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**SHANGHAI.**
Vol. XXV  January, 1923  No. 1

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EDITORIAL.

"Thy Kingdom Come". In tersest terms, that is our great objective. In other balanced phrase it reads, "Thy will be done on earth as it is done in heaven". Still differently stated it is a universal Our Great righteousness, with its accompanying Objective. universal peace and universal joy under the dominance and direction of the Holy Spirit within each soul. All this may sound very ancient to some. It is, but it is at the same time very modern. It is the new social order for which all are so earnestly longing. It is the age of world friendship, the age of fraternity, the age of faith keeping and fair dealing among all men everywhere, regardless of continent, color or class. It is the wide world as one common Christian Community.

But such a great community can apparently be consummated only by the creation in the first place of innumerable small yet similar communities on all continents. Such communities we are Indefinitely seeking to establish far and wide in Postponed." China. How shall we begin? That question has been long answered. We go forth and win men and women, individually and by families. That is imperative but it is also insufficient. Mr. D. E. Hoste, the General Director of the C.I.M. in a recent number of China's Millions puts the case trenchantly thus, "The educational work which we look upon as essential, cannot be regarded as something separate from the great evangelistic and pastoral objective of the Mission. Such a view would be superficial and misleading. It is not too much to say that if, during the coming years, greater progress is not made, the prospect of our building up strong intelligent churches, at once sound
in doctrine and vigorous in Christian life, will be indefinitely postponed: it becomes indeed a moral impossibility." These Christian Communities demand evangelism, and evangelism demands education!

Education in turn raises its many problems. Whom should we educate? Our first obligation is assuredly toward the children of our churches and as far as consistent then out into the wider community. From these we should seek our future leaders, developing stage by stage their native capacities. This in turn will imply the whole man, body, and mind, individual and social, moral and religious, and that in turn implies many complications in courses of study, classes, grades and types of schools, their text books and examinations, teachers, their training and grading, supervisors and their responsibilities which only those who devote the major part of their time to such subjects can usually satisfactorily settle. Indeed the isolated individual, howsoever advanced may be his ability again finds his own experience quite inadequate for such tasks and welcomes consultation with those with similar problems and with committees with their special opportunities for facts and findings. Thus education in turn requires special organizations with their executives and their experts.

Much of this we are grateful to realize has been long foreseen here in the west. The West China Christian Educational Union was the result, and is still growing vigorously at the end of its sixteenth year.

**Executive and Experts.** The advance shown this year is again gratifying, the increase in enrollment being over 2000, with a splendid total of over 17,000. The call some years since for more schools of middle school grade seems to have borne fruit, so that we have a fine total of twenty compared with four or five previously. Many of these are, however, for boys only, and the call is still urgent for that grade schools for girls. Doubtless we will be told that it is useless to attempt these until proper teachers are forthcoming. That is true, and again emphasises the urgent need for a College for Women as an indispensible and very pressing factor in our education of the Christian Community.

The question of teacher training is naturally a hardy annual. It should be so, for it is difficult to conceive a
more central factor. The importance to the missions and churches of sending candidates to the men's and women's normal schools in Chengtu for special training was this year many times emphasised, as was also the short summer normal course. But the province is vast, travel dangerous and the demand urgent. It was therefore recommended that middle schools where feasible have normal classes in connection with their third and fourth years. Of growing urgency as we expand is the question of supervision. The day of dropping in to make a few pleasant remarks then pass on is past. Efficiency demands the expert here also. During recent years the Union University, has been turning out graduates and undergraduates quite equal to this task, and the demand is general for more. It is doubtless difficult for the local worker to release one of his key men for a period of years to take such a course; but when it is realized that such a worker is quite the equal, (some would say the superior) of a foreign missionary, then the passing sacrifice seems well worth while.

Again there is the ever necessary readjustments in organization adequate to the needs of a rapidly growing body. Each school must have its local board of control, each district its higher court where the concerns of the district may be properly emphasised, and each mission its educational committee or conference where educational problems may be reviewed and co-ordinated to other activities. Finally the work of the Educational Union must be adjusted to all these changing conditions, cease to function where it is possibly no longer needed, devolve powers where it seems wise to smaller bodies, and seek new ways and means of service to all. Suggestions to these ends will be found in the resolutions passed by the Board of Education at its recent meeting and should command our careful attention. Registration of our schools with the government, it will be seen, is again recommended. The News would be glad to hear the experiences of our educators in this regard.

Our artist, Mrs. Kitchen, starts a new series on the Children of China with this issue. Many readers have expressed their appreciation of last years series on the Toilers. This first little face is assuredly appropriate to an educational number and for a new year greeting.
THE STRONGHOLD OF CHRISTIANITY IN
FUTURE CENTURIES.

The study which the Commission has made has brought
them to the conviction that Christian principles may yet become
the controlling forces in China's life. But whether this will be
the case will depend in no small measure upon the wisdom and
intelligence with which Christian education is carried on in the
next few years, and the generosity with which it is supported
by gifts from Christian lands. It is not yet settled whether
Christian education is to be the determining force or a relatively
insignificant and diminishing factor in Chinese life. On the
answer to this question will largely hang the decision whether
China will become a Christian nation, perhaps the stronghold
of Christianity in future centuries. If the present hour of
opportunity is vigorously and wisely seized, if unimportant
differences are forgotten and all our efforts are united to build
up a system of education, sound, vigorous, progressive, and
fundamentally Christian, which shall in turn create a strong
Christian community expressing in its life the spirit and prin­
ciples of Christianity, we may look with hope to the time when
the religion of Jesus will be the religion of China.

SOME INTERROGATION POINTS IN
CHRISTIAN EDUCATION.*

BY JOSEPH BEECH, D.D.

Christian education in China has never been without interrogation points in the thinking of some zealous advocates of missions who believe that general education is beyond the scope of their commission. But we face a new situation today when its best friends and advocates are adding interrogations all around the term, which inspire caution rather than cocksureness in our formation of any fundamental principles or even constructive suggestions. I turn to current literature and find that a Chinese, educated in a mission school, states that Christian education has missed its golden opportunity in its failure to function in Chinese life and to realize the need and worth of a national spirit and national ideals; and that it also fails to contribute to China's most fundamental need, the removal of its poverty by education which makes for an increase in productivity. Another eminent observer, not so sympathetic with Christian missions, and whom we might almost call a convert to China as she was, Professor Bertrand Russell, laments the coming of the conquering industrialism from the West whereby productivity would be the chief aim of society. He prefers the simple handicrafts of today with the limitations in wealth to the deadening hand of our wealth-producing industrialism.

One of America's foremost educators and sympathetic students of Christian missionary education in China, Professor Paul Monroe, sees our system of education endangered by the oncoming organized and centralized system of national education, directed to the creation of a community of ideals that will determine the culture of the nation, solidify its heterogeneous elements and make of China a great national power, in which missionary education may be excluded or so limited as to be impotent. His chief hope for us against this catastrophe is that we organize to meet it and have a system of education so perfect and results from it so beneficent that we may find ourselves moving in harmony with the government or influencing it to move with us.

*The President's Address at the annual meeting of the Board of Education, West China Christian Educational Union, November 11, 1922.
One of England’s finest advocates in the sphere of Christian education laments certain tendencies in his own country and in the mission field, which aim at the control of education to establish just such a community of ideals as Professor Monroe mentions; and he points out that England would be going toward the dark ages in submitting to such organization and direction, as it discarded that plan three quarters of a century ago for the open highway of freedom in discovery and practice in education; with personality, not politics, the end; and the creation of a sovereign man, not a sovereign state, the aim.

Reflections like these from sources so eminent and yet so diverse, suggest interrogation points in many places where we would like to put periods. However, it seems certain that we cannot turn back, much as some of us would like to begin the task again under the conditions which prevailed when we began. Neither can we stop; there is too much momentum for that even if we desired it. Toward what end shall we go? What turns, if any, shall we make? In this paper I do not aspire to answer satisfactorily any of the problems that better minds than mine have left unanswered, or only answered by raising a greater question; but, faced as we are with a task of such magnitude and opportunity, and yet with such limited visible resources at our command, we must endeavor to answer the question as to how we can apply our resources of spiritual and material power so as to make the greatest contribution to the well-being of China and the Christianization of its people.

In the approach to this question I find the first interrogation point arises from Professor Monroe’s expressed fear that the inevitable rising tide of nationalistic spirit, with its resultant direction of education to control national culture, will forbid Christian education or so limit it as to make it non-effective as a Christianizing force. With one government institution, the National University of Peking, having 2500 students, a staff of 300 teachers, and a budget of nearly a million dollars; with an additional 800 students enrolled in the higher normal college, with separate faculties and a budget of an extra half million dollars; and with similar institutions developing in other parts of China, there is not much prospect that Christian education, by consolidation and organization and the wise manipulation of its finances can hope permanently to compete with government education or prevent the education of the Chinese from becoming so nationalistic as to neutralize our efforts, if the philosophy of education for national ends prevails among the ruling circles. The advocacy by Christian educationalists of a liberal policy in Christian and government circles of education, the furthest possible remove from bureaucratic control and direction of education, offers the best and perhaps the only hope of Christian education continuing to function effectively.
If this statement is correct, does it not follow that our contribution to a right and liberal philosophy of education is more important than a perfect technique in method and organization, the exact counterpart of a government system directed toward government ends, with which it may have to contend? And should we not, both by voice and example, make more audible that which is fundamental in the best educational traditions of our own country and fundamental likewise to Christianity, namely, that, as Sir Michael Sadler puts it, "Education is liberty"?

At any rate, have we not, as Christian educationalists, a contribution to make here which is perhaps the most vital contribution that we can make to the education of this nation,—that education without liberty is tyranny, that education has been conceived and nurtured in liberty, and that its ultimate purpose is the liberation of the individual to the full expression of his personality, enabling him to use the discoveries and the tools of life to further the well-being of the race? At this juncture I ask again, is it not one of our foremost duties not only to ask for, but to demonstrate that freedom and that wealth of experimentation, variation and digression by which progress in education as in physical life is made possible? It is easier to give China a right philosophy of education than it is to oppose a wrong one once it is adopted. Professor Monroe has sounded a note of real danger and he has sounded it so well that it may hasten the danger which he wishes us to escape; but aside from any danger there may be to our own system or to Christian propaganda, do we not owe it to China to give every expression to this conception of education which has proved so fruitful in the history of England and America?

The method of Germany and Japan has its allurements for China, for it offers a quick method by which a race may be developed to a given type with common ideals, that as needed can be organized for war or commercial imperialism, or perform with machinelike precision any other duty for the state. But such a system ignores the diviner elements in personality, and forbids the rich variation that should be afforded in education if personality is to have the place accorded it in our Christian philosophy of education and life.

The second interrogation which is raised by the voices of today is,—Have we approached our Christian education from the standpoint of contributing to the need of the church and Christian propaganda, or from the evident need of the people and the nation? In so far as we have approached it from the latter angle we are in an invulnerable position, and in so far as we have contributed to this end we have made ourselves indispensible from the standpoint of those who think in terms of the nation.
In approaching education from the academic rather than the practical angle, in creating largely a professional class, have we not ignored China's greatest need and increased the burden where the burden was already too heavy to be borne? Our Chinese critic says that more productivity is what China needs. And he asks where is the Christian educational contribution to this end? If one of our primary purposes had been to make a contribution to China's great need, we would have specialized upon this very problem, seeking to lighten the load upon the heavy burdened classes and to reduce the number of those who need to be supported by the productive classes by adding to the producers, or in other ways assisting in increasing the volume of production for life's needs. The answer to our critic's question is revealed in our statistical tables, and in our trade and vocational statistics in Christian education.

Our Chinese critic politely suggested that we must get into and under the life of China in such a manner as to make possible the writing of China's poverty in letters of smaller dimensions, and to assist the nation forward to a better life or forfeit our right to a place in it. Among the many good things that have been said of us, is it not true that our lack of vocational education and our lack of emphasis upon education as a power to make better living possible, constitutes a charge against which we have no justifiable reply?

The third interrogation point arises in connection with our Christian education because it is weakest where it looks most pretentious. It looks convincing to us that we have 214,000 scholars enrolled, with 12,000 teachers, and that in West China alone we have between twenty and twenty-five thousand students enrolled and probably not less than 1000 teachers; but an analysis of our statistics reveals the fact that an overwhelming proportion of our teachers are untrained and that many of them are non-Christians. We have built a system that we cannot direct with Christian trained men, and we have not the facilities to replace them or even to meet the annual wastage which occurs in such an army. Our normal enrollment, 600 in China and 83 in West China, school indicates that we have only a fraction of that number in preparation.

And what shall we say in regard to the great opportunity we have missed, and are missing, of influencing the educational ideals of this nation through the preparation of teachers for government and private schools? If we find China's educational machine rolling over us, we certainly will wish that we might have been awake to the possibility that was ours to train teachers in such numbers and so well as would have made them powerful in moulding the educational ideals of the nation. Not only have we missed, and are missing, this opportunity, but as noted above, we are not equipped to supply our own body of
trained teachers. Tragic as this condition is, it is emphasized still more by the fact that a large number of mission workers seem to be oblivious to the necessity of making any strenuous efforts at a remedy. And it is not alone in the number and quality of teachers that we have failed; we fail, also, to give that dignity to the profession which leads the best men into it and which will maintain the lofty traditions that have gathered about the teacher in the Chinese civilization that is passing away.

Viewed from the standpoint of accomplishment and impress upon Chinese life, another interrogation point arises from within our Christian educational system. We have, perhaps, made our best contribution in calling attention to the worth of the child, and his or her right to education, in the extensive primary system of education which we have founded and maintain. We have perhaps made our second greatest contribution by preparing so large a number in higher education, or capable of pursuing advanced education abroad, which has enabled them to assume a high degree of leadership in the affairs of the nation at this critical period.

But we are weakest where we should be strong. It is from the middle school that the largest number move out into life, capable of making their contribution to its advancement; but we have ignored this fact or failed to take advantage of its golden opportunity. Because of this failure on our part, our primary schools are not as effective as they ought to be as contributory forces in society; and the influence of our colleges and universities is decidedly circumscribed because of the paucity and limitations in our middle schools. In view of the recognized importance of the middle school, and the probability that we can look for no marked increase in the missionary staff, should we not abandon the prevailing idea that where there is no missionary there can be no middle school, and make possible a large increase in middle schools by preparing, in much larger numbers, Christian men and women qualified to teach and direct them; thus making possible the beginning of some middle school work in many centers now far removed from Christian middle schools?

The answer to some of these questions may be ready at hand, others call for a fuller consideration than has yet been accorded them, and still others await not simply for more missionary review, but for that state of mind in the missionary and Christian body which regards an answer to these questions as an imperative duty due the constituencies at home and the multitudes for whom we labor here.
WHAT NEXT IN EDUCATION?

EDWARD WILSON WALLACE, M.A., D.D.

In the Missionary News of June of this year, a brief summary was given by the writer of the findings of the China Educational Commission. Since then the report of the Commission, Christian Education in China, has been published by the Commercial Press. It is being most carefully studied throughout China, as well as by Mission Board Secretaries and students of missions in England and America; and it is generally recognized that its programme will largely determine future educational policies of the Christian bodies in China.

During the past few months the application to the West China situation of the principles enunciated in that volume has been considered in a number of conferences. In August, at three of the summer resorts, an "Outline of Study of Christian Education in China" was made the basis of most valuable discussions, and the findings of these gatherings were forwarded to the Educational Union. In this way over one hundred missionaries became familiar with the main outline of the Commission's proposals, and had an opportunity of expressing their opinion on them.

In order to reach as many as possible of the Christian Chinese educators as well as some missionaries who were unable to attend the summer gatherings the Educational Union planned a series of Autumn Educational Conferences. It was found necessary to reduce the number to three, at Chungking, Tzeli-tsing and Chengtu. Briefer meetings were also held at Kiating, Suifu and Jenshow. At each of these conferences the same full "Outline" was made the basis of discussion. The interest shown was very marked, especially by the Chinese teachers, who were picked men and women; and a series of "findings" was prepared and sent to the Educational Union. At the meeting in Chengtu the college, normal school and bible school students were invited to attend as visitors, and the interest grew until at the final session there were about three hundred persons present.

The Board of Education of the Educational Union held its Annual meeting immediately following this last conference. Its chief concern was the study of the recommendations presented from the six conferences, and the formulation of definite resolutions, which embody the principles that underly
a programme of Christian Education in West China. They will be found at the end of this article, and they merit the careful consideration of each mission body and individual missionary. No attempt has been made as yet to formulate a complete programme of Christian education in West China; that should wait until the church and mission bodies have passed judgment on the principles now proposed.

What, then, are the problems immediately pressing for consideration, and what appear to be the lines of development that our Christian education should undertake? As the writer’s thought has developed during the past few months, the following have gradually stood out as the probable, “next steps”

(1) There has been in the past some uncertainty as to the purpose of Christian schools in China. The Educational Commission has helped to clarify our thought, and the Board of Education has agreed with the Commission’s conclusion. While the ultimate aim of all Christian effort is the establishment of the Kingdom of God in China, the immediate means to that end is the building up of a Christian community, the church, which shall, under God, realize the final end. Every form of Christian effort should cooperate to that immediate purpose: our schools, as our churches, exist primarily for the development of the Christian community. The antagonism sometimes felt between so-called evangelistic and educational work disappears and both are seen to be but aspects of one activity, directed toward the same end. In that purpose, education has three main functions,—the training of Christian children in a Christian atmosphere, the selection and training of Christian leaders, and the extension of the Christian community by leading non-Christian students into the Christian life.

So far we would agree. But, further, it is found today that the growth of the cost of education is greater than the increase in mission funds. Even with rapid increase in the amount of support for schools on the part of the Chinese churches, it will not be possible to undertake all that we would desire, or, it may be, to continue work that has been commenced. It will be necessary to limit our educational activity to what is of most value, and each mission and church body be obliged to decide what it most needs from its educational department. What is that? Should chief emphasis be put in the future as in the past upon getting large numbers of children into often inefficient elementary schools, usually for one or two years at most, in order to extend the circle of influence of the Gospel? Or has the time come when our chief strength should be put into the smaller number of students who by remaining with us through the four year of the lower primary can hope to become permanently literate, and the still smaller number who by going
on into middle school or college will furnish the strong Christian leaders that the church so sorely needs? We cannot continue indefinitely to do both: upon which shall we concentrate our energies? One mission is at present making a study of the human product of its schools, finding which schools graduate the largest proportion of students, which cost most, from which come the greatest returns in lives of Christian usefulness for the money expended. It has been discovered that educational and Christian efficiency cost less per unit of product than inefficiency. Cannot educational funds be distributed in such a way that each grade, as well as each "station" or "district" may have the proportionately necessary amount to secure adequate results for all the effort and funds expended? In such an apportionment lower and higher primary and middle schools, teacher training, bible school, and higher education should all be considered.

12 The Board of Education recommends that Christian schools should register with the government. Such a binding of our education with public education seems a desirable next step.

13 West China has made better provision than most parts of China for equal opportunity in education of girls. But this is true only of the elementary grade. There are only two Christian middle schools for girls and only 11.4% of the middle school students are girls. Is this consistent with the claims of China's womanhood or the best interests of the Christian church? Should not a larger emphasis be put upon middle school and higher education of women? Could not funds for this be released in part by the adoption of co-education in the lower primary?

14 It is probable that more than half of the mission funds appropriated to education, aside from the expenses of foreign teachers, is spent on the lower primary. The results are distinctly disappointing. Only 9% of those who enter the first year complete the fourth; and still smaller proportion, probably, connect themselves with the church. This is due, not to unavoidable causes, but in the main, to neglect to provide trained teachers and skilled supervisors. Teaching is an art, in which skill is as necessary as knowledge; Christian teaching requires in addition a personality full of the mind and spirit of Christ. Yet many of our teachers have scant knowledge of the subjects that they teach; only a small fraction have been trained in the generally accepted methods of teaching and school management, and not less than a third of them are not Christians. Are we in danger of giving a stone in place of bread to the children who come to us? Can we imagine under these conditions that what our schools offer is true education or true Christianity? Should not any worthy plan for our school system put as
the first claim upon our resources the training and adequate remuneration of our teachers?

(5) Even trained teachers in England and America need regular and experienced supervision in order to do their best work. Much more is supervision necessary in a situation where so large a proportion of the teachers are deficiently trained. Indeed, the most obvious and least expensive method of improving primary schools is to engage a Chinese supervisor. Not more than four hundred dollars a year would be required, and the right man could in a short time almost double the value to the Christian community of a group of from twenty to thirty schools, at a cost of approximately fifteen or twenty dollars a school.

(6) After all, is our failure to "secure our money's worth" not due largely to faulty organization whereby each school is treated as a unit by itself, rather than as part of a system? One obvious next step is the creation of a central board or committee of education to plan and direct the whole educational department of a church and mission body. Such a board would exercise general control; would distribute funds in fair proportion to each grade of school in each district or station, first making provision for the training of teachers and the engaging of supervisors; and would endeavor not only to make each unit fill its place in a mission system, but to see that the educational work of the mission fills its proper place in the larger system of Christian education in West China. To function properly the missions should have district educational committees to have immediate oversight of schools, to handle funds for schools, and to provide for expert supervision. Each school, as well, should be controlled by a local committee, representing the local Christian community, and drawing out local support for the school and interest in its success. These are the bodies that educational practice has found universally needed. Their exact functions and composition are subjects for study.

(7) Lastly, there are obvious changes needed in the West China Christian Educational Union. In the past it has chiefly functioned, in the absence of adequate mission educational organization, directly with the individual principal. With the creation of coordinated mission systems the Union will necessarily modify its methods, and will work more largely through the mission boards of education and the district supervisors. This year's Board of Education of the Educational Union anticipates such a development in its projected conference of supervisors. It further proposes the creation of Divisional Educational Associations, each of which would conduct an annual conference, preceding the Annual Meeting of the Union, and would forward its recommendations to the latter body; the experiment of this year has proved the feasibility and desirability
of this plan. In this way the Union would have the benefit of the experiences of the whole body of Christian educators, would continue to do what it best can do for all, and yet would leave freedom for local initiative and variety in practice. In time such Associations might each have a small executive body which would share in the direction of Mission policy during the interim between annual meetings.

In all these suggested developments Chinese opinion and direction must be increasingly sought. Chinese are to be secured not only as teachers and principals, but as supervisors and members of committees and boards. For this they must be specially trained. The University already has a course for the training of supervisors. The Educational Union also, in recognition of this development has decided to secure a number of part-time Chinese secretaries, men who are engaged in supervision or administration of education for a mission or institution, but who will also share their experience and knowledge with others, Mr. Liu Dze Min, B.A., supervisor in the M.E.M., has been engaged as a corresponding and travelling secretary, and Mr. Fang Shun Hsuan, B.A., principal of the University Normal School, is to be editor of a Chinese Educational Quarterly. It is planned to add others to the staff. In time might it not be found possible to associate such men with Divisional Associations, and so to bring the advantages of the Union more closely to the teachers in service?

The purpose of this article is not to dogmatize or to prescribe a ready-made policy for any mission, but to propose some of the problems that now confront us, to suggest possible lines of solution, and to enlist the Christian leaders in our church bodies in an effort to make our education a more worthy and more fruitful branch of the church's activity. The writer is convinced that, with a better distribution of available resources of personnel and of money, very much greater results can be secured in lives of Christian usefulness from among the students who attend our schools and university.

RESOLUTIONS PASSED BY THE BOARD OF EDUCATION OF THE WEST CHINA CHRISTIAN EDUCATIONAL UNION, 1922.

PRINCIPLES UNDERLYING A PROGRAM OF CHRISTIAN EDUCATION IN WEST CHINA.

NOTE. These resolutions were selected by the Board of Education from about a hundred recommendations presented by the
Local Conferences held in Szechwan during the summer and autumn of 1922. They represent the consensus of Chinese and missionary opinion on some of the outstanding problems raised by the China Educational Commission. They do not however constitute a complete program for the development of Christian Education in West China.

(1) *The Aim of Christian Education and its Relation to the Christian Church.*

1. That the aim of all Christian education should be the development of the Christian community. In each grade of school this aim includes the development of true Christian character in the students and the training of body and mind for the production of a high type of personality. Emphasis should be put upon the following:
   - The extension of the Christian community
   - The training of Christian children
   - The selection and training of potential leaders.

2. That all our schools should be brought to the highest point of efficiency. Where resources are inadequate it will be better to close poor schools, but local churches should be given an opportunity to find the necessary increase in funds before taking such action.

3. That some plans be formulated for securing that all Christian children be got to study in Christian schools. These plans were suggested:—(1) Good schools, (2) Efficient teachers, (3) It should be made the responsibility of the local church membership.

(2) *Relation of Christian to Public Education.*

4. That the time has come for the registration of Christian schools with the Government in order that they may receive equal treatment.

5. That teachers and officers of Christian schools be urged to cooperate with teachers in Government schools.

(3) *Elementary Education.*

6. That co-education may well be adopted in elementary schools, according to local conditions.

(4) *Secondary Education.*

7. That middle schools should introduce occupational courses; and that the University be asked to recognize these as qualifying for college entrance.
In junior M.S. practical subjects
In senior M.S. true vocational subjects.

8. That the following conference resolutions be recorded:
   (From Chengtu) The following vocational courses in
   middle school seem of greatest importance:
   For women:—accountancy, normal training, arts.
   For men:—Normal training, business, journalism.
   (From Chungking) That in this area the following
   appear to be suitable occupational courses for M.S.
   students: commerce, teacher training, religion, dyeing,
   architecture, silk culture, tailoring, agriculture,
   photography, telegraphy, leather boot making,
   ceramics, domestic science.

9. That a course of teacher training be introduced into
   middle schools where conditions permit.

(5) Training of Leaders.

10. That attention be called to the growing need for the
    higher education of women in West China, and that we
    believe that it should be provided in connection with the
    Union University, either in a co-ordinate Woman's
    College, or in co-education.

11. That the educational requirements for candidates for the
    ministry should be gradually raised to completion of the
    second year of the M.S., later to completion of the M.S.
    and finally to completion of junior college, before en-
    trance to theological school; in this way the educational
    standards of the ministry will be raised.

(6) Supervision of Education.

12. That each Church body be asked to appoint school
    supervisors; such persons should have experience in
    teaching and have had normal training; and that the
    Union University be asked to provide for the training
    of men for this work.

13. That the Educational Union conduct annually at least
    one inspectors' conference.

(7) Organization and Control of Education.

14. That District Educational Associations should be form-
    ed, under the West China Christian Educational Union.

(8) Development of the Educational Union.

15. That the secretaries be instructed to work out a plan by
    which school marks may be recognized with the Union
    marks for the candidates' standing.
16. That in order to secure the above privilege a school shall be inspected by the Union.
17. That at present local marks shall count one third of the total.
18. That this first be put into operation in our Primary schools.
19. That the time of holding examinations be referred to the Executive, to decide after consultation with the Missions and Churches concerned.
20. That the Union publish an educational magazine.
21. That new books be translated and information disseminated regarding educational theory and progress.
22. That a travelling secretary be appointed to help teachers.
23. That all announcements be made in Chinese, and that they be sent to each school.
24. That new books and educational material be selected from time to time, and that these be announced to each school.
25. That the leaders of the various church bodies unite in holding teachers' institutes and summer schools.
26. That textbooks in scripture, geography, hygiene and higher primary science be improved.
27. That a Chinese Secretary be engaged.

E. W. WALLACE.
General Secretary.

WEST CHINA CHRISTIAN EDUCATIONAL UNION

REGISTRATION AND EXAMINATION SUMMARY.

B. E. BASSETT.

During the year 1921-22 our school family has increased in all grades both in schools and in students. The following table gives a summary of schools, students and teachers as reported to our office last April (1922).
For a number of years attention has been called to the proportionately small number of students in middle schools in the Union. The Missions have been urged to emphasize this grade. It is cause for encouragement to find that the number of middle school students has greatly increased during the past year. The following table indicates the enrollment by grades for the years 1921 and 1922, with the actual increase in each grade and the percentage of increase.

<table>
<thead>
<tr>
<th>Grade</th>
<th>Schools</th>
<th>Students</th>
<th>Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Boys</td>
<td>Girls</td>
</tr>
<tr>
<td>Kindergarten</td>
<td>4</td>
<td>69</td>
<td>152</td>
</tr>
<tr>
<td>Lower Primary</td>
<td>319</td>
<td>7082</td>
<td>7343</td>
</tr>
<tr>
<td>Higher Primary</td>
<td>61</td>
<td>1462</td>
<td>495</td>
</tr>
<tr>
<td>Middle School</td>
<td>20</td>
<td>658</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>404</td>
<td>9271</td>
<td>8075</td>
</tr>
</tbody>
</table>

- Final examinations were given in 247 primary schools and preliminary and final examinations were given in 17 middle schools. Nine hundred and ten diplomas have been issued to graduates in all grades for 1922. The tabulated results of the examinations are divided as follows:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Diplomas</th>
<th>Pass-cards*</th>
<th>Failures</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kindergarten</td>
<td>35</td>
<td>...</td>
<td>...</td>
<td>35</td>
</tr>
<tr>
<td>Lower Primary</td>
<td>585</td>
<td>397</td>
<td>103</td>
<td>1085</td>
</tr>
<tr>
<td>Higher Primary</td>
<td>216</td>
<td>113</td>
<td>42</td>
<td>371</td>
</tr>
<tr>
<td>Middle School, Preliminary</td>
<td>52</td>
<td>107</td>
<td>23</td>
<td>182</td>
</tr>
<tr>
<td>Middle School, Final</td>
<td>22</td>
<td>30</td>
<td>8</td>
<td>60</td>
</tr>
<tr>
<td></td>
<td>910</td>
<td>647</td>
<td>176</td>
<td>1733</td>
</tr>
</tbody>
</table>

*Given to candidates who still lack one, two or three subjects of graduation.
HONOR ROLL OF SCHOOLS IN THE EXAMINATION
OF THE WEST CHINA CHRISTIAN
EDUCATIONAL UNION.
1922

LOWER PRIMARY.

<table>
<thead>
<tr>
<th>Mission</th>
<th>School</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 W.M.S.</td>
<td>Tzeliutsing, Girls'</td>
</tr>
<tr>
<td>2 C.M.M.</td>
<td>Chungchow, Boys'</td>
</tr>
<tr>
<td>3 F.F.M.A.</td>
<td>Tungchwan, Girls'</td>
</tr>
<tr>
<td>4 W.F.M.S.</td>
<td>Suining, Girls'</td>
</tr>
<tr>
<td>5 C.M.M.</td>
<td>Junghsien, Girls'</td>
</tr>
<tr>
<td>6 C.M.M.</td>
<td>Tzeliutsing, Boys'</td>
</tr>
<tr>
<td>7 W.M.S.</td>
<td>Kiating, Girls'</td>
</tr>
<tr>
<td>8 W.M.S.</td>
<td>Junghsien, Womens'</td>
</tr>
<tr>
<td>9 Dewey School</td>
<td>Chengtu, Boys'</td>
</tr>
</tbody>
</table>

SECOND CLASS RANK.

<table>
<thead>
<tr>
<th>Mission</th>
<th>School</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 F.F.M.A.</td>
<td>Suining, Boys'</td>
</tr>
<tr>
<td>2 W.M.S.</td>
<td>Jenshow, Girls'</td>
</tr>
<tr>
<td>3 W.F.M.S.</td>
<td>Tzechow, Women's</td>
</tr>
<tr>
<td>4 A.B.F.M.S.</td>
<td>Suifu, Girls'</td>
</tr>
<tr>
<td>5 W.M.S.</td>
<td>Tzeliutsing, Women's</td>
</tr>
<tr>
<td>6 C.I.M., West</td>
<td>Suifu, Girls'</td>
</tr>
<tr>
<td>7 C.M.M.</td>
<td>Tzeliutsing, Boys'</td>
</tr>
<tr>
<td>8 C.M.M.</td>
<td>Chungchow, Boys'</td>
</tr>
<tr>
<td>9 C.M.S.</td>
<td>Mienchow, Girls'</td>
</tr>
<tr>
<td>10 C.M.M.</td>
<td>Jenshow, Boys'</td>
</tr>
<tr>
<td>11 F.F.M.A.</td>
<td>Tungchwan, Boys'</td>
</tr>
<tr>
<td>12 C.M.S.</td>
<td>Anhsien, Mixed</td>
</tr>
<tr>
<td>13 C.M.M.</td>
<td>Tzeliutsing, Boys'</td>
</tr>
<tr>
<td>14 C.M.M.</td>
<td>Junghsien, Boys'</td>
</tr>
</tbody>
</table>

HIGHER PRIMARY.

<table>
<thead>
<tr>
<th>Mission</th>
<th>School</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 F.F.M.A.</td>
<td>Tungchwan, Girls'</td>
</tr>
<tr>
<td>2 W.M.S.</td>
<td>Chengtu, Girls'</td>
</tr>
<tr>
<td>3 C.M.M.</td>
<td>Jenshow, Boys'</td>
</tr>
<tr>
<td>4 F.F.M.A.</td>
<td>Tungchwan, Boys'</td>
</tr>
<tr>
<td>5 W.F.M.S.</td>
<td>Tzechow, Girls'</td>
</tr>
<tr>
<td>6 C.M.M.</td>
<td>Junghsien, Boys'</td>
</tr>
</tbody>
</table>
Second Class Rank

1 C.I.M. East
2 A.B.F.M.S.
3 C.M.S.
4 C.I.M. East

Paoning
Suifu
Mienchow
Liangshan

Boys'
Boys'
Girls'
Boys'

Middle School Preliminary.

Second Class Rank

1 M.E.M.

Suining

Boys'

Middle School Final

Second Class Rank

1 W.F.M.S.

Chengtu,

Girls'

NOTE. The basis upon which schools are ranked is described in the Annual Report of the West China Christian Educational Union, 1922.

Supervisory Methods Used in the Houchow and Suining District Lower and Higher Primary Schools.

Methodist Episcopal Mission.

Marie Brethorst, A.B.

There is at the present time among the educationalists of West China a varied opinion as to the advisability of continuing lower primary schools. It seems to me that the time has not yet come for us to release our responsibility for these schools, neither do I think that we can afford to lose the opportunity which these schools offer. In many of the stations church schools are the only schools in the station; especially is this true of girls schools. Besides, these schools are the very centre of our churches and the foundation for all our work. Here we have the opportunity of moulding character, as at no other period in the child's life, a fact well recognized by our friends, the Catholics, who say, "Give me the child the first seven years of its life, and you can have him the rest of the time." In addition to this influence the children are an avenue to the
parents hearts here as in all lands. Thus to my mind the solution does not lie in closing these schools but rather in uniting and concentrating our work and bringing it up to a higher and better standard. To bring this about I believe three things are essential, namely:

1. An organized supervised system for each district.
2. A capable Inspector for each district.
3. Normal-trained teachers for each school.
4. A higher educational standard for our pastors.

In Hochow and Suining Districts, the girls' and boys' schools are supervised by the same superintendent and inspector, and I have found this to be a decided advantage. Not only does it help to obliterate the line so distinctly drawn between the men's and women's work, but it tends to unify the work as a whole. Where before gifts given locally were always designated for boys' work only, now they are given with both schools sharing alike, and education for girls is made as prominent as that for boys. In many places co-education has also been introduced, and this has not only proven to be a saving in time and money, but better work has been done.

The supervisory method followed on these districts is, briefly, as follows:

(a) We have an organized District Educational Board in our central station, Suining, composed of all the superintendents of education, the principals of the schools in the city, the district Superintendent, the missionary-in-charge and three co-opted members. This Board meets at regular called intervals, and before it are brought all educational problems and policies relating to all schools in the districts.

(b) The pastor in each station, with one exception where we have a principal, has supervision of all the schools in his station.

(c) There is a Local Educational Board organized in each station, consisting of from five to fifteen members. These are not necessarily church members; in fact in some places more than half are not, and we encourage including in this Board the best educated and most influential men and women of each community. This not only aids financially but helps to raise the standard of the schools and gives prestige to them. This Board has its stated meetings with its officers in charge, and each has four selected committees consisting of several members each, namely, a committee on finances, a committee on soliciting pupils, a committee on school management, and a committee on buildings. The
superintendent visits each station once a quarter and the inspector at least once a term. They meet with the Board at that time, receive reports and discuss problems and plans for the advancement of the schools.

(d) The subject matter for each term is charted and subdivided into three sections, and these are printed and a copy sent to each school. At the completion of each section union examination questions are sent out from the central office with a unified time schedule, and each pastor conducts the examinations in his station. The papers are sent to the central office for correction, where they are marked and report blanks with grades are sent to each school. A pass card is issued to each student passing at the close of the year.

(e) A register for each school, with each pupil's name, grade, and deportment, is kept in the office; each school as well has its own register. In this register is also kept the names of the teachers with their qualifications, and a list of the equipment of each school.

(f) All running expenses of the schools must be secured locally. Blanks are sent out six weeks before the close of each term, which must be filled out in full by the Educational Board, giving an account of all money received and expended. These accounts are carefully audited by the inspector and superintendent.

(g) An Institute is held once a year in some central place, and attendance is made compulsory for all teachers. The inspector and superintendent on their visits carefully inspect the schools as to management, teaching methods, etc., and give advice and help.

The successes attained vary according to local conditions, but generally speaking there has been a marked advancement in attendance as well as conditions of the school generally. An increased interest is shown by the local people, resulting in the gifts of land for school buildings in a number of places. In others funds to the amount of two hundred dollars per year have been contributed toward teachers' salaries and running expenses of the school. We are working toward making the lower primary schools entirely self supporting in time.

( NOTE. Miss Brethorst is herself the superintendent of schools for these two districts. The inspector is Mr. Li Hai Lan, B.A., a graduate of The West China Union University.)
EDUCATIONAL WORK IN THE SUIFU DISTRICT.

A. M. SALQUIST (A.B.F.M.S.)

One interesting feature of our work is the Kindergarten under the capable leadership of Mrs. Tompkins. Eighty children were enrolled in the spring term, forty of whom proudly received their diplomas in June. Three young women from the Kindergarten Training Class graduated at that time and are now reckoned as full teachers. Six others are taking training.

Some of us have an ambition to open a special primary school for kindergarten graduates, thus keeping boys and girls together and under women teachers for at least two years more. Property is available but lack of funds and the time for supervision has thus far prevented the carrying out of the plan. It should be made a model primary school.

The Girls' School, of which Miss Bovell is principal, has an enrollment of 165 pupils, 36 of whom are in the Higher Primary. The boarding department numbers 61. A much desired goal was reached this year when the 13 girls taking the Union Lower Primary examination all passed and all returned to enter Higher Primary. Our school plant consists of a main building and two dormitories. We need to separate the day and boarding school departments and to add Junior Middle School work.

The Boys' School, of which Mr. Liu Chong Luen, a graduate of the Junior College, is principal, is an important part of our system. It has an enrollment of 171, of whom 67 are in the Higher Primary and 54 are boarders. The plant consists of very good Chinese buildings well adapted to school work. Need is felt for more dormitory space but this can easily be added. Of a graduating class of nine boys, seven entered Munroe Academy this fall.

Munroe Academy across the Yangtze from the city, has increased its enrollment to forty this fall, thus filling its available dormitory space. Mr. Liu Teh Luen, B.S., is the principal, and the school is doing two years of Middle School and one year of preparatory work. One source of special encouragement is the large first year Middle School class and the better connection established between the city school and the Academy. The latter is partly due to the fact that Mr. Liu Teh Luen voluntarily teaches science once a week to the upper class in the city school and thus knows the boys who may be
coming to Munroe. Of seven Munroe boys who took the Middle School preliminary examination in June, six are continuing their studies at Chengtu and the seventh is in the government school here.

A day school for girls in our west suburb completes the list of Baptist mission schools in the city. Lower primary work is done in four of the outstations located on the Yangtse. Two of these have first year higher primary. One has separate schools for boys and girls, two others teach both together, and one has only boys. Some of the teachers in each of these schools have had normal training at Chengtu. We have reduced the enrollment in these country schools this fall but greatly improved the quality of the work done.

More than seven hundred pupils are receiving instruction in our schools this term. A recent move on the part of the station was to choose a general supervisor of education Mrs. A. M. Salquist. Frequent visits to the city schools and as many as possible to those in the outstations make possible a real study of conditions and work. A conference of the principals recently discussed ways and means of bringing the schools into closer cooperation. The report of the Christian Educational Commission has been put into the hands of the leaders, and it is hoped to make a part of it the basis of discussion at a meeting of teachers to be held soon. A circulating library for teachers has put over fifty books into circulation among them in the last few weeks. This seems much appreciated. The first appeal to the supervisor was for help in doing better Bible teaching in the country schools.

It was a great privilege to have Dr. Wallace and Mr. Liu with us on their way to Chungking. Much inspiration was brought to us as they visited the city schools. It was also possible to hastily arrange for a conference at which forty Chinese teachers representing all the Mission schools in the city and three of those in the outstations were present. Many have expressed their appreciation of the opportunity and their wish that we could have had as many days for discussion as we had hours.

FREE SCHOOL FOR POOR CHILDREN

CONDUCTED BY THE STUDENTS OF THE CHUNGKING HIGH SCHOOL.

R. D. Ran, B. A.

Education is the most important thing in a country. The way to make a country progress is to make education popular. Therefore we have established a school to teach these children
who would otherwise be unable to study. We now have more than one hundred and thirty boys and girls in the same school. Pen, ink, paper, textbooks and uniforms all are given to each pupil by the school.

The school is organized by the students of the Chungking High School; it is called the "Chungking High School Students' Voluntary Poor School". Its aim is to popularize education. We have a principal, a vice-principal, a proctor who is responsible for discipline, a treasurer, a secretary, fourteen supervisors and more than forty-two teachers; all of these are students of the High School. All the High School students are supporting the school and each of them contributes fifty cents a term. If this money is not sufficient, the principal and the vice-principal must make plans to maintain it.

The pupils in the Poor School are now divided into four classes. The highest class will begin to study the higher primary course next fall. As for the curriculum, we teach ethics, Chinese readers, composition, arithmetic, the abacus, English, writing, drawing, letter-writing, phonetics, music, common knowledge, drill and hygiene. All the text books are the "New Method" vernacular books.

The school hours are 1:00-4:40 p.m. every day, with no holidays. The class rooms are in our former gymnasium which has been remodelled for the purpose. Every Friday evening we have a meeting of the teachers and officers to discuss how to improve the school.

From my own observation and what Mr. Shiao and the other teachers say I feel that good work is being done in the school, and that the pupils are really making progress. Up to the present they have been using the same class rooms as the High School boys. This has been rather distracting to the High School and unsatisfactory for the little folks as the seats were too high. During the last month, however, the old gymnasium has been thoroughly remodelled and they are to move into this new plant this week. In their new quarters they will have a large assembly room, four class rooms and an office. All the equipment is new and suited to the needs of such a school.

The High School boys are most enthusiastic in this work, and I think this is the most practical thing that the students have ever done in the history of the institution. Those who are acting as teachers are keeping up their own studies at the same time, as is evidenced by our recent examination results. I think, however, that I shall recommend that they hire one teacher next term. There are 120 of these boys and girls, and as they sometimes come an hour or two before their school is supposed
to take up it is disturbing to the High School to have them running around, shouting and playing on the campus. If there were a teacher to look after them they could be required to go at once to their assembly room, or to play quietly.

I think that I shall recommend, too, that only boys be received, and that the Girls' Boarding School be asked to start a school for the girls of the neighborhood. I do not feel that it is wise to have girls on the campus where there are so many boys.

On the day after our thirtieth anniversary and the dedication of our new building the High School boys gave an entertainment for the benefit of the "Pin Min School". Between two and three thousand people were present and they cleared several hundred dollars.

C. B. RAPE.

THE TZELIUTSING ORPHANAGE.

C. E. WARD.

The Tzeliutsing orphanage is an upward step in church activities. Formerly a feature of the Christmas festivities was the distribution of rice, a 'shen' to each poor person, Christians and non-Christians contributing. After Christmas 1919 it was concluded that this fund might be used to better advantage. A satisfactory solution seemed difficult. In the summer of 1920 cholera raged in Tzeliutsing from May until September. Many children were left orphans. The same Fall famine was severe in North China. Opinions differed, so the Christmas fund of 1920 was divided, part to the famine relief, part towards expense of the new orphanage. The orphanage promoters were Chinese Christian leaders. This first year about $300 was available, but in 1921 special efforts raised over $1400; of this $1000 was invested, the interest only to be used.

The first year 21 boys were admitted and money to provide food, clothing and tools for horn work had to be borrowed. The boys were naked and diseased when they came. Their first home was part of the hospital dispensary. Their present quarters are in a temple near the independent church. With the invested funds it is hoped to erect buildings adapted to their needs. The work is educational and industrial. The industrial branch now includes horn, paper, and engraving
departments. Various articles are made from buffalo horn; Chinese stationary and blank books are prepared; and blocks are engraved for printing purposes. There are three instructors in the industrial branch. Besides the principal, voluntary teachers assist in school lessons. A day's program includes,—

Study - - - - 6-8 a.m. and 4:30-5:30 p.m.
Work - - - - 9-12 a.m. and 1-4 p.m.

There are now 28 boys.

The first idea was to provide relief for a few months, then apprentice the boys in a trade. Now it is planned to educate and train them either for a trade or as industrial instructors. Over $1000 each year is needed for food, clothing and equipment, partly defrayed by the proceeds from the boys' work and partly from the Christmas fund and private contributions.

In the beginning the orphanage was controlled by a joint committee from the independent and mission churches, including Chinese and foreigners. It was controlled directly by the Quarterly Board. Now there is an Executive Board of twelve members, of whom eight are Christians and four may be interested non-Christians. It is to be a Christian institution, but the exact nature of the control that the church will exercise has not yet been defined.

EDUCATIONAL CONFERENCE AT CHUNGKING.

L. Wigham, B.A.

Dr. E. W. Wallace and Mr. Liu Dze Min visited Chungking on behalf of the West China Christian Educational Union from the 10th to the 18th of October. They spent the first few days visiting the mission schools (chiefly the Middle Schools) in and around the city. At each place they gave the Cou tis Standard Tests in Arithmetic and had meetings with the teachers, where interesting exchanges of views took place. These visits should be of great benefit to the schools, and it is only to be regretted that they could not last longer.

From the 16th to the 18th a conference was held at the Friends' Mission Premises, Ts'ang Ping Kai. Educationalists in a wide district on all sides of Chungking had been notified in
CHINESE CHILDREN
No. 1.—The Baby
good time, but owing to the condition of the roads and other difficulties, very few from a distance were able to come. Three teachers from Fowchow, a foreigner and two Chinese, were present and one of these, Mr. Bridgman, was one of the secretaries of the conference. Dr. Wallace was elected chairman and conducted the business, giving much information and many suggestions with much help from Mr. Liu. The deliberations of the conference were mostly based upon the Report of the China Educational Commission, and were meant to provide means of making vocal the thought of Chungking at the Annual Meeting of the Educational Union, at which no Chungking people were able to be present.

The main subjects discussed were.—Government Recognition of Christian schools, Primary Education, The Proposed "Six-six" System, Secondary Education (with special reference to the Occupational Courses recommended for the later years of Middle Schools), Preparation of Leaders for the Church, Preparation for the Ministry, the Work of the Educational Union. About thirty were generally present and two sessions were held daily. Most of those present were experienced educational men and women, and the majority were Chinese. Lively interest was taken in the proceedings as shown by the animated nature of the discussions.

At the last session a number of resolutions were passed, which were sent up as recommendations to the Educational Union Meeting at Chengtu.

THE "GIN KEO" TOOTHBRUSH IN WEST CHINA.

ASHLEY W. LINDSAY, L.D.S., D.D.S.

To most missionaries a toothbrush has been a lifelong companion. To most Chinese a toothbrush is but a recent acquisition. A washrag, wrapped around the finger, was the accepted method of cleaning the teeth, if any attempt was made at all to secure mouth-cleanliness. This "rag-method" has its devotees even in our own land, but one is as likely to secure the cleanliness desired as would a housewife if she but used a dishcloth to clean out the porridge-pot: it needs the friction of something stiff to scrape the sticky starch from off the inside of
The teeth in most mouths become coated with a sticky film which extends in between them as well as on the visible surfaces, and it needs the studied friction of a moderately stiff brush to scrape it off. This sticky starch, if not removed, becomes the covering of bacteria, which receive nourishment through the film without being disturbed in their production of acid products. These products have an uninterrupted opportunity to act on the tooth surface and finally to produce caries (decay).

There is also in the mouth a constant deposit of salts from the saliva, which settling on these films, or plaques, layer on layer, becomes the tartar whose presence evidence neglect in oral hygiene, but impinging on the gum-margin, irritate it and causes the initial stages of gingivitis (inflammation of the gum-margins), to be followed by that plague of middle and old age, pyorrhoea.

Because of these facts and desiring to provide a method which would meet with the latest knowledge in tooth-cleaning, the various types of toothbrushes used in Western lands were examined and their advantages and disadvantages noted. From this survey one brush stood out in meeting the requirements of efficient mouth-health. This brush was used as a model for the brush we planned and manufactured for our Chinese friends, and those foreigners who wished to use it. We called the brush the “Gin Keo”, meaning, in English, “the Clean-Mouth Brush.”

The manufacture of the Gin Keo brush is no easy matter. Its construction being on different lines from that of the ordinary brush, it was very difficult to persuade any brushmaker to undertake its manufacture. Many different makers have been induced to attempt its construction but only one has succeeded in turning out a uniformly perfect article. When first discovered, this man, a Taoist priest who had renounced his vows, had a small stall in front of a large shop, for the selling of bone-made articles. He sold there the more fancy combs and brushes, etc., used by the Chinese. His superior workmanship fitted him for turning out the brush we desired. Unfortunately the knowledge that he was the only one able to do this has led him to hold us up on the price several times, so that we are now contemplating the installation of Western tools and methods, and the teaching of our assisted dental students in their use, thus providing a means for their support.

We have always insisted upon the use of the best bristles, bone and horn procurable, and we guarantee the brush against defects in manufacture, supplying a new brush for any proving defective. From our experience and the experience of large numbers of users of the brush, it is superior in wearing qualities to any of Western manufacture.
To prevent any possibility of infection, tetanus or other organism, the brush is thoroughly sterilized before being placed in a sterile envelope. One cannot be too careful in the use of brushes whose bristles might contain these organisms, and to have these germs inadvertently enter the blood stream through an abrasion of the mucous membrane of the mouth.

A description of the brush and its use may be of interest to those who are not acquainted with it. This can best be done through a study of the movements required to clean teeth. First of all, the teeth are set in somewhat horseshoe arches and are covered with the lips and cheeks on one side and the tongue on the other. The tongue with its constant movement in speaking and in masticating, under normal conditions, acts as a useful cleanser of the inner surface of the teeth. The cheeks, however, though very useful in keeping the food between the cutting edges and grinding surfaces during mastication, are unfortunately, just as good in keeping food-debris in contact with the teeth after a meal when it should not be there.

The outer surface of the anterior teeth is quite accessible to a brush but this surface in the posterior teeth is more difficult to reach, and exceptionally so to a brush with long bristles, for in most persons' mouths the anterior slope of the coronoid process, with its attached muscles, covers this surface of the upper wisdom teeth quite tightly on opening the mouth, and prevents such a brush from cleaning this surface. These teeth quite often become a prevalent seat of caries, which readily extends to the neighboring teeth.

The teeth are not flat objects forming a flat surface which a uniform length bristle brush could reach, but rather they form an undulating surface which can best be cleaned by a brush with the working end of the bristles cut to enter the spaces between the teeth and to follow the curve of the arch. In cleaning the spaces between the teeth the bristles should sweep the length of the spaces rather than be swept across them, which seems to be the easy way. The brush should be swept from the gums towards the cutting edge of the teeth. It would be just as logical to try to clean out the cracks of a floor by brushing across them as it is to try to remove food-debris from the spaces between the teeth by a back-and-forward motion across their crowns.

A further desideratum secured by the sweep of the brush toward the cutting edge is the massage of the gums toward the neck of the tooth. This friction and massage cause an increase blood flow to the gum-margins and a general flushing of the tissues, insuring a good blood supply and a sure cure for those bleeding gums which many people say they have when they brush their teeth with any vigor or with a medium-hard brush. The ladies know that in massaging the face the movements of
the fingers are made upward—never downward, because of the fact that the muscles would be stretched by a downward movement and added crows' feet would be apt to appear where the smooth skin is desired. Our gum-margins need just the same pampering to keep them clinging tightly to the neck of the teeth. Flabby gum-margins is one of the forerunners of pyorrhea, and they allow food crushed between the teeth to form pockets which hold food-debris and lead to caries.

The grinding surfaces of the teeth should also receive attention in a mouth toilet. And here again a properly shaped brush is an advantage. The Gin Keo brush, with its saw-cut working ends moved vigorously back and forth over these surfaces, reaches the deep grooves more easily than many brushes.

The inner surfaces of the teeth can also be better reached with the projecting end-tuft of bristles of this brush. Even-lengthed bristle brushes cannot attempt the cleansing of these surfaces, and a large brush of any kind makes a very clumsy job of it.

The desirable brush, then, is one which would have bristles of a length to reach all parts of the mouth, the spaces between the teeth, the grooves on the grinding surfaces, the inner surfaces of the teeth. It should not be so clumsy a width as to prevent the easy and efficient action on the downward and upward sweep over the gums and the teeth. A three or four row bristle brush does prevent a positive adaptation of the bristles to the soft tissues and the teeth. Such a brush has a useful place in cleaning shoes and brushing hair. It would seem that the first brushmaker who set the style in toothbrushes considered the time-honored hairbrush, on a reduced scale, a good pattern, and though there have been manufactured for many years brushes of a more rational type, their benefits or necessity have not appealed to the general public. The causes for their lukewarm reception have been, first, a lack of general dental education in their use; second, the conservatism of most people because of the necessity of patient effort in changing an early habit; third, the price: why buy a small brush when you can get a big brush for less money! Though to the foreigner's pocketbook the Gin Keo brush is the cheapest on the market. All of these reasons are preventing the Chinese from buying the efficient brush for cleansing the teeth and mouth.

Missionaries in these days should not be required to be told a second time that it will pay big dividends for themselves and for their Chinese workers to use the most efficient brush and correct methods to protect their masticatory apparatus from the ravages of decay and consequent bodily ailments, which come not only through the lack of sufficient preparation of food for digestion, but through the formation of the more
dangerous foci of infections which follow dead pulps, pus-pockets, and general oral uncleanliness. Eternal vigilance is the price we must pay for oral health.

Many people live to be a great age, retaining all their teeth, though they apparently put themselves to no trouble to care for them. You may be one of these fortunately immune individuals, but more likely you are of that large company who must continually strive to retain "a natural appearance" when the dentist gets "down in the mouth." The manufacture of the the "Gin Kee" brush in West China has made your striving both economical and efficient.

A PLEA FOR EVANGELISM AND REVIVAL.

"EVANGELIST".

There are two ways of increasing Church membership. Each can be traced up through the centuries to the earliest days of Christianity, and each has always had its advocates. These two ways are Education and Evangelism. The former is the plan which has been most favoured in the past by the Anglican and also by the Catholic branches of the Church, and the importance of the work it has accomplished can hardly be exaggerated. It adapts itself in each age to the Educational ideals and methods which are prevalent. In the first centuries it was purely Catechetical. But amid all the changes of method and ideal, this principle of Education runs right through Church life to the present day.

It is to the second method of Evangelism that our modern denominations owe most. With this term, Evangelism, is bound up the idea of 'Revival'. That is the word which has come to be used to describe a phenomenon in Christianity which can also be traced right through its history. It is a phenomenon, the fact of which is established beyond doubt. It is responsible for all the greatest forward movements of the Church and for the creation of all its greatest leaders.

Now we consider these two lines of work there is one aspect of the matter which we are apt to overlook: Education in itself, even Religious Education, can never carry its converts beyond the stage of opinion and belief. It can establish opinions, often
convictions, which are strong enough to steady men's lives to a
remarkable degree. But it cannot create Life. Belief, based
upon evidence or authority means nothing to men spiritually.
It leaves them spiritually exactly where they were before, though
of course intellectually different. For the intellectual instinct
in man is not the same as the religious instinct. Whatever the
latter may be we know that it is not centred in the intellect. It
is for this reason that the modern attempt to present Christianity
in the form of what has come to be called scientific truth is
failing. It will always fail. Religion cannot be reduced to terms
of scientific or philosophic truth. It has its roots somewhere
else in human life. Somewhere in the emotional nature of man,
and it is through this avenue that God enters the soul. It is
through these channels that God works. We all know people
who have stood balked for years when Christianity has been
presented as a system of truth, but who under a wave of spiritual
joy have been swept over the line and all their doubts scattered
like the morning dew. The failure to realize where the root of
true religion lies is the reason why we often leave souls hungry.
They ask for bread and we give them a stone.

I must apologize for this digression. It was made in order
to establish what seemed to me in passing, a necessary point. I
have no quarrel with education. I rejoice at the progress it is
making amongst our Churches in Western China. May it continue
to grow and prosper. But we need to keep our perspective right.
I could not help thinking as I attended the recent meetings
in Chengtu that somewhere there is something wrong. I could
not help comparing the amount of interest created by the well-
attended meetings of the Educational Union and its program
which it took seven days to discuss, with the rather thin attend­
ance and small program (for which two days amply sufficed) of
the Szechuen Christian Council. This latter body is concerned
primarily with Evangelism. There are problems in the Evange­
listic work and in the development of the spiritual life of the
Churches, greater I believe than anything which the Educational
Union has to solve. At present every worker in the province
is struggling along in his own way as best he can, seeking light
from any source within reach. Surely this is not as things ought
to be. Our methods of instructing and influencing enquirers
need thoroughly overhauling especially in the light of the
principles of modern education and Psychology. We need help
and advice on the problem of the evangelising and teaching of
women, the training of voluntary workers, the training of
Christians in habits of prayer, the development of reverence
and spirituality in public worship, the organisation of Christian
homes, and with this the whole question of a more Christian
environment for our converts the lack of which is the chief cause
of leakage in our Churches. There is the problem of hymns and
music, which counts for so much in religious life at home but which so far we have failed to make use of satisfactorily in China. There is the ever-present problem of the choice and use of literature. Above all, the entire Christian body scattered throughout the towns and farms of the province needs educating up to expect and pray for a genuine spiritual awakening. They need a vision of the possibilities which the Church has in it. These are just a few of the real problems of our work. I am no believer in organisation. I am generally timid of it in things spiritual. True religion is spontaneous. Where the spirit of the Lord is there is liberty. But with all reservations, I am still convinced that Evangelism could be so co-ordinated and organised as to be a really effective help to every Evangelistic worker in the province, and to be such an inspiration and incentive to the Church as to prepare the way for a Religious Revival, which is our primary need. Evangelistic work should be the heart of all our work. Somehow we are not giving the impression that it is. Until we do so we can hardly expect any genuine spiritual movement to begin. If this letter has the effect of stirring some of our friends to begin thinking and praying about these problems, it will not have been in vain and something practical and helpful may be the outcome.

IN MEMORIAM

OLIVER MYLES JACKSON, B. D.

On Monday September 4th at Shurdington, Cheltenham, England, the Rev. O. M. Jackson was taken away from the 'Church Militant here on earth', in which he had continued Christ's faithful soldier and servant to the age of 60. All who had known him as a fellow-worker will thank God at the remembrance of his beautiful, Christlike character and for the quiet steady work that he accomplished during 20 years in the C.M.S. West China Mission.

Mr. Jackson entered St. Bees College in 1886; was ordained Deacon in the church of England in 1888; priest in 1890 by the Bishop of Ripon; was curate at Holy Trinity-church, Whitehaven 1888, and at Girlington 1889-1891. In 1891 he was one of the band of C.M.S. Missionaries who came out to Szechwan under the leadership of the Rev. J. Heywood Horsburgh. In 1894 he married Miss Emily Garnett, one of the same party, and together they laboured abundantly in Chungpa, Mienchow, Anhsien and Mienchuhsien successively. Of their five children the oldest, Miss Grace Jackson, is now a Missionary of the China Inland Mission, engaged to be married to Mr. Fred Easton, C.I.M. Hanchong.

In 1911 Mr. & Mrs. Jackson & family returned to England, Mr. Jackson having already been troubled with sprue to some
extent, and in spite of the best medical treatment available, the weakness gradually increased during the intervening years, until he was reduced to an almost helpless condition. But his mental powers were vigorous to the end. In the winter of 1919, finding himself unable to undertake the occasional clerical duties as hitherto, he took up study, for the B.D. of the Lincoln Jefferson University, Chicago. His subject was 'The Church previous to the Reformation'. He greatly enjoyed this study, especially the reading of the Revivals under Wycliffe and on the Continent. The degree was granted him in 1920. More recently his studies have been very largely in the sacred Scriptures themselves. In a letter dated August 11th he wrote, "For my part I am more than ever studying my Bible, and am more in love with it than ever".

During the years since leaving China he held on the hope of being able to return to the work he so much loved. Although that could not be, he continued to the very last days to do all in his power to promote the interests of the work in West China. Servant of God, well done!

A. A. PHILLIPS.

CORRESPONDENCE.

DEAR EDITOR:

During the past few months we have noticed a number of articles and references in the Chinese Recorder and in the News that indicate there is a misuse of the term animism. The religion of a certain tribe or class of people is called animism because it is found to be of the most primitive sort, consisting mostly of magic, fear and exorcising of demons, worship of inanimate objects, and the like. The fact is that primitive religion is lower than animism, and is not at all identical. Animism implies a higher state of development where reflection is possible. First, one must be able to reflect sufficiently to distinguish between himself and his soul, and secondly, he must be able to attribute the possession of similar souls to other living and inanimate objects. The primitive man is much like a child who acts a great deal, but who has not yet learned to reflect. One wishing to clarify his thinking on such subjects would do well to read, "The Psychology of Religion" by Coe," "The Psychology of Religious Experience" by Ames, and similar books.

Sincerely,

Suifu, Nov. 20, 1922.

DAVID GRAHAM.
DEAR NEWS: I have received notice from Montgomery Ward and Company of the shipment to me of packages which have evidently been ordered by another party. If this order belongs to anyone in West China, will that party kindly inform me at their earliest convenience. The articles are as follows: 1 box hardware, 3 bundles Gal. V. pipe, 1 folding organ.

Chengtu, Dec. 16th.

GLADYS HARGER.

BIRTHS.
RANDLE:—At Suifu, on November 16, 1922, to Mr. and Mrs. L. H. Randle, A.B.F.M.S., a daughter, Helen Irene.
HIBBARD:—At Chengtu, on December 14th 1922, to Rev. and Mrs. E. Hibbard, C.M.M., a daughter, Doris Elizabeth.
CLARK:—At Chengtu, on December 15, 1922, to Mr. and Mrs. S. S. Clark, A.B.F.M.S, a son, Alvin Lloyd.

DEATHS.
On Sept 4th 1922 at Shurdington, Cheltenham, England, the Rev. Oliver Miles Jackson B. D. for 20 years C.M.S. Missionary in West China.

BOOK REVIEWS.
The Chinese Dragon, L. Newton Hayes, Commercial Press, Shanghai. 40 pages, 28 illustrations. (Introduction by Dr. Fong F. Sec) $1.20.

L. Newton Hayes is widely known in Chengtu and West China, through his service here in the Y. M. C. A. We still yearn for his return. In a lecture long since he introduced us to his dragon. In this little volume he gives us the benefit of further acquaintance, "the results of a study made in ten provinces of China over a period of fourteen years".

By twenty eight cuts and nine short chapters Mr. Hayes tells us terseiy such facts and fancies regarding the dragon as he has been able to discover, its place, origin, varieties, appearance, and functions, also western and eastern beliefs regarding it. One writer quoted assures us that the dragon "has the head of a camel, the horns of a deer, the ears of a cow, the neck of a snake, the body of a fish, the scales of a carp, the claws of an eagle, the paws of a tiger and the eyes of a devil." It should be readily identified. If further aid is needed it may be found in the fact that it "has purple whiskers three feet long". We could wish they were much longer and more plentiful for we read further:

"If dragon whiskers are mounted upon a crystal handle like a horsehair whip and are placed in a room at night, flies and mosquitoes will not enter." But enough, let Mr. Hayes tell you all the dragon's beauties and wonders.
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... Chungking ...

Located on the first range of foot hills opposite Chungking, in a quiet neighbourhood commanding an unsurpassed view of the River and nearby hills, also extensive private lawns and tennis court. It furnishes an ideal place for those seeking rest and recuperation after a prolonged illness.

The operating-room facilities are unsurpassed by any in West China.

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a graduate of the University of Moscow, has opened an office in the hospital, where she is prepared to do all branches of dental work. Patients from a distance are invited to live in the hospital while their work is being done.

Mrs. Suhareva, who is also a nurse from the Military Hospital at Omsk, is incharge of the hospital nursing.

Special Hospital Rates and Dental Fees to Missionaries.

All enquiries to be addressed to the undermentioned

J. H. McCartney, M.D.
Supt. of Hospital.

To Subscribers;

We are now starting a new year and would like to have payment of your subscriptions as soon as possible. Please remember that foreign subscription rate is now Two Dollars, postpaid. Kindly address business communications to the Business Manager, West China Missionary News, Chengtu.