**West China Missionary News**

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CHINESE CHILDREN
No. 3—Spinning a “Hsiang Huang”
EDITORIAL.

"Woe is unto me, if I preach not the gospel!" That is our common English translation of Paul's burning phrase. Our Chinese version, however, in this case, probably more accurately fits the thought,

Paul's "Woe is unto me if I publish not the good news!" Paul assuredly did preach. No one in his day travelled farther, endured more, spoke forth the message more convincingly in season and out of season, than he. But he did more. He did not confine his propaganda to the spoken word. He wrote letters, embodying in them doubtless the essence of scores of sermons. No one will disparage the long line of influences set agoing by his personal presence and spoken words. But who will attempt to reckon the power through past centuries and for ages yet unborn of those few brief letters, that the printing press now scatters far and wide in the languages of all the earth? Possibly Romans VIII, I Corinthians XIII, Philippians II and many another passage were in substance parts of sermons preached over and over again on many occasions, but where would their deathless messages be today had not Paul committed them to writing and thus "published the good news." The moral is plain. Paul, the preacher, reached his thousands, Paul, the publisher, his thousands of thousands.

Let us take another illustration, not from Asia Minor, but from Asia Major, here in China; not from twenty centuries ago, but from the days as yet not a year distant. Up in Peking a small group of men met together and formed themselves into an Anti-Religious League. They had rather a poor cause, and their criticisms showed sad lack of comprehension and scholarship. Had they gone out into a few tea houses or temples in
their city and attempted to stir up interest and enthusiasm, they would doubtless have scarce been heard of outside a narrow circle. But they adopted other strategy. There are two mighty forces in China, the press and the schools. They sent few or no speakers to these, but they saw that all were supplied with literature hot from the thought of the agitators. The press reached out into the reading public. The special literature to the schools, under the magic label of science, reached the readily ignited imaginations of innumerable enthusiasts. The movement is dying, some assure us. It should. But what gave it the death blow? Preaching? Doubtless that did its part. But the latest evidence to hand informs us that it was largely the efforts of a small group of well known writers who criticised these would be critics. And again they used and are using the printed page. And again the moral is, preach not less, but publish more!

Are we placing, here in West China, an adequate emphasis on the use of this great power of the press in forwarding the work of the Kingdom? From the standpoint of churches, hospitals, schools, colleges, we are slowly but surely erecting splendid structures. They represent big sums from our annual budgets, but we vote them freely. They are we believe worth all by reason of their splendid service. We simply pause to ask. Are our Book Rooms, our Reading Rooms, our Libraries, and other Agencies for reaching these masses of men through Literature at all keeping pace? Or again, in our yearly expenditures upon our work: Is the printed page properly stressed? We are not familiar with the annual expenditure of the different missions and of the proportion they give to this form of propaganda, but we believe the figures would be enlightening. One mission which has taken over the responsibility for say 10,000,000 of these people, spends approximately a quarter of a million dollars annually here. Of this about $2500. goes to the spread of literature, that is, this effective and far flung system of approach receives but 1/100 of the energy. Or from the standpoint of population, the annual emphasis is one cents worth of reading for each group of forty. How is it in other missions? Assuredly a great and an effectual door is open to us, are we entering in as we could and should?
But it is not simply a matter of increasing appropriations to this worthy work an hundred or even a thousand fold and then flooding the field. That would be a simple and almost mechanical thing. Like NEEDED! every other phase of our wide campaign, SAGACITY this will demand pains-taking planning, push and perseverance. What care goes into the preparation of even a single sermon! The preacher must needs think of his audience, its needs, its capacities, its interests, the main and minor truths he would impart, what words, what illustrations will arouse his hearers to attempt and attain some great ideal. Prayer, praise, music,—even heating, lighting and ventilation are controlled and constrained into service to gain the desired goal. Must we not have some of this same efficiency in effort if our literature is to be a true lever for the Kingdom? The mere indiscriminate tossing about of tons of tracts, howsoever pious the motive, may prove in the long run but the proverbial casting of pearls before swine, the latter later to turn and rend the would-be benefactors. We need sanity and system in publishing as truly as in preaching the glad tidings.

Such we believe was the consensus of opinion of the members of our West China Missions' Advisory Board at its recent meeting. That the subject might be more carefully investigated a special committee was appointed, and its report is presented in this issue. It makes no attempt to tell us a few things we never knew. It aims rather at a renewed emphasis and enthusiasm. Its key words are: "A definite policy for every mission," "larger grants," "more continuous and systematic effort," "Stress posters, stories, sheet tracts; and special literature for students and officials," "A literate church and reading homes." And both first and finally, "All at it and always at it, medical, educational and evangelistic workers, but that each mission assign special men to the task." Several of our workers herewith also give us the benefit of their experience in this wide and waiting field. What has been yours? The NEWS would be glad to hear from you? Let others have the fruitage of your failures and your successes.

Note also the appeal of the Special Sunday School Committee for more appropriate literature.
SUNDAY SCHOOLS AND LITERATURE.

Report of the committee appointed by the Advisory Board to make recommendations on the Sunday School helps to be used in West China. The members of the committee were Mr. Plewman, Mrs. Sawdon, Mr. Liu Tze Min, Miss Harrison. Mr. Brown (convenor). Dr. Liljestrand was present as a co-opted member.

The following resolutions were passed:

Whereas we believe that Graded Lessons should be more widely used, and

Whereas we know they are too expensive for use in places where the church is very weak,

1. Resolved, That we ask the China Sunday School Union for permission to use their Graded Lesson written material, while we try to provide ourselves with appropriate pictures and cuts.

2. Resolved, That for this year we prepare the graded lessons for the Primary First Year, and that we recommend to all schools that for their lower grades they begin the use of this material in September of this year, and that we ask the Executive committee of the Advisory Board to ask some suitable person to prepare lesson hints or helps, and publish them in advance in the Chinese Church Monthly.

3. Resolved, That we recommend to the Advisory Board the urgent necessity of the formation of a responsible body in West China whose main function it shall be to improve our Sunday School work, both by the preparation of better teachers and the preparation of better literature.
A LIBRARY IN EVERY CHRISTIAN HOME!

W. A. McCurdy, M. A., B.D.

The reasons for a larger distribution of literature seem so manifest that all surely must realize this need. From my little observation it seems to me we are not availing ourselves to any degree whatever of the tremendous power of the printed message. We are not beginning even to reach into the masses of non-Christians and in my own work at least, aside from the preachers, I find practically no demand at all among our Christians for literature. The need for literature distribution among non-Christians I shall not attempt to emphasise. It seems so self-evident. What should be equally self-evident but is not always faced is the need for wider and deeper reading among our Christians. If we are to have a spiritually progressing, expanding church, we must have a reading, studying body of Christians. I am afraid that the large majority of our members, after they have completed the reading and study necessary to becoming church members, stop there believing they have “arrived”. As a matter of fact we know that they have only just begun the Christian growth and must be fed and nurtured. This nurture must come as largely from the printed message as from the preached word, if not even more largely.

Because I have found no good agency for distribution among our members other than the preachers I can give no striking instances of concrete results. The preachers have shown enriched experiences in their preaching due at least partly to wide reading and have most surely developed a taste for wider and deeper reading. One preacher to whom I sent “The Meaning of Faith” last Christmas spoke feelingly of the inspiration it had been to his faith and of his deeper hold on the truth from the study of this book.

As to what agencies are most effective in distribution I must say that I am just now in search of that not having yet found an effective agency. What I think I shall find the most effective is a high class colporteur. I will not use one who has little education or who has failed as a preacher or teacher or for whom no other position is available. I want a man of personality and education who will catch a vision of the tremendous possibilities in this kind of work for the Kingdom and who will
enter wholeheartedly into the task of spreading Christian literature among Christians and non-Christians. This man must know his stock, the best literature now available, and with samples of this stock he will go into the homes and shops and schools of the gentry, merchants, students and educators and give these people an opportunity to see what literature is available, to examine it, discuss it perhaps, and if they like, to purchase. I have not yet found such a man. He is a "rare bird". But I shall continue the search until I do find him for I am convinced that this is going to be one very effective way of distributing the kind of literature what is needed. When I find such a man for Chungking I shall look for another for the hsien cities and country circuits.

Another agency which I am trying out but which has not as yet proved a great success is a Book Store. This has been opened in one of the busiest places in the city and has now been open about two months. The stock of books is perhaps too small altho it is of quite wide range. Thus far the sales to Chinese have been almost negligible. Here again I feel that the success or failure of this agency depends on the man in charge. I believe that the Book Store will in time prove effective. We shall try advertising in the daily papers later.

In this connection I would like to mention the help which the Christian Literature Society is able and willing to give. They are doing a most effective piece of work in producing the kind of literature of which we are most in need and are doing all that is possible to do from that end to circulate this literature. Dr. MacGillivrav, the Secretary, is most desirous of getting in touch with all who are or should be interested and is more than willing to co-operate in every possible way. It would pay every one interested in the production and distribution of literature to become a member of the Christian Literature Society for China. Most of the $5.00 per year membership fee comes back during the year in samples of new literature produced which we should be acquainted with.

As to what books, tracts and periodicals are found most useful I can not answer well. All of my efforts are too much in the experimental stage to allow for any conclusions. The translations of Dr. Fosdick's "Meaning of Prayer", "Manhood of the Master", and "Meaning of Faith" are finding favor among our members. Story books and biographies are liked. We have not pushed Christian periodicals enough as yet but the Chinese Christian Advocate is well liked.

New and splendid literature is now being produced in sufficient quantities I believe. From my little observation the great problem right now is not production but distribution. There is no large demand, in Chungking at least, for the splendid literature that is available. It can be given away in
any quantities but people will not buy unless bribed to do so either by very low reduction in price or by pictures given with the purchase. Our members do not know the value of devotional and inspirational literature. Our greatest problem right now is the creation of a demand for this kind of reading.

I wonder if it might not be possible to start a movement for a "Library in Every Christian Home" or something of that sort. Could we not get our Christians into the habit of giving books as presents on many of the numerous occasions of making presents, weddings, births, deaths, birthday and other anniversaries etc? Looking over the catalogues of the Tract Societies, the C.L.S., and others I am more and more convinced that the creation of a demand for good literature is our great problem. Meeting this problem successfully will I am confident, effect powerfully the growth in spiritual resources of our Church.

LIKE UNTO A MERCHANT

W. L. KNIFE.

General Secretary W.C.R.T.S.

A Merchant's function is to provide. He should understand the means of production, and the qualities of the things he provides. He should apply all his sagacity and energy in distributing his goods at the cheapest possible price where they are most needed.

Goods are only useful where they are needed. The measure of their usefulness depends on the number of people who can and will use them. So the value of every offered commodity depends on production, not merely of the commodity, but of buyers of it, and therefore in the education of buyers, and the moral elements by which their disposition to buy is formed.

Sales depend on the strength of desire the purchaser has for the thing, and how much he can afford to give in exchange. Whether he wishes for that more than for something else, and whether he can spare so much from the purchase of other things.

The above is a partial resume of some of Ruskin's points on Political Economy, and they have some bearing on the work
of the West China Religious Tract Society, and all those who help in the distribution of Literature.

We believe that West China's greatest need is for Knowledge of the Truth. The great majority of the people may be described, in the words of Peter, as "those that live in error." The Tract Society was formed to provide the books and leaflets by means of which ignorance and error might be overcome. At the present time a great variety of such literature is available for use.

Unfortunately, those who live in error are not conscious of their sad condition, and are persuaded that they have the form of knowledge. There is, therefore, no natural demand for our teaching, and it is evident that the education of buyers is a very important part of our work. In bookselling it is necessary to explain what our books are about, and, as they declare wonderful things the people know not, a sense of ignorance is aroused, and some inclination to receive instruction becomes manifest. The purchaser must be convinced of the real worth of the books, and the advantage of possessing them, before there can be a dominant will to purchase.

It is a question which might well be considered whether the education of Christians as book buyers has been given due attention. In the early days nearly every Missionary was somewhat of a book seller, striving to awaken the crowd, which was easily gathered to a knowledge of need. Many bought books from a romantic reason—because they were new, printed on good paper, had pretty covers, and were cheap. Perhaps a few of the purchasers had a faint desire after the good tidings which, they were told, the books contained. But when a church has been formed, the instruction imparted is predominantly from the Bible in Sermons and Lessons. Probably the members are unconscious of the need for other means of education, or the advantage of purchasing other books. Many are content to attend worship once a week, and put aside their books during the interval. Such Christians must, naturally, remain very ignorant, and have very little influence.

If it is true that among many thousands of Christians there are but few who desire to know the Fulness of the Holy Spirit; but few who know the secret of how to live a victorious life; but few of those who, "by reason of age ought to be teachers", are able to conduct a Bible Class; then it is evident there is great need for their education as buyers of Devotional books.

A self-supporting Church may become a self-propagating Church. But self-support does not only mean raising the Pastor's salary and Church expenses. It depends on how many of the Members are self-supporting. How many, not only earn their own living—rent, food and clothes,—but draw their own spiritual food the Word of God, and are able to comfort and
strengthen one another, each by the other's faith. Self-supporting Members in this sense are few, they need educating as buyers of spiritual biographies.

If it was expedient in the early days of the Christian Church that Believers should be ready to give a reason for the hope that was in them, it is equally so in these days. There are men who no longer take the *ipse dixit* of Confucius as decisive of doctrinal questions. There are cavillers who doubt the existence of Shen or Shang Ti. A Christian who cannot give a valid reason for his faith not only covers himself with confusion, but also brings the Faith into disrepute. These men need to be educated as buyers of Apologetics.

The new generation of those "who are outside" also require enlightening as to their personal need; to be convinced of their own ignorance and misbelief; and to have their desires stirred for knowledge of the Truth as it is in Jesus. We have many books and tracts which have proved their usefulness in the years gone by, and new publications to meet new conditions and aspirations, as well as to solve new doubts. An examination of the recent Catalogue will show what a variety of Topics for Teachers has been provided, and still there are more to follow. A reference to the Annual Report under Circulation will show which books and tracts have been most in demand, and the quantities sold in the year.

When steam is up, it needs but the removal of the brakes and the opening of a valve to set the wheels in motion. A letter, a postcard, to the Secretary asking him to make a selection, if you feel diffident about choosing for yourself, will bring you a supply of tracts suitable for students, or ordinary people, men or women, to any value desired. Then you can proceed to educate the buyers with varying success. The greater your success the greater will be your joy.

The need is great; the supply will not go all the way round, but will be renewed as required; the goods are useful; the price is the cheapest possible; and freight is paid by the Society. We want you to act as salesmen and educate the buyers, for that is your job as much as ours.

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**BIBLE SOCIETY IDEALS**

**By Rev. T. Torrance**

The work of the American Bible Society in China is organized as purely that of a missionary Agency. It regards the Bible
as the revealed Word of God, sufficient alone unto Salvation through Jesus Christ and what alone can bring through Him spiritual regeneration to mankind. Its agents and colporteurs are every one of them evangelical preachers—not mere assistants or appendages of mission work but leaders in it.

Their special aim is to put the Scriptures in every home in China. The methods taken to do this vary somewhat according to the times, the state of the Society's finances and the conditions of the country. Emphasis may be more laid on one method now and on another again but in all methods the best and most direct route is taken to secure the maximum of results with the minimum of expense; it being understood, of course, that souls and not mere statistics are what is meant by results. The Spiritual uplift of the people is what is kept steadily in mind.

After the writer joined the American Bible Society he was told explicitly that the Bible Society was not here to supply missionaries and their converts with cheap Bibles; that might be incidental in its work but the main thing was to reach the teeming masses of China. Missionaries and others might help us, might even share in this but the work itself was ours first.

To this end the evangelical spirit is classed as the first requisite. The Bible society expects its employees to be able to explain intelligently and to recommend forcibly to one and all the Book of life. A loose, negligent, off-hand distribution is deprecated.

For this reason free distributions, unless in exceptional cases, are not allowed. It is thought that where a Testament or gospel is bought it is more likely to be faithfully read, while the act of selling gives the colporteur an unique opportunity of expounding its message.

Experience bears this out. The Scriptures are found to be more effective where a preacher seeks to interpret their contents. It is perhaps safe to say that it is better to circulate half a given number in this way than the whole by mere sales. Efficiency here cannot obviously be reckoned by statistics.

If I were asked the way, par excellence, of Bible work in China I should unhesitatingly say, "by means of specially trained men". Let the colporteurs be carefully chosen, trained by oneself, and sent out in pairs to sell and to preach, even at times to teach. It is seldom that the ordinary preacher or missionaries' assistant can equal the regular colporteur in selling Scriptures.

In the past this was the main method of the A. B. S. Gradually it has become supplemented by the giving of consignments of gospels to missionaries and Chinese preachers thus increasing the circulation without an additional outlay for colporteur's wages. This undoubtedly meets a large need and works well. Yet, while the field is so sparsely occupied as
at present, it cannot supersede the older method. A certain number of Bible Society colporteurs are required to reach unoccupied and feebly worked areas.

Owing to lack of funds the placing of Society colporteurs under missionaries has for long been discontinued.

It certainly feels grand to have the direction of a trained band of preacher—colporteurs and be able seed down any chosen city or district with the Word of life. No other missionary society can then do what we can. We can go where they cannot; we can attempt what they dare not, we can succeed where they would fail. We offer the Book simply; we have no sectarian bias. We explain its origin and contents; we are given an open hearing and an unprejudiced attention. The suspicion does not rest on us as it does on the average missionary of trying to proselytise. Through us the truth is more apt to get home. When it does that we are content. It remains for the nearest pastor to confirm what we have begun.

In a province like Szechuan which has a population approaching seventy millions would any one with the love of Christ in his heart say that seven Bible men were too many—i.e. one to a million? Yet all told there are only three of us in Szechuan—one from each Society.

Naturally we would like to see a whole Bible placed at once in every home. But the present poverty of the Chinese makes this from their side an immediate impossibility. On our side it would require at least twenty million dollars to meet the cost and this sum is beyond the power of one organization to raise. We, therefore, do the most practical thing to bring the Sacred Page within the reach of all: we issue very cheaply immense numbers of gospels and other Scripture portions. In this way whoever cannot afford to purchase a Bible or a Testament can easily afford a gospel or a set of gospels and Acts. It goes without saying that at our various depots and bookstore depositories we sell all the Bibles and Bibles and Testaments we can but our main issues are Scriptures portions, i.e. single books of the Bible; we never print less than a whole book.

During 1922 we circulated over 300,000 Scriptures portions in Szechuan alone. Besides covering the heart of the province these went to many sections of the border including Songpan, the Rong states, Tachienlu, the LoLo border and Shinhuching. Two of the great enthusiasts in the work are the Rev. B. F. Lawrence of Suining and the Rev. J. H. Edgar of Tachienlu. These two men far outstrip any of their brethren in their zeal to reach the multitudes with Christian literature.

Perhaps some may not know that we even give some unofficial attention to tract distribution. A leaflet or a folder often opens the way for the sale of a gospel, even as a gospel often leads to the purchase of a New Testament. Our men
recently made the attempt to hand a tract in at every door in
Chengtu and they always take a quantity with them for free
distribution when they refill their travelling baskets. Many
thus hear something about the gospel who refuse to buy a
book, and many who buy a book are all the more pleased to do
so because they receive a tract in addition. Not unfrequently
the tract acts as a key to their better understanding of the
Book. During 1922 we gave away in Szechuan over 100,000.

To the followers of John the Baptist our Lord quoted His
preaching of the Gospel to the poor as the crowning evidence
of His Messiaship. Similarly the Bible Society's claim to
recognition and support lies strongest in its work of taking the
printed gospel to this class whom Jesus loved. Its cheap issues
come as a great boon to the impoverished toilers of china.
Through its servants multitudes are offered the Bread of life
who otherwise would never had the opportunity of receiving it.

P.S. Since the above was written, it has been decided to
push the sale of Bibles among the students of China. This will
be sure to commend itself, as every student gained means the
opening of a new sphere of Christian influence. Schools in
future are to be allowed a discount of ten per cent on the
cheaper editions.

THE WORKER AND LITERATURE

A. C. HOFFMAN.

I have often felt that if there is any place above all others
where we fail, it is in the matter of distribution of Christian
literature and particularly that of tracts and posters. It can
be done so easily and in such a broadcast fashion and I believe
there are few ways in which one can so easily get into touch,
into sympathetic,—touch with people. Perhaps it is largely,
because of the special opportunity that literature affords, that
His Satanic Majesty manages to keep most of us, more or less,
asleep on the matter. I never go out on a brief book selling
jaunt but I feel that I should do something of that sort every
few days at least. However, all will readily agree as to the
advantage of literature distribution and we will also agree that
we lamentably fail.

I wonder how many of us pass along a main roadway for
some distance, noting here and there, the advertisements that
are posted up and do not feel what an opportunity we are losing, when we do not put up our Christian literature just as faithfully. If it pays for all business firms to thus advertise, will it not pay us too, or do we feel that such is not necessary for the Gospel. I confess that I have never worked the matter to anything like satisfaction. To give distinct and definite results, that one can be certain are the outcome of reading some Christian literature, is a very difficult matter and yet one can always distinguish rather readily, neighborhoods where literature has been distributed from those where such has not been the case.

I think specially of two men, both of them at present on my field and they have been there for some years. Neither of them are men that will ever get up to the standing of Conference Evangelists for the reason that they are up in years and one of them, would scarcely get to that position, because of his lack of educational qualifications, but over and over again, I have been surprised to notice the different atmosphere that existed, immediately you entered their sphere of influence. One of these men has been working back in the hills where there used to be pretty strong anti-foreign and anti-Gospel feeling but despite this fact and also the fact that this man was considered to be a rather poor helper and manager of his work, yet in every nook and corner at the coal and iron mines as well as at farm houses and small wayside rest houses, they were sure to be acquainted with this man for the simple reason that he always carried literature both for distribution and for sale and they could tell you just what they bought from him and what advice he gave them along with the literature.

Generally speaking, I think, that our regular preachers are the best agency through which we can distribute such literature. We used to observe the custom that each worker must, monthly, take with him at least some literature, but now since our workers have to cover larger areas, we have become careless along this line, much to our disadvantage, but we must get started again no matter what the cost may seem to be.

I have found this, too, that most workers hesitate to do personal work on the streets, but that they can readily be gotten into that sort of work, by being induced to take along some literature. In some cases people, of their own accord, will inquire what they have, but whether that be the case or not, the offering of the literature, means of necessity, that they must explain and talk to people individually, if they are to succeed in disposing of the literature, unless of course, as sometimes is the case, they simply, indiscriminately, give it away. A portion of Scripture with a calendar and tract enclosed will always sell rather readily. I think that in some cases, the handling of literature, has just as important results in developing the worker, as it has in influencing the man who buys the same. If for
no other reason, than to demonstrate the fact that the Church is
a living and progressive concern, both the distribution of litera-
ture and the posting up of tracts and christian posters, should
pay.

Sometimes we have wished that there were more suitable
posters available. We have tried pasting a picture in the centre
and then tracts all around it. It is then that you feel that there
are very few tracts indeed that are suitable as posters, either the
print is too small or the paper is of too low a grade, to be read-
able. Considering the matter from different points of view, I
believe that when we neglect literature, we neglect one of the
most effective means of distributing the truth and a method that
is always acceptable to the people despite the fact that it is real
hard work.

It is possible that we need specific literature to offset the
misleading influences of the so called New Thought movements,
but what we need, perhaps even more than that, is to use faith-
fully, what we now have available and always right at our door.
I notice, too, that we seem never to be able to successfully carry
on any successful Evangelistic Campaign or even a Conference
of any duration, without the use of both ordinary and special
literature.

REPORT OF A COMMITTEE APPOINTED BY THE
ADVISORY BOARD ON THE DISTRIBUTION
OF CHRISTIAN LITERATURE:

1. We advise that each mission in West China re-examine
its policy or practice re the Distribution of Christian Literature,
especially the distribution of sheet or folder tracts, with a view
(1) to increasing the appropriation set apart for this branch of
missionary effort, and (2) to make a special appropriation where
this is not already being done. In view of the large sums spent
on institutional and other forms of work, we do not think that,
considering its vital importance, the sum spent on tract distribu-
tion etc, has been at all in due proportion. This should be re-
medied without delay. In certain directions the number of
tracts distributed has been so small as to be practically negli-
gible, the reasons doubtless being, first, that where no mission grant is made, the missionaries cannot afford to pay for the required quantities of tracts out of their small salaries; and second, that little or no effort has been made to get the Chinese churches to apportion a share of their church collections for this purpose.

2. We advise that the distribution of tracts be taken up systematically. Hitherto it has been too spasmodic. There should be regular, continued and co-ordinated distribution, whereby certain cities and districts should be covered year in and year out in much the same way as advertisers cultivate a field for a lengthy period. By this means, we believe that large results would be secured.

3. We urgently advise a sustained use of poster tracts in order to acquaint the masses with the primary truths of Christianity. These posters should be striking in appearance, printed in large heavy type characters, and the text matter short, so that the passer-by could take in the message at a glance. In this way multitudes that would not read a tract or enter a church would involuntarily learn something of the verities of the Christian religion.

4. We advise that increased care be taken to distribute specially selected Christian literature to the student classes. All who know the weighty influence of the Confucianists (and eighty percent of the scholars are Confucianists) realize the importance of removing their prejudices and leading them to the truth.

5. We advise the special preparation of a narrative or story type of tract to supplement our present style of closely reasoned theological tracts. These is an urgent call for parable-like tracts, the story in which will fix different aspects of salvation in the hearts of the readers. A picture at the head of each would greatly enhance their acceptability.

Some of our present tracts could also be improved by printing on the margins advice on the treatment of some of the common ailments of the people and the value of hygiene in the prevention of disease.

6. Regarding the general distribution of Christian literature, inasmuch as the News in its October number published an article on the subject, there seems no call to again go over the ground; we would, however, remind all of the need of placing a New Testament in the home of every leading Chinese, and of redoubling our efforts thro' phonetic script or other means to make the whole church literate.
In brief therefore the Committee make the following re
COMMENDATIONS:—

1. That each mission adopt a definite policy re. the distribution of Christian literature.
2. That much larger annual grants be made by the missions for the distribution of Christian literature.
3. That the churches be asked to assign part of their contributions for this distribution.
4. That all Missionaries, Medical and Educational as well as Pastoral, stress the distribution of small sheet and folder tracts.
5. That plans be worked out by the missions and churches for continuous and systematic distribution.
6. That each church centre work up a mailing list of representative Chinese to whom appealing Christian Literature may be sent at frequent intervals.
7. That large posters be constantly used as a means of reaching the masses. These should be placed in tea shops and other public places and frequently renewed. Private bill boards would avoid people pulling tracts down.
8. That special literature be selected for student work, and that the Government Schools be carefully cultivated.
9. That tracts of narrative or story type be produced, supplementing the present style, and that men suited for such production be designated by the missions and churches.
10. That we face as an immediate objective the placing of a New Testament together with a copy of Martin's Evidences (or an equally good book), in the hands of every prominent Chinese, official and non-official.
11. That pastors be urged to see that there is a Bible and other good reading in every home, and that every effort be made to make all homes fully literate.
12. That all missionaries and other church workers carefully read the last annual report and recent catalogue of the West China Religious Tract Society.

Trusting that these recommendations may receive the cordial support of the West China Missions (and Churches).

Yours Fraternally,

H. J. Openshaw,
Thos. Torrance.
J. L. Stewart.

Committee.
THE HISTORY OF SHUH.

(A Free Translation of the "Shuh Chi".)

BY REV. T. TORRANCE.

In the tenth month of the same year (B.C. 316) that Shuh was conquered Sze Ma-Ts'o and others annexed the States of Chii1 and Pa.

It the first year of Nan Wang of the Chou dynasty (B.C. 314) Hueil Wang of the State of Ts'in appointed his son T'ong Kuen². (通國) as Marquis of Shuh; his minister Ch'en Chuang to be over Pa and Chang Ro to be Warden of the frontier. At the same time 10,000 families were sent from Ts'in to colonize Shuh.

In the third year he divided the West into the three provinces of Shuh Chüin, Pa Chüin and Hanchong Chüin.

In the sixth year Ch'en Chuang rebelled and put T'ong Kuen to death. Huei Wang on hearing this sent the Generals Kan Mong, Chang Ni and Sze Ma-Ts'o to Shuh who retook the province and executed Ch'en Chuang.

In the seventh year he made his son Huen to be Marquis of Shuh. Sze Ma-Ts'o after this led 100,000 men and 10,000 boats with a provision of 6,000,000³, bushels of rice down river to conquer Ts'u. He took Shangu and made it into the province of Ch'ienchong Chüin.

In the fifth year (or twenty seventh of Hueil Wang) Chang⁴ Ni and Chang⁵ Ro built a wall around Chengtu twelve "li" in circumference and seven "Chang" in height. They also built a wall round P'i Hsien⁶ seven "li" in circumference and six "Chang" in height and a wall around Linchi'ong⁷ six "li" in circumference and five "chang" in height. At the foot of the walls he built granaries and on the walls, houses, watch towers and embrasures.

1. Hanchong.
2. T'ong Kueh the whole Empire. In the name of the Son we see the ambition of the house of Ts'in to conquer all China which actually its kings did soon accomplish.
3. This is quite a side light on the productiveness of Szechuan at this early date and its numerous river craft.
4. Chang Ni and Chang Ro were brothers.
5. P'i Hsien was once the capital of Shuh.
6. Linchi'ong or Kuangchow (Kiangchow, Kiangchow) on the edge of the Chengtu plain, lay close to the border of the Ching-i Ch'i'ang people and was therefore a most important city.
Originally Chengtu was a city of one main street called the "Ch'in-Li-Kiai". Chang Ro shifted his camp outside and laid out the "Shao-Ch'eng" or small city and the "Lui-ch'eng" or inner city with its official residence. He likewise established the salt and iron markets setting up street gates and assigning each trade to its own quarter according to the custom prevailing at Hanyang.

The place where the soil for the city wall was dug was ten "li" away. Here a pond was made called the "Wan-Sui" or Imperial pond where fish were kept. To the north was another called the "Long-t'i-ch'i"; to the east a third called the "Ch'en-ch'i-ju-ch'i"; and to the west a fourth called the "Liu-ch'i"; all used to rear fish. These ponds never dried up in winter or summer Consequently gardeners took advantage of them to draw water from them for their gardens.

At Ping-yang-shan there was yet another fish pond.

In the fourteenth year of Nan Wang of the Chou Dynasty the Marquis of Shuh after sacrificing to the spirits of the mountains and streams sent part of the sacrificial viands as a present to Hsiao Wen Wang of Ts'in. The Marquis' "secondary mother" in order to destroy the king's trust in Huen put poison in these. When Hsiao Wen was about to partake of them she said that the viands had come 2,000 "Li" and should be tested first. Hsiao Wen gave them to a minister present to taste who immediately died. Hsiao Wen in his anger at the supposed wickedness of Huen sent Sze Ma-Ts'o with the present of a sword to him. Huen and his consort in fear of the King's wrath were thus forced to commit suicide. At the same time twenty seven of Shuh's ministers and officials were given the extreme penalty. The people buried Huen outside the city.

In the thirteenth year Hsiao Wen Wang sent his son named "Kuan" to be Marquis of Shuh.

2. This is the first mention of an inner city in Chengtu and is probably the original of the Imperial city. It is not expressly stated where Liu Pi lived though we know he was crowned to the south of Wutanshan which is where the Imperial city lies. Mong Chi-Hsiang who ruled in Chengtu after the close of the T'ang Dynasty is reputed to have had his palace here and it is well known that during the Ming Dynasty the Princes of Shuh all made their residence within its walls. It fell to the ruffian Chang Hsien Chong to destroy its ancient beauty when he was finally driven out.

The "Shao-Ch'eng" has continued from Chang-Ro's day until the present. For long it was the main business quarter and the place of residence or lodgement of the non-Shuh or Chinese elements of the population. Traders in olden times were regarded as the lowest order of society, consequently they were mostly confined to the tribesmen's quarters. When the Manchus come the Shao-Ch'eng being empty they took exclusive possession of it since which time it has been also known as the Manchu city. After the revolution in 1911 much of the Shao-Ch'eng wall was taken down.

2. The Shuh-Chi "does not state whether Kuan was the" secondary mother's" own son or not, or what became of her.

3. The Ts'in Princes had to pay a heavy personal price for their conquests. The deaths of Huen and Kuan could hardly have been more tragic.
In the seventeenth year Hsiao Wen heard that Huen was guiltless; it was jealousy that had wrought his death. He now sent to have his body brought within the city and properly interred. That year it had been dry for three months and then rained for seven; it was difficult for chariots to travel. When they came with the body to the North gate they sank in the mire. Because of this the Shuh people called the North gate the Han-yang gate. They built for Huen an ancestral hall. His spirit (神) they regarded as efficacious in sending clouds and rain. In times of drought prayer was wont to be made before his tablet.

In the thirtieth year Hsiao Wen suspected that Kuan, the Marquis of Shuh, meditated rebellion and he had him put to death. Chang Ro was thereby left in sole power when, taking advantage of this, he annexed Tsoh and its lands to the south of the river.

THE YAK.

BY TIBETAN.

Tachienlu bears the same relation to Tibet that a sea-port does to the sea. In the city there are forty eight Tibetan caravansaries for the accommodation of the Yak, the ships of the Asiatic plateaux. We watch a large caravan entering Tachienlu with feelings akin to that with which we gaze on a big liner entering port. Both cross the trackless waste, carrying heavy burdens, for a definite destination. The Yak, the ship of the plateau, like the camel, the ship of the desert, is very slow, very sure, and very strong. The Yak has only one pace across the plateau which may be described as "particularly deliberats". A ship crossing the trackless ocean has no specific object in reaching a given point at any particular time. The Yak moves along slowly day by day with the same deliberate, stately stride. Dusk finds it "somewhere" on the high, wide, barren plateau. Its heavy burden is removed, it is tied by the nose to a rope made of its own hair, and the caravan goes to rest beneath a starlit sky. Daybreak finds the Yak grazing quite near the encampment. Two hours later the caravan is on its way north, south, east or west. The direction matters very little to this slow, dark, shy animal. The same tread, the same stride, the same pace, day after day with nothing more interesting than a halt at mid-day to allow the Yak driver to eat some Tsamba and drink some buttered tea. Again the Yak enjoy about two hours
grazing and once more the caravan moves on until dusk finds it "somewhere" on the plateau.

There are wild waves to be encountered in crossing the ocean and dangerous mountains to be crossed in traversing the Asiatic steppes. The Yak somehow comes to its own when going round a nasty, dangerous corner, or down a steep, slippery, icy path. This is where you find this slow animal absolutely sure. It is fatal to hurry here; folly to try and force this deliberate beast of burden. Snow invariably covers the higher reaches of the Tibetan mountains. The short legs of the Yak are peculiarly adapted to travelling through soft snow; the slow tread also prevents it from sinking too deeply and thus delaying its progress. A high snow-bound pass presents as little difficulty to the Yak as the open wide plateau. The pace, tread, and stride are just the same. Lastly the Yak has enormous strength. The luxuriant grass-lands all over the Asiatic Steppes provide these animals with all they need. In summer the Yak are driven on to the higher country thus leaving the valleys and lowlands for winter grazing. Across the great Tibetan uplands there are special grazing parts where the Nomads spend a month or two fattening up their somewhat exhausted animals. Where the ships of the sea lay in coal, the ships of the plateau lay in superfluous strength. After a month’s feeding the caravan moves on again travelling something like twenty miles per day. These long journeys across the plateau may take from six to nine months. Caravans arrive in Tachienlu from Chiambo, Lhasa, Shigatse, Gyantze, and other far distant parts. From Tachienlu, they carry their heavy loads of Chinese tea. To this city they bring musk, wool, and butter. These things are used principally as barter as the Tibetans have no great confidence in paper currency. With the valuable musk they purchase all shades and colours of Chinese silk, particularly red, yellow, and blue. Cloth is also bought in very large quantities. The indispensable Tea, however, is the principal thing, and this is taken into Tibet in enormous quantities. The Yak carries its burden of tea to the Tents and Temples scattered all over the “Land of the Lamas”.

And now Tachienlu has closed its hospitable door against the slow, sure, strong, silent Yak. The Chinese merchants in this Border city say the streets are too narrow for the Tibetan Yak. Accustomed to the broad plateau they no doubt find Tachienlu somewhat confined and a stampede down one of the principal streets demonstrates the law of having all things in common; fruit-stalls and meat-stalls and sweet-stalls are all jumbled up and the aggrieved stall-keeper wisely waits till the Yak have all passed before expressing his feelings. Pea-nuts and walnuts and chestnuts are all mixed up with Yak-meat and pork-meat and mutton. The nervous Yak travelling three and
four abreast go tearing along the busy thorough-fare carrying everything before them. These wild, happy, forlorn days have now come to an end. The Yak must now load and unload outside the gates of Tachienlu.

Official Proclamations, however, will never keep the Yak out of the city, this animal has ways and means of getting past the law. Delicious Yak beef is sold on the streets every day at ten cents a catty. Fed on the rich pasture of the Asiatic uplands, this animal makes delightful eating. The Tibetans, Chinese, and Tribes people are very fond of Yak beef and indulge freely in a meat diet. In one year nearly two thousand Yak in this way enter the city of Tachienlu.

ANIMISM OR ANIMATISM?

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

Animism is a mysterious system with bewildering ramifications; so it is hoped a few remarks on the religious side of the subject may be of use to readers interested in Anthropology.

(1) According to the most popular definition Animism is (a) A Belief in the existence of Spirit or Soul as distinct from Matter; of Spiritual Beings or souls, demons, deities and angels; and of a spiritual world distinct from the material world. This is Tylor’s “doctrine of souls and Spiritual Beings in general”. (b) But Tylor also includes in “Animism” a “doctrine of universal vitality” and “a general animation of nature” without assuming the existence of separable souls. Maret, however, would call this phase Animatism; but questions now far we should “press this doctrine of universal vitality.” This animatism seems to me closely related to Hylozoism which attributes life and also antipathies, sympathies, affinities, preferences and like qualities to matter and finally, (c) the activity of the spirits of the recently deceased in possession by ghosts and other imaginary entities is, also, technically a form of Animism.

(2) Now of the former two phases of religious belief is animism or animatism the more primitive? or is the difference only a question of regions and peoples? or may they not develop side by side in the same region and culture? A primitive man seeing the sun rise, progress, and disappear might owing to his
inability to reflect, assume it was alive in accordance with his own conception of life. The winds, waters, mists and other moving phenomena would also be alive and even the family cave which might entomb him, as other caves had entombed friends or enemies, would give the same notion of life and activity apart from the possession of any of them by souls, either spiteful or beneficient. But as a test question: Does an ignorant Chinese country woman revere the idol as a living thing, or as a dead thing temporarily occupied by a Soul or Spirit? And I imagine the answer will be: "That altogether depends on the individual; one may be an animist while another may be an animatist". But for some reason, not quite clear, we would put the former on a higher plane than the latter. But is there any real animatism apart from animism? All the Frontier Tribes are animists with rare suggestions of animatism. They, however, have a high civilization, but with Cumont and Tylor before me, it is difficult even to see where the Australian blacks, the zero of Anthropological analysis, differ from true Animists.

(3) Cumont in speaking of "Primitive Races" calls them Animists and says "they ascribe a soul and existence similar to those of man to every-thing surrounding them. The life of a person might, therefore, be linked to that of a thing, a tree, or an animal in such a manner that one died if the other did". Tylor speaks of Animism as the "Theory of Souls" and credits "Barbarians" with being peculiarly affected by certain phenomena that seem to them stern realities in the physical world. For instance, from dreams and trances they will be convinced that their own and other's souls come and go at will. Hence death is the anima quitting its tenement. Reflections in water, shadows, and hallucinations all strengthen the Primitive man's convictions regarding the reality of the anima. This, we view as being part of the daily life of savage peoples, but such phrases as "out of himself" (ecstacy) "coming to himself", the shades (shadows) and "ghosts" (breaths) show only too plainly our own animism 2000 years ago! But press the dream further still. The sleeper's imagination sees not only human beings but the entire world of nature around him. Hence everything capable of being seen in dreams or shadows, or reflections, must be the souls of corresponding objects. But as the souls on the death of the body do not die, but quit their dwellings, the question of the new tenement arises. The possibilities here are legion, but many re-enter human bodies, while animals, trees, natural objects, man's handiwork, the Heavenly bodies and the great Void of heaven may be their abode. The next step is simple. Such beliefs make the soul a most uncanny, and at times, a dangerous entity. Self preservation calls for precautionary measures and the result is the exorcist and his magic; the priest and his sacrifice, and the individual reverence of living
and inanimate objects. And because of such beliefs we can understand the restrictions and peculiarities of Totemism.

(4) To us now animism seems a very involved system. But it has really grown as slowly and naturally as language and social organizations. Hard thinking or much reflection is not necessary for the one any more than for the others. No, animism is the result of a quasi-experience, of something seen in the dream, trance, shadow, reflection or the hallucination, and the particular cultural stage rules out questions of objectivity and subjectivity. As a thinker, where the true interpretation of phenomena is concerned, the Australian Black tracker and the Hottentot Venus are failures, but when it comes to a test of the powers of observation, and the sensing and avoiding of danger a Hegel or a James would be rather out of his element. And as so much of primitive religion is based on what the savage thinks he sees and hears; and precautionary measures to obviate unpleasant consequences; or schemes to obtain help and benefits, we see no mystery in the fact that the Australian Black or the degraded Hottentot is an animist after the order of Cumont, Tylor, Marett and others.

However, if anyone cares to insist that Pithecanthropus erectus was an animist, and not an animist, my attitude will be defiantly neutral. But if Homo Neanderthalensis is the subject of discussion we suspect Marett would class him with the animists.

THE PATIENT HIMSELF.

It ought not to be necessary to remind missionaries, that in their work it is the interest of the individual which they should be concerned in securing; that, it is only when they get the active interest of the man or woman that they can secure a real hearing for the Gospel which they are bringing to this land. In many and various ways we endeavor to command this hearing,—through the Church Service the School, the Street Chapel, and through what I especially wish to bring to you attention, the Hospital.

It goes without saying that in none of our plans are we exploiting the full measure of their possibilities; but, we wish here to stress the fact that our hospitals seem to be falling far short
of serving 'The Cause' to anything like the favored position, which their place in Chinese opinion, would lead us to expect them to serve.

Here let us ask the question. What have the Missions expected of our medical and dental hospitals? Stated briefly, they have expected them:

1. To break down the prejudice of the Chinese to Christian work.
2. To make a practical demonstration of Christian service.
3. To serve as a training ground for medical and dental workers.

More might be said of particular hospitals, but enough has been said to cover the general Mission requirements of hospitals. At our present stage of development, should not the work of the hospital be linked more closely with the search of the Church for members? May we ask, is there a connecting link between the work of the hospitals and the building up of the Church. True it is, that we have church members on the hospital staffs, and it may be that they expect their efforts to react to the benefit of the Church, but are the hospitals contributing directly to the up-building of the native Church? Do the results of our past hospital service, in terms of church members, received through them, warrant us in continuing without some change in our present methods?

Doctors and nurses, in charge of hospitals, have whole shelves of books describing the make-up of the body and as many more shelves detailing the diseases of man, the technic of cutting and sewing him up, as well as other methods of treatment, but how many shelves would be needed to hold all that is known of the best tried methods of hospital evangelism? For perfectly obvious reasons, the efforts of the doctors and nurses must be largely used in the curing of the disease of "the patient" and not with the primary consideration that he or she is a potential Christian, nor have they the time to make use of the entrance into "the patient's" home, which his coming to the hospital opens up. Tremendous opportunities are being wasted every day under our present methods of conducting the evangelistic side of the hospitals. No street chapel offers the material which a hospital does daily. No ordinary preaching service secures the close contact which the healing of the hospital quite naturally gives to personal work. No institutional church has a better field than that which the station hospital offers. Twenty-five to one hundred in-patients and fifty to one hundred odd out-patients daily or tri-weekly, all of whom have been more of less favorably impressed with the practical workings of Christianity, is no mean number ready to the hand of the evangelist. Surely,
no other set of potential Christians have a better introduction to begin an accountenance-ship with the Great Physician.

This particular issue of the "News" is concerned with Christian Literature. It cannot be that there have not been some good schemes tried or that there are no worthy plans which can be used in the distributing of literature to patients and in their homes following up the service of healing, yet, we have never seen any province-wide notice of such plans. Nor can we hope for such till "the patient" becomes more really, for the Church, a potential member, to be won by its persevering efforts through tract, Bible, or personal work.

Our plea then, is that "the patient himself", whom the workers in the hospitals must primarily regard as a sick organism rather than as a prospective Christian, shall be followed up on the evangelistic side, while in the hospital, and after he leaves it, with studied care, that he be surrounded with more active Christian propaganda.

To accomplish this ideal, some body must formulate plans and methods of procedure, and if we regard the hospital as a feeder of the evangelistic machine, who more than the Church should be interested in helping to solve this problem. Will she?

Christianity has gained a footing in Sze Chuan. The hospitals have contributed a large share in the securing of this footing, but, to-day, should they be closed would the inflow to the Church be immediately and materially lessened? We ought to be able to answer, emphatically, "Yes". What do our church statistics say about it?

MEDICAL EDITOR.

SPECIAL TO THE WEST CHINA NEWS!

FIRE!! FIRE!! FIRE!!

On the night of the eighteenth of February the whole city of Kiating was made as light as day by a fire along the river front, outside the city wall which started before midnight and burned furiously till four o'clock. We are truly thankful that it did not get into the city proper. It was probably started by the overturning of a lamp when some gamblers got to quarreling. The wind was high and though rain had been falling for some
hours it did not seem to check the fire in the least for it spread rapidly and people were able to save almost nothing from their belongings. One shop had over four hundred tins of kerosene and other shops had lesser amounts. The explosion of these could be heard all over the city and the flames as they licked up the oil leaped high in the sky. Soldiers and policemen were called to help but they were seen to carry off loot and one soldier bayoneted a small boy who was trying to escape with his “pu kai” and injured him badly. As usual water carriers wanted exorbitant prices for carrying and no one could do much to help. The “Bao Dzen” reports that one thousand three hundred families were burned out which of course means many more individuals. In an area half a mile in length only two brick store houses escaped complete destruction. The three chapels of the city were opened for those who would come for shelter, and food was furnished them free, but not many took advantage of this opportunity because they felt they must stay by their plots of broken tile lest some one else claim their land. The Red Cross and Chamber of Commerce have done valiantly in giving away cooked rice and much money. This for only three days however. The united Christian Churches of the city are cooperating in setting up a booth for the distribution of relief when the others cease, using what funds we can raise among ourselves and secure by telegraph and correspondence from other cities. Any contributions will be carefully given only to deserving cases. Please send yours immediately to Mr. A. P. Quentin, Treasurer of the Kiating Christian Council.

INDUSTRIAL SCHOOL ITEMS.

S. H. Soper, B.A.

The following may be of interest to some. It is the Financial statement of Jenshow Industrial School for the term ending Jan. 30th 1923. This statement covers five months.

<table>
<thead>
<tr>
<th>Work</th>
<th>Cash paid boys.</th>
</tr>
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<tbody>
<tr>
<td>Help received by 43 boys 508.000</td>
<td></td>
</tr>
<tr>
<td>Toys.</td>
<td>17.496</td>
</tr>
<tr>
<td>Carpentry.</td>
<td>4.800</td>
</tr>
<tr>
<td>Rattan.</td>
<td>22.652</td>
</tr>
</tbody>
</table>
Gauze weaving. 9,689
Cooie work. 10,950
Tennis Nets 19,972
Back Stop Nets 25,240
Brass and Iron 20,610
Photography 68,926
Furnishings made by boys. 8,450
Farm crop 100,000
Total earned by boys 399,785
Mission grant in aid 127,500
Balance to find 71,615

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508,900 508,900

Notes. The toy department has been just started and will show greater returns in the future.
Carpentry also has had but a start.
Rattan, for two months we have been unable to buy rattan else the returns here would have been doubled.
Gauze weaving, only one loom in operation another will be added next term.
Brass and iron casting and machine lathe work just started this term will increase the output next term.
The average boy in H.P. or 1st or 2nd M.S. puts in 4 hours work per week farming and 10 hours work per week in the shops.
The full W.C.C.E. Union course is carried by all students.
The nine boys graduating in 1922 H.P. took 83% on the average according to the W.C.C.E. Union grading.
During the past 5 years 60 boys have graduated with full W.C.C.E. Union diplomas out of 67 candidates.
Farming is compulsory for all. Shop work is compulsory for all who borrow, optional with others.
The amount that a boy may borrow is determined by the district Educational Association. This association consists of the teacher and preacher in the local town with one representative from the parents of the student. These meet with the staff of the H.P. and M.S. once a year.
Failure to obtain 50% on each subject and an aggregate of 60% causes the reduction of the loan by 50%.

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NEWS NOTES

Jenshow

Soldiers on the move again. This time they are headed or Dzi Liu Ching. It is against all custom for them to move
in such cold weather but I suppose it is a republic now and they can break even such ancient and honourable customs.

The pea and bean crop will be very largely a failure owing to the long continued dry weather.

The boys school recently held a successful "Father and Son day". All the town boys brought their parents to the school at two o'clock, they were entertained with gramophone music for a while, then speeches were made by the principals of the Government Higher Primary school and the Silk School. Mr Liao Gin Ngan a merchant of the town made an apt address on behalf of the parents thanking the staff for their interest in the boys. After tea and confectionary had been served the boys gave an exhibition of running long and pole jump. The school fife and drum band played a selection or two. The drawing exhibit was the best the school has yet produced. Among the hand work in the exhibit were enlarge and coloured photos, place cards, knitted underware, tennis nets cord, back stop nets, toys, iron screws, brass castings, hospital gauze, coat hangers, book-rests, rattan furniture. Out side the farm looked in good condition in spite of the lack of rain. A few days later Mr. To the Hsien official and Mr. Ch'en the district Government School Inspector made a thorough inspection of the school, class rooms, dormitories, play ground, farm, hand work etc. After a most enjoyable visit they decided that the school ought to be registered with the Government schools, and so it is, the necessary papers are all now to hand and our boys graduate with the government and W.C.C.E. Union certificates. Incidentally we now have applications for every available seat in the school. Twelve of our H.P. 3rd year and M.S. boys are in a class for church membership also one of the teachers and two of the teachers of the Government silk school.

Mr. Earle reports a most interesting time at Fu Chia Chang. One of the oldest members a Mr. Hwang, received into the church in Mr. Hoffman's time here, recently died. Several days before his death he called all the family to his bed-side and told them that he had tried to follow the Christian religion in his life and in his death did not want to depart from it. On Sunday night all the church members, the school boys, Mr. Earle and Mr. Jolliffe held a service on the street outside the home when Christian faith and hope were explained to nearly a thousand people. Next day the funeral procession without any distinctive heathen rites passed through the length of the town, and every one knew that Mr. Hwang had not gone back on the faith of many years.

S. H. S.
Chungking Notes.

The missionary community has been very glad to welcome the arrival of Mr. and Mrs. R. J. Davidson, who reached here the last day of 1922, all ready for a new year.

The members of the “Syracuse Unit” will be welcomed in their turn when early February brings them to the city.

The “Big River” is very low at present writing—the last of January. It stands at 11 inches here now and is reported by wire to be at 0 in Ichang. The smaller steamers are taking time off until a few more feet of water cover the rocks.

A number of C. M. M. visitors are in the city, en route to Council Meeting, or to places beyond Tseliutsing.

The Marcella Wilkes Boarding School for Chinese Girls was recently formally opened here by the Women’s Missionary Society of the Canadian Methodist Mission. The building is an attractive one of brick, having four full stories, with attic space available for expansion. The school as now arranged for use has a capacity of 120, and also contains ample and very pleasant living quarters for the foreign teaching staff.

On the 10th of January the Dedication of the school took place, the services being conducted by Pastor Dzang in the Assembly Room of the building. On the 11th there was a more formal affair, when General Deng unlocked the door of the building, and thus “officially opened” it. On this day 400 guests were invited and 500 attended. Education for girls seems a popular issue in Chungking. There was a program, with various addresses, and refreshments were handed about in pasteboard boxes, school advertisements being cleverly packed with foreign biscuits and cakes. Tea was served to all.

On both these days the school building was open for inspection but on the 12th this privilege was extended to all and sundry. Hundreds took advantage of this permission to visit the compound, see the bright clean building prepared for Chungking girls, and drink tea with friends of the C. M. M. Church.

Miss Jack and Miss Coon were greatly helped by the Quarterly Board of the Church who took charge of the arrangements for the three day program. This Board decorated the school and compound and acted as a Reception Committee. It was noticed that these Chinese committee members had a proud, proprietary feeling regarding the building and its uses which promises well for the success of the school as a feature of the Canadian Methodist work for Chungking.

G. B. S.
The West China Missionary News

F.F.M.A.

The Annual Meetings have just been held in Tungchwan. One event was the wedding of S. H. Fang, Principal of the Union Normal School, Chengtu, to R. C. Ma, a teacher in the Friends' Girls' Boarding School, Chungking. The bride and bridegroom will be returning to Chengtu in a few days.

After several years' delay due to the war, exchange and the lack of a builder, the foundations of the Friends' College, at the Chengtu Union University, are now being dug.

M. SAWDON.

A.B.F.M.S.

The Annual Meeting this year was in the nature of a delegated conference due to financial conditions at home and on the field. The conference was held in Kiating, February 6 to 14 inclusive. The Chengtu representatives reached home just before the city was locked up for several days' fighting.

While Mr. Dye was attending the Baptist conference in Kiating, his wife was attending the Annual Meeting of the Friends' Mission in her former station, Tungchwan. The Dyes are leaving early this spring on furlough and it was a real pleasure for Mrs. Dye to revisit her first mission home in West China.

Mrs. A. M. Salquist of Suifu is spending a week of the Chinese New Year holidays in Chengtu for dentistry. The Chengtu Dentists seem to be the strongest attraction that entices busy people to the Capitol.

B.E.B.

CORRESPONDENCE.

DEAR EDITOR OF THE "NEWS",

Will you please permit me to call the attention of your readers to the Statistics and the List of Missionaries published annually by the Advisory Board?
The statistician of the Advisory Board is merely a compiler of material handed in by the various Missions. Any complaints there may be should be made to the local mission statisticians who are well known to all. Do not wait until you receive the newly printed List for 1923 and then write to this office stating that your name has been given incorrectly or the date of your arrival on the field is in error. These items should be taken up now with your local statistician and by that officer forwarded to this office. If you fear your local functionary is too busy to attend to the matter communicate with this office directly. But please remember—that office can do no more than print material turned in by local statisticians upon whom must fall the burden of presenting accurate lists.

Very truly,

GRACE B. SERVICE.

Office of the Statistician,
Advisory Board Statistician.

Chungking, Sze., 26 Jan., 1923.

February 5, 1923.

DEAR SIR,

May I be allowed through the medium of your magazine, to thank the many kind friends in West China who sent us messages of greeting at Christmas and New Year time. The letters and cards were very much appreciated, and did time permit, it would be a pleasure to acknowledge each one individually.

Being ambitious, we are pleased to be in Ichang, where we have the privilege of being of service to so many who pass through, for as The Master said, "He that would be chiefest of all, let him be the servant".

The river is exceptionally low this year, and several of the Hankow steamers have had to stop running. The small Chungking steamers ran until early in January, leaving here with the watermark at 5 inches above zero. This is the first time this
has been accomplished. Unfortunately the last steamer to leave, S.S. Dar-Var (大佛), ran on the rocks on the way up, but this should not have been; I believe the Pilot was unwilling to go. (1)

Ichang is full of soldiers, and for the first time in our history, one of the Generals has a brass band. We would willingly dispense with the whole lot.

Messrs Jardine Matheson & Co. are building their bund out fifty (50) feet, so that in high water, their smaller steamers can come right alongside and tie up. What a saving of life this will mean! One wishes it had been done before our friend Mr. Hooker came down. It is a pity all the shipping companies are not doing the same.

Knowing the fondness our Canadian and American friends have for Aqua Pura, we are having a well dug in our compound, and hope to be able to supply an unlimited quantity of this beverage. The river is getting so congested with “tso chwan” (坐船), that we do not feel safe drinking the river water.

Wishing each and all a year of joyful and fruitful service.

Aye sincerely

HERBERT J. SQUIRE

BIRTHS.

BOWLES:—At Chengtu, on January 7th, 1923, to Rev. and Mrs. N. E. Bowles, C.M.M., a daughter, Gertrude Olive.

TORRANCE:—At Chengtu, on February 3rd, 1923, to Rev. and Mrs. T. Torrance, A.B.S., a son, James Bruce.

YATES:—At Chengtu, on February 12th, 1923, to Dr. and Mrs. M. F. Yates, A.B.F.M.S., a daughter, Dorothy Elvira.