West China Missionary News

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“Man shall not live by bread alone”, said the Master. But the sentence implies that bread is not to be ignored, that it is one of the essentials of life. It is at times charged against our missionary campaign “BREAD” that we forget this, that we are altogether WANTED! too other worldly. That we are so concerned that men study the scriptures, sing songs of praise, pray without ceasing, attend regularly all means of grace, that we forget that men have bodies. Such a criticism if in any measure true, is surely the omission of the messenger not of the message. It is assuredly part of the Christian life to be truthful, just, compassionate, and “diligent in business.” We are not to dismiss with a simulated sublime benediction, “the brother or sister naked and destitute of daily food.” No one as the Master busied himself with the sick, the hungry, the destitute, the poor, the oppressed about him from day to day. His message was of a Kingdom to come till His “will be done on Earth even as in Heaven.” Christianity is concerned not alone with a man’s eternal but with his temporal welfare. To ignore either aspect is to fall short of the whole evangel. Each is an essential to life in its fulness.

Some of the changing aspects of temporal life in China are well brought out in our leading article this month. Life in its lowest terms is largely a matter of food and clothing and shelter, and as a CLIMBING means to these, labor. In the past this vast PRICES. western province has been chiefly an agricultural area. Ingenious irrigation systems have made famine on any large scale almost unknown, and vegetables and rice abundant. A long adjusted system of labor also prevailed and few who would work but might find at least subsistence possible. But changes have been coming. With the arrival of modern trade, food stuffs are exported from the province and articles of comfort for body and home not formmely
thought necessary, imported and become a necessity. Thus the high cost of living has reached here also. The ubiquitous bushel of rice that before the revolution sold for 800 cash now sells for 4800 or more, and other things are in somewhat similar proportion.

Moreover new machinery is doing its inevitable displacement. Sewing machines now seen on every street do the work in each case of scores of fingers. The long reels in silk factories take the place of numbers of formerly scattered laborers bending over their individual boiling pots. The big steamers now braving the rapids and piercing the far interior, pass hundreds, even thousands of trackers and boatmen sitting angrily idle by the banks. Thus one man and his machine today takes the place of ten or some multiple thereof. Worse still in many cases a woman or even a child in its early teens can run the new machine and the man is utterly ousted. What is he to do? He cannot enter other occupations. They are already filled. He cannot die like a dog. He joins the only open doors, becomes a soldier or denied that also, a robber! But that in turn naturally makes conditions still more cruel. The feeding, clothing, sheltering, arming of hundreds of thousands of non-producers in the way of armies, means ever a higher cost for the bowl of rice, the cup of tea, the foot of cotton cloth, these basic necessities of life. Add to this the destructive work of gangs of robbers, the displacement of big areas for production of poppy instead of food stuffs and ever increasing taxes on all sorts of commodities, and one begins to realize the growing condition of desperation of our people. Do we wonder that labourers are demanding higher wages, that they are organizing in port cities, and that even in some places Bolshevism is being greeted as the best way out!

What can we do as a Christian Church to ameliorate such conditions? Ah, that is not so easy to answer. It would be most satisfactory if one could just sit down arm chair style and point out some patent Christian prescription for settling such problems. It will not be done so readily. But we can do something. We can at least, as the author of our article, study and seek to understand the changing conditions. We can show
the great toiling masses that we in some measure see and sympathise with their difficulties. We can as approved by the National Christian Conference urge upon employers of labor that they seek to avoid the ills of long hours, congested living and the spoilation of women and children. We can teach the more excellent way of Co-operation rather than thorough going Capitalism, can use our influence against opium, and hold forth the Christian method of Arbitration in settling the disputes of men rather than the murderous method of Militarism. That all may seem little but if done sanely and sympathetically, may also mean much for this great transition day of economic and social change in Western China.

But the very repetition of these suggestions goes to prove the profundity of the Master's precept. They go to show that man does not "live by bread alone," that basic to even economic problems are "BREAD" social and spiritual problems, that back of OF LIFE, good food, good clothing, good homes must be men of good will one toward another. Thus it seems eminently appropriate that our article on economic conditions should be immediately followed by others on evangelistic campaigns. We have heard much of work among soldiers in the east of China. It should encourage us greatly to enter this new open door here in our own province. We will not banish militarism in a moment by the sweep of some magic wand, but in the meantime it should be of the most strategic importance that we inspire in men and officers those high Christian standards of chivalry, compassion and the sacredness of human life. The campaigns in Yachow and Kiating are also gratifying in their results. The setting apart of one of our number as Secretary of Evangelism for our province has certainly been fruitful of excellent results. Our S.C.C. should see to it that some one carry on the work while Mr. Openshaw goes on a well earned furlough.

We regret that through illness of the Secretary the Advisory Board Minutes are delayed until our January issue. The Minutes of the Chungking Meeting of the Board of Education will be found elsewhere. Enthusiasm seems to be written large between the lines.
THE MISSIONARY WIFE AND MOTHER SPEAKS

C. W. QUENTIN.

I lifted longing eyes unto
The starry heights above,
Did some celestial orb of light
Uphold the Heart of Love?
I bowed my head in loneliness,
For God seemed far away,
How could my faith pierce through the night
To that eternal day?
But lo! I found God's fragile flowers
Close growing at my feet,
His loving Presence sought my heart
In fragrance rare and sweet.

I read of those who did brave deeds,
Or dying won renown,
What joy I thought to serve the Lord,
And some day win a crown
Of laurels, for some glorious act
That I would do for Him.
My heart was sad. No worthy gift;—
My weakness seemed a sin.
But lo! He sent me lowly deeds,
Just folks to love and cheer,
And daily sought my service in
The common place, right here!
SOME INDUSTRIAL CHANGES

CHAS. C. SHEDD.
Sec'y Y.M.C.A Chungking

Most of the material for this paper was gathered together before I came to Chungking last spring. I must confess that I have done but little study along industrial lines since arriving in Szechuan. Although modern industry is not very far advanced in West China the conditions mentioned in these paragraphs may be suggestive of lines of thought and action that we can apply to our life in this section of China and particularly in Chungking where there are thousands of workers of many different types engaged mostly in handicraft production.

II. The Wuhan Cities*

With our restricted perspective we can make but limited and partially accurate estimates of the changes that are taking place all about us. It is impossible for us to perceive changes that must be reckoned by decades and by centuries instead of by hours and by days.

What seems to be a great and lasting change may be only a snag in the river's bed that creates quite a disturbance, until it is either removed or the water rises above its influence, but the river flows on unceasingly. The tool that a workman uses does not necessarily mean a change in his home life—and yet it may. Anyone who has read Pound's "The Iron Man in Industry" cannot help but feel that power-driven machines do affect men in different ways from hand-power tools that require individual initiative and skill.

*In the preparation of this article the opinions of quite a varied group have been received, representing both Chinese and foreigners in business, government, and Christian service. The writer deeply appreciates and hereby acknowledges the kind and thoughtful cooperation given by the numerous friends who have assisted him. In some places exact words have been used but, to avoid monotony, quotation marks have been omitted.
Rural Districts

Very little information is at hand regarding the changes taking place in the rural districts, in which are living and working the vast majority of China's industrial population, and the ones wherein the most fundamental economic industry is carried on—food production. One wonders how much change really has taken place in the life of the Chinese farmer during the last 2000 years. Certainly there are the kerosene lamp, matches, tin and other metal-made implements, and cigarettes, but these are of only minor importance. It is high time that more people face the rural life of China and look to the future, for here certainly China can compete industrially and render a real service to the world. Food stuffs and cotton are in demand everywhere and China can produce these things economically and can compete in the world's markets, if she only sets herself to the task.

Open Ports

It is in the open ports and in the other steam-served cities of China, however, that the greater and seemingly rapid changes are seen. Modern machines are gradually but surely pushing the handicraft industries backward and outward. The old-fashioned spinning wheel gives place to a complicated power-driven machine, and the crude looms are being displaced by improved hand- or steam-driven ones, because the articles are more cheaply produced and the quality usually improved.

Home Workshop

The home workshop must step aside for the small factories with limited capital and a few workers, and these in turn gradually give way to big concerns employing thousands and backed by millions in capital investment. At present small factories are proving more successful than the large enterprises, due chiefly to the lack of leaders with sufficient ability and moral character for large responsibilities. In the larger concerns the salaried managers displace the managing owners with the result that the intimate concern of the employer for his business and for his employees that existed in the smaller shops, is lessened. For like reasons it is also apparent that commercially owned enterprises are more efficient and more apt to
make profits than those owned and operated by the government.

The passing of the junks and the junkmen is an example of the inevitable and eternal struggle between men and machines. The same struggle can be seen in Peking and Hankow where the rickshaw pullers are fighting the tram car and the motor bus. Transportation must have cheap labor and if that cheap labor cannot be furnished by man power it will be provided by animal or machine power. Chungking people of the average income will have to find a substitute for chairmen before very long for even now the prices for such labor are almost prohibitive.

**Disturbances**

The numerous strikes that are constantly disturbing industry in most of the larger cities show that many evils of the industrial systems of the West are being repeated in China before the country has developed the means of coping with the social and economic change which attend an industrial revolution.

The products of industry tell of changes of economic value, such as those aimed at eliminating the necessity of importing from other countries. Locks, valves, soap, brushes, leather, nails, and machine-knitted socks, indicate new demands. In many cases these things are produced by methods purely manual, while in others manual-machine methods are used with apparent effectiveness. Methods and products are continually changing to meet the demands of commerce. The trend is certainly away from hand-work toward machine-work. The quality in many cases is becoming better. It seems impossible that any wide spread changes can come as long as the military strangles the nation. The surprising thing is that industry has been able to develop at all under such difficulties.

**Developments in Banking.**

No account of industrial and commercial development in China is complete without mention, at least, of development in the field of banking. There is no single factor of greater importance in a society organized along modern commercial and industrial lines than a good system of banks. Credit is essential if the wheels of industry are to move smoothly and commerce is to expand.
Banks, so called, have existed in China for hundreds of years but many of these banks have been little more than exchange shops with only a few of the larger ones interested in long or short time investing for productive purposes.

Modern banks in China are largely a development of the decade since the Revolution. They are the product of many forces. The presence of foreign banks has proved a stimulus and scores of returned students, trained in the methods of Western banking, together with men trained locally in the foreign banks in China have provided a trained staff. But more important still has been the ever increasing volume of trade which has clamored insistently for more and better credit facilities. In the absence of strong Government control the advent of modern banking in China, as was to be expected, was not without signs of mushroom growth. Failures however followed and failures brought their lessons with the result that Chinese banks have more and more tended to eliminate the speculative element in banking. Reserves have been more carefully guarded and care has been exercised in the extension of loans. The Great War saw the entrance of Chinese bankers into the field of foreign exchange, a field hitherto a monopoly of foreign banks.

Modern Chinese banks are to be found in all of the treaty ports and large cities with more than fifty in Shanghai alone. The bankers are fast becoming organized and, in the strength of organization, have adopted a non-co-operative policy towards the Central Government in the matter of making loans to the Government, a factor which is not without great significance. As the movement towards modern banking in China grows the bankers will be in a position to bring ever increasing pressure to bear on the Government. The bankers represent a large force making for peace and security within China and progress in modern banking is among the most hopeful signs in the country to-day.

Human Factor

The movement from individual to mass production is accompanied by a concentration of population into small areas. The more crowded the district, the more difficult becomes the enforcement of sanitary and health measures. The fresh air
and the freedom of country life is lost in the rush and the congestion surrounding the mill worker.

Many view these changes with deep regret and concern while others see in them, however bad they are, the promise of the better day. They view these changes as inevitable and bound to come whether we want them or not, transients on the road to progress.

The regrettable thing is that modern industry seems to carry an accompanying increase of poverty, at least poverty is here seen in its more objectionable phases. Closely related also are: a greater insecurity of work, more unemployment, children doing men's work, and women becoming wage-earners instead of home-keepers. Many men are therefore being pushed out by the lower paid women and children; some of whom take this chance to go into more remunerative occupations, while others see in it a chance to loaf allowing the wives and daughters to support the family, the percentage of men in this parasitic class being alarmingly high.

The higher the wages the more efficient must become the workmanship or people cannot afford to hire. The carpenters and other building tradesmen in Chungking receive more than they are worth compared with down river prices because they put in shorter hours and do poorer work. I doubt if the average carpenter or painter puts in more than six hours a day of actual work after you discount the time consumed in the frequent smokes, sleeps, and eats that he seems to require. Steady work for the same time would give better service and he would have leisure after hours to himself.

As machine industries become more specialized and centralized the responsibilities become heavier, not only for the worker but also upon the capitalist, the management, and upon the community. Very often the community has been disregarded as a party to industry, for example by Elbert Gary in the steel industry, but the public is waking to the fact that it has a deep concern in every factory that comes to its community. It is no longer a question between capital and labor alone but it is vitally connected with every phase of our life.

Women in Industry

The chief cause for women entering industry is the stringent economic demand of the home, in some cases they merely supplement the family incomes but often the mother is the only bread
The present wage scale for ordinary labor is such that one bread winner in each family can hardly hope to bear the entire burden. A very careful study made in Wuchang showed that $12 a month is the least a family of seven (allowing four children and one dependent relative) of the laboring class, requires for the lowest grade of living. The same study gave $25 as the wage such a family ought to have for a moderately decent living.

Highly skilled mechanics to-day receive a wage higher in proportion to the cost of living than they did a few years ago. Ordinary mechanics receive more in actual cash but living costs have gone up as rapidly resulting in almost no improvement. The unskilled and transient laborers have a harder time because their incomes have not kept pace with the advance in cost of living.

A comparison of rates paid to carrying coolies ten years ago with the prices paid today of the same trips shows that practically everything has gone up six or seven times. The rate of exchange for one dollar at that time was about 2400 cash but to offset that there are lighter loads being carried now than at that time. For an actual figure, the rate from river to godown at Loong Men How in 1913-14 was 14 cash for 120 catties. Now it is 56 cash for 70 catties, about seven times as much.

Coal at that time was delivered for 500 cash for 120 catties while today it is necessary to pay from $1.10 to $1.30 for 100 catties, just about six times as much.

Another comparison which is a little off the subject but related to the general discussion is that of river rates. The rate per cattie for cargo during the period preceding the steamers was 18 cash a cattie from Ichang to Chungking and required about six weeks for delivery. The cattie rate in cash for the steamers a short time ago figured out to be about 240 cash but the trip requires but four days, an increase of over thirteen times.

I have not secured the figures for the costs of rice and pork, two staples in Chinese diet, for 1914, but I will be greatly surprised if we do not find that these rates have gone up at least as much as have the wages. This merely goes to prove that the working classes have not profited greatly, and with the combination of civil war to increase their difficulties, I think we will find that they are worse off than they were ten years ago.
Skilled Tradesmen

In the homes of the skilled tradesmen conditions are better. In some, the children are given educational advantages where formerly it was considered sufficient that the son become an apprentice and work his way gradually into the skilled class. A combination of education and hard work is a change of real worth. There is an evidence of thrifty living on the part of some of the more highly skilled. For instance certain groups have accounts in modern savings banks and others in the postal savings. To our knowledge no definite cooperative plan has been worked out in any of these groups except a sort of a consumer's cooperative idea in a small way, such as combining in the purchase of rice when the prices are favorable. Extravagance is a tendency noted more frequently than thriftiness, but that must be expected as more money comes into the hands of those who are not trained in its proper use.

Women and children have always been workers in China but in occupations that do not require great speed and usually confined to piece work in their own homes. Handicraft shops, even with longer hours, injure children far less than factor factories in which they are little more than parts of the machinery. A wider field of employment for women is now opening, and continues to grow as old industries are altered and new types started. Naturally there is some opposition on the part of male workers to this so called intrusion of women. For instance, the telephone operators in the Wu-Han cities have set up such a protest that the authorities dare not bring in women to be trained for switch-board work.

Social Status of Workers

Although the Chinese Classics put the laborer high up in the social scale, it is a fact that workers have been looked down upon by the merchant, student, and official classes. A change of this attitude is evidenced by a growing recognition of the worker's place in society, and a more adequate provision being made for his welfare. The change in viewpoint is all too slow, and in many cases has come only through pressure. But a slow march is more likely to reach the goal than a forced and hurried one. The demand of thoughtful Chinese for educational facilities for the laborer, is a phase of this advance. The widespread Popular Education movement (an evidence of this demand), is especially hopeful because it combines with the teaching
of the most used characters, a foundation for intelligent citizenship.

There is in Hanyang a machine shop owner who feels strongly the need of a middle group of mechanics, with some technical and some practical training, to bridge the gap between the highly trained engineer and the ordinary mechanic. He wants men who are capable of becoming foremen through their ability both to think and to do the task better than those working under them. Leadership by doing instead of by talking is sorely needed in all shops. This owner has had poor success with technical middle school graduates for their educated heads seem to have produced important hands. He feels that the only efficient way to train such men is to give some technical training in his shop and to that end has worked out a very worth system of promotions and certificates in recognition of passing certain stages in their development. He has found the human factor to be the most important element in successful shop management. He has found that a nine-hour day, and four free days a month, pay in better workmanship and bring larger dividends.

Foreign Supervision

Common practice seems to prove the opinion that really important concernant concerns cannot succeed without some foreign supervision because of the difficulty in controlling those that find capital and those engaged in production. This does not mean that there are no good engineers and mechanics, for there are some that rank with the highest anywhere, but their number is so hopelessly inadequate. Skilled workmen object to working under those that are untrained or wrongly trained for their tasks with the result that proper respect and discipline is lacking.

Comparing this period with what future is bound to be, the change at present is slow. Now is the time for employers to plan carefully for the future. Everywhere a great need is expressed for men who, who when working for other people, will be honest and ready to put their hearts into their work. This requires a change in the spirit of both the employer and the employee. An engineer of long experience in China, seems to think all too true the old Chinese saying, "Only a foolish man is honest and honest only because he is not clever enough to be dishonest," but adds, "I consider that those who are
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The solution suggested by this engineer is not so much emphasis on education as upon conversion to Christian principles.

Labor Organizations

Organized labor is not a new thing in China. Her guilds have exerted much influence throughout her industrial history. Many guilds include both the employer and the employee while most of them are employer's guilds in fact if not in name. The purpose of most guilds can be expressed as follows, "One product, one price, one principle, and protection." The changes in guilds tend toward more selfishness than formerly. The regulations are being altered, for instance, in the barbers' guild; the barbers in a shop formerly kept a record of the shaves and haircuts and a wage was calculated accordingly, this being merely a piece work system. Now the barbers are on a day wage thus guaranteeing them a regular income; but perhaps the service to the master and to the customers is less efficient and of poorer quality.

More recently a new group consciousness on the part of the workers has grown up. This has come partly from within and partly from without the laboring classes. Much of the latter influence has been due to professional agitation by men who have never worked with their hands and whose motives have not been proved worthy of a following. It cannot be denied, however, that some of this new group consciousness is due to a natural uprising against unfair odds and unjust treatment.

More than ten years ago there were some people in Wu-chang who promoted a labor union. It failed not so much because of its uselessness or from official opposition, but because the chosen leaders did not understand their duties and maliciously squandered the funds contributed. Since that glaring failure the laborers have been very cautious. For instance, in the Hankow rickshaw parleys of 1922-1923, the rickshaw pullers demanded twenty "listeners" at the meetings for they did not trust their three official representatives.

The flourishing rise of labor unions, following the successful seamen's strike in Hongkong in 1922, came to a sudden ending when the Hupeh governor used powder and shot to put a number of railway union leaders out of the way and subsequently executed Mr. Shih Yang, the lawyer-leader of most of the labor
movements in these cities. He has left behind some leaders and certain activities are still carried on by the remnants of the unions but most of the activities are secret and not connected with recognized organizations. A few head men may meet quietly together at an inconspicuous place and reach a common mind, but their influence is naturally limited. Some students and a few newspaper men are also at work though their activities are closely watched and severely restricted, and therefore ineffective.

Women Labor Organizations

Formerly where both men and women were employed, the men usually represented the women when parleys were necessary, but the female workers have found that they cannot trust the men to play fair. For instance, the money granted as a part of the settlement of the British Cigarette Company strike, was put into a savings bank and a seal in eight sections was required to draw upon this fund. A few men contrived to secure all eight parts of this seal and made away with some of the money but this set up such a disturbance that a change was made whereby no money could be drawn unless the seal was presented at the bank by four men and four women.

Head Men

Another form of labor leadership is growing up that is extremely insidious and difficult to control. Especially in unskilled groups, such as the stevedores, there are the head men (liu mang they are called in this district) who are bold, fearless, unscrupulous fellows, who control by force, intrigue, and crooked scheming; in fact they are the very worst sort of men. They are not chosen leaders, but gain their places by physical strength, cunning, and cruelty. They are only recognized because their victims fear them. If the workers do not obey they are brow-beaten into submission or are caused bitter suffering until they knuckle under or get out.

The result is that only rotten or weak-willed men can work in such occupations. Morality and humanity are at the zero mark in such groups. As high as fifty percent is extracted from the worker's pay by these head men, the amount being regulated only by the comparative strength or weakness of the men under their power,
Similar conditions exist in the employment end of most of the larger factories. No job can be secured unless the employment men with inside pull are given their commissions, then they will exert their influence in the applicant's favor. The percentages demanded are unbelievable and often are not limited to the first month's pay.

In the old monarchial days these head men were strictly controlled, and very severe punishment was given by the officials when these head men became too powerful and too unjust to those under their control. Executions frequently did away with this unfairness until a new leader worked his way into power.

Not only do such laborers suffer to-day but the travelling public is their special victim. They force the strangers to pay "all the traffic will bear" and forbid reasonable men entering the trade. Foreigners can get by with a modicum of injustice, but all Chinese travellers suffer because of the influence of these unscrupulous bosses of unskilled, unorganized labor. This system includes not only the stevedores, baggage men, and others connected with the transportation systems, but also most occupations in which large numbers of the so-called coolie class are employed. The system often has the support of silk-gowned underlings in the transport companies thus making it most difficult to uproot and almost impossible to control.

We must expect to see many more unions spring up. Undoubtedly the workers will sooner or later get together. Some far-sighted industrial leaders are preparing for these changes, but very few are facing them fundamentally. Superficial preparations are all too common; while the majority of the people still ignore the future.

In these days of great uncertainty and travail it is highly important that all who desire to render the greatest service to China must face frankly and fearlessly these industrial changes. We must apply ourselves to careful study, not only of existing conditions here in China, but also of industrial developments in Hongkong, Japan, and India where Asiatic labor is at work and similar conditions exist, and where modern industrialism is farther advanced.

Read at the Chungking Missionary Association,
September 30, 1924.
AN ARTICLE AND A CONVERSATION

DRYDEN LINSLEY PHELPS

"Suppose Modern Europe emerged from the Middle Ages to find itself under a great united European Empire with Latin as the official and literary language throughout the whole realm; suppose that this united European Empire was to last for over two thousand years with only two or three short intervals of political division; and suppose further that a uniform system of civil examinations based upon the ability to read and to write the language of Caesar, Cicero and Virgil, were continually maintained for a period of twenty odd centuries. Under these supposed circumstances, the modern national language—Italian, French, English, German, etc.—would still continue to grow and develop, but they would continue to be regarded as local dialects, and the Latin language would in all probability be the only officially recognized literary language to this day.

That was what actually happened in China during the last twenty centuries." Thus writes Dr. Hu Shih, leader of the "New Thought Movement" in Peking, in his lecture before the American University Club of China on the subject, "The National Language of China." This brilliant young philosopher and poet, graduate of Cornell and Columbia, witnesses "the rapid superceding of . . . . the classical language" by the vulgate without a tear. In reply to the "innocent naiveté" of an editor in the Central China Post who prophesied that in a hundred years' time Chinese would be a dead language, and English would have taken its place, Hu Shih points out that any language must possess two qualities in order to qualify itself as a candidate for the honor of a national language.

In the first place, it must be the most widely spoken and the most widely understood dialect in the country. This is true of the Mandarin dialects. In the second place, it must be a literary language; that is, there must be a sufficiently large amount of literature produced in it. The Mandarin dialects, the Kuo yu, like the great English Midland dialect of Wycliffe's
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Bible and Chaucer's Canterbury Tales, contains a store-house of songs and ballads (古樂府) influencing the Tang poetry, and which "manifest a richness, beauty and freshness which really put to shame all imitative poetry of the classical schools"; the forceful vulgate prose of the Zen (禪) school of Buddhists monks, whose development in the tenth and eleventh centuries gave such scope for the philosophical discussions of the Neo-Confucian scholars of Sung and later dynasties; the yen yi (演義) historical narratives, such as four of China's greatest novels, produced in the sixteenth century by unknown authors: the "San Kuo Chih" (三國志), "Shui Hu Chuan" (水滸傳), "King Ping Mei" (金瓶梅), and "Hsi You Chi" (西遊記), the great novels of the Manchu dynasty, in particular the "Literati" (儒林外史) and the "Hung Lou Mung" (紅樓夢), among at least one thousand novels produced in the spoken language during the last five hundred years. Besides these, published letters, sermons, dramas, untrammelled by the meddling of classical, imitative pedants, have given to the three Mandarin dialects (spoken in nine-tenths of Chinese territory) richness and permanence.

For two thousand years, Professor Hu Shih remarks, there have been two literatures in China: the classical literature of the literati, and the popular literature of the people. Even in the second century B.C. the classical language had become unintelligible to the people. An amusing incident illustrative of this sardonically quoted by the new apostle of pei hua, which also darkly hints at the real origin of the classical examination system. About the year 120 B.C., in a memorial to the Emperor, the Prime Minister Kung-sun Hung said: "The imperial edicts and laws that have been proclaimed, . . . while they are elegantly worded and containing benevolent instructions, are not generally understood by the poorly educated public officials who are incapable of explaining the same to the people." So, instead of writing the edicts in an understandable language, the Government hit upon a system of conferring offices only upon those who had studied the classical works.

Further brief quotation from Hu Shih, who writes with unflinching conviction: "Even at the present moment there are still a large number of conservative scholars, both Chinese and foreign, who deplore the movement for the adoption of the vulgar tongue in the place of the classical language, and who declare that spoken Chinese is the degraded and corrupt form of the classical language. To them I make the dogmatic answer that our spoken language is the culmination of twenty centuries'
collective effort in linguistic revision, and that this collective
and unconscious attempt has by a stroke of good fortune been
allowed to go on unimpeded and uninterfered with by the liter­
ary class, and that as a result of this complete freedom, the
language has undergone a revision more logical and more
thorough than it has ever been done in any other language in
the world . . . . All the absurdities in declension and conjugation
which we find in the modern European languages are nothing
but monumental evidences of that most disastrous event in
human history, namely, the premature fixation of languages in
standardized form.

"But the Chinese language, as I have remarked, has had
the good fortune of being completely ignored by the scholarly
class who for a long period of twenty centuries has confined
its sole attention to the mastery of the dead classical language.
The spoken tongue was thus left to develop itself freely without
ever being unduly impeded either by the unwelcome assistance
of the scholars or by premature standardization. Nowhere has
common sense had such complete freedom; nowhere has the
work of a collective effort in linguistic reform been allowed
such a long and uninterrupted period of leisure. I am happy
and indeed proud to say that the common sense of our people
has not abused this complete freedom accorded to them by the
disdainful indifference of the scholarly class, and has carried
out the work of revision and reform more logically, more
thoroughly, and more satisfactorily than that work has ever
been done in any other language of the human race. The net
result is a language which is infinitely superior to the classical
language, and which, so far as grammar is concerned, is
undoubtedly the most highly developed language in the world."

I have omitted, for lack of space, Hu Shih's evidence for
these crusader statements—a most interesting, and indeed
convincing, exposition of the archaic, complex and intricate,
classical style, compared to the simplicity and clarity of the
spoken language.

Mr. Song and Mr. Yu came to tea. Mr. Yu is a Chinese
scholar, eminent in Chengtu. He comes weekly to teach in the
West China Union University. He bowed low over the cup of
tea which Mrs. Phelps served him—a gentleman of the old school.
He appeared pleased when I told him of the students' rapt
delight from the first word of his brief and impromptu address
on Confucius' birthday. He mesmerized every one of them
with his profound learning and captivating humor.
I have been reading, Mr. Yu, Mr. Hu Shih's defense of the Kuo-yu as against the classical language. Do you think he is right in believing that Mandarin can and ought to become the literary as well as the spoken language of all China? I inquired.

"No, Mr. Hu Shih himself writes very fine pei hua (his poems have just been published in the spoken language), but the richness and variety of his style have their source in his profound knowledge of China's ancient and classical literature." (Hu Shih's childhood was largely spent in reading the ancient literature of his people.)

"Cannot elegant and beautiful pei hua be written without such a background?"

"No, The spoken language, written by those unfamiliar with the classical literature, is thin and tasteless. The charm and literary excellence of the sixteenth century historical narratives portrays unmistakably that their unknown authors were conversant with the ancient literature."

"In the Kuo-yu movement, is any effort being made to open the locked treasure-house of Wen-li literature to the "common people", either by direct translation into simple language, or by an effort to educate everyone into the style and thought-forms of the ancients?"

Mr. Song replied, "If it takes a lifetime to understand the deepest meaning of the Gospel, can you expect a man with little previous thought or instruction in it, to grasp its meaning in a half hour's conversation?"

Mr. Yu replied, "It is impossible to translate into pei hua the world of associated ideas expressed in the brevity of the ancient literature. The chasm will have to remain. It can be bridged only by individual study.

If the mountain will not come to Mohammet, Mohammet will have to go to the mountain.

"Confucius said, 'Is not the saying that talents are difficult to find, true?'" (孔子曰：才難，不其然乎。)

HOW TO DEVELOPE BETTER FRUIT-TREES IN SZECHWAN.

F. DICKINSON, B. A.

The writer of this article has been in the Province of Szechuan for about ten years. One cannot but be wonderfully
impressed with the fruits and vegetables that one can get at the different seasons of the year. It has occurred to the writer that there is a good deal to be done in the way of Horticulture so that the best returns from this large field of activity may give the highest returns to those who sell and the greatest satisfaction to those who purchase and eat. It is a well known fact that large shipments of fruit are brought from foreign countries to the sea-ports of China every year. These fruits are then shipped to various parts of China and retailed to both Chinese and foreigners. Take for example the apple. Thousands of boxes of this fruit are shipped every year from abroad to China. These boxes of fruit are brought over on the steamers in cold storage and reach China in almost perfect eating condition. The writer knows several foreigners who have come to West China, who on their way from America and Canada have brought with them to the interior boxes of the apple. There are certain parts of this province which are admirably adapted to the growing of apples. The two kinds of the Chinese apples (蘋果) and (花紅) with which the writer is familiar are so inferior to the foreign apple that is shipped to China that they are not to be compared. The great question is how can the apple as one fruit be developed so as to be at least as good as the foreign apple which is imported in such large quantities every year?

How is it that the Gravenstein, of the famous Nova Scotia Annapolis Valley, has become so popular the world over? History is capable of enlightening us on this matter. If the origins are traced, it will be found that in the greatest number of cases the variety was simply discovered, and that some one began to propagate it because he thought it to be good. A tree springs up along a roadside back of a house and bears acceptable fruit. It may be a chance seed dropped by a bird or a small boy who has thrown away the core of an apple that he has just eaten. A thousand, perhaps ten thousand, seeds produce trees that bear poor or indifferent fruit when only one bears superior fruit.

The word that I want to get before the good people of Szechuan is just this. **This One Good Tree Should be Cherished, Should be Used To Propogate the species. This Best one should be used until some one finds a much better one.**

The writer has in his possession a picture of a tree for which a large nursery firm in U.S.A. gave $5000 (gold). This firm does a tremendous trade in all kinds of fruit trees. One
day a member of their firm while he was in the country accidentally came across this tree which was growing on a poor man's farm away off in a quiet place. The firm after estimating the value of this tree paid the enormous amount I have just mentioned. Probably there is no tree in the whole of the United States of America and Canada so popular as this tree which is called Stark's Golden Delicious.

There are two ways to improve the stock of West China's apple.

The first way is for some one to discover in this great province the outstanding apple, and then propagate that all over the province.

The second way would be to import from America, Canada, England or some other foreign country fruit trees that are outstanding, plant them here, and then in time take scions from these trees and graft them on to the native root stocks.

The West China Union University has already started in with the latter method. A few years ago we imported from the firm just mentioned above a few trees from which we took our first scions this spring. Many of the trees which were grafted on to old trees are living and doing very well.

We hope that in a very few years that we shall be able to send this stock to various parts of the province to interested nursery men, and then have them gradually spread this kind of tree all over the country.

In a very few years it will be possible to have a large number of these trees from which scions may be taken, and it this way the apples of West China will be improved. Then instead of the port cities importing from abroad, they can buy from this part of China.

My purpose in writing this article is to ask if we cannot in some way locate fruit trees of outstanding quality.

The writer would be most happy if the farmers and growers of fruit would be willing to submit to him fruit of any trees which have outstanding qualities.

Among the qualifications which a tree should have are:

1. The tree should be a vigorous grower.
2. The tree should be free from disease.
3. The fruit should be well developed.
4. The fruit should be free of worms.
5. The fruit should be free from a stringy material in the main fruit. This especially applies to the Apricot.
6. Good flavor.
What applies to the apple also applies to all the fruit of West China. Oranges, plums, cherries, Pe-ba etc. all can be greatly improved if we can only locate those outstanding trees somewhere in China which bear the best fruits.

With the advent of railways fruit can be shipped from this part of China to the steamers and down river to the different cities without importing these fruits from abroad.

The writer will be delighted to co-operate with any one who has a fruit that is outstanding, and will be more than pleased to pass judgment either on the tree or the fruit itself.

THINGS GRAVE AND GAY IN OLD CATHAY.

(Confucius was accustomed to say that the social conditions in a state could be ascertained from a collection of the songs of its people. His own selection of some three hundred out of a traditional three thousand are certainly not without interest today. Here are a few, largely as translated by the great Legge into prose, but set out here in an attempt at rhyme and meter. All were composed several hundreds or a thousand years B. C. Ed.)

I. KING WEN OF CHOW.

B. C. 1231-1135.

Approximately two centuries before David defeated Saul, Wen and his sons overthrew the demoralized House of Shang and established the far famed Chow dynasty in China. Conceptions of God as Real Ruler and the earthly sovereign as but his Viceroy, conditioned on proper conduct, as shown in the poem, also bear some strong resemblances to the beliefs of ancient Israel. Existence after death is also assumed.
The great King Wen is now on high,
    In Heaven how bright he shines!
His land of Chow, though aged so,
    God's grace anew defines.
Illustrious aye, his aged house,
    God's choice in season due;
Now mighty Wen to right, to left,
    Before his God moves true!

His life so earnest, active, strong,
    Gives birth to deathless fame,
As God's great gifts through him to Chow,
    Flow on, each age the same.
So sons, grandsons, and sons of sons,
    A myriad years in fee,
And officers of his great line,
    All shall illustrious be.

Illustrious they from age to age
    With zeal great plans pursue;
While officers of his domain
    Win admiration true.
Such officers from such a land
    And line alone arose,
Such officers in grand array.
    Give Wen's great soul repose.

Profound as was the mighty King,
    Yet full of reverence he;
So Heaven give him appointment due
    And Shang lost the decree.
Though Shang's proud kings counted their sons
    A hundred thousand men,
Yet suddenly at God's command
    They served the great King Wen;

Still serve the great Chow Kings, and know
    Swift changes Heaven's decree,
As now alert at sacrifice
    They pour on bended knee.
In pristine cap and gilded skirt,
    They pour their conqueror's wine,—
Ah, loyal servants of King Wen,
    Guard well your royal line!
Aye, ponder well your royal line,
Nurture your virtues true,
In all things act in Heaven's accord,
And joy will come to you.
Before Shang lost our people's trust,
He, too, was God's elect;
Look then at Shang's unhappy plight,
Lest God, you too, reject.

God's great decree is quickly lost;
Do not your race deny.
Make bright your name in righteousness;
See Shang in Heaven's eye.
"The doings of High Heaven", 'tis said,
"Have neither smell nor sound".
Pattern then well Wen's loyalty,
Man's trust will girt you round.

King Wen, naturally, as one of the great national heroes
appears in many ages. Here is one welcoming the arrival of
his bride. She is apparently approaching by boat on the
river. Mallard ducks are in advance as though divining the
purport of all, and drawing the barge onward, while water rings
chasing one another set the mallows swaying.

WELCOMING WEN'S BRIDE.

Crooning, crooning come the mallards,
By the sand bars in the river.
Modest, virtuous comes our maiden,
For our prince a worthy consort.

Lowly, slowly, float the mallows,
Right and left swayed by the river.
Modest, virtuous comes our maiden,
Waking, sleeping, how he sought her.

Sought and sought her, but ne'er found her,
Thought and thought he, sleeping, waking.
Ever thinking—anxious, longing—
Coming, going, tossing, turning.
Lowly, slowly, float the mallows.
Right and left, its garlands gather.
Modest, virtuous comes our maiden,
With our lutes, we bid her welcome.

Lowly, slowly, float the mallows,
Right and left its garlands proffer.
Modest, virtuous comes our maiden,
Drum and bell tell how we love her.

In ancient as in modern China the bride was evidently borne to her to-be husband's home. Presumably she was not then so obscured by an impenetrable big red chair. Is it also to be presumed that they spoke of a pretty maiden as a "peach"? At any rate here are some data.

ANY BRIDE TO HER NEW BOWER.

Petite, elite, the peach tree grows,
Brilliantly gay its flowers.
To her new home our maiden goes,
Well kept will be her bowers.

Petite, elite, the peach tree grows,
Abundant fruit endowers,
To her new home our maiden goes,
Well kept her halls and bowers.

Petite, elite, the peach tree grows,
Its leaves, luxuriant showers.
To her new home our maiden goes,
Well kept her brood and bowers.

Whatever the form of wooing and wedding in ancient China, true affection was evidently well known between married pairs. Here is the grief of a wife for her husband gone forth to war which shows that the human heart in all lands and ages in much the same. She is apparently climbing a wild hill to get a possible sign of his returning.
A Wife's Lament For Her Husband At War.

Sizzling, zissing, rasp the crickets,
Locusts leap at every turn,
While I see not where my liege is,
How my thoughts within me burn!
Oh, to see him!
Oh, to greet him!
That my heart no more may yearn.

Clinging, clambering up this south hill,
Gathering hope and turtle-fern,
While I see not where my liege is,
How my thoughts within me burn!
Oh, to see him!
Oh, to greet him!
Then my heart may cease to yearn.

Climbed have I this southern hill top,
Found but thorns upon each fern.
Still I wist not where my liege is,
Wounded, wretched, how I burn!
Oh, to see him!
Oh, to greet him!
This poor heart no more would yearn.

The following requires no explanation. Chinese maidens were evidently, however, much more free to display their charms among their countrymen than they have been in the long centuries of drab days that followed. Few, however, who know them well will say they have lost any of their coquetry today.

As It Was In The Beginning.

Purple, purple, from the plum tree,
Falls the fruit into my hand.
Just three tenths plucked: -Do you seek me,
Gentlemen of this fair land?

Purple, purple, from the plum tree,
Falls the fruit into my hand.
Just three tenths left: Time you sought me,
Gentlemen of yonder band.
Purple, purple, from the plum tree,
   In my basket, now all stand.
Would the gentlemen, who seek me,
   Only had a little sand!

These may not be brilliant poems as written by a
Wordsworth or a Browning but they reveal souls swayed by
the great common joys and sorrows, hopes and fears of humanity,
those basic factors that make the whole world kin.

BOARD OF EDUCATION. WEST CHINA, 1924.

The Annual Meeting of the Board of Education opened in
Chungking, in the W.M.S. School, on Ta Tien Kiai, at 9:30,
Friday Morning, November 14th, 1924.

The following members were present;—

F.F.M.A. Mr. R. J. Davidson, Mr. No Ch'in Han (afternoon)
M.E.M. Mr. W. S. Dudley, Mr. Lien Din Hsiang
W.F.M.S. Miss Annie Wells, Miss Castle.
C.I.M. Miss Winks, Mr. Hutton, Mr. Loh, Miss Liang.
C.M.M. Mr. Burwell, Mr. Wang Lieh Kuang (afternoon),
W.M.S. Miss Graham, Miss Jack.

Secretaries,—Mr. H. G. Brown, Mr. H. D. Hwa.

Mr. J. F. Peat led the devotional exercises.

Election of Officers, Mr. R. J. Davidson was elected
chairman, Mr. Hwa and Mr. Brown, Chinese and English sec­
retaries respectively.

Business Committee, Miss Castle, Miss Graham and Mr.
Burwell, with the secretaries.

1. Resolved, To reply to the West China University that
we shall be very glad to join with them in the engagement of
a Chinese secretary who shall give part time to the work of
the Union and part to that of the Faculty of Education, and
that we ask the Executive of the Union to make the necessary
arrangements with the representatives of the University.
2. Resolved, To recommend to the Middle Schools in Chungking that they make an effort to provide Normal work for the students in the Senior Middle School in the first or second year of their course.

3. Resolved, That we recommend to the Missions that they adopt the following policy for the preparation of school teachers:

1. That teachers of Primary Schools shall have completed the Junior Middle School course, and have taken at least one year of Senior Middle School grade in which the major part of the work shall be in Education.

2. That teachers for Junior Middle Schools and Supervisors of Primary schools shall have completed the Junior College course in Education.

3. That teachers of Senior Middle Schools and supervisors of larger districts shall take the Senior College course as outlined for students in Education.

4. Resolved, That the Educational Union prepare from 60 to 150 questions on each subject, and have the same printed for the use of teachers.

5. Resolved, To recommend to each mission and ecclesiastical body that it consider whether the time has not come to take action whereby only teachers with some professional training shall be employed in our schools.

6. Resolved, That we believe co-education may well be adopted in all Lower Primary Schools.

7. Resolved, That we shall make it our policy to issue very simple syllabi in the various subjects, much simpler than those heretofore in use, covering the principal points required for examinations, and in general conformity with those published by the Chinese government, and publish also the names of the most suitable textbooks and reference books.

8. Resolved, To recommend that Domestic Science be taught in all Girls' Schools above the Lower Primary Grade as soon as possible.

9. Resolved, That we approve of establishing correspondence courses in Education for our teachers while in service.

10. Resolved, That in Primary School examinations in Chinese Language the Composition question be given in both classical and colloquial language, but that in all other questions in Chinese Language and in all questions in all other Primary examinations, that colloquial language be used.

12. *Resolved*, To refer the matter of the use of the common Knowledge and Natural Science textbooks to the Executive, asking them to appoint a committee which shall bring in recommendations as to their use, but that for the coming year, we recommend the use of these books for supplementary work.

13. *Resolved*, That in the examination on Chinese Literature the questions be based entirely upon the work in the textbooks recommended, but that schools may feel free to supplement the work in the textbooks by selections from the classics. It is suggested that in the Primary grades the selections be made from Mencius, Junior Middle Grades from the Analects, and the Senior Middle from the Tso Chuan.

14. *Resolved*, To refer the matter of the course in Middle School Geography to the Standing Committee on Geography, asking them to select suitable textbooks. If it is possible to get textbooks which follow in a general way the syllabus of the Union in Geography, that such books be recommended provided in other respects they are as good as other books that are available.

15. *Resolved*, That when students enter mission schools from Government schools, NOT at the beginning of the work of a particular grade, as for instance at the beginning of the fourth year of Lower Primary, the second year of Junior Primary, the second or third year of Junior Middle, that in the examination Scripture, they be held responsible only for that part of the course during their attendance at the Mission school. In forwarding the examination papers, the school principal shall certify as to the period of attendance at the Mission School.

16. Recommended, That the Science Committee consider the suitability of Appleton’s Hygiene for use in Higher Primary.

17. *Resolved*, To refer the course in History to the Standing Committee on that subject, and that the recommendations of the Local Teachers’ meetings be reported to them.

18. *Resolved*, That Presiding Examiners be allowed to correct obvious misprints in examination papers, and that they report their action to the Union Office.

19. *Resolved*, That the final examination for Middle School work be given at the end of the first term of the last year, and that school Principals be held responsible for seeing
that the work of the last term is satisfactorily completed. In case the student has obtained a satisfactory standing in the Union examination for the work done before the examination, and in the local school examination for the work of the last term, he shall be given the Union certificate. For 1925, the Executive is instructed to arrange for the final examination as given by the Educational Union to be given about April 1st, and that the Local Schools be responsible for the remaining part of the term.

20. Resolved, That the question of relation the course of the Women's Normal to the Educational Union Middle School Vocational course be referred to the Executive of the Women's Normal.

21. Resolved, That we ask the Executive to outline the course of the Junior Middle School in such a way that Agriculture, Business, Household Science and Arts may be elected.

22. Resolved, That in case of students who have tried the final examination of the Old System Higher Primary in 1924 and failed in not more than two subjects, provided they have been in attendance in H. P. three years before taking the examination, a certificate of graduation from the New System Higher Primary be given. In case such students try again the subjects on which they failed, they may do so, and if they pass, they shall be given an Old System Graduation certificate.

23. Resolved, To refer the matter of giving a General Science and Chinese History examination at the end of the second year of Junior Middle School be referred to the Executive.

24. Resolved, That the matter of making Drawing compulsory in all grades be referred to the Executive.

25. Resolved, To report to Dr. Wallace, of the China Christian Educational Association, that we greatly regret that he was unable to come to West China for the Board meeting and we sincerely hope it may be possible for him or some representative of the Union to come next year.

Inasmuch as we cannot hope to have frequent visits from representatives of the Union on account of the time involved in coming to and travelling in the West, we respectfully suggest that as a sort of compensation, such visits be long. We would suggest a period of not less than two months in the West.

26. In view of the important changes taking place in the Chinese Educational program at the present time, we believe it would be of very great value to the Educational Union if Mr.
Brown were able to attend the meeting of the Educational Secretaries in Shanghai next April. We therefore recommend that if arrangements can be made with the University, that Mr. Brown look forward to attending this meeting.

27. In regard to counting local school marks or marks for notebooks and attendance as partial requirements for obtaining the Union diploma,

   Resolved, That no action be taken.

28. In regard to the reduction of the work in Junior Middle Mathematics,

   Resolved, To refer the matter to the Executive with power in case the Standing Committee on Mathematics recommends.

29. Resolved To ask the Executive to go carefully into the requirements for graduation for our various grades of schools, adjust the same to Government requirements as closely as seems wise, and report to next year's Board meeting.

30. Resolved, That in case principals of Junior Middle Schools wish for any reason to teach some other subject in place of English, the Executive may agree to this course of action provided the work substituted be suitable in amount and character.

31. In regard to making the use of the abacus compulsory,

   Resolved, That no action be taken.

32. Resolved, To thank the Suifu community for their invitation to hold the Board meeting there next year, and to say that we shall accept the invitation with pleasure.

33. Resolved, To express our hearty appreciation of the work done in the office of the West China Educational Union.

34. Resolved, To express our thanks to Miss Jack for the use of her school and for her efficient help, and to the chairman, for his effective service in the chair.

ADJOURNMENT.

WITH GEN. CHOW IN CHIH SHU HSIEN.

F. OI SEN.

Acting upon a pressing invitation from General Chow Hsi Cheng to come and work among his men and the people of Chih
Shui Hsien, a “Pu-Tao-Tuan” was formed of which the membership represented the M.E.M., C.M.M., Y.M.C.A., and C.I.M. including eight Chinese Workers and three Foreign. The team was under the leadership of one of the Chinese Pastors who had already paid one visit to General Chow.

Two days from Luchow overland, brought us to Chih Shui River which forms the boundary between Szechuan and Kweichow. We were welcomed on the Szechuan side of the river by General Chow and given a Military and public reception. The visit extended over eight days, during which the Evangelistic Band received the utmost hospitality and cordial co-operation of the General and his Secretaries. Each day begun with a 7 a.m. devotional meeting for the workers. In the forenoon, groups were arranged to meet and address the soldiers in two of the temples, and the Boys' and Girls' Public schools. In the afternoon the band, in two groups had public preaching in the City temple and Yamen front, and a smaller group on one afternoon detailed to meet the 280 Cadets in the Military School, a smart and alert body of young men under strict discipline and training. In the evenings, in our spacious quarters a more select gathering of General Chow's Officers and body guard and some of the leading men and teachers met to "Examine the Scriptures" in regard to the great main truths of the Gospel. General Chow was present in person each evening and in every way showed his sincere desire to have the Christian Faith introduced into his army.

For the Sunday of our visit the General had specially arranged that if the weather which was during the week very unsettled and raining permitted, there should be held a large Open Air demonstration of a Christian "Li Pai". The place chosen was a spacious drill ground of the Military School. As the day drew near the weather prospects seemed very dubious, but the General told us that he had prayed to God to stay the rain and give fair weather as this was to be so momentous an occasion as a first large public worship of the True God in the City. To his great encouragement in faith and to the rejoicing of our whole band, Sunday opened fair and before the great service was half through warm sunshine broke out over the scene.

Making our way to the place appointed on Sunday morning we found a large platform erected by the Military students themselves. A small organ was provided. When all were gathered, there were well over 1000 persons present, the main body
being the soldiers and officers and cadets. While at the side were the scholars of the public school and general public. The order of service was announced by one of General Chow's advisors and after a verse of "Onward Christian Soldiers" had been sung by the workers' Band and opening prayer offered, General Chow addressed the large concourse and explained the reason and meaning of the gathering, avowing his belief that only Religion could save the Nation and individual, and that the Christian Religion was the best and the true and direct way of success to God. After more singing, two addresses were given one by a Chinese Pastor the other by a Foreign worker. After which the schools, the Cadets and the troops each sang in turn one of their own songs and the service closed. It was a memorable occasion, and a landmark in the history of Christian work in that city.

The closing day of our visit was occupied with forming of tentative plans for the carrying on of the work. An after farewell feast given by the public men and a closing round-table farewell talk with the General and his Advisors, and then a cordial exchange of farewell greetings. The Band had been just on the point of starting for the General's quarters to give our thanks and goodbye, but he forestalled us by coming around himself to see us and meet with us all. Leaving two of the Team to carry on arrangements for the future work we separated next morning, and one group had a closing opportunity at end of one stage of addressing 1 to 500 of General Chow's men at the town of Yao Pa.

Our Chinese fellow workers and ourselves returned full of thankfulness for this great open door set before us, and resolved to enlist the prayers of all our Churches for General Chow, his Officers and men, that God will win among them great victories of His Saving Grace. Will each reader join the praying band?

SPECIAL EVANGELISTIC MEETINGS AT YACHOW

C. H. T. ESTER F. WOOD, B.D.

Multitudes coming to hear the gospel, a large number showing interest in the message, a limited number giving time to study God's Word, and old Christians everywhere quickened
and gladdened in the sight of many seeking Christ. One old member when he saw our church jammed with adults and people turned away, said, “Pentecost has come”. From the big campaign which reached out into four other cities and two villages in this district, we expect to see at least one hundred follow Christ and join His Kingdom enterprise.

The best part of the campaign was the quickening of the hearts of Christians. Three days of Spiritual Retreat for leaders before the big meetings began brought our hearts unitedly in touch with the Spirit of God. It was held at the new Boy’s School on a hill five li from the city. It was attended by evangelists, deacons, and a few others to the number of twenty-four. We lived together, slept in the same room, ate together, prayed together, talked of the Kingdom of God together for three days, away from all other interests. God’s Spirit came down mightily upon us as we tarried together: hard hearts were softened; old enmities passed away; new love shone into our hearts. We faced problems in our own lives, in our church and in society and prayed about them with united hearts. Sunday morning from the brow of the hill at daylight we looked down on the crowded city with its sin, ignorance, and misery and with a prayer on our lips descended to the task before us.

The early morning Bible and Prayer Group for church members each morning throughout the campaign in each place was a great help to our Christians and I feel was one of the biggest things Mr. Openshaw did for us. The Christians were zealous to get people to learn about Christ and were on the job in their appointed places every evening as personal workers. Then after the committee had looked over the names of interested parties, they went out two by two to search out these in their own homes and show them the Churches’ interest in their souls.

Mr. Lu Yao Chen and Mr. H. J. Openshaw are a wonderful team. Nothing is too difficult for them. From early morning until late at night, they tell people of the love of Christ. In church and school, in hospital and tea shop, in government school and in home, in temple and in jails, they preached. Always speaking from three to five times each, every day. Their messages of salvation from sin interspersed with messages of clean living were pregnant with power. We divided our audiences, having special meetings for women, for children, and for men, in order to accommodate as many as possible in our church or chapels. These men always had just the right message for the right audience. The response of government schools, with one
or two exceptions, was most gratifying. Rich and poor, old and young, teachers and farmers thousands of people heard the message of salvation from the lips of these two men.

In Yachow, two book sellers disposed of many scripture portions. In the trip, we had to send back to Yachow twice for loads of literature, because our bookseller had sold out.

The schools helped much in the music for the campaign in the city and in some of the Outstations. Mrs. Smith had trained the Boy's Choir exceptionally well; and Miss Roeder had done good work with the Girl’s School Chorus, while some little Children’s Church kiddies sang duets for us. Antiphonal singing from the choir gallery in front and to the ladies’ gallery in the rear was very effective, while the whole audience joined in chorus until the whole church rocked. Mr. Fu Gian Wen, our central church preacher, did fine work as leader and also much work in organization. Everybody has the song, “Lord, Give Me Peace” in his heart low, and you hear it bursting out from the kiddies as you walk along the street.

Now we are conducting Bible Classes in every city where meetings were held. Two leaders in each place are trying to teach those interested the simpler truths of Christianity. Classes were held every night for a week and now continue one night each week. The Christians are working and praying that these may come into the fullness of the light of the Gospel of Jesus Christ.

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BROADCASTING THE GOSPEL

H. J. Openshaw.

The writer, together with Mr. Lu Yao Chen of the Chengtu Y.M.C.A., dropped down from Mt. Omei to Kaikiang Hsien, whither we had been preceded by Mr. Bradshaw, and began an aggressive Fall Campaign of Evangelism. Plans had been perfected previously and placards announcing the coming of the “Great Orators” had been placed in prominent places. What
was done at Kiakiang was duplicated in nine other places in the Kiating and Yachow districts, with certain variations meeting local conditions. A definite effort was made to reach all classes of the communities visited and this was done. Heavy speaking schedules were planned and it is a matter of gratitude to God that notwithstanding the difficulties of travel, weather and 'Bang keh', every engagement was met, and the missioners spoke as many as five times some days.

Meetings were held for Government and Mission students, girls and boys; for women; for children; for church members; for outsiders; for prisoners. All classes heard the demanding message of the Gospel.—repentance toward God and faith in the Lord Jesus Christ, and tracts and gospels were sent where the oral message could not reach. It was a joyous eight weeks of service, when missionaries and Chinese leaders, and church members, gave themselves to the winning of their friends and neighbors. Some 177 addresses were delivered and in the neighborhood of one thousand persons enrolled as inquirers.

At the two Central Stations visited, Kiating and Yachow, the evangelistic meetings were preceded by a two days Retreat, when selected small groups were gather for prayer, the study of the word and discussion. All agreed that these meetings were of the greatest worth, both in relation to the spiritual life of the individuals in attendance and to the meetings which followed.

The urge of the message to Christians was that they bear fruit and thus prove their discipleship. With what chagrin shall the Christian be clothed who appears before his Master "empty handed."

I consider these periodic Evangelistic Campaigns among the churches of great worth. The members are united in an effort to 'win men'; they thus serve God and get by giving. Great numbers of outsiders, who have been influenced by the Gospel at different times and places, are brought into definite touch with the church. Often lack of preparation, or careful follow-up work, on the part of church leaders, is responsible for inadequate results.

Military occupation and oppression; poor crops; and an order compelling the people to plant opium, have tended to create a spirit of depression throughout the Yachow district. Opium smoking was rife both at Kiating and Yachow, and it looks as if its recrudescence will prove a greater curse than
militarism. It is time for the Church to buckle on its armour and fight the Monster once more.

A word of thanks is due the Chengtu Y.M.C.A., for setting apart Mr. Lu for this work, and to the C.I.M., for releasing Mr. Han Shin Yuan for the Campaign at Kiating. Without the good help of these friends, the Stewart Evangelistic Fund and the Sze. Christian Council, this kind of cooperative work could not be carried on.

QUICK RESULTS OF PRISON PREACHING.

A. G. ADAMS

Scene : Kiating, White Pagoda Street, gateway entrance to Adams' home.

Presonage : Mr. A. P. Quentin, standing chatting with his neighbor, at the top of his steps. A respectably dressed middle class Chinese passing along the street smilingly accosts Mr. Quentin.

Chinese : I've just gotten out of jail where you came and preached to us last month. (Broad grin)

A.P.Q. Well, well. What did I preach to you?

Chinese : You told us about the Prodigal Son and urged us to repent. Now I have been released after serving my term in jail I am going to hear more of your Doctrine.

A.P.Q. Very good! Have you got any employment?

Chinese : Yes, I have spoken to a friend down the street who is going to get me work.

A.P.Q. Well, you must not forget to visit the chapels of Kiating and hear more Doctrine. There is the C.I.M. chapel on Hsien Gai and the Baptist chapel outside the North Gate. Be sure and repent.

Chinese : Yes, surely. I will go often to the chapels to hear more Doctrine. Goodbye.

Goes away wreathed in smiles.
A.P.Q. Well, well, Adams. Results already of our prison preaching with Mr. Openshaw during his recent campaign!

Adams: Great! And only last week they permitted our preacher and assistant to enter the jail for a service and tract-distribution without any request by the foreigner and without his presence. We are doing this every week now regularly and each of the three churches has been asked by the Kiating Christian Council Pastoral Committee to do this. We should have done this long ago, but better late than never!

DOES THE FEED GIVEN TO MILKING COWS HAVE ANY INFLUENCE ON THE BUTTER CONTENT OF MILK?

F. Dickinson, B.A.,

It has long been an undisputed idea among dairymen that no ration, whatever it is, could raise the percentage of butter fat in cow's milk. Dairymen have all along contended that the ability of a milch cow to give milk containing 5% of butter fat was as fixed as the animal's color, or any other inherited characteristic.

We all know for instance that the famous Black and White Holstein does not give milk as rich in butter fat content as the Jersey.

It may be interesting to the readers of the "News" to hear that Prof. Weaver of the Iowa Agricultural College, U.S.A. has been carrying on experiments in which he has used the soy bean (黃豆).

According to Prof. Weaver soy beans fed to the dairy cattle in three different experiments running over a period of 100 days have raised the butter fat content of milk several tenths of a per cent.

The good professor is not ready to say that soy beans will always raise the butter fat content of cow's milk.
The writer thought that the readers of the "News" might be interested in this news item, because the soy bean is comparatively a new crop in U.S.A. the seed having come from China.

In the second place it is a grain which the Chinese have had as part of their ration for milk cows for some time, and which most people who feed cows use.

Note. This is taken from a cutting from the paper send out by Dr. Liljestrand.

F. D.

IN REMEMBRANCE

MRS. C. E. HICKS.

Many people in West China will hear with deep regret of the death of Mrs. C. E. Hicks (of the United Methodist Mission) at Chao-tong-fu on Saturday, Oct. 25th.

Mrs. Hicks, a native of Australia, came to China nearly thirty years ago. In her homeland she had taken a great interest in work amongst the Chinese so that her missionary activities were a continuation of this work.

The whole of her twenty-seven years of service were spent in Chao-tong-fu where she has worked unremittingly for the women and children. Mrs. Hicks discovered the art of winning the Chinese and she had a particularly charming manner in dealing with them. She loved them truly and that with an intense love. In the early years she laboured assiduously to break down the cruel custom of foot-binding and the girls she won then are now Christian mothers whose own little children know nothing about the distress and pain of bound feet. She was one of the pioneers of education for girls in this city and took an early interest in a school for girls. The work I have watched her do has been her work of shepherding women and kiddies. Where a child or woman was ill, thither Mr. Hicks would wend her way and touch the pain of the heart with the gentle touch of a skilled nurse.
When we laid her to rest on Sunday it was a revelation to me to see the wonderful affection that the Chinese have for a truly good woman. Amongst the girls and women there were few dry eyes and even the men found it difficult to keep back the tears. Our little graveyard is some five miles distant from the city yet many women showed their devotion by walking this five miles ... ten miles by the time they reached home .... and not a few of those who did this walked with small, crimped feet. One old lady weeping over the coffin called out and asked who would look after them now that “their” si-mu (pastor’s wife) had gone. The women always spoke of Mrs. Hicks as “their” si-mu. What a beautiful tribute! They looked to her and loved her as their spiritual mother.

During recent years Mrs. Hicks has held a Sunday School for the children of parents who do not believe the Christian faith. In this way many children were reached and it was a beautiful thing to see how these showed their affection for their loved, lost teacher. Some of the smallest of them trudged all the way to the graveyard and there broke their alabaster boxes of bitter but precious tears.

The Chinese say that those who live good lives . . . “liu-fang-peh-shi” . . . leave a fragrant reputation to all generations. Mrs. Hicks leaves such a memory in Chao-tong-fu. Her monument is in the hearts of the Chinese women and kiddies here. The memory of her words of love, and deeds of kindness sanctify and bless even though today we deeply mourn her loss.

W. H. HUDSPETH.

ROSE CULLEN WALLACE.

As the “News” is going to press a telegram comes from Shanghai reporting the passing of Mrs. E. W. Wallace on Monday, November 24. This will come as a great shock to Mrs. Wallace’s many friends in West China. In this brief notice one cannot begin to express the high regard in which she was held here. In West China, and especially in Chengtu where she lived, except for short intervals, during ten years of her missionary career, Mrs. Wallace was deeply appreciated by
both Chinese and foreigners for her many fine qualities of mind and heart. We sincerely mourn a true friend and loyal fellow-worker.

Mrs. Wallace, née Rose Cullen, was born in Ontario, Canada, the daughter of a Methodist clergyman. She graduated from Victoria College, University of Toronto, in 1903, and was for a time on the staff of Ontario Ladies’ College, Whitby. Later, she was sent by the Y.W.C.A. to Paris, where she was particularly successful in work with young women students.

In 1912 she married Rev. E. W. Wallace who was then on his first furlough in Canada, and in June of the next year they came to Chengtu, West China, the centre of Dr. Wallace’s work as Secretary of the West China Christian Educational Union. In 1916, a son Edward, was born, and Mrs. Wallace returned with him to America, coming out to China again in 1918. After this, Dr. & Mrs. Wallace lived at the West China Union University, except during their furlough, until their removal to Shanghai in the Autumn of 1923.

One thinks of Mrs. Wallace as one in whom the joy of living was very strong and whose interests were manifold and keen. As we contemplate the vacant place in home and community, our hearts are deeply moved. The University family here deeply regretted Mrs. Wallace’s departure last year, and we feel now a sense of personal loss which is almost overwhelming.

Mrs. C. R. Carscallen.

West China Union University.

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THE WEST CHINA GENERAL CONFERENCE.

The Music.

The following are the hymns which will be used during the Conference. In each case the tune which will be used is the one printed in the new Hankow tune book, except where a note appears to the contrary. You will do the Music Committee a
favor if you will see that your delegates are familiar with both words and tunes as written in the Hankow book.

No. 5, 14, 18, 20, 38, 80, (second tune), 121, (tune 33), 133, 135, 167, 170, 209, 234, 236, 269, 276, 287, 288, 297, (first tune) 361, 364, 366, 369, 419, 466.

The Conference Hymn will be, "We've a story to tell to the nations". There will be mixed Chinese choir of 40 voices, under the direction of Dr. M. F. Yates. Besides leading the congregational singing they will sing some of the more difficult hymns in the new book as voluntaries. Two organs and two cornets will also assist in making the music of this Conference, of such a nature as to be remembered for years by every delegate.

The Motto.
The Conference motto is "Unity in Christ".

The Slogan.
The Conference slogan is "West China for Christ, and every Christian a missionary".

The Accommodation for delegates.
Billets have been provided for all missionary delegates and in most cases the hostess has already corresponded with her guests. Time of arrival will be by mutual arrangement. Since the University does not close until the 10th., the Committee are not in a position to promise accommodation to Chinese delegates before Monday afternoon Jan. 12th. Registration of delegates will begin at one o'clock on Monday, in the Library Building. Each delegate on presenting his credentials will receive, a souvenir program containing a map of the Union University grounds, a badge, a dormitory slip, and a dining room ticket. Supper will be served at 6 o'clock in the dining room of the dormitory to which the person is assigned.

The Post Office.
There is a branch post office with an English speaking clerk in charge, on the University grounds. Letters should be addressed in care of the Union University, and indication given that the person is attending the West China General Conference.

Visiting speakers.
Rev. K. T. Chung, is D.D. an ordained clergyman of the Protestant Episcopal Church. He is at present, Resident
Secretary of the National Christian Council, and has been specializing in the work of deepening the spiritual life of the Chinese church, by the holding of retreats in various centres. His unique qualifications along this line should assure us that the devotional periods of our Conference will be unusually helpful.

Dr. W. W. Peter, has been for some years the Secretary of the Public Health department of the China Medical Missionary Association. He is recognized today as one of the outstanding authorities on Public Health in the Mission world. He is bringing with him a good equipment of campaign material, charts, lantern slides, moving picture films &c. His visit at this time is most opportune and gives our Conference a fine opportunity to discuss its whole medical program, as to how it can become more fully an expression of the passion for service of the Chinese church.

Rev. J. M. Yard, D.D. is too well known in West China to need any introduction. He is at present, General Secretary of the World Service Movement, Methodist Episcopal Church, China. In his present work he has travelled extensively in all parts of China, and can bring us into intimate touch with church conditions in other provinces.

Rev. G. R. Grose, D.D. is a newly elected Bishop of the M.E.M. Before his appointment to be a Bishop of the church in China, he was President of DePauw University, DePauw, Indiana. Having just come from the home church we are depending on him to aid us all in realizing the essential unity of our Christian movement throughout the world.

The Program.

The program as it is printed below, is provisional. In every case the persons whose names appear have been written to but in a few cases replies have not been received. It seems advisable however to print the program in this number of the News, so that all may have an opportunity of thinking over the problems which will be discussed at the Conference.

A Suggested Program for the West China General Conference.

Monday Evening January 12th.

7.00 Reception for Members of Conference, and Visitors, to be given by the Chengtu Christian Council.
TUESDAY, JAN. 13th.

7.00 A. M. Prayer and Praise services in the Dormitory Chapels.

Vandeman Hall  
Leader: Rev. Donald Fay,  
B.A.B.D.  
Speaker: Bishop G. R. Grose,  
D.D.  

C.M.M.M.S. Dormitory  
Leader: C.T. Song, B.A.  
Speaker: Bishop  
Howard Mowll, D.D.  

M.E.M.U.U. Dormitory  
Leader: Rev. Lincoln  
Chang, M.A. B.D.  
Speaker: Rev. James  
Yard, D.D.

8.00 Breakfast.

9.00 Organization of the Conference, election of chairmen, secretaries, appointment of committees, announcements, &c.

10.00 Address, "The Object of this Conference", Rev. Donald Fay.

11.00 Intermission.

11.15 Devotional Address, Rev. K. T. Chung D.D.

12.00 Dinner.

2.00 Reports of Commission No. 1.  
Literature, W. R. Shao, B.A.  
Co-operative efforts, Rev. H. J. Openshaw.

4.00 Afternoon tea.

6.00 Supper.

7.00 Address. "Trials and triumphs, of the Christian Occupation of Sze-Chwan", Bishop W. W. Cassels, D.D.

8.00 Address, "The Present Attitude of the Home Church towards the Missionary Enterprise", Bishop G. R. Grose, D.D.

WEDNESDAY, JAN. 14th.

7.00 Morning Prayers as on Tuesday.

9.00 Report of Commission No. 1. (continued).  
10.00 Address, “Women’s work in West China,” Miss Y. H. Liu.
11.15 Devotional Address, Rev. K. T. Chung.
2.00 Group Meetings.
B. “The Church and Education”, D. M. Liu, B.A., Chairman.
C. “The Church’s Healing Ministry”, Dr. L. P. Lo, Chairman.
D. “Opium and other evils”, Dr. Y. T. Liu, Chairman.
H. “Women’s Work,” Mrs. B. S. Feng.
Each chairman will introduce the subject to be discussed in his group by a twenty minute address.
6.00 Supper.
7.00 Address, Dr. W. W. Peter.
8.00 Demonstration of Public Health, slides and films.

THURSDAY, JANUARY, 15th.
7.00 Morning prayers as on Tuesday.
9.00 Address, “My Impressions of the Church Abroad”, Mr. D. R. Liu.
10.00 Address, “The Church and Education”, Mr. S. C. Yang.
11.15 Devotional Address, Rev. K. T. Chung.
2.00 to 4.00 Group Meetings as on Wednesday.
7.00 Report of Group D. Discussion.
8.00 Address, Dr. W. W. Peter.

FRIDAY, JAN. 16th.
7.00 Morning prayers.
Vandeman, Leader: Rev. Donald Fay,
Speaker: Bishop Cassels.
C.M.M.M.S. Dormitory. Leader: C. T. Song
Speaker: J. M. Yard.
Speaker: Bishop Mowll.

9.00 Report of Group C. Discussion.
10.00 Report of Group E. Discussion.
2.00 Report of Group F. Discussion.
3.00 Report of Group H. Discussion.
7.00 Report of Group H. Discussion.
8.00 Address, "The Changing Attitude of the Church toward War." Bishop Grose.

SATURDAY, JAN. 17th.
7.00 Morning prayers as on Friday.
9.00 Report of Group G. Discussion.
10.00 Report of Group E. Discussion.
11.15 Devotional Address, Rev. K. T. Chung.
2.00 Visits to points of interest in the city.
7.00 Address, "The Future of the Church in China", Rev. Lincoln Chang.
8.00 Discussion.

SUNDAY, JAN. 18th.
7.00 Devotional Service, in Conference Assembly Hall,
Speaker, Rev. K. T. Chung.
10.00 Delegates attend service in the various city churches.
2.00 Sermon: Bishop Grose.
Testimony Meeting.
7.00 Address, Rev. J. M. Yard.
8.00 Closing Message, and Consecration Service, Rev. K. T. Chung.

CORRESPONDENCE

DEAR EDITOR NEWS.

IS THERE TOO MUCH WAR COLOR IN WESTERN HISTORY?

Within the last few weeks I was not a little surprised, to hear repeated remarks from one of our most trusted and best
experienced Christian workers to the effect that there is. Making the emphatic statements, as he did, in the presence of a number of our Christian school teachers, made it seem all the more striking. His remark was to the effect that Western History was altogether too much tainted with war records, and he was opposed to its being thus taught to the Chinese boys and girls.

Later I questioned him as to his attitude, for he had never previously said anything to me about the subject. He did not mind, he said, a certain part of History being taken up with the record of war but he did object to leaving the impression on the minds of the young, that most reforms came as a result of war and that consequently war was a necessity.

Whatever our judgment may be may it not be worth some serious consideration, since the time of Annual Conferences and gatherings is so near at hand.

A. C. Hoffman.

Dear Editor News—

Missionaries in West China sometimes wonder how far the native religious customs have been influenced by western religions, through contact with the Hebrews, Catholicism, or the Nestorians. In the second volume of Primitive Culture Dr. Edward B. Tylor, the great anthropologist, points out definite customs in the religions of Northern Asia which are probably due to such influences. A fact that is equally as interesting is that he believes Mohammedanism and Christianity to have borrowed the use of the rosary from Buddhism. He says, "This devotional calculating-machine is of Asiatic invention; it had if not its origin at least its special development among the ancient Buddhists, and its 108 balls still slide through the modern Buddhist's hands as of old, measuring out the sacred formulas whose reiteration occupies so large a fraction of a pious life. It was not till toward the middle ages that the rosary passed into Mohammedan and Christian lands, and finding there conceptions of prayer which it was suited to accompany, has flourished ever since".

Very sincerely yours,

D. C. Graham.
The Editor News.

Dear Friends:

With the November number of the News there was sent to each subscriber a statement with reference to the proposed Missionaries' Mutual Aid Association of West China, and a form on which to make application for membership. The number of applications received to date has not come up to expectations, and unless more interest is shown next month it may be considered premature to form such an organization. If the missionaries of West China desire to have this association at this time, they should act without further delay.

Inquiries show the need of explaining one or two points more clearly. In the first place, the frequency of assessments is determined by the frequency of deaths among the members, there being an initial assessment on joining and another each time a member dies, however frequently or infrequently this may occur. In the second place, the officers give their services gratuitously, and overhead expense is kept at the absolute minimum of stationery, postage, and the cost of such Chinese clerical labor as can be used to advantage in addressing notices, etc. It is hoped that the $1.00 initiation fee and bank interest on deposits will suffice to cover these costs, thus leaving the assessments intact for death benefit purposes.

For the Committee on Promotion,

J. E. Moncrieff.

Chengtu, Nov. 27, 1924.

NEWS NOTES

Chungking News.—

The invitation from General Chow Hsi Cheng to Christian Pastors to visit his camp in Chih Shui Hsien has been the thing of outstanding interest in this district in recent weeks. Mr. Olsen has kindly contributed an article telling of the visit of the band of Christian workers to General Chow's camp. General
THE KUNG K'EO ER PASS, 15,678 feet.

This Pass lies between Tsung Hwa on the Ta Chin River and Mungkung. (Photo by West China Border Research Society).
Chow is the one who was responsible for the four seiges to which Chungking was subjected in the summer of 1923 and therefore a peculiar interest is attached to his interest in the Gospel from the point of view of Chungking sites. It is interesting to note that those who met General Chow during the summer of 1923 spoke well of him and it was well known that his men were much better behaved than those who opposed him at that time.

The expedition into Kweichow is supposed to have started though it is said General Yuen Tsu Ming will remain in Chungking himself for some time. We are wondering here how the peculiar turn political affairs have taken in the North will affect things.

The wedding of Miss Betty Heller, of the Syracuse-in-China Mission, to Mr. A. W. Peake of the well known local firm of Barry and Dodwell Ltd, took place at the residence of Dr. L. E. Sutton, Dai Gia Hong, on October 16th. The big event was preceded by several social events of a smaller nature including "showers" for both the bride and the "groom". Chungking always in the van claims to have inaugurated the idea of a shower for the groom. It was particularly appropriate in this case as Mr. Peake had been unfortunate enough to lose most of his personal belongings in the recent fire when the premises of Barry and Dodwell were destroyed.

The wedding itself was a quiet one with only immediate friends in attendance but was followed by a reception which was attended by over eighty people and which taxed even the spacious reception room which has recently been added to Dr. Sutton's residence. Your correspondent is unfortunately of the wrong sex to do justice to the costumes on this occasion but he overheard one lady remark that the bride might have stepped out of Vogue. He thinks this was meant as a great compliment. He is sure that the bride and Miss McLean who attended her both looked charming while Miss Helen Sutton was a most dainty flower girl. Mr. Barry who gave away the bride, Mr. Dudley who officiated and Mr. Bollard who waited on Mr. Peake were also most suitably attired.

The wedding of Mr. Mills of the Standard Oil Co. came next. This was conducted by Mr. Sparling and took place in the Union Church.

The latest took place on Nov. 4th. when Miss Constance Brock and Mr. W. Windsor both of the China Inland Mission were married at the British Consulate and later, for the
religious ceremony, at the China Inland Mission with Mr. Sparling officiating.

And the end is not yet for we hear that Dr. Lincoln McCartney who has recently returned to Chungking and who is leaving for Hankow at the end of the year is taking a Chungking bride with him and will be married on December 27th to Miss E. M. Tufts of the Canadian School Chungking.

This is the season when we welcome new and old friends in Chungking. The Sopers returning and Miss M. J. James of the Canadian Mission have recently passed through. Misses Brimstine, Asson and Marshall of the W.M.S. have passed through while Miss Sparling has returned to Chungking. Two new ladies have also arrived for the W.M.S. Misses Darby and Innes and are already winning laurels at the great Chungking game of Volley-ball.

Large M.E.M. parties have also arrived lately and it has been a great pleasure to welcome back the Peats, and Misses Lindblad, Jones and Holmes, and to see the Manleys, Liljestrand and Lawrences and Miss Desjardines as they passed through on their way to their stations.

The S.D.A. Mission, who have been holding a conference in Chungking, have also welcomed back Dr. Andrews of Tatsienlu and have a new couple in Mr. and Mrs. A. E. Hughes.

Miss M. G. Coon and Miss E. V. Ketcheson of the W.M.S. have both left with the returning parties. Miss Coon goes to Kiating and Miss Ketcheson to Chengtu. Both will be missed from Chungking where they were deservedly popular. We hope Miss Ketcheson will be able to go to the movies once in a while in Chengtu and perhaps even have an auto ride on the Chen-Kwan road.

Yachow—

The Political Situation here is unsettled. General Lan controls the city and is now pressing on toward Tachienlu and Ning Yuan, which places are held by Gen. Chen's Border troops. Reports come of fighting on the short road beyond Tien Chuen. There is no Dao Yuin or civil official over Southern Szechuan now resident in the city.

The people of the district have suffered fearfully from the quartering of such a contingent of soldiers in this district. Taxes have been collected and collected. One Hsien told me they had been collected for three years in advance.
Opium planting is going on in a big scale. Seeds have been distributed to all the farmers and it has been indicated just how many fields are to planted to opium and how many to grain. The percentage is about three fields to ten in opium. Some farmers have been punished for not conforming to the officials' wishes. But none of our church members have suffered yet for conscience sake in this matter. Dr. Crook has sent copies of the booklet containing the anti-opium laws of China to all officials and school heads in the district.

The church is arranging a week of prayer for the first week in December in which we expect all outstations to join with the faith that God will give some means of relief from the present conditions. We would appreciate it if those interested elsewhere would remember our district in prayer that week. We are now organizing for an anti-opium smoking campaign.

Mrs. Salquist of many years of service in Yachow has brought strength to our force here and is entering into the work for the women. All are delighted to see her in Yachow again.

Mr. Openshaw and Mr. Lu Yao Chen spent a very strenuous three weeks in this district conducting evangelistic meetings. The foreigners were delighted to have a few minutes with "Harry" when he wasn't too busy with the Chinese.

Our Boy's School in the city is crowded this term and overflows into church buildings. Mr. Smith expects to have the new buildings on the hill ready for the Junior Middle School and Higher Primary School the first of next term.

Mr. Morrison, C.M.M. has been in the city looking for lumber.

Capt. Speer from Peking spent a day here last month.

Four Russians have been in the city selling blankets, etc. They understand little Chinese or English, so we have had the pleasure of talking the sign language with them.

Dr. Rudolph Crook read a paper on the Litang district at the monthly meeting of the Culture Club.

C.F.W.

Suifu Notes—

Just before Mrs. Salquist left for Yachow a dinner was given in her honor by Mrs. Tompkins and the ladies of the W.A.B.F.M.S. The extemporaneous program provided a most pleasant evening
The ghosts and witches gathered at the "South Shore Meadows" on Hallowe'en for their annual frolic and good time. The black cat did not fail to appear. Mr. and Mrs. Cossum were in their usual good form as host and hostess.

Suifu has enjoyed having a number of out-of-town guests during the past month among whom were Messrs Torrence, Morrison, Neave, Muir, Brown and Hartwell, Miss Asson and party, Dr. and Mrs. Liljestrand and family, Mr. and Mrs. Manley and party, and Dr. Speers. Mr. and Mrs. Barry and family, Miss Miller and Miss McIntosh spent one day with us last week. They came up on the Chuan Hsu and returned on the same boat.

Prices in Suifu continue to soar. Rice has gone from $1.30 to $1.80 and other food stuffs are in proportion. In the district farther up the Golden Sand River rice is over $2.00 per tea and in some places corn has taken the place of rice as the staple. In these same district opium is raised and smoked freely and is partly accountable for the increase in prices of food.

W. W. Cossum, supervisor of the schools of the General Board in the Suifu district, presents the following interesting figures. Enrollment in the city school 165, Li Chuang 72, Hsü Kiang 78, Beh So Chi 57, Munroe Academy 83. Mr. Cossum has been laying special emphasis on the payment of student fees during the past year with the following splendid results: During 1922-23 Munroe Academy collected $398.00 and in 1923-24 an increase of $225.00 or 57%. In 1922-23 the City School collected $247.90 and in 1923-24 an increase of $51.60 or 21%. In the outstations there was the greatest gain the $10.00 of 1922-23 jumping up $145.12 or 363%. The total collections in student fees in 1922-23 was $685.90 and in 1923-24 it was $1107.62 or a total gain of 62%.

M.C.R.

Chao-tong-fu, Yunnan.—

We record with deep sorrow that on Saturday, Oct. 25th. Mrs. Hicks, the wife of Rev. C. E. Hicks, passed away after a brief illness of typhoid. Your sympathies will go out to Mr. Hicks here and to his girl and boy in the homeland. His daughter was expecting her mother home early next year when she hopes to leave school, their son is studying in a teachers' training college in England. He too was looking forward to
having his mother at home so that he would have a home. God has willed it otherwise and it has left a deep, deep pain.

W.H.H.

A.B.F.M.S.

A wire from Chungking tells of the safe arrival of the Dyes and party. They hope to reach Chengtu, via Suifu and Kiating, after the middle of December. With them are new workers, Dr. and Mrs. Webb, of Kansas; the Misses Skevington (sisters) of Hollywood, California; and Miss Nelson, a nurse from Minnesota.

The China Baptist Mission Treasurer, Miss Lacey, has gone home on furlough and Mr. J. P. Davies has taken over her work in the Shanghai office.

Mr. Openshaw has returned from several weeks of Evangelistic work in and around Kiating and Yachow. Among other services he held interesting meetings in several jails in the Yachow district.

At the last writing Dr. Morse was studying in Chicago and Mrs. Morse was keeping house with Marjorie in Newton Center where Marjorie had begun her school work and was getting acquainted in the Missionary Home which will become her home when Dr. and Mrs. Morse return to China next Fall.

B.E.B.

University-Campus.

The last month passed very quietly on the campus, the only social gathering being the second evening given by the Saturday Night Club, in the Canadian School. This was an evening devoted to Robert Louis Stevenson. Readings were given by Mrs. Carscallen and Miss Wilson. Dr. Yates sang a number of songs with words by Stevenson, including his delightful Requiem. A trio of ladies composed of Mesdames Freeman, Phelps and North, and a quintette composed of the same three ladies and also Mesdames Lindsay and Walmsley gave musical numbers with words by Stevenson.

Dr. and Mrs. Manley; Dr. and Mrs. Liljestrand and four boys; Miss Barton and Miss Manley, are all being heartily welcomed on the campus.

Mrs. and Mrs. S. H. Soper C.M.M. and three children and Miss James have arrived in Chengtu. Miss James will
attend Language School prior to assuming her duties as teacher at the Canadian School. Mr. Soper will aid in preparations for the coming West China Conference. We are happy to see Mrs. Soper looking so well after her serious home operations.

A telegram from Dr. E. W. Wallace announcing the death there on Monday the 24th inst of Mrs. Wallace from pneumonia, has brought deep sadness to our community. Mrs. Wallace came to our midst in 1913 and save for the interim of furloughs was one of our number for ten years, until her departure for Shanghai in 1923. During those years she greatly endeared herself to all both Chinese and foreigners, who now mourn her loss. She will be long remembered here as a charming, cultured Christian woman, and loyal neighbor.

Our community have also been saddened by the report from Canada of the resignations of E.R.M. Brecken and D. S. Kern. The latter was not wholly unexpected as Mr. Kern purposed remaining in Canada for a time, but Mr. Brecken's decision came as a surprise and that a distinctly unwelcome one, as Mr. Brecken is greatly needed in the work of the university. A bright rift in the cloud is the announcement that Miss Grace Rogers Brecken has just recently arrived at their home. We trust that she may yet persuade both Mr. and Mrs. Brecken to bring her to her real home here in Chengtu.

BIRTHS.

BRECKEN:—At Erin, Ont., Canada, on September 30th, to E.R.M. and Mrs. Brecken, C.M.M., a daughter, Grace Rogers.

OGDEN:—At Chengtu, on November 29th, to A.G.N. and Mrs. Ogden of H.B.M. Consulate General, a son.

DEATHS.

Hicks:—At Chao-tong-fu, Yunnan, on Saturday, October 25th, Mrs. C. E. Hicks, U.M.M., of typhoid fever.

Wallace:—At Shanghai, on Monday, November 24th, Rose Cullen Wallace, wife Dr. E. W. Wallace, C.M.M., of pneumonia.

FOR SALE

Victrola IV, purchased new in 1922 O. G. Starrett, Chengtu