the pod, like a string bean.’ (Kin).” “46770/46780. From Canton, China. Presented by Mr. G. Weldman Groff, Canton Christian College. Received November 26, 1918. Quoted notes by Mr. Groff.
“46770/46779. ‘A collection of beans procured on the Canton markets.’
“46770. ‘No. 15036a. Haak pei tseng tau. One of the common beans of Kwangtung; said to be very nutritious. Planted in Kwangtung in March and April and again in August and September.’
“46776. ‘No. 15036g. Wong tau. Used to make various bean products. Planted in Kwangtung in March and April.’ “
No. 46779 (p. 32) is Adsuki bean (*Phaseolus angularis*). It is planted in Kwangtung in March and April. Note: Kwangtung is a province in southeast China containing the city of Canton. In pinyin it is written Guangdong. Address: Washington, DC.

386. **USDA Bureau of Plant Industry, Inventory.** 1922. Seeds and plants imported by the Office of Foreign Seed and Plant Introduction during the period from January 1 to March 31, 1918. Nos. 45705 to 45971. No. 54. 57 p. May.  
  **Summary:** “45969. Brassica Pekinensis (Lour.) Gagn. Brassicaceae.–Pai ts’ai.  
  “From Peking, China. Procured by Dr. Yamei Kin. Received March 2, 1918. A selection of a northern strain.”  
  Address: Washington, DC.

387. New York Chinese Exclusion Index. 1922.  
  **Summary:** Chinese Exclusion Index, New York:  
  Name: Hsiu Lan Pai  
  Alias: Augusta Pai  
  Possible Chinese Surname: ?  
  Gender: Female  
  Birthplace: China  
  Occupation: Student  
  Picture: 1  
  Document Date: 1910-1911  
  Case Number(s): 24, 1334  
  Source: Ancestry.com  
  Typed Family Name: Pai  
  Typed Given Name: Hsui Lien  
  Cursive correction to Given Name: Hsiu  
  Age 29  
  Gender: Female  
  Occupation: Nurse  
  Able to Read and Write: English and Chinese  
  Country of which citizen or subject: China  
  Race: Chinese  
  Last Permanent Residence: Country: Kiangsu, (Cursive Correction: China)  
  Town: Nam Siang (Cursive Correction: Peking)  
  Name and address of Nearest Relative where alien came from: Sister, Mrs. Y. C. Chu, Union Medical College, Peking.  

  **Summary:** Divie McCartee and his wife adopted Yamei Kin when she was left an orphan after her parents, both Christians and friends of the McCartee’s, died of cholera at the port city of Ning-po, China.  
  Page 210: He had great sympathy, “especially toward fatherless children. In 1866 Mrs. Kying, wife of the pastor of the church in Yu-yiao died of cholera, followed in a few days by her husband. Dr. McCartee took their children, a boy of seven and a girl of two [Yamei Kin], and brought them up as his own children.”
Note: From this passage we learn that the Yamei Kin’s surname can also be romanized as “Kying.” This may explain why, as a young lady, she often used the name “Y. May King” or “You Mei King.” We also learn that the fatherless girl was born in about 1864.

Part 1 is a good biography and genealogy of Dr. Divie Bethune McCartee by Robert Speer. He was born on 13 Jan. 1820 in Philadelphia, Pennsylvania, the oldest of ten children. [His father was pastor of the Dutch Associate Reformed Church in Spruce Street, removing three years later to his native city of New York (p. 30)]. His parents were both natives of New York City, where both of his grandfathers were prosperous merchants, esteemed as men of wealth, piety and philanthropy. His father, Robert McCartee, was a Presbyterian clergyman, born in 1790, graduated at Columbia College as A.B. in 1808, who received from the institution the degree of A.M. in 1811 and S.T.D. in 1831. For a time he practiced law, and then in 1816 was graduated from the Theological Seminary of the Associate Reform Church in New York City....

Note: According to the Biographical Dictionary of America, Vol. 7 (1906) under McCartee, Robert: Divie Bethune McCartee’s mother was Jessie Graham Bethune, poet, born in Oct. 1796 in New York City; died on 17 Feb. 1855 in New York City, V ol. 7 (1906) under McCartee, Robert: Divie B. McCartee was a sister of Reverend George W. Bethune. She was the daughter of Divie and Joanna (Graham) Bethune, she was a Presbyterian clergyman, born in 1790, graduated at Columbia College as A.B. in 1808, who received from the institution the degree of A.M. in 1811 and S.T.D. in 1831. For a time he practiced law, and then in 1816 was graduated from the Theological Seminary of the Associate Reform Church in New York City....

Note: According to the Biographical Dictionary of America, Vol. 7 (1906) under McCartee, Robert: Divie Bethune McCartee was born in 1790, graduated at Columbia College as A.B. in 1808, who received from the institution the degree of A.M. in 1811 and S.T.D. in 1831. For a time he practiced law, and then in 1816 was graduated from the Theological Seminary of the Associate Reform Church in New York City....

The following year he entered Ningpo as a missionary of the Board of Foreign Missions of the Presbyterian Church and sailed for China in October, 1843. McCartee was from the beginning moved by missionary influence even when he was unaware.” “He was appointed a missionary of the Board of Foreign Missions of the Presbyterian Church and sailed for China in October, 1843. The following year he entered Ningpo as the first Protestant missionary.” “From 1844 to 1873 Dr. McCartee was a missionary in China.”

The McCartees’ first visit to Japan was in late 1861. They arrived in Yokohama a few days before Christmas and soon rented a house there near Dr. and Mrs. Hepburn and other friends. The only American living in Yedo (later Tokyo) at the time was U.S. Commissioner, the Hon. Townsend Harris; Kanagawa was considered a safer place to live in these turbulent times when one Japanese faction wanted to “rid the country of every single foreigner” and many had been murdered (p. 155). Like every foreign man in Japan, Dr. McCartee carried a pistol (p. 156). The McCartees resided in Japan from 1872 to 1880 (p. 158-180). In 1873 he settled “in Japan in the service of the Japanese Department of Education as a member of the faculty of the school which became the Imperial University of Tokyo. Here he remained for four years, receiving at the end” a long and glowing testimonial from the Government of Japan. After more work in China and Japan, he died on 17 July 1900 in San Francisco at age 81, “after fifty-six years of faithful service to the Far East and his work on the Chinese characters used in the Japanese version of the Bible was left undone” (p. 22).

Note: Dr. McCartee is buried in “the family burying plot in Newburgh, N.Y., beside his wife and his father and mother.”

Page 23: “One word should be added with regard to Mrs. McCartee. As Miss Joanna [Juana] M. Knight she had gone out from New England in 1852 to help her sister, Mrs. Rankin, in the School at Ningpo. The following spring [1853] she and Dr. McCartee were married and she survived him more than ten [sic, twenty] years, dying in Englewood, New Jersey, December 31, 1920.

“Kiang waited to see them together in their old age, both so full of humor and wit and play, of rich and ample memories and of the brightest joy and hope. With both of them life was a long and noble service and at evening time it was light.”

When were the McCartees in Japan? Dr. and Mrs. McCartee first left China (Ningpo) for Japan in late November 1861 (p. 149); this was before they adopted Yamei Kin. They returned to China in 1862 (p. 157). Then they resided for a long time, from 1872-1880, in Japan (p. 158); this was after Yamei Kin was living with their family, so she almost certainly was in Japan for at least 5 years of this time.


The name Rankin is mentioned eight times in this book; it is important to understand who William Rankin and his wife were, and who their child, Henry William Rankin was:

Page 14: “This sketch of Dr. McCartee’s ancestry is taken from an article by Henry W. Rankin in the New York Observer; Oct. 30, 1902.” An important source of information about Divie McCartee can be found in...
Page 23” See above.

Pages 91-92: When Mrs. Loomis left Ningpo for the United States in 1849, the Girl’s School was given into the Charge of Mr. and Mrs. Rankin, under whom it grew and flourished and many of the pupils were received into the Church.” Dr. McCartee took charge of both the Press and the School at Ningpo “in addition to my duties, until the arrival of Messrs. Wight and Rankin and their wives... At the same time Mr. and Mrs. Rankin were detained at Amoy where their eldest child was born. Mr. and Mrs. Coulter came up from the coast from Hong Kong in a Portuguese lorch [a type of sailing vessel], which called at Amoy and took on board Mr. and Mrs. Rankin and their infant daughter... Mr. Coulter, with the help of Mr. Way, relieved me of the charge of the printing press. Mr. and Mrs. Rankin, who had come to live with me, were put in charge of the Girls’ Boarding School. I remained with them long enough to put up a school room adjoining the house, when the girls were transferred to my house, and I moved over to the city... I came over, however, several times a week to give any assistance in my power to Mr. and Mrs. Rankin, (they being such recent arrivals), writing out phrases for them, interpreting, and so forth. This continued until Mr. Rankin, by authorization from the Board, built a dwelling house and school house and removed into the new house and the girls were transferred to the new building.”

Page 237: “In the early part of 1863 we were joined at Chefoo, by Mr. and Mrs. Rankin of Ningpo, who on my recommendation had come up to Shantung, to see whether in a more favorable climate, his health and strength would not recommend his removal into the new building.” This continued until Mr. Rankin, by authorization from the Board, built a dwelling house and school house and removed into the new house and the girls were transferred to the new building.”

Page 19: Mr. Henry W. Rankin writes about Dr. McCartee.

Page 195: Churches and Chapels at Ningpo. “There was erected at about the same time on the North Bank a smaller chapel or church building, the cost of which was paid by the Rev. J.K. Wight and the Rev. H.V. Rankin.” Address: Secretary, Board of Foreign Missions, Presbyterian Church.

Page 19: Mr. Henry W. Rankin writes about Dr. McCartee.


Tofu –Historical (p. 416): “The manufacture of soybean curd (tofu) was started in China in 164 B.C., during the reign of the Emperor Han Wen, by a man named Liu An, the duke of Hwai Nan. Liu An was a great friend of the Buddhist monks, and it seems quite probable that he made this bean curd to provide a change or delicacy to break the monotony of the monastic ration (Adolph). Tofu was introduced into Japan from Korea for the first time during the Toyotomi government, and Buddhist priests and some other people used it for their daily food among others before it was generally used in Japan.

Tofu–Utilization (p. 418-19): “Both the composition and the digestibility of tofu, therefore, prove it to be a very nutritious food material. In the Orient tofu forms a very popular and almost indispensable dietary article for the Buddhist priests, as well as the strict adherents to Buddhism, who eat no animal food [i.e., are vegans]. A common saying in some parts of China terms ‘bean milk the poor man’s milk, and bean curd the poor man’s meat.’ Tofu is also called ‘the meat without the bones.’

Note: This is the earliest English-language document seen (March 2014) that contains the phrase “the meat without the bones” (or a similar phrase containing the words “meat” and “bones”); it is used to refer to tofu, not to soybeans.

In Indo-China the daily consumption of tofu by an adult is about 3/4 of a pound. Tofu in its various forms is also used very extensively by all classes of Japanese. In the interior of the country where fish cannot be easily obtained, it is a most important source of protein.

“In the Orient tofu is eaten in a fresh condition simply
with a little shoyu, though it is also frequently cooked in soup. Fried tofu is also a very popular article of food. Rape-seed oil, sesame oil or soybean oil are generally used in frying.

"Tofu may also be prepared for preservation and transportation. For this purpose fresh tofu is cut into smaller pieces and exposed to severe cold weather, to remove the water by freezing, and is then dried in an oven. As thus prepared it can be preserved for several years. When the tofu is frozen the water collects in fine needles of ice distributed throughout the mass. When the ice melts and the water runs out, it leaves the tofu porous and it may be easily dried. If it is not frozen, it is difficult to dry and the resulting material is dense and horn-like. The tofu also cooks very well if cooked in diluted soy sauce and smoked in the same manner as meat. The resulting product forms in the Orient the basis for the manufacture of various "artificial meat" preparations."

Footnote: * "In Germany, the Soyama factory prepared during the Great War [World War I] a meat supplement from soybeans. It was cheaper than beef, contained less carbohydrates and had a nutritive value of about 1500 Calories in 1 kilo."

In Peking, at the Kai Cheng Bean Products Company, various preparations manufactured from tofu may be purchased, such as different kinds of soybean meat, soybean sausages, etc. The company has established a restaurant in Peking (at 86 Morrison Street, the name is written in Chinese characters) where one can get a Chinese dinner of numerous dishes prepared mostly from soybean products (chicken meat, pork, ham and beef, manufactured from tofu).

Also discusses: "Dr. Yamei Kin, a Chinese dietitian, has become particularly well-known as an exponent of bean curd on her visits to the United States" (p. 419).

A note at the end of this April issue states: "A reprint of Dr. Horvath's paper in booklet form may be obtained from the Bureau of Economic Information. Price $1, Peking Currency.--Ed." Thus, these six articles were reprinted in 1927 as part of an 86-page monograph titled "The Soybean as Human Food" (Peking, China). Address: M.D., Peking Union Medical College, China.


• Summary: Dr. Yamei Kin is mentioned as a contributor of recipes to this book in the 1-page (unnumbered) Introduction. In the section on "Soups," (p. 3) is a recipe for Egg soup which calls for "Soy sauce (Chiang yu)" and "1 teaspoon epicear powder (Ajinomoto powder, a Japanese powder procurable in bottles)."

On the same page, the recipe for Spinach soup calls for "Bean curd diced (1 piece 3 in. square). Add salt and chiang yu to 4 cups of boiling water... Be careful not to break the bean curd by stirring."

A recipe for "Bean curd soup" (p. 6) begins: "Buy hsin tou fu (new / fresh bean curd less than 6 hrs. old that has not been pressed into cakes)" [i.e. fresh soymilk curds].

In the chapter on "Meats" (p. 12), the recipe for Shredded beef calls for "Soy sauce" and "Black chiang yu." The recipe for Meat-vegetable dish to be served with Shao ping (p. 14) calls for "Tou Fu Kan (Dry bean curd [pressed tofu], 5 flat cakes, 2 inches in diameter)." The recipe for Spiced mutton (p. 14) calls for 2 tsp. "Soy bean paste."


• Summary: “The Biennial Conference of the Nurses’ Association of China was held in Shanghai, at the China New Year time—January 18th to 24th. Of this the Quarterly Journal of the N.A.C. writes—:—Since it has been decided to hold our next N.A.C. Conference in the city of Shanghai, our thoughts have turned many times to that other Conference held in Shanghai in 1914. What a contrast, our N.A.C. then and now! Then our only Chinese member, Elsie Mowfung Chung (now Mrs. Bayard Lyon) was with us and gave us the ‘word’ for ‘Nurse.’ Now it is used all over China and has gone into the language of the common people as well as into all literature. Then we had no Registered Schools. Now we have 125. Then we had no N.A.C. graduates, Now we have fifteen hundred...”


• Summary: Pages 5775 to 5778. This letter dated Sept. 9 is from P.H. Dorsett in Peiping, China to W.J. Morse, c/o Yamato Hotel, Dairen, Manchuria.

“Dear Morse: Come on over, the weather is cool and it is fine here."

“We spent a week in the vicinity of Hankou, the Chinese Great Wall, Ming Tombs and Tang Shan [Tangshan, a city in today’s Hebei province], and secured some seed, a few pictures, and quite a number of herbarium specimens. We also spotted quite a number of plants of which we hope to get seed later.”

Page 5776. “In a recent letter from Ben... he voices the opinion that all think I should return to Washington [DC] in December. Oh well, I guess I can stand it!”
“Perhaps we had better give some consideration to the time and arrangements for our making the trip home. If you will, as soon as you conveniently can, let me know when you will be ready to sail and whether or not you will leave via Peking or Shanghai, Kobe or Yokohama. I will arrange my affairs so as to take the same steamer” with you and Margaret.

“One evening last week [in early Sept. 1930 in Peiping] we took dinner with Dr. Yamei Kin, and during the course of the conversation, which drifted, among other things, to soybeans and soybean products, the Doctor challenged my statement to the effect that I thought the Japanese utilized soybeans as human food more extensively than do the Chinese. She said the Chinese have a large number of soybean jams [jiang] and other products which are used extensively. Well, when you get to Peking, you will have to look these matters up. The Doctor may be right about this matter but I have my doubts.”

Page 5777. “I am pleased to learn that you are there and are getting along so nicely in filling in the gaps of our Chosen [Korea] work last fall where additional data and pictures are required to round out a complete story of the soybean work in that region.

“We, to my surprise, find that throughout the regions we have visited about Peiping, that the soybean is grown here in conjunction with practically all other farm crops, but primarily with kaoliang, corn, millet, sesame, peanuts, etc. Jim and I did not observe this when we were here in 1924-25.”

“I suppose you will get seed of the large wild soybean. We expect to get seed here of the large leaved tall growing form.”

Page 5778. “We will arrange to collect as many small samples of soybeans as is possible from the regions we visit... Very sincerely yours.” PHD/rd. Incls. [Inclusions]. Address: Agricultural Explorer, USDA, Washington, DC.

• Summary: This first edition, which has no clear date of publication, is said by the authors to contain 200 pages less than the 2nd edition of 1936, which see. Address: 1. Lecturer on medical history, National University, Woosung, Shanghai.

• Summary: “A simple but impressive funeral service for the late Dr. Yamei Kin was held in the P.U.M.C. [Peiping Union Medical College] Auditorium at ten o’clock yesterday morning, when many mourners were present. Flower tokens and scrolls surrounded the life-like portrait which was placed on the stage above a cross of white flowers.

“Mrs. Richard Sia was at the organ and played Haendel’s ‘Largo’ as the mourners took their places. Dr. T.T. Lew and the Rev. Egbert Hayes conducted the service, which included prayers, singing and readings from the scriptures.

“In his homily Dr. Lew alluded to the special niche that Dr. Kin had occupied in Peiping society, of her many fine qualities, and the fact that numerous visitors, coming from overseas, visited her so that in this way she was internationally known as well as through her professional career in the early days.

“Dr. Lew said that he had known the late Dr. Kin for the past twenty years and paid tribute to the usefulness and orderliness of her life, which, he declared, was a shining
example to the younger generation.

"Dr. Richard Sia, Miss Lulu Wong, Dr. S.K. Ngai, and Mrs. I.C. Yuan sang ‘Peace Perfect Peace.’ At the end of the service Mrs. Sia played the ‘Dead March’ from Saul [by Georg Friedrich Händel], and the simple ceremonies in the Chapel were over. The hearse, covered with flowers, then preceded to the Crematorium outside Chao Yang Men, followed by mourners.

Among friends present were noticed, Dr. and Mrs. Hu Shih, Dr. and Mrs. Chiang Mon-lin, Dr. Mei Yi-chi, Mr. Y.S. Djang, Dr. Y.T. Tsur, H.E. The American Minister and Mrs. Nelson T. Johnson, Dr. Paul H. Stevenson. Mrs. C.F. Wang, Mrs. James Chuan, Mrs. C.C. Lin, Mrs. H.J. Fei, Mr. C.C. Steinbeck, Dr. and Mrs. R.R. Gailey, Dr. and Mrs. W.B. Pettus, Dr. and Mrs. Ferguson, Mrs. Calhoun, Mrs. Katherine Moore, Mrs. Lucy Forkner, Mrs. F.S. Chien, Dr. and Mrs. L.C. Porter, Mr. Roger S. Greene, Dr. J. Leighton Stuart, Dr. J. Preston Maxwell, Dr. and Mrs. S.T. Wang, Mrs. T.T. Lew, Mr. George Kin Leung, Dr. Alice Brown, The Rev. W.H. and Mrs. Gleystein, Mr. and Mrs. E.E. Aiken, Miss Bullington, Miss Punnett and many others.”

Source (USA) -
Collection Name/Book Title: China Medical Board, Inc.
Author: China Medical Board of New York
Record Group/Series:
Box/Reel Number: Box 79
Folder/Frame Number: Folder 561
Folder Title: Kan–King, P.Z.

Note 1. The first three men mentioned in the last paragraph are still notable in China today: Search for: Hu Shih, Chiang Mon-lin [pinyin: Jiang Menglin], and Mei Yi-chi [Mei Yiqi].

Dr. T.Y. Lew is Liu Tingfang (1892-1947), who has a long entry in the online Biographical Dictionary of Chinese Christianity. Liu “was a prominent Protestant educator and church leader in China during the first half of the twentieth century.”

Dr. J. Leighton Stuart has a Wikipedia page: John Leighton Stuart was “a missionary educator who became the first President of Yenching University and later United States ambassador to China. He was the last person to hold that position before resumption of diplomatic relations between the two countries three decades later.”

Note 2. Sent to Soyinfo Center by Yang Chenglin of China (May 2015). Address: China.


• Summary: “One of the most remarkable women that modern China has produced has passed away in the person of Dr. Yamei Kin who died in the P.U.M.C. [Peiping Union Medical College] Hospital on Sunday, March 4, 1934.

“Dr. Kin was admitted to the hospital about two weeks ago suffering from a serious attack of pneumonia, and although the doctors attending her did everything possible to save her, she sank rapidly owing to her advanced age. The end came very peacefully as less than an hour before her death she took her meal as usual. She retained her consciousness until the last moment.

“A simple but impressive funeral service for the late Dr. Yamei Kin was held in the P.U.M.C. Auditorium at ten o’clock yesterday morning, when many mourners were present. Flower tokens and scrolls surrounded the life-portrait which was placed on the stage above a cross of white flowers. In his humility Dr. T.T. Lew alluded to the special niche that Dr. Kin had occupied in Peiping society, of her many fine qualities, and the fact that numerous visitors, coming from overseas, visited her so that in this way as well as through her professional career in the early days, she was internationally known.

“Y. May King, known afterwards as Yamei Kin, was born in Ningpo, Chekiang, in 1864 the daughter of Pastor Chin Ding-yu. She lost her parents in an epidemic when only two and a half years old and was adopted by Dr. and Mrs. D.B. McCartee, then in the American Presbyterian Mission in Ningpo. In 1869 she was taken by her fosterparents to America, returning with them to China and then going with
them to Japan, in which latter country Dr. McCartee was with the Chinese Legation until 1881. Miss Yamei Kin went again with Dr. and Mrs. McCartee to America and there studied medicine, graduating in May 1885 at the head of her class, in a women’s medical college no longer existing, the first Chinese women educated abroad as a physician.

After graduation Dr. Yamei Kin worked in Philadelphia, Washington and New York, and was for some months resident physician in the New York Infirmary as well as in the Chinese Asylum [sic, Infant’s Asylum] at Mt. Vernon [New York].

Note: The Weill Cornell Medical College Archives has the records of the New York Infant Asylum. The finding aid on the Web states (May 2014): “New York Infant Asylum was chartered in 1865 and opened its doors at 106th Street primarily to provide care for foundlings and abandoned children.” A second branch opened in Mt. Vernon in 1878. “The intended objects of the charity of the asylum were unwanted children, and its purpose was to find them homes and provide a wholesome atmosphere until their placement.” There is no record of a Chinese Asylum in Mt. Vernon, New York.

“She was a skilled microphotographer, and in 1887 published an article in ‘The New York Medical Journal’ on the photo-micrography of histological subjects, work for which she was highly commended.

“In 1888 the late Dr. Yamei Kin went to Amoy under the auspices of the Woman’s Board of the Dutch Reformed Church and stayed there until late in 1889 when, contracting malaria, she went to Japan and worked in connection with the Southern Methodists. In 1894 she married the Spanish-Portuguese musician and linguist, Da Silva. Her only son, who was born in 1896, was killed in the Great War [World War I].

“In 1905 Dr. Kin proceeded to Chengtu in Szechuan for a stay of two years after which she was called to Tientsin [Tianjin] by the Government to head the Peiyang Hospital for Women. She was given a grant of Tls. 20,000 from the Chinese Legation with which she operated a Training School for Nurses in connection with the hospital. She occupied the position for eight years until 1915 when she went as publicity agent to the United States. After her return to China she made her home in Peiping.

“A woman of unusual ability and character, of wide interests, of decided tastes and uncompromising opinions, she took an active part in the life of Peiping, both intellectual and social, and her advice and cooperation were sought in many directions. Her experiences were most varied. At one time she was private physician to the family of the late President Yuan Shihkai. She was a member of many clubs and took an intense interest in sociological questions and experiments. She used personally to visit the Peiping Municipal Orphanage and liked to take others with her there. She was also interested in the Chingho Village Experimental Centre under the auspices of the Department of Sociology of Yenching University.

“A woman of great individuality, she will be missed by a large circle of friends, who can hardly yet realize that her vigorous personality has passed away. Dr. Kin’s last public address was given on September 21, 1933 at the Peiping Rotary when she spoke on ‘Chinese women old and new.’”

A large photo of Dr. Yamei Kin appears on an un-numbered page facing page 413. Address: Peiping, China.


• Summary: “During the night of March 4th 1934, one of the members of the Chinese Medical Association passed to her rest. Dr. Yamei Kin, the doyen of Chinese medical women, was one who can ill be spared even though she had reached a ripe old age [of 70]. A women with great intellectual power, wide knowledge and shrewd judgment the writer considers himself fortunate to have had the privilege of being admitted to the circle of her close friends. Again and again has he taken to her problems on which he needed wise counsel, to be met with a helpfulness and graciousness which are not always combined. For she was a woman who knew much suffering and bereavement, one who was alone in the world, and yet one who never allowed this to daunt her courage or embitter her outlook. Knowing her as he did both as patient and as friend, the world seems the poorer for her passing, and the more so that she was engaged in good works, both on behalf of the children and the workers of the Nation, right up to the time of her death. She was an able medical woman and always interested in all progress that had been made in recent years in the practice of medicine especially where it touched maternity and child welfare.” Address: American physician residing in Peiping.


• Summary: This is the first article in which Yamei Kin’s name was written “Jin Yamei.”

399. Dr. Yamei Kin’s gravestone is inscribed and erected. 1934. Beijing, China.

• Summary: Two views of the front and one view of the rear of Yamei Kin’s gravestone.

This first photo, taken in March 2012, first appeared in a blog about Tientsin in China. It was copied and sent to Soyinfo Center by Mr. Yang Chenglin, a technician in a factory; he lives in a small city in China named Jujiang. He had seen or read our book about Dr. Yamei Kin on the Web. He writes (Aug. 24): “Two women living here [Jujiang] from their childhood graduated in USA at 1896. Another woman graduated one year earlier and Dr. Kin was the first.
BIOGRAPHY OF YAMEI KIN M.D.
These were the earliest women to take degrees in USA, so Dr. Kin is known by me. You asked me if she is well known in China. If ‘well known’ means she is known by most people, the answer is no. However, everyone interested in the history of studying abroad or medicine in modern China should know her. At least she was the first.”

The Chinese characters on the front of the stone, which are written from top to bottom, and from left to right, read as follows: The right line is “born on April 4, 1864”. The middle line is “Doctor Jin Yunmei’s grave”. The left line is “died on March **, 1934”. “**” is to indicate the day which is hardly recognizable in this photo.

Letter (e-mail) from Yang Chenglin. 2014. Dec. 14. He sends links to two articles about Dr. Yamei Kin in the Los Angeles Herald dated 23 Feb. 1902 (p. 12) and 11 Jan. 1903 (p. 8). He also cites a book in which she is mentioned: My Sister China, by Jaroslav Prusek. Translated by Ivan Vomacka (2002; 497 p.). Finally he attaches a link to a new photo of her gravestone, and states: “I found another photo of the gravestone with much higher resolution and I read in another place that there are some characters on the back. It is a commendation issued by Education Minister of China for Dr. Kin’s donation of over twenty thousand Mexican dollars to schools” [in China].

Another photo (sent by Mr. Yang on 1 Aug. 2015) shows the rear of Dr. Kin’s gravestone. Here is Mr. Yang’s translation of the text inscribed on it:

“The First Grade Certificate of Donation A142 of the Ministry of Education is respectfully inscribed.

“The late Jin Yunmei of Beijing [the name of Beijing then], donating altogether houses and lands worth 15,000 yuan, plus 6,200 yuan in cash to Yenching University, and over 150 volumes of books in foreign languages worth about 1,000 yuan to Muzhai School of Tianjin, the sum of the two being over 20,000 yuan, according to the act to encourage donations to education, is granted this First Grade Certificate.

“Minister of Education Wang Shijie

“November 1934”

Mr. Yang adds these notes of explanation: “Yuan is the unit of money of China, which you probably know. A chart shows that in 1934 one dollar was worth about 3 yuan. The donations to Yenching University can be seen in Mr. Prusek’s book My Sister China. Yenching University was the most famous Christian university in China then; its president, John Leighton Stuart, attended the funeral of Dr. Kin. Even if there had not been these donations, he would have probably still attended, because many famous persons in Beijing attended. Muzhai School was named after its founder. It is a traditional Chinese custom that the grave stone is placed in the year after a person’s death; because of this, the certificate granted in November could be inscribed.” Address: Beijing, China.

400. Missionary Obituaries 1934-1935: “Miss Y. Mae Kin, M.D.” 1935. In: The Japan Christian Year Book. Tokyo: Federated Christian Missions in Japan and Kyo Bun Kwan. x+ 485 p. See p. 340-41. [Eng]  • Summary: “Dr. Y. Mae Kin, a native of China, was adopted by Dr. and Mrs. D. Bethune McCartee for some years missionaries of the Presbyterian Church in China. They gave her all the advantages of a Christian home and a thorough education. She took a medical course in the United States where she made a brilliant record. The McCartees moved to Japan in 1888, Dr. Kin accompanying them, and were attached to the Japan Mission of the Presbyterian Church. “Dr. Kin became a member of the Southern Methodist Mission in October 1889 and her first appointment read ‘Dispensary and Training School for Nurses.’ The former was soon opened in Hyogo, and also an office in Kobe. Trained nurses were very scarce in Japan forty five years ago and the poorer classes received but little attention from the ‘foreign trained doctors’ and so there was a large opportunity for such service; but Mission money was scarce and the equipment meager and so, after a trial of about a year and a half, the medical work was given up and Dr. Kin retired from the mission.

“The details of her later life and service are but meagerly known. She spent some time in the United States where she made a lecture tour in which she attracted much attention in the larger cities. For several decades she lived in Peiping and was engaged in medical work under the local government. She died there in the spring of 1934.”

Note: Sent to Soyinfo Center by Yang Chenglin of China (Dec. 2014).


Pages 346-47: “Modern hospital work was started at Ningpo (opened to foreign trade in 1843) by Dr. Daniel Jerome Macgowan.” “Meanwhile another medical missionary, Dr. D.B. McCartee of the Presbyterian Church of America, had reached Ningpo (June 20, 1844). He opened a dispensary at his own house and also visited patients in their homes; in fact it seems that from 1851 onwards he concentrated upon this practice in the city, having closed his general dispensary (250). According to Lockhart (249)
he was very successful in this work upon which no reports were published. Dr. McCartee also acted in Dr. Macgowan’s absence when the latter was ill in 1845 or 1846 (251). It was Dr. and Mrs. McCartee who adopted a girl foundling and later had her educated as a physician in New York. She, Dr. Yamei Kin, was destined to be the first Chinese woman physician trained abroad.”

Page 488: "Amoy. Due notice must be taken of the arrival in the year 1888 of Miss Y. May King, known afterwards as Yamei Kin—the first Chinese lady physician to have graduated abroad. Born in 1864, the daughter of the Pastor Chin Ling-yu, she lost her parents during a (? typhus) [one source says cholera and one says fever] epidemic when 2½ years old and was adopted by Dr. and Mrs. McCartee, then with the American Presbyterian Mission at Ningpo. In 1869 she went with her foster-parents for one year to America, then to Ningpo, Shanghai and Japan in which latter country Dr. McCartee served with the Chinese Legation until 1881. Then she began to study medicine in America graduating in May, 1885, at the head of her class at the Women’s Medical College of the New York Infirmary. After graduation she worked in Philadelphia, Washington and New York and was for some months resident physician in the New York Infirmary as well as in the Chinese Asylum [sic, Infant Asylum] at Mt. Vernon [New York]. Being a skillful microphotographer she published in 1887 in the New York Medical Journal an article on “The Photomicrography of Histological Subjects” which earned great praise.

“In 1888 she went to Amoy under the auspices of the Women’s Board of the Dutch Reformed Church and stayed there until 1889 when—contracting malaria—she took residence in Japan and worked in connection with the Southern Methodists at Kobe. In 1894 she married the Spanish-Portuguese musician and linguist da Silva, a son being born to her in 1896. We will deal with Dr. Yamei Kin’s further career, marked equally by professional success and great sorrow in her private life, in a future chapter.

Facing page 522: An excellent portrait photo shows Dr. Yamei Kin in western dress.

Page 557-58: "Tientsin. Dr. Y. May King (Yamei Kin), who after an unhappy marriage had obtained a divorce in 1904, proceeded in 1905 to Chengtu in Szechwan and stayed there until 1907, and then, with the aid of a grant amounting to Tls. 20,000 [Haikwan Taels] from Viceroy Yuan Shi-K’ai, she opened a school for nurses at Tientsin City (East Gate). Here she continued until 1915 when she went as publicity agent to the United States. After her return to China Dr. Yamei Kin made her home in Peiping, taking great interest in sociological activities like the Municipal Orphanage and the Chingho Village Experimental Centre. She died on March 4, 1934.”

See also p. 889.

Note: How do we know there was no Chinese Asylum in Mount Vernon, New York? Patrick Rafferty, local reference librarian writes: “Our card catalog and vertical files have no mention of a Chinese Asylum in Mount Vernon. J. Thomas Scharf’s History of Westchester County, New York, which was published in 1886, does not mention the Asylum, although it does mention contemporary “charitable and benevolent” associations such as the New York Infant Asylum and the Wartburg Orphans’ Farm School. There is no mention of a Chinese Asylum in our 1888 city directory of Mount Vernon, although the New York Infant Asylum does not appear there either. There is also no entry for a Chinese Asylum in the county’s land records index—in addition to checking under the headings of Asylum and Chinese, I also checked under the headings mission and society but did not find any mention.

“You may wish to contact Mount Vernon City Historian Dr. Larry Spruill to see if he is aware of such an institution.”

His email address is given. Address: 1. Lecturer on medical history, National University, Woosung, Shanghai.

402. H.A. Eça da Silva in Fresno, California, in 1940 (Photograph). 1940.

• Summary: See next page. This 3-by-4 inch black-and-white photo shows Mr. Eça da Silva, dressed in a dark coat and white tie, wearing dark-rimmed, circular glasses, with a short white beard and mustache.

It was sent to Soyinfo Center by his descendant, Caitlin McGaw, of Davis, California in Dec. 2015.


• Summary: “The beginning and foundation of the Library of Congress Orientalia Collection was the great Chinese
encyclopedia, the *Ssu k’u ch’uan shu*, a gift of the Empress Dowager of China.

“About 1914, Dr. Swingle, then head of the Office of Crop physiology and Breeding, Bureau of Plant Industry, U.S. Dept. of Agriculture, was able to secure the services of a Cornell graduate, Dr. Hing Kwai Fung, to make abstracts and/or translations of information in the *Ssu k’u ch’uan shu* regarding economic plants. Dr. Swingle interested Dr. Herbert Putnam, Librarian of Congress in increasing the holdings of Chinese books, especially gazetteers [sic, gazetteers] which contain local information. When Dr. Fung returned to China, he was given a modest sum for purchasing books. Dr. Fung was able to persuade the Commercial Press (the largest publishing firm in China, located in Shanghai) to act as receiving agent for books for the Library of Congress, and to ship them to Washington [DC]. Soon after, Dr. Swingle was sent to the Orient—in March 1918—by the Dept. of Agriculture.” There he made arrangements for collecting books in Tokyo and Shanghai.

“As American merchants and missionaries gradually penetrated into China, they sent home more and more plants and trees. The Arnold Arboretum, organized and directed by the great tree expert, C.S. Sargent, financed extensive trips to the Orient to obtain botanical specimens and seeds of ornamental trees and shrubs as well as photographs of them as they grew in their native habitat. These trees and shrubs revolutionized the garden and park plantings of the northern parts of the United States. The illustrated popular books of E.H. Wilson, who made many trips to the Orient for the Arnold Arboretum, helped to arouse interest in the very rich arboreal flora of China...

“The Plant Introduction Service of the U.S. Department of Agriculture was organized by David Fairchild in 1897; he did very extensive exploring for foreign economic and ornamental plants from 1898 on, and directed the Plant Introduction Service from 1909 to 1928. I was fortunate enough to be one of the first ‘agricultural explorers.’” Of these men Frank N. Meyer and P.H. Dorsett were outstanding, not only for the number and value of the plants they secured, but also for the detailed and accurate descriptions of every plant they sent to Washington.

“P.H. Dorsett some years later, during the twenties, traveled widely in North China taking many fine photographs of Chinese crop plants and writing descriptions of the culture, harvesting and curing of each. On these trips he collected many varieties of soy beans largely through the utilization of a new and potent method of securing the willing cooperation of all educated Chinese people. A complete translation, prepared by Michael J. Hagerty under my direction in 1917 of the chapter on soy beans contained in a standard Chinese work on economic plants (the *Chih Wu Ming T’u K’ao* by Wu Ch’i-chun) had been furnished the plant explorers looking for soy bean varieties. This translation, covering eighty-two pages, discussed several hundred varieties, telling where they were largely grown. In all cases the name of the variety and the name of the locality where it was grown were not only spelled out in English but also written carefully in Chinese characters. An index made it easy to turn to any variety under discussion and see what was said about its culture.

“This was a turning point in field explorations in China. Such indexed translations in the hands of foreign plant explorers insured the attention of all educated Chinese, who gladly directed the explorer to the nearest source of the various named varieties. I had learned this at first hand in 1915 when studying varieties of Citrus in southern China. Surprise and skepticism about the foreigners knowledge of Chinese books gave way to astonishment and warm approbation.”

“The soy bean is a striking example of the introduction of a new crop... Soy beans were sent from China to France as early as 1740 and from 1779 were grown in the famous Botanic Garden of Paris. Benjamin Franklin, who had been a member of the French Academy of Sciences since 1772, sent seeds back to the United States and urged that they be given a trial. But in spite of his plea, the soy bean remained merely a curiosity in this country for more than a century.

“In the late eighties [sic, 1890] Prof. C.C. Georgeson brought soy bean seeds from Japan, where he had been teaching at the Agricultural College at Komaba, and
planted them in a field on the campus of the Kansas State Agricultural College. I could see the stunted soy bean plants from the windows of the botanical laboratory where I was a teen-age research assistant. This variety, adapted to the perpetual spring climate of Komaba near Tokyo, did not do well on the bare Kansas hills, often swept by hot dry winds. And nothing happened. Soy beans did not arouse interest among Kansas farmers until many years after this failure.

“In the third decade of the twentieth century Dorsett sent to Washington more than 800 named soy bean varieties from China, Manchuria and Japan. These together with shipments secured by Dr. David Fairchild from his numerous correspondents in the Old World, especially in Asia, amounted by 1928 to a total of more than 2800 packages of soy beans, almost all named varieties but many of them duplicated, some of them many times. Meantime tests made by W.J. Morse, in charge of soy bean culture for the Bureau of Plant Industry, showed that many varieties had a narrow range of adaptability. Accordingly, from 1929 to 1931, Morse joined Dorsett in the Orient and these two experts, with trained Chinese helpers, brought to this country the largest single collection of soy bean varieties ever assembled. As soon as Morse returned from studying soy beans in Asia and attacked the problem of finding which Asiatic varieties adapted to the different regions and selecting and breeding to make them fit various American soils and climates, a remarkable change occurred in soy bean culture. Yields went up and plantings increased year by year...

“One of the best-known industrial uses for soy bean proteins is for making water-resistant glue. No less than 30,000 tons of soy bean glue were made in 1942 by a single firm and its licenses annually, most of it being used in the rapidly growing plywood industry. Soy bean proteins have been enthusiastically used by Henry Ford in his automobiles, being mixed with the more expensive phenolic resins, thereby reducing costs and also yielding a more plastic, freer-flowing mixture which takes dyes better...

“As long ago as 1917-1918 Dr. Yamei Kin set up under my general supervision for the U.S. Department of Agriculture a soy bean mill in New York City in the hope of supplying tofu to increase the bulk and food value of meat dishes served to soldiers in training at near-by camps. Dr. Kin succeeded in making excellent tofu. She even served to a group of army officers a meal composed entirely of soy bean dishes! However, it proved impossible to test tofu on a large scale at that time, since we could not get priority for transportation of soy beans from North Carolina, then the nearest region where they were grown on any considerable scale.

“A splendid example of a double fermentation is the soy bean cheese called nam yüe by the Cantonese and sufu in North China. It is preferred even to the best Roquefort as a salad dressing constituent by those who have had the opportunity to try it. It is made by Chinese masters of the cheesemaker’s art who believe that its fermentation is an insoluble mystery.

“Shih Chi-yien, then working in the American University of Soochow, published in 1918 the first English account of the most important fermented bean foods. He traced the making of tofu from soy beans back to the Han dynasty (A.D. 22). Ten years later Wai Ngan-shou [Nangshou; pinyin: Wei Yanshou, who was from Ningpo], one of the first scientifically-trained Chinese microbiologists and fermentation experts, was able to isolate and identify as a new species of Mucor the mold that makes possible the nam yie fermentation. It is a curious fungus, Mucor sufu, distantly related to the miraculous Penicillium notatum whose marvelous curative action has only recently been discovered. A third fermentation expert, Shih You-kuang [pinyin: Shi Jiyan], studied another soy bean fermentation product, meitauza, made by another species of Mucor, and published an illustrated account of it in German in 1937. In his review of the literature of Mucor fermentations, Shih You-kuang cites no fewer than thirty articles by eighteen authors all based on Chinese fermentations...

“Miss Elizabeth Groff, under my direction in 1918, made a thorough study of the fermentation of soy sauce in the famous factories of Canton, China, and published the first detailed account of the process in the Philippine Journal of Science for 1919.”

“It has been my privilege to assist in building up a great Chinese library in the Library of Congress, under the enlightened policy of Dr. Herbert Putnam, beginning in 1912. The Orientalia Division, headed by Dr. Arthur Hummel, is now the largest Chinese library outside of Asia and is probably larger than all the European libraries of Chinese books combined. It now contains, Dr. Hummel estimates, about 230,000 Chinese volumes (Chüian) and some 20,000 more will soon be added in the form of biblio [a type of microfilm] copies of very rare works from the Chinese National Library, sent to Washington for safekeeping.”

Note 1. This is the earliest secondary document seen that mentions the early introduction of soybeans to America by Benjamin Franklin.

Note 2. This is the earliest English-language document seen (Oct. 2011) that uses the term nam yie to refer to Chinese-style fermented tofu. It is 2nd earliest English-language document seen (Oct. 2011) uses the word “sufu” to refer to Chinese-style fermented tofu, and the first such document written by a Westerner. Photos show Dr. Walter Tennyson Swingle, and his wife Maude K. Address: Collaborator, Bureau of Plant Industry, USDA; Consultant on Tropical Botany, Univ. of Miami, Florida.


• Summary: “It was not until 1897 that I first saw soybeans growing... I found my friend Merton B. Waite had been
trying to grow soybeans on his farm outside Washington [DC, in Maryland; see Fairchild, Oct. 1948], but with little success. They had been sent in by some American consul or missionary, I believe. At about the same time Dr. George T. Moore [who by 1903 was Physiologist in Charge of the Lab. of Plant Physiology, Bureau of Plant Industry, USDA, working on soybean root bacteria] in working on the root nodules of leguminous plants had discovered that the nodules contained bacteria. Waite and I talked over the matter of the failure of his soybeans and wondered if they might require special bacteria, so I wrote out to Japan and imported several pounds of soil from a soybean field.

“We made a little experiment, planting alternate rows of soybeans with and without the addition of this Tokyo soil. The effect of the imported soil was immediately apparent as the plants grown in it made a far better growth and had their roots covered with bacterial nodules, whereas the control were practically without any.

“Photographs had yet to come into any general use as records of agricultural experiments, but Waite had taken up photography as a hobby and made excellent photographs with his stand camera. So at harvest time he pulled up an equal number of soybean plants from the soil-treated rows and from the controls, and the only photographic record in existence of this little experiment (the first of its kind, I suppose, in the world) is this negative taken by Waite in the autumn of 1897.

“Although these experiments did not at the time lead to more extensive trials, they indicate the awakening of our interest in soybeans.

“In that fall of 1897 it was my privilege to organize the office of plant introduction in the Department of Agriculture. We began introducing a great number of different kinds of plants, among them, as I see from our inventories printed at the time, occasional small collections of soybeans from China and Japan. They were obtained mostly through correspondence with missionaries and consuls stationed there.

“At that time the Department had no testing ground near Washington where we could grow miscellaneous vegetables, including these soybean collections. It was not until several years had passed that facilities were provided on the so-called ‘Potomac Flats’ [in Washington, DC] and James H. Beattie, an enthusiastic young horticulturist, took over the planting of our introduced seeds.

“The soybeans did well and Beattie soon had on his hands a quantity of seeds. But we didn’t know just what to do with these strange beans. When cooked in the way other beans were prepared they had a strange flavor that nobody seemed to like...

“It was not, I think, until the office of forage crop investigations was organized and C.V. Piper took charge that the soybean as a forage crop attracted attention and Beattie’s experiments came to be looked upon as important.

“We planted larger patches of soybeans on a tract of land near Bethesda, MD...

“And then we ran into the difficulty of harvesting the soybeans. P.H. Dorsett of the office, one of the most ingenious and most indefatigable workers I have ever known, and his friend Rankin, who was running the little experimental farm, put their heads together and adapted a bean picker then in use—in California I think—and discovered that it was perfectly possible to harvest soybeans mechanically...

“I went out exploring again and my travels with Mr. Lathrop this time took me into the soybean fields of Japan. The tremendous importance of the crop as I saw it there made a great impression on me. Also the almost universal use of soy sauce, which Americans were just beginning to appreciate, fixed my interest...

“Dr. Yamei Kin, an extraordinary Chinese woman whose acquaintance I had made on the boat returning from Japan, made a visit to Washington and captivated us all by her enthusiasm over soybeans. She introduced us to ‘tofu,’ a delicate cheese which has not even yet attracted the attention it deserves from the American public.

“In 1903 A.J. Pieters came to me one day and told me of an amazing young Hollander who had been a gardener of the great geneticist, Hugo de Vries. He was then on his way back from a trip on foot to Mexico, and I wired him to come to Washington. For 13 years, as agricultural explorer of our office, Frank N. Meyer tramped from village to village over much of China. He gathered soybeans whenever he saw them, for he felt it was important to secure all the local varieties he could for our plant breeders before they should have disappeared as the result of the spread of standard varieties he thought was bound to come.

“The importance of getting as many as possible of these local varieties and these, or selections from them, form, I believe, the basis of the very extensive soybean breeding that has been done by the various plant breeders of America.”

Note: According to Vivian Wiser of the USDA and to the Washington D.C. Historical Society (13 Feb. 1991; phone 301-785-2068, Mrs. Offut), in 1897 Merton Waite lived in downtown Washington, D.C. in a built-up area. There is no record of his owning a farm outside Washington D.C., but he may have owned the farm as a sort of summer home or he may possibly have worked with the group at the USDA farm at Somerset, Montgomery County, Maryland. He was a plant pathologist and physiologist, in charge of diseases of orchard fruit trees, especially pears and peaches. There is a collection of David Fairchild’s materials at Coconut Grove. His personal residence, The Kampong near Coconut Grove, is still (as of 1998) well preserved and open to the public. Address: “The Kampong,” Coconut Grove, Florida.

• Summary: Helen is now in China. On 17 Aug. 1924, she was a patient at the Rockefeller Hospital, Peking, being treated for colitis. Pages 138-39: “Grand Hotel de Pekin, Peking, August 28, 1927. I left the hospital a week ago and am now quite frisky again.”

“Monday night I dined with Miss Halsey in her cunning little Chinese house. The Cobbs are staying with her. Afterwards we all went to Dr. Yamei Kin’s house where she had invited many friends to see a Chinese shadow show given in her courtyard.

“It was fascinating. There were about fifty guests seated in the court with only Chinese lanterns for illumination. The shadow pictures represented historical events and were most clever.”

“Tonight I’m giving a dinner party with one lone man. Mr. and Mrs. Cobb, Miss Sherefchesky, Dr. Yamei Kin, Miss Halsey and Mrs. Curtis.”


• Summary: “... known as ‘China’s first nurse,’ died last December 16 in a nursing home in Fort Worth, Texas. After graduation from Guy’s Hospital School of Nursing in London, England, in 1909, she organized the first Chinese government training school for nurses at Pei-Yang Women’s Medical School and Hospital [in Tientsin]. There she translated the Oxford Handbook of Nursing [A Handbook of Nursing, 6th ed., by M.N. Oxford] and the terms and abbreviations used in prescriptions into Chinese. As the first president of the Chinese Nurses Association she was among those responsible for bringing into use a new word for nurse in Chinese, meaning educated or scholarly nurse. That word was one of the influences that helped the status of nursing in China. In World War II, as a colonel in the Chinese Nationalist Army, she was chief of the Army Nursing School.”

Note 1. For many more good articles Google: “Mrs. Bayard Lyon.” Elsie is buried at Hazel Ridge Cemetery, Elkhorn, Walworth Co., Wisconsin.

Note 2. The Handbook Elsie translated was used as the textbook of the Peiyang / Beiyang Woman’s Medical College. Although most of the book is in Chinese, its front matter is in both Chinese and English.


• Summary: See the entry for Elizabeth Blackwell (Feb. 3, 1821 to May 31, 1910) in Vol. 1 (A-F), p. 161-65. Elizabeth was a physician and “the first woman of modern times to graduate in medicine....” She was born in Counterslip near Bristol, England. In 1852 the family moved to the USA when Elizabeth was age 11. As she grew older and decided not to marry, she prepared for medical school but was rejected again and again. Finally she began applying to rural medical schools until, to her great delight, she was accepted by Geneva College in west-central New York. On 23 Jan. 1849 Elizabeth Balckwell received her medical degree from Geneva. In October 1854 loneliness prompted her to adopt Katharine Barry, an orphan, age 7, from Randall’s Island. This turned into a very supportive and happy lifelong mother-daughter relationship.

“In 1853 she opened on a part-time basis a one-room dispensary in a tenement district of New York, treating two hundred poor women the first year.”

In 1857, after several years of fundraising, she expanded this to a hospital, the New York Infirmary for Women and Children, at 64 Bleecker Street. By this time she had two strong and capable allies in her work: (1) Dr. Emily Blackwell, her sister, who in 1856 returned from postgraduate training in Europe, and (2) Dr. Marie E. Zakrzewska, newly graduated from Western Reserve (in Ohio) whom Elizabeth had previously helped and encouraged.

In 1868 Elizabeth Blackwell’s plan for a medical college with high standards was brought to its final realization. She was appointed the first chair of hygiene [preventive medicine and public health]. By this time there were medical schools for women in Boston and Philadelphia, but she wanted to set higher standards than these schools could offer; she was aware that women would receive particular scrutiny from the medical profession. “At the Woman’s Medical College of the New York Infirmary she established entrance examinations (ten years before they were made compulsory by [New York] state law), a three-graded course with longer terms than commonly prevailed, ample opportunity for clinical experience, and, to attest to the high caliber of the training, an examining board independent of the faculty, appointed from among the most eminent physicians in the city.”

Note 1. It was from this Woman’s Medical College of the New York Infirmary that Miss May King (Yamei Kin) graduated in May 1885. She was the first Chinese woman ever granted the degree of M.D. in the United States. She graduated at the head of her class, and then pursued special post-graduate courses in Philadelphia, Washington [DC], and New York.

Note 2. See also Elizabeth Blackwell’s autobiography, Pioneer Work in Opening the Medical Profession to Women (1895), later reprinted in Everyman’s Library (1914), with a bibliography of her writings and a supplementary chapter by Robert Cochrane, and her Essays on Medical Sociology (1902, 2 vols.) which contains her major publications and addresses. Though a popular work, the principal biography of Elizabeth Blackwell is Child of Destiny, by Isabel Ross (1944).
Note 3. For this book, Janet Wilson James was associate editor; Paul S. Boyer was assistant editor.


• Summary: A 3-page Chinese-language biography of Jin Yunmei (Yamei-Kin) with no author and no references.

Note 1. E-mail from Kwok Pui Lan, PhD (5 May 2014) in reply to many questions by Shurtleff about this book chapter: “The book was a compilation of documents and materials on the feminist movement in modern China that the editors found. Some pieces do not have authors, like this one. I don’t have the book now and I believe there were no references.”

Note 2. This is the earliest document seen (Dec. 2015) stating that Yamei Kin was also known by the name of Jin Yunmei.


• Summary: Page 1:

“Dedicated To:
“Our grandchildren: Caitlin, Cecily, Michael, Mania, David, Patrick, and Martha.

‘A good heredity from a clean, upright ancestry is more to be desired than all the titles, honors, and wealth that earth can bestow.’

Luther Burbank Handwritten: “To Caitlin–With Love, Siddy”

Page 2:

“Foreword

These sketches of the ‘family’ were primarily researched and written for our grandchildren. As the generations come and go, the early history of the family fades into obscurity unless reduced to the written word.

‘Here then is a record of the family history, as best I am able to develop, so that the children may know from whence they came.

‘Since some method of identification of individuals is helpful, the system herein used is to identify our grandchildren as generation number one. The next older generation is number two, etc. Persons in the direct lineage of our grandchildren from generation three through ten are numbered. The male member is listed first, then his spouse, etc.

“Sidney E. McGaw

“3-1

“Albany, California

“1977

“4-3 Hippolyttus Laesola Amador Eça da Silva

“Born in the British Crown Colony of Hong Kong, Aug. 13, 1870. Father was Portuguese, mother, Emma, of Spanish extraction.

“Married:

“1. Ya Mae Kim, M.D.


“Children:

“By first wife -

“1. Alexander Amador

“Last known contact was through:

“Mrs. J. M. McCartee

“67 Park Ave.

“Madison, N.J. (in 1909)

“By second wife

“2. Clara Emma

“b. 8/7/1906, Fresno, Ca.

“3. Mignonne Harriet

“b. 6/22/1913, Hanford, Ca.

“Only hearsay information is available on H. A. Eça da Silva’s early background. His parents during his early years were presumed to be reasonably well off, since there were servants in the home. As a young man, he went to Milan, Italy for musical training. His own records state that he studied under J.M. Pinetti.

“Eça da Silva was an accomplished musician on the piano and violin. Before coming to the United States, he had been an accompanist for an Italian tenor on a world tour; and, as he told, the director of the Emperor’s band in Japan. He taught the bandmen ‘western musical notation.’

“What brought him to California in 1894 is not known. He was naturalized and found employment with the U.S. Immigration Service as an interpreter, since he was an accomplished linguist in the several dialects of Chinese, Japanese, and the romance languages.

“During his employment with the Immigration Service, he met and married his second wife, Agnese Burbank.

“After the 1906 quake in San Francisco, he and his wife went to Fresno where their first child was born. For the rest of his life he resided in the central valley. His activities included: employment as a church pianist, pianist for ‘silent’ movies, and vaudeville shows. He gave private lessons on piano, violin, viola, and accordion. Also, he played viola in the Fresno Symphony Orchestra, and arranged scores for other musicians.

“In between-times he served as an interpreter for orientals in the Chinese communities in Fresno and Hanford [California].

“He was a member of the Musicians’ Local #210, and also the T.F.B., [The Fraternal Brotherhood] Fresno Lodge #91.

“Although born and raised a Catholic, he became a protestant of the Methodist faith.

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“H.A. Eça da Silva was a well educated, widely traveled, ‘continental’ gentleman, who was highly talented in music and linguistics. At times he exhibited a violent temper if opposed.

“H.A. Eça da Silva died of heart failure in Fresno, Nov. 24, 1947. He is buried in Mountain View Cemetery” [Fresno, California. He is listed in the cemetery records as “Silva, Eça da.” He is buried alone in Section AOUW, Block 1, Lot 94, Grave 7]. Address: Alameda, California.


• Summary: One of the two missionaries in China is Divie Bethune McCartee.

The thesis abstract states: “During the nineteenth century, American missionaries to Japan and China helped fashion U.S. images and policies toward the Far East as well as Far Eastern attitudes toward the West. Much emphasis has been placed on the nature of the missionary’s Far East experience and the ‘impact of the West’ on the Far East. Much less consideration has been given to the type of Western people with whom the Chinese and Japanese had contact. Since these Westerners were an important part of Far East-American relations and communications, their beliefs and attitudes concerning the West and the Far East are important. These western people, missionaries in this case, saw Japan through eyes that were conditioned by their backgrounds.

“My investigation deals with two medical missionaries: James Curtis Hepburn who spent most of his missionary life in Japan and Divie Bethune McCartee who arrived in Japan after long experience in China. A comparison of their careers reveals many similarities and a few striking and important differences in educational training and professional experience in the United States. The differences become more clear as Hepburn and McCartee express their ideas about the Japanese to the American people.”

The original thesis is at the University of Texas, Dallas. It is stored in remote storage and so must be called into the library. Available at Eugene McDermott Library. Ask at Circulation Desk. In-library use only. Call number: LD5340.5 .D833.

You can purchase your own copy of the thesis from Proquest here: http://dissexpress.umi.com/dxweb/search.html. Address: Univ. of Texas.


• Summary: See next 4 pages. This diary of a young American girl growing up in Japan during the years 1875-1884 gives an intimate view of the social and political changes taking place in Meiji Japan. Clara’s father, William C. Whitney (a descendant of the inventor and engineer Eli Whitney), was invited by the Japanese government to establish Japan’s first commercial college (Shôhô Kôshûjô), in Tokyo. Clara’s mother was eager to work as a lay Protestant missionar, Clara, their eldest daughter, was age 15 when they arrived in Tokyo on 3 Aug. 1875.

You Mei King [Yamei Kin] is mentioned on pages 109, 118, 123, 124, 128, 171, 181, and 342.

Pages 109-10: On Saturday, 25 Nov. 1876 Clara and her mother went to visit Mrs. McCartee. They found her and her Chinese girl, You Mei, at home [probably in Tokyo]. Clara and You Mei went to the latter’s room. You Mei liked to dress in the Chinese style, with long loose trousers and a blouse (that descends to below her knees) over the top, fastened at each shoulder by buttons. Clara was surprised that although You Mei had been in America for only two years, she spoke English as well as Sarah. They had a very nice time together in You Mei’s room with talking, laughter, books, tea, cake, and a cat. Clara found You Mei to be very independent, which was unusual in “Chinawomen”; she said she intended to become a teacher. Clara was a little astonished at this and said rather frankly, “What? You?”—to which You Mei replied, that why shouldn’t she as well as any other girl, become a teacher? Clara made amends for her unguarded remark. You Mei added that she wanted to go to Europe to finish her education and to be able to take care of herself by age 18. Sarah said she was very much pleased with this Chinese girl and her spirit, which remind her of American girls. By comparison, she felt a bit sorry for Japanese girls. But Clara’s initial attitude of reproach and disdain for Japanese gradually changed to one of love and respect.

Page 188: 31 Jan. 1877 deserves a long blue mark on the calendar on that day their Asiatic Society was established. The members were Clara, five other American girls, and You Mei. They decided to hold a meeting once every two weeks and to let each member select from a given number of subjects that which pleased her best. The girl at whose house the meeting was held would be in charge for the day—no president. At the first meeting they enjoyed games, laughter, and fun.

Page 123: Wednesday, Feb. 28 was the society’s meeting day. They met at the Kaisei Gakkô. Clara started by reading her composition on Japanese street scenes. Her mother says she can send it home to be published. Emma Verbeck’s was, as before, very good. You Mei’s was “Whispers from the Bamboo.” Afterwards they took a light lunch and went out to play. Note: This is the first indication seen that You Mei knew Emma Verbeck.

Page 124: Wednesday, March 28. Today the society’s meeting was at You Mei’s house. Dear Mrs. McCartee seemed delighted to have them all. Emma Verbeck, Gussie,
WEDNESDAY, JANUARY 1, 1878.

Another New Year! How short a time it seems since last New Year. I remember what the New Year will bring me. The old year brought me a great deal of happiness and at all costs few small troubles. I stood back in my old garden. I see a great many vines there of small though they are, but nearly leaf and vine. Jones has been very kind to me through this year. I can't say this is a happy New Year, indeed, it is a sad.

THURSDAY 2

I was quite tired this morning on account of having got up so late last night. Mr. Brown of Brown House Philadelphia has left here some cotton to stay till night. There being me come at the place she is staying. He finds him on interesting young man as a sort of person. Mr. Cutler's wife seamstress was here this day.

FRIDAY 3

This morning I did not make up very early because it was such an unpleasant day that he did not come in my piano and I made a move. I did not go out all day, he came in and as attorney I tried some to be patient. This evening Santa made me get angry with Hillie and Katie and I had to scold because to Hillie he was just playing with one, but I wrote a letter to him. He is to be sorry.
You Mei and Clara each read a composition, then each was discussed—all impromptu with many funny things being said. For example, You Mei said she would never marry a “Jap.”

Page 128: May 1, 1877 was You Mei’s farewell party. The members of the society (including Emma Verbeck, Jessie, Gussie) came and all had fun. Finally Clara had to leave—when her mother came for her. As she stepped off the door step, You Mei said she would probably never see Clara again, so “good-bye”—and she held out her hand. As Clara was about to leave she impulsively kissed You Mei, then noted: “The girls never kiss her because she is Chinese, so I thought I’d set the example... I am so sorry to have her go away.”

Pages 155-56: Christmas 1877 at Clara’s home. None of the servants had ever seen a Christmas tree before. Emma and Willie Verbeck were also there. “I hope these dear Children will find the dear Christ child in their hearts.”

Page 171: A footnote remarks that You Mei is now (March 1878) an eminent physician.

After page 175 is a 2-page map of Meiji-era Tokyo (1876).

Page 179: The Eastern Star. April 11. At dinner [lunch] time Clara received a note from Mrs. McCartee informing her of the meeting of the society at the Veeder’s home. At 1:30 You Mei came for her. Together they went gaily off and after a funny time arrived at the Kaga Yashiki, the first to be there. Emma and Annie Brown, George Channing, and Willie [Verbeck] soon arrived to add to our merry troop. The meeting was called to order, but as no essays had been written, the resolved to establish a paper named the Eastern Star for which they will write poetry, politics, and fiction.

Page 181: 28 April 1878 Clara and You Mei sit together in church then hurry away together to escape Mr. Takeshita who handed a love-letter to Clara. Clara showed it to You Mei. April 30. The society, at its meeting at Clara’s home, launches their newspaper, the Eastern Star. You Mei was there.

Page 307: On 24 Jan. 1880 Clara and her family leave Japan for the USA. But they later return and Clara marries a Japanese man, Kaji Umetarô, with whom she has five children.

Mr. Yang Chenglin writes (Dec. 2012): Maybe you have noticed, Willie Verbeck also appeared in Clara’s Diary. I His sister Emma and Yamei appeared together several times in the book, and seemed to be good friends. Hence, William Verbeck and Yamei Kin had long been friends before Alexander went into his school. William was two years older than Yamei and Emma was one year older than her.

Page 113: “Emma and Willie Verbeck were here also.”

Dr. and Mrs. Divie Bethune McCartee are mentioned on pages 109, 124, 154, 251, 267, 270, 298, 305, and 342. While in Japan, Dr. McCartee taught natural history and Latin at the Kaisei Gakkô, an educational institution which specialized in Western Studies.

Page 251: On 5 July 1879 there was a grand reception for U.S. President Ulysses S. Grant at Ueno Park in Tokyo. As General and Mrs. Grant appeared, the band played. Dr. and Mrs. Hepburn came next, and behind them Dr. and Mrs. McCartee, followed by many other American dignitaries. Sarah was introduced to President Grant, who cordially grasped her hand and said kindly, “How do you do Miss Whitney?” She was filled with pride in her country and gratitude that she was an American.

Pages 268-88: On Aug. 25 there was another festival (Fête Champêtre) at Ueno Park in honor of President Grant. In the pavilion assigned to Japanese officials and foreigners of note were Dr. & Mrs. McCartee, the Whitneys, and others. When the Mikado [Emperor] with his mounted bodyguard of lancers appeared in a golden and crimson coach, every head was bowed in reverence. There were colorful displays of mounted archery, swordsmanship, etc. each described in detail by Sarah.

Pages 269-71: Again on Aug. 28 Mrs. McCartee was present at a reception for President and Mrs. Grant at Mr. Mori’s new mansion. Note: Ulysses S. Grant was the first American President to visit Japan. The Meiji Emperor met the Grants personally and provided accommodation for the former first-couple at the Hamarikyu palace. It was an unprecedented meeting; during their two hours together the Emperor Meiji asked President Grant’s opinion on several important domestic and international issues. President Grant was deeply impressed by the Emperor and he advised him to be cautious about the great powers’ designs toward Asian countries like Japan. The Grants stayed for 3 months in Japan. Grant wrote his friend Badeau: “My visit to Japan has been the most pleasant of all my travels. The country is beautifully cultivated, the scenery is grand, and the people, from the highest to the lowest, the most kindly & the most cleanly in the world. My reception and entertainment has been the most extravagant I have ever known, or even read of.”

Note: The original handwritten edition of this diary contains much more information in general than this abridged published edition and, unfortunately, also contains much more information about You Mei King [Yamei Kin]. The original diary has been translated into Japanese, unabridged, as Kurara no Meiji nikki [Kodansha, 1976; 2 vols.]. In 1996 it was translated and published by another Japanese company, Chuokoronsha. The index in the latter Japanese edition shows that there is more information about You Mei King in that edition than in the 1979 English edition.

The handwritten original diaries are in the Library of Congress’ archives, Manuscript Division, as the “Clara A. Whitney papers, 1872-1975” [75 items, 4 containers, 1.6 linear feet].

Lewis Wyman, Reference Librarian in the LOC Manuscript Division, examined the diaries and writes (Dec.
2015): There are 18 diaries dating from 1873 to 1882 (see list of dates below). They are all bound, and vary in size. Although I cannot provide measurements of each, the smallest is 18 x 12cm, while the largest is 34.2 x 21.7cm. Only one appears to have page numbering, and indicates 164 pages. This appears to be typical although length varies. The covers all appear to be card stock with one or more having leather or leather like accents. They are largely written in ink, though some entries are in pencil. I find the entries to be legible. A sample of the cover and first few pages of the first diary is attached for your reference. The following is a list of dates appearing on the covers of the diaries:

Box 1
1. 1873 [sample attached].
2. 1874 [the smallest at 18x12cm]
3. 1875 [164 numbered pages]
4. Sept. 5, 1875 to Mar. 18, 1876
5. [2 diaries in this folder] Mar. 31, 1876 to Oct. 2, 1876

/Oct. 21, 1876 to Apr. 21, 1877
6. Apr. 12, 1877 to Sept. 13, 1877

Box 2
7. Nov. 19, 1877 to Apr. 11, 1877
8. Apr. 12, 1878 to Sept. 28 1877
10. Apr. 1, 1879 to July 23, 1879

Box 3
11. Aug. 1, 1879 to Sept 29, 1879
12. Oct. 1, 1879 to Dec. 25, 1879
13. Dec. 27, 1879 to Mar. 21, 1880
14. Mar. 26, 1880 to May 14, 1880
15. May 17, 1880 to Aug. 2, 1880
17. Oct. 18, 1882 to Apr. 17, 1882 [with additional entries or notes]: 1884, 1887.

The diary begins on January 1, 1873, more than 2½ years before Clara arrives in Japan—on Aug. 3, 1875. Clara lives at 883 Broad St., Newark, New Jersey. On the inside front cover are two handwritten quotations: (1) From Proverbs 16:23: “He that ruleth his Spirit is greater than the mighty and he that conquereth him Self, than he that taketh a city.”

(2) From Isaiah 51:12–“I, even I, am he that comforteth you: who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass.”


• Summary: A comprehensive history of the subject.


• Summary: Beginning with the period of the early expansion of Western missionary medicine, this account covers the chaotic years of Nationalist rule to the foundations of the People’s Republic in 1949.

The section titled “Medical education” (p. 20) states: “With the growth of the missionary movement there was a corresponding increase in medical schools and in time Chinese graduates. By 1897 300 Chinese had been educated in Chinese medical schools, only five of which had more than ten students (Wong and Wu 1932, p. 368). Many new schools including non-missionary ones were established. The first Chinese doctor to qualify abroad was Dr Huang Kuan (Wong Fun). He was from Guangdong province and attended the Morrison Education Society school. He took his first degree in America and then studied medicine in Edinburgh from 1848 to 1853. He returned to China in 1857 with the London Missionary Society (Wong and Wu 1932, p. 228). In 1888 Miss Jin Yunmei (Yamei Kin) became the first Chinese woman physician to have graduated abroad. She lost her parents in an epidemic and was adopted by missionaries in Ningbo. She was sent to study medicine in the Woman’s Medical College in New York and graduated in 1885 (Wong & Wu 1932, p. 333). An American graduate of the same College, Dr Trask, was sent to China as the second female
missionary and arrived in Fuzhou in 1874. She was to start the first Women’s Hospital in China in 1877 (Wong & Wu 1932, p. 274).”

The section titled “Medical education for women” (p. 46) states: “For example, one of the first Chinese women to qualify in Western Medicine was Miss Jin Yunmei (Yamei Kin), who graduated in 1885 from the Women’s Medical College in New York. Later the opportunity for women’s medical education in China became available at the Guangdong Medical College in 1899.”

Note: This is the 2nd earliest document seen (Dec. 2015) stating that Yamei Kin was also known by the name of Jin Yunmei. Address: 1. PhD, Researcher and author, Univ. of London, UK.


• Summary: An extremely well researched and well written book about America’s greatest and most colorful plant explorer, who introduced many soybean varieties to the USA. These include: PI 19184 and PI 19186, both received by the USDA in Aug. 1906.


1. PhD, Researcher and author, Univ. of London, UK.

“Ever since Marco Polo’s return from fabled Cathay [in 1295] Westerners had longed for the horticultural treasures of China, where earth’s richest flora had survived untouched by the Third Ice Age that had covered much of Europe and North America. The Chinese government, however, had limited foreigners for centuries to the open ports of Canton and Macao. After the Opium Wars of the 1840s resulted in greater privileges for Westerners, Robert Fortune, a Scottish plant hunter, spent nineteen years near the treaty ports, occasionally managing to travel two hundred miles into the interior disguised as a Chinese beggar with shaved head and pigtail. Later, amateurs like the French missionary-botanist Father Armand David and the Irish consular official Dr. Augustine Henry collected dried herbarium specimens of many new plants, revealing the richness and variety of China’s flora” (p. 6).

At the beginning of the 20th century, a new window of opportunity opened for plant explorers in China. The crushing defeat of the Boxer uprising and the Chinese government in 1901 by the European powers, gave these powers a chance to extend their influence. Plant hunters could finally travel with a fair degree of safety into western China. In 1899 Veitch and Sons, a famous English nursery firm, sent a young collector named Ernest H. Wilson to find the ornamentals described by Father David. Wilson collected seeds of three hundred species, nine hundred pressed specimen, and thirty-five Wardian cases of living plants before he returned to England in 1902. Realizing that agricultural exploration would yield equally great rewards, David Fairchild, head of the infant Foreign Seed and Plant Introduction Section of the USDA, eagerly anticipated sending an explorer to China. But first he needed to find the right man to search vast areas, identify useful plants, and transport them to America.

“In 1889 Beverly T. Galloway, head of the Division of Plant Pathology of the USDA, had brought nineteen-year-old David Fairchild to Washington to join five plant pathologists who were working in attic rooms of the old red brick department building. Galloway’s Wisconsin classmate, P. Howard Dorsett, soon joined the group. A little later, Fairchild’s Kansas State classmate, shy and scholarly Walter T. Swingle, arrived with his growing library of agricultural references in five or six languages. Seeking an opportunity to learn about the flora of foreign countries, Fairchild accepted a Smithsonian fellowship to study in Europe. Aboard ship he met Barbour Lathrop, a well-to-do gentleman who later took him on an extended tour of the Pacific and showed him fruits, grains, and ornamental plants that could be valuable in America. Returning to Washington in 1897, David Fairchild knew exactly what he wanted to do with his life.

“With the help of W.T. Swingle, he conceived a plan to divert twenty thousand dollars of the funds appropriated for the wasteful Congressional Seed Distribution Service in order to finance a section for the specific purpose of introducing new and useful crops into the United States. He enthusiastically presented this idea to the secretary of agriculture, James Wilson, who approved the plan and asked him to organize the new section. Housed on the fifth floor under the eaves of the old Department of Agriculture building and staffed by one teenage secretary, the Foreign Seed and Plant Introduction Section became a reality when Congress passed the revised appropriation bill in July, 1898.”
“Though David Fairchild traveled for the next several years as a special agent of the Foreign Seed and Plant Introduction Section, he never forgot his hope of sending a long-term plant explorer to China. In England he visited Augustine Henry to try to persuade that distinguished amateur botanist to return to Asia as a collector for the Department of Agriculture. Though Dr. Henry declined Fairchild’s offer, his enthusiastic account of the unexplored fertile plains and useful plants of the western Chinese provinces made a deep impression on David Fairchild.

“He returned to Washington in 1903, determined to initiate agricultural exploration in the Orient. By this time the Foreign Seed and Plant Introduction Section had become a part of the Bureau of Plant Industry directed by Beverly T. Galloway. Galloway agreed that the collector Fairchild sought must be a good botanist who could recognize those plants that were both new and useful; a practical gardener who could gather and transport live material—scions and cuttings as well as seeds; and a man of great endurance who could tolerate all sorts of physical discomforts and walk thousands of miles where no roads existed. Choosing a plant hunter who combined these qualifications became Fairchild’s chief concern” (p. 7-8).

In June 1904 Fairchild “began a series of visits to experiment stations and individual correspondents who were testing plants being introduced by the USDA. In Boston [Massachusetts], he called on Charles Sprague Sargent, the director of Harvard’s world-famous Arnold Arboretum. Though these two men devoted their lives to related goals, their personalities offered a sharp contrast. Sargent, a Bostonian of ample means, assured social position, and established reputation, was strong-willed and often sarcastic, while the younger man from the Kansas prairies attracted friends everywhere because of his diplomacy and enthusiasm. Sargent mentioned that he was negotiating for the services of E.H. Wilson, who was making his second journey to the Orient for Veitch and Sons. Because of the rivalry that was developing between these two leaders in American plant exploration, this information spurred Fairchild’s desire to send a collector to China” (p. 8).

When Fairchild returned to Washington, DC, in October 1904, he had still not met or even heard of Frank N. Meyer. Meyer had arrived in Washington, DC, on 20 Aug. 1901 with a letter of introduction from Hugo de Vries to Erwin F. Smith. Smith found Meyer a modest job as a gardener in the USDA greenhouses in Washington, DC.; here Meyer worked for about 10 months—from 23 Oct. 1901 to 31 Aug. 1902. Then resigned, left Washington, DC, and for the next 4 years he traveled to Mexico and across the USA, stopping to work for the USDA in various places.

For some time, Adrian J. Pieters, who had befriended Meyer and was also of Dutch extraction, and who had directed the Foreign Seed and Plant introduction office during the last months of Fairchild’s travels abroad, had been thinking of recommending Meyer to Fairchild as the man Fairchild sought. Eventually Pieters made his recommendation. Similar strong recommendations came to Fairchild from Erwin Smith, Galloway, and George Oliver, Meyer’s supervisor in the greenhouses. “In March [1905] Fairchild asked Pieters to wire Frank Meyer to ask whether he would be interested in going to China as an agricultural explorer. At last Fairchild had made his decision; time would test the wisdom of his choice” (p. 9).

In Sept. 1905: “En route by sea to Tientsin [Tianjin], at Chefoo (Yantai) Meyer called on Dr. Yamei Kin and Mrs. John L. Nevius, the widow of a medical missionary who had introduced Western fruit trees there. These ladies, friends of David Fairchild, shared their considerable knowledge of the flora of northern China and showed Meyer several fine gardens. They also invited him ‘to take many a cup of tea’ and to eat a typical Chinese dinner” (p. 32).

“Fairchild (p. 108) requested twelve more tins of the roasted soybean coffee. He had served it to Mrs. Fairchild and Mrs. Bell without their realizing that it was not ‘the ordinary coffee used by our family.’”


Central figures in this provocative book include the USDA and David Fairchild, who was the first head of the USDA’s Section of Seed and Plant Introduction, when began operations in 1898 (p. 20+). His wealthy patron was Barbour Lathrop (whom he met on a trip in 1893), an American who shared Fairchild’s view of the importance to the USA of worldwide plant exploration, collection, introduction, and commercial development.

The section about Dr. Yamei Kin (p. 32-33) puts her work in context: Fairchild believed strongly that the United States should be learning much more about China. “Fairchild proposed that the U.S. government establish an
American Bureau of Oriental Publicity, staffed with bilingual translators who could keep Americans abreast of the growing scientific literature published in Asia. [56, Fairchild 1909]

“The proposed bureau was never established, but in 1917, the USDA briefly expanded the scope of its program to learn from China, and established an interesting—if only briefly meaningful—precedent: hiring a Chinese person to serve as an agricultural adviser to the United States. Dr. Kin Yamei, who claimed to be the only Chinese woman to have graduated from an American medical school, was hired to return to China and study the Chinese soybean on behalf of the USDA. The New York Times hailed the appointment as “the first time the United States Government has given so much authority to a Chinese”’ [57, 10 June 1917, p. 9].

“When Kin left for China in the summer of 1917, she was supposed to study the soybean exclusively and to return to the United States in the fall to present her report. But things did not go as planned. The USDA apparently did not receive any report on soybeans” (p. 33).

Stross discusses Frank N. Meyer at length (p. 25-39), including his work collecting soybeans. But Stross is often critical of him: “He regarded Chinese farmers more as adversaries than as friends” (p. 29). He also alleges that “Meyer had sent upon Fairchild’s request twenty pounds of seeds ‘of the variety of hemp from which hashish is made.’” (p. 31). Note: Stross cites his source for this [52] as Isabel Cunningham’s biography of Meyer. Yet Cunningham says that Stross is incorrect; Fairchild requested 20 pounds of opium poppy seed (to use as a pain reliever in European hospitals during World War I), but Meyer balked at the idea of sending something for which a person could be beheaded if he were caught. He also said that 20 pounds of such seed was enough to plant a province. Isabel thinks that Meyer never sent the seed; but she is not sure.

In Chapter 6, “Timidity: The International Education Board and Cornell, 1920s,” is an interesting discussion (p. 156-57) of work with soy by Cornell University representatives: “A new soybean variety that was isolated during experimental work promised yield increases of 80 and 90 percent above usual levels. As further selection produced superior varieties of a number of crops, the staff began preparing to distribute the new varieties to the public.”

Note: Stross has written books about Microsoft, Steve Jobs, venture capitalists, Thomas Edison, Sino-American business, etc. This is his first book related to agriculture. Address: San Jose State College, Golden Colorado.


• Summary: In this compilation of papers on Chinese women’s history, one of the “intellectual women is Yamei Kin.”


• Summary: A brief biography of Dr. Yamei Kin (Jun Yunmei [with 3 Chinese characters]) is given on pages 81 and 129.


• Summary: Chapter 11, “Developments in Medicine, 1863-1900,” states (p. 150): After the Reformed missionaries had made numerous appeals, the Board of Foreign Missions finally decided to send out a trained physician. In 1887, using financial assistance from the Woman’s board of Foreign Missions, the General Synod commissioned Dr. Y. May King for work in the field. A Chinese woman in her early twenties [she was born in 1864], she had been orphaned in China at age two and adopted as by Dr. and Mrs. McCartee, who taught her English and trained her for a medical career. Finding a woman doctor who could work among the Chinese women fulfilled the fondest hopes of the Amoy missionaries. “Unfortunately, Dr. King remained only a few months.” In October 1888, poor health prompted her to relocate at Kobe, Japan, where her foster parents had gone earlier to do mission work.

Page 347: Y. May King served in China from 1887 to 1888.


• Summary: This book is, more specifically, about Chinese women and Protestant Christianity, 1860-1927. In 1821 the first Chinese woman became a Protestant Christian.

Page 117: “A few Chinese women, mostly daughters of Chinese pastors or adopted daughters of foreign missionaries, were sent abroad to receive formal medical education. The first was Jin Yunmei [Yamei Kin], the orphan daughter of a Chinese pastor, who was adopted by Divie Bethune McCartee and his wife. Graduating with high honors from the Woman’s Medical College in New York, she was sent back to China under the auspices of the Woman’s Board of the Dutch Reformed Church in 1888.”

Page 140: Footnote 68 states: For the life of Jin Yunmei (also known as Yamei Kin, Y. May King or King Ya-meii), see Chimin K. Wong and Wu Lien-teh [1932?], History of Chinese Medicine, p. 333-334; and “Nü yishi Jin Yunmei...

Page 222: The 3 Chinese characters for the name Jin Yunmei are given. Address: PhD and Author [as of May 2015 at Episcopal Divinity School, Pennsylvania].


* Summary: Contents: 1. The beginning (Hajime-ni): One Chinese woman’s medical missionary work in Kôbe (Y. May Kin), the first half of her life. 2. Her foster parents, Mr. and Mrs. McCartee. 3. America. 4. Amoy (today’s Xiamen, a coastal city in southeastern China). 5. Kôbe. 6. At the end. Endnotes. References.

In 1888, after contracting malaria, Dr. Kin left Amoy to live with her foster parents at Kobe, Japan, where she became acquainted with missionaries of the Methodist Episcopal Church, South (abbreviated as MEC, So. below) [The word “South” refers to the South of the United States; see Wikipedia “Methodist Episcopal Church, South”]. In Jan. 1889, Dr. Kin was invited to work as a medical missionary of MEC, So. At the annual meeting of the Japan Mission of MEC, So. held in Sep. 1889, she was appointed to take charge of MEC, So. held in Sep. 1889, Dr. Kin was invited to work as a medical missionary of MEC, So. At the annual meeting of the Japan Mission of MEC, So. held in Sep. 1889, she was appointed to take charge of medical work for women and children at Kobe. She began to work for MEC, So. in Oct., but for some reason, she had to stay at Tokyo at first.

5. Kobe: The first arrival of a Protestant missionary from the Methodist Episcopal Church, South, of America was delayed for about 30 years; they started their mission work in Kôbe in 1886. Their first missionaries were Mr. & Mrs. J.W. Lambuth (Rambasu); Mr. & Mrs. W.R. Lambuth (Ranbasu [See Wikipedia for Walter Russell Lambuth (1854-1921); his father was James William Lambuth, above]); and the O.A. Dukes who came from the China mission. They established Dokusho-kan (current name: Parumoa Gakuin = Palmore School?), a Sunday School, Hiroshima English-Japanese Girls’ School (Hiroshima Eiwa Jogakô; today’s Hiroshima Jogakû), and their meeting hall, and then decided to build the Kansai School (Kansai Gakuin) in 1888. (Kôbe Eikô Kyôkai 70 year history book publishing committee, 1958, p. 4-12; Kansai Gakuin 100 year history compiling committee, 1997, p. 44-61).

In 1888 Y. May Kin became acquainted with the people of Methodist Episcopal Church, South while she was living in Kôbe, and in January 5, 1889 she was appointed to promote a women’s school and medical mission at the Four Seasons Group (Shikikai [perhaps the quarterly meeting]) of the Japan Mission of Methodist Episcopal Church. (Notes 7)

In the record of their proceedings it was written that she was paid 50 yen per month until the annual assembly meeting. (Record of the Japan Mission, M.E. Ch. So., 1886-1889, p. 33-34). By the way, the day before January 4th in their proceeding records, a married missionary’s salary was 1,200 yen each (annually?), and a single missionary’s salary was 750 yen each (annually?), (Ibid. p. 31-32); they decided to pay Y. May Kin the same salary as the other single missionary.

In September 1889, the third annual meeting was held, and at that meeting Y. May Kin was appointed to be the director of the medical activity department for women and children of Kôbe district for the coming year. (Minutes of the Annual Meeting of the Japan Mission of the Methodist Episcopal Church, South, Third Session, 1889, p. 7). It was so natural that Y. May Kin got the medical activity work for women and children because the female missionary’s work was limited to female related areas only. (Kohiyama, 1992, p. 225-226)

Even though Y. May Kin was going to work for the Methodist Episcopal Church, South from October 1889, because of “unexpected incidents” she ended up staying in Tokyo, studying Japanese, (Notes 8) and doing medical activities. She arrived in Kôbe December 4, 1889. Until mid-February of the next year (1890) she helped the Kôbe Women’s Mission School (Kôbe Fujin Dendô Gakkô (today’s Seiwa Daigaku)) while the principle Mary Lambuth (Mrs. J.W. Lambuth) was on vacation and absent. (Kin, 1890, p. 27). Mary Lambuth’s report said that Y. May Kin worked brilliantly in many activities of the class. (Minutes of the Annual Meeting of the Methodist Episcopal Church, South, Fourth Session, 1890, p. 47).

Y. May Kin was also commuting to a hospital (which was established by a Japanese church member in a town that was located a few hours south of Kôbe) and worked there as an advisor once a week. (Notes 9) She helped teaching modern medical methods to the midwives of the town. But the hospital was big and doctors there felt jealous of her work; therefore her work there had to stop very shortly. (Bonnell, 1917, pp. 6-7).

On Feb. 25, 1890, Y. May Kin opened a dispensary / clinic for women and young children in Hyôgo, and before long she opened her own office at home in Kôbe. Except Sunday, she worked every day, morning and afternoon, and she treated (took care of) over 60 people (patients) by June. (Notes 10) About one third of her patients were children. She visited some patients at home and in a few cases she treated male patients. (Kin, 1890, p. 27-28).

The Mission’s financial report of 1889 states that, for
their medical activity, they spent $264.73. Y. May Kin received $145.35 income. Also their income from dispensing medicines (medicine income) was $18.18. (Minutes of the Annual Mission of the Methodist Episcopal Church, South, Fourth Session, 1890, p. 41, Statistical Report). According to Maud Bonnell, Y. May Kin used her income from her medical work in Kobe to support her dispensary in Hyogo. (Bonnell 1917, p. 7). Therefore the dispensary spent $264.73 more than they took in, after they included their medicine income. So it seems that Y. May Kin visited homes of foreign patients and wealthy Japanese patients, got some income, and donated $145.35 to the mission. (Notes 11)

Starting July 23rd she took a vacation; she returned to Kobe on August 30th. (Kin, 1890, p. 27). She spent time with her parents during that time. She must have told them what she had accomplished in her half year.

In September 1890 the 4th annual meeting was held and Y. May Kin presented her report on the dispensary in Kobe. In the report she proposed that they establish nurses’ education classes and that they should have some beds for their hands-on training. (Kin, 1890, p. 29).

At that same meeting it was decided that she was going to oversee the dispensary and nurse training classes for the coming year. (Minutes of the Annual Mission of the Methodist Episcopal Church, South, Fourth Session, 1890, p. 10). Even though there is no record of their discussions, we can safely assume that her proposal was accepted.

In February 1891 the lease agreement for the Hyogo dispensary expired and it was moved to a place at the corner of Tamon-dori and Arima-dori [probably in or near Kobe]. It was both a dispensary and a classroom / lecture hall; she gave her lectures twice a week in the evening. (Kin, 1891, p. 46-47). J.W. Lambuth said that he was encouraged to see so many people attending to listen to her lectures. (Minutes of the Fifth Annual Meeting of the Japan Mission of the Methodist Episcopal Church, South, 1891, p. 16).

At the 5th annual meeting in 1891 Y. May Kin herself presented her report on the dispensary. (Kin, 1891, p. 46-48).

At the first session of the Japan Mission Annual Conference in 1892, Y. May Kin talked about women missionaries but the details were not recorded. (Minutes of the First Session of the Japan Mission Annual Conference of the Methodist Episcopal Church, South, 1892, p. 11) (Notes 12)

At the second session of the Japan Mission Annual Conference in 1893, on the list of the new positions for the coming year it was written “Medical Female doctor Y. M. Kin”. (The second session of the Japan Mission Annual Conference, 1893, p. 15). (Minutes of the Second Session of the Japan Mission Annual Conference of the Methodist Episcopal Church, South, 1893, p. 9).

However there was no mention of the list of the new positions in the medical field for the coming year on the record of the 3rd session of the Japan Mission Annual Conference that was held starting August 9, 1894. (The third session of the Japan Mission Annual Conference, 1894). (Minutes of the Third Session of the Japan Mission Annual Conference of the Methodist Episcopal Church, South, 1894). There was no mention of this issue in their annual meeting report. However in The Japan Christian Year Book it was mentioned that she resigned her missionary position after struggling to work there for about 18 months in spite of its poor funding and lack of necessary equipment. (The Japan Christian Year Book, 1935, 340). On the other hand, according to Bonnell’s report, Y. May Kin continued to work for the dispensary until she got married and left Japan. (Bonnell, 1917, p. 6). Continued. Address: Prof., Kwansei Gakuin, School of Humanities, Dep. of Culture and History.


• Summary: Continued: I would like to discuss the real situation of both the dispensary and the nurses’ training school. First, the dispensary: There was only one assistant and only one doctor (Y. May Kin). (A) Their number of patients (B) number of doctor’s visits (C) medicine income are shown in chart 1 below.

Chart 1:

1889 (Meiji 23, March–June): (A) 75 (B)–(C) $18.18
1890 (Meiji 23–24): (A) 150 (B) 700 (C) $126.14
1891 (Meiji 24–25): (A) 250 (B) 1,000 (C) $53.24
1892 (Meiji 25–26): (A) 450 (B) 1,000 (C) $320.00
1893 (Meiji 26–27): (A) ? (B) ? (C) ? [no records available].

If their patient numbers were increasing well and the doctor’s home visits (excluding Sundays) daily average were 3 visits per day after 1891, they were working very energetically. Together with that growth, their income from dispensing medicines was increasing up until 1892.

In the Kôbe district various contagious diseases (1890 cholera, 1891 typhus, 1892 shigellosis and smallpox, 1893 shigellosis and smallpox, 1894 shigellosis) were continuously spreading. (New edition of History of Kôbe by history committee of the city of Kôbe, 1994, see attached chart 1) Probably the patients having these contagious diseases were included.

On the other hand as far as the nurses’ training school goes, even though Y. May Kin herself started to work on establishing this school after she was appointed to work for their dispensary and the nurses’ training school, her reports show only her work on the dispensary. Looking at the other annual meeting reports, there is no trace of the official opening of the nurses’ training school. In the report of the second session of the Japan Mission Annual Conference, 1893, there was no mention of even the name. In fact even
though the establishment of the nurses’ training school was planned as one of the activities starting in September 1890, it is safe to say that the project was abandoned without any results by July 1893.

Also in 1894 the dispensary was closed. I mentioned earlier that Bonnell said it was due to Y. May Kin’s retirement by her marriage. The Japan Christian Yearbook stated that the closing of the dispensary and failure of the nurse’s training school were both due to the lack of funding from the mission. I think there is probably some truth in both of these viewpoints.

Lack of funding of the mission meant the lack of funding of the base mission organization. According to Floyd, the mission started to suffer financially in late 1880s and they owed a lot of money by 1891. Also the severe Big Depression made their financial situation much worse. As a result it is said that they had to reduce their mission activities in the 1890s and had to change their mission’s location.

(100th year History of Hiroshima Women’s University 《Hiroshima Joshi Gakuin》 by its committee, 1991, p. 29-30)

In 1888 the Methodist Episcopal Church, South of Japan built their meeting hall and Kansai School (Kansai Gakuin) in Kōbe. Even though they also built the Hiroshima English-Japanese Girls’ School (Hiroshima Eiwa Jogakkō), it was burned in a fire in 1891 and had to be rebuilt in 1892. (Kōbe Eikō Kyokai 70 year history committee, 1958, p. 10-11; Kansai Gakuin Daigaku 100th year history committee, 1991, p. 31-38). It was thought that their nurses’ training school project was postponed by other big expenses (mentioned above) and the unexpected re-building and was finally abandoned as their final situation got even worse.

On the other hand it is safe to guess that the reason the dispensary was closed was not the financial reasons but Y. May Kin’s marriage and leaving Japan, since the dispensary was open until Y. May Kin left Japan.

Y. May Kin was married to Mr. Da Silva, a Portuguese musician and linguist. (Ref 23) She left Kōbe by August 1894. Although this was not known among Chinese researchers, she later went to America. There she conducted lecture tours, and attracted a lot of interest in big cities. (Ref 24) We can guess that her lecture subjects might have been her experiences in Japan and promoting their mission work in Japan and China. It appears as if her role changed from working as an unmarried female missionary, to encouraging missionaries (especially female missionaries) to come to China and Japan from America. But, in reality, she was divorced, and returned to China. Around 1907 she was invited to become head doctor at the Government Women’s Hospital (Hokuyō Joiin) at Tenshin (Tianjin). There she established the first nurses’ training school and became its principal. (Notes 13).

Note: At the end of this paper there are 13 Japanese-language Endnotes, 2 Japanese-language bibliographic references and 20 English-language bibliographic references. The latter are as follows:


Records of U. S. Presbyterian Missions, Japan Letters.

Records of U.S. Presbyterian Missions, China Letters.


Minutes of the Annual Meeting of the Japan Mission of the Methodist Episcopal Church, South, 1889-1894.


The information above is based mainly on the Minutes of the Annual Meeting of the Japan Mission of Methodist Episcopal Church, South, 1889-1894 which should be archived in the Methodist archives center at Drew University (Madison, New Jersey) and maybe more can be found there. Narita Shizuka serves in Kwansei College which was founded by Methodist Episcopal Church, South, and files of this church are archived there.

Here is the URL to Narita’s original paper in Japanese: http://hdl.handle.net/10236/5762 or http://kgur.kwansei.ac.jp/dspace/bitstream/10236/5762/1/1483-12.pdf

Note: Link sent to Soyinfo Center by Yang Chenglin of China (Feb. 2015). Address: Prof., Kwansei Gakuin, School of Humanities, Dep. of Culture and History.

• Summary: This book contains a nice biography of Yamei Kin (Vol. 1, p. 94-96), by CHOW Kai Wing (Translated by Stephanie Po-yin Chung). However instead of using the name Kin Yamei, the author uses Jin Yamei (also known as Y. May King or as Jin Yunmei).

The last paragraph in the entry reads: “Jin Yamei died in Beijing 3 April 1934. Having devoted her whole life to promoting medical study and women’s rights, she was known as the Shimoda Utako of China (Shimoda Utako, 1854-1936, was a well-known female educationist in Japan.” This entry includes 4 bibliographic references at the end.

For the 4-volume series: editors-in-chief, Lily Xiao Hong Lee and A.D. Stefanowska; assisted by Sue Wiles. The contents of the entire series is:
- v. 1. The Qing Period, 1644-1911 / editor Clara Wing-chung Ho
- v. 2. The twentieth century, 1912-2000 / editor Lily Xiao Hong Lee.
- v. 3. Antiquity through Sui, 1600 B.C.E.-618 C.E. v. 4. Tang through Ming, 618-1644 coordinators: Tang, Liu Ning; Song, Guotong Li and Zheng Bijun; Yuan, Xu Shiduan; Ming, Lin Yanqing.

424. Ha, Zhong. comp. 1999. [Materials on Jin Yunmei as an instructor at the Beiyang Medical Academy for Women in the last few years of the Qing era]. Lishi Dang'an (Historical Archives) No. 4. p. 63-77. [Chi]

• Summary: Yang Chenglin writes (June 2015): “This paper is a compilation of the correspondence about Dr. Kin’s hospital and school in the archives of Changlu Salt Commission, archived in the First Historical Archive of China. Changlu is a salt pan in Tianjin (W.-G.: Tientsin), the city Dr. Kin’s hospital and school were in. The Changlu Salt Commission was essentially for the salt (which was controlled by the government then) in Tianjin and nearby districts, but it actually administrated the finance and even other aspects. Hence, most of the letters in the paper are about appropriations.

“The paper itself is a compilation of more than 20 letters about Dr. Kin’s hospital and school in the archives of Changlu Salt Commission; The letters are dated from 1908. If these letters are translated,... it is better to use an older and more formal style. Because of the hierarchy in China then, the letter from a person of lower rank to one of higher rank is quite different from a letter from higher to lower rank, and the translation of course should show this. I think it is not easy to find someone who can do such a translation nowadays.”

Concerning the two ways of writing Dr. Kin’s name, Mr. Yang writes (13 July 2015): Her name was always written as Yamei Kin in English documents, but there appear two Chinese names. While Kin and Jin are different romanizations of the family name, the two given names are different. Two names in a book will be confusing, but there does exist this confusing fact, or an embarrassing fact for the researchers, because they can not explain it. I think it is not a good idea to ignore this.


• Summary: From the publisher: “This book contains travel memoirs by Jaroslav Prusek [of Czechoslovakia], recording his visit to China in 1932-1934. Prusek mostly stayed in Beijing. The book provides both records of personal experience, observations on everyday life in China at that time, as well as many comments on the history and culture of China, including a number of inspiring personal reflections on Chinese culture in general.”

In the English translation of this book, four chapters are about Yamei Kin: “The Old Lady” (p. 176+), “Beijing’s Itinerant Actors” (p. 201+), “The Old Lady’s Farm” (p. 275+) and “The Old Lady’s Death” (p. 406+).

In these chapters we find one of the best biographies of Dr. Yamei Kin, of her life during her later years, character and of her death.

Page 179+: The author (age 26) was taken in as a lodger in Beijing by Dr. Yamei Kin. By then, she had retired from active practice. She accepted “paying guests,” but did not fail to emphasize that she did so only to have company, not for the money. In her house he found a true home. She was like a mother to him. Illness had forced him to use up all of his money, so that he was now in debt. Yet she did not cash his cheques until he had money in the bank. And her cook helped him to regain his health, with the help of fat chickens.

He was one of the few people living with her in her last years. She liked to be with young people so the author was free to invite whomever he chose to her dinners “which were famous.” Her father was a brilliant natural scientist and a champion of Darwin’s theory; he was always interested in finding practical proofs of its validity. While she was still a young girl he taught her the principles of anatomy.

She spent her youth in Japan and she loved Japanese art. She had travelled widely in Europe and she held European art in no great esteem. “She considered it coarse and barbaric.”

She regarded all Chinese revolutionaries, reformers and modern scholars with contempt. She felt they were incompetent and had sold out to Japan. Yuan Shikai was one man for whom she had the highest regard; he was a man of true integrity and fine character. Yuan had appointed her head
of a big new hospital in Tianjin, and she had also been his family’s personal physician.

While attending medical school in New York City she lived in a cheap boarding house, sharing rooms with an impoverished girl from India who was forbidden to eat meat by her religion. Eventually the poor girl “actually starved herself to death for the sake of her faith.”

In New York City she learned that Americans were prejudiced against Chinese. While working at an American missionary hospital she was paid only half the salary as men.

Later she married a Spaniard from Macao. Their marriage was not a happy one. “She lived in poverty until she eventually took her son and left her husband.” When her son entered college in America, she returned to China, where she found the job with Yuan Shikai. Her son was killed in World War I, at the Somme, in September, less than two months before the war’s end. She had his body moved to America. “What did he die for? What did we have to do with that sickening war?”

Note: Alexander Kin died on 29 Sept. 1918. World War I formally ended on 11 Nov. 1918. So he died only 1 month and 13 days before the end of the war.

Since that time she had lived the life of a recluse in Beijing—although she had traveled around China. She was now age 68. She could not read Chinese, although she could speak it, so she employed a lady who would read Chinese novels out loud to her. She would then translate them into English using a typewriter.

She was a perfect example of the lao taitai, the matriarch of Chinese society. “No one would ever have dared to argue with her; her orders were sacrosanct.”

In Chapter 24 we learn about her home and its yard in summer (“half overgrown with vines and wisterias”), its location (in a “maze of winding alleys”) and the way she invited in itinerant actors and a blind singer for entertainment inside the home.

A full page photo of Yamei Kin appears on glossy page 9.

Page 275: Dr. Kin had purchased a farm in Haidan, northwest of central Beijing, solely to be her final resting place. She wanted her grave to be uncrowded, surrounded by fields.

When she was age 50 she had come down with a serious case of breast cancer, plus pneumonia. But she survived both.

Winters were bitter cold in Beijing. Dr. Kin caught a cold and was running a fever after touring and testing Chinese restaurants with a ladies’ club. She asked to be taken to the Rockefeller Institute, where she was a member of the board of governors. She insisted her condition was not serious, so (instead of a car) she took a rickshaw through the bitter cold. The author feared that “the change from the overheated room to the freezing outdoor temperature might yet worsen her condition.” Doctors there said she had an acute case of pneumonia. As she lay dying, her room was full of visitors, members of Beijing society. They sent for her adopted daughter who now lived in Shanghai—of whom she had often spoken. Note 2. No date of death is given.

Note 3. Other sources say that Yamei Kin died on 4 March 1934 [at age 70] at the Peiping Union Medical College Hospital.

At her home, there was an exhaustive search for her will, but it was never found. This surprised the author, for Dr. Kin had repeatedly made clear to him how she wanted her property to be handled. He made a sworn testimony to that effect to the court, since he was the only person with which Dr. Kin had discussed such matters before her death. The court largely followed his testimony. Her home was eventually taken over by Yanjing University. The author was given, as a token, Dr. Kin’s large Chinese dictionary as well as well as most of her photographs. “The servants were given sums of money varying according to age, and the rest of the property went to Madame Lu,” who agreed to publish Dr. Kin’s translation of the famous Chinese novel on which she had worked until her death. However according to the best of the author’s knowledge, she did not deliver on that promise.

Among her papers was found Dr. Kin’s birth certificate, which showed that she was age 70 when she died (p. 414-16).

Note 4. After returning to Eastern Europe, the author became one of the most famous sinologists there.

Note 5. Citation sent to Soyinfo Center by Yang Chenglin of China (Dec. 2014).

• Summary: Chapter 5, “Dignity of the nation, gender equality or charity for all? Options for the first modern Chinese woman doctors,” by Angela Ki Che Leung (p. 71-91; 106 refs), mentions Ms. Jin Yunmei (Yamei Kin) on pages 75, 77, 79, and 81.

Ms. Jin Yunmei is also mentioned in footnote No. 34, p. 222. Address: 1. Associate Research Fellow, Research Centre of Humanities and Social Sciences, Academia Sinica, Taipei [Taiwan].


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During this period, McCartee mainly did missionary work in Ningpo and Chefoo, meanwhile, he also acted as U.S. Consul, or in consular employment in the aforementioned places.

“The second phase was from the year of 1872 when he went to Japan with the Chinese envoy Chen Fuxun to rescue the cheated Chinese labors to the year of 1899 when he came back to America, McCartee principally worked in Japan during these 27 years, he once acted as the professor of law and of natural science at the university of Tokio, and was employed by Chinese Embassy in Japan as its translation officer and advisor. From 1889 to 1899, he served for the Presbyterian Mission in Japan.

“The main part of the thesis is composed of 6 chapters. Chapter One mainly introduces McCartee’s family background, his understanding toward Christianity and the reason why he became a medical missionary. Chapter Two narrates the whole journey started from America, through Hongkong, Macao, Zhoushan to Ningpo in detail. Chapter Three not only describes the missionary activities, such as medical mission, setting up schools and text sermons etc. he did with other missionaries, but also discusses his missionary approach and thinking. Furthermore, it makes textual criticism on some facts, such as his consular experiences in Ningpo and negotiation with the Taiping Rebels. Chapter Four narrates his missionary activities in Chefoo, and studies how he dealt with the ecclesiase case of and exercised the consular jurisdiction when he held United States consular to Chefoo. Chapter Five describes his experiences as a foreign advisor for Qing’s embassy in Japan, and approaches his special effects on Sino-Japanese dispute over Loochoo. Chapter Six focuses on McCartee’s activities in Japan. McCartee was both a missionary and diplomat, as well as a disseminator of the culture. As a missionary, his work displays the profile of the missionary activities did by the protestant missionaries who had been to China in the early times; As a diplomat, McCartee acted as U.S. Consul in China for a long time, studying his diplomatic activities will help people understand the features of the early U.S. policy toward China, in addition, as a foreign advisor for Qing government, McCartee also had a special impact on modern Sino-Japanese relations; As a disseminator of the culture, McCartee introduced the western natural science and humane knowledge to China and Japan, and made his own contribution to the spread of western learning in the far east.”

Address: Zhejiang University.


• Summary: “Yamei Kin (1864-1934) was born in Ningbo, Zhejiang Province. Her father, Dingyuan Kin, was a Presbyterian pastor in Ningbo. He became close friends with Dr. D.B. McCartee of the American Presbyterians (North). Kin’s parents died in an epidemic when she was just three years old, and Dr. McCartee and his wife adopted their friend’s daughter. Shortly after, all three moved to Tokyo where Yamei Kin spent her early years.

“Yamei Kin soon adapted to life in a foreign country, and rapidly became fluent in Japanese and English. In 1881, with Dr McCartee’s financial support, Kin went to the US for further study. She was the only Chinese student at the Women’s Medical College of the New York Infirmary.

“High Reputation Overseas: As a student, Yamei Kin was voracious reader, analytical thinker and proactive in experiments and use of medical apparatus. In May 1885, Yamei Kin graduated with top honors, becoming the first Chinese female graduate of an American University. She then worked in hospitals in New York, Florida and Washington. Her solid theoretical knowledge, skillful practice, especially in the use of microscopy, gained her a high reputation in New York medical circles.

“But Yamei Kin never forgot her motherland and felt it her duty to help improve China’s backward medical technology and conditions. This vocation compelled Kin to give up her well-paid, prestigious work and comfortable living conditions in the US and return at the end of 1888 to China. She first of all worked with the churches of Xiamen practicing medicine, but a year after arriving fell ill with malaria. As she was alone and in the worst possible climate, Kin left for Japan where she could receive better treatment. When she recovered, Kin worked and practiced medicine at the Christian missionary [college?] in Kobe, Japan.

“In January 1889, Yamei Kin was invited to take charge of medical treatment of women and children in the Kobe area. To this end she first set up a women and children’s clinic in a Japanese barracks and later at her home in Kobe. Running the clinic was demanding work as she had to take on the roles of doctor, nurse and clerical assistant at a time
when epidemics were rife in Kobe. Kin treated patients and did much to curb the spread of diseases. She also gave lectures to local doctors, helped midwives in the village where she lived build classrooms and taught them more modern medical skills. All her efforts helped local hospitals to progress. During the five years Kin practiced medicine in Kobe, she won high esteem and honor from the public.

“In 1894, Yamei Kin married in Japan at the age of 30 to a Spanish-born Portuguese musician and linguist called Da Silva. The couple left Kobe for the US soon after the wedding, and two years later Kin gave birth to a boy. But this was a mixed marriage that did not work, and after a while brought Kin nothing but misery. She divorced Da Silva in 1904, and left their son in his care. Tragedy struck a decade later when her son died in the First World War. Kin’s marriage thus left her emotionally bereft.

“Mentor of Nursing Education: Yamei Kin returned to China in 1905 and opened clinics in Chengdu, among other places. During the next 20 years she practiced medicine across the country, Kin relieved the suffering of many patients, and her scrupulous medical ethics, skillful practice and amiable nature made her a popular and admired doctor of high reputation in China’s medical circles.

“Owing to the policy that the Qing Dynasty central government adopted in February 1906 of advocating schools for women, in 1907 Yamei Kin was appointed head of the Government Women’s Hospital in Tianjin. One year later, Kin founded a nursing school named the Northern Medical School for Women which primarily enrolled girls from poor families in Zhili, (a northern province dating back to the Ming Dynasty (1368-1644) which was dissolved in 1928 during the Republic of China period). Yamei Kin was headmistress of the school and also taught in person. It produced the earliest well-trained nurses in Tianjin. Kin thus introduced and became a pioneer of nursing education in China. “The Northern Medical School for Women taught two two-year courses in obstetrics and nursing which included general pharmacology, public health and vaccinations. Students learned theory in the classroom and also practical primary nursing.

“Yamei Kin typified the progressive women in China of that time in being open to anything foreign as long as it could make the lives of Chinese people better. During the time she ran the Northern Medical School for Women, Yamei Kin introduced advanced western nursing techniques and concepts into the school’s courses, promoted women’s emancipation and involved herself in social services. Just as she had envisioned years before, graduates of her school began working in Tianjin’s hospitals. From that time onwards women residents could entrust themselves to advanced western techniques of delivery rather than basically-equipped midwives.

“An Extraordinary Woman: Yamei Kin made nursing education her career after founding the Northern Medical School for Women. She was active in charitable works and education as well as in medicine and public health. This distinguished doctor died of pneumonia at the age of 70 in March 1934. The widely respected American doctor J.P. Maxwell wrote the obituary published in the Chinese Medical Journal [April 1934, p. 413-14] which highly praised Yamei Kin as a skilled exponent of photomicrography and as a renowned expert in the international medical profession. He and all that knew Yamei considered her an outstanding woman in all respects.

A portrait photo in the upper left shows: “The Yamei Kin stele that bears witness to her life and work stands in the Beijing Rock Carving Art Museum.”

“(Sources: chinanews.com.cn, ifeng.com / Edited and translated by womenofchina.cn)”

• Summary: This book is about the Tape family and about San Francisco history.

Hipolite Eca da Silva married Yamei Kin [in 1894], Eca da Silva is mentioned in this book as follows: Eca da Silva, a Portuguese from Macao, had lived in China (p. 81).

On 26 Aug. 1904 Lee Toy returned from China, landing in San Francisco with 12 women. He was with his associate, Hipolite Eca da Silva, the Macao-born man who had recently been fired from his position as Chinese immigration interpreter in San Francisco. Four of the women confessed they had been bought in China by Lee Toy, who had told them they would be working as waitresses in the Chinese Village’s tea garden. “Once aboard the steamer, Lee Toy told them they would be kept in America to work as prostitutes. When four of the women objected, they were beaten by da Silva (p. 109).

On Sept. 17, police arrested Lee Toy in San Francisco. A few days later da Silva was taken into custody in St. Louis. The newspapers leaked a letter from da Silva to Agnita Burbank, one of his many girlfriends in San Francisco (p. 110).

At the St. Louis Fair, the Chinese Village had a sort of bumbling quality. It opened in June and by late September, Lee Toy and da Silva were arrested and the village began to unravel (p. 115). Address: Prof. of History, Columbia Univ., New York City.

• Summary: Abstract: “After being defeated by Britain in the Opium War, China was forced to sign the ‘Treaty of Nankin’ with Britain. According to the treaty provisions, the
five treaty ports, including Canton, Fuchow, Amoy, Ningpo and Shanghai were opened successively. The protestant missions from Europe and America also took advantage of the occasion to enter into the Chinese mainland, although they were confined to the five treaty ports, their behaviors in this period laid the foundation for the spreading of Protestantism in China after 1860s. In the period of five-port trading, Ningpo Mission was the most perfect on the level of organization and the strongest one of the Protestant missions. Therefore, the dissertation chooses Ningpo Mission as a case, and makes a deep study of it from four aspects including education, medical treatment, printing and preaching to observe and study their beginnings and transmutation, and presents its internal operation, meanwhile, features the characteristics of the mission. The dissertation contains an introduction, seven chapters, an epilogue and some appendices. In the introduction the author outlines the significance of the topic, the main contribution and a presentation of the research done by predecessors.

“The first chapter gives a sketch of the foundation of the Board of Foreign Missions of the Presbyterian Church in the United States of America and the origin of the Mission to the Chinese, then narrates the general situation of American Presbyterian missionaries’ activities in the Southeast Asia, Hongkong and Macao from 1838 to 1844, and draws the outline of the route how these missionaries entered into China. In 1838, Board of Foreign Missions, Presbyterian Church in the U.S.A. began to send the missionaries to the Southeast Asia, and they set up Singapore Station and Siam Station to wait for China’s opening. After the very end of the Opium War, the American Presbyterian missionaries assembled at Hongkong and Macao, and set up three missions with the hope to do missionary work in China Mainland.

“The second chapter introduces the opening of Ningpo and the beginning of the Ningpo Mission. As the center of the American Presbyterian Missions in China, the Ningpo Mission started its work after the missionaries such as McCartee, Way and Lowrie arrived in Ningpo successively, and focused on the four aspects involving education, medical activities, printing and preaching.

“The third chapter discusses the educational work of Ningpo Mission, it takes boys boarding school, girls boarding school and day school as an example respectively, and does the detailed researches in many ways, such as teaching management, course materials, teaching arrangements, enrollment and funds. Furthermore, it interprets the operational mode of the schools deeply under the supervision of the mission, draws the basic framework of the missionary education, and summarizes the staged characteristics of this education and the effects to the later ages.

The fourth chapter investigates the printing work of Ningpo Mission, and mainly focuses on ‘the Chinese and American Holy Classic Book Establishment’. On the basis of the former study, the author examines and corrects the accurate name of the printing house, collates the printing situation and bibliography of publications over the years and gives a preliminary study on the circulation and distribution of the publications.

“The fifth chapter pays attention to the medical missionary service. It gives a brief review to the medical work done by the mission and the influence. Then, it chooses McCartee’s views on medical missionary work as a case to discuss the relation between medical activities and preaching.

The sixth chapter describes the direct preaching works done by the mission such as building up churches and stations, absorbing converts and preaching tours, furthermore, the overall process on sending missionaries to Shanghai, Chefoo and Peking in order to open up the new missionary fields. The author observes the changes of the missionary layout of American Presbyterian Church in China and its consequence through collecting data and considering the transformation.

“The seventh chapter presents the unique effects created by the American protestant missionaries and its causes, through case studies in the diplomatic events joined by the American Presbyterian missionaries from Ningpo Mission. The author thinks that the various missionary services done by Ningpo Mission, the typical representative of the earliest Protestant missions entering into the Chinese mainland in the period of five-port trading didn’t only influence the local places at that time but also laid the foundations for the further development of Protestantism in the future; while the latter missionaries also learned from these pioneers’ experience.” Address: Zhejiang University.


*Summary:* This book is a series of carefully researched, well written and well documented biographies of various men, women and institutions that were important in introducing soybeans and soyfoods to the United States. Some of the men and women whose detailed biographies are presented here (such as William Morse, Henry Ford or Harry Miller) are well known to those interested in the history of soybeans and soyfoods in the USA; yet in each case many important and interesting new details are added to the life story of each person. Other men and women discussed here (such as Harry Harrison, William Poage, Tsuru Yamauchi or Yamei Kin) are largely unknown to soybean historians, and their inclusion in this thesis will help to ensure that they are given the place they deserve in future histories of soybeans and soyfoods in the United States.

The footnotes and bibliography are a treasure. The
bibliography, containing 1,002 references, is divided into two sections: (1) Archival sources. (2) Books, chapters, articles, and webpages. Each of the seven chapters has its own series of footnotes, whose numbering starts over again with one at the beginning of each chapter, for a total of 1,208 footnotes. In addition, at the end of the bibliography is a section titled “Notes” which contains 45 numbered notes.

Why so many new bibliographic references? First, because the author did extensive archival research, much of it in archives that have not been previously examined for material on soy. Second, because in recent years many books and periodicals (including newspapers) have been scanned, digitized and made available to researchers and the general public. A search, for example, on “Yamei Kin” will produce a wealth of results in unexpected places.

Containing much new and interesting information, this thesis is not, however, a history of soybeans or soyfoods in the United States. Rather, it presents various important sections and subsections of that larger history.


Biography.

When asked about the unusual structure of the table of contents and the thesis, the author replied (7 Dec. 2015): “The short answer is that the way I structured the dissertation was probably too complicated by half. The idea was to anchor each chapter section to a person, each of whom was either important in their own right and/or was a stand-in for a larger group. Morse, of course, was both: a key figure and a representative USDA ‘agronomist.’ The titling convention was to have the specific person named the first time they appeared, but have only the generic name, such as Agronomist, appear in subsequent chapter-section names. Yamauchi, while not central in her own right, was a way to anchor sections about the Japanese-American community; hence her appearance in three chapters.” Address: Philadelphia, PA 19123.


• Summary: Q: Did Yamei Kin ever practice medicine as a physician in the USA?

   Ans: “When she was in America, I think she supported herself mostly on the lecture circuit. Another possibility is that she was involved in training doctors or nurses in some capacity. From 1908 on, she was back in China heading up a medical school for women. So she would shuttle back and forth with female Chinese medical and nursing students and, I think, place them in American schools.

   Q: Where was her son during this time when she was in China? Ans: I think he stayed in the U.S.; she put him in the care of St. John’s Military School at Manlius, in upstate New York–in charge of an old friend [Verbeck] of her adopted father’s from Japan. It’s one of the multiple contradictions in her life story. I think it was at about the same time she was making a splash at an international peace conference. After her divorce, she either insinuated or said outright that her husband had died. There is a notice in a San Francisco newspaper of a judge granting the divorce. I think it was the husband who asked for the divorce about 1902-03. It was another of those interesting contradictions. At the same time that she was embarking on her lecturing career in Chinese costumes and extolling the traditional Chinese virtues, her husband accused her of desertion, saying that she had told him that she was now a ‘new woman.’ He seemed to have a traditional notion of the husband’s domination of the wife and his freedom to do what he wants, while she should remain loyal to him and to their marriage. The ‘new woman’ movement, which was a proto-feminist movement, affirmed that in marriage, husbands and wives should be more equal and show equal respect. A lot of it was devoted to, on the one hand, taming the male propensity for adultery, and on the other hand creating a more public role for women in civic improvement, etc. She was very much involved in the women’s club movement as a lecturer. It is hard to tell if she was able to make a living from those lectures. She also did some cooking classes–such as the one in Evanston, Illinois. There are indications that by the time she got to Washington, DC, she was moving in rather high social circles, which may have helped to cover her lodging and expenses. She may have been a sort of perpetual guest of society ladies. After she returned to the United States from Hawaii, she may have lived for a short time in San Francisco. But after she got on the lecture circuit she may not have had a permanent residence. Then she returned to China, and she would come back periodically through the 1910s, and stay at an apartment in Manhattan that was registered under her son’s name. He found some good census records and ship manifests. The last time she came to the states, she was in New Jersey, where

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she resided with her adopted mother (Mrs. McCartee, who adopted her when she was very young)—who was listed as the head of the household. She left on a ship for China shortly before her adopted mother died. We know almost nothing about her after that, except that she hosted Dorsett briefly in Beijing in early Sept. 1930.

“It’s interesting that Dr. Kin hosted Frank N. Meyer [about Sept. 1905] in Chefoo (Yantai) one evening as he made his way to Peking, near the beginning of his expedition in China, and then contacted Dorsett in China as well.

The book on the history of Chinese medicine contains some good information about her medical work in China.

The biography of McCartee mentions that Yamei Kin had a brother, which the McCartees are said to have adopted. Matt has no idea what happened to her brother. Address: Philadelphia, PA 19123.


• Summary: Bruce has talked with his friend and Chinese colleague about the question of when and why a Chinese woman might have two names. His friend says that alternate names usually keep the family name unchanged, and change only the given names. With men it can be a little more formal. Unlike well-known Chinese men, Chinese women rarely have more than one name. The most common situation where a woman might take a second given name is when she is an artist. The very strict laws, throughout Chinese history, that required everyone to register by county, district and city using their official or registry name meant the latter was really fixed.

Yamei Kin was clearly her official name; Jin Yunmei was apparently her alternate name. Unless you are told specifically how a woman got her alternate name, there is almost no way to know—or even to know when or how she used it.

Looking at the Chinese characters used to write the two names: Her family name, Kin or Jin is written with the character for “gold” or “money.” Yamei is written with the character for “elegant” plus the character for “younger sister.” Yunmei is written with the character for “rhymes with” (or “rhyming, melody, rhythm” or “harmony”).

Bruce has looked at several of her Chinese-language biographies and they say that she was also named Jin Yunmei. She may not have used that name a lot, but some documents obviously used it because it was in writing in a document. If it was romanized, it was romanized from her alternate name—Jin Yunmei.

“Kin looks like a dialect name; its not Mandarin.”

Note: Yamei Kin was born in Ningbo, a seaport in the northeast of Zhejiang province. Wikipedia says (May 2014): Ningpo dialect is a dialect of Taihu, which is a dialect of Wu, which is one of the subdivisions of Chinese spoken language. It is spoken in the city of Ningbo and Zhoushan and surrounding areas in Zhejiang province.”

“It may be that they are reacting to her characters in Mandarin. Or there may be an alternate way of writing the character for “Ya.”

Yamei Kin is not mentioned in “The Biographical Dictionary of Republican China” by Moorman and Howard (1967-69). That book treats mostly men, who were politicians, scientists, etc.

When you search using Chinese characters, her most commonly used name seems to be Yamei Kin (actually Kin Yamei). Jin Yunmei is No. 2.

The way that Chinese use alternate names is very complex and confusing, and the rules change over time.

The Chinese character for “plum” is generally written with one dot above and one dot below the horizontal line in the part that means “woman.”

Kwok Pui Lan adds (May 2014): In addition, you must “learn about all the complexities of rendering Chinese names in English in modern scholarly studies. I have hundred of Chinese names in my book. Do you think it is acceptable to use different renderings without consistency? I choose to follow how the majority of the Chinese would have rendered Chinese names today.” Address: PhD, Librarian, East Asian Library, Univ. of California, Berkeley. Phone: (510) 642-2556.


• Summary: The idea for this book originated when Matthew Roth kindly sent Soyinfo Center a copy (in digital PDF format) of his excellent PhD thesis, Magic Bean: The Quests That Brought Soy into American Farming, Diet and Culture. In this thesis is a wealth of new biographical information about and references to Yamei Kin, a remarkable but little-known woman who was important in helping to bring soyfoods to the United States.

At the time the thesis arrived, our Center was in the middle of compiling a history of the soybean and soyfoods in China. We stopped, and decided to do a book on Dr. Yamei Kin first, in part because her story was part of the history of how soyfoods came from China to the USA.

Matthew then kindly sent us a PDF of every one of the documents he cited that mention Dr. Yamei Kin or her son (Alexander) or her husband (Mr. Hippolytus Laesola Amador Eca Da Silva). Of the 176 references in this book about Dr. Kin, Matthew Roth’s research contributed 108, or about 61%. Our deepest thanks to Matt Roth for making this book possible.
Brief chronology of Dr. Yamei Kin.

Her father, “a Chinaman of prominence, became a Christian, and established at Nin-po [sic] a church which was unique then because it was self-supporting” (New York Times, 1904 Oct. 16, p. 9).

Her parents “dared think their own thoughts in China a half century ago. Her father was one of the early converts to Christianity [in China], though Yamei Kin herself has gone back to the teachings of Confucius. Her mother, a little-foot woman, had the unusual advantage of a seminary education, and flew in the face of Chinese tradition by choosing her own husband. They went to the same mission church, these two,—a church where boys and girls were divided by the centre aisle, Quaker fashion.” They were attracted to one another and before long they married. “Such were Yamei Kin’s parents, people of the mandarin class, the division of brain-workers, which constitutes the aristocracy of China” (MacGregor 1905, p. 242-43).

1866–“At the age of two the child was left an orphan. An epidemic of fever swept over Ning-po, her birthplace, and she was bereft in a few short weeks of parents, relatives, friends” (MacGregor 1905, p. 243).

“The little Yamei was adopted by American missionaries, the late Dr. D.B. McCartee and his wife, who had aided her parents in their marriage, and who afterward served a long term in the diplomatic service of this country in Japan. Her foster parents took the greatest care with the child’s education, and were wise not to Americanize her too much” (MacGregor 1905, p. 243-244).

The inspiring story of the life of Divie Bethune McCartee and his wife, Joanna, a very loving, selfless, and generous Protestant medical missionary couple that adopted May King, is told from the viewpoint of three men who knew them plus the man as he regarded himself, by Robert E. Speer (1920, p. 23, 210).

Dr. McCartee (p. 210) had great sympathy, “especially toward fatherless children. In 1866 Mrs. Kying, wife of the pastor of the church in Yu-yiao died of cholera, followed in a few days by her husband. Dr. McCartee took their children, a boy of seven and a girl of two [Yamei Kin], and brought them up as his own children.”

Note 1. From this passage we learn that the Yamei Kin’s surname can also be romanized as “Kying.” This may explain why, as a young lady, she often used the name “Y. May King.”

Note 2. We know nothing of what happened to the little girl’s elder brother.

The young girl learned English in China from the family of Dr. McCartee [especially from Mrs. McCartee]. She also took a fancy to the study of medicine and science in general] and Dr. McCartee taught her well (New York Times, 1904 Oct. 16, p. 9).

The McCartees “treated Dr. Kin as their own child, giving her every opportunity and instruction in their power. At the age of five years they brought her with them to the United States on one of their furloughs, and during that visit of a year she learned to speak English, which, when she returned to China, Mrs. McCartee kept up regularly, teaching her every day. Not long after returning from the furlough, Dr. McCartee resigned from the Presbyterian Mission, and after an interval in Shanghai, where he was in the American Consulate, went to Japan, where his great knowledge of written Chinese secured for him the profound respect of the Japanese, who were then just beginning learn Western ways. Five years in this early stage of Japanese awakening ever remains a vivid picture in Dr. Kin’s mind” (Oriental Review. 1913. Feb. p. 239).

“Dr. McCartee, besides his literary and diplomatic learning, was also an ardent scientist, and as he prepared his lectures on Comparative Anatomy, Physiology, Botany, Zoology, etc., or took his pupils on excursions through the parks, he also taught Dr. Kin; so that with Mrs. McCartee’s careful instruction in general literature, the free run of Dr. McCartee’s large library, and, though but a child, being in the society of that large faculty which the Japanese gathered—they had a full French, German, and English faculty at one time—together with the other social life of the Capital, Dr. Kin came to have an extremely wide and varied knowledge and experience which it would be hard to duplicate.

“At the age of sixteen, Dr. and Mrs. McCartee brought Dr. Kin to the United States for further instruction, and a year later she was matriculated in the Woman’s Medical College of the New York Infirmary for Women and Children” (Oriental Review. 1913. Feb. p. 239).

1872-1880–The McCartees are living in Japan. Dr. McCartee is working for the Ministry of Education (Speer 1922, p. 158). Yamei Kin is probably with them for about 5 years at this time.

“I did not exactly choose my profession,” says Dr. Kin. ‘It was the result of my study of natural sciences, in which I became interested through my foster father’s researches’” (MacGregor 1905, p. 244). 1885 May–“Miss May King (Kin Yamei) graduated at the Woman’s Medical College of New York Infirmary Friday. She is the first Chinese woman ever granted a degree of M.D. in this country” (Summer Gazette. June 11, p. 1). The distinguished guests included the Chinese Consul (Edinburgh Evening News. 1885 June 12, p. 4). She graduated in May at the head of her class “and has since pursued special post-graduate courses in Philadelphia, Washington and New York, and has served as resident physician for some months in N.Y. Infirmary, and in the Children’s Asylum at Mt. Vernon near New York” (Sei-i-Kwai Medical Journal. Aug. 1887, p. 167-68; reproduced from the China Mail).
In New York “under Dr. Robert Abbe, Dr. J. West Roosevelt, and Dr. Janeway she studied at the old Woman’s Medical College at Second Avenue and Eighth Street, and won her title of doctor in 1888 [sic, 1885?]. After graduate studies in Philadelphia and Washington she went back to China (New York Times, 1904 Oct. 16, p. 9).

“After a three years’ course, she graduated with honors–barely of legal age to take a diploma, and had two years of post-graduate work before returning to China to practice medicine” (Oriental Review. 1913. Feb. p. 239).


1887 July–“Miss Y. May King, M.D., sailed last month for China as medical missionary at Amoy under appointment of the Board of Foreign Missions of the Reformed Church in America.” She is age 23 (Gospel in All Lands, July, p. 332).

1887 Aug. 20–Miss Y. May King, M.D., is in Shirakawa, Japan, assisting in photographing an eclipse (Todd 1887, Sept. 22, p. 229-30).

1887 Aug.–“We learn that a passenger by the steamer Abyssinia, due next week, is a Chinese lady, Miss. Y. May King, M.D...” (Sei-i-Kwai Medical Journal, Aug. 1887, p. 167-68; reproduced from the China Mail). Note: She is probably due to arrive in China next week.

1887 Oct. 13–The Iowa State Reporter writes on its front page: “Among the recent graduates of the Woman’s Medical College in New York city, is Kin Yamei, a Chinese girl, who had taken the highest position in the class. She is an accomplished scholar, able to converse and write accurately in five languages.”

1888 July 16–Dr. Y. May King at Amoy, China, is reported to have a serious illness; cholera is present in the area (Mission Field, Oct. p. 21-22).

Also: “In 1888 she went to Amoy under the auspices of the Women’s Board of the Dutch Reformed Church and stayed there until 1889 when–contracting malaria–she took residence in Japan and worked in connection with the Southern Methodists at Kobe” (Wong and Wu. 1936. History of Chinese Medicine, p. 488). Continued. Address: Soyinfo Center, P.O. Box 234, Lafayette, California 94549. Phone: 925-283-2991.

• Summary: Continued: 1888 Nov.–“It is with great regret that the Board announces that Miss Y. May King, M.D., has resigned her position at Amoy, and severed her connection with the mission” (Mission Field, Nov. p. 19).

Another version: After graduate studies in the United States, she returned to China. “Surgeon in China ten years: For ten years she practiced surgery in South China, Japan, and Hawaii, and had so much to do that her health broke down. Then she came to Southern California” (New York Times, 1904 Oct. 16, p. 9).

Another version: In late 1889, after contracting malaria, “she went to Japan and worked in connection with the Southern Methodists (Chinese Medical Journal. April 1934, p. 414).

1889 Jan.–“But Yamei Kin never forgot her motherland and felt it her duty to help improve China’s backward medical technology and conditions. This vocation compelled Kin to give up her well-paid, prestigious work and comfortable living conditions in the US and return at the end of 1888 to China. She first of all worked with the churches of Xiamen practicing medicine, but a year after arriving fell ill with malaria. As she was alone and in the worst possible climate, Kin left for Japan where she could receive better treatment. When she recovered, Kin worked and practiced medicine at the Christian missionary [college?] in Kobe, Japan.

“In January 1889, Yamei Kin was invited to take charge of medical treatment of women and children in the Kobe area. To this end she first set up a women and children’s clinic in a Japanese barracks and later at her home in Kobe. Running the clinic was demanding work as she had to take on the roles of doctor, nurse and clerical assistant at a time when epidemics were rife in Kobe. Kin treated patients and did much to curb the spread of diseases. She also gave lectures to local doctors, helped midwives in the village where she lived build classrooms and taught them more modern medical skills. All her efforts helped local hospitals to progress. During the five years Kin practiced medicine in Kobe, she won high esteem and honor from the public” (All-China Women’s Federation. 2010. www.womenofchina.cn. “First woman overseas student of modern China and legend in her own time”).


Also: “In 1894 she married the Spanish-Portuguese musician and linguist da Silva, a son being born to her in 1896” (Wong and Wu. 1936. History of Chinese Medicine, p. 488).

Hippolite Eca da Silva, a Portuguese from Macao, had lived in China (Ngai 2010, p. 81).

1895 Feb. 15–Yamei Kin, M.D. has recently arrived in Hawaii. She has applied to the Board of Health for a license to practice medicine, and has presented her diploma for inspection. She would like “to be registered under the name of Yamei Kin Eca da Silva.” She also presents a fine letter
of recommendation to the president of the Board, from Rev. Frank W. Damon, which states (in part) that she is “a lady of true Christian character, of unusual culture and refinement and superior attainments in her profession. Her foster-parents, Dr. and Mrs. McCartee, are also esteemed friends of ours.” (Hawaiian Gazette, p. 7, col. 1).

The Medical Record (24 Aug. 1895, p. 271) reports that Dr. Y. May King had “been in practice in Kobe, Japan. Recently Dr. King married Mr. H. Eça da Silva, and went with her husband to Honolulu, where she now resides.”

1895–Alexander Amador Eca da Silver is born in Honolulu, Hawaii, the first (and only) child of Dr. Yamei Kin and Mr. H.L. Eca da Silva (New York Chinese Exclusion Index).

1896 May 9–Mrs. Eca Da Silva [Yamei Kin] and her child depart from Hawaii for San Francisco on the Oceanic Steamship Australia (Hawaiian Gazette, May 12, p. 8, col. 2). They soon move to the Los Angeles area.

1896 Oct. 18–“Dr. Kin Eca da Silva, a Chinese medical missionary,” gives her earliest known public lecture. It is in Tustin, Orange County, California, at the Presbyterian Church, on Sunday evening (Los Angeles Times, Oct. 15, p. 11).

1897 April 4–“Mrs. Kin Eca da Silva, M.D., a graduate with highest honors of the Woman’s Medical College of the New York Infirmary, will speak in the Presbyterian Church on Sunday evening concerning missionary work in China and Japan” (Los Angeles Times, April 4 (Sunday), p. 22).

Background: In the 1640s Manchu Tribes, from in and around Manchuria, invaded, conquered and occupied China. In 1644 they established the Manchu/Qing dynasty, which ruled with an oppressive hand. Then came the European colonial powers which wanted to “open” China to trade with the West. The British exported so much tea from China that its cost threatened to bankrupt England. So the British started to grow opium in India and sell it (illegally) in China at high prices to pay for their tea. The Chinese tried valiantly to keep out the opium, but the British insisted on their right to sell it. This led to the first (1839-1842) and second (1856-60) Opium Wars in China; the British won both and demanded huge indemnities (payments of money). The Taiping Rebellion (1851-1864) and the Boxer Rebellion (1898-1900) made matters worse, so that by the 1900, with the Dowager Empress on her Dragon Throne, the Manchu dynasty was bankrupt, in turmoil, and in its death throes. Chinese patriots (such as Sun Yat-sen), hoping to take back their country, began to organize rebellions.

1897 July 14–“Dr. Kin Eca da Silva stirred the hearts of all his [sic, her] hearers by his story of the degradation of oriental women, so often told by missionaries, and always of such painful interest to the happy and respected women of the western world.

“The great difficulty in reaching the hearts of the oriental women lies in the fact that they are sunk in stolidity and sensuality, the abject slaves of their lords and masters. It was an old story to most of the women who heard it, for it touched the hearts of the difficulties encountered by missionaries in oriental countries, but the interest with which they listened was as keen as though the problem had never before been considered, and the approval was unqualified for the speaker’s earnest plea for the prayers of all Christian women for the emancipation of their sisters in bondage” (Los Angeles Times, July 14, p. 6).

1900 July 17–Dr. Divie Bethune McCartee, foster-father of Yamei Kin, dies in San Francisco, California, at age 81, after 56 “years of faithful service to the Far East” (Speer 1922, p. 22).

1902 Feb.–Yamei Kin writes her earliest known article, “The Pride of His House: A Story of Honolulu’s Chinatown,” which is published in the Overland Monthly (Vol. 39, p. 655-659). A woman has been married for many years to a man named Ah Sing, who is the last of his branch of the clan; but they have no children. She finds a “handmaid” for her husband who can bear him a child to carry on the family name and duties to the ancestors. The story ends: “She looked down with such maternal pride and tenderness at the little one, who had at last gone to sleep in her arms! Her child–truly the child of love and sacrifice, who should care for and honor her old age, who redeemed her husband, Ah Sing, from being the mock and reproach of his family–Ah Sing, who had been so good and kind to her all these years, and of whom she was so fond and proud.”

An illustration (on the last page) shows Ah Sing walking hand-in-hand with his young son.

Note that Dr. Kin has stopped using the surname “Eca da Silva.” Accompanying this article is the first photograph we have of Dr. Kin—a very attractive one.

Note: This article may have signaled her transition from Christianity to Confucianism—although (she believes) the latter is not a religion, but “a system of ethics or philosophy.”

1902–Dr. Kin, weary of her husband, returns to Japan; she leaves their eight-year-old boy in charge of persons in Berkeley, California (San Francisco Call. 1904 Aug. 13. p. 14, col. 4).

1903 Jan. 10–The Ebell Club (a woman’s club in Los Angeles) announces a series of Four Lectures of Things Oriental by the noted Chinese woman Dr. Yamei Kin. The cost of the four lectures is $1.00. (Los Angeles Times, p. 1).

These lectures, the first in the United States since she was a medical missionary, must be an important source of income for Dr. Kin and her son, Alexander. It is unclear whether or not her son, born in 1895, accompanied her on this lecture tour.

1903 March 6–Dr. Yamei Kin gives a talk to the Los Angeles Medical Association about the practice of medicine in China and the vigor and vitality of most Chinese. The Los Angeles Times (March 7, p. 12) comments: “It was a remarkable thing to see Dr. Yamei Kin stand before the
Los Angeles County Medical Association last night. Her language is of the purest Anglo Saxon, rich and beautiful in modulation, and her rhetoric is near perfection. She possesses a keen sense of humor, and never permits an opportunity to escape unimproved. Her face lights up with pleasure and often develops into a broad laugh.

“Her audience laughed many times and applauded her sallies, which were always delivered with faultless taste and refinement. The face and dress of the speaker were the only evidence of her nationalit’y.”

“She said she had been very kindly received in her medical practice in Peking, and told of her successful treatment of the wife of the Governor. She said:

“‘So pleased was the Governor that he sent me home in his official Sedan chair, accompanied by his full retinue of officials, conferring on me the honor of being the only woman ever known to ride in the official conveyance of China. As some of the people expressed it—he took me home just like a man.’” Continued. Address: Soyinfo Center, P.O. Box 234, Lafayette, California 94549. Phone: 925-283-2991.

“Her home is in Ning Po, where she was born. She had received an English education before coming to this country, so that she was fully equipped to take the entrance examinations required by her alma mater. After receiving her degree, she returned to China, where she practiced medicine. She has recently arrived in America from Japan, where she has resided seven years.

“On her return to China she intends to instruct her people by means of lectures in the ways and manners of American life.”

436. Shurtleff, William; Aoyagi, Akiko. comps. 2014. Biography of Yamei Kin M.D. (1864-1934), (also known as Jin Yunmei), the Biography of Yamei Kin M.D. (1864-1934), (also known as Jin Yunmei), the

• Summary: Continued: 1903 May 3–Dr. Yamei Kin gives her first lectures east of the Mississippi River—in Chicago—and her first lectures to women’s clubs. A photo shows her dressed “in Royal Manchu costume.” She “is almost literally a woman with two native countries—two countries to which she owes tender allegiance and that lie close to her heart.”

“I love both America and China dearly,’ says the little, slender woman, sweet voiced and charming, who has earned unusual distinction in two lands and in two fields of learned and studious endeavor.”

“I have spent almost as much time in America as in China, and I am sure I am thoroughly American in many things, although I am proud of the fact that I am a pure bred Chinese woman—a member of the literary class.’” She says: “I have never passed five consecutive years in a single place, or lived three years in a single house” (Chicago Tribune, p. 47).

In November 1903, she is still lecturing—to large audiences in and around Chicago.

1904 Jan.–Dr. Kin is now in Boston, lecturing to women’s clubs. She has begun to move among the highest levels of American society. The Boston Sunday Globe writes (Jan. 10, p. 37): “She is so many-sided and yet so simple, so serious and yet so full of vivacity when she speaks to one, that it is no wonder that those who meet her are charmed with Dr. Yamei Kin.” She “has succeeded so admirably in impressing Boston club women with the piquancy and cleverness of the women of her race, that were her visit here to be long enough extended, she would become quite the fad of the hour among them.”

“How did it happen that Dr Yamei Kin came to Boston? “She came at the bidding of a rich and popular woman who delights in surprising the public with new things.

“At her Fenway palace, about a month ago, Mrs. John L. Gardner first introduced this young Celestial woman to Boston society.”

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1904 Sept. 21—The Associated Press breaks a scandalous story about H.L. Eca Da Silva titled “Arrested in St. Louis. Interpreter’s Trouble.” He is ordered to be removed to San Francisco where he will be arraigned “on a charge of importing women into the United States for immoral purposes.”

“Da Silva and Tee Toy [his work partner] arrived from China on the Dorie a few weeks ago, with 207 Chinese acrobats and twelve Chinese [women] for the exposition at St. Louis. Four of the women confessed that they and their companions were slaves and were being brought to the United States for immoral purposes. The four were not permitted to land, but the eight other women were allowed to proceed” (Los Angeles Times, p. 3).

1904 Sept. 21—Dr. Yamei Kin and her 9-year-old son, Alexander, travel from the Bay Area to upstate New York, where she places him in St. Johns Military School at Manlius (east of Syracuse). The Yates family, whom Dr. Kin knows and visits, lives near the school and will presumably keep an eye on him (Post-Standard [Syracuse, New York], Sept. 21, p. 8, col. 4).

“When Dr. Kin was last in China, about two years ago, she brought back her little son, who is now a student at Manlius School, near Syracuse. Its President is Col. William Verbeck, who, Dr. Kin says, did so much for Japan, and who himself speaks excellent Japanese. Dr. Kin herself speaks Japanese and French, besides English and Chinese” (New York Times 1904 Oct. 16, p. 9).

1904 Sept. 26—Dr. Yamei Kin will speak at an international peace congress in Boston. The Boston Globe writes that after receiving her medical diploma in New York about 10 years ago, “she returned to China, where she practiced medicine for eight years. She speaks English with great fluency, and this, combined with her natural charm of manner, makes her a favorite with all who come in touch with her” (p. 5). She actually spoke, with many others, on about Oct. 5 in the Park Street Church in Boston (Oct. 6, p. 8, col. 2).

1904 Sept. 28—The Associated Press runs a second story about the arrest of H.L.A. Eca Da Silva in St. Louis (Los Angeles Times, Sept. 28, p. 3).

1904 Sept. 30—More bad press for Mr. Eca da Silva. “Coincident with the arrest of H.L. Eca da Silva and Lee Toy, charged with importing women into this country for immoral purposes, comes the revelation that Da Silva was engaged to be married to two young women. To one of these, Miss Agnita Burbank, a stenographer employed in the Chinese Bureau, he confided some of his plans. In turn Miss Burbank kept him posted regarding developments on this end. The correspondence is in the hands of the Federal officials. Da Silva was released yesterday afternoon on $5000 bonds, furnished by a surety company.” The other girl was pretty 17-year-old Carmen Averreto, to whom he had given a ring. A photo shows Miss Agnita Burbank. An illustration, as part of the same collage, shows two Chinese girls (San Francisco Call, Sept. 30. p. 1).

1904 Oct. 16—The New York Times (p. 9) publishes a superb feature story about Dr. Yamei Kin, the secrets to her charm, and missing pieces in the story of her early life. Dr. Yamei Kin is now visiting Mrs. McCartee in Madison, New Jersey.

1905 Feb. 4—The Oakland Tribune (California, p. 7) reports that Lee Toy and H. Eca da Silva “were acquitted last week in the charge of having brought Chinese women into this country for illegal purposes.”

1905 Feb. 18—Dr. Kin’s skill and versatility as a speaker is described in a humorous article in the New York Times (p. 7) titled “Little Dr. Yamei Kin Answers Socialists: Chinese woman Tickles Cooper Union Crowd with Replies. Tells Anecdotes Too.”

1905 Feb. 23—Dr. Yamei Kin “stopped in Syracuse to spend Washington’s Birthday with her son, who is a student at St. Johns School. Dr. Kin leaves for China in a few weeks” (Post-Standard) (Syracuse, New York).

“In 1905 she returned to China and traveled extensively to the far borders of Thibet, than finally settled down to government work in north China” (Oriental Review. 1913. Feb. p. 239).

1905—”Dr. Y. May King (Yamei Kin), who after an unhappy marriage had obtained a divorce in 1904, proceeded in 1905 to Chengtu in Szechwan and stayed there until 1907, and then, with the aid of a grant amounting to Tls. 20,000 [Haikwan Taels] from Viceroy Yuan Shi-K’ai, she opened a school for nurses at Tientsin [Tianjin] City (East Gate). Here she continued until 1915 when she went as publicity agent to the United States” (Wong and Wu. 1936. History of Chinese Medicine, p. 557-558). Continued. Address: Soyinfo Center, P.O. Box 234, Lafayette, California 94549. Phone: 925-283-2991.

437. Shurtleff, William; Aoyagi, Akiko. comps. 2014. Biography of Yamei Kin M.D. (1864-1934), (also known as Jin Yunmei), the first Chinese woman to take a medical degree in the United States (1864-2014): Extensively annotated bio-bibliography (Continued–Document part IV). Lafayette, California: Soyinfo Center. 103 p. Subject/ geographical index. Printed 8 May 2014. 28 cm. [176 ref] • Summary: Continued: “Mentor of Nursing Education: Yamei Kin returned to China in 1905 and opened clinics in Chengdu, among other places. During the next 20 years she practiced medicine across the country, Kin relieved the suffering of many patients, and her scrupulous medical ethics, skillful practice and amiable nature made her a popular and admired doctor of high reputation in China’s medical circles.

“Owing to the policy that the Qing Dynasty central government adopted in February 1906 of advocating schools
for women, in 1907 Yamei Kin was appointed head of the Government Women’s Hospital in Tianjin. One year later, Kin founded a nursing school named the Northern Medical School for Women which primarily enrolled girls from poor families in Zhili, (a northern province dating back to the Ming Dynasty (1368-1644) which was dissolved in 1928 during the Republic of China period). Yamei Kin was headmistress of the school and also taught in person. It produced the earliest well-trained nurses in Tianjin. Kin thus introduced and became a pioneer of nursing education in China.

“The Northern Medical School for Women taught two two-year courses in obstetrics and nursing which included general pharmacology, public health and vaccinations. Students learned theory in the classroom and also practical primary nursing.

“Yamei Kin typified the progressive women in China of that time in being open to anything foreign as long as it could make the lives of Chinese people better. During the time she ran the Northern Medical School for Women, Yamei Kin introduced advanced western nursing techniques and concepts into the school’s courses, promoted women’s emancipation and involved herself in social services. Just as she had envisioned years before, graduates of her school began working in Tianjin’s hospitals. From that time onwards women residents could entrust themselves to advanced western techniques of delivery rather than basically-equipped midwives” (All-China Women’s Federation. 2010. www.womenofchina.cn).

1905 Sept.–Isabel Cunningham, in her 1984 book Frank N. Meyer: Plant Hunter in Asia, wrote (p. 32): “En route by sea to Tientsin, at Chefoo (Yantai) Meyer called on Dr. Yamei Kin and Mrs. John L. Nevius, the widow of a medical missionary who had introduced Western fruit trees there. These ladies, friends of David Fairchild, shared their considerable knowledge of the flora of northern China and showed Meyer several fine gardens. They also invited him ‘to take many a cup of tea’ and to eat a typical Chinese Dinner.”

1909 Aug. 29–We next hear of Dr. Yamei Kin when she is visited in Tientsin [Tianjin] by Frank G. Carpenter of the Chicago Daily Tribune. He writes (p. A1): “Medical College for women: The only medical college for women in China is in Tientsin. It was established by Yuan Shih Kai, and it is supported out of the salt revenue. Salt is a government monopoly and one of the chief sources from which the government funds come. This medical school is an academy rather than a college. It is to train women to act as teachers in medical schools which are to be established, to fit girls as matrons for the new hospitals and as aids in the new sanitary work which is to be carried on throughout the empire.

“The head of the college is Dr. Yamei Kin, a Chinese woman of 25 or 30 years [actually 45], who was educated in the United States.”

“...As it is now, we do not claim to be a college. We are rather a medical academy, and we give such an education as is common in England and America for district visiting nurses. The institution is supported by the government and the tuition is entirely free. Our students will enter the government service as soon as they graduate, and they will work for the government for a fixed number of years. For this they will receive salaries and afterward, if they wish to practice as physicians they will always have more than they can do.”

“She spent a part of her life in Washington, and came here with a strong endorsement from President Roosevelt” (Carpenter 1909).

Dr. Kin later tells the other side of the story when she is in the USA: “A hospital, dispensary and medical school are in existence. How they came into being is characteristically Chinese. Land, on which were some very ancient buildings, was allotted to Dr. Kin for her new organization, with no assured revenue. That was the government’s part: she was to do all the rest. ‘You must make your own plans and carry your scheme to success.’

“This meant that she had to be her own architect and engineer and carry out the work with the aid of a few ordinary workmen. There were the water supply to be planned and sanitary work to be done, as well as demolishing some of the old buildings, replacing them with new ones and adapting others to her purpose. The transformation was worked.

“Her students enter for a two or three years’ course: their method of life is Chinese, also their food, which Dr. Kin shares with them in order that she may be the first to complain if anything should be wrong” (Atoona Mirror [Pennsylvania]. 1911. Aug. 29, p. 7).

In 1911: “A class of 23 pupils was pursuing a two-year course of study” (King 1911, p. 89-90).

1911 Jan. 22–Frank N. Meyer, USDA Plant Explorer, now in China, comments on a note by Dr. Yamei Kin sent to him from the USDA in Washington, DC. “And soap from the soy bean! Very interesting. There probably will come a time that soy beans are also given a nobler use in the United States than mere forage or green manure.” (Letters of Frank N. Meyer. See p. 1190).

1911 Jan. 25–Dr. Yamei Kin is back in the United States. She has just arrived in Maryland. “Dr. Kin, who is head of the Woman’s Medical Department of North China and head of a nurse’s training school, a women’s dispensary and hospital for infants, obtained her professional degree in this city in 1885, when she was graduated from the Women’s Medical College of the New York Infirmary, which now is a part of the Cornell Medical College.

“With Dr. Kin is her protege, Miss Hsui Lan Pai, a Manchu young woman, who recently was graduated from the nurses’ college, of which Dr. Kin is the head. Miss Pai will study English and when sufficiently acquainted with the
language will enter the Johns Hopkins Medical College.

“Dr. Kin will pass about three months in this country, her purpose being to study the latest methods in hospital administration and improvements in hospital equipment. She has accepted invitations to lecture.”

Dr. Kin has been invited to stay at the home of Mrs. Franklin MacVeigh, wife of the Secretary of the Treasury [on Sixteenth street in Washington, DC] (The Evening Post [Frederick, Maryland], p. 1).

1911 Feb/March–Dr. Yamei Kin speaks to groups of Chinese students studying in American Universities. Summaries of her talks are published in the Chinese Students’ Monthly. The April 10 issue says that she is now lecturing in England.

1911 April 15–An article in the Free Press, Winnipeg (Manitoba, Canada) is the first to mention that Dr. Kin is “head of the Imperial Peiyang Women’s Medical School and Hospital. Dr. Kin directs within that hospital a training school for nurses;”


1912 May 10–Chicago Commerce (p. 28) announces: “Forty young Chinese women are qualifying for the medical profession in American universities through the influence of Dr. Yamei Kin.”

1912 Sept. 7–Dr. Yamei Kin is engaged in government work. She is “head of the Imperial Pei-Yang Woman’s Medical school and hospital.” She is also visiting physician to the Widows’ Home, the Girls’ Refuge and the Imperial Infant asylum [in Tientsin], all government institutions” (Manitoba Free Press, Women’s section, p. 2. Oriental Review. 1913 Feb., p. 239-242).

1912-1913–During most of 1912 and until about Feb.1913 Dr. Kin is in the United States lecturing, often about the position of women in the new republic.

1914 Feb. 6–Dr. Yamei Kin, of Peiyang Woman’s Medical School and Hospital, presents fifteen Chinese seeds and plants to the USDA Bureau of Plant Industry. They are given SPI numbers 37069 to 37083. These include four soybeans, each with a different Chinese name: Cha tou is “Specially used for making bean curd and bean sprouts.” Huang tou is “Used for making starch and vermicelli.” Continued. Address: Soyinfo Center, P.O. Box 234, Lafayette, California 94549. Phone: 925-283-2991.


• Summary: Continued: 1915 Jan. Background–Japan, acting like a Western imperial power, during World War I, presented a weak China with her “Twenty-One Demands.” “The demands would greatly extend Japanese control of Manchuria and of the Chinese economy, and were opposed by Britain and the United States. In the final settlement Japan gained a little but lost a great deal of prestige and trust in Britain and the US.

“The Chinese people responded with a spontaneous nation-wide boycott of Japanese goods; Japan’s exports to China fell 40%.”


A letter dated 26 March 1917 from Frank N. Meyer in China gives the address of Dr. Mrs. Yamei Kin as 500 W. 111th St., New York City.

1917 April 6–The United States enters World War I by declaring war on Germany. Woodrow Wilson is President.

1917 June 10–A major article in the New York Times Magazine (Sunday, p. 9) titled “Woman off to China as Government Agent to Study Soy Bean: Dr. Kin Will Make Report for United States on the Most Useful Food of Her Native Land,” is the earliest document seen that describes Dr. Kin’s new line of work. “She left New York a few days ago for the orient to gather data on that humble but nutritious food [the soy bean] for the Department of Agriculture at Washington. The appointment of Dr. Kin marks the first time the United States Government has given so much authority to a Chinese. That it is a woman in whom such extraordinary confidence is now reposed detracts nothing from the interest of the story.”

“And now Dr. Kin is going to see if her native land can teach the United States how to develop a taste for the soy bean in its numerous disguises...

“The world is in need of tissue-building foods,’ said Dr. Kin, ‘and cannot very well afford to wait to grow animals in order to obtain the necessary percentage of protein. Waiting for an animal to become big enough to eat is a long proposition. First you feed grain to a cow, and, finally, you get a return in protein from milk and meat. A terribly high percentage of the energy is lost in transit from grain to cow to a human being.”

“We do not eat the plain bean in China at all. It is never [sic] eaten there as a vegetable, but in the complex food products–natto, tofu, miso, yuba, shoyu, and similar dishes.”

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In this article she focuses on tofu, but also mentions bean sprouts and cheese [fermented tofu]—"a cross between Camembert and Roquefort." "A black soy bean sauce we use as a foundation for sweetmeats in China."

“She is the head of the Imperial Peiyang Woman’s Medical School and Hospital, near Peking, which sends out district nurses to Chinese slums to teach the people right living and ways of keeping well. The Imperial Infant Asylum in Tien-tsin, the Widows’ Home, and the Girls’ Refuge all come under her supervision as head of the woman’s hospital work of Northern China. She will return to this country in October, bringing to our Government the detailed results of her study of the uses of the soy bean as a foodstuff.”

1917 Aug. 1–Frank N. Meyer, after sending “Chinese soybean cheese” [fermented tofu] to the USDA in Washington, DC (on 21 Nov. 1916) and getting a favorable response, writes from Hankow: “I am certainly very much interested to hear that Mrs. [Yamei] Kin has obtained a commission from the Bureau of Chemistry to investigate the bean cheese industry... a subject like this is too fascinating to leave it alone. I do not think Mrs. Kin will play much of a role in this bean cheese affair; it seems a mould does the work... It pleases me that you and almost everybody to whom you served the bean cheese, liked it... Did Mrs. Kin put you in touch with a New York firm of Chinese products where this bean cheese can be obtained?” (Letters of Frank N. Meyer).

1917 Sept. 27–Dr. Yamei Kin sails to the United States from Hong Kong on the ship Princess Charlotte. The manifest states that she is age 53 and widowed. Her last permanent residence was New York. Her destination is 56 West 11th Street, New York City.

She arrives in the USA in October. In her first published interview about her 6-month trip to China she says: “Americans do not know how to get the best results from soy beans as human food. The popular method in China is to assemble or collect the protein in a white curd [tofu], which forms the basis of many palatable dishes. Fried in oil, this curd tastes like particularly delicate sweetbreads; and it contains more strength-giving qualities than even Merrie England’s prime roast beef” (Cotton Oil Press, Oct. p. 25).

Among the things she has collected in China and sent back to USDA is “Chinese red rice, or ang-kak” for making red fermented tofu (Church 1920, p. 45-46).

1917-1918–In the book chapter Our Agricultural Debt to Asia, Walter T. Swingle writes (1945): “As long ago as 1917-1918 Dr. Yamei Kin set up under my general supervision for the U.S. Department of Agriculture a soy bean mill in New York City in the hope of supplying tofu to increase the bulk and food value of meat dishes served to soldiers in training at near-by camps. Dr. Kin succeeded in making excellent tofu. She even served to a group of army officers a meal composed entirely of soy bean dishes! However, it proved impossible to test tofu on a large scale at that time, since we could not get priority for transportation of soy beans from North Carolina, then the nearest region where they were grown on any considerable scale.”

1918 Sept. 29–During World War I in France, Corporal Alexander A. Kin is in Company I of the 107th Infantry Regiment. “With inspiring courage and leadership he commanded his men and was killed at their head” as he attacked a German machine gunner in the Hindenburg Line (Jacobson 1920, p. 80, 208).

Note: The Hindenburg Line was finally breached, but this was a very dark, sad day in Dr. Yamei Kin’s life.

1918 Oct.–In an article titled “The soy bean’s many aliases,” Sarah MacDougal writes the best, most comprehensive story about Dr. Yamei Kin’s work, after returning from China, developing foods from soybeans that are suited to American tastes. Wearing a blue silk kimono, Dr. Kin is working at the USDA Laboratory on the top floor at 641 Washington St. in New York City. She discusses soymilk, tofu, and fermented tofu. Her home is in an apartment at 56 Eleventh St., New York City.

“Dr. Kin has been trying any number of experiments with a view to boosting the bean to a bigger place commercially. In due time the results of all these experiments will be catalogued at Washington [DC]. Because she is working for the Government, Dr. Kin doesn’t disclose many details about the things she is doing. All that is worth while will be public information in due time, she says.”

“Her husband died [sic] a few years later, and in order to support herself and her son, Dr. Kin embarked on a lecture tour.”

“'My boy [Alexander] is at the front doing his bit,' she told me simply, and added: ‘I want to do mine, too’” (p. 44).

Randall E. Stross, in his 1986 book The Stubborn Earth: American Agriculturalists on Chinese soil, 1898-1937, has a section about Dr. Yamei Kin (p. 32-33): “When Kin left for China in the summer of 1917, she was supposed to study the soybean exclusively and to return to the United States in the fall to present her report. But things did not go as planned. The USDA apparently did not receive any report on soybeans.”

1918 Nov. 11–World War I ends as Germany signs the armistice. The Allies or Triple Entente win; Germany or the Central Powers lose. There were over 16 million deaths and 20 million wounded ranking it among the deadliest conflicts in human history.

1919 April 5–Millard’s Review of the Far East writes (p. 208): “Dr. Yamei Kin gave a lecture at the American Legation Guard on March 26 on ‘China as a Factor in International Politics.’ Dr. Kin, who is well known as a physician in this country, has had a good deal to do with the political affairs of China and was at one time Dr. Sun Yat-sen’s representative in the United States.”

1919 July 6–Yamei Kin returns to the United States, landing in San Francisco. On July 6 she sailed from
Yokohama, Japan, on the s.s. China. She had been in China accompanied by Miss Lily Crane, niece of the Hon. Charles R. Crane, when he was sent on a tour of investigation in China by the U.S. government (Millard’s Review, 1919 July 7. p. 281).

Also: David Fairchild wrote in 1948: “Dr. Yamei Kin, an extraordinary Chinese woman whose acquaintance I had made on the boat returning from Japan, made a visit to Washington and captivated us all by her enthusiasm over soybeans. She introduced us to ‘tofu,’ a delicate cheese which has not even yet attracted the attention it deserves from the American public” (Soybean Digest. 1948 Nov., p. 14-15). Continued. Address: Soyinfo Center, P.O. Box 234, Lafayette, California 94549. Phone: 925-283-2991.


• Summary: Continued: 1920 Jan. 7–In the 1920 U.S. Census, Yamei Kin and her foster-mother, Mrs. Joanna M. McCartee, are living together on West 11th St. in New York City. Joanna McCartee, a widow age 93, was born in Maine and both her parents were also born in Maine.

Also in the 1920 U.S. Census Hippolytus Eca Da Silva is living with his wife, Agnese, and two daughters in Fresno, California.

1920 March 5–Dr. Kin speaks to the Chinese student club at Columbia University (Chinese Students’ Monthly, April, p. 61-62).

She speaks to them again on April 2.


1920—”After her return to China Dr. Yamei Kin made her home in Peiping, taking great interest in sociological activities like the Municipal Orphanage and the Chingho Village Experimental Centre” (Wong and Wu. 1936. History of Chinese Medicine, p. 557-558).

1927 Aug.–Helen Wells Seymour, in A Japanese Diary, writes of her time in Peking (p. 138-139): “Afterwards we all went to Dr. Yamei Kin’s house where she had invited many friends to see a Chinese shadow show given in her courtyard. It was fascinating. There were about fifty guests seated in the court with only Chinese lanterns for illumination. The shadow pictures represented historical events and were most clever.”

“Tonight I’m giving a dinner party with” six people, including Dr. Yamei Kin.

Dr. Kin must have lived in a large house in Peking. 1927–Dr. Kin contributed recipes to a Chinese Cook Book, published by the Young Women’s Christian Association (YWCA) in Peking.

1930 Sept. 9–PH. Dorsett (in Peiping, China) writes to his co-worker W.J. Morse (in Dairen, Manchuria; both are USDA agricultural explorers): “One evening last week [in early Sept. 1930 in Peiping] we took dinner with Dr. Yamei Kin, and during the course of the conversation, which drifted, among other things, to soybeans and soybean products, the Doctor challenged my statement to the effect that I thought the Japanese utilized soybeans as human food more extensively than do the Chinese. She said the Chinese have a large number of soybean jams [jiang] and other products which are used extensively. Well, when you get to Peking, you will have to look these matters up. The Doctor may be right about this matter but I have my doubts” (Dorsett and Morse. 1928-1932. Agricultural Explorations., p. 5776).

1930 Nov. 26–Dr. Yamei King, with her friends Miss Randall and Dr. Sohtsu Kin, visit PH. Dorsett and his daughter, Ruth, in Peiping to look at the photographs he and W.J. Morse had taken on their agricultural expedition to East Asia. Later, they have tea together (p. 6554).

1930 Dec. 10–Dr. Yamei King visits P.H. Dorsett and his daughter, Ruth, in Peiping. She “brought with her, for us to try, a small jar of native peaches which she canned the past season” (p. 6746).

1930 Dec. 23–With Christmas only a couple of days away, Dr. Yamei Kin sends to PH. Dorsett and his daughter, a pan of sacred lilies and a plant of flowering almonds” (p. 6824).

1934 March 4—“One of the most remarkable women that modern China has produced has passed away in the person of Dr. Yamei Kin who died in the P.U.M.C. [Peiping Union Medical College] Hospital on Sunday, March 4, 1934 [at age 70].”

“Dr. Kin was admitted to the hospital about two weeks ago suffering from a serious attack of pneumonia. The end came very peacefully. She retained her consciousness until the last moment.

“A simple but impressive funeral service. was held in the P.U.M.C. Auditorium at ten o’clock yesterday morning, when many mourners were present. Flower tokens and scrolls surrounded the life-portrait which was placed on the stage above a cross of white flowers.”

“Y. May King, known afterwards as Yamei Kin, was born in Ningpo, Chekiang, in 1864 the daughter of Pastor Jin Ching-yu” (Chinese Medical Journal, April 1934, p. 413-14).

we first learn that Dr. Yamei Kin was also known by another name—Jin Yunmei. This name is valuable in electronic searching.

1983—We first learn in an English-language document that Dr. Yamei Kin also went by another name—Jin Yunmei (Hillier & Jewell 1983, p. 20). Address: Soyinfo Center, P.O. Box 234, Lafayette, California 94549. Phone: 925-283-2991.


• Summary: This excellent PhD dissertation begins: Guido F. Verbeck has been viewed as a pioneer missionary, a key oyatoi gaikokujin (“foreign employee”) and a ‘foreign hero’ for modern Japan. This case-study focuses on one of the most prominent foreign figures in Bakumatsu-Meiji Japan, Guido F. Verbeck. Arriving in Nagasaki in 1859 when the ports opened, he was the only Protestant missionary in western Japan throughout the 1860s, where he taught or interacted with some of the future leaders of Meiji Japan. After the Meiji Restoration in 1868, he served as the superintendent of the Daigaku Nanko, the government school of Western studies in Tokyo and as a translator and special advisor to the highest organs of the government. For the last two decades of his life, he returned to full-time missionary work, supporting Japanese Christians through translation, teaching and evangelism. Verbeck was decorated by the Meiji Emperor in 1877, granted special Japanese passports in 1891, and buried in Japan in 1898 with great honors. Arguably more respected than any other missionary or foreigner in Bakumatsu-Meiji Japan, he was a revered teacher and trusted advisor, as well as one of the most gifted foreign speakers of Japanese.”

Dr. Divie McCartee is mentioned 14 times. On page 126 he wrote of Verbeck that ‘his quiet self-denying labors could not help commanding the greatest respect of all who had the privilege to know him. He has always been my ideal of a faithful missionary.’

A note on p. 285 states: “Divie B. McCartee, a longtime missionary from China, taught at the Kaisei Gakko for a few years in the 1870s, but he was not subsequently considered a very capable scientist, and in his reaction to Edward Morse’s teaching of Darwin, said, ‘I am told that an idiotic book which treats of the view that man evolved from monkey has been published. You must neither read such a book nor believe such a view.”

A note on page 392 states: “There are others such as Divie B. McCartee, who taught at Tokyo University in the 1870s who is seen as significant, but he was a missionary in China for most of his life and I believe never technically served as a missionary in Japan.”

Pages 423-24: “Verbeck’s colleague Divie B. McCartee, wrote that he had met Verbeck earlier in 1862, but when he came to teach at the Daigaku Nanko in the early 1870s, ‘I then began to know his great linguistic abilities... His fluency and eloquence in the Japanese spoken language, and what he has written upon the Japanese grammar and eminent ability.”

Page 453: “Presbyterian Church Archives, Philadelphia, Pennsylvania. Contains the Japan Mission Correspondence (1859-1937) of the Presbyterian Church in the U.S.: James C. Hepburn, David Thompson, Christopher Carrothers. Also, the correspondence and papers of Divie Bethune McCartee, missionary to China and Japan.”

The 40-page bibliography is superb, with many Japanese- and English-language documents.

An online PDF version can be found at http://d-scholarship.pitt.edu/22594/1/HommesVerbeckDissFINAL_2.pdf.


• Summary: “The Manlius Historical Society has: The Manlius School yearbook, the Haversack, began publication in 1909. We have 1909, 1911, and then there is a gap until 1917. Based on my findings, I am guessing that Alexander would have been a graduate sometime between 1912 and 1914. Before 1909 there were some school publications but I was unable to find any in our incomplete holdings that had relevant information. Below is a summary of what I found in the 1909 and 1911 Haversacks. Attached to this email are scans of all the relevant pages.


“1911 Haversack: See 1911 record.

“I hope you find this information of interest and use. Sincerely,...”

Note: Kathleen Chylinski is Caitlin McGaw’s paternal aunt. Her paternal grandparents, Sidney and Claire McGaw (née Clara Eca da Silva) had three children: Bruce (her father); Laurie (her uncle), and Kathleen (her aunt). Address: Manlius Historical Society Board Member and research volunteer.


• Summary: Divie Bethune McCartee (Simplified Chinese characters) (1820-1900) was an American Protestant Christian medical missionary, educator and U.S. diplomat in China and Japan, first appointed by the American Presbyterian Mission in 1843. In 1845 he organized the first Protestant church on Chinese soil. He later served as United
States Consul at Ningbo, China and was also judge of the "mixed court" at Shanghai. His career in Japan led him to be a professor in the Imperial University at Tokyo, and he was also Secretary of the Chinese legation there. His prolific writings covered Asiatic history, linguistics, natural science, medicine and politics in the publications of the American Geographical Society, the American Oriental Society and other associations.

"China: McCartee sailed for China in 1843 and arrived in Ningbo, Zhejiang, China in 1844. He began working primarily in medicine and evangelism. He was likely the first Protestant missionary, and certainly the first physician, to reside on Chinese soil following the First Opium War. He soon mastered the Chinese language, and his linguistic skills would be put to a variety of future uses. He opened a mission at Ningbo, one of the five ports opened to foreign trade and intercourse by the Treaty of Nanking in 1842.

"In 1845 he organized the first Protestant church on Chinese soil. It was there that he married fellow missionary, Juana M. Knight in 1853. She was the first single Presbyterian woman to travel to China.

"In 1868 or 1869, the McCartees adopted Kin Yamei (1864-1934), the daughter of Christian colleagues who succumbed to disease when she was two years old. [1] She became the first Chinese woman doctor educated abroad.

"In addition to his medical work, he became an adviser and interpreter for American officials and was later vice-consul in Chefoo (present-day Yantai) and Shanghai. McCartee acted in place of an American Consul until a regular consular service was set up in 1857. In this capacity in May, 1861, at the request of United States Flag-Officer Stribling, he entered Nanjing, across the battle lines and helped persuade the “Heavenly King”, Hong Xiuquan of the Taipings to promise “non-molestation not only to Americans and Christians, but to all Chinese in their employ.” By this effort large numbers of native Christians and their friends were rescued when the Taiping army entered Ningbo.

"Japan: In 1862 he was appointed vice-consul to Japan. As such he was the first Protestant missionary to work there. His tract translated into Japanese was the first Protestant literature in Japan.

"The McCartees returned to Ningpo in 1865 to resume their missionary work. In 1872, they were transferred to the Shanghai mission but resided shortly thereafter so that Dr. McCartee could join the Shanghai consular staff as interpreter and assessor to the Mixed Court.

"In 1879 he advised Ulysses S. Grant, the former U.S. president, mediating on the Ryukyu Islands, although both China and Japan rejected his compromise.

"McCartee returned to the United States in 1880, and in 1882 visited Hawaii on business connected with Chinese immigration. In 1885, Dr. McCartee was appointed consul to the Japanese legation in Washington, DC. Two years later the McCartees were reappointed by the Presbyterian Board of Foreign Missions to the Japan Mission, where they served until Dr. McCartee’s retirement in 1899. That year he returned to the U.S.A. as an invalid and died in San Francisco the following year.

"Divie McCartee devoted nearly forty years of his life to work among the Chinese and Japanese. The Chinese Government gave him a gold medal in recognition of his services in connection with the suppression of the Macau coolie traffic, and later he received the title of Consul General for services in the Chinese legation. From the Japanese Government he received the decoration of the Fifth Order of the Rising Sun. He left a wife and four brothers—Peter, Robert, George, and Charles McCartee. His remains were buried at Newburgh (city), New York.


"The University of Pennsylvania’s Rare Book and Manuscript Library has a collection of handwritten notes by McCartee on Chinese and Japanese archaeology, geography, natural history, philology and other topics.”

References:

• Summary: “Hi Bill, I have been meaning to reach out to you for a while. I read your on-line book about Yamei
Kin, but in fact, my knowledge of you goes way back to the copy of The Book of Tofu that I owned as a student at U.C. Berkeley. My friends and I used to make the okara pancake recipe using free okara available from Berkeley Bowl, ca. 1979-1980. Many thanks for helping us stretch our impoverished grocery budgets back in the day!

“So, here’s the story: My grandmother (Clara E. Eca da Silva b. 1906, Fresno) was one of two daughters born to Yamei Kin’s only husband, the infamous Hippolytus L.A. Eca da Silva (who married Agnese Burbank—my great-grandmother). We have one of the original wedding rings from the Yamei Kin / Eca da Silva marriage. We also have one picture of Eca da Silva holding Alexander as a young child. Thus, Alexander is a half-uncle on my father’s side.

“My grandfather, Sidney E. McGaw, worked at developing a family history and so we have a genealogy with notes on Eca da Silva, but nothing more than a citation of the marriage to Dr. Kin and the fact that he had a son with her. My grandmother and her sister went to Hong Kong in the late 60’s / early 70’s to try to find records about her half-brother and the Eca da Silva family, but were not successful. The family believed that it was likely that Alexander had lived in China (with his mother).

“It wasn’t until I started digging into the Yamei Kin history that I started to find out more about Alexander and subsequently found his military record, the details of his death, and his gravesite. My father (Bruce McGaw), aunt, and uncle, were shocked to learn something of Alexander’s story. It was even sadder to us that my grandmother never knew. I made a trip to Arlington in September to visit Alexander’s grave. I should note that my family hails from Berkeley / Albany, CA.

“I was doing a lot of research a year or so ago, but I don’t remember right off where I found the month / day for Alexander’s birth. I will have to try to retrace my steps there. Unfortunately, I don’t have time to do that today. But as I have time in the next month, I will look to see what I can do about finding the source for the date.

“Kind regards,...”

Note: Talk by phone with Caitlin right after receiving this e-mail. 2015. Dec. 14. Caitlin and her Chinese-American husband live in Davis, California. He teaches animal behavior at Cal Davis and Caitlin is the founder and president of Candor McGaw Inc., an executive search and management consulting company. Address: Davis, California.


• Summary: “I spoke with my father and he has the original photo of Eça da Silva with little Alexander. I will scan the original print this weekend and email it to you. There is no date, nor a location noted on the photo. We’ll just have to guess at Alexander’s age and go from there.

“I am attaching several pages from my grandfather’s family history.

“My grandmother, Claire McGaw, told us that her father (Eca da Silva) basically abandoned her mother, Agnese. My grandmother grew up in the Armenian section of Fresno (e.g. the poor part of town). She used to tell us that they didn’t ever have much. Her mother continued to work as best she could with two young children. My understanding was that her father didn’t offer any support to his wife after he left. The story goes that Eca da Silva left after the second daughter (Mignon) arrived. But back in the day, spousal support wasn’t much heard of when a marriage ended. My father and his siblings only recall meeting Eca da Silva once, likely in the early 1940’s. My father remembers that they had ice cream but that was about it. He would have only been about 6 or 7. Mr. Eca da Silva was not present at my grandmother’s wedding.”

“I am the one working on the family genealogy—as time permits. The book my grandfather, Sidney E. McGaw, created has full family trees for his side of the family and my grandmothers Maternal side of the family, going back to the 15th century. But, there are big gaps in the Eca da Silva side.

“Kind regards,...” Address: Davis, California.

446. Pittsley, Kate D. 2015. Re: Looking for Alexander Eca da Silva at St. John’s Military School at Manlius. Letter (e-mail) to William Shurtleff at Soyinfo Center, June 15. 1 p.

• Summary: “Hello Bill, Nancy and Yang. I understand that you have all been involved in some way looking for historical information about Alexander Amadoor Eca da Silva. I am going to share with you what I know in one email so that you all have what information I’ve been able to track down. I have also attached a few photos of him, taken from our archived yearbooks (1911 & 1912) from when he was a student here. I do not have any loose photos on file for him.

“From his record in the 1912 yearbook, it appears that Alexander Amadoor Eca da Silva started at St. John’s Military School in 1903 and graduated in 1912, as part of Company ‘B’. The Manlius School wasn’t officially known as ‘The Manlius School’ until 1924, but many referred to it as such.

“At St. John’s School, Alexander Amadoor Eca da Silva was involved in a number of clubs and athletics, including Tennis, Rifle and Basketball. He also appears to have excelled in German. He won the Annual School Pool (Billiards) Tournament Trophy in 1911.

“Although we have yearbooks from the period of Alexander Amadoor Eca da Silva’s attendance here, many of our actual student record files have not survived from those years. On November 14, 1920, the main academic building of St. John’s School burned, and many records were lost. I have been through the files that we do have, and looked © Copyright Soyinfo Center 2016
under every possible name configuration (and even his mother's name) and was not able to find an actual student file for Alexander. I additionally reviewed the Verbeck family records to see if I could find a mention of Alexander or his mother, Yamei Kin, and have not been able to find anything. In 1888, General William Verbeck took over as Head of the School and served until his death in 1930, when his son, Colonel Guido Verbeck, took over as superintendent of the school.

“Due to the lack of a record file, I have no way of knowing how his tuition or fees were paid. There were not many scholarships available in those days, but some students were lucky enough to have a private patron or sponsor who paid their tuition and/or board, but I cannot state in this case. Nearly all students at Manlius School / St. John’s School were boarders, and I would assume Alexander was as well.

“Due to a reduction in enrollment and financial instability, Manlius School merged with the Pebble Hill Day School in 1970. We are currently an independent day school that accepts boys and girls from grades Pre-K to 12th grade into matriculation. More of our school history, dating back to 1889, can be found on our website at www.mph.net/alumni/history.

“I hope the information above satisfies most of your questions. Please do not hesitate to reach out with further inquiries. Thank you for your interest.” Address: Alumni Relations, Manlius Pebble Hill School, 5300 Jamesville Road, Syracuse, NY 13214. Phone: 315/446-2452 ext. 136.


**Summary:** Below is what I wrote you on June 15: Dr. Kin’s name is always written as Yamei Kin in English documents, and Y. May King seems to be the anglicized one. Translated back to Chinese, her name should be Jin Yamei (in standard romanization in mainland China now). However, that name is not doubtless. The most reliable name should be the one written by oneself. As I know, the only Chinese files having been found written by Dr. Kin are contained in Source 169 in your book. In it her name is Jin Yunmei. Because of your work, a lot of English accounts about her are known, but much fewer Chinese accounts about her have been found. In those published when she was alive and those about her death, her name is Jin Yunmei. As I know, the name Jin Yamei first appeared in an essay published a half year after her death. Its reference for Dr. Kin’s part is Chinese Medicine History by Wong and Wu, and of course then only the first edition of the book could be seen. I can not find the first edition but the second one. In this edition, both English names, Y. May King and Yamei Kin are used. In index of names, the Chinese name is put in parentheses, where it is Jin Yunmei. Probably the name is Jin Yamei in the first edition, and that essay followed it. The first edition is cited in your book, and you can check this point. It is not easy to translate back Chinese names recorded with English spellings. In index of names of Chinese Medicine History, only a very small part of the names are given the Chinese ones and not a small part of the given Chinese names are actually incorrect. As Bruce Williams said (Source 175), in the name “Yamei”, “ya” is the character for “elegant” and “mei” is the character for “younger sister”. The Ningpo dictionary I told you is English to Chinese. In the entry “elegant”, the character “ya” does not appear, but it can be found in the entry “genteel” (yüô-cü, veng-yüô), and the character “mei” is in the entry “sister” (ah-me, me-me). There is actually a problem, though not a very big one, a “genteel” or “elegant” Chinese female name is not likely to use the character “mei” (younger sister). The character “mei” in the name “Yunmei” is another character which means Prunus mume [plum]. You can see its cultural meanings in its Wikipedia page, though it is so popularly used in names (especially women’s names) that the character in names seldom remember Chinese its elegance in poetry, as “Mary” does not necessarily make one think of Jesus’ Mother (I do no know if this is a proper example).

The name “Ah-be” on Page 105 of Folder 9 brings another question. The character “a” (current standard romanization of Ah) is seldom used in formal names, but is widely used in pet names in some areas of China. If I am in one of those areas, as my given name is Chenglin, intimates and relatives may call me “a lin” (“a” plus the last character). Dr. Kin’s brother’s name is recorded in a book as Jin Bei, so “Ah-be” is very likely his pet name. If “Ah-be” is a pet name, “Yüô-me” can also be a pet name. Address: China.

448. SoyaScan Notes. 2016. Why do we think that Edward Jennings Knight is a brother of Juana Matilda Knight? Divie B. McCartee (Overview). March 5. Compiled by William Shurtleff of Soyinfo Center. [4 ref]
and came immediately to Trenton, where for sixteen years he was rector of Christ Church. He was a man of marked intellectual ability, a good organizer and a faithful and devoted pastor. Christ Church during his rectorship greatly increased in membership and influence. He was a son-in-law of Bishop Scarborough, having married his daughter, Katherine, January 3, 1897. He was chosen bishop of the Missionary Jurisdiction of Western Colorado in 1907 and was consecrated to his office in Christ Church, Trenton, December 19, 1907. He died suddenly in Colorado, November 15, 1908." (3) But when I went looking for him in Western Colorado I found a man who had been born in 1864—which seemed too late. However the former logic looked perfect.

449. SoyaScan Notes. 2016. What we think we know about the parents of Juana Knight, the wife of Dr. Divie B. McCartee (Overview). March 5. Compiled by William Shurtleff of Soyinfo Center. [4 ref]

• Summary: Franklin L. Knight was born on 24 Oct. 1796 in Falmouth, Maine, the child of Oliver and Daraxa. He married Ruth Whitney Johnson in 1821 in Portland, Maine. Ruth was born in 1799 and died in 1832. They had five children during their marriage. He died in 1882 in Norwich, Connecticut, having lived a long life of 85 years.

In the 1880 U.S. Census, Franklin Knight was 83, born in Maine with Mary C.S. Franklin shown as his wife who was 59 years old.

In the 1870 U.S. Census, Franklin (age 71) and Mary (age 48) were living in Norwich, New London Co., Maine. They were living with Henry and Sarah Potter. Franklin was a farmer.

In the 1860 U.S. Census, Frank (age 64) and Mary (age 49) were living in Cumberland County, town of Westbrook, Maine. He was a farmer.

In the 1850 U.S. Census, Frank (age 50) and Mary (age 38) were living in Westbrook, Cumberland County, Maine. In the family was probably a son, Dwinal Knight, age 3.

Thanks to Wayne Dawson of Tucson, Arizona, for this information from Ancestry.com census records.

This also from Wayne Dawson: From the Brooklyn Eagle, 1 Oct. 1852. “Married. In New York, Sept. 29th, by Rev. Daniel W. Poor, at the house of Wm. Rankin, Esq., Rev. William W. Scudder, of Ceylon, India, Missionary of the A.B.F.M. [American Board of Foreign Missions], to Miss Elizabeth O. Knight, daughter of Franklin Knight, Esq., of this city.” Thus, in 1852 Franklin Knight apparently lived in New York. And Juana Matilda Knight had a sister named Elizabeth O. Knight [and another named Mary Greenleaf Knight, who married Henry V. Rankin].

Concerning the latter marriage, we read in Memorials of Foreign Missionaries of the Presbyterian Church, U.S.A., by William Rankin (1895, p. 291): “On the 20th of July [1848], two days after his ordination, Mr. Rankin was married, in the Second Church of Brooklyn, by Dr. Jonathan Greenleaf, to Mary Greenleaf Knight, daughter of Mr. Franklin Knight, and niece of the officiating minister. A brother of Mrs. Rankin [Edward Jennings Knight, who married Katherine Scarborough, daughter of Bishop Scarborough on 3 Jan. 1897] is a clergyman of the Protestant Episcopal Church in New Jersey [in Trenton, NJ, where for 16 years he was rector of Christ Church]. One of her sisters [Elizabeth Knight] subsequently married the Rev. William W. Scudder, of the Arcot Mission, of the Reformed Dutch Church in India, from whence her loving spirit ascended to the Saviour on the 14th of September, 1855. Another is the wife of Dr. D.B. McCartee, of the Ningpo Mission, in China, under the Presbyterian Board, and had the sad satisfaction of ministering by the dying bed of her beloved brother. Mr. and Mrs. Rankin sailed from New York in company of a few other missionaries on the 7th of October, 1848, and reached Ningpo early in the ensuing year.”

On 8 Feb. 2016 a researcher we hired went to the Philadelphia Historical Society (PHS) to examine the records that Juana Knight wrote to her father from 1854-1860. These are in the McCartee Family Papers, Record Group 177, Series II. Box 1, Folder 8. Folder 8 is “Outgoing to Franklin Knight 1854-1860.” Mrs. McCartee wrote 31 letters to her father from 1854 to 1860. Of the ones that have addresses they are all addressed to her father in New York City, or in care of William Rankin also at NYC. Mrs. McCartee was related through her sister to William Rankin who was married to the sister of Mrs. McCartee.

Letters from D.B. McCartee are in Record Group 177, Series I. Box 1, Folder 4, Outgoing Letters to Franklin Knight, 1854-1860. There are only 4 of his letters to his father-in-law. It is possible to look at the actual letters rather than the microfilm. The letter of 30 Nov. 1858 is addressed as follows: Franklin Knight, Esq., Care of William Rankin Jr. Esq., Mission Rooms, 23 Centre St., New York [City]. Starting on 28 Sept. 1859 the address changed to: Franklin Knight, Esq., Appleton’s Building, 348 Broadway (No. 35), New York City. Note: The term “Esq.” may well refer to an attorney / lawyer, or (less likely in the USA) it signifies a “gentleman.”

The Presbyterian Historical Almanac and Annual Remembrancer of the Church (1858/59) reports that “Franklin Knight, Esq.” donated 3 books to the library during the year.


• Summary: Try to find as many documents as possible in Chinese about the life and work of Dr. Yamei Kin.

Try to find as many documents as possible in Japanese about the life and work of Dr. Yamei Kin.

What is the source of the information that her name was
(or was also) Jin Yunmei? Note that, so far as we can tell, she never used this name during her lifetime and no one else used it in referring to her. Is it a posthumous name?

From when to when did she live in Japan and what did she do there?

From when to when did Dr. Kin do missionary work in Japan? Was it only in Kobe? Were Dr. and Mrs. McCartee in Japan at the same time?

Did Yamei Kin ever practice medicine as a physician in the USA? In Kobe, Japan? In Hawaii?

In 1902, Dr. Kin, weary of her husband, returned to Japan and left their eight-year-old son, Alexander, in charge of persons (Walter Apong’s family) in Berkeley, California. How, when and where did she get to know and trust the Walter Apong family? For how long did Alexander stay with these people in Berkeley? Did he begin school there? Note that his mother enrolled him in St. John’s Military Academy (Manlius, New York) on 21 Sept. 1904.

Try to develop a biography for Alexander, with exact dates and places.

When did Yamei Kin leave California for China and on what ship?

Where was she when she wrote the 1902 article “Pride of His House”?

When did she return to San Francisco and on what ship?

From when to when (about 1904 to 1912) did Yamei Kin’s son, Alexander, live in St. John’s Military School at Manlius (near Syracuse), New York? When did he leave that school, and where did he go next? Did he ever attend college or university? Where was he living just before he enlisted in the U.S. military on 4 May 1917 in New York City? Was he with Mrs. McCartee in New York City? Where was Yamei Kin at the time he enlisted? Was she with him?

Did Yamei Kin ever submit a report to the USDA Bureau of Chemistry about her research on soyfoods in China after the Bureau arrange for and paid for her 6-month trip there in 1917-1918? If she did, try to get a copy.

Try for a death certificate for Yamei Kin.

Did Yamei Kin leave a will? Apparently not. See Jaroslav Prusek 2002.

What happened to all of her personal papers and collected correspondence? This would be a treasure trove if it still exists. Yet it almost certainly does not. Again: See Jaroslav Prusek 2002.

Genealogy questions: Dr. Divie Bethune McCartee: What were the names of each of his brothers and sisters? When and where was each born, married, died, and buried. Which ones are buried in the same McCartee family plot as he is at St. George’s Cemetery in Newburgh, New York. Who else is buried in that family plot?

The Knight family–Juana Matilda Knight: On what exact date in 1826 was she born. With whom was she living when she died in Englewood, New Jersey? Try to get full genealogical information for both her father and mother.

Mary Greenleaf Knight: When and where was she born and did she die? Elizabeth O. Knight: What was her middle name? When and where was she born? Edward Jennings Knight: Is he Juana’ Knight’s brother? When and where was he born? Augustus J. Knight: What was his middle name. Where in Maine was he born?

When, where and how did Yamei Kin meet Mr. Eca da Silva? How long had she known him before they were married? On what exact date in Nov. 1894 were they married in Yokohama, Japan. Try for a marriage certificate?

On what exact date (in Honolulu, Hawaii) was their son, Alexander Amador Eca da Silva born? Try for a birth certificate.

An asterisk (*) at the end of the record means that SOYINFO CENTER does not own that document.

An asterisk in a listing of number of references [23* ref] means that most of these references are not about soybeans or soyfoods.

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McCcartee Family Genealogy

and

Knight Family Genealogy

McCcartee Family Genealogy:
The McCcartee family in which Divie Bethune McCcartee was a child

Father: Rev. Robert McCcartee, born 30 Sept. 1790 in New York City, the son of Peter and Mary (McDowell) McCcartee; grandson of Finlay McEachan; and a great-grandson of Angus McEachan, of Islay, Argyleshire, Scotland, who in 1757 came to America as a political refugee, after taking a prominent part on the losing side in the battle of Culloden. Married 19 June 1817 in New York to Jessie Graham Bethune. The family resided in Portland, Maine; New York; Brooklyn, New York; Alexandria, Virginia; and then Washington, D.C. From 1840 to 1849 Rev. Robert was pastor of the First Presbyterian church at Goshen, Orange County, New York, just north of Manhattan. He died: 12 March 1865 in Yonkers, New York. It is not known where or when he was 1st buried. Reinterred on 23 May 1902 in St. George’s Cemetery, Newburgh, New York. His headstone reads: Robert McCcartee, D.D., 1791-1865. He died about ten years after his wife’s death. A good biographical sketch is found in The Twentieth Century Biographical Dictionary of Notable Americans, Vol. VII (1904).

Mother: Jessie Graham Bethune, born in Oct. 1796 in New York City, the daughter of Divie and Joanna (Graham) Bethune; he was one of the eminent New Yorkers of Huguenot ancestry, and a sister of the distinguished Rev. Dr. George W. Bethune. He died 17 Feb. 1855 in Newburgh, New York. Buried in 1895 in St. George’s Graveyard, Newburgh, NY. Her headstone reads 1785-1855, but the birth date should be 1796. On her headstone, her name is written J.B. McCcartee. For more about her ancestry see: The Twentieth Century Biographical Dictionary of Notable Americans (1904) under her brother, George W. Bethune.

Children: The McCcartees had ten children, of whom Divie was the 2nd eldest. The following is an educated guess as to the names and birth years of these children, with some sources.

1. Isabella Graham McCcartee, born 1819 at Philadelphia, PA [1850 U.S. census & 1855 NY state census]. On her gravestone is written: 1819-1892. But her probate says she died 1 March 1895. She was buried 1895 in St. George’s Graveyard, Newburgh, New York.


   Gabriel Pellet Reeves was born on 21 Jan. 1820 in Westtown, Orange Co., New York. He died 25 Nov. 1908 in Yonkers, Westchester Co., New York, and was buried in the family plot, Section 3, Lot 231, in Oakland Cemetery, Yonkers, Westchester Co., New York (Source: Oakland Cemetery Records). Gabriel P. Reeves married 1st Mary McDowell McCcartee in 1849, probably in New York. He married 2nd Julia Rumsey of Middletown, New York in 1887, probably in New York. Julia Rumsey Reeves died on 1 June 1888. She was buried in the family plot in Oakland Cemetery, Yonkers. Gabriel was a member of Westminster Presbyterian Church in Yonkers, the First Presbyterian Church in Yonkers, the First Reformed Church of Yonkers and the First Presbyterian Church of Yonkers. Gabriel Pellet Reeves graduated from University of the City of New York Medical Department in 1845 and he worked as a Medical Doctor. In 1900, he lived in Cornwall, Orange Co., New York. His will was written on 25 Dec. 1903 and filed for probate on 2 Dec. 1908 in Westchester Co., New York.

   Mary McDowell McCcartee, born Dec. 1821 in New York, died 6 May 1885 in Yonkers, Westchester Co., New York. She was buried in the family plot in the Oakland Cemetery, Yonkers, Westchester Co., New York. She was a member of the same churches as her husband, Gabriel.

   Julia Rumsey, born 21 Feb. 1834, died 1 June 1888.
and was buried in the family plot (Section 3, Lot 231) in Oakland Cemetery, Yonkers, Westchester Co., New York. Children of Gabriel Pellet Reevs and his wife, Mary McDowell McCartee:

1. Robert McCartee Reevs, born in July 1850 in Goshen, Orange Co., New York. He died 31 Jan. 1932 in Poughkeepsie, New York after being struck by an automobile in Poughkeepsie, Dutchess Co., New York. He was buried in the family plot in Oakland Cemetery, Yonkers, Westchester Co., New York. He married Rachel A., last name unknown. She was born 7 May 1854, and died 6 Dec. 1889. She was buried in the family plot in the Oakland Cemetery, Yonkers, Westchester Co., New York. Her will was filed for probate in Westchester Co., New York on 30 Dec. 1889 by her husband, Robert M. Reevs (see p. 14-15). They were the parents of one daughter, name unknown. (His obituary in the New York Times dated Feb. 3, 1932 stated that a daughter, not named, survived him), Robert McCartee Reevs was a member of Westminster Presbyterian Church, the First Reformed Church of Yonkers and the First Presbyterian Church in Yonkers. His occupation was that of clerk and stenographer. He was also in partnership in a drug business in Yonkers, New York. (Two brothers and a daughter survived him).

2. Mary Reevs was born 27 April 1856 in New York, and died 22 Oct. 1874. She was buried in the family plot in the Oakland Cemetery, Yonkers, New York.

3. Bethune McCartee Reevs was born in Sept. 1857 in New York, and died 21 May 1935. He was buried in the family plot in the Oakland Cemetery, Yonkers, Westchester Co., New York. He married Ida Jean Stewart about 1880 (place unknown) (Source: First Reformed Church of Yonkers, NY). She was the mother of 5 children, 3 of whom were alive in 1900. They were: Harold G., born Sept. 1889 in New York and a daughter, Marion H., born in Jan. 1896. They resided in Yonkers, Westchester Co., New York.

Note about death date of Bethune McCartee Reevs from Oakland Cemetery Records. It should be noted that, if the grave in Oakland Cemetery is that of the Bethune Reevs who was the son of Gabriel Pellet Reevs and his wife, Mary McDowell McCartee, the age at death is wrong by many years. Bethune Reevs, son of Gabriel and Mary, was alive and recorded in the US Census of 1930 (As Bethune M. Reeve) so the date of death is probably correct. His age would have been 78, not 59. There was only one Bethune Reevs recorded in the 1930 Census and that was the Bethune Reevs of interest to this genealogy. The Bethune recorded in the 1930 Census had a wife named Ida J. Reeve.

Note about Bethune’s marriage: The 1880 United States census showed “Baton” Reeves and his wife Ida living in the family of George Stewart. “Baton” was shown as George Stewart’s son-in-law and Ida was shown as George’s daughter.

4. Gabriel Reeves, Jr. was born 23 Sept. 1860 in New York. He died 20 Nov. 1920 (Source: Gravestone; Cemetery records say he died 28 Nov. 1920) and was buried in the family plot in the Oakland Cemetery, Yonkers, Westchester Co., New York. No marriage record has been found. He graduated from Columbia School of Law in 1882. He was a member of Board of Trustees of the Corinthian Yacht Club and a member of the First Reformed Church of Yonkers and the First Presbyterian Church in Yonkers.

5. George M. Reevs was born 16 Aug. 1864 in New York. He died 11 April 1930 (place unknown) and was buried in the family plot in the Oakland Cemetery, Yonkers, Westchester Co., New York. No marriage record for George has been found. George spent 5 years, approximately 1890-1895, in Paris studying art. His paintings were exhibited in the Catskills in 1896. He had taken a position with the Brooklyn Art School about 1896. By 1906, he was a prize winning artist whose artwork was being shown in exhibits in Brooklyn (See The Brooklyn Daily Eagle, 1896-1904).

6. John Graham Reevs, was born in Nov. 1868 in New York. He married Elizabeth Pentz Hall, daughter of Eugene Hall, 11 Sept. 1895 in Sing Sing (now known as Ossining), Westchester Co., New York. She was the mother of 2 children, both alive in 1900. Their children were Mary E. Reevs, born in July 1896 in New York and John G. Reevs, Jr. who was born in Nov. 1899 in New York. In 1886, John G. Reevs was a drug clerk. By 1888, he was listed as a druggist. He purchased his father’s drug business in Yonkers on 1 May 1888. In 1894 NY City Directory listed his Occupation as “Knit goods.” In 1900, he was listed as a manufacturer. In 1932 he lived in St. Petersburg, Florida. In 1940 he and his wife were living in Shelter Island, Suffolk Co., New York. John G. Reevs died in 1952 in Boston, Massachusetts. His date and place of burial are unknown. Daughter Mary E. Reevs was engaged to Albert J. Dickerson, 8 May 1921. They were living in Shelter Island, New York.
and nephews. She had no children and probably never married. Buried 29 Jan. 1900 in St. George’s Graveyard, Newburgh, NY. Age 74.

6. Peter McCartee, born in the fall of 1828, opposite St. John’s Park, NYC, NY. He was a prominent hardware merchant in NYC, NY. [1850 U.S. census & Iron Age, June 5, 1902, page 60]. He was one of four founders of the Hardware Club of New York in 1892 for “social purposes and mutual benefit.” He was president of the club from 1895 to 1899 and a governor of the club from 1892 to 1899. In Feb. 1900 resides at 10 Pineapple St., Brooklyn, NYC. Died 28 May 1902 in Brooklyn, NYC. His widow is Anna J. McCartee. Buried 31 May 1902 in Greenwood Cemetery, Brooklyn.

7. Robert McCartee (widely spelled MacCartee) was born on 24 Sept. 1830. [1850 U.S. census; death and burial card], single, living with father in 1860 census. In Feb. 1900 resides at 621 Fifth Ave., NYC. In Sept. 1871 Robert and Julia Prime Jermain announced their engagement in Albany, NY (We have been unable to find out when and where they were married. She was born 10 Nov. 1850, died 25 March 1905, the daughter of James Barclay Jermain and Catharine Ann Rice. James was a very wealthy man). Robert was a prominent and wealthy lawyer in New York City; he lived in New York and he was one of Albany’s wealthiest men (The Sun (New York), 1906 Dec. 7). Surprisingly they do not appear in the 1900 census. He never resided in Albany. Late in life, he and his wife spent their summers in the Green Mountains of Vermont. For the last two winters of his life, he and his wife resided in the cottage of S.D. Davis at Lakewood, NJ, a resort community known for its fresh air, pine trees and warmer air. He died on 5 Feb. 1902 at Lakewood, New Jersey, at age 71 years, 4 months and 12 days. He was buried on 29 March 1902 at Albany Rural Cemetery in Albany, New York, in the plot of Jas B. Jermain et al. Lot 31, Section 65. The burial was probably late because they had to wait for the ground to thaw in Albany.

She died on 25 March 1905 in Aiken, South Carolina. “It is understood that the remains will leave here in a special Pullman car for Albany, N.Y., tomorrow afternoon.” Like her father, she was a philanthropist; for example she bequeathed $20,000 to the Aiken sanitarium. She was buried on 30 March 1905 in Albany Rural Cemetery (cemetery burial card). His widow is Anna J. McCartee. Buried 31 May 1902 in Greenwood Cemetery, Brooklyn.

8. George B. McCartee, born about 25 Aug. 1832 in New York City (1850 U.S. census, Evergreen Cemetery Inscriptions). He was single, living with his father in 1860 census. He married twice:

Married first: Beatrices S. Browning. (Beatrices born June 3, 1829 in Edinburgh, Scotland, the daughter of James & Beatrices Browning; died 21 Sept. 1863 in Washington, D.C. of premature labor. She was buried in Evergreen Cemetery, Salem, Washington County, New York.


He was director of the bureau of engraving and printing in Washington, DC. In Feb. 1900 resided at 400 Pineapple St., Albany, N.Y. Tomorrow a special Pullman car for Albany, N.Y., will leave at 1 p.m. “It is understood that the remains will leave here in a special Pullman car for Albany, N.Y., tomorrow afternoon.” He was president of the club from 1895 to 1899 and a governor of the club from 1892 to 1899. In Feb. 1900 resides at 10 Pineapple St., Brooklyn, NYC. Died 28 May 1902 in Brooklyn, NYC. His widow is Anna J. McCartee. Buried 31 May 1902 in Greenwood Cemetery, Brooklyn.


George and Caroline had six children:


shown George as single when he died. Died: 9 Feb. 1911 in Salem, Washington County, New York (34 years, 1 month, 14 days). Of pneumonia. Note: Probate filed on 16 Feb. 1921, Kings County, New York is not for this George B. McCarty. The Feb. 16, 1921 George B. McCarty was the son of John C. McCarty. Buried: Evergreen Cemetery, Salem, NY.


10. Charles McCartee, born about 1843, at Orange County, NY [1850 U.S. census & 1855 NY state census], single, living with father in 1860 census. In Feb. 1900 resides at Washington, DC; employed by the Department of Interior, Pension Bureau. In 1908, he appears in the Washington, DC, city directory, he resided in Hyattsville, Maryland. The 1920 U.S. census for Hyattsville, Prince George’s County, Maryland states: Charles G. McCartee, age 77, born in New York as were both parents. Wife: Marie, born in Tennessee. Children: Enid V.C. age 30, Robert G. age 28, and Edith J. (age 26), all born in New York. No occupation given. Died 13 Feb. 1924, place unknown. He was buried in Arlington National Cemetery in Section 17, Site 20330. He was a member of Company B of the 151st Pennsylvania Volunteers-Infantry. Findagrave states that his wife, Marie J., lived 1863-1951. When and where did he marry Marie J.?

1850 U.S. census, for Newburgh, Orange County, NY. Indexed as Robert McCartney.

1855 New York state census, for Newburgh, Orange County, NY. Indexed as Robert McCartney.

Knight Family Genealogy:
The Knight Family, in which Juana Matilda Knight was a daughter
Father: Franklin Knight, Esq., born 24 Oct. 1796 in Falmouth, Cumberland Co., Maine, the son of Oliver Knight (age 24) and his wife Daraxa Merrill Knight (age 25). His siblings included George Oliver Knight (1810-1887), Martha M. Knight Boothby (1912-1896). Franklin and Ruth Whitney Johnson (who was born on 26 Aug. 1799 in Gloucester, Maine, the daughter of Thomas and Sarah Johnson) were married in 1821 in Portland, Maine. After Portland, as the children were growing up, the family moved to New York, to Brooklyn, to Alexandria, and then to Washington, DC (Madison Eagle, 6 April 1923). Ruth died on 16 July 1829 in Marblehead, Massachusetts, as a young mother, at the age of 33 (Maine Marriage Records; Massachusetts Town and Vital Records via Ancestry.com Palwick-Goegel family tree).

Franklin’s second marriage was to Mary Catharine Stedman (daughter of James Stedman (1779-1856) and Eunice Huntington Carew Stedman (1787-1860) on 10 March 1869, recorded at Norwich, Connecticut. They apparently had no children. Franklin died 7 March 1882 in Norwich, Connecticut at age 85. His wife, Mary Catharine Stedman Knight, died 17 Dec. 1886 in Norwich, New London Co., Connecticut. He and his 2nd wife, Mary Stedman, were buried in the same plot in Yantic Cemetery, Norwich, New London Co., Connecticut (Source: findagrave at Yantic Cemetery).

Mother: Ruth Whitney Johnson. Born 26 Aug. 1799 in Gloucester, Maine, the daughter of Thomas and Sarah Johnson. Died 16 July 1829 in Marblehead, Massachusetts, as a young mother, at the age of 33. She was buried in Marblehead, probably in Harbor View Cemetery, probably not in the Old Burial Hill cemetery (Sources: Rankin 1895, p. 288-98; Ancestry.com, Findagrave for Franklin Knight, etc.; Sullivan letter of 29 Feb. 2016).

Children:
is apparently a widower and only 1 child, Elizabeth, is living at home. In the 1860 U.S. census (July 9), the family is in Burlington, New Jersey. Franklin Knight, age 37 and a clergyman, is married to Lavinia Dorsey. They have 4 children: William, age 8, Franklin, age 6, Anne, age 4, and Horace, age 2.


2. Juana Matilda Knight was born in 1826 (exact date unknown), in Portland, Maine. She married Dr. Divie Bethune McCartee on 1 Feb. 1853 (see above). She devoted her life to supporting his work and to raising their adopted daughter, Yamei Kin. She died 31 Dec. 1920 in Englewood, Bergen Co., New Jersey, at age 94 years and 6 months (New York Times. 1921. Jan. 2, p. 22; St. George’s Burial Book 3, p. 229). She was buried on 3 Jan. 1921 in St. George’s Cemetery in Newburgh, New York, next to her husband (Burial Book). She has her own granite headstone.

3. Mary Greenleaf Knight was born 9 Oct. 1828 in Portland, Maine. She married Henry Van Vleck Rankin (born on 11 Sept. 1825 in Newark, New Jersey, son of William and Abigail (Ogden) Rankin) on 20 July 1848; they were married in the Second Church of Brooklyn, New York, by Dr. Jonathan Greenleaf, an uncle of the bride. On 7 Oct. 1848 they sailed from New York in the company of a few other missionaries. Early the next year they arrived as Presbyterian missionaries to Ningpo, China, where they became close friends with Dr. Divie Bethune McCartee and Juana Matilda Knight McCartee, his wife. Mary and Juana Knight were sisters. Henry was a clergyman. They had three children; as of June 1856: Henry William Rankin, age 5. John D. Rankin, age 2 years and 10 months. Abigail “Abby” M. Rankin, age 9 months. Henry V. Rankin died 2 July 1863 in either Tungchow [pinyin: Nantong] or Chefoo [pinyin Yantai], China (Rankin 1895; Madison Eagle, 9 April 1923, obit).

Mary returned to the USA with her 3 children, lived for several years with Mr. Rankin’s relatives in Newark, New Jersey, then remarried to Rev. Robert Aikman (born 29 June 1816 in New York City, son of Robert Aikman (1787-1853) and Inex Sarah Smith Aikman (1786-1874)). She and Robert lived in New Jersey and had at least two children of their own – Robert K. Aikman and Ruth Aikman (1870 census). Robert died 12 May 1900 in Madison, New Jersey. Mary, who lived more than 50 years in Madison, died 1 April 1923 in Madison, New Jersey, at age 94. They are buried the same plot in Hillside Cemetery, Madison, New Jersey. Their daughter Ruth Aikman Cee was buried elsewhere in the same cemetery next to her husband. Ruth was born 24 Aug. 1869 and died 16 Jan. 1891; her husband was Edward Butler Cee (1865-1907) (Source: Madison Eagle, 9 April 1923 obituary; Findagrave).

Henry William Rankin, the nephew of D.B. McCartee, was born on 8 March 1851 in Ningpo, China (another source says Sumatra Selatan, Indonesia). He died on 15 July 1937 in Northfield, Massachusetts. He was the author of at least two major books about Presbyterian overseas activity.

4. Elizabeth O. Knight married Rev. William W. Scudder (his 2nd marriage) on 29 Sept. 1852 in New York City; he was a missionary to India with the Arcot Mission, of the Reformed Dutch Church. She died on 14 Sept. 1855 [or 1854] of malaria after less than two years in India.

5. Augustus J. Knight. Born 29 March 1828 in Maine. Educated at Bowdoin College and a graduate of the New York Medical University. He became a physician (M.D.). In 1852 he moved to Missouri. He married Miss Anna R. Flore (daughter of James Flore and Frances E. McCormack) on 28 Feb. 1854 in Florence (near College Mound), Missouri. Augustus and Ann had three children: (1) Mrs. Augusta Knight Sanford, residing in St. Louis, Missouri. (2) William D. Knight, clerking in Macon. (3) Ethel Knight. Augustus died 15 April 1880 in Macon, Missouri.

5. Edward Jennings Knight (maybe) was born 17 Nov. 1864. He was a clergyman of the Protestant Episcopal Church in Trenton, New Jersey, where for 16 years he was rector of Christ Church. On 3 Jan. 1897 he married Katherine Scarborough, daughter of Bishop Scarborough, in Edward’s own church. In Dec. 1907 he was ordained Bishop of the diocese of western Colorado. He died suddenly on 15 Nov. 1908 (Sunday, at age 44, from typhoid fever), at Glenwood Springs, Colorado leaving his wife and two children. The children were in school in the East. He and his wife, Katharine, are buried in the same plot in Riverview Cemetery, Trenton, Mercer Co., New Jersey.
   • Summary: “Ruth Whitney Johnson was born on August 26, 1799, in New Gloucester, Maine, the child of Thomas and Sarah. She had one son with Franklin L. Knight in 1824. She died as a young mother in 1832 in New York, at the age of 33.”
   Note: Juana Matilda Knight was born in 1626 (exact date unknown) in Portland, Maine. Since Ruth Whitney Johnson Knight died on 16 July 1829, then Ruth must have been Juana’s mother. So we believe the Ancestry family tree is wrong in saying that Franklin Knight was Ruth’s only child. Address: Maine.


4. Death of Ruth, wife of Franklin, on July 16, 1829. 1829.
   • Summary: The deaths are listed in Chronological order. The one that is of interest to us reads:
     “Ruth, wife Franklin, July 16, 1829.
     The listing just below our Ruth is another Ruth who died in Marblehead in 1829. She is of no interest to us.
     “Ruth, wife Samuel, Oct. 9, 1829, a [age] 51 y [years] (Oct. 8, G.R.I.). Note: G.R.I. means that the record in the book came from a grave record from Old Burial Hill. Thus, there must have been a marker on Old Burial Hill at one time.
     Source: Vital Records of Marblehead Massachusetts, To the End of Year 1849, Volume II–Marriages and Deaths. Published by The Essex Inst., Salem, Massachusetts, 1904. Under Marblehead Deaths, p. 597 on Ancestry.com;
     Note: We still don’t know where Ruth is buried. Address: Marblehead, Massachusetts.

   • Summary: On page 4 under Senior Class, Second Division, is a 3-column table: Name: Franklin L. Knight. Residence: New York City. Rooms: 6 A.H. No. 4.
     Note: In reply to an e-mail Michael R. Blake, Associate Director, Oliver Wendell Holmes Library, and Academic Advisor, Phillips Academy Andover writes: I went to our digitized collection in the Special Collections and also to this book from Internet Archive (I googled “Franklin L. Knight” Phillips Academy). Franklin L. Knight was at Phillips Academy from 1839 to 1842. Our School newspaper doesn’t go back that far, nor does our yearbook.
     I have gone through the catalogues and have seen Franklin L. Knight listed in the following ways:
     1839 Junior Class
     1840 Senior Class
     1841 no listing at all
     1842 Senior Class
     “I wonder if Franklin served in the Mexican-War or was at another school for the 1840 year?”

   • Summary: On page 3 we read: “14. Essay–Eccentricities of Genius: Franklin L. Knight.” From this we learn that Franklin L. Knight attended Phillips Academy in Andover, Massachusetts.

   • Summary: “Mr. Franklin Knight of Washington, has published, in a quarto form, Fac Similes of the Letters which Gen. Washington wrote to Sir John Sinclair upon the subject of Agriculture.”
   “The National Intelligencer speaks of the work in these terms: “We have looked over with great interest a copy of the ‘Fac Similes of Letters from George Washington to Sir John Sinclair on Agriculture,’” published in a beautiful style by Franklin Knight, Esq. of Washington city and regard them as among the most valuable tributes that could be paid to the memory of the Father of his country.”
   Note: (1) Franklin Knight is a publisher who lives and works in Washington, DC. (2) The word “Esq.” is used after his name. Address: New York.

8. Catalogue of students attending the Medical Department
of the University of New-York, for the session of 1854-5. 1845.

- **Summary:** On page 22, at the top of the right column: “Reeves, Gabriel P., N.Y.”

  Note: The previous page shows that he was in the class of 1845.


  - **Summary:** Dwelling in order of visitation: 218.
    Family in order of visitation: 221.
    Franklin Knight, age 24, shoemaker. Born in Maine.
    Elizabeth Knight, age 23, born in Massachusetts.

  Note: This census record raises many questions: Is this our Franklin Knight? If yes, did he marry twice? He married Lavinia H. Dorsey in Aug. 1851 in Montgomery Co., Maryland. What was Elizabeth Knight’s maiden name? When and where did she die?


  - **Summary:** Dwelling in order of visitation: 1155.
    Family in order of visitation: 1151.

  Note 1. Julia Prime Jermain, born November 10, 1850, who later became the wife of Robert McCartee, was apparently born very shortly after the census-taker visited.

  Note 2. The Jermain family is also mentioned in 1855 State, 1865 State, 1875 State, 1870 US, and 1880 US censuses—all in Watervliet, Albany County, NY.


  - **Summary:** Dwelling in order of visitation: 2153.
    Family in order of visitation: 2991. Pages 277 left and right.
    Name: James Germaine [Jermain]. Age: 40. Sex: Male.
    Name: Catherine A. Age: 45. Sex: F. Place of Birth: NY.
    Name: Maria. Age: 2. Sex: F. Place of Birth: NY.


  - **Summary:** Household number: 785.
    Line number: 46. District: Election District 2. Taken July 12, 1855 by James S. Young. Page 89.


Note: The mother of these children is Ruth Whitney Johnson, Robert’s first wife. We


• Summary: Ship’s Master: Charles P. Low.
  Name: John D. Rankin. Age: 2 years and 10 months.
  Name: Abby M. Rankin. Age 9 months. Female.
  They came to the U.S. from Shanghai.
  Note: If Mary, whose maiden name was Mary Greenleaf Knight, was age 27 in 1856, then she would have been born in about 1829; actually she was born on 9 Oct. 1828, in Maine.

14. Henry V. Rankin is issued a U.S. passport on 23 June 1857. 1857. -

• Summary: The passport does not include a photo.


• Summary: Page 459: Two Frank Knights are listed. (1) “Knight, Frank P., secy, 512 Broadway. (2) Knight, Franklin, publisher, 138 Nassau [New York City].
  Page 677: Rankin, William, Jr., treas, 23 Centre, home Newark [New Jersey].
  Note: The 1858 NY Directory has Franklin Knight on Nassau and Rankin the same as in 1857.
  In 1868 NY City Directory, Franklin Knight is not shown and William Rankin, Jr. treasurer, is still at the same location as in 1857.
  Neither Franklin Knight nor William Rankin are in the 1848-49 NY City Directory. Address: New York.


Franklin Knight and family in the 1860 U.S. Census in Burlington, New Jersey. New Jersey. Date taken: July 9.

• Summary: Place: Burlington, County of Burlington, New Jersey. Page 78.
  Dwelling No. 652. Family No. 667.


• Summary: 1st District, 16th Ward of New York City. Taken by Peter Miller, Assistant Marshall. Dwelling in order of visitation: 285.
  Family in order of visitation: 731.
  Also in the household are:
    Robert McCartee. Age 38. Occupation: Lawyer
    George McCartee. Age 26
    John McCartee. Age 24
    Charles McCartee. Age 16
    Margaret McCartee. Age 26
    Jessie McCartee. Age 30


• Summary: “Rev. A.R. Macocbrey will preach in this Church, 22d-st., between 6th and 7th avs., To-morrow, (Sabbath) Aug. 26, at 10 o’clock A.M. and at 4 o’clock P.M.
Strangers are very cordially invited.” Address: New York City.

  • Summary: Ship’s master: James Lunt.
    Passengers taken on Board at: Shanghai, China.
    Sworn: August 21, 1861
    Burden: 799 42/95 Tons
    Name: Susan Rankin. Age: 3 (or 5). Sex: Female. Occupation: Illegible.
    Name: Harriet Finch. Age: 40. Sex: Female. Occupation: Spinster. All other data as shown in Line 1.
    Note 1. Mary and her family are returning to the United States after the death of her missionary husband, Henry V. Rankin, in China.
    Note 2. If Mary, whose maiden name was Mary Greenleaf Knight, was age 35 in Aug. 1861, then she would have been born in about 1826.
    Note 3. What happened to John D. Rankin, who was with this family the last time they arrived as passengers in New York Harbor? Could he have died in China?

  • Summary: Note: Findagrave says Henry is buried in Mount Pleasant Cemetery, Newark Essex Co., New Jersey. However he may be buried in Tongchow, China, where (as a Presbyterian missionary) he died in July 1863, and this may be simply a memorial. Findagrave says: Birth: 16 Sept. 1825. Death: 2 July 1863 [at age 37 years and 9½ months].
  Abigail Ogden Rankin (1789-1876).
    Siblings [in order of birth]:
    William Rankin (1810-1912)+
    Mary Ogden Rankin Ward (1812-1896)+
    Phebe Anne Rankin Goble (1814-1890)+
    Susan Rankin Duryee (1816-1886)+
    Isaac Newton Rankin (1818-1856)+
    Edward Erastus Rankin (1820-1889)+
    Lucinda Caroline Rankin Hall (1822-1902)+
    Henry VanVleck Rankin (1825-1863)
    Matilda Whiting Rankin (1829-1838)+
    John Joseph Rankin (1831-1853)+
  Note: All calculated relationships are subject to error.
  The findagrave photo has a tall gravestone which (to the best of our ability in transcribing it, line for line) reads as follows: Born April 17, 1829 (findagrave record says April 9, 1829)
    In Memoriam
    Matilda Whiting
    Youngest Daughter
    William and Abigail
    Rankin
    Born April 17, 1829
    Died in Newark, NJ
    June 28th 1838
    John Joseph Rankin
    Born July 17, 1831
    Died in Florence, Italy
    November 4, 1853
    Isaac N. Rankin
    Born April 7, 1818?
    Died in Troy, New York?
    October 15?, 1856
    Rev. Henry V. Rankin
    Born Sept 11, 1825
    Died in Tung Chow, China
    July 2, 1863 Address: Mount Pleasant Cemetery, Newark, Essex Co., New Jersey.

  • Summary: Page 9 is a table with five columns: On 30 Sept. 1863. Across top of page: Department of State. In China:
    Note: Chee-Foo was a treaty port on the coast of northwest China. Source: Via Ancestry.com.
    Note: We are not sure that this was “our” Franklin Knight.

22. Gabriel P. Reeve and his wife Mary McCartee Reeve, church membership at the First Reformed Church, Yonkers, New York. 1868.
  • Summary: Summary: On 15 April 1868 these three Reevs’ came from Westminster Presbyterian Church, Yonkers, New York. They became members of the First Reformed Church, Yonkers, New York. On 28 April 1877 they returned to the First Presbyterian Church, Yonkers, New York.
    Time and mode of reception:
    Number: 390 Date: April 15, 1868. How Received: From Westminster Presbyterian Church, Yonkers. Persons Received: Original Names: Gabriel P. Reeve. Dismissions:
Date: April 28, 1877. Where to: To First Presbyterian Church, Yonkers. Discipline: If Suspended, When: Former Members Returned.

Number: 391. Date: April 15, 1868. How Received: From Westminster Presbyterian Church, Yonkers. Persons Received: Original Names: Mary McDowell McCartee. Ladies Names by Marriage: Mrs. Gabriel P. Reeves [dead]. Dismissions: Date: April 28, 1877. Where to: To First Presbyterian Church, Yonkers. Discipline: If Suspended, When: Former Members Returned.

Number: 392. Date: April 15, 1868. How Received: From Westminster Presbyterian Church, Yonkers. Persons Received: Original Names: Robert McCartee Reeves. Dismissions: Date: April 28, 1877. Where to: To First Presbyterian Church, Yonkers Discipline: If Suspended, When: Former Members Returned.


* Summary: Franklin Lafayette Knight is listed under “Alumni” with the class of 1846 in the 1868 Bowdoin college catalog. Across the top of each page is printed: Catalogus Bowdoinensis.


* Summary: Note: The family name is clearly written “Reeves” by the census taker, but in later legal documents we find it spelled “Reevs.”


Name: Reeves, John. Age at last birthday: 4. Sex: Male.
26. Burial and death record (findagrave) for Howard McCarty Knight; died on 7 Sept. 1870. 1870. Rock Creek Cemetery, Washington, DC.

   • Summary: Findagrave says Howard is buried in Rock Creek Cemetery, Washington, DC. Plot: Section E. Inscription: “Howard McCarty Knight
         “Nov. 28, 1858–Sept. 7, 1870.”

   Findagrave adds: “Enumerated in the US federal census with his family in June 1870, age 11, in McMinville, Warren Co., Tennessee. Parents: Franklin Lafayette Knight and
Lavinia Howard Dorsey Knight.” Address: Rock Creek Cemetery, Washington, DC.


   • Summary: Wayne sent this compilation as an e-mail to William Shurtleff on 25 Feb. 2016.

   “1. George B. McCartee wrote his will in May 1870 in Washington City, District of Columbia, naming no children, only “my dear wife Caroline.” Source Will volume 4-6, 1901-1907, Page 227-228. Filed for probate in Washington County, NY.

   “2. Probate file includes an affidavit dated Dec 18, 1906 signed by Caroline H. McCartee Gibson, stating “George B. McCartee was her father”.

   “3. Helen Lamont, being duly sworn, signed an affidavit on Dec 18, 1906, stating that she had been the wife of C. McCartee of Washington, DC, but was now divorced from
him. She is well acquainted with the manner and style of his handwriting... (p. 230 of probate)”

   Note: We do not know who “C. McCartee” was. Wayne did an extensive search for him, unsuccessfully. He can’t find a C. McCartee married to a Helen in any census year. He
can’t find any marriage record.

   “4. Helen Lamont, being duly sworn, signed an affidavit on Dec 18, 1906 stating that she was employed by the Bureau of Engraving and Printing in Washington, D.C.
stating that Henry P. Jewell (a witness to the will) was her immediate supervisor and who was the Assistant Supervisor of that Bureau. She was well acquainted with his signature.
She also was familiar with George B. McCartee’s signature (page 229 of probate).

   “5. No marriage record was found in New York or Washington, D. C. between George P McCartee and anyone named Caroline.

   “6. No official death record was found for George B. McCartee. The July 9, 1903 National Tribune of Washington, D.C. page 5, carried a story that said Mr. [George B.]
McCartee “who died last week” making his death somewhere around June 27-July 5, 1903. Article transmitted previously.

   “7. Allen D. McCartee must have been the 5th child of George and Caroline. He was born probably near the end of May 1880.”


   • Summary: The article begins “‘American Society’” and ends: “Mr. MacCartee of the Merchants’ Bank of New York city, by the lovely Miss Julia Jermain, daughter of S.B.
[James B.] Jermain, Esq.”

29. James Gibson birth and parents from U.S. Social Security Applications and Claims. 1872.

Name: Jennie Conou. Notes: Dec. 1937 Name listed as James Gibson.

30. Jermain, James B. 1873. Last will and testament (with 15 codicils).

   • Summary: Abstract of the Will and Selected Probate Documents of James B. Jermain, Watervliet, Albany County, New York.

   Estate: $3,300,000

   Robert McCartee, one of the executors, lived in New York City.

   Julia Jermain McCartee, lived in New York, New York, daughter of deceased

   Catherine B. J. McClure, lived in Albany, NY, daughter of deceased

   Maria Cummings Jermain, lived in Colonie, Albany County, NY, daughter of deceased

   Catherine Jermain Townsend, lived in Buffalo, Erie County, NY, granddaughter of deceased and daughter of a deceased daughter, unnamed.

   No widow survived the deceased.

   Original Will dated August 16, 1873 Fifteen codicils

   Codicil One dated Feb 12, 1879

   Codicil Two dated May 28, 1879

   Codicil Three dated July 7, 1882

   Codicil Four dated Aug 22, 1882

   Codicil Five dated July 22, 1883

   Codicil Six dated Feb 22, 1884

   Codicil Seven not dated

   Codicil Eight dated March 25, 1886

   Codicil Nine dated August 12, 1887

   Codicil Ten dated Nov 26, 1889
Codicil Eleven dated July 10, 1890
Codicil Twelve dated July 15, 1892
Codicil Thirteen dated March 17, 1893
Codicil Fourteen dated April 18, 1894
Codicil Fifteen dated August 13, 1895
James B. Jermain died July 12, 1897.
Real Estate left by deceased valued at $400,000
Will of James B. Jermain of Watervliet, Albany County, New York

1. Executors to hold for the use of James's unmarried children, his homestead upon which he resided in Watervliet and all the person property on said place.

2. To the President and Trustees of Middlebury College, in Vermont, $30,000 for professorship of political economy and international law, deducting from the $30,000 what he had donated prior to his death for the same purpose.

3. $75,000 to executors to be used to erecting and maintaining a house of worship in the first ward of the village of West Troy, then in the process of erection, for use of the congregation then worshipping in the Reformed Church, in the first ward of West Troy as long as they used it for the purpose of divine worship and as long as they remained a part of the Synod of the Reformed Church to which they then belonged, or a long as they maintained connection with the General Assembly of the Presbyterian Church in the United States of America. The amount donated during his lifetime for this cause was to be deducted from the $75,000.

4. To the Trustees of the General Assembly of the Presbyterian Church in the United States of America, $150,000 to be used as they see fit.

5. An annuity of $500 to Helen M. Rice as long as she remains unmarried.

6. Charge the amounts to the remainder of his estate devised to his children, annuity payments to the brothers and sisters of his deceased father, Silvanus P. Jermain that had been charged by his last will and testament to his estate and the annuity payment to Helen M. Rice.

7. Remainder of his estate to his children, Catherine, Ann Rice, Maria Cummings, Julia and Barclay Jermain, to be divided in six equal parts: two-sixths to his son, Barclay, and one sixth to each of his daughters, Catherine, Ann Rice, Maria Cummings, and Julia.

8. Robert McCartee, his son-in-law, and Stephen O. Shepard of Albany, as executors and revoking all previous wills.

Some minor corrections: Page 1 or the will, the words “Twenty five” were erased and the “thirty” was inserted.
Signed August 16, 1873. James B. Jermain
Witnesses: G. W. Jermain, Watervliet, Albany County, NY

O. H. Shepard, Albany, Albany County, NY.

Note: Clause 7: His children are Catherine, Ann Rice, Maria Cummings, Julia, and Barclay Jermain. He leaves twice as much to his son as he leaves to his daughters. Barclay Jermain married Katherine Thayer, then he died, leaving her a widow.

Clause 8: Robert McCartee, his son-in-law, is co-executor of this estate.

The will was probate in New York and also in Ohio and Indiana. In the Ohio probate file, which is probably 100+ pages, they have apparently mixed in accounting pages from another guy's estate. Address: Watervliet, Albany Co., New York.


Summary: The records are arranged in a table with 8 columns: Last name. First name. DOD [Date of death]. Age. Section. Lot. Record in Book. Nine Reeves are buried in this plot.


The inscriptions on the four sides of the family stone read (March 2016):

Julia Reeves, wife. Born Feb. 21, 1834. Died June 1, 1888.
Bethune M. Reeves, 1857-1935 [Died May 21, 1935]. The two footstones G.R. and G.M.R. may be Gabriel Reeves and George M. Reeves.
RACHEL A.
WIFE OF
ROBT. M. REEVES
BORN MAY 7, 1854
DIED DEC. 6, 1889

BETHUNE M. REEVES
1857 — 1935
Note 3. Robert Reeves, who died 1/31/1932, does not have his name or dates inscribed on this gravestone.

The two footstones J.R. and G.P.R. may be Julia Reeves and Gabriel P. Reeves.

The two footstones M.R. and M.M.R. may be Mary Reeves and Mary M. Reeves.

The single footstone R.A.R. must be Rachel A. Reeves.

Note 2. Thus there are seven footstones and 8 inscriptions on the family stone. The one person missing a footstone appears to be Bethune Reeves, who was the last to die.

Note 4. Wayne Dawson (genealogist, Tucson, Arizona) writes: “Regarding these tombstones in general. I think the stones with the four family members was added Much later than the dates would imply. I suspect it was set in the cemetery circa 1930, the latest date on the stone. The engraving is identical. I could believe you could get the same engraving from 1920 to 1930, but not 1874/1885 to 1930. Just my opinion but I’ve seen lots of these where the family didn’t set a stone, or they set a “lesser” stone and the family wanted to either upgrade or mark the graves that didn’t have the stone. I am pretty sure the cemetery won’t be able to tell you. If you look at the engraving, Julia and Gabriel’s are the same. The 4 members are the same and the designs of all four stones is pretty much identical when you look at the 45 degree corners, etc.”

32. Burial record (findagrave) for Franklin Lafayette Knight on 28 Apr 1876. 1876. Rock Creek Cemetery, Washington, DC.

  "Death: April 28, 1876, District of Columbia, USA.
  "Married Lavinia H. Dorsey on 11 Aug. 1851 in Montgomery County, Maryland. (Lavinia—the daughter of William Hammond Dorsey and Susan Robertson—was born Dec. 1828 in Maryland. She died on Oct. 16, 1912 in Rockville, Montgomery Co., Maryland).
  "Other children in addition to those linked:
  "William Dorsey ‘Dorsey’ Knight (1853-1938)
  "Merrill Donaldson Knight (1860-1943)
  "Henry Louville ‘Lou’ Knight (1863-1949)
  "Doctor of Divinity degree conferred in Aug. 1857 at Washington College in Chestertown, Kent, Maryland.
  "Headstone gives date of death as 29 Apr. 1876, but death certificate and other references show 28 April. See for instance the article describing his funeral in the 1 May Evening Star (Washington, DC) on page 4.
  "... Rev. Franklin LaFayette Knight was born in 1826 [sic] in Maine and was educated in the east. He was a graduate of Bowdoin College, in Maine, and his vocation that of a minister of the Episcopal church. He died in Washington, D.C., while the assistant rector of St. John’s church. Rev. Knight was a scholar of brilliant attainments, his knowledge of the dead languages being most unusual and far reaching. In 1867 he was professor of Latin and Greek in the University of the South, at Sewanee, Tennessee, but in 1869 returned to Washington, D.C. with his family, where he remained until his death, which took place in 1876. The wife and mother was a member of a well known Maryland family—the Howard-Dorseys by name, and she died in the month of October, in 1912, in the eighty-fourth year of her life, her death taking place in the home of her son, M.D. Knight, of Rockville, Maryland. Seven children were born to Rev. and Mrs. Knight. The family is one of the old established ones in America, the first of the name to locate in America having been George S. Knight, who came from England in 1700 and settled in Maine. The family has ever displayed a strong tendency towards things of an ecclesiastic nature, and many of the name have given their lives to the work of the church.”—extracted from a biography of one of their sons, Henry Louville Knight, on pages 1176-7 of A History of Montana, Volume II, by Helen Fitzgerald Sanders. Published in 1913 by the Lewis Publishing Company, Chicago and New York [retrieved from the Internet Archive].
  "Family links: Spouse:
  "Lavinia Howard Dorsey Knight (1828-1912).
  "Children:
  "Anna Ruth Knight Howard (1856-1936)+
  "Note: Ruth may have come from the first name of Franklin’s maternal grandmother, or (less likely) from the first name of Franklin’s first wife, Ruth Howard Johnson.
  "Howard McCarty Knight (1858-1870)+
  "Grace F. Knight (1864-1949)+
  "+ = Calculated relationship.
  "Inscription:
  "Franklin L. Knight, D.D.
  "Aug. 3, 1824–Apr. 29, 1876
  "A good soldier of Jesus Christ
  "Burial: Rock Creek Cemetery” [Washington, DC, on 1 May 1876]. A color photo shows the granite cross and headstones above his grave. Address: Rock Creek Cemetery, Washington, DC.


- Summary: “The obsequies of Rev. Franklin L. Knight, D.D., assistant rector of St. John’s (Protestant Episcopal) church, corner of Sixteenth and H streets northwest, took place from the church yesterday afternoon, and were largely attended. Among those present were the church vestry and the pupils of the Episcopal Institute, of which the deceased was once in charge. Rev. J. Vaughn Lewis, rector of the church, officiated. The pallbearers were Revs. Townsend, Jackson, Harold, Hobbie, Andrews and Steele. The remains were taken to Rock Creek cemetery for interment.”

Robert Aikman, Mary G. Aikman and their family in the 1880 U.S. census in Chatham, New Jersey.

- **Summary**: Note: Mary’s maiden name was Mary Greenleaf Knight. Her first marriage was to Henry V.V. Rankin. He died in China. She returned to the United States and married Robert Aikman.

  Note: This family was hard to find because Aikman was indexed as Akeman.

Page 9, Supervisor’s District #1, Enumeration District #116. Chatham Township South District, Morris County, NJ, Taken June 4, 1880, by Moses M? Upper Right Corner Page # 58.

Dwelling 86.

Family 87


Name: 1895 New Jersey Census, Page 23, Morris County, Chatham, Borough of Madison taken John McTiernan(?). No date given shows Robert and Mary G. Aikman, Dwelling 125, Family 145, with Robert K. Aikman at home. along with Katie Reeley, no relationship stated. Ages by 10 year groups only.

Source: Ancestry.com. Census Index provided by The Church of Jesus Christ of Latter-day Saints. Copyright 1999 Intellectual Reserve, Inc.


- **Summary**: Source: Ancestry.com. New York, New York, Marriage Index 1866-1937. Note: This marriage date seems too late. George MacCartee was born in August 1832. The 1900 census would indicate they were married about 1867 which would match the births of the kids. Did Ancestry make a mistake on the date? Address: Portland, Maine.


- **Summary**: Findagrave says they are both buried in the same plot in Yantic Cemetery, Norwich, New London Co., Connecticut.


Marriage: Franklin and Mary were married on 10 March 1869, recorded at Norwich, Connecticut.

The inscription on the large headstone shown on findagrave is not legible.

The parents of Mary Catharine Stedman (James and Eunice) are also buried in this same Yantic cemetery. Address: Norwich, New London Co., Connecticut.


- **Summary**: Page 1178: “Augustus J. Knight, M.D. (Deceased). The Doctor was born in New England [Maine], March 29, 1828, and was the son of Franklin and Ruth (Johnson) Knight. He was educated at Bowdoin College and was graduate of the New York Medical University. He went first to Virginia and began practicing medicine in Page county, but in 1852 moved to Missouri, and located at Old Bloomington, Macon county. He lived here three years and then bought lot in Macon City when the town was laid out, and built the first residence in the place. He enjoyed a large practice among the best people, and in 1860 went also into the drug business, in which he was engaged until his death, April 15, 1880. Dr. Knight was most zealous and devoted church man. He first belonged to the Presbyterian Church, and gave largely to that denomination. He was instrumental in the building of the First Presbyterian Church in the city, which stood upon the present site of the Palace Hotel. Afterwards he became an Episcopalian, in which faith he died. He was senior warden in St. James’ Church, towards the erection of which he contributed liberally. His whole
mind seemed taken up with church matters, and he was ever a liberal and 'cheerful giver,' both in the services of the Lord, and to his representatives, the poor. He was generous to fault. The Doctor was a Mason, being at the time of his death treasurer of the Macon lodge. He was buried with all the honors of the order, also with the solemn and impressive services of the church. Dr. Knight was married February 28, 1854, at Florence, near College Mound, to Miss Anna R., daughter of James and Frances E. (McCormack) Flore, formerly from Virginia. Mrs. Knight was born and educated in Winchester, Virginia. Her parents were some of the early settlers of Mason county, having moved there in 1842. There are three children: Mrs. Augusta Sanford, residing in St. Louis, Mo. William D., clerking in Macon, young man of sterling worth and correct principles, the pride of his family; and Ethel, an interesting girl of 10 years. Mrs. Knight and her three children are members of the Episcopal Church. She has lost five children. Dr. Knight left his family in comfortable circumstances.” Address: St. Louis, Missouri.

38. New York Evening Post. 1885. Death of Mary McDowell Reeves, wife of Gabriel P. Reeves, on 6 May 1885 in Yonkers, New York. May 7. [1 ref]  
• Summary: She is the daughter of Robert McCartee, D.D. Age at time of death: 63 years.

• Summary: Yonkers, Wed. 6 May 1885, Mary McDowell. wife of Gabriel P. Reeves M.D. and daughter of Robert McCartee, DD. age 63 years. She was born in about 1822.  


40. Connecticut, Church Record Abstracts, 1630 to 1920–for Franklin Knight. 1886.  
• Summary: “Knight, Knights: Franklin of Elizabeth, New Jersey, married Mary C. Stedman, of Norwich [Connecticut], March 10, 1869; Franklin was admitted to the church July 2, 1869, by a letter from the Presbyterian Church, 5th Ave. & 19th St., New York. Mary C., & Franklin, dismissed [not a negative / derogatory word] & recommended Dec. 3, 1874, by letter to Park Congregational Church, Norwich; Franklin died Dec. 17, 1886.
Sources: Vol. 3, pages 115, 204, 330 & Vol. 4, Pages 17, 230, and 242 of the original Norwich church records.

Note: There is a conflict in the Connecticut records concerning the date of Franklin’s death. The “Connecticut, Hale Collection of Cemetery Inscription and Newspaper Notices, 1629-1934. Vol. 84” state that this Franklin Knight died on March 7, 1882.

The next line says: Mary C. Knight died Dec 17, 1886. Vol. 4. Page 112.

• Summary: “Knight, Mary Catharine, wife of Franklin & daughter of James & Eunice H. Stedman, born Oct. 3, 1820, died Dec. 17, 1886.  
“Knight, Franklin, born Oct. 24, 1796, died March 7, 1882.”  
Note: Genealogist Wayne Dawson writes: The State of Connecticut has spent a great deal of time abstracting the church records from all over Connecticut. The file I sent you from the Norwich Church was taken from Vol. 84 of the statewide abstracts. On the right of the file I sent were a listing of the Volume and page number of all the original records themselves. I cannot find that the originals are available anywhere other than at the Connecticut State Library. The series of abstracts is contained in 134 volumes, one per town. The data contained in the file I sent you is secondary date BUT it is taken from the best primary data you can cite in any work you produce. Most of the published sources of the dates were probably taken from these abstracts or perhaps several “generations” removed from the primary source. If I were writing a genealogy of the Knight family, I would cite this source about all others for birth, marriage, death, etc.

42. McCartee, Jessie Bethune. 1887. Last will and testament. Dec. 9. 1 p. Handwritten, with signature.  
• Summary: “Know all men by these presents that I, Jessie Bethune McCartee of Newburgh, New York do make publish and declare my last Will and Testament as follows to wit. I give devise and bequeath to my brother Robert McCartee of New York all of my property real and personal to him and to his heirs personal representations and assigns forever and I constitute and appoint my said brother executor of this Will and Testament. In witness whereof I have hereunto set my hand and sent this  
“day of December 9th AD 1887.” Signed J.B. McCartee. The names and addresses of two witnesses are given below.

“Izabeh B. Wilson, 22 Orange St. Brooklyn, L.I.  
“Mrs. Mary B. Daniels, Brooklyn, L.I.” Address: New York.

• Summary: Page 39: In the chapter titled “The Presbytery of New York. 1810-1870” we read: “On the 2d of April, 1822, the Rev. Robert McCartee, who had been received from the Associate Presbytery of Philadelphia [Pennsylvania], was
installed as pastor.”

Page 57: “The Westminster Church was organized March 24, 1852, and received by Presbytery on the 20th of April.” “Mr. Little died Jan. 2, 1855, and was succeeded by the Rev. David Kennedy, who was installed Jan. 9, 1856. In October of that year a union was consummated between this church and the Associate Reformed Church, worshipping in Twenty-fifth Street, of which Dr. Robert McCartee was pastor, and on the 14th of that month Mr. Kennedy resigned his charge in order that Dr. McCartee might become the pastor of the united church. Dr. McCartee was installed Nov. 23, 1856. On the 23d of October, 1862, he was released from his charge,...”

Page 128: Robert McCartee is mentioned twice. “... and they also recommend that the Rev. Edward D. Smith and the Eighth Presbyterian Church, and the Canal St. Church of New York City, Rev. William Marshall, and the church at Peekskill, Rev. Robert McCartee, D.D., and Messrs. Robert Birch and Richard W. Dickinson, ministers, be transferred from their respective Presbyteries to the Second Presbytery of New York, and that the Second Presbytery hold their first meeting during the session of this body.”

Page 135: “The Rev. Robert McCartee was dismissed to the Presbytery of Hudson” [no date is given].


45. North White Creek Post (Washington Co., New York). 1893. Salem [Death of Robert McCartee, age 8]. April 14. • Summary: Saturday morning this community was startled by the announcement that Master Robert McCarette, the eight-year-old son of Hon. and Mrs. George B. McCartee, had fallen from the roof of their residence and was killed. It appeared that the bright, scholarly little fellow had gone upon the roof of the house to remove some snow which had caused a leak in one of the rooms. He was discovered by his sister, Miss Caro, soon afterwards upon the ground, and was still and motionless. It was evident that he had fallen from the roof; his neck was broken and he sustained a compound fracture of one led, and several severe bruises upon his body.

“Drs. A.M. Young and Charles E. Lambert were summoned, but the dear boy was beyond their skill. ‘Robin’ was a general favorite among his playmates and in this village. In his home he was a helpful boy, of sweet disposition and only a short time before the accident he had performed his last act of assistance. His memory will be cherished in this home, where his life was a short, pure and happy one. The genuine sympathy of the community is extended to this family in their deep sorrow and bereavement. The burial service of Robert McCartee was largely attended Tuesday afternoon at St. Paul’s church, and he was tenderly laid to rest amid the flowers and in the pure bright sunshine. The choir rendered the burial chant, hymn No. 352 of the hymnal, and De Profundus.”

46. Surrogate’s Court, County of Kings, New York. 1895. In the matter of proving the Last Will and Testament of Isabella Graham McCartee of Newburgh, deceased. Sept. 5. 1 p. • Summary: Note: Isabella died on 1 May 1895 in Newburgh, New York.

Page 131: “Be it remembered that on the 3rd day of September 1890 Robert McCartee the Executor named in the Last Will and Testament of Isabella G. McCartee late of the City of Newburgh in the County of Orange, deceased, who died on the 1st day of March 1895, presented to the Surrogate Court of the County of Orange a written testament duly verified praying that said Last Will and Testament be proved and all parties entitled to notice of these proceedings being before the Court by written manner of Citations and all appearing to be of full age and sound mind, such proceedings were hereupon law that said Will was duly admitted to prove by the said Surrogate of the [?] County, which said Last Will and Testament. Proofs and decrees admitting said Last Will and Testament to probate are as follows:—that is to say:

“Know all men by these presents that Isabella Graham McCartee of Newburgh, New York do make, publish and declare this to be my Last Will and Testament as follows, to wit. I give, devise and bequeath all my estate and property, real and personal, to my brother, Robert McCartee to him his heirs personal representative and assigns forever and I appoint my said brother the executor of my last Will and Testament.

“Witness my hand and seal this seventeenth day of December A.D. 1887.”

Signed Isabella G. McCartee (L.S.)
“Signed sealed published and declared... as witnesses, the word ‘November’ being erased and the word ‘December’ substituted in place thereof before execution.”

Signed: Gabriel Reevs, Yonkers, N.Y.
John M. McCartee, Newburgh, N.Y.

Page 131: Contains a full page of legal details. Will bearing date of 17 December 1887. Sworn before me this 5th day of September A.D. 1895. R.G. [?] Surrogate. Signed Gabriel Reevs and John M. McCartee.


47. Prime, Ralph Earl. 1895. Prime. The descendants of James Prime, who was at Milford, Conn., in 1644, with some names in allied families... Yonkers, New York: Printed by G.B. Motram. 31 + [13] p. 24 cm. • Summary: In this genealogy of the Prime family, we read (in the fifth generation; p. 18): James Barclay Jermain was
Edward J. Knight was a brother of Juana Matilda Knight.

Note: Ancestry.com’s New York City Marriages, 1600s to 1800s says the marriage of James B. Jermain and Catherine A. Rice took place on 23 Nov. 1842 [instead of 17 Nov. 1842] in New York City.

50. Knight, Edward Jennings. 1897. Last will and testament. Trenton, New Jersey, being in my right mind and acting of my own accord make this my last will and testament.

“Unto my dear wife, Katherine Scarborough Knight, I leave all my possessions, stocks, books, and whatsoever worldly goods and interests that may be mine at the time of my death. In case an Executor may be necessary I appoint hereby Charles E. Gummers, of the city of Trenton, who shall act without bonds.

“In witness whereof I hereunto sign my hand and seal this twentieth (20) day of January in the year of our Lord eighteen hundred and ninety seven.

Page 590: Charles E. Gummers states that Edward Jennings died “on the 15th day of November A.D. 1908.”


Note: Nothing in this will supports the theory that Edward J. Knight was a brother of Juana Matilda Knight.
Address: Trenton, New Jersey.

51. *New York Herald*. 1898. In Green Mountains:
• *Summary*: “Mr. and Mrs. Robert MacCartee, of New-York, are pleasantly located at ‘Woodside.’”


Note: With abbreviations spelled out (see p. 30).
“Aikman, Robert, Madison, New Jersey.--Born, New York City; Yale College. Princeton University. Doctor of Divinity, 1869. Union Theological Seminary, New York, 1847. Missionary in Rhode Island, 2 yrs. Assistant/Associate Pastor, Troy, N.Y., 1½ yrs; Pastor 3rd Presbyterian Church, Elizabeth, New Jersey, 1852-69; Pastor 1st Presbyterian Church, Madison, New Jersey; Pastor Emeritus, 1894–.”
Address: D.D., Pastor of the 1st Presbyterian Church of Oxford, Ohio.

53. Bowdoin College. 1899. Obituary Record of the Graduates of Bowdoin College and the Medical School ... Brunswick, Maine:
• *Summary*: Page 13: “1846. Franklin Lafayette Knight. Born Maine Aug. 3, 1824; d. Washington, D.C. April 25, 1876, 52; was engaged in teaching several years was appointed to professorship of Greek and Latin in ‘the University of the South;’ received the degree of D.D. from the University of Maryland, was ordained 1853, and exercised his ministry in Maryland for some years was invited to be chaplain to the Bishop of New Jersey 1859; was principal of the ‘Diocesan Training and Theological School,’ Tenn. few years returned to Washington and served in the ministry the remainder of his life as assistant minister in the church of the Epiphany and also in St. Johns. He died there in April 1876. Dr. Knight was a classical teacher of repute, of blameless life, retiring in disposition, highly esteemed and respected. See History of Bowdoin College, page 622. (J.C.S.).” Address: Brunswick, Maine.

• *Summary*: In St. George’s (Cemetery) Burial Book 1 we read (handwritten, p. 15): Jan. 29, 1900. Date of permit: Not listed. Interment of Jessie B. McCartee. Place of birth: New York City. Age of person: 74 Years, who died at 200 Liberty St., Newburgh, in the County of Orange, on Jan. 26, 1900. Cause of death: Pneumonia [?]. Buried in St. George’s Cemetery, on Jan. 29, 1900 to Lot No. 226, Third grave from End. Owned by Rev. Robt. McCartee. Permit No. 68. 11.00 or 77.00 [hard to read].

A.B. Colwell, Dept. City Clerk. E.M. Murfeldt, Undertaker.

Note: She was buried in this family plot about 8 months before her elder brother, Dr. Divie B. McCartee. If Robert McCartee, her father, owned this plot, was he already buried there? Address: Newburgh, Orange Co., New York.


“Services at Lakewood Thursday at 12:30 P.M. Interment private.”

On the same page, under “Obituary Notes” we read (in addition to naming the wrong man as his father) that “Robert McCarret’s grandmother, Jessie Graham McCartee, was the author of many religious poems.”

• *Summary*: “Surrogate’s Court, Orange County [NY]. In the matter of proving the estate of Jessie B. McCartee, deceased, as a will of Real and Personal property.

“To the Surrogate’s Court of the County of Orange.

“The Petition of Peter McCartee residing at No. 10 Pineapple Street, Borough of Brooklyn, City of New York, County of Kings, and State of New York, respectfully showeth, that your petitioner of Jessie B. McCartee,

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deceased.

“That said deceased was at the time of her death an inhabitant of the city of Newburgh, County of Orange, and State of New York, and departed this life in said City, County and State on the 26th day of January 1900.

“This said Last Will and Testament, herewith presented, relates to both real and personal property, and bears the date of 9th day of December, 1887, and is signed at the end thereof by said testatrix and by Isabel B. Wilson, and Mrs. Mary B. Daniels as subscribing witnesses.

“That your petitioner does not know of any codicil to said Last Will and Testament, nor is there any other will to the best of his information and belief.

“Your Petitioner further states that all the heirs and all the next of kin of the said deceased, together with all their residences, are as follows, to wit:

“Your Petitioner, Peter McCartee, a brother of the deceased who resides at #10 Pineapple St., Brooklyn, New York.

“Robert McCartee, a brother of the deceased, who resides at #621 Fifth Avenue, New York, N.Y.

“John M. McCartee, a brother of the deceased, who resides at #210 Liberty Street, Newburgh, N.Y.

“George B. McCartee, a brother of the deceased, who resides at Salem, N.Y.

“Margaretta B. McCartee, a sister of the deceased, who resides at #210 Liberty Street, Newburgh, N.Y. [same address as her brother John]

“Robert M. Reeves, a nephew of the deceased, who resides at #22 Ferry St., Roundout, N.Y.

“John G. Reeves, a nephew of the deceased, who resides at Cornwall, N.Y.

“Gabriel Reeves, a nephew of the deceased, who resides at Yonkers, N.Y.

“Bethune Reeves, a nephew of the deceased, who resides at #462 Fulton Street, Waverly, N.Y.

“George M. Reeves, a nephew of the deceased, who resides at #152 West 55th Street, New York, N.Y.

“Charles McCartee, a brother of the deceased, who resides at Washington, D.C. c/o Department of Interior, Pension Bureau.

“D. Bethune McCartee, a brother of the deceased, who resides at #17 Tsukiji, Tokio, Japan.

“That all of the above are of sound mind and that they are all of full age.

“That said decedent left her surviving no husband, no child or children, no issue of any deceased child or children, no adopted child or children, no issue of any deceased adopted child or children. no father or mother, no brother or sister of the half or of the whole blood, no issue of any deceased brother or sister, no uncle, no aunt, and no issue of deceased uncle or aunt, except as above stated.

“That the personal property belonging to said deceased will not exceed Two Thousand dollars, and that the value of the real property belonging to said deceased will not exceed the sum of Two Thousand dollars.”

“Dated New York, February 23rd, 1900.” Signature of Peter McCartee, Petitioner.

Source: Ancestry.com. New York, Orange County, Wills; Author: New York. Surrogate’s Court (Orange County); Probate Place: Orange, New York.


• Summary: This document is the reply by the surrogate court to the petition of Feb. 23. It contains the exact same names and addresses of the same people listed on Feb. 23.

New information is: “… pursuant to the prayer of said petition, requiring them to appear in this Court on the 23 day of April 1900, at 11 o’clock in the forenoon of that day, at the Surrogate’s office… to attend the probate of said will.

“And it appearing to my satisfaction that said Charles McCartee [of Washington, DC] and D. Bethune McCartee [of Tokio, Japan] are next of kin of said Jessie B. McCartee, deceased, and that they are not residents of this State, and that personal service of the situation herein, can not with due diligence be made upon them within the State; [i.e., they do not have to appear].

“Now on motion of Henry S. Sanford jr., of counsel for the said Peter McCartee, petitioner, Ordered: That service of the citation in the above entitled matter upon said Charles McCartee and D. Bethune McCartee be made by publication thereof in two newspapers; to wit: in the Port Jersey Union [?] published in the village Port Jerms’s [?], and in the Newburgh Daily Journal published in the City of Newburgh once a week for six successive weeks; or at the option of the petitioner, by delivering a copy of the citation to Charles McCartee and D. Bethune McCartee the above named persons, in person without the State.

“And it is further Ordered and Directed, That on or before the first day of publication, the petitioner deposit in the post office at the city of New York two sets of a copy of the citation and of this order, each set contained in a securely closed post-paid wrapper, directed to the following persons respectively, at the places designated below:

“Charles McCartee, Esq., Department of Interior, Pension Bureau, Washington, D.C.

“D. Bethune McCartee, Esq., 17 Tsukiji, Tokio, Japan. Dated, Goshen, Orange County, N.Y., this 26th day of February 1900.”

Signed: O.P. Howell, Surrogate.


• Summary: In St. George’s (Cemetery) Burial Book 1 we read (handwritten, p. 26): March 24, 1900. Date of permit:
Not listed. Interment of Margaretta B. McCartee. Place of birth: Newburgh City. Age of person: 76 Years, who died at 210 Liberty St., Newburgh, in the County of Orange, March 24, 1900. Case of death: Cerebral apoplexy. Buried in St. George’s Cemetery, on March 24, 1900 to Lot No. 226, Fourth grave from End. Owned by Rev. Robt. McCartee. 11.00 or 77.00 [price of burial; hard to read]. A.B. Coldwell, Dept. City Clerk. E.M. Murtfeldt, Und. [Undertaker].

Note: She was buried in this family plot about 6 months before her elder brother, Dr. Divie B. McCartee. If Rev. Robert McCartee, her father, owned this plot, was he already buried there? Address: Newburgh, Orange Co., New York.

   • Summary: “In this city, March 21, 1900, Margaretta Bryson [McCartee], daughter of the late Rev. Robert McCartee, D.D.
   “Funeral services at 210 Liberty street, Tuesday, March 27, at 2 p.m.”

Note: The burial card says she was buried on March 24, which would be before the funeral.

   • Summary: “McCartee–At Newburgh, N.Y., Jan. 26, Jessie Bethune, daughter of the late Rev. Robert McCartee, D.D.
   “McCcartee–At Newburgh, N.Y., March 24, Margaretta Bryson, daughter of the late Rev. Robert McCartee, D.D.
   “Funeral services at 210 Liberty Street, Newburgh, Tuesday, March 27, at 2 o’clock P.M. Interment private.”

   • Summary: “On Saturday, May 12th, at his late residence, Madison, New Jersey. Rev. Robert Aikman, D.D.
   “Funeral services will be held in the Presbyterian Church, Madison, Wednesday, the 16th inst., at 3:30 P.M. Train leaves foot of Barclay and Christopher Sts., New York, at 2 P.M.”


   • Summary: Note: Mary’s maiden name was Mary Greenleaf Knight. Her first marriage was to Henry V.V. Rankin. He died in China. She returned to the United States and married Robert Aikman.
   1900 United States Federal Census, New Jersey, Morris County, Madison Borough, Madison (Part of) South Election District, enumerated June 27, 1900 by Wilbur F. Morrow.
   Supervisor’s District #3. Enumeration District 61. Sheet No. 19. Page: 38 A.

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McCartee, Maggie D. [Margaretta B.], Miss, died 1900. 

1900. Lakewood's season is open.

1900. Mrs. Samuel D. Davis on Madison Ave. A local text states: "The Gables" is the name of a home owned by Mr. and Mrs. Samuel D. Davis on Madison Ave. A local text states: "The Gables: This is probably a photo of the home of Samuel D. Davis which was located on the east side of Madison Avenue between First and Second Streets. According to Percival R. Eaton, a writer for New England Magazine in 1905 [sic, Jan. 1906], the site of this building was originally occupied by a small cottage built by Captain A. M. Bradshaw. Mr. Davis extensively remodeled this cottage into "a beautiful modern home" and renamed it "The Gables."

Mrs. Samuel D. Davis was one of the stockholders of the December 15, 1879 purchase of the Bricksburg Land and Improvement Company. He suggested that Bricksburg's name be changed to Brightwood. He was also one of the members of American Independence during the War of the Revolution were as follows: He enlisted in the company commanded by Captain Joseph Giles...


69. Lakewood Citizen (Lakewood, New Jersey). 1902. Mr. Robert McCartee who has resided for the past two years...

70. Troy Daily Times (Troy, New York). 1902. Notes from out

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• Summary: “News has been received of the death of Robert MacCartee, brother of George B. McCartee of Salem [Washington Co., New York] at his winter home at Lakewood, New Jersey.”

• Summary: “... He was a New Yorker and had spent two winters in Lakewood.”
   Note: “inst.” (in this sense) means “in or of the present month.” So Robert McCartee died on 5 Feb. 1902 in Lakewood, New Jersey.

   Two more photos show the rear of Robert’ and Julia’s stones. Robert’s reads: “Thanks be to God which giveth us the victory through our Lord Jesus Christ.”
   The rear of Julia’s reads: “Blessed are the pure in heart for they shall see God.”
   Nearby is the Jermain obelisk and several long views of the Jermain lot in section 63, lot 31 of Albany Rural Cemetery.


• Summary: “Wills for probate at 10:30 A.M.
   “James O’Hare.
   “Robert McCartee.
   “Julius Lehmann,...” Address: New York City.
75. Surrogate’s Court, County of Kings, New York. 1902. In the matter of proving the Last Will and Testament of Peter McCartee, deceased June 5. 1 p.

*Summary:* Peter’s wife is Anna J. McCartee. At the time of his death, Peter was a resident of Brooklyn Borough, New York City, Kings County. He died on 28 May 1902.

“That the estimated value of the real property in this State of which said decedent died seized is no dollars.

“That the personal property, wherever situate, of which said decedent died possessed, does not exceed Fifty-one thousand dollars.

“That said decedent did not, during his life time make any transfer of property by deed, grant, bargain, sale or gift in contemplation of his death, or intended to take effect in possession or enjoyment at or after his death.

“That the following is a statement of the names and places of residence of all persons entitled to any portion of the estate of said decedent, and the relationship of such persons to said decedent:


“Sworn before me this 5th day of June, 1902.” Signed: Anna J. McCartee.

Martin R. Kays, Notary Public, Kings County.


*Summary:* “Entered into rest May 20, at Cornwall, [Orange County], New York, John Mason McCartee, son of the late Rev. Robert McCartee, D.D., and formerly of Newburgh, N.Y.

“Funeral private.”


*Summary:* “Entered into rest May 20, at Cornwall, [Orange County], New York, John Mason McCartee, son of the late Rev. Robert McCartee, D.D., and formerly of Newburgh, N.Y.

“Funeral private.”


Henry D. Lewis, Town Clerk. E.M. Murfeldt, Undertaker.

Permit No. 456. $6.00 [burial fee]. Address: Newburgh, Orange Co., New York.


*Summary:* “May 20, at Cornwall, [Orange County], New York, John Mason McCartee, son of the late Rev. Robert McCartee, D.D., formerly of Newburgh, N.Y.”

80. Death of George B. McCartee on 9 June 1903 in Salem, New York. He, his two wives, and his family are buried in Evergreen Cemetery, Salem, New York. 1903.

*Summary:* George was the son of Robert and Jessie McCartee. Birth place: New York City. Widow listed as Caroline and her death is on the next line. Both died in Salem. She died Dec. 27, 1903. His age at death was 70 years 9 months 15 days (this makes his birth date August 25, 1832). He died of pneumonia.


Note: Two maps (sent by Al Cormier, town historian of Salem) show Evergreen Cemetery. The road enters from the north. The McCartee headstones are in Section B, Lot 53
EVERGREEN CEMETERY

= vaults

Evergreen is well cared for and beautifully laid out. A series of interior roads and paths to the lower level connect the sections.

Map not to scale.
around the stone cross of the Browning family. They have been moved from their original location in this cemetery. As you enter the cemetery, turn immediately right beyond the gate and go up the hill. The McCartee stones and cross monument are located almost immediately at the top on the left side of the road. If you wish to leave your car at the bottom of the hill due to mud or other conditions, you can easily walk to the site. Address: Marblehead, Massachusetts.

81. George B. McCartee, his two marriages and six children. 1903.


Married second: Caroline Allen circa 1867 (1900 Census lists them being married 33 years).


Children of George B. and Caroline (Allen) McCartee:


Also buried in Evergreen: (1) Angus Gibson (CPL [Corporal], US Army, World War II), a son of Caroline and James, was born 6 June 1907 in New York; died 7 March 1993 at Cambridge, Washington Co., New York. (2) Dorothy Williams Gibson, daughter of Paul and Lillian (Strasser) Williams and wife of Angus Gibson, was born 1920 in Pennsylvania; died 13 June 1998 in Saratoga, Saratoga Co., New York.

3. George B. McCartee, Jr. Born: December 26, 1876 in Washington, D.C. Married: Evergreen Cemetery records show George as single when he died. Died: February 9, 1911 in Salem, Washington County, New York (34 years, 1 month, 14 days). of pneumonia. Note: Probate filed on February 16, 1921, Kings County, New York is not for this George B. McCarty. The Feb. 16, 1921 George B. McCarty was the son of John C. McCarty. Buried: Evergreen Cemetery, Salem, NY.


Also buried at Evergreen Cemetery in the McCartee plot are: (1) John Bailey Gibson, 1931 to 1990. (2) Dorothy Williams Gibson, May 19, 1920 to June 13, 1998.

These photos at Evergreen Cemetery were taken by Virginia Marcellus of Albany, New York.

82. National Tribune (Washington, DC). 1903. Washington News: Mr. McCartee who died last week took the telegram... July 9. p. 5

* Summary: “It was intercepted, however, and never reached Mr. Jones.”

Note: This is probably about the death of George B. McCartee, who died in about 1903.


* Summary: “Laight St. 3: John G. Reeves and others to Julia J. McCartee, all title–Nom. [Nominal = very small; far below the real value or cost].

“Laight St. 3: Bethune M. Reeves to Julia J. McCartee, all title–Nom.

“Laight St. 3: Caroline A. McCartee, widow, and others to Julia J. McCartee, all title–Nom.

“Laight St. 3: Charles McCartee and others to Julia J. McCartee, all title–Nom.

“Laight St. 3: Anna J. McCartee and others to Julia J. McCartee, all title–Nom.

Wayne Dawson, who found this short article, writes: “3 Laight St. is in Lower Manhattan. Too bad we don’t have time to rent the Mormon films on deed transfers in New York. The attached transfer has lots of the McCartees of interest. Laight St. 3 are the McCartee transfers. It tells you those folks were alive in 1903. The deed would tell why the transfer and if any were no longer living.

“I suspect that somewhere there was a will or at least an agreement that she inherit or own the whole thing. The index doesn’t say they are quit claims but they are the kind of transfers when one is trying to clear title to a property that she was willed or given, etc. Without reading the deeds, I can’t tell but it would require hiring someone there to read the deeds since they are not on Mormon microfilms.”

Wayne continues the next day: “You asked about the folks in the deed transfer that I think is Quit Claim. It appears from your genealogy of the family of Rev. Robert McCartee, father of Divie, that the people on the deed are the surviving closest relative of Julia (Jermain) McCartee. If there was a piece of property like 3 Laight St in New York that was left by Rev. Robert McCartee, the people who would perhaps have had to sign the deed to get it all in the name of Julia, widow of son Robert are:

“Divie and Isabella were dead and had no surviving children,

“Mary had married Gabriel Reeve and had about 6 kids, perhaps the two signers were the only survivors. I did not track down all the burials of the 6.

“Margaret was dead and left no children.

“Jessie was dead and left no children.

“Peter was dead, leaving no children but wife, Ann J. McCartee,

“Robert was dead leaving widow, Julia who ended up with the property

“George B. was dead but no children leaving widow Caroline who signed—although even if they had children, they would not have had to sign since she was the senior generation.

“John Mason was deceased shortly before the deeds were signed.

“Charles was alive and signed.

“In the deeds the ‘and others’ would have covered any signers that were children that I missed above. They
usually only list the first signer on a deed when they list in
the newspaper but others were signers on those specific—if I
missed any kids that had to sign to transfer the property.
    “I really would love to see the deed. It is a big
disappointment that we can’t get it. But the above appears to
me to be a quite possible explanation.”

84. Last Will and Testament of Gabriel P. Reeves of
• Summary: On page 192-93: I... do make publish and
declare this to be my last will and testament viz;
    “First, I direct payment of all my just debts and funeral
expenses.
    Second, allowing for the payment of my just debts,
funeral expenses and expenses of administration I dispose
of my estate real and personal of what kind soever and
wheresoever situate as follows, viz;
    (1) I give, devise and bequeath one sixth thereof to my
son Robert M. Reeves in fee and absolutely. (2) I give, devise
and bequeath one sixth thereof to my son Bethune M. Reeves
in fee and absolutely. (3) I give, devise and bequeath one
sixth thereof to my son Gabriel Reeves in fee and absolutely.
(4) I give, devise and bequeath one sixth thereof to my son
George M. Reeves in fee and absolutely. (5) I give, devise and
bequeath one sixth thereof to my son John Graham Reeves in
fee and absolutely.
    “Third, I nominate and appoint my sons Robert M.
Reeves and Gabriel Reeves to be the executors of this last will
and testament and give to each of them full power of sale as
to any and all of my estate real and personal. any such sale to
be public or private and upon such terms as may seem best to
my said executors or either of them.
    “Fourth, I hereby revoke andy or all former wills by me
herefore made.
    “In witness whereof I have hereunto set my hand this
25th day of December 1903.
    “In presence of Gabriel P. Reeves.
    Etc.
    Note: This will was filed for probate on Dec. 2, 1908 in
Westchester County, New York.
Source: “Wills 1787-1905; Card Index to Wills 1813-
1983; Letters of Administration 1777-1905; and Letters of
Guardianship 1802-1901; Author: Westchester County (New
York). Surrogate’s Court; Probate Place: Westchester, New
and Probate Records, 1659-1999 [database on-line]).

85. Heitman, Francis B. comp. 1903. Historical Register and
Dictionary of the United States Army, from its organization,
Published under Act of Congress approved March 2, 1903.
• Summary: Page 119: “Knight, Franklin L., Lt col 24 N J.
inf.” (Lieutenant colonel, 24th New Jersey infantry).
    Note: “This is the unofficial work of a private compiler,
purchased and published by direction of Congress.”

15.
• Summary: “Laight St. 3, an angle: Juana M. McCartee,
widow, to Julia J. McCartee, all title, B. & S. For $1.00
[shown in right column].”

87. Julian Gibson birth and death dates from U.S. Social
Security Death Index. 1904.
• Summary: Name: Julian Gibson. SS# 107-10-8415. Last
residence: 33581 Sarasota, Sarasota Co. Florida. Born: 26
York (Before 1951).

88. Johnson, Rositer; Brown, John Howard. eds. 1904.
The Twentieth Century Biographical Dictionary of
Notable Americans. 10 vols. Boston, Massachusetts: The
Biographical Society. See Vol. VII-M, for McCartee. [5 ref]
• Summary: Contains an good biography, with a portrait
illustration, of Divie Bethune McCartee. It begins: “Pioneer
missionary, educator, sinologue, and diplomatist, was born
in Philadelphia, Pennsylvania, Jan. 13, 1820; son of the
Rev. Robert (q.v.) and Jessie Graham (Bethune) McCartee,
and grandson of Peter and Mary (McDowell) McCartee,
and of Divie and Joanna (Graham) Bethune. He read both
law and theology in his father’s library; attended lectures
on chemistry and physics given by Professor Steele, was
a student at Columbia college three years, leaving for the
purpose of studying medicine, and was graduated at the
University of Pennsylvania, M.D., with distinction in 1840,
meantime practising at Port Carbon, Pa., with Dr. Z. Prall,
who was also his medical preceptor, 1837-41. He visited
Detroit, Mich., 1841-42, did a year’s post graduate work at
Blockley hospital, 1842-43, and in October, 1843, was sent
by the Presbyterian board as medical missionary to Ningpo,
China, which place he reached June 20, 1844. He was the
first Protestant missionary to make a prolonged residence
in that city, 1844-72, (including short periods in Chefoo,
Shanghai and the United States) and in that time acquired a
thorough knowledge of the life, language and literature of
China.
    “He was married at Ningpo, in 1853, to Juana M.
Knight, who survived him. While engaged in his evangelical
and medical work he was also acting U.S. consul at both
Ningpo and Chefoo. In 1861 during the T’ai ping rebellion he
accompanied Flag-Officer Stribling, U.S.N., with his small
squadron to Nanking; and obtaining personal access to the
‘Heavenly King’ or rebel chieftain, secured his guarantee of
protection from the rebels for all Americans in China, and
for all Chinese in their employ or care. He also received from him a sealed document which when shown to the rebel force entering Ningpo, released many native Christians, and prevented much threatened massacre. In 1865 he effected the settlement of a difficult diplomatic dispute reported in U.S. Foreign Relations for 1866. He resigned his connection with the Ningpo mission in 1872 to take charge of the Presbyterian mission press at Shanghai; but soon became interpreter and U.S. assessor in the mixed court at Shanghai.

“At that time the Maria Luz, a Peruvian vessel en route from Macao to Peru with 300 Chinese coolies, was driven into the harbor of Yokohama by a typhoon, and the coolies appealed successfully to the Japanese government for rescue. But that they might not remain a charge to the Japanese, the Toatai of Shanghai, at Dr. McCartee’s suggestion, memorialized the Viceroy, who appointed the Chinese judge of the mixed court with Dr. McCartee as advisor to proceed to Japan and receive the coolies. This was the first time in some centuries that an envoy from China had been sent to Japan, and their mission was entirely successful. For this service he received from the Chinese government a gold medal and a complimentary letter. At the instance of Dr. Guido F. Verbeck, then advisor to the Japanese department of education, Dr. McCartee was appointed professor of law and natural science in the incipient University of Tokio; there he served, 1872-77, resigned in 1877, and became vice U.S. consul-general, U.S. assessor of mixed court, and director of mails in the consulate at Shanghai, for the next six months, during a difficult exigency of the consulate. In November, 1877, he became foreign advisor of the first Chinese legation to Japan, with rank of secretary of legation; and in 1879, at the request of Gen. U.S. Grant, then in Japan, he suggested the plan of settlement of the Loo Choo Islands dispute that was adopted. At this time he wrote the series of letters entitled Audi Alteram Partem, published first in the Japan Gazette, and afterward in pamphlet, and translated into Chinese. He also did all the translating into the Chinese character of the English, French and Japanese documents, which the legation handled. He was given the title of Honorary Consul-General by the Chinese government. In May, 1880, he resigned his position and returned to the United States, where he acted as foreign advisor to the Japanese legation at Washington for some time. In May, 1887, he visited Japan, spending the summer there, and then a year in Amoy, where he was engaged in missionary work. He accepted an appointment to the East Japan mission by the Presbyterian board in April, 1889.

“In October, 1889, he left Japan for San Francisco, where he arrived, and celebrated his 80th birthday, Jan. 13, 1900. He translated the Book of Jeremiah’s Lamentations from the Original Hebrew into Chinese, to complete the Bridgman-Culbertson Version of the Bible (1862); and wrote and translated numerous brief tracts, and some more extended works, religious and educational, in Chinese and Japanese. He also contributed to the Transactions of the China Branch of the Royal Asiatic Society; was a member of other learned societies including the American Oriental society and the Natural History society of Portland; and corresponding member of the Academy of Natural Sciences of Philadelphia and of the Department of Archaeology of the University of Pennsylvania. His tract, An Easy Introduction to Christianity, first written in Chinese in 1831, and translated into Japanese and Korean, is one of the most widely circulated and influential of Protestant tracts in those languages. This was remodelled and enlarged by him in Japanese, and called The Way of Truth (1890). In this form 20,000 copies had been used up to 1901. He left two books in MS.: Personal Reminiscences, and Critical and Exegetical Notes on the New Testament with Especial Reference to the Chinese Characters Used in the Japanese Protestant Version. The Japan Evangelist, Yokohama, November, 1898, has an extended account of Dr. McCartee’s life written by E. R. Miller of Tokyo. He died in San Francisco, Cal., July 17, 1900.”

89. Johnson, Rositer; Brown, John Howard. eds. 1904. The Twentieth Century Biographical Dictionary of Notable Americans. 10 vols. Boston, Massachusetts: The Biographical Society. See Vol. VII-M, for McCartee. [5 ref] • Summary: “McCartee, Robert, clergyman, was born in New York city, Sept. 30, 1790; son of Peter and Mary (McDowell) McCartee; grandson of Finlay McEachan; and a great-grandson of Angus McEachan, of Islay, Argyshire, Scotland, who in 1757 came to America as a political refugee, after taking a prominent part on the losing side in the battle of Culloden. He soon settled in New York city, and changed his name to McCartee. Robert was graduated at Columbia, A.B., 1808, A.M., 1811; practised law in New York city for a short time and was graduated at the Theological Seminary of the Associate Reformed church, New York city, in April, 1816. He was pastor of the Old Scots church, Philadelphia, Pennsylvania, 1816-21; of the Irish Presbyterian church, New York city, 1821-36; at Port Carbon, Pa., 1836-40; at Goshen and Newburgh, N.Y., 1840-56, and of the Associate Reformed church, New York city, 1856-62. He was married to Jessie Graham Bethune (1796-1855), sister of the Rev. George W. Bethune (q.v.), and daughter of Divie and Joanna (Graham) Bethune; the latter was a daughter of Isabella Graham, who, with her children was identified with the beginnings of organized charity in New York city. Robert McCartee received the honorary degree of S.T.D. from Columbia in 1831. He died in Yonkers, N.Y., March 12, 1865.”

• Summary: This yellow typewritten cemetery burial card states: Name: MacCartee [McCartee], Julia J. Place of Birth:


Note: She was born about 20 years after Robert McCartee, who is said elsewhere to be her husband.


Summary: “Special to The State.”

“Aiken, March 25.–Mrs. Robert McCartee of Albany, New York, died here today. The deceased was the widow of the late Robert MacCartee, a prominent lawyer of New York City. It is understood that the remains will leave here in a special Pullman car for Albany, N.Y., tomorrow afternoon.”

The maiden name of the women who died was Julia Prime Jermain.

92. New Jersey Courier (Toms River, Ocean Co., NJ). 1905. Mrs. Robert J. McCartee, who was a heavy contributor to... April 6.

Summary: “... the Lakewood Y.M.C.A. and who had been a cottager for several winters, died at Aiken, South Carolina, on March 25th.”


Summary: “... a New York woman who died recently in Aiken, bequeathed to the Aiken sanitarium the sum of $20,000.”


Summary: “Lakewood [New Jersey], Oct. 13.–At a meeting of the directors of the Lakewood Young Men’s Christian Association last night it was announced that by the will of Mrs. Julia J. McCartee, who died last April, $95,000 will accrue to the association. A modern Y.M.C.A. building will be erected. Mrs. McCartee was for years a Winter resident of Lakewood.”


Summary: Page 63: “Arrival of William W. Scudder. –But at last, the hearts of the devoted Missionary and his faithful wife were cheered by the arrival of new laborers. William Scudder, his younger brother, had joined the Jaffna Mission in 1846, where, during the first year, he had lost his young wife who left an infant child. After laboring for some years alone, he visited America, and was married to Elizabeth Knight, with whom he now returned to India, reaching Arcot in May 1853.

Note 1. From the book From Mission to Church: The Reformed Church in America–Mission to India we learn (p. 36). William Scudder’s child, a daughter, was named Kitty. William married Elizabeth Knight in 1852, and they returned to the early Arcot District of India in early 1853. “Unfortunately Elizabeth died of malaria in 1854, after spending less than two years in India.”


Summary: “A faded piece of paper will be presented to Surrogate Thomas this morning as the Will of Divie Bethune McCartee, executed in the United States Legation in Tokio, Japan, in 1894.

“When Commodore Perry landed in Japan [in July 1853 to “open” Japan to commerce] McCartee was one of the party [who met Perry]. He had been in Japan before, understood the language, and he acted as interpreter between the Mikado [shogun] and the Commodore.

“He made his home in Japan and his services to the Emperor brought him many rewards in the shape of decorations, medals, swords and testimonials. In his old age he started on a visit to his native land, but died on the way.”

Note: We believe the last statement is not true. His native land was the USA. When he was in Japan, he began to feel weak and ill, so he and his wife set out by ship for the USA. He died in San Francisco, after having been there for a while.

“McCartee’s brother, Robert, was one of Albany’s wealthiest men. Julia J. McCartee, widow of Robert, died some time ago, making many bequests to charity and distributing a considerable estate among her relatives. It was this distribution which brought about the necessity of probating Divie Bethune McCartee’s will, as he would have been entitled to a share in the residuary estate. His widow, Juana Matilda McCartee, is living at Madison, New Jersey.

“The will is holographic, written on a single sheet of rice paper, faintly ruled. It starts out: ‘This is the last will and Testament of Divie Bethune McCartee, a citizen of the United States of America, Doctor of Medicine of the University of Pennsylvania, and born in the City of Philadelphia in the State of Pennsylvania, at the time of this writing, residing in the Foreign Settlement in Tsukiji, Tokyo, in the empire of Japan.’

“His wife he named as the sole executrix and to her he bequeathed all he owned ‘excepting only such books relating to the Chinese and Japanese languages, together with the

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gold medal given me by the Viceroy Ito, the Decoration of the Rising Sun given to me by the Emperor of Japan, and the Diploma which accompanied the same, also all testimonials, complimentary scrolls, and inscriptions, given to me at any time by the officials of China, and of Japan, all of which I will to the University of Pennsylvania aforesaid, to be kept in the Library of said University, in what is called the McClure Library, and also the Japanese Sword with my name inscribed in gilt Chinese characters, which was given me by Takahashi Kenzo, a former pupil under me in the Tokyo Daigaku (or University of Tokyo) in the year 1877.”


This record group contains the personal files of individual missionaries.

The two pages in the file of Mary Greenleaf Rankin state (handwritten in red at top of form): Resigned 1864 (Mrs.) H.V.V. Rankin. Death: April 1, 1923 (Mrs. Robert Aikman).


Names and addresses of two or three intimate friends in the U.S.A.: The “Madison Eagle” (Madison, Madison Co., New Jersey), gave a fairly accurate account of my mother’s (Mrs. Robert Aikman’s) career at the time of her death. The Editor might be able to furnish it. I am sorry I can recall as little—Susan Rankin Javier.”

Note: Susan Rankin Javier, is probably Henry & Mary’s Rankin’s daughter, seen in the personnel file as Susan Dwyer Rankin. She probably married a man with the surname of Javier. Susan Rankin Javier is writing about “her mother” thus Mary Greenleaf Rankin. In the file for Henry V.V. Rankin is a large, oval, and very handsome photo.

There are no letters in these files. The personnel files are listed alphabetically within this record group. Address: Philadelphia, Pennsylvania.

98. The family tree (genealogy) of Franklin Knight, father of Mary Greenleaf Knight, son of Oliver Knight and Duraxa Merrill. 1906.

• Summary: This family tree was found on Ancestry.com. Since no sources are given, it should be taken as a guide only. However further research has revealed that it is a very good guide. The top part reads:

“When Franklin Knight was born on Oct. 24, 1796, in Falmouth, Maine, his father, Oliver Knight, was 24 and his mother, Duraxa [Daraxa], was 25. He married Ruth Whitney Johnson in 1821 in Portland, Maine. They had five children during their marriage. He died on March 7, 1882, in Norwich, Connecticut, having lived a long life of 85 years, and was buried in Connecticut.”

Note: We are unable to find Franklin Knight in the 1850 or 1860 U.S. census in New York. However the Connecticut, Hale Collection of Cemetery Inscription and Newspaper Notices confirm:

Knight, Franklin, born Oct. 24, 1796, died March 7, 1882.


The lower part (a family tree) shows the five children of Franklin and Ruth: (1) Mary Greenleaf Knight. (2) Augustus L. Knight [male]. (3) Franklin Lafayette Knight. (4) Elizabeth Knight, and (5) Juana Knight.

Note 1. No dates are given for any of the five children. It is also unclear whether their order of birth is correct.

Wayne Dawson contacted the person (Ellice626) who posted the above family tree on Ancestry.com to ask about her sources. She replied: “Unfortunately, I have little to help you with in your search. I entered much of my Rankin family tree data on Ancestry exactly as provided on a handwritten tree given me some years ago by a relative, since deceased.”

Separate family trees on Ancestry.com show: (1) Mary Greenleaf Knight was born in 1821 in Maine. Ruth Whitney Johnson lived 1799-1832. Ruth died at age 33 in Massachusetts. Franklin Knight (Sr.) then married Mary Catherine Stedman on 10 March 1869 in Norwich, Connecticut. Both Franklin and Mary are buried in New Jersey.


Knight, Mary Franklin [Stedman] wife of Franklin and
daughter of James and Eunice H. Stedman, born Oct. 3, 1820, died Dec. 17, 1886. Note: She is not a sibling of Juana Matilda Knight.

(4) Elizabeth Knight was born in about 1831 and died in 1860.

Oliver Knight (father of Franklin) died on 26 Aug. 1849 in Falmouth, Cumberland, Maine. He was born in 1772.


• Summary: See next page. “Horace S. Ely & Co. have sold for Marcus T. Hun, as executor of the estate of Julia J. McCartee, 3 Laight Street, a three-story building, on lot 21.9 by 101 and irregular, to William H. Browning. With this purchase Mr. Browning squares out his holdings at this point and now owns 1 to 7 Laight Street, 396 Canal Street, and 1 to 7 York Street, including the block front on the east side of St. John’s Lane, between York and Laight Streets.”

Note 1. By 1907 Julia McCartee owned it all. Her estate then sold it. “You can’t take it with you.”

Note 2. Wayne Dawson (genealogist, Tucson, Arizona) who found this image states: “I was intrigued by the statement ‘an angle.’ I had not seen something like that in deeds so I looked for 3 Laight St., New York on Google Earth. This is the first of two notes transmitting photos of 3 Laight St–although that address no longer exists. In the plan view of the area that is attached, Laight Street is the street running just off vertical in the photo. Ignore the little symbol that says ‘7 Laight St’ that Google Earth puts on there when you search. The buildings on the left side of Laight on the corner are the buildings that would have housed 3 Laight St. As you can see, the streets intersect at an angle. The corner is Laight and 6th Avenue. The large street running from the lower right to upper left is Canal. 6th is the street that runs horizontally and ends where it intersects with Laight St.”

“The attached photo is a street view of Laight street. The building on the left of the photo contains 1 and 3 Laight St. 3 does not exist as an address any more. I originally thought it was not a particularly nice part of town until I saw the Maserati dealership sign on the building. I don’t know what it means because it is NOT the Maserati dealership. It must be storage or offices or something. Anyway, I wanted to give you an idea of where your people of interest were located. Lots of $$$ represented in that building. She was very rich.”


• Summary: “Bishop Edward J. Knight formerly rector of the Christ Episcopal Church, this city, is dangerously ill with typhoid fever at his home at Clearfield Springs, Colorado.

“Miss Hattie Scarborough, daughter of Bishop John Scarborough and sister of Mrs. Knight, started for Bishop Knight’s home yesterday.”

• Summary: A long and glowing tribute with few details about the man or his genealogy. It begins: “Few men have been so generally mourned in Trenton as Bishop Edward Jennings Knight, who died Sunday in Colorado. All classes expressed sorrow that he should have been taken away in the very prime of his life.”

“His work while rector of Christ Episcopal Church endeared him to all the residents of the city.”

• Summary: “Bishop Edward Jennings Knight of the diocese of western Colorado for the Episcopal church died Sunday morning at Glenwood Springs, from typhoid fever, brought on, it is believed, by overwork and exposure. He is survived by a wife and two children, the latter being in school in the east.

“Bishop Knight was 44 years old, and for 15 years was rector of Christ church, Camden, New Jersey. He was ordained bishop at this church last December, and on January 3 assumed charge of the western district of Colorado, embracing the entire western slope of the state. Frequent journeys on horseback and by stage, in all sorts of weather, combined with a vast amount of work, brought about his illness about a month ago.

“Though he had been able to visit Routt county only twice, Bishop Knight had made many warm friends here, and he was equally popular throughout the diocese.

“The body will be taken east for burial, and Bishop F.J. Spalding of Utah arrived in Glenwood Monday to take charge of the funeral services at St. Barnabas’ mission Tuesday morning.”

• Summary: This information was pulled together by Wayne Dawson (genealogist, Tucson, Arizona) from various sources:

(1) Mary McDowell McCartee in 1849. (Source: Obituary-Gabriel Pellet Reevs, NY Sun, 26 Nov 1908). (2) Julia Rumsey of Middletown, New York in 1887. (Source:
Gabriel Pellet Reevs, NY Sun, 26 Nov 1908). Place of Burial: (1) Probably New York. (Source: Resident in NY in 1850 US Census.) (2) Probably New York. (Source: Residence in NY at Gabriel’s Death) (Source: Obituary-Gabriel Pellet Reevs, NY Sun, 26 Nov 1908.) Death: Died 25 November 1908 in Yonkers, Westchester County, New York. (Source: Obituary-Gabriel Pellet Reevs, NY Sun, 26 Nov 1908.) Place of Burial: The family plot, Section 3, Lot 231, in Oakland Cemetery, Yonkers, Westchester County, New York. (Source: Oakland Cemetery Records, Yonkers, Westchester County, New York.) Life Events: Gabriel Pellet Reevs was a member of Westminster Presbyterian Church in Yonkers, the First Reformed Church of Yonkers and the First Presbyterian Church in Yonkers. Gabriel Pellet Reevs graduated from University of the City of New York Medical Department in 1845 and he worked as a Medical Doctor. In 1900, he lived in Cornwall, Orange County, New York. His will was written 25 December 1903 and filed for probate on 2 December 1908 in Westchester County, New York.


6. John Graham Reeves. (Name Source: United States Census 1940. New York, Suffolk County, Shelter Island). Birth: November 1868 in New York. (Source: United State Census 1900. New York, Orange County, Cornwall). Marriage: Elizabeth Pentz Hall, daughter of Eugene Hall, 11 September 1895 in Sing Sing, now known as Ossining, Westchester County, New York. (Source: Wedding Announcement, New York Times newspaper, 12 September 1895.) Death: 1952 in Boston, Massachusetts. (Source: Index to Deaths in Massachusetts, 1951-1955. Ancestry.com). Place of Death: Boston, Massachusetts. (Source: Index to Deaths in Massachusetts, 1951-1955. Ancestry.com) Burial: No information as to where John Graham Reeves was buried was found. Life Events: Elizabeth Pentz (Hall) Reeves was the mother of 2 children, both alive in 1900. Their children were Mary E. Reeves, born in July 1896 in New York and John G. Reeves, Jr. who was born in November 1899 in New York. In 1886, John G. Reeves was a Drug clerk. By 1888, he was listed as a Druggist. He purchased his father’s drug business in Yonkers on 1 May 1888. In 1894 a NY City Directory listed his Occupation as “Knit goods.” In 1900, he was listed as a Manufacturer. In 1932 lived in St. Petersburg, Florida. In 1940, he and his wife were living in Shelter Island, Suffolk County, New York. Daughter Mary E. Reeves was engaged to Albert J. Dickerson, 8 May 1921. They were living in Shelter Island, New York.

105. Gabriel Pellet Reeves and his family of Yonkers, Westchester County, New York. 1908.
• Summary: This information was pulled together by Wayne Dawson (genealogist, Tucson, Arizona) from various sources:

“Gabriel Pellet Reeves was born on 21 Jan. 1820 in Westtown, Orange Co., New York. He died 25 Nov. 1908 in Yonkers, Westchester Co., New York, and was buried in the family plot, Section 3, Lot 231, in Oakland Cemetery, Yonkers, Westchester Co., New York (Source: Oakland Cemetery Records). Gabriel P. Reeves married 1st, Mary McDowell McCartee in 1849, probably in New York. He married 2nd Julia Rumsey of Middletown, New York in 1887, probably in New York. Julia Rumsey Reeves died on 1 June 1888. She was buried in the family plot in Oakland Cemetery, Yonkers. Gabriel was a member of Westminster Presbyterian Church in Yonkers, the First Presbyterian Church in Yonkers, the First Reformed Church of Yonkers and the First Presbyterian Church of Yonkers. Gabriel Pellet Reeves graduated from University of the City of New York Medical Department in 1845 and he worked as a Medical Doctor. In 1900, he lived in Cornell, Orange Co., New York. His will was written on 25 Dec. 1903 and filed for probate on 2 Dec. 1908 in Westchester Co., New York.

“Mary McDowell McCartee, born Dec. 1821 in New York, died 6 May 1885 in Yonkers, Westchester Co., New York. She was buried in the family plot in the Oakland Cemetery, Yonkers, Westchester Co., New York. She was a member of the same churches as her husband, Gabriel.

Julia Rumsey, born 21 Feb. 1834, died 1 June 1888 and is buried in the family plot (Section 3, Lot 231) in Oakland Cemetery, Yonkers, Westchester Co., New York.

Children of Gabriel Pellet Reeves and his wife, Mary McDowell McCartee:

(1) Robert McCattree Reeves, born in July 1850 in Goshen, Orange Co., New York. He died 31 Jan. 1932 in Poughkeepsie, New York after being struck by an automobile in Poughkeepsie, Dutchess Co., New York. He was buried in the family plot in Oakland Cemetery, Yonkers, Westchester Co., New York. He married Rachel A., last name unknown. (His obituary in the New York Times dated Feb. 3, 1932 stated that a daughter, not named, survived him). Robert McCattree Reeves was a member of Westminster Presbyterian Church, the First Reformed Church of Yonkers and the First Presbyterian Church in Yonkers. His occupation was that of clerk and stenographer. He was also in partnership in a drug business in Yonkers, New York. (Two brothers and a daughter survived him).

(2) Mary Reeves was born 27 April 1856 in New York and died 22 Oct. 1874. She was buried in the family plot in the Oakland Cemetery, Yonkers, New York.

(3) Bethune McCattree Reeves was born in Sept. 1857 in New York, and died 21 May 1935. He was buried in the family plot in the Oakland Cemetery, Yonkers, Westchester Co., New York. He married Ida Jean Stewart about 1880 (place unknown) (Source: First Reformed Church of Yonkers, NY). She was the mother of 5 children, 3 of whom were alive in 1900. They were: Harold G., born Sept. 1889 in New York and a daughter, Marion H., born in Jan. 1896. They resided in Yonkers, Westchester Co., New York.

Note about death date of Bethune McCartee Reeves from Oakland Cemetery Records. It should be noted that, if the grave in Oakland Cemetery is that of the Bethune Reeves who was the son of Gabriel Pellet Reeves and his wife, Mary McDowell McCartee, the age at death is wrong by many years. Bethune Reeves, son of Gabriel and Mary, was alive and recorded in the US Census of 1930 (As Bethune M. Reeve) so the date the death is probably correct. His age
would have been 78, not 59. There was only one Bethune Reeves recorded in the 1930 Census and that was the Bethune Reeves of interest to this genealogy. The Bethune recorded in the 1930 Census had a wife named Ida J. Reeve.

Note about Bethune’s marriage: The 1880 United States census showed “Baton” Reeves and his wife Ida living in the family of George Stewart. “Baton” was shown as George Stewart’s son-in-law and Ida was shown as George’s daughter.

(4) Gabriel Reeves, Jr. was born 23 Sept. 1860 in New York (Source: 1900 U.S. census; burial). He died 28 Nov. 1920 and is buried in the family plot in the Oakland Cemetery, Yonkers, Westchester Co., New York. No marriage record has been found. He graduated from Columbia School of Law in 1882. He was a member of Board of Trustees of the Corinthian Yacht Club and a member of the First Reformed Church of Yonkers and the First Presbyterian Church in Yonkers.

(5) George M. Reeves was born about 1865 in New York. He died on 11 April 1930 (place unknown) and was buried in the family plot in the Oakland Cemetery, Yonkers, Westchester Co., New York. No marriage record for George has been found. George spent 5 years, approximately 1890-1895, in Paris studying art. His paintings were exhibited in the Catskills in 1896. He had taken a position with the Brooklyn Art School about 1896. By 1906, he was a prize winning artist whose artwork was being shown in exhibits in Brooklyn (See The Brooklyn Daily Eagle, 1896-1904).

(6) John Graham Reeves, was born in Nov. 1868 in New York. He married Elizabeth Pentz Hall, daughter of Eugene Hall, 11 Sept. 1895 in Sing Sing (now known as Ossining), Westchester Co., New York. She was the mother of 2 children, both alive in 1900. Their children were Mary E. Reeves, born in July 1896 in New York and John G. Reeves, Jr. who was born in Nov. 1899 in New York. In 1886, John G. Reeves was a drug clerk. By 1888, he was listed as a druggist. He purchased his father’s drug business in Yonkers on 1 May 1888. In 1894 NY City Directory listed his Occupation as “Knit goods.” In 1900, he was listed as a manufacturer. In 1932 he lived in St. Petersburg, Florida. In 1940 he and his wife were living in Shelter Island, Suffolk Co., New York.


*Summary:* “Dr. Gabriel Pellet Reeves died yesterday at Yonkers. He was born in Westtown, Orange county, January 21, 1820. He was chairman of the Financial Aid and Distributing Committee appointed to pay out funds among families of soldiers of the civil war. He married Mary McDowell McCartee, daughter of the Rev. Robert McCartee, D.D., in 1849. Five of their children are living. Robert M., Bethune M., Gabriel, George M. and John Graham Reeves. Mrs. Reeves died in 1885. In 1887 Dr. Reeves married Julia Rumsey of Middletown, N.Y., who died the year following. Dr. Reeves was a man of strong religious character.”


• **Summary:** Birth: 1864. Death: 1908.

  Bishop of Western Colorado. Husband of Katherine Scarborough.

  Burial: Riverview Cemetery, Trenton, Mercer Co., New Jersey.

To the right are two images: (1) A rectangular granite plaque from the base of the gravestone pillar showing the information on the right. (2) A tall gravestone pillar with a cross in a circle at the top.

Note 1. Edward Jennings Knight died on 15 Nov. 1908 at Glenwood Springs, Colorado, leaving his wife, Katherine, and two children.

Note 2. Katherine Scarborough Knight (1868-1927) is buried in the same plot as her husband, as shown on findagrave. Address: Trenton, Mercer Co., New Jersey.


• **Summary:** This story about Robert McCartee appears in the midst of a glowing review of the book When Railroads Were New by Charles Frederick Carter.

  “Early in the spring of 1843 the Rev. Dr. Robert McCartee, pastor of the Presbyterian church at Goshen [Orange County, New York, just north of Manhattan] was a passenger on Conductor Ayres’s train. On account of a very heavy rain the track was in such bad condition that the train was delayed for hours. The passengers, following a custom that has been preserved in all of the vigor of its early days, heaped maledictions upon the management. Some of the more spirited ones drew up a set of resolutions denouncing the company for the high handed invasion of their rights, as manifested in the delay, in scathing terms. These resolutions were passed along to be signed by all the passengers. When Dr. McCartee was asked for his signature he said he would be happy to give it if the phraseology was changed slightly. Upon being requested to name the change he wished, he wrote the following:

  “Whereas, The recent rain has fallen at a time ill suited to our pleasure and convenience, and without consultation with us; and

  “Whereas Jack Frost, who has been imprisoned in the ground some months, having become tired of his bondage, is trying to break loose; therefore be it
"Resolved, That we would be glad to have it otherwise."

"When the good Dr. McCartee arose and in his best parliamentary voice read his proposed amendment, there was a hearty laugh, and nothing more was heard of censoring the management.

"Conductor Ayres was so delighted with this turn of affairs that thereafter he would never accept a fare from Dr. McCartee. Not being selfish, the doctor suggested a few weeks later that the courtesy be extended to all ministers. The company thought the idea a good one and for a few months no minister paid for riding over the Erie. Then an order was issued that ministers were to be charged half fare. That order established a precedent which was universally followed until the new rate law put an end to the practice."

109. *Sun (Baltimore, Maryland).* 1912. Mrs. Lavinia Dorsey Knight... Oct. 18. p. 6, col. D.

*Summary:* "... aged 83 years, died suddenly Wednesday at the home of her son, M. Donaldson Knight [sic, Merrill Donnaldson Knight], near Rockville... daughter of the late William John Dorsey [sic, William Hammond Dorsey] of Montgomery county."

Note: This death record appears on findagrave.com for the Rockville Cemetery, Montgomery Co., Maryland. It adds: Lavinia was born in Dec. 1928 in Maryland, USA. She died on 16 Oct. 1912 in Rockville, Montgomery Co., Maryland. She was the daughter of William Hammond Dorsey and Susan Robertson.


"Speaker of the Assembly, Province of New York. 1693, 1694."

"Member of Assembly, 1691-1695, 1698-1700."

"Lieutenant-Colonel of Suffolk County Regiment of Provincial Troops, 1700. [Descended from him are]"

"Mrs. Lawrence W. Halsey."

"Mrs. Thomas Kelly."

"Mrs. Robert McCartee."

"Mrs. William H. McClure."

"Miss Kate Prime."


*Summary:* "Jermain, James Barclay, lawyer and philanthropist, was born in Albany, N.Y., Aug. 13, 1809, son of Sylvanus Pierson and Catherine (Barclay) Jermain, and great-grandson of John Jordan, who came from Edinburgh, Scotland, and settled in White Plains, N.Y., in 1755; he married Mary Ann Daniels, and their son Major John and his wife, Margaret Pierson, were the grandparents of James Barclay Jermain—the name having been changed from Jordan to Jermain in the second generation. During 1812-14 Major John commanded a fort at Sag Harbor, earning his title by actual military service. Our subject’s father was a commission merchant and an important factor in Albany’s commercial life. The son was early deprived of a mother’s care, and was reared in the home of his uncle, Rev. Nathaniel S. Prime, by whom he was prepared for Middlebury College, which he entered in 1824. He later became a student at Yale, and was finally graduated at Amherst, in 1831. He then began the study of law, was admitted to the New York bar in 1836, and engaged in the practice of his profession, particularly in connection with his father’s estate. On the death of his father, in 1869, he inherited the latter’s property and thenceforth his life was marked by an unostentatious philanthropy and the practical promotion of the Christian faith. He was the chief founder and patron of the Home for Aged Men, and gave the Young Men’s Christian Association building, erected on a lot provided by the citizens of Albany. He was also instrumental in the erection of the Fairview Home for Friendless children near Watervliet, and endowed the Barclay Jermain professorship in Williams College as a memorial to his only son. The beautiful Jermain Memorial Church at Watervliet is a monument to his own and his family’s devotion to the cause of Christ. His interest in these benefactions never ceased during his life, and by his will he provided for their continuance after his death. Mr. Jermain’s wisdom and practical humanity were widely recognized, and his memory will be lovingly cherished for many decades to come. The degree of LL.D. was conferred upon him by Williams College in 1892.

"He was married Nov. 17, 1842, to Catherine Ann Rice, daughter of Col. Clark Rice of Washington county, N.Y. Mrs. Jermain died in April, 1873. There were five children. Catherine Barclay, widow of William H. McClure, of Albany; Ann Rice, wife of Rev. Fred. B. Savage, of Newburgh, N.Y.; Maria Cumings, Julia Prime, wife of Robert MacCartee, of New York city, and Barclay Jermain. Mr. Jermain died at Albany, N.Y., July 12, 1897.

Note: Robert McCartee was a trustee of the James Barclay Jermain estate (Source: *The Financial Red Book of America.* 1905. p. 186). Address: USA.


*Summary:* He is buried in Arlington National Cemetery in Section 17, Site 20330. He was a member of Company B of the 151st Pennsylvania Volunteers-Infantry. Findagrave states that his wife, Marie J., lived 1863-1951.
Note: We do not know when and where he married Marie J., nor what her maiden name was.

   *Summary: Note: This family is incorrectly indexed at McCarter.

   Census of Maryland, Prince George’s County. 


   “Family links: Spouse: Robert Aikman (1816-1900).+-
   “+= Calculated links [subject to error].

   A large color photo shows the Aikman gravestone.

   A linked findagrave record for Rev. Robert Aikman states that he was born on 29 June 1816, and died on 12 May 1900. Roberts parents were: Robert Aikman (1787-1853) and Inex Sarah Smith Aikman (1786-1874). He is buried in the same plot as his wife, Mary. Their daughter Ruth Aikman Coe is buried elsewhere in the same cemetery. She was born 24 Aug. 1869 and died 16 Jan. 1891; her husband was Edward Butler Coe (1865-1907). Source: findagrave.

   Address: Hillside Cemetery, Madison, Morris Co., New Jersey.

   *Summary: Mrs. Mary Greenleaf Aikman, one of the oldest residents of Madison, and for more than half a century one of the borough’s most beloved citizens, died at 6 o’clock on Easter Sunday morning at the home of her son, Robert K. Aikman, of Academy road. Her death, after a long illness, was due in part to extreme age. Her span of ninety-four years, a span so seldom allotted, was enriched by countless
acts of charity; it was made complete by unselfish service
given to her family, to her friends, and to the church she
loved.

Born in Portland, Maine, on October 9, 1928, Mrs.
Aikman spent her early childhood in that city, but later, with
her family moved to New York, then to Brooklyn, afterwards
to Alexandria, and finally to Washington, DC. Her education
acquired in the best schools of the day prepared her for the
sacrifices of a missionary’s wife, and in July, 1848. she was
married to the Rev. Henry W. Rankin of Newark. In the
following October, on her twentieth birthday, they sailed for
China.

“Mrs. Rankin was an ardent helpmeet to her husband
in his missionary labors during the sixteen years they lived
respectively at Ningpo, Tanchow [Tungchow], and Chefu
[Chefoo, today’s Yantai]. Associated with Mrs. Rankin in
carrying on the work, mainly of teaching school of Chinese
girls at Ningpo, was her sister, Jua. [Juana Matilda Knight]
who later married the Rev. D. Bethune McCartee.

Came to here in 1869: The death of Mr. Rankin at Chefu
[Chefoo] necessitated his widow’s return to the United States
with her three children, Henry W., Abigail M., who later
became the wife of Horace Holden of Madison, and Susan
D. Rankin. For several years they lived with Mr. Rankin’s
relatives in Newark. When she was married the second time,
in 1866, Mrs. Rankin became the wife of the Rev. Robert
Aikman, then pastor of the Second Presbyterian church
of Elizabeth, New Jersey. In 1869 he was called to the pastorate
of the First Presbyterian church of Madison, and faithfully
administered the affairs for twenty-five years, being made
pastor emeritus for the five years preceding his death in
1900. Of Mrs. Aikman’s children by her second marriage,
two reached maturity, Robert and Ruth, the latter becoming
the wife of Butler Coe of Englewood, and living in Madison
up to the time of her death many year ago.

“Since her husband’s death in 1900, Mrs. Aikman
resided continuously in Madison. She was always interested
in furthering the cause of foreign missions. Soon after
coming to Madison Mrs. Aikman became president of the
Woman’s Missionary Society of the Presbyterian Church,
and which office she held for many years. She was also
the founder and first president of the Woman’s Missionary
Society in the Presbytery of Morris and Orange. Upon her
retirement from the presidency of both these organizations,
she was made honorary president and held these offices at
the time of her death.

“Kept interest in missions: Her failing health in recent
years debarred her from active participation in the work of
the church but her interest in all phases of mission work
never ceased. Her mind was clear and she read widely up to
the time of her death. More than a year ago she suffered a
fall, breaking her hip, and she was since confined to her bed.
In the passing of Mrs. Aikman, bred in the old-time school
of gentle manners, her friends mourn the loss of one whose
long life was a shining example of the exercise of those
virtues which endeared her to all who knew her.

“Edward Miller, William E. Schenck, Edward D.
Conklin, W. Heywood Burnett, Howard F. Barrett and Frak
F. Gibney acted as pallbearers and the funeral services were
conducted by the Rev. Dr. E.A. McAlpin, Jr. at the Webb
memorial chapel on Tuesday afternoon at 2:30 o’clock. She
was buried in Hillside Cemetery.

Mrs. Aikman is survived by a son, Henry W. Rankin, a
daughter, Susan D. Rankin, a missionary with her husband,
the Rev. Dr. C.A.R. Janvier, president of Ewing College of
Allahabad, India; a son by her second marriage, Robert K.
Aikman of Madison, and three grandchildren, Rev. Ernest P.
Janvier, a missionary in India, and Lewis and Ruth Aikman.”

Note: The John Bailey Gibson noted above may actually be two different people. Proof of relationship has not been found between the John B. Gibson born in New York and the John B. Gibson who died in San Francisco.

Robert MacCartee was born on September 24, 1830, in New York. He died on February 5, 1902, in Lakewood, New Jersey, at the age of 71.”


Note: The John Bailey Gibson noted above may actually be two different people. Proof of relationship has not been found between the John B. Gibson born in New York and the John B. Gibson who died in San Francisco.

Robert MacCartee was born on September 24, 1830, in New York. He died on February 5, 1902, in Lakewood, New Jersey, at the age of 71.”

Note: The original document upon which this extract be taken as a guide only. However further research has revealed that it is a very good guide.

“When Julia Prime Jermain was born on November 10, 1850, in Watervliet, New York, her father, James, was 41 and her mother, Catherine, was 27. She had one brother and three sisters. She died on March 25, 1905, in Aiken County, South Carolina, at the age of 54, and was buried in Albany, New York.

“Robert MacCartee was born on September 24, 1830, in New York. He died on February 5, 1902, in Lakewood, New Jersey, at the age of 71.”


• Summary: “Special to the New York Times.

“Yonkers, New York, Feb. 2. Robert M. Reeves [sic, Reeves], a retired business man formerly from Yonkers, died on Sunday from injuries suffered when he was struck by an automobile in Poughkeepsie, where he resided. He was born in Goshen, N.Y., eighty-one years ago. He became a professional stenographer when a young man. He was also in partnership with a relative in the drug business in Yonkers for years. He leaves a daughter and two brothers.”


Note 1. The original document upon which this extract is based appears in The Evening Post (New York City) on 21 June 1817, page 2. It reads: “Married: On Thursday evening last, by Rev. Dr. Romeyn, the Rev. Robert M’Cartee [McCcartee] of Philadelphia [Pennsylvania] to Miss Jessy G. Bethune daughter of Divie Bethune, Esq. of this city.”

Note 2. Ancestry.com cites this book incorrectly under the broad heading “U.S., Newspaper extractions from the Northeast.”

Note 3. This marriage probably took place in New York City. Address: New York City.

Summary: “... for more than 50 years... died Friday... born in Kent County, Md., she was the daughter of the late Rev. Franklin L. Knight and Lavinia Howard Dorsey.”

Note: This death record appears on findagrave.com for the Rockville Cemetery, Washington, DC. It adds: Anna was born in 1856 in Kent County, Maryland, USA. She died on 7 Feb. 1936 in Forest Glen, Montgomery Co., Maryland. She was the daughter of Franklin Lafayette Knight (1824-1876) and Lavinia Howard Dorsey Knight (1828-1912).


Summary: This long article is about the First Presbyterian Church of Goshen, Orange County, New York.

A prominent sidebar, titled “217 years, 13 pastors” includes “Rev. Robert McCartee, D.D., 1840-49, 9 years.”

A section titled “Rift in church a century ago” explains that the rift happened when Rev. James R. Johnson was pastor, from 1835-1840. About twenty families left the church and “Rev. Johnson resigned Oct. 16, 1839, with the excuse of ill health. He went to the Campbell Hall church.

“In his place came Rev. William McCartee, D.D. and was installed May 6, 1840. He was graduated from Columbia College in 1808 at the age of 17. He began the study of law but changed for the cloth. After pastorates in Philadelphia and New York he sought smaller communities for his health.

“McCartee and Caroline Harvey Allen and was born in Washington, D.C., where her father was the director of the bureau of engraving and printing. Most of her early life was spent in Salem, where she had a great number of friends. She was a member of St. Paul’s Episcopal church, Salem, which her father was largely instrumental in erecting.

“In 1906 she married George A. Webster, a graduate of the New England Conservatory of Music, Boston, Mass., who has held several responsible positions in the teaching and directing of music in schools and churches in Boston, Washington and New York.

“Mrs. Webster is survived by her husband; two brothers, Allen D. MacCartee of Washington, D.C., and Douglas G. MacCartee of Valley Falls [Rensselaer Co., NY], and several nephews and nieces.”


Summary: “Louise MacCartee Webster died of a heart attack at her cottage on Lake Cossayuna [New York] last Saturday evening, May 10. Funeral services were held in St. Paul’s church, Salem, with interment in the MacCartee lot in Evergreen cemetery [Salem, Washington Co., New York].

“Mrs. Webster was the eldest daughter of George B. MacCartee and Caroline Harvey Allen and was born in Washington, D.C., where her father was the director of the bureau of engraving and printing. Most of her early life was spent in Salem, where she had a great number of friends. She was a member of St. Paul’s Episcopal church, Salem, which her father was largely instrumental in erecting.

“In 1906 she married George A. Webster, a graduate of the New England Conservatory of Music, Boston, Mass., who has held several responsible positions in the teaching and directing of music in schools and churches in Boston, Washington and New York.

“Mrs. Webster is survived by her husband; two brothers, Allen D. MacCartee of Washington, D.C., and Douglas G. MacCartee of Valley Falls [Rensselaer Co., NY], and several nephews and nieces.”


Summary: City of Arlington.

Full name of Groom: Angus Gibson. Present name of Bride: Dorothy A. Williams.


Mother’s full name: Caroline MacCartee. Residence: City or country mailing address: 837 N. Limestone St., Springfield, Ohio.


Mother’s full name: Lillian F. Strasser. Residence: City or country mailing address: 3413 E. 4th St., Dayton, Ohio.

Date of proposed marriage: 24th day of February, 1944.

Place of proposed marriage: Arlington, Virginia.

Given under my hand this 24th day of February 1944, signed (illegible) Clerk of Circuit Court.

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Below that is the certificate.

   • Summary: Name: Dorothy A. Williams. Gender: Female. 
   Male. Spouse age: 36. Spouse Father: James Gibson. Spouse 
   Mother: Caroline Maccartee. 
   Source: Virginia Marriage Records, 1936-2014, via 

128. Burial and death record (findagrave) for Grace F. 
   “Gracie” Knight; died on 30 May 1949. 1949. Rock Creek 
   Cemetery, Washington, DC. 
   • Summary: Findagrave says she is buried in Rock Creek 
   Cemetery, Washington, DC. Plot: Section E. 
   Obituary in the 1 June 1949 Washington Post, page B2 
   Suburban Hospital, Bethesda, Maryland, Gracie F. Knight, 
   daughter of the late Reverend Franklin L. Knight, D.D., and 
   Lavinia Dorsey Knight, Miss Knight rests at the Warner 
   E. Pumphrey Funeral Home, 8434 Georgia ave., Silver 
   Springs, Md. Services at her late home, 34 West Baltimore 
   St., Kensington, Md., on Wednesday, June 1, at 10 a.m. 
   Interment Rock Creek Cemetery. Services and interment 
   private. Please omit flowers. (Wilmington, Delaware, 
   and New York papers please copy.)” Source: Ancestry. 
   com. Historical Newspapers, Birth, Marriage, & Death 
   Announcements, 1851-2003. 
   Inscription: “Gracie F. Knight 
   1864-1949. 
   Findagrave adds–Birth: 4 Oct. 1864, Bridgeton, 
   Cumberland Co., New Jersey, USA. Death: 30 May 1949, 
   Bethesda, Montgomery Co., Maryland, USA. Parents: 
   Franklin Lafayette Knight and Lavinia Howard Dorsey 
   Knight. Address: Rock Creek Cemetery, Washington, DC.

129. John Bailey Gibson died on 2 May 1990 in San 
   Francisco, California, 1990. 
   • Summary: Name: John Bailey Gibson. Social Security #: 
   Francisco, California. Mother’s maiden name: Bailey. 
   Source: California Death Index, 1940-1997. Via 

130. Lambert, Bruce. 1992. James Gibson, 90, former judge 
   • Summary: James Gibson died on Friday [May 29] at the 
   Glens Falls Hospital in Glens Falls, New York. 
   Judge Gibson is most widely known for his 1964 ruling 
   on the Pledge of Allegiance. The phrase “under God” was 
   challenged as a violation of the constitutional separation 
   of church and state. He ruled that the phrase was legal. The case 
   went all the way to the U.S. Supreme Court, which refused to 
   hear it, so his lower ruling became the law of the land. 
   Note 1. He was born on 1 Jan. 1902, the son of James 
   Gibson and Carolyn McCartee Gibson. He is buried in Union 
   Cemetery, Fort Edward, Washington Co., New York. By the 
   way, Hudson Falls is a village located near Fort Edward, in 
   Washington County. 
   Note 2. The color painting of James Gibson was found 
   elsewhere; it did not appear in this long, excellent New York 
   Times obituary.

131. SoyaScan Notes. 2016. Genealogy of Divie Bethune 
   McCartee and Juana Knight McCartee, his wife (Overview). 
   • Summary: Birth: Divie Bethune McCartee was born on 
   13 Jan. 1820 in Philadelphia, Pennsylvania. He was the son 
   of Rev. Robert McCartee, D.D. His mother, Jessie Graham 
   Bethune, was a daughter of Divie Bethune, one of the 
   eminent New Yorkers of Huguenot ancestry, and a sister of 
   the distinguished Rev. Dr. George W. Bethune. 
   Marriage: On 1 Feb. 1853 he was married to Juana
Matilda Knight, who had come out [to China] in 1852 to join her sister, Mrs. Mary Greenleaf Knight Rankin, as a missionary of the Presbyterian Board (Source: Wylie 1867, p. 135).

Death: Dr. McCartee died on 17 July 1900 in San Francisco, California.

Burial: Dr. McCartee was buried on 31 July 1900 in the family burying plot in St. George’s Cemetery, Newburgh, New York.

Dr. McCartee’s wife still survives him and is now (1900) living with her sister, the widow of the late Dr. Aikman, at Madison, New Jersey.

Birth: Juana Matilda Knight was born in 1826 (exact date unknown), probably in Maine, maybe in Portland, Maine. Her father was Mr. Franklin Knight and her mother may well have been Ruth Whitney Johnson (Rankin 1895, p. 288-98). Juana died on 31 Dec. 1920 in Englewood, New Jersey (New York Times. 1921. Jan 2, p. 22).

Burial: She was buried on 3 Jan. 1921 in St. George’s Cemetery in Newburgh, New York, next to her husband (Burial Book). She has her own granite headstone.

Note 1. Heather H. Georghiou of the Newburgh Free Library checked the Newburgh Evening News from December 31, 1920 to Jan. 3, 1921. She did not find an obituary notice or an article about a funeral for Juana Knight McCartee.

Note 2. The Presbyterian Archives in Philadelphia, Pennsylvania, has (in Record Group 177, Series I) the outgoing correspondence between Divie Bethune McCartee and Franklin Knight, 1854-1860, and (in Series II) the outgoing correspondence between Juana Knight McCartee and Franklin Knight, 1854-1860. This proves that Franklin Knight, Juana’s father, was alive in 1860.


Summary: Knowing where the Rev. Robert McCartee was a pastor, will help to find the baptism records of his children. The years listed below are guesses based on some facts found on the Internet and in the biography of D.B. McCartee. The Rev. Robert McCartee likely baptized his own children, or another pastor, in the church of which Robert was pastor, may have conducted them. Here are some possibilities of church records that could be looked for:

1820-1821—Dutch Associate Reformed Church, Philadelphia, Pennsylvania.

1822-1836—Orange Street (a.k.a. Irish Presbyterian Church), New York City, NY. This church was founded in 1808 as the Orange Street or Irish Presbyterian Church. It was renamed in 1825, and dissolved in 1894. Orange Street later became Baxter Street.

1836-1840—Presbyterian Church, Port Carbon, PA, sometime between these years he was at this church.

1840-1849—First Presbyterian Church, Goshen, NY.

1849-1856—Old Union Church, Newburgh, NY.

1857-1865—Not sure where he was at this point, but he died in 1865. For this time period (1857-1865) there were no children being born anyway. He was though, likely in NYC, or there about. Address: Researcher and genealogist, Philadelphia, Pennsylvania.


Summary: “A big breakthrough but... no good thing happens that doesn’t bring questions. Jessie B. McCartee died on Jan. 26, 1900. She left a will leaving her estate to brother Peter who was also the executor. I have not sorted through all the various documents but, I think you will be happy.

“It is not the will of father Robert which I will discuss later.

“On Feb. 23, 1900, Peter, executor of the will of his sister Jessie, filed a petition with the Surrogate’s Court in Orange County, New York. Jessie’s will left everything to Peter. However, in his petition he lays out the whole family.

“Puzzling though are the ‘nephews’ with the last name Reevs. Who the heck are they? They are Robert M., John G. Gabriel, Bethune and George, all surnamed Reevs. Any idea who their mother was?”

Note: Their mother was Mary McDowell McCartee.

Address: Genealogist, Tucson, Arizona.


Summary: “There is not a mention of the exact location of the marriage of Robert McCartee and Jessie Graham Bethune. No other record of the marriage has been found.”

When and where the 1st burial of Jessie Graham Bethune McCartee probably exists only in cemetery records. I could find nothing online.

For Isabella Graham McCartee: Again, I can’t find anything when she was actually buried. Despite the fact that a couple of the McCartees were moved to St. George’s, I don’t believe most of them were moved.

“Margaret Bryson McCartee: Some of the records call her Margaretta instead of Margaret. No death date is stated in the probate documents which is somewhat unusual. The probate was filed March 19, 1901 with several affidavits but, for some reason, they skip date of death.

“For Jessie Bethune McCartee: Again, no burial date is available except perhaps in the cemetery records. In a few of the records (not any you are interested in), they scanned cemetery cards which showed both date of death and burial date.

For Robert and Mary McDowell McCartee: No death
information was found for Robert McCartee and the where and when of Mary’s burial was not found either.

“George B. McCartee wrote his will in May of 1870. It was not probated until Dec. 18, 1906. No date of death is stated in the probate file. Probate was filed in Washington County, New York.

Charles McCartee: I can’t find his date of death nor his probate or will. He is shown in 1908 in the Washington, D.C. city directory. He lived in Hyattsville, Maryland. No estate papers are in NY or MD. No Washington, D.C. paper carried his obituary. No Hyattsville, MD paper carried any death notice either.

“I don’t have a good idea who the J.B. McCartee is that is also buried in Greenwood Cemetery. There was a Justin B. McCartee (actually spelled McCarthy in the record) who died June 18, 1892. That still doesn’t match the burial. If you write about the burial dates, ask who their records say this person was.

Concerning Robert and Julia McCartee [Robert was said to be wealthy]: Ok, I give up. I find almost nothing about either Robert or Julia McCartee, McCartie, McCarty or any of the variant spellings that seem to appear in the indices. I do know that a Julia Prime Jermain, born 10 Nov. 1850, died 25 March 1905, wife of Robert McCartee was buried in Albany Rural Cemetery (see separate record). The only Robert I could find in the city directories was a Robert McCarty who was a Laborer. I doubt if he would be the man we are seeking. There is no record on findagrave.com of the grave or of Robert’s. Frustratingly they do not appear in the 1900 census, nor 1910 (just checking to be sure they didn’t screw up dates). The above information came from the cemetery burial card so I suspect the death date is accurate.

“No will, no probate for either. No Nothing!!!! National Archives newspapers have nothing!!!!! etc. etc. etc.

“I am still looking as alternates occur to me but I’m down to funky spellings, etc.

“This should finish all the information about the McCartee family that you have asked for. If I missed something, please let me know asap. I worked last night on it which made my schedule faster than the end of the month.”

Address: Genealogist, Tucson, Arizona.

   • Summary: Concerning the family of Franklin Knight (1796-1882) and Ruth Whitney Johnson (1799-1832):
   “1. No census record will show the family. From 1790 to 1840, they only show the head of the family and a guess as to ages and sex of each child. From 1850 on, they show the whole family. However, for Franklin Knight, all the kids had left home before the 1850 census. He didn’t remarry until 1869 and then had a kid or two.

   “2. I sent you the abstracts of newspaper articles that showed he and Mary Stedman info. They are buried in the Yantic cemetery in Connecticut. If you want to photo of the tombstone, findagrave has them.

   “3. No will is available in Connecticut although I am surprised because he had a ton of money early in his life and must have given most to his kids, etc.

   “I’m not sure what more I can tell you about the family. There is no record with the whole family shown.” Address: Genealogist, Tucson, Arizona.


   • Summary: “Dear Bill:

   “1. J.B. McCartee—Feb. 26, 1892—No burial book available. I had previously looked for an obit, but none was found in the newspapers I have.


   “3. Rev. Robert McCartee—also buried May 23, 1903. No entry was found in the burial books.


   “I also re-checked entries for the other three people to make sure there was not notice of a re-interment.

   “There did not appear to be entries made in the books for re-interments that were from other cemeteries. There only seemed to be notices in the books for re-interments for individuals already buried in St. George’s and were then moved to another area within the St. George’s Cemetery.

   “My name would probably be easiest as: Heather H. Georghiou takes up the least amount of space.

   “Yes, early on I e-mailed you about the information that church administrative assistant Margaret has on index card(s) at St. George’s Church in regards to some burials. We have been very lucky that she had this information. Not every burial plot has that extensive information. Some do not have any at all. From photocopies of those that I have seen, the cards are arranged by burial plot. Margaret has a computer finding aid to look up people by name and then she goes to the cards As a favor to me, she disclosed this information free of charge. For individuals coming off the street she must charge at least $25.00. I have no idea how you want to footnote that information.

   “It was only through Margaret that I had any clue that the entire family was buried there. J.B. McCartee and Robert McCartee are apparently ONLY listed on the cards.

   “They (J.B. and Robert.) are not listed in the books. I too find it very odd that they did not bother to put people who were re-interred from other cemeteries in their books. Maybe it is because they did not have the pertinent information.”
“When my father was able to get into the cemetery and I was able to get verification for most of them by the memorial grave markers, I was convinced all the people Margaret had on the card(s) are probably buried there.

“I double checked the newspaper microfilm. Margareta M.’s death notice came from the Newburgh Daily News. I personally find that the newspapers back in those days seemed to change names and mastheads with very little regard of how they would look 100 years later.” Address: Local History Librarian, Newburgh Free Library, 124 Grand St., Newburgh, NY 12550.

137. Dawson, Wayne. 2016. Re: The death Ruth Johnson Knight and another Ruth in 1829 in Marblehead, Massachusetts. Letter (e-mail) to William Shurtleff at Soyinfo Center, Feb. 27. 1 p.
• Summary: “Although I thought it would be a huge coincidence that two Ruth Knights died in the same year in Marblehead, apparently that is exactly what happened. See Marblehead Deaths: Massachusetts. Town and Vital Records, p. 597 on Ancestry.com; the deaths are listed in Chronological order. The first one is of interest to us. The text reads:

“Ruth, wife Franklin, July 16, 1829.
“Ruth, wife Sam[ue], Oct. 9, 1829, a [age] 51 y [years] [Oct. 8, G.R.(?)]
“So we still don’t have her burial although it pretty much has to be since that was where people were buried then. I will check the other historic cemeteries in Marblehead and see if she could be buried in one of them.

“More later. Just want to retract the info before you get too far.”
Note: The 2nd headstone inscription (not our Ruth) begins:

“This Stone is Erected in Memory of Mrs. Ruth Knight, wife of Samuel Knight, who departed this life Oct. 8, A.D. 1829 aged 51 years.”

“The inscription goes on for another 18 lines and mentions that she had ‘a lingering illness of nearly two years duration,’ but it mentions no other family members.” Address: Genealogist, Tucson, Arizona.

• Summary: Letter #1. Wayne Dawson sends an e-mail to Jeff. “I am researching the family of Franklin Knight and his wife, Ruth Whitney Johnson. Ruth is shown in the records of Marblehead on Ancestry.com as being buried in Marblehead. She is not shown on the findagrave.com listing of the cemetery nor on yours. Do you have further unpublished records that would indicate she is buried there or is there another cemetery in Marblehead:?

“Any help will be appreciated.
“I should also add that I am really impressed with the Old Burial Hill website. You have done an exceptional job with it. Thanks for all of your effort.–Wayne Dawson, Tucson, Arizona.

Letter #2. Jeff replies: “Wayne, I believe that Franklin Knight (died Oct. 21, 1839) was buried at Old Burial Hill.

“Also at Old Burial Hill:
“Mrs. Ruth Knight (d. 1815)
“Mrs. Ruth Knight (d. 1820 or 1829)

“Do either of these Knights agree with your information?

“I’m planning to expand the Old Burial Hill Web site later this year, and probably will have photos of these headstones.

“Let me know the date of death and I can check the lists from other Marblehead graveyards.–Jeff.

Letter #3. Jeff adds: “Wayne, A recently compiled list states 1820 as the date of death for one of the two Mrs. Ruth Knights.

“However, the list compiled by Laurie and Morris Tobin, in 1976, lists the date as 10/8/1829. The Tobins created a detailed map of the graveyard showing the location of each stone they could identify. Unfortunately, the map is a very large, architectural drawing (like a blueprint), kept in the library where it is rolled up in a tube–so it’s not very accessible. I’m thinking of approaching the library, or the Tobin family, to see if I can photograph this large map, in sections, and turn it into a multi-page booklet and/or place it online.

“It’s possible that the 1820 date is a typo or a misreading of a stone.

“I’ll attempt to locate the stone when I get a chance. It’s possible that I already have a photograph among the many that I have not yet indexed. Perhaps the engraving on the actual stone will provide some clarification.

“Peggy Reynolds compiled a listing of the stones in all the Marblehead graveyards, and I’ll see if any of them include yet another Ruth Knight (or Johnson) with the date 7/16/1829.”

“BTW, another Ruth Knight at Old Burial Hill–a child, I think–died on 2/13/1795.

“The Franklin Knight buried in Old Burial Hill apparently died in Amherst, New Hampshire.

“My plan is to re-photograph many of the stones, now that I have better digital equipment, and post larger images online. I need to wait until late spring and summer, when the sun is higher in the sky, to get the necessary lighting angle.–Jeff.

Letter #4. Wayne replies: “Franklin Knight that is buried there is not the husband of Ruth. That Franklin is buried with his second wife in Washington, D. C. We are trying to figure out who this Franklin was who was buried in Old Burial Hill.

“The second Ruth Knight, if you believe the date could
be 1829, is the Ruth we were seeking. I will keep watching your site for a photo of her tombstone. The Ruth we are seeking died July 16, 1829 according to the Marblehead Town records on Ancestry.com.

“Again, I want to tell you how impressed I am with our site. Having been a genealogist for 40+ years, it is one of the best I’ve seen. Your presentation of individual stones is a huge help to researchers and I’m sure it is a great deal of work. I just want you to know that some of us are grateful for that work. I love all the old cemeteries and I were in the Boston area several years ago and did a cemetery route through eastern Massachusetts and Connecticut to find some of my ancestors’ tombstones. We loved it.

“Thanks again, Wayne Dawson, Tucson, AZ.”

Letter #5. From Jeff to Wm. Shurtleff: “I’ll be glad to provide any information/photos if I come up with anything relevant.

“To my knowledge, three individuals named Ruth Knight were buried in Old Burial Hill, but they are not the Ruth Knight you’re seeking:

“Ruth—a child, I think—died in 1795.

“Mrs. Ruth Knight, “relict of Mr. William Knight,” died in 1815.

“Another Mrs. Ruth Knight died in 1829, but it was on October 8, 1829; and she was the “wife of Samuel Knight.”

“Franklin Knight is buried in Old Burial Hill (d. 10/23/1839), but he appears not to be the Franklin who was married to the Ruth for whom you’re looking.

“Other Knights buried in Old Burial Hill include those with first names Ammey, Benjamin, Elizabeth, Hannah, Mary, Robert, Sally, Samuel, and William. I have not seen anything on their headstones connecting them with Ruth.

“It is possible that the Ruth you seek was buried in one of the other Marblehead graveyards. I’ll check the listings for those graveyards and will let you know what I find. If I do find the headstone for the missing Ruth, I’ll also photograph it.” Address: Ocean Song Web Design, Marblehead, Massachusetts.

139. Sullivan, Margo. 2016. Re: Ruth Knight, died July 1829, may well be buried in Harbor View Cemetery, Marblehead, Massachusetts. Letter (e-mail) to William Shurtleff at Soyinfo Center, Feb. 29. 1 p.

• Summary: “Hello Bill, We do have a record of Ruth Knight, died July 16, 1829 in Marblehead as being buried in Harbor View Cemetery but we do not have a lot number or location which means we can’t confirm it. Harbor View Cemetery is a small Cemetery across from Waterside Cemetery on Waterside Road. There is a Knight Lot but Ruth is not listed as being buried in it.

“Sorry I don’t have something more concrete but hopefully, this helps!—Margo” Address: Senior Clerk, Cemetery Dept., Marblehead, Massachusetts.


• Summary: “I began with Albany City Directories in 1830 and went forward until 1904. I did not find any listings at all under MacCartee, Robert for any of those years. There were no MacCartees at all.”

“I can say that from 1849 on there were a ton of McCarty’s in the directories. However, I cannot say your Robert was conclusively found.” Address: Genealogist, Albany, New York.


• Summary: “I couldn’t find any information in our records about stones on the lot so I went out and took a look.

“What I found was unusual, there is a family stone on the lot with inscriptions on all four sides. All the deceased in the grave have inscriptions except Robert Reeves.

“They also have small footstones on the lot and each footstone has only initials. The deceased that do not have an initial footstone is, once again, Robert and also Bethune.”

Note 1. The Reeves gravesite is in Lot 231, Section 3, Oakland Cemetery, Yonkers, Westchester County, New York. Address: Oakland Cemetery, Yonkers, Westchester Co., New York.

An asterisk (*) at the end of the record means that SOYINFO CENTER does not own that document.

A plus after eng (eng+) means that SOYINFO CENTER has done a partial or complete translation into English of that document.

An asterisk in a listing of number of references [23* ref] means that most of these references are not about soybeans or soyfoods.
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