# West China Missionary News

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EDITORIAL

To have the leading article in a Missionary journal one on "The Improvement of Dairy Cattle," may seem strange to some, but we believe most of our readers will fully justify its insertion. The Master's BETTER Message calls for Fullness of Life among CATTLE, men, and to secure such the fullness of life among plants and animals goes as an inseparable corollary. Among these animal associates of man in his progress, possibly none have been more intimately related than the cat and the dog, the horse and the cow. But the cat is destined to disappear with the rat, the dog is going as the many become dwellers of cities, and the horse is daily being pushed off the stage by the advent of the auto and other machinery. Not so the cow. One has only to peruse the article we publish to see the staggering prices paid at times for a single animal. Every part of the cow has possibly a value, from the glue in her hoofs to the buttons, or other product, in her horns. But of chief value is the milk supply, a basis for healthier babies and bodies generally, and with these saner minds and sounder morals. Thus those who introduce good cows to our communities are doing a worthy work in our intricate campaign. Possibly one of the chief immediate effects of such a move will be to show to these great people that there is nothing that concerns life that is not also a concern for Christianity. Two of our provincial Governors and other officials have at least been much impressed as to its economic significance for this province, and have given most praiseworthy monitory aid in the matter.

But though Christianity is concerned with all these accessories pertaining to life, her chief emphasis must ever be upon man himself and his morals. In this regard it should be of great interest and BETTER encouragement to us that there are other CITIZENS forces in the nation working for human uplift. The chaos, callousness, cruelty and crime all about us have doubtless done much to call forth this endeavor. For a time after the Revolution the
The ethical forces in the old order seemed to be paralyzed. The new order had either brusquely pushed them aside or silenced them with a sneer. But these years of bitterness are bringing them again to the fore. For some time we have heard of revivals of interest in Buddhism and Confucianism, and of semi-religious societies organized to stem in some way the growing tide of lawlessness. Some of these are doubtless but thinly disguised political plots. Others as the so called "International Religious Union" of this time last year, and which we discussed in our January issue, are sadly mixed with fraud and fanaticism. Still others we believe have a firmer foundation.

Of these latter we would call attention in this number to the Great Perfection Society (大成會) formed here in our provincial capital. Its members are mostly men of province wide or even wider reputation, having in many cases been prominent officials under the old Manchu regime and are in all cases Confucian scholars of note. Under the old educational system they had spent long years in study of the classics and their commentaries, and after many struggles, had been the few amid thousands who had attained to the coveted M.A. and Ph. D. degrees, if such translations may be permitted for the terms "chu-ren" and "han-lin." From this proud eminence the highest official, social and literary posts in the nation were at their command. They set the nation's intellectual, social and political standards. With a fine scorn for the common vernacular their pens produced those wonders in picture writing, the classical characters and phrases, at which in the form of proclamations, the masses "obeyed with trembling". For them as suggested above the Revolution brought sudden downfall. They were in almost all cases ousted from their official positions, shorn much of social prestige and the Classics banished from the schools. Indeed in later years even the old Classical language has fallen before the oncoming waves of the new "literary tide", and the vernacular holds the day in all newspapers and magazines.

The short articles we publish are but four out of a book of such, and the book in turn but one of a series of several. Their appearance is assuredly significant. It is significant that these intellectual leaders of the
nation have been fully aroused by present day conditions and are putting forth their best efforts to save their land. It is significant that to that end they have adopted the popular form of the tract, and even more significant that the language used is the once despised vernacular. But possibly most significant of all is the character of the exhortation. A Confucian Society formed some years ago laid special stress on Sacrifices to Heaven, Holy Men and Ancestors. Such matters are apparently quite ignored in this new society. Their emphasis is almost wholly ethical. Stirred by the present chaos they are out to voice again the great verities expressed by such terms as "Reverence," "Reciprocity," "Faithfulness," "Loyalty," "Sincerity," "Love," and the famous Confucian Golden Rule, "What you do not desire yourself, do not do to others." There is little contained to which Christianity cannot accord hearty consent and co-operation. Though the immediate source is the Confucian Classics, the sense and spirit are cosmopolitan and may be well welcomed in our great endeavor for that better day to come. "He that is not against us, is for us".

Another short pamphlet tells of the origin and purposes of the "Friends-in-Purpose Society". This is not so recent, having been inaugurated some three years ago. But it holds also special interest in that its chief sponsor is a Christian of excellent family and a graduate in medicine of our Union University. This is not the first time here in the West that an attempt has been made by Chinese Christians to start a self-supporting and self-governing Church. Following upon the Revolution several places had such sudden experiments. Practically all were short lived, as it is to be feared they were founded upon national "face" rather than true foundations. Of the sincerity of Dr. Hwang few who know him will doubt. He has spent much time, heart and treasure upon his endeavor and might well hope for our good will. Among his followers there is of course ample chance for a variety of motives and conduct that may be anything but commendable. But if some of our Chinese Christians wish to go forth of themselves and sincerely live and propagate the great principles of our common faith, there are few but will wish them all God-speed.
CLASSICAL EXPOSITION IN COLLOQUIAL.

BY CONFUCIAN SCHOLARS.

(Preface to a series of Chengtu books by Confucian Scholars)

What is meant by Colloquial Exposition? Exposition reveres the Classics and Colloquial brings it in touch with current custom.

At present schools have discarded the Classics and failing to study them, men's hearts, our customs, our national affairs, verily all are being destroyed to the utmost. The writers could not but attempt to save this situation however imperfectly. The meaning and words then are those of common daily use, as we desire the fathers and elders to explain it, thus causing all homes to retain the good teaching. We also desire that all street preachers use it, thus causing the public to secure it. So in future those who understand the doctrine will be many and the ignorant few. Thus peradventure men's hearts and customs may become a trifle better.

Although doctrine is unlimited and no one dare say a few sheets of exposition can bear much fruit, yet there is hope that if our nation unitedly bear this responsibility, some desiring to rectify men's hearts and others desiring to correct our customs, all doing a little in colloquial exposition, and each mutually aiding a little, then the exposition will gradually become clearer, finer and more comprehensive. Step by step as exposition proceeds should also go performance, and then perhaps our national retrograde movement may from this, wholly right-about-face, who knows?

This is the very circumscribed thought of the writers. We dare ask the worthy and princely men within our seas if this may be.
THE IMPROVEMENT OF DAIRY CATTLE IN SZECHWAN.

HAROLD D. BROWN, PH. D.

1. Value to the community. It is surely unnecessary to point out to Westeners the value and almost necessity of fresh milk. It is the most complete food, and supplies elements lacking in almost all other food stuffs. It is the earliest used and the most essential food of the child, and if it is lacking the results are serious indeed. To the baby, milk is an absolute necessity, to the growing child almost a necessity, and to the adult very beneficial. Few mothers would be anxious to raise children where fresh milk was not available and few housewives would favor a diet in which milk was not to be an ingredient of many foods.

The Chinese too are coming to see the value of fresh milk. Those who have been in touch with the Westerners are keen on its use and many Chinese mothers long for it for their children.

Most of us in Western China feel that fresh milk is a necessity and we are willing to spend much money keeping cows and cow coolies or in buying from Chinese who cater to our wants, we are constantly worried over the kind of milk we are getting, its high cost and limited supply.

2. Present type of Chinese cow. Fortunately the Chinese have cows in limited numbers at least and we are able to procure milk from cows of pure Chinese stock. However, the Chinese cow is mainly used as a pack animal and has not been selected for milk production. It has been domesticated for over 2000 years, but is still small in size, poor in milk production and cannot at all compare with its western competitor. Chinese cows at present available in this province give on an average less than 10 lbs. of milk per day. This milk is of rich quality and quite satisfactory if the supply were large enough so that the cost of food and care was commensurate with the small quantity produced.
3. Comparison with Foreign cows. In the so-called “Western” countries, the cow was also originally in a wild state, but in several hundreds of years, it has been selected, bred and reselected, so that it is quite different to its ancient form. The size has been increased by carefully selecting a type that would produce large quantities of milk. The cow, like other animals may be compared to a machine which produces to a great extent in portion to its size and consumption of raw materials. Hence we have in Canada, United States, England, Denmark etc., cows which give up to 1000 pounds of milk in one week and 30000 lbs. in one lactation period. The cow has increased in value in proportion to its milk and butter fat production and so there have been milch cows which have sold as high as $50,000 and bulls which have brought over $100,000 at public auction. These high prices are given, not so much for the value of the milk of any one cow but because of the probability of these animals producing offspring which will carry these same great milk producing qualities. That males should bring so much higher prices than females seems at first strange, but while a female may produce 10 or 12 offspring, a male may be the sire of several hundred. It is commonly believed that the sire has more effect on the milk supply of its offspring than the dam, and so the production of high grade bulls is of great importance and where improvement of the general type is needed, they play an important part.

It is true that the Chinese cow gives milk quite rich in butter fat but the foreign “Jersey” also has as high or higher butter fat content, and often produces ten or a dozen times as much. Several other breeds give milk as rich as the Chinese cows and their yield is many times greater. The “Holstein” (black and white) usually does not yield milk as rich as the Chinese cow or the “Jersey” type. However the yield is so much greater that even the butter fat production is away above that of the Chinese cow, and the milk yield is many times that of even the best Chinese cows. We must not forget that milk without any butter-fat content is a valuable food for it contains the mineral salts, proteins and vitamins of the “whole milk”.

A Chinese cow producing 15 cups of milk per day (about 10 lbs.) will give somewhat less than 2000 pounds of milk in a year. If the butter-fat content is as high as 6%, this will yield about 120 lbs. butter-fat. A cow producing 45 cups a day would yield 6000 lbs. of milk and even if the butter-fat content...
were only 4%, would give 240 lbs. of butter-fat. Thus the butter production is doubled and the milk production is trebled. The cost of keeping the Foreign or Chinese cow would be approximately the same, so that it would pay to have a cow with higher milk production, even if the milk were a little less rich in quality. The first generation cross between the Chinese cow and a pure bred Holstein should increase the milk production to at least 45 cups per day.

4. Methods of improving the stock in China. To those in Western China there are three methods of improving the dairy cattle. The first is by careful selection of Chinese cows, picking out those which have a high milk yield and encouraging milk production by careful feeding and attention. These would then be the progenitors of the stock which we would hope gradually to improve. It has taken the dairy men of Europe hundreds of years to get their stock to its present state, so that though we should gradually improve the stock, we would not live to see very marked improvement. The second method is that of importing Foreign or Western stock of high grade. This method should yield quick results. It is obvious, however, that our resources will not permit us to import many of these animals. These high grade animals are very expensive even in Western countries and with the high transportation rates and the liability to loss by disease we can never hope to satisfy the demand by this way alone. The third method is rather a combination to the other two. It consists in introducing a small number of Foreign animals of high grade and using them to breed with the best selected Chinese stock as well as among themselves. In this way each female might produce ten or a dozen calves in as many years and each male might be the sire and impress his qualities on several hundred offspring. Approximately sixty per year for a mature bull. The value of a male of good stock is thus emphasized, for the chances are that every offspring will possess his characteristics to a fifty percent extent. For every one that falls below this half-way point, there will be one which will be more than half like the sire. The Laws of Heredity so work that the offspring may be at any point from the exact type of the sire to the exact type of the dam, but the chances are greater that it will be some where in the medium position resembling the sire in about half his qualities and the dam in half her qualities. Thus with a sire much better than the dam, we would always look for improve-
ment in his offspring. Some individuals would be very much like the sire and others more like the dam. It is then up to the breeder with experience to pick out the superior offspring and use them for future breeding. Every generation in which a superior male is used will bring the type closer to his standard. This method seems the one best suited to our needs. It is practicable and rapid in its effect. Fortunately we are already started on the line of improvement through the efforts of several men.

5. History of Foreign stock introduced into Szechwan. The expense to which the introducers of Foreign stock into Szechwan have gone and the interest they have manifest, deserves much credit. We hope that China will be grateful for their efforts. Not only did they attempt to solve the fresh milk problem for themselves and Western friends, but they saw that China too would greatly benefit by their labours.

As far as I have been able to learn Mr. Quentin, of Kia-ting, was the first person to try to bring a better type of dairy animal to this part of the Province, in an attempt to improve the dairy cattle of Szechwan. For this purpose he secured 2 heifers and two bulls, all calves, from the Shanghai dairies. These animals were of unknown pedigree but were from better animals than we have in West China. One died on the trip from Shanghai. Later, one of the animals, "Secundus" who was sold to the Chengtu community died of rinderpest. There are only about ten daughters living from this bull. "Pioneer" is still in Kia-ting. Some of his daughters are now in full milk. "Black Boss" one of Pioneer's daughters with her first calf gave approximately 32 cups of milk per day. With her second calf and good care she should milk 50 cups per day. We have no records of other daughters but understand that several are going well beyond the best Chinese cows.

The most recently acquired and most valuable stock is that which Mr. Dickinson has introduced. It represents three separate pedigree lines and gives promise of very fine qualities. The procuring of these animals was made possible through the interest of Governor Liu of Chengtu, who with Dr. Gi of the foreign office and some friends subscribed $1400, General Yang has since given approval to the scheme and supported it with a gift of $1000. The stock was bought from the Baptist College, Kaifeng and brought to Chengtu from Honan. The story of the journey, which took seven months, is very interesting.
and its safe arrival in Chengtu, May 30th, 1924, was greeted by a community "barn warming" on the Dickinson lawn.

The Kaifeng stock was imported from America in 1919 and these 22 animals were the most valuable herd ever introduced into China. Within three months of its arrival in China an epidemic of "Rinderpest" broke out and 16 of the herd died. Only one Holstein survived the epidemic and a daughter of this survivor is the heifer that arrived in Chengtu last May. This animal (Gamboge Kaifeng Mary) since her arrival in Chengtu gave birth to a splendid 55-catties bull calf, which bears the name Chen Lan, given by General Yang.

The second of the recent arrivals from Kaifeng is a pure bred Holstein bull, born July 12, 1923, and costing $300 when 2 months old. The dam of this young bull (Kaifeng King Sylvia Model) gave as high as 50 pounds (100 cups) when she was three years old and this was her second calf. This seems to prove that this strain has very fine milking qualities.

A third strain also bought in Kaifeng is a Jersey which is 7/8 pure named "Prince Clover’s Joy". This cow had her first calf in Chungking en route for Chengtu and it promises to be a valuable addition of the stock on hand.

In Chengtu at present there is thus a valuable group of foreign dairy animals. Two cows have their first calves and are milking well, and the Holstein bull is now over a year old. Besides these there are a few half-foreign heifers bred from the "Pioneer" and "Secundus" bulls.

6. Type on hand for improvement. Until dairy stock has reached maturity and given direct evidence of milk and butter production, the best indicators are from the capacity of the sires and dams of these animals. A few citations regarding the recently acquired Kaifeng stock will not be out of place.

The dam of Gamboge Kaifeng Mary (Chengtu) was Bell Farm Dorothy, the Holstein which survived the Rinderpest epidemic in Kaifeng. When only a little over two years old and with her first calf, she gave 1609 pounds of milk and 71 pounds of butter in one month. The sire of this cow (Rag Apple Korndyke 8th) was sold in the United States, by auction, for $60,000 Gold and a half interest in this famous sire was bought out within twenty-four hours for $50,000 Gold. This bull has nearly 100 daughters giving 30 pounds of butter a week and it seems likely that this grand-sire of the Chengtu stock will have left his impress in milk qualities on his offspring.
The recent arrival, Chen Lang, is thus in a direct line from this famous bull, and on the paternal side was sired by Kaifeng Segis Korndyke. Although this sire is too young to have shown results in the milking qualities of his offspring, his sire (King Pontiac Hengerveld Fayne) was sold to the Coldstream Dairy Farm, Lexington, U. S., for $100,000 and on both sides he had ancestors which gave 1000 pounds of milk in one day.

The pure bred Holstein bull (Kaifeng Sylvia Model) was descended from May Echo Sylvia who gave 1000 pounds of milk in one week and a son of this cow sold in United States for $106,000.

7. **Possibilities of rapid improvement.** With such records behind the present stock, we may expect to make rapid improvement both in native selected stock and in the offspring of the present individuals. The merits of the individuals are largely judged by the qualities of its ancestors until the stock is old enough to have offspring that can demonstrated its milk production. Males can only be judged in this way. Surely we are fortunate in having the prospect of such stock to use in breeding to selected native and part foreign animals. The future improvement will depend on careful handling of this stock and saving it from epidemics such as that met with in Kaifeng in 1919 and again this present year. Szechwan has suffered from frequent epidemics of this dread Rinderpest even in recent years.

The problem will be to use the present males as sires of as many good Chinese milking cows as possible and thus introduce a large number of half foreign stock in this way. On maturity these should be mated to other pure lines of foreign stock and a 3/4 foreign animal obtained. By this time the high milk producing qualities should be evident in the milk cows.

8. **Problems to be worked out in the immediate future.** We must not, however, feel that these beneficial factors are here and that breeding alone has to be carried on, to assure absolute results. All the factors mentioned are only indicative and we may be disappointed in the results. Careful work will undoubtedly improve the stock decidedly, but there may be many pitfalls. We must not forget that the Chinese cow may be more adapted to this country and although the quantity of milk produced is small, it is rich in butter-fat. We must more than double the milk production if we lower the butter-fat content considerably. It is a question of relative production to cost of maintenance and quality.
We must begin to collect data at once, on the following points. (a) Relative milk production of Chinese, semi-foreign and foreign cows, both as to daily yield and throughout the lactation period. (b) Relative percentages of butter-fat in these various grades of animals. (c) Cost of maintenance of the average cow, based on food consumption. Large milk production necessitated heavy feeding, so that the value of large production lies in the extra yield per unit of food consumed. 

(d) Resistance to disease particularly "Rinderpest" and the development of a technique of inoculation which will obviate the importing of serum, at prohibitive prices, from Shanghai.

When the offspring of the present animals have reached the age of milk production, we must carefully record their milking qualities and see if the male has been able to impress his qualities on his offspring to a high degree. The male is truly half the herd, for he produces many offspring, each with his own characters averaging fifty percent.

Thus in conclusion we may say that the province is fortunate in getting so promising a start and we hope by cooperation to gradually improve the dairy cattle of the province. In the first place, it is hoped that greater individual production will enable fewer cows to supply the local need. Secondly, we should show the Chinese the use of milk and the advantages of high producing cows.

In Western countries the milk is so controlled that it does not need to be boiled before being used, and why should we not so control the production and care of milk that we can be as sure of the product as we are in Western lands.

Note: — 1 lb of milk is approximately 2 eight oz. cups.

"WHAT YOU DO NOT YOURSELF DESIRE, DO NOT DO TO OTHERS".

Tsen Chien, Ph. D., (Han-Lin).

The undersigned simpleton has studied but few books, has little depth of doctrine in his bosom, and has grown away from the Classics and history. But last autumn a few close friends
established the Great Perfection Society. The purpose was to use this to honor and follow the teaching of Confucius; absolutely that and nothing more. This year all decided to write a few colloquial expositions thus undertaking a little responsibility regarding the reformation of the hearts of men of this generation. In this way perhaps saying a word as to men's sufferings we might lead those in authority to be a little more merciful and attentive to men's persons. Such words could cause no offence and listeners might reform. That is our purpose.

In accordance with this aim I have selected from the Analects for exposition the sentence, "What you do not yourself desire, do not do to others". Formerly the worthy disciple Tze Kung invited Confucius to give one word that might be a standard for all life's conduct. Confucius declared (恕) "Reciprocity", or "Humaness", to be the word and explained it as "What you do not yourself desire, do not do to others".

On another occasion when the disciple Chung Kung asked regarding (仁) "Benevolence", Confucius also used the same words. These words are therefore a most trustworthy explanation of "Humaneness". If you take the passage in the Great Learning on the relations between home and the nation which says, "From the loving example of one family a whole state becomes loving; from its courtesy a whole state becomes courteous", all this is but "Humaneness" expanded. Therefore the following sentences say, "The Ruler must himself be possessed of good qualities and then he may require them in the people." If he is not all he should be himself, he cannot afterward require it of others. It is apparent how others and self are linked together. We dare not indulge ourselves and slight others. So also it is with the advancement of courtesy and love, their influence flows like that. That that which is hidden within the man be non-humane, and he at the same time manifest humanity to others, from of old even unto now, there has never been such doctrine.

Behold that word "Humaneness". The books say, "To put oneself in another's place, that is Humaneness", and again, "To have a heart, that is Humaneness". In colloquial the phrase runs, "Think of the other fellow", and "Be Kind".

What is meant by "Putting oneself in another's place", having "Humaneness"? Mencius has well said, "Treat with the reverence due to age the elders in your own family so that the elders in the families of others may be similarly treated."
with the kindness due to youth the young in your own family so that the young in others' families may be similarly treated;—do this and the empire may be made to go round in your palm". These words also show how King Wen simply took this kindly heart and exercised; towards those parties. Thus the way in which the ancients came greatly to surpass other men was no other than this:—simply that they knew well how to carry on so as to effect others by what they themselves did".

What is meant by "Acting according to one's heart," being "Humaneness"? The Book of Rites also explains it well thus;—"Therefore men should love not alone their own relatives and sons, but cause the aged to have comfort to the end, adults to have sufficiency for use, the young to grow, the widowers, widows, fatherless and orphans, sick and maimed all to have succor, men and women all having a fair share. "Treating all these therefore in all things "according to their hearts", is to give them the things they desire and not put upon them the things they hate. To have such a heart is to have the true Way, not like "the other aiding the abyss by driving the fish into it or the hawk aiding the jungles by driving into them the birds".

Could we but truly take this one word, Humaneness, and expand it to such a degree as that, who would fear but that we could quickly unite the world. But in the present times of our nation with strife and intolerance everywhere, how dare any one have such hope? We can only beg the great national officials, the military officers of our province, the magistrates and soldiers not to wantonly distribute money and food, much less to use high sounding words as though expressing the will of the people. Let them rather as they awake in the morning take a little thought for the young and aged of the nation. Let them examine whether we have during these ten odd years done any crime or enjoyed any happiness. If we have become robbers, bandits, refused taxes, slain officials, done any kind of unlawful thing, then we dare not in the least plead for consideration. As though we yearly had floods and famines, we now have many hundreds of useless soldier ills and robber disasters, so that in the turmoil fields cannot be plowed, goods cannot be bought, rice and food becomes daily dearer and finances daily more stringent. Worse still, one month a first detachment of soldiers comes demanding several thousands of dollars, next month a second arrives to "borrow" above ten thousand. Thus there must be one levy to protect the merchants, another to protect the boats, another to purchase guns for the militia, and again
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another for transportation. Since the sudden rise of military affairs everything must have a fee. The ancients spoke much of free grace to the people and little of gifts from them, now it is all give and no grace.

We sometimes think regarding the people, that though we are the citizens and must to the utmost pay taxes and give grants as our duty, not daring in the least to disobey, yet each man has a heart and each heart a principle and therefore is it hard to believe that those whose duty it is to protect us should not take a little thought for us, exercise a little kindness toward us?

Of old the great Emperor Yü thought that if any one in the Empire was drowned it was as if he drowned him. Chieh thought if anyone suffered hunger it was as if he famished him. Yi Yuin considered that if among all the people of the Empire, even the private men and women, if there were anyone who did not enjoy such benefits as Yao and Hsuen conferred, it was as if he himself pushed them into the ditch. This kind of heart of pity and mercy among sages and worthies of old is perchance but a whole of empty words on paper? Let those who do not believe them true take all the afflictions above related to their own high offices and there test them, doubtless they would not find them pleasant to endure.

In general when things are not at peace there is a general clamor. By peace is meant humaneness. So peace and humaneness go together. A Republic highly emphasises equality. Would that all might think a little, where may one behold in the affairs of the nation anything that is equal or secure?

If the men of our nation only know to follow their desires, striving after power and selfish profit, indifferent to whether people live or die then it need not be thought strange if an incoming destructive rabble carrying on in the name of Socialism shall soon expand that to Bolshevistic action. Then injury unchecked by humaneness will be found in a lesser degree in all everyday affairs but their influence on the public affairs of the nation will probably be appalling.

I am by no means purposely setting forth alarming phrases, or attempted ridicule. As already said the purpose is to bring to notice the sufferings of the people. Suffering is what men do not desire. It is also what no one want himself. The Doctrine of the Mean says, "What you do not like when done to yourself do not do to others". Would that our people high and lowly, might take this word Humaneness and expand it in action to the utmost benefit, then there need be no sorrow for lack of peace.
ONE WORD ('REVERENCE') CAN BRING PEACE TO CHINA.

SHU TSI HSII, M.A., (CHU REN).

All my readers are respectfully requested to think a moment. Is our country at peace or not? What has brought us into this unrest? Do not drop the question suddenly. Allow me first to say a few words.

At present our society has given rise to an extremely great and weighty evil. This can quickly cause the death of China. It can speedily cause the destruction of the Chinese race. It can fetch our cultured and highly honorable people down to the level of birds and beasts. This evil is no other than Lack of Reverence.

Our sage Confucius stated this in the Spring and Autumn Annals, and shows it in the Classic on Filial Piety. Therefore the Analects, second chapter says, "There are few who being filial and fraternal are fond of offending against their superiors". If we could cause China to have no opponents to law and order then naturally she would be at peace. If everywhere we have such opposition then of course we have no peace. The outlook of Confucius was wide and his ability great. Thus as in healing disease we must seek out the roots, so we know that to eradicate opposers to law and order we must drive out unfilial conduct in the home.

Former scholars explained this word Hsiao excellently as equivalent to "Following Virtue". What is meant by "Following Virtue"? It signifies following the road of reason. Not to 'hsiao' is therefore not to follow the way of reason. Let us think a little further. If in the presence of our fathers and mothers everywhere there is the utmost 'hsiao' then there will be a full following of the right, and peace of heart. If on the contrary there be the slightest omission in 'hsiao' then there will be trouble of heart.

Why, we may further ask, does this trouble of heart arise? This is because the heart bestowed upon us by Heaven is wholly
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in accord with Heavenly Reason and Right. If we therefore injure 'hsiao' a trifle, then Heavens Law is also slightly injured and if hsiao be fully injured Heavenly right is also fully injured. To go on recklessly until we have wounded this Heavenly right or principle is like taking a knife and cutting our living flesh. If you cut a little there is little pain, if you cut fully there is a corresponding great pain. Pain of the flesh may however be endured but such pain of heart is absolutely unendurable. So, as said, if men do not follow the road of right the heart is unusually perturbed.

Confucius knew men had this conscience which is hard to trample down so to the utmost gave emphasis and clearness by selecting this one word, 'hsiao'. In this there is sufficient to save the whole world, and for the peace of our China a true foundation.

If we examine history we have the instances of the Emperor Hsuen’s great reverence also that of Wu-Wong and Duke Chow, so we may know that without reverence there are no holy and worthy men. Behold Lin Kao-su and Yoh Chong-Wu’s utmost reverence and know that without it there are not real heroes. Look at Hsii Chin-Yang of the Tsin period and Li Xieh-heo of the Tang dynasty and know that without reverence there are no immortals. Look at the magpie’s care for its mother and the lamb’s kneeling to drink, and know that even among birds and beasts there is reverence. From of old even unto now neither men nor things have been without this principle of (hsiao) reverence.

Moreover this word 'hsiao' has a narrower and a wider meaning. In the former sense it means ‘putting forth strength to serve parents with food and clothing’. But if its wider significance is sought then the Book of Rites says, “Lack of sedate conduct in life is irreverence, unfaithfulness in the ruler is irreverence, lack of respect in the official is irreverence, lack of good faith in dealing with a friend is irreverence, lack of bravery in battle is irreverence”.

This is indeed a great root word and from it a myriad kinds of doctrine come forth as branches and leaves. If we speak of it in a more extended way, then to follow respectfully is reverence, to be disobedient is irreverence; benevolence is reverence, cruelty is irreverence; truth is reverence, deceit is irreverence; honesty in officials is reverence, greed is irreverence; loving the nation and its people is reverence; to hate the land and bring calamity on the people is irreverence; to be good
citizens is reverence, to be robbers is irreverence. Thus the content of the word 'hsiao' is very wide. If one follows after right in all things then one may be called reverential. But cause all men to reverently follow the right, to be loving kind and honest, the officials loving their land and people and the people not daring to be robbers, and where will there be a spot under all heaven not at peace?

Therefore use the great Hsuen as President, Duke Chow as Premier, General Yoh Chong-wu as Generalissimo of the forces, the disciples Tzen and Min Tze-chien as Ministers of Education, Fan Wen-chen and Chow Chin-hsien as Ministers of Interior, Wong Hsiang, Hwang Hsiang, Hsi Chie as legislators, and all will be peace in the land. What is the reason of this? Simply because the great Hsuen and those other ten were all men of reverence, followers of the right. So Confucius considered (hsiao), reverence for right, as the most important road to virtue; to say it is most important is but to say it is the root of it all.

At present the great foundations of our nation are apparently tottering. There is talk of revolution against family organization, of no thanks to parents for giving one birth, thus leading to the public organization in Peking schools of an Inquisition Society into the sins of fathers. These are causing the foundations of our land, laid now these five thousand years to tremble, are annihilating our ancient civilization, straightway discarding the disciples Tzen-tse and Min Tse-chien as unworthy, and setting up the traitor Wang-chen and Yang Kwong as examples. Indeed such are lowering themselves to the level of birds and beasts that devour their own fathers and mothers and are less high even than those animals that return to protect and nourish their fathers and mothers.

Confucius said, "There are five thousand things that should be punished, and among them there is none greater than irreverence", (hsiao). That we have such heterodox talk, so destructive of our kind, is indeed our national misfortune. Fortunately those who hold such theories are few and we of the majority should suppress them by means of the truth. If we cannot suppress them, then the Inquisition-into-the-sins-of-fathers' Society will grow daily and all homes will produce traitors like Wong Chen or men of Yang Kwang's ilk. Fathers having such dangers, I doubt not, might organize a League against rearing sons. But would not such a League lead to the extinction of our race? If our nation does not wish such
extinction then we should with all speed revive and re-live the way of Confucius.

What is the Confucian Way? It is the way of (hsiao) reverence of the right. This reverence as said has a narrower and a wider application. The former implies care as to one's parents' warmth, couch, comfort, and speaking to them in gentle and winning tones. The latter includes sturdily doing the right and bringing honor to one's parents. But if one would bring such honor, one must first do the right, then from one's character a myriad seeds may bring forth good fruit. Would men be literary worthies and sages or martial heroes? All must spring from this reverence. Whether we would change all to a regime such as was in the time of Tang Yu or the days of the Three Dynasties, the real root must again be reverence.

Truly the doctrine disseminated from this word reverence envelopes all heaven and earth. Such reverence is not confined to China. France and Japan, America in Roosevelt and England in Cromwell have men whose actions are founded on reverence for right, little differing from our own "Wei Hsiao-wen" and Mo Yung-chioh. Look, therefore, from of old until now whether within or without our nation, and see that no one, be they even god or spirit, can neglect reverence for right.

The Classic of Filial Piety says, "Reverence for parents and respect for older brothers when carried to their fullness brings one in touch with the wisdom of the gods, and their radiance fills all the land between the four seas". If my fellow nationals really desire peace, then let them purchase speedily a copy of Classic and every household study it earnestly.

REGARDING PROFITS. (利)

Liu Yu Poh, M.A. (Chu-ren).

The Book of Changes says, "The Sage can cause superior profit to the whole nation". Since the whole nation is profited naturally each home and individual is included, but it is decidedly not selfish profit.
At present men only think to get money. Every theory now flaunts its poisonous flame before our eyes, separating husbands and wives, fathers and sons, parents and children, with no sense of pity. The first step is to injure others by selfish profit, but this accumulating, both the man himself and others are lost. It is like drinking the blood of certain birds to quench thirst, in a moment the drinker too is dead. Some call this deception or ignorance. I call it haste, lack of discrimination. Thus such do not study the books of the Sages, do not expound their learning, so cannot govern according to right or control their own hearts by principle. Rather they give full reign to their lusts and extravagance. Extravagance leads to covetousness, this to disorder and all kinds of injury is done to natural principles, with destruction to the nation and ruin to the home. All this is the product of one word money, profit.

The ancients said, "Money is all powerful and it is all evil." Is not that so? Confucius everywhere speaks of "right". Mencius minutely emphasizes moderation in money matters. Right and moderation are opposed to profit and covetousness as are the points of two daggers. When the covetous man hears such doctrine it is like a stab at his heart and a blow to his arm so he begins to revile Confucius and Mencius. Does he not know that from of old until now there are none who have not received benefit from these sages' teachings? Therefore those who revile Confucius and Mencius remember several tens of men, while those who revile such revilers are hundreds of thousands, for this their teaching is founded on a national principle of the heart not on outer compulsion.

These two sages are dead, but their spirits still abide in the classics they have transmitted and their outlook lives in posterity. The Great Learning says, "If one man seeks selfish profit, the whole nation will become disorderly". Mencius also says, "When officials and people mutually strive for profit the nation is imperilled" Generation after generation when the land has been lost, it has always been because of this lust for profit. A little observation shows that disorderly characters have been numerous age after age, while for thousands of years there have only been one Confucius and one Mencius. But these numbers of reckless ones cannot work any ill to these two sages. Recklessness only destroys the doers themselves, what is to be gained by reviling these worthies?

Though, however, Confucius and Mencius are magnanimous and send no disasters on their revilers, yet Heaven will surely
punish their evil doings. Let them not say, "Heaven is far off, disasters have not yet come". When the disaster does arrive it will be unspeakably bitter. I fear then that such revilers will be so busy repenting and wailing that they will have no time for cursing these sages.

ON FAITHFULNESS (忠)

WEN LUNG, PH. D. (Hanlin).

Since our national revolution there is a class of people greatly despising the old order and pleased with the new who, at least many of them, taboo the word "Faithfulness". They consider it is a term only applicable to the former absolute government, they do not dare to speak of an Emperor and to introduce such words as 'utterly faithful', as though avoiding the use of these words also freed them of suspicion as to their attitude to the new order. This is untenable.

Is it possible that because under an Absolutism we have an Emperor and in a Republic we have a President, emperors should be faithful but Presidents may be unfaithful? If there is no faithfulness then all is treachery and when all things are subject to treachery then our land becomes disorderly to no limit.

As to the meaning of the word (Chong, 忠) faithfulness, it is from the combination of the two characters 'middle' and 'heart'. Man is born between heaven and earth and within his heart is this principle. That is one significance of 'middle' or 'between'. Another meaning is that the heart in relation to all things should be impartial but be in right relations to all from beginning to end.

Confucian teaching harmonises both letter and act. Thus "friends in intercourse should faithfully exhort each other to do right". Moreover, "those acting faithfully and humanely are not far from the perfect way". "If one had faithfulness and faith one could work successfully even in lands". So this word
faithfulness in its relation to each person in extremely intimate even like the food we eat and the clothing we wear and cannot be neglected for a moment. Further Confucius taught clearly faithfulness among all men. He urged that in aiding others to prepare plans there must be faithfulness. Thus we see that no matter with whom we are dealing there should be the fullest adherence to faithfulness. Certainly it is not only a statesman serving an Emperor who should be so.

In this generation men in their dealings with men everywhere practice deceit. The highest officials cannot treat the nation faithfully, nor the lower officials serve faithfully. The sayings of the ancients, "to disseminate the benefits of faithfulness," and "to succor the nation we should use faithfulness and truth", now nowhere does it in the least obtain.

Finally there is that other kindred word 'reverence' (hsiao 肱) whose influence fills heaven and earth. They are so intimately connected that one may almost anywhere exchange one for the other. I have not therefore feared to use some words to make clear and emphasise this word Faithfulness. In closing may I respectfully request that all take Conscience and place it ever truly and faithfully to the fore.

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THE FRIENDS-IN-PURPOSE SOCIETY
OF THE CHINESE CHRISTIAN CHURCH.

Hwang Tao-chin, Director

How did the Friends-in-Purpose Society come to be organized?

After the announcement of the end of European war, all nations suffered from the materialistic struggle, all of which was largely the result of evil motives. There was accordingly great fear that disaster might again arise. This was therefore a great opportunity for religion and some of us rejoiced exceedingly. Again when the Pacific Conference opened we Chinese were
alarmed lest in comparison with the Great Powers of Europe and America our newly formed nation would be drawing our breath through others' noses. Indeed if we did not resolve to put our house in order quickly, arise and push forward, then before our eyes would be the spectacle of a cat wearing a rosary and we as the rat emptily attempting to arrange terms with it. The cat's wild heart still existing and we not being able afterward to change it into a rat, and the rat being unable to change itself into a cat, if all were left for future disaster, what would be the result?

Some of us were much moved by these things. If the skin was not retained would any hair remain? Unbidden tears fell. To save our nation therefore became our immediate and urgent resolve. Moreover since the tenth year of the republic until now have either the internal affairs or the external relations of our land been good to investigate? It is manifest that only by starting with a reformation of men's hearts and the creation of lofty thoughts among all men, through an education of power, can we cause the nation and society to advance, keep pace in the race with Europe and America and together enjoy the happiness of a new world order. To do this urgent and practical work, if we who are Christians do not undertake it, then from where may leaders be expected?

That Christians trusting in Christ as their commander can by his ideals, faithfulness and sacrifice save the world, considering such not a thing of merit, and also of his purity and sincerity of purpose, one constantly hears. But unfortunately there are many sects in the church, the members are not united, a hundred strange doctrines have arisen and erroneous teachings spring up causing opponents of religion to arise and unite. Taking advantage of this the Communists have also entered and the seeds of calamity for a later day are constantly being sown.

But some of us steadfast, with nothing to fear, holding well our faith and purpose, covenanted for the sake of these hundreds of thousands of living souls, masters of our mountains and rivers, to take the way of salvation and make it known to all, and cause the gospel virtues to be bestowed in all quarters. Then, our enemies also adjusted, model labor and other things can be introduced and the sorrows of men melt away as ice in the sunshine. So three or four of us, Christians, undivided by any sectarian view, became truly active and organized this society. All those of like purpose outside the church who are at one with us in heart will be welcomed.
This society's concern is to protect the nation, to lead our fellow nationals to make mutual endeavor toward a self-sustaining propagation of the Gospel, to disseminate it everywhere and thus more fully emphasize our attitude toward general labor and social economic problems, to make Christianity radiant and be tried soldiers in the salvation of the world.

On Nov. 11, 1921, the preparation committee began arrangements and according to their power have made some slight progress. All members who have aided our society are considered as founders. All advance has been in accordance with rules approved by all. This is in accord with republican customs. This also encourages patriotic young people to create future happiness, avoid social and national disaster and together plan for true world harmony. So this society may be termed one looking toward immediate necessities.

If this society becomes daily more progressive and conserves its members' merit, then we may thank the missionaries from friendly nations who have brought the Gospel to China manifesting such deep affection toward lighting the affairs of the yellow race and causing it to obtain such natural and active benefits.

Can we carelessly treat such hopes.

WHO SAID "GENERAL CONFERENCE"?

JOSEPH BEECH D.D.

"I hear a Christian General Conference is to be held at Chengtu January 14 to 19, 1925."
"Right you are."
"Well, I hear it will be held in our Christian University Administration Building, or the new Library."
"Right again. The President promises the new Library if it can be gotten ready."
"Who will be at the Conference?"
"Why You, of course, should be there if you are classed among the leaders in the Church in West China, for it's a General Conference of the leaders of the Christian Church."
"What will THEY do?"

"THEY?"—It's time you said 'we', if you are going to be present, for only those that say 'we', not 'THEY', are to have a part in the Conference.

"For what reasons was the Conference called?"

"You have given one. I will add some others. The Conference was called to banish 'they'—that word 'they'—in the thinking of the Christians in West China in reference to the work of the Christian church. The Conference is called, I say, to banish 'THEY' and to put 'WE' in its place, or 'I'. Think no more what 'they' will do. Think, 'What will we do?' 'What will I do?'"

The Conference is called to discover and to emphasize a new leadership in the Christian Church in West China. Up to the present our responsibility for leadership has rested very largely upon the missionary. The native "Christian" has been content to follow in most cases without even considering his responsibility for thinking, or planning, or giving for the work of the Christian Church. The time has arrived when the native Christian, called a "Christian leader", should take upon himself some of the responsibilities of leadership and set himself to the task of making himself fit for the name and office he assumes.

Most missionaries have regarded themselves very much as John the Baptist regarded himself—as messengers sent by God to prepare for those who should follow,—in this case, the native Christian leaders.

But while the missionaries look forward to the day when their native brethren will take upon themselves the responsibilities of leadership, the native Christians have assumed an attitude very much like the disciples during the period when the Master was with them in person. They were content to follow. They hardly learned to pray for the cause He represented, and assumed very little responsibility for seeing the cause advanced. It was when Jesus left them that the sense and obligation of responsibility came upon them, and the first result of this responsibility was to make them a company dependent upon God, and prayer a tremendous power. To many, looking to the missionary for direction and for support, have been satisfied to occupy the place of those early disciples.

The Conference is called, then, to put "WE" in place of "THEY"; to compel us to think of our responsibility for the redemption of West China; to place upon our hearts the burden of praying for it, and of seeking the power from heaven to
accomplish it, and through the discovery of this leadership and this power bring the riches of Christ into the life of the church of West China, the riches of God's grace, instead of the thought of money, for our services.

Remember then! Begin now to seek, in communion with God and in consultation with your fellow workers, an answer to the question, "What shall we do at the General Conference?", and come to the General Conference expecting some real advance in answer to that question, and prepare to make some great sacrifices in order that that advance may be won.

The next reason why the Conference is held is to consider the question as to what the message of the Christian Church in Szechuen ought to be, and how we can best make it known to all the people. The needs of West China are so many that we lose sight of the greatest things needed. We know that the people of West China wait for a valuation of life in the terms that Jesus Christ defined it. We know that West China waits for a revelation from God that will make even the humdrum existence of the poorest inhabitants full of hope and joy, and we know that there is only one way that they can travel, and that is the way of Jesus Christ who said, "I am the Way,—the Truth and the Life."

But how shall we make His message living, powerful and winning? How shall we work together in order to make it more effective? This is another reason why the Conference is to be held. An answer to the question will not be received unless in advance those who come to the Conference obey the injunction of Jesus Christ given to His disciples when He called them to leadership, namely, that they must tarry in Jerusalem and pray for the spirit of God. If the leaders of West China will come to West China as the disciples went to the upper room in Jerusalem there will be an answer to this question, "How can we most effectively preach the gospel to the people of West China and win West China for Christ?"

There is one other outstanding reason for holding the Conference. Again we say "they". We have set up barriers between the groups of Christians in West China. There is a hwei here, a hwei there, and a hwei yonder. Most of these "hweis" mean nothing to China. Some of them have their origin in some political quarrel or difference in the West. Some of them mean simply geographical dividing lines in foreign countries. Why should those lines be drawn and the divisions be perpetuated in West China? The Church is a Divine institution, but
man has made it too much his own creature. We come to the
Conference that we may know one another; that we may be­
lieve in and emphasize our unity; that we may not think in
terms of "hweis", but in terms of our oneness in Jesus Christ,
irrespective of who preached the gospel to us or of what part of
West China we may inhabit. West China is crowded so full of
people that there is no room in West China for Churches. There
is just room in China for one Church, the Church of Jesus
Christ, and we come to the Conference to give expression to
the fact that we are all one in Him and by the strength which
comes from the consciousness of our unity scatter all over the
province to win West China for Christ.

We sing, "Like a mighty army, moves the Church of God,
Brothers we are treading, where the Saints have
trod. We are not divided, all One body We.
One in hope and doctrine, One in Charity."

Come, then, to the Conference. When you leave it, leave
it with the Christian Church engraven on your heart and the
responsibility for making it victorious, yours; come to the Con­
ference in the spirit of communion with God, and in consultation
with others seek how best to win West China for Christ.

Come to the Conference! You may come to the Conference
as a representative of your Mission, but when you leave, leave it
as the representative of your Lord and Master and one with all
others who believe in Him, and work together to hasten the day
of His triumph in West China.

This is the "Why" of the Conference, and the Motto is
"West China for Christ and every Christian a missionary."

Let up pray!

(The above is the English version on an article published
in the Chinese Monthly, "The Christian Hope.")

SAINTS IN A BUDDHIST SENSE.

J. Huston Edgar, F.R.G.S.

Since coming here in July 1922 I have been busily engaged
in a literature distribution campaign, and as the second year
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closes my Diary shows that the 200,000 mark has been passed —Books 94,000 and Tracts 110,000.

Tatsienlu is not an educational centre. But inland we have the Lamaseries of Litang, Dawo, Hor Drangu, Kanze, and others in the Kin Ch'uan with an aggregate population of 11,000 monks. It is my work, partly to reach them. This may be done in two ways: By attending to the incoming caravans and visiting the Inland Centres. (i) Tatsienlu is the great tea exporting centre of Western China and to it come caravans from all parts in search of the stimulating commodity. So when in the city I do my best to put literature into the hands of the personnel of the caravans. And my hopes is that they will not only be read here, but later, carried to lamaseries and other centres inland. A certain amount of superstitious reverence for the Tibetan script makes this likely. (ii) The visits into the Interior bring one into direct contact with lamas and educated laymen themselves. My plan here, now, is to pitch a tent in a strategic position and as friends, foes, or neutrals loiter around to present them with literature and deliver sermonettes on the Gospel as revealed in the Scriptures. In February, March, and April I made a journey of 46 days to the North West when 12,000 portions of Christian literature were put in circulation and 203 sermonettes delivered, mostly in Tibetan.

I had two interesting experiences apart from fording the Yahung at Kanze (Ka Dzin — holding the word of Truth.) One was a visit to a famous Saint or Gra Chompa (Mahatma) He is a man who has suffered for adherence to right principles, and at the present time has a remarkable influence among laymen everywhere. He seems to have formed a church within Lamaism and his numerous disciples have a kind of extraterritoriality. I found him a charming old gentleman who was pleased to see me, and after expressing concern about my safety carefully ransacked the byways of the future on my behalf. Robbers were numerous and well armed and he was frankly on my side against them. He is a past-master in Magic, —White, Celestial, and Geotic,— so he was doing for me the best he knew, with the talents and training nature and man had given him. Later, a rather important Nunnery,—Disciples of the Mahatma,—with a population of 106 inmates, was visited and entered. Such institutions are at times guarded by Amazons with slings who keep "no-ev" individuals at the recognised limits of approach. This Nunnery is situated in a
lonely glen, far from permanent habitations and at an altitude of 13,000 feet above the tide. The discipline is so strict that no male—even relatives are included—must cross a three mile limit. But one morning I and my party were inside the Realm of Mystery with out difficulty, and by the special permission of the Head Religious. We were, however, requested as a favour not to enter any of the cells. But most, if not all the nuns, were ordered to file past me, and in this way I was enabled to dispose of 150 portions of Christian literature.

Then as about 60 of them seemed in no hurry to depart they were, at my suggestion, arranged on the house tops and I gave them a five minutes talk on the Christian religion. Before leaving the “Mother Superior” gave me to understand that she was charmed with my consideration and courtesy, and I allowed it to be known that they appeared to me to be a correctly trained and carefully disciplined community of Saints—in the Buddhist sense. But there was a fly in the ointment. Outside, on a pinnacle, was a paved, saucer-like depression covered with gore and suggestive fragments. It was the platform where dead nuns were cut up and fed to the vultures. “The casualties in the nunnery must be great” was the laconic comment of my Tibetan servant. The same thought had passed through my own mind.

A HOLY MOUNTAIN OF THE KIARUNG.

J. H. EDGAR, F.R.G.S.

The accompanying sketch is an attempt to give an idea of Murdo, a Holy mountain from ancient times, and said to be the center of the Kiarung regions. Thousands visit it every year and many circumambulate it, prostrating themselves as they go. The Bons claim to be the original patrons of the mountain, and their important Temple and centre on the opposite, or Ta Kin side, make the assertion likely. However, adherents of other lama sects, and even Chinese pay it homage, and in Mou Kong a small Bethel in its honour exists as a department in the Ch’eng Hwang Temple. The name Murdo (Dmu-rdo) means
DMU RDO—"The Stone of Satan"

The Holy Mount of the Boupa.

Drawing by J. H. Edgar.
The “Stone of Satan” and the worship and homage would therefore be offered to appease his anger. It is said to be the reason of the peculiar virginity girdles common in Badi and Bawang. The god, I was told, claims the maidens and this girdle is the outward sign of his ownership. This peculiar peak can be seen from both sides of the Ta and Hsiao Kin divide. But the view is limited to a few miles on either side. But on the Ta Kin the top is simply a bare peak higher than the others, but of no interest. From the Hsiao Kin, however it bears a striking resemblance to the Incense Stoves and Mani mounds which enter so largely into Tribal worship. The best, and most striking view, may be had from a lamasery on the left bank of the Hsiao Kin, 3 li from the village of Yo Tsa, (30 li from Romidrangu). The road to the summit is up a wild ravine, a direct route being impossible owing to precipices thousands of feet high. Two days are required to reach the summit from Yotsa and to accomplish it is certainly a work of supererogation. The small temple in its honour near Yotsa is unimportant and a visit would add nothing to our knowledge of the Demon Stone. The region is famous for its excellent mica deposits which some years ago were being exploited by German agents. The mica is of good quality, and with the exception of deposits in Central Australia, the best I have heard of. As the distance from Chengtu is two weeks, the carriage would make the product rather expensive.

Murdo awaits conquest by Europeans. But a party of “skyscrapers” under G. Helde should have no difficulty in reaching the summit in two weeks and enroute they would find much of geological and ethnographical interest. The lamasery, 3 li away, should be visited and the rollicking abandon of a coracle ride experienced. The peak, which may be 15,000 feet, is the culminating point of these regions. I send the sketch with some hesitation, but being assured from experience that the Press artists invariably improve on the original, trust a fairly correct impression of this interesting feature may be obtained by the public.

Note — Dmu = Evil, Demon : Rdo = Stone, rock.
THE LONDON SCHOOL OF ECONOMICS AND
POLITICAL SCIENCE
(University of London)
HOUGHTON STREET, ALDWYCH, LONDON, W.C.2.

Director: Sir William H. Beveridge, K.C.B. LL.D.

SPECIAL COURSE FOR STUDENTS
FROM CHINA
(Summer Term, 1925).

There is in every session a considerable number of Chinese
students in regular attendance at the London School of Eco-
nomics, attending lectures and reading for degrees or diplomas.
There are also Europeans or Americans engaged in academic,
or social, or religious work in China, who spend a portion
of their furlough (generally the Summer Term) in studying at the
School. It is believed, however, that more of these latter
might be glad to come if the advantages offered by the
School were more widely known in China. We therefore call
attention to some of the facilities which the School of Economics
is prepared to give to such students from the Far East.

1. Lectures.—Though the main courses of lectures run
through the Session, so that students entering in the summer
can join only for the last part, a number of self-contained short
courses are generally given each term dealing with economics,
political science and administration, and social and industrial
problems. Those in the Summer Term should certainly be of
interest and value to students from China. The Head of the
Social Science Department, Mr. C. M. Lloyd, will see any such
students at the beginning of the term when they register, and
advise them about lectures likely to be of particular use to
them.

Among the lectures suggested are the following:—
Social Developments from 1760, a sessional course of lectures
by Mr. R. H. Tawney. B.A. Third part (Summer
Term) begins 1st May, 1925.
Some Problems of Modern Industry, by Mr. C. M. Lloyd, M.A. (Head of the Department of Social Science). Second part (Summer Term) begins 28th April, 1925.

Industrial Psychology and Physiology, five lectures by Dr. C. S. Myers. Beginning 28th April, 1925.

The History of Political Ideas from Plato to the Nineteenth Century, a sessional course of lectures by Mr. H. J. Laski, M.A. Third part (Summer Term) begins 30th April, 1925.

Social Rights and Duties, a course of twelve lectures by Professor Westermarck. Begins 30th April, 1925.

(A full list will be found in the official Calendar, which may be obtained from the Secretary, London School of Economics, Houghton Street, Aldwych, London, W.C.2, price 4½d., post free. A Summary Programme of Lectures at the School is also published, price 6d.)

2. A SEMINAR will be held weekly for these students, to which Chinese who are regular students of the School may also be admitted by special permission. The subjects dealt with will not be rigidly laid down beforehand, but will be largely settled by the director of the Seminar in consultation with the students. It is understood, however, that they will comprise contemporary economic and social and industrial problems, mainly as they present themselves in the western world. In the course of the discussions the bearing of these on the East will naturally be brought out, and, indeed, one of the principal objects of the Seminar will be to suggest what lessons East and West may teach each other.

3. LIBRARY.—The School is very fully equipped with books on all branches of economic and political science, sociology, law, history, etc. The Library has recently been enlarged, and reading rooms are open for the use of students. Students who are desirous of doing so will also be able to use the Reading Room of the British Museum, which is within easy access of the School.

4. There are constant opportunities for discussion on other subjects in the various Clubs, Debating Societies, etc., attached to the School.

5. Arrangements can also be made for students from China to visit social and industrial institutions in England, or
to meet people who are engaged in various kinds of public social work.

GENERAL INFORMATION.

The Summer Term begins on Monday, April 27th, and ends on Friday, June 26th, 1925.

The sum of £8 8s. paid on registration gives admission to all lectures at the School during the term. Or students may pay a particular fee for each course of lectures. Further particulars as to this may be obtained from the Secretary.

A list of recommended lodgings and hostels in London can also be had at the School.

THE OBJECT OF THE WEST CHINA GENERAL CONFERENCE.

K. J. BEATON, B.A.

In any effort to state clearly the object of the approaching Conference it is necessary for us first of all to remove any misconceptions which may be in our minds as to what these 400 delegates from very widely separated parts of West China are really coming to Chengtu for. If we can eliminate certain things from our thinking altogether it will help us to get a clearer idea of our real objective.

1. The Conference is not called merely to get a big crowd together and have a good time while we display our Christian church's progress by the use of mere numbers.

2. It is not called to discuss questions of church organization.

3. It is not called to settle questions of theology, or decide on a creed for the churches of West China.

4. It is not primarily to organize the churches of West China into an organic union as one church.

5. It is not to set the church in West China over against the church in the rest of China or in other countries.
6. It is not called to lay down any rules by which the churches in West China must carry on their work.

7. It is not intended to launch any great new movement in West China.

8. It is not expected that it will involve the churches participating in any very elaborate financial schemes.

On the other hand there are four positive things which can be said about the object of this Conference.

1. It is an attempt to recreate in our own experience, the experience of those who constituted the earliest Christian church, that which followed Pentecost. That first group upon whom the Holy Spirit came, had no organization, no ritual, no creed, no program which at first involved leaving the temple and the Jewish church. Yet they had vitality, and power, and influence, and a fellowship with each other which we all admit that we need. The church was purely and entirely a spiritual movement. It was a fellowship of believers so complete in its ascendency over the individual that even private property was entirely given up by some. When the outsiders talked of the Christians they did not speak of their learning or wealth, or eloquence, or influence, they said “Behold how these Christians love one another.” To this fellowship was given the Spirit of Jesus, the knowledge of God’s presence and power which Jesus had, the ability to understand the will of God which Jesus had in a unique way, and a consciousness of responsibility for completing his task. We want to realize in our own experiences here in West China, this oneness, this peculiar relation to Jesus and each other, this spiritual exaltation of having the privilege of being co-workers with Christ.

2. The Conference will be an opportunity to take stock, to examine our 40 years of mission work, and see what we have accomplished, to learn from each other of the success or failure of certain methods, to see how much territory is still unoccupied, to look the facts in the face and not fear to form conclusions. It is for this purpose that a survey committee is hard at work preparing an exhibit which will show the condition of our churches in so far as it can be discovered.

3. The Conference will be an attempt to see the problems of our West China field from the viewpoint of all the forces at work rather than from the viewpoint of our own denomination. We are too prone to think of the church as the isolated group of Christians who meet in our own chapel on Sunday and to
think of the program of the church as that of our own denominational unit. But we will be encouraged by a discussion of our common problems and how we are to solve them.

Some of these problems are,

a. The problem of the production and distribution of Christian literature.
b. The problem of educating the masses.
c. The problem of leadership.
d. The problem of further union or co-operative efforts.
e. The problem of self-support.
f. The problem of relations: the relation of Mission and Church, of the foreign pastor and Chinese pastor, of the foreign doctor and Chinese doctor, etc.
g. The problem of organizing the West China Christian Council so that it shall really represent the whole field.
h. The problem of how best to combat opium, cigarettes, gambling and other evils.

4. The Conference will be an attempt to start a revival fire in the hearts of all which will spread until the remotest parts of the West have felt its influence. Great stress will be laid on the devotional meetings. Prayer will form a very important part of every session. The speakers from Shanghai, and the best preachers of Szechwan will all contribute to exalt Jesus Christ, until we are mastered by his personality, have purged ourselves of every thing that hinders his Spirit from making undivided use of our lives, and have caught the contagion of his sacrificial love.

A translation of this article appears in the November issue of The Christian Hope.

CORRESPONDENCE

Dear Editor News.—

At the College Conference at Nanking, in February last, in the section on Sociology and Economics, it was proposed that the London School of Economics and Political Science be asked
to make special provision for courses for missionaries on furlough and Chinese students in London. Dr. Heeren of Shantung Christian University and Miss Agatha Harrison of the Y.W.C.A. were asked to take up the matter with the London School of Economics.

I am glad to be able to announce that their efforts have been most successful, as you will see by the announcement which I am sending you of a "Special Course For Students From China." It is to be hoped that a number of persons will avail themselves of this opportunity to become familiar with modern viewpoints on social problems, and that the London School of Economics may be encouraged to continue this service in the future.

I am sending you copies of the announcement. Will you kindly bring this to the attention of your readers in an early issue of The Missionary News. (See page 30, Ed.)

Yours sincerely,

E. W. WALLACE

DEAR EDITOR,

"The List of Protestant Missionaries West China" no longer appears under that title, presumably because it is not a list of all the Protestant Missionaries in West China.

I believe, if the Advisory Board would take some means of getting the opinions of the majority of West China Protestant Missionaries they would find these in favor of the old name and the publication of all the names.

No doubt the Advisory Board is right enough from a technical point of view, but could we not be a little broader in this regard.

Sincerely,

GORDON R. JONES

Chunking, October 15th, 1924

The Business Manager wishes to bring to your attention the extreme suitability of a gift of the News to friends in the homelands. An investment of $2.00 Mex. will take the News to any address outside of China for one year, of eleven issues. What better for Xmas gift?
Dear Friend:

The enclosed Chinese material will bring home to you very vividly the conditions of need in large sections of the country owing to the great floods this summer.

In brief it appears that some 10,000,000 people are in distress. To add to this terrible disaster China is plunged in civil war. Many sources of supply for relief are dried up and the attention is called away from the urgent need of the homeless and starving.

The China International Famine Relief Commission is attempting to raise $20,000,000.00 in the following ways:

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>National Flood Relief Drive</td>
<td>$2,000,000.00</td>
</tr>
<tr>
<td>Maritime Customs Surtax</td>
<td>$8,000,000.00</td>
</tr>
<tr>
<td>Transportation Surtax</td>
<td>$2,000,000.00</td>
</tr>
<tr>
<td>Mission Sources</td>
<td>$1,000,000.00</td>
</tr>
<tr>
<td>Chinese Sources</td>
<td>$2,000,000.00</td>
</tr>
<tr>
<td>Not yet Defined</td>
<td>$5,000,000.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$20,000,000.00</strong></td>
</tr>
</tbody>
</table>

You will see that we are trying to be sure that in every Church in the land this need should be placed before the congregation. We hope it may be possible to do this in your area and to given an opportunity for those present to make a contribution to the sufferers.

We are suggesting that October 12 should be observed as a Flood Sunday where possible.

We ask you to do what you can to support this appeal which is being sent (as far as possible) to all pastors and evangelists. You will see that the International Famine Relief Committee, asks that all funds be sent to their national headquarters at 6 Ts'ai Ch'ang Hutung, East City, Peking.

Very sincerely yours,

K. T. Chung
Resident Secretary, N.C.C.

September 18th, 1924
NEWS NOTES

Chungking—

The most important news from this area is already well known to many, viz. the request which was sent by General Djeo Si Chen to the pastors of Chungking that a pastor, teacher and doctor be sent to his camp south of Luchow. Pastor Den of the M.E.M. has visited the camp and reports that General Djeo is quite in earnest in his request and is willing to pay all expenses if such a mission is sent. We hear that Dr. Parry has gone to the camp from Luchow.

This request awakes unusual interest in Chungking as General Djeo is the General who gave us such an interesting time in the summer of 1923 occupying the South shore of the river and thus besieging the city no less than four times within as many months.

The wedding of Miss Archer, sister of Mr. Allan Archer H.B.M. Consul here, and Lieut. Commdr. A. C. Thursfield took place on Sept. 19th. The religious ceremony took place in the Union Church. Mr. Darlington came up from Wanhsien just to officiate which he did with dignity and grace. The church was quite filled with the invited guests and had been beautifully decorated for the occasion. After the ceremony the guests adjourned to the Chungking Club where the Reception took place.

Another wedding took place shortly after this one, when a couple from the Pittsburg Mission in Wanhsien came up to Chungking and were quietly married at the Consulate after which they boarded a convenient steamer and slipped away to Wanhsien without even calling on the News correspondent. Mr. and Mrs. Moss had had the religious ceremony in Wanhsien previously. Mr. Darlington officiated at this wedding also.

Barry and Dodwell Ltd. seem to be able to keep their firm well in the public eye. First it was the fire. Then their new motor vessel the Chwanhsi caused interest by arriving just as the reception was taking place after the Thursfield-Archer wedding. Now a prominent member of the firm causes interest by
being the guest of honor at a "shower". A "shower" for the groom-to-be is something quite new we believe. This one took place at the home of Dr. R. M. Anderson while at the same time a more orthodox "shower" was being held for the bride to be, at the home of Mrs. B. M. Barry Du Ju Gai. Both showers were complete surprises to the recipients. We understand Miss Heller thought the cake was difficult to cut, and that Mr. Peake was only once before so completely surprised.

The Chungking Missionary community has suffered a loss in the sudden departure for America of Miss Mabel Allen, who was called home by the illness of her mother, and left on Oct 10th per S. S. Iyang in company with Dr. A. J. Henry who was proceeding on furlough.

Miss Gladys Harger accompanied Dr. Henry as far as Chungking, but has been delayed here due to the loss of an important portion of her baggage at Suifu during or before the transfer from junk to steamer. Mr. W. Windsor from Kweichow is a visitor in town - watch the "Wedding Bells" column next month.

Mrs. T. A. Pincock and James William Pincock are visitors in Chungking for a short time. Dr. T. A. Pincock also honored us for a few days.

Mrs. M. P. Smith and children have arrived in Chungking from Chungehew and will be followed later by Mr. Smith after he hands over his work in Chungehew to Mr. Annis. Mr. Smith is to be associated with Mr. Sparling in Church and Guild work of the C.M.M. Chungking.

The Canadian School at the Dragon Well Crescent (C.M.M. Educational property) is going along nicely, we hear, with over a dozen scholars. As no matron has been sent out from home different C.M.M. ladies are taking the matronship in turns.

Dr. Andrews and family returning from furlough to Tatsienlu and Mr. and Mrs. A. E. Hughes newcomers of the S.P.A. Mission are in town.

The Chungking Missionary Association had a most interesting session on Sept 30th. when Mr. C. C. Shedd was both the host and the speaker of the evening. Mr. Shedd gave an address on "Some Changes in the Industrial Life of China". The News hopes to be able to publish the address in full. The discussion which followed the address brought out some interesting facts on the cost of living for an average Chinese family, from which it seems obvious that many of our servants whom we think
of as highly paid are in fact rather underpaid, if we assume that they have the right to expect to support an average sized family on the wages they receive.

“Chungking”

Oct 15th. 1924.

P.S. A later note from a Chungking source announces the engagement of Dr. James Lincoln McCartney to Miss Edith M. Tufts, of the Canadian School. The News extends hearty congratulations.

Suifu

The Cecelia Kindergarten opened September 8 in its new home with an enrollment of 88 boys and girls. Due to the skillful planning of Mr. W. R. Taylor, an old official residence has been transformed into an ideal Kindergarten plant. The long low building with its broad porches and many large windows, its convenient cupboards and artistic fireplace and easy seats, suggests on every hand a home for the use of little children. Adjoining the main building is a covered playground where swings, slide, rocking board and other play apparatus are in constant use, while at the back is a large open grassy court with terraced gardens beyond. With such pleasant surroundings and the efficient leadership of Mrs. C. E. Tompkins we expect a most successful year’s work.

Our girls Middle School which opened one year ago with an enrollment of ten, has increased this year to forty in number. Part of this increase is, of course, due to our changing to the New System in first year Junior Middle School. There is an enrollment of twenty-eight in the last two years. These forty girls bring a new spirit and type of school life into our school which adds fresh interest to the work. However, a combination of Higher Primary and Middle School work in the same building is not without its problems and we are looking forward to the time when we may have a separate building for our Middle School.

Mrs. A. M. Salquist has just returned from furlough and is spending a short time in Suifu before going on to Yachow where she will be located. Mrs. Salquist arrived in Shanghai the early part of July and spent a most profitable two months in East China visiting and attending Summer Schools and Conferences. This is her twenty-seventh year in China and she says it has had a good beginning for the trip up the river was the shortest and most pleasant she has ever had—having come all the way by steamer.
The Suifu Community had the pleasure last week of welcoming Miss Bessie McCune, a cousin of Mr. and Mrs. W W Cossum, into their midst. Miss McCune is a teacher in the high school of Wichita, Kansas, and is visiting Mr. and Mrs. Cossum during her year's leave of absence from school. While here she expects to help teach English in our Munroe Academy.

During the past month there have been a great many foreigners passing through our city, among whom were the following: Mr. Harry Franck, author and traveler, Captain Spear from Peking, Mr. Morrison and four children bound for Chengtu, Mr. Would of Luchow, Mr. Lindt of Chengtu, Mr. and Mrs. Wigham of Chungking, Mr. and Mrs. Blanchard moving to Chungking and Dr. Stibel of Woosung Medical School on his return from a trip into Tibet. Messrs. Brown and V. J. Atkins were here several days on business for the A.P.C.

The British gunboat "Widgeon" has been anchored here for the past week.

From a political standpoint everything seems to be quiet in and about Suifu.

M.C.R.

University-Campus—

The autumn season of the Saturday Night Club was opened in Hart College chapel on Saturday night, October 18th with a wonderful evening of music by Miss Margaret Brayton. The most unstinted appreciation and thanks from all lovers of good music are extended to Miss Brayton. Miss Brayton was assisted by Dr. Yates, in splendid vocal selections, and by Mrs. Brace in a closing piano duet.

Under the direction of the Overseas Club, Trafalgar Day was celebrated in the Canadian School Gymnasium on Saturday afternoon, Oct. 25th. H.B.M. Consul-General Combe occupied the chair. After a solo by Miss Hartwell, and a piano duet by Mesdames Brace and Wilford, Mr. H. D. Robertson gave a clever address on "The League of Nations". A quartette composed of Miss Hartwell, Mrs. Walmsley, Mrs. Wilford and Yates, and a second duet by Mesdames Brace and Wilford ended the afternoon's program. Tea was served later in the school building.

Mrs. Sellery of Jenshow, and two boys, Bruce and Austin, have been guests on the campus for a few days. Mr. and Mrs. Reed of Penghsien also visited for a few days.
Mr. Homer Brown has been away most of the month on educational surveys, to the North. Mr. Fang Chuin, B.A. accompanied him. He has now gone east to Kiating, Suifu, Luchow and Chungking, at which latter place the annual meeting will be held. Mr. H. T. Hwa B. A. of the Educational Faculty is with him.

The past month has been a very full one socially for the students of the University. The different dormitories have been "at Home" in turn to their new students and friends. A general welcome has also been celebrated by impromptu plays and addresses. Added to this the great National Double Tenth has been duly remembered. General Yang made it a special time for students, and the entire student body about the capital marched repeatedly through the streets. The staff of the University together with others of the foreign community within the city and the Consular Body were entertained at a big Military Review given by the Military Governor.

A.B.F.M.S.—

Letters from the homeland bring news of the Foster family as settled in Iowa City, all well and happy. Mr. and Mrs. Dye were en route for the Coast and planning to sail from San Pedro, the southern California Port for the Orient, Mr. Dye was to preach his last Sunday in the States in the church from which the two Miss Skevingtons come to West China. Their father is pastor of the church at Hollywood, California.

Friends from Suifu write of Mrs. Salquist's arrival in their city and that she is busy packing for her move to Yachow.

Mr. and Mrs. Openshaw have been asked to take their furlo early, as soon as possible after our Annual Conference in January, 1925. This is done in order that Mr. Openshaw may represent our Mission at a special conference to be held in New York in the spring of 1925, also to enable Mr. Openshaw to return at a time when his services will be very specially needed by the Mission to cover certain pastoral furloughs.

B.E.B.

C.M.M. Notes.

The Soper and Annis families reached Shanghai on their way back from furlough early in the month and are well on their way up river. With them is Miss James for the Canadian School staff, Chengtu.
E. W. Morgan and family were to leave Canada Oct. 9th and with them it is hoped will be other reinforcements for the Canadian School staff. There is a report that possibly Miss Thompson, formerly a nurse in the mission may come out as matron for the school.

Toronto papers to hand have photographs and several references to Mr. Liu Tze Luh of the Singer Sewing Machine, Chungking who is now travelling around the world and spending some time in Canada and the United states. If his photos tell the facts then he seems to have the "smile that wont wear off" and must be thoroughly enjoying himself.

Letters tell also of the safe arrival in Canada of the Kerns, Mortimores, Baynes, Plewmans, Mulletts, Breckens, Thompsons, Irishes, also Misses Morgan, Barnett and others. The Barrets are presumably somewhere safely across the line in U. S. and the Smalls in England. These letters also mention seeing old friends of former days in West China, namely the Brillingers, Fergussons, and Miss Ker. Mr. Bayne reports meeting Dr. Banting of world fame and remarks that "He looks as though he could think straight."

Dr. Hartwell is now making a round of the mission stations, preparatory to council. The latter body this year will be large as it is General Council which meets each four years. It will meet in Chengtu immediately after the West China Conference. Our Conference will meet immediately before the sessions of the latter body.

C.M.S.

The principal event of the month has been the long expected wedding of Bishop Mowll and Miss Martin. Owing to circumstances such as illness, bad roads, and exigencies of the work, the numbers were comparatively few, but 20 foreign guests sat down to the wedding breakfast, and there were 20 tables of Chinese guests at the Wedding Feast. Bishop Cassells came down from Paoning specially to take the service and a high spiritual tone pervaded all the proceedings. The sun shone brightly, all went well. After the wedding Bishop and Mrs. Mowll left for Tsuen Chang where they are to spend a short holiday. After that they go on to Paoning to meetings there, returning to Chengtu early in December.

Nganhsien—Mrs. Donnithorne has been unwell. On their return from the mountains Mr. and Mrs. Donnithorne found
Nanhsien in a state of siege. This was raised, but the neighboring village of Tsao Hai-kai (Grass sandal-street) was overrun and badly robbed. Some of the inhabitants including one or two church members were taken as captives.

Mienchow—Miss Jones is still ill at Mienchu and does not seem to make much progress. Mrs. W.R.O. Taylor is also unwell. The schools are going on well.

Chonghsian—Mrs. R. C. Taylor has been unwell for some time, but it is hoped that she will soon recover.

Book Reviews.

Chinese Children, Pen and Ink Sketches from Chinese life by Beatrice McDowell Kitchen: (Canadian Methodist Mission Press, Chengtu, 20c.). Readers of the News have on many occasions expressed their appreciation of Mrs. Kitchen’s sketches as they have appeared from month to month, now for over two years in this magazine. Last year these were collected into a small artistic volume entitled “Toilers of China” and met with a hearty reception. This year many will be happy to hear that a similar collection has been made in a neat cover of special design and containing the dozen and more cuts of Chinese child life which have appeared from time to time. Its appearance just now would seem to be most timely as it is most appropriate as a Christmas souvenir whether to friends here or in the homeland.

The Life of William Carey and The Life of Robert Laws of Livingstonia (The Christian Literature Society, Shanghai: Price 12 cents and postage). These are translations into Chinese of two small volumes in The Famous Missionary Series by I. Mason F.R.G.S. These are made attractive by four or five full page cuts each and should make splendid inspirational reading for our Chinese churchmembers and others.

Three Vital Questions: (三大問題) by J. L. Stewart, translation by I. Mason of the C.L.S. Shanghai. These are answers to the questions: Is there a God? Has Religion a Value? and Is there a Future Life? They are especially intended for those of the student class but should be suitable for all intelligent searchers after truth. (Price. 06)
Chengtu—Intra Mural.

A well-attended meeting, under the auspices of the Chengtu Christian Council, was held on Sunday afternoon, October 19th, at the C.M.M. First Church. This is the first Fall meeting, gathering all Christians together for quarterly joint meetings. The speaker was Rev. K. J. Beaton, in English, with Rev. Donald Fay translating.

The Fortnightly Club started its Fall programme with a meeting on October 21st, at which Mr. A.G.N. Ogden rendered a paper on Gilbert and Sillivan, with musical selections from their more popular operas.

Tuli Yang Sen sent special invitations to all the foreign residents, to be present at the Military manoeuvres held on the East Parade grounds, on October 10th. A special reviewing stand was erected, from which his staff and special guests viewed the march-past, which took over an hour, and in which upwards of 12,000 troops took part. After the review, a lunch was served to the guests.

Our city is almost ready for rickshas! Our progressive Government have done much to hasten the day of faster communications, by widening and improving the surface of many streets. We hope that nothing will interfere with the completion of the work.

During the month, a quantity of machinery from the Arsenal outside the city, has been transferred to the former Arsenal, inside the city. This looks like good military strategy, as former occupants of the Arsenal, were always able to control the city.

Among our distinguished visitors this month, we welcomed Dr. H. L. Parry, C.I.M. Chungking, for a few days. After a week's work with General Cheo Si Ch'eng, Dr. Parry made a quick tour of the stations under his immediate charge, before returning for another period with General Cheo's men. Dr. Parry reports a warm reception, and great possibilities in the work there.

BIRTHS

BEATON—To Rev. K. J. & Mrs. Beaton, C.M.M. on October 7th at Chengtu, a daughter, Mary Ruth.
GUARD TOWER AT TAWEI

About 20 Miles Eas of Mungkung, Tibetan Tribesland, North West of Chengtu. (Photo by West China Border Research society).