West China Missionary News

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CHILDREN OF CHINA SERIES

"Taking Care of the Pig."
There is an old, rather common place proverb which says, "There is nothing so bad but it might be worse." It may bring but little comfort, yet one is constrained to believe it true. We have, for example, been loathe to believe it possible for conditions in China, especially West China, to be really worse than they have been during this past decade. We have had fire, sword, robbery, ravishing, torture, slaughter, almost every crime it is possible for cruelty to conjure up, recorded in our columns. And yet bad as it has been, it might have been, indeed historically speaking, has been, worse. For evidence one has but to read the paper which forms our leading article this month. Who of our community has not heard of that monstrosity even among murderers, the infamous Chang Hsien Chung. We much regret that through some slip in mailing, the first page of Mr. Neumann's interesting story of Chang's savagery has failed to reach us. We have endeavored as best we could to supply the omission by a paragraph from that ever present authority on Chinese characters, Giles' Biographical Dictionary.

The terror spread by Chang’s butchery can in a measure be estimated by the fact that though he operated here before the coming of the Manchus, that is almost three hundred years ago, and though there have been many brutal bandits since to spread desolation among the peaceful millions of this fair province, yet no name is so widely recalled and continually cursed for cruelty. The extent of his extermination of the inhabitants at that time can perhaps be in some measure gauged by the common question on meeting a man as to ‘his honorable province.’ How rarely one meets with a present day dweller who will inform us that his people have been here from time immemorial. He is almost invariably a man from Hunan, Hupeh, Kwangsi, Kwangtung or other eastern province. His
ancestors were men of the great forced settlements and other immigrations which followed the annihilation of the unfortunate inhabitants. As to Chang's motive, that is a more difficult question. The ordinary purpose of the bandit of today who adds murder to his crimes is a speedy overcoming of resistance, revenge for some past opposition, or more rarely apparent delight in torture. Chang had apparently all these in full measure but in addition was seemingly swayed by a religious fanaticism. Indeed many of his acts appear inexplicable save on the basis that he was a religious madman as well as a monster. The opening paragraph of our article where he is presumably assured by the god that, "You were sent by Heaven to kill the people," gives evidence of such a fanaticism as does also his choice of name, for "hsien" is the usual word for 'sacrifice' and "chung" is 'loyal.' He probably looked upon himself as one who loyally served his god by the systematic slaughter and sacrifice of the people whether friend or foe.

Tradition tells us that there is a great stone in the old prefectural yamen, here in the provincial capital, upon which the character 'KILL' is engra ven seven times. The slab, however, lies face downward and no one dares or desires ever to raise it, lest in some way such sad disasters should again spread throughout the land. Would indeed that the keeping of the characters, which Chang thus inscribed, forever hidden would stop such fanaticism and heartless horrors. Unfortunately they are not so easily forgotten. They are passed on by tradition, but still more effectively by much mongrel literature which is read by the masses, especially the underworld of our west. Some of the latter is soaked in brutality and blood as the "Shu-bi" recording Chang's brutalities. Possibly the author's aim was a pious one hoping to incite pity for the sufferers and revulsion against such ruthlessness. Alas, in too many cases, the opposite is the result. Certain types revel in such monstrosities and resolve to go forth to repeat Chang's record with if possible added atrocities. To root out such evil many measures will need to be taken. One would doubtless be the suppression of all such sanguinary tales. But in their place we will also have to supply a suitable literature. Such minds long for excitement, stories that thrill. Needless to say they will not be
satisfied with the ordinary pamphlets and tracts which we supply, excellent though these be. Some one is needed in this vast land to write Chinese approaches to Robinson Cruso, Swiss Family Robinson and similar tales, which while they thrill, at the same time speak for civilization and culture. As to Chang's fanaticism, Mr. Brace's article shows one source of such superstition. Here again a new literature is demanded, and the enlightenment which Christianity brings.

Doubtless another cause of these periods of turmoil which periodically imperil this land are economic conditions. We are happy in this connection to present Mr. Kao's article. He and his friends have based their findings upon conditions here in "BITTER LABOR" our midst among the workmen employed upon the buildings being erected by foreigners. Naturally it is not the intention of the article to say that it is the foreigner that is creating such situations. These men are admittedly paid "higher wages" than they are by native industry. Much of the difficulty is due to the apprentice system an institution hoary with age and which an outsider would find it difficult to regulate. Needless to say the "day labor" system has been tried only to end in endless "soldering" on the job, wilful misunderstanding of orders, misuse of material etc etc until the contract system seemed the only one practicable. Unfortunately the men then come under the control largely of contractors and foremen, plus the "master" workman and apprentice system with their chance for squeeze and unfairness. An eight to nine hours day, the year around is not thought excessive in most lands, nor are men usually paid for Sunday. As to their intellectual and spiritual care, a Sunday School and preaching service are held each Sunday to which all are welcome, while the University Students themselves carry on an energetic night school to which these men may come Unfortunately few care to avail themselves of these efforts. But the condition of the workmen as a class in China is certainly "bitter." If it is bad with us what must it be elsewhere? When men cannot live decently by their daily toil, they will assuredly adopt more dangerous methods. Our Christianity fails if it does not aid in solving some of these economic, political, social and moral problems.
CHANG HSIEN CHUNG

(From Giles’ Biographical Dictionary.)

“Chang Hsien-chung (張獻忠), seventeenth century A.D., was a noted rebel at the close of the Ming dynasty, and rival to Li Tzu-ch'eng. In 1628 he headed a band of freebooters in the Yen-an Prefecture in Shensi, and for the following ten years had a chequered career in Hu-Kuang and Anhui, sometimes at the head of a large army and living like a ruling sovereign, sometimes a hunted fugitive with a price upon his head. When Li Tzu Ch'eng started for Peking in 1643, Chang invaded Sze Chwan and speedily made himself master of the province. For the next five years he reigned as Emperor of the West, until at length the Manchus attacked him and he was killed in battle. He is chiefly known as one of the most murderous ruffians who have disgraced the annals of China.”

Li Tzu Ch'eng above mentioned was also a bandit leader of the day who after various adventures in Shensi, Sze Chwan, Hunan, Hupeh and elsewhere “advanced in two columns on Peking. A gate in the southern city was opened to him and the last Emperor of the Mins hanged himself on the ‘Myriad Years Mound! The city was given over to pillage, though Li buried both the Emperor and Empress with Imperial honors.” General Wu San-kuei who up to this time had fought loyally for the Mings, hearing of the death of the Emperor, his own father and others made overtures to the Manchus. With their aid he drove Li from Peking. This was the first step in Manchu supremacy.

Wu San-kuei’s terms of surrender to the Manchus are also interesting:—“1. No Chinese woman was to be taken into the Imperial seraglio; 2. The ‘chuang yuan’ or triennial ‘Senior Wrangler’ was never to be a Manchu; 3. The Chinese were to adopt the Manchu dress, queue etc, for life only, but were to be allowed to be buried in Ming costume; 4. Chinese women were not to adopt the Manchu dress nor to cease to compress their feet.” (Quotations from Giles.)

* * * * *

The list of those in the C.M.M. hospital during the Revolution as published in our last issue on this page should have included:

Mr. and Mrs. Joseph Taylor, D. S. Dye and C. L. Foster of the A.B.F.M.S.
CHANG HSIEN CHUNG, "EMPEROR OF THE WEST"

G. B. NEUMANN, M.A., B.D.

(Mr. Neumann who has just left on furlough, has at our request mailed us the following from a lecture before the Saturday Night Club. We greatly regret that the first page of his Ms. did not reach us. See opposite page as introduction. Ed.)

Chang Hsien Chung decided to visit the temple on Wu Dong Mountain in Hukwang. He climbed the mountain, entered the temple and had made his way to the highest point of the temple when he saw the god Wang Lin Gwan who controls the welfare of the people. The god said to him "Away with you! If I did not consider that you were sent by heaven to kill the people, I would put you to death". He often referred to this and he argued with the people who objected to being killed that since he had been sent by heaven to kill the people, any who opposed him were in reality opposing heaven.

It was natural for him to kill. He did not wish a day to pass by in which he had not killed any one. One night he said, "Now there is no one for me to kill" and so he ordered that his wife and lovely concubines should be killed and even his only son. No one dared to disobey his orders and so these commands were carried out. The next morning he called for his wife and concubines and his son but was told that they had been put to death the night before. Then he had those who surrounded him, numbering several hundred, put to death because they had failed to persuade him not to have these members of his family slain.

Such a villain was capable of any cruelty. He always killed all women and children that he captured. He thought that women could do no good but perverted the hearts of their husbands. He collected several hundred children together on one occasion, encircled them with fire and drove javelins into their bodies. When he saw them running and heard them screaming he became happy and was satisfied.
After he had secured the capital of the province, he took up his residence in the so-called palace, which had been the residence of the head of the province, commonly called king. He called his country the Da Shi or Great Western Country, and started a new period which he called the Da Shwen by which he meant that everything would now be very prosperous. He commanded the people to call him Lao Wan Swei, or Venerable Ten Thousand Years and his step sons, Chien Swei or Thousand Years. He became engaged to a girl named Chen, who lived outside of the south gate of Chengtu, and he proclaimed that that woman had been given by Heaven to be his queen. He appointed her brother as imperial relative. When he was about to marry her, he had a bridge constructed which began at her home five li from the city and went over the city wall to his palace. That bridge was decorated with rails on both sides made out of beautiful colors and covered with shining beads which looked like stars. At the beginning and end of the bridge were two beautiful lanterns and these Chang Hsien Chong considered to represent the sun and the moon. But not more than ten days after the wedding, his queen had been put to death and her brother severely punished.

He saw the efforts which the people who had not been slaughtered by him were making to kill his officers so he sent his bandits out under the direction of four of his step-sons to search for people and slaughter them. If any soldier could get four hundred arms or feet of people, he was promoted and the man who killed several hundred people in one day was promoted to be a Tuti at once. There are various stories told of the treatment he gave to his soldiers. At one time it is said that he had killed all soldiers over fifteen years of age and that the number killed amounted to 90600. He sent his soldiers, at another time, to attack the hsien of southern Szechwan but they were defeated and fled back to Chengtu. This made him think that the wealth stored by the wives of his soldiers diverted their attention and that accordingly they were not willing to run risk of death in their fighting. So he had them put away their wealth and then ordered that their wives be killed. Again, he had his soldiers haul timbers for him and if one stopped to rest along the roadside, he was killed but if a group pulling on one log stopped the whole group were taken to the middle of a river and thrown in to be drowned. After some defeats, he decided that it was because he had too many soldiers. He said "When I began to rise, I had only five".
hundred followers but then I was very powerful and influential, and no one could resist me. Last year I was defeated by Ho Chen and Han Chong but I had more followers than I had at the beginning of action. The reason is that the leaders are not true to me because of their wealth. I decide to put away the newcomers and let the five hundred old ones remain.” Then he sent spies out to listen and if any two soldiers were found talking together they were killed on the spot.

He seems to have had a special hatred of scholars. Some dared to tell him to stop his wretched business and allow the people to live in Peace and this always irritated him and he killed any such for their pains. Some sought to organize opposition to him but they were usually overcome and killed. He ordered his officers in the different cities to have all the scholars and teachers come up to Chengtu. If any one refused he was put to death on the spot. He announced that there was to be an examination for them in Chengtu. The first examination consisted of the writing of shih, general. Because of the number of strokes required it could not be written completely without returning the pen to the ink slab for more ink. But this was against the rules and since it was impossible to complete the character otherwise, death was the penalty for failure. One scholar thought long and hard about the problem and decided to bind straws together and soak them in ink and then they would retain enough ink enable him to write the character without redipping his pen. He succeeded. Then Chang Hsien Chung said: “You are so wise I know that in the future you will be my opponent.” So he had him killed. For the rest he had ropes stretched in front of his mansion, four feet above the ground and those unable to pass under it, that is those who were taller than it, were taken out of the West Gate to the Chin Yang Gung and slaughtered. There were only two who escaped this fate, these being so young that they had not yet reached that height, and these he made his secretaries.

It is said that Chang Hsien Chung got malaria and prayed to heaven for relief. With his prayer he also made the pledge that if he did recover he would offer two candles as a sacrifice. When he began to recover he cut off all the small feet of women he could lay hold of and piled them up like two candles or peaks. He felt that two very pointed ones were needed for the top and although he hunted for them he could not find satisfactory ones. Then he happened to notice that one of his concubines had very small sharp pointed feet and he had these
cut off for the top of his "candles". Another story is that when he was burning these "candles" he was sitting with one of his beautiful concubines watching the scene and made the remark to her that it would be much better if he could get two small pointed ones for the top. To this remark, she replied as a joke, that her feet might do. His reply was "all right, quite correct" and at once had her feet cut off and placed on top.

Mention has been made of the work he gave his soldiers in hauling timbers. His threats in connection with this work seems to have frightened his soldiers whom he had formerly trusted and so those who had been guarding the south gate of Chengtu, fearing that Chang Hsien Chong would kill them, opened the gate and fled. Chang sent his four step-sons to pursue them and the runaways were captured and brought back, only to be buried alive.

Another form of death which he used was that of removing the skin of a victim. This of course was rather slow work and his rule was that if the poor wretch died before the process was completed, the executioner himself was killed.

One cannot but wonder how it was possible for such a brute to continue to have men who would obey him. Some committed suicide rather than fall into his hands. Others reproached him as their opportunity came and were then slaughtered for their pains. In some places opposition was really organized and occasionally was successful. But usually such opposition was only local rather than any wide spread organization. If the people had united, they might have succeeded. Unfortunately, the lesson which might have been learned in those days has not been learned even in our days. Chang Hsien Chung seems to have been superstitious and on certain occasions he called his soldiers off from making an attack because of a dream which he had had or some vision which he claimed to have had but it was not until a strong force from the Manchu army came that Chang Hsien Chong was finally overcome. Even then he could not believe the report given him by his sentinels that the enemy was approaching and had the first three who dared bring the report, killed on the spot on the charge that they were lying to him. Soon an arrow hit him in his throat and as he pulled it out and looked at it, he said, "Really the Manchu troops have come". He tried to hide in a pile of hay but was soon captured. The leader of his captors lifted his head toward heaven and said," Bandit Chang Hsien Chong has sinned against heaven. His transgressions can fill the
whole universe. I have been appointed to fight him and now I shall avenge the people.” Then he himself lifted his sword and made the great slaugtherer pay the supreme penalty.—

As the body lay near the front gate of the camp the people came and expressed their hatred of the man who had brought so much misery to the people by adding further blows until his body was as pulp. If only they had expressed their feelings during the preceding years.

It is easy to dream about how different Szechwan would have been if Chang Hsien Chung had not come to Szechwan, but it would be exceedingly difficult to state with any degree of assurance what the difference would have been. Certainly, the large number of clans which came from other places, Hupeh in particular but also from most of the other province in greater or smaller numbers cause a great difference in the character of the present population of this province. While some of these people were compelled to come, these early immigrants were soon followed by those of adventurous spirit and real courage, ready to seek their fortune in a new land. The stories of these adventurers makes interesting history and attracts one to further study. They brought with them not only new blood but to a certain extent new social customs and many of these persist to this days as really as do the characteristics of the blood which flowed in the veins of these settlers who came to renew life where one brute had destroyed it.

The book that tells these stories is called “Shuh Bi”. Shuh means Szechwan and Bi means the color of blood and so may be freely translated as “Bloody Szechwan”. It is not history but rather a collection of traditions, doubtless no more trustworthy than most traditions but probably of sufficient value to give us an idea of some of the awful characteristics of the predecessors of our modern bandits.

A SURVEY OF THE CONDITIONS OF LABOUR ON THE WEST CHINA UNION UNIVERSITY CAMPUS.

C. C. KAO

The following Survey was prepared by some members of the Chengtu Branch of The Fellowship of Reconciliation, with
the cooperation of the Advanced Economics Class of the University and some of the students in the Friends Middle School Dormitory. Many days were spent in careful investigation. The confidence of the workmen had to be won before the many questions could be put to them. 330 Workmen were interviewed personally.

The majority of these men were over 15 and under 50 years of age (only 3 under 15 years), 14 men were between 50 and 70 years of age. There were 84 Masons, 134 Carpenters, 30 Sawyers, 1 Painter, 12 Stonemason, 35 Unskilled Labourers, and 34 Apprentices.

An interesting thing is that 52% of these workers come from distant places, mostly from Lochih, Suining, and Kienchow, apparently attracted to the Capital by a higher rate of wages. Of the total 177 (53%) are single men, many of these desire to marry but cannot afford to. We found a good number of persons of 40 and 50 years of age not married. 109 (33%) were married but had no family, these likewise gave poverty as the reason. Of those who are married and have children only 6 can afford to send their children to school.

**Education.** Of the 330 men 189 were totally illiterate. 139 can recognize a few Chinese characters but only 59 (18%) can write a little. Less than ten persons could read Chinese Story Books. 180 would like to learn to read but cannot through lack of time and opportunity.

**Religious Beliefs**:—Of the 330:

- 263 worship Idols and Ancestors.
- 3 do not believe or worship gods or ancestors.
- 2 are Roman Catholics.
- 2 are Protestants.

The average amount of money spent on incense, candles etc is about $2.72 per year. Most know but little about Christianity, there is amongst them a strong anti-Christian feeling.

**Habits and Recreation**:

- **Opium Smokers**......13 (4%) **Tobacco Smokers**......269 (81.5%) **Wine Drinkers**......173 (52.4%)

Of these 35 admitted that they drink every day. 40 men admitted that they visited prostitutes, played cards etc. The average minimum amount used every day for smoking,
drinking and tea is 50 cash, i.e. 1500 cash per month. Their chief recreation is strolling round the thoroughfares or sitting in the tea shops.

**Hours of Labor:**

Hours of working in the Summer are 6 am. to 6 pm.

" " " " " Winter “ 7.30 am. to 5 pm.

Each day the men are allowed an interval of 30 minutes for Breakfast, 40 minutes for Dinner, and two intervals of 15 minutes (one in morning and one in afternoon) for a smoke and rest. Hence in the Summer they work a full 10 hours 20 minutes, in Winter 7½ hours. The hours of labor under some Superintendents are somewhat longer than the above.

On Sundays there is neither work nor pay.

**Rates of Pay:**

The daily wage paid to each Skilled Workman through the foreman is 25 cents, the Unskilled get 15 cents.

Apprentices are paid at the same rate as the skilled Laborer but his wage goes to his Master, who gives him his food and from 10,000 to 20,000 cash per annum for clothing and sundries.

No wages are paid on wet days. One of the Superintendents informed us that “an effort is always made on wet days to so arrange the work that there will be inside work to be done at that period”. It is often impossible to arrange such work and hence the men lose the wage.

All workmen who are injured or taken ill on the Buildings are sent to Hospital and paid for by the Superintendants. But during their illness no wages are paid. There is no compensation for those who may suffer permanent injury or deformity from some accident during the building operations.

The enforced day of rest on the Sunday is a grievance with many of the men. They complain that they cannot do other work on that day and hence have to suffer the loss of a day’s pay.

**Cost of Living and its relation to wages:**

The cost of living is reckoned as the cost for one person only and does not take into account his dependants. It is important to note this because it will be seen that in the case of the skilled worker there is only a narrow margin between 4000-5000 cash for support of wife or children or parents; and in case of unskilled men the rate of pay is scarcely sufficient for his own needs.
Board Fees deducted by foreman from wages of skilled Workmen 13500 cash per month.
Average for rent 700 " " "
Average clothing 1200 " " "
Average smoking, tea 1500 " " "
Average worshipping idols 750 " " "

Total amount of necessary expenses 17650 cash per month.

We may not consider the amount for idol worship a necessity, but for the average workman it is an expenditure which must be made.

The rent 700 cash is that worked out as average for all, but if a man had dependants his rent would be much more.

Cost of Living its relation to wages
The full employment for one month is only 26 days, hence his wage is $6.50 (skilled workman) which at the exchange of 3300 per amounts to 21450 cash, deduct his minimum expenses as outlined above and we find a balance of 3800 cash.

The unskilled laborer pays his foreman 10,500 cash per month for Food.
Add average for rent clothing, 1900 " " month.
" " smoking, tea, etc. Idols 2250 " " "

Total expenses unskilled man = 14650 per month.

His wage for 26 days = $3.90 (at time of survey exchanged for 12870 cash) So that there is a considerable deficit and the man is not getting a living wage.

He economises on clothing, spends less on other items. He also tries in every way to increase his earnings, sometimes carrying sedan chairs for the foreigners, finding odd work elsewhere on sundays etc.

We estimate that 70% of the unskilled laborers do not earn sufficient for a living wage, most of them are hopelessly bound in debt.

There is no accommodation on the Campus for the workmen to take their meals, they mostly eat amongst the bricks and mortar.
Some spend the night near the buildings in temporary sheds, sleeping on the floor of the loft, which is so low that they cannot stand up. Some lodge in the inns near the University, these are dark and dirty, good places for all sorts of infection.
What hope have these men for the future?

78 men out of the 330 confessed that they had no hope at all, looking forward to nothing but sighs and sorrows and just waiting for death.

Most of the men though, hoped for better times. Their ambitions might be classified as, (a) To be foreman, (b) To engage in business when money is saved. (c) To be a land owner (d) To have enough money to marry, (e) To be able to bring up their children.

No women and children are employed by the superintendents of works, but the contractors employ such for the carrying of bricks etc. On one occasion during our survey we saw more than one hundred women and children (the women with their babies beside them sitting on the ground) smashing bricks for making San Ho Tu walks. Very often boys of ten may be seen carrying bricks or stones.

There are nearly 600 workmen on the University Campus. How many of us are caring about their welfare? Are they not worth caring for? Jesus Christ values every man highly. Every man should have opportunity to develop his physical, mental, and spiritual life, in order to develop his personality to the full. In our Christian organisation we should do our best to alleviate these bad labor conditions and help each to have a fuller life.

EXPERIMENTING IN AGRICULTURE.

F. Dickinson B.A.

Department of Agriculture, Union University.

It has occurred to me that some people may be interested in a few things which seem to stand out prominently from some of the work we have been doing this year on the campus.

As the findings are few, with only limited means for trials, what follows may be changed in the near future, or be superseded by new seeds and further trials.

We hope as time goes on to have people from different parts of the province give us leaves from their experiences and
in this way, shift from accident in gardening etc, to a a system that will bring satisfactory results.

*Mignonette Lettuce.*

I think that this lettuce is a comparatively new head lettuce. This lettuce was recommended to me by Prof. Schneck of Cornell University. It is a head lettuce. A large number of the seed catalogues from America, England and Canada do not advertise this.

Some of this lettuce was transplanted into the field at the University Nov. 10. It has had fairly good attention during the winter and spring months. May 16, we were asked for lettuce and took some of this Nov. planting. Those who ate it pronounced it delicious.

Other varieties on test had gone into the seed stage weeks ago.

Keep tender for months and seems to refuse to go to seed.

*Country Gentleman Sweet Corn.*

During the months of July and August 1923 this corn was the marvel of both the foreign and Chinese community. It is a little later than Golden Bantam, but the ears are so large and well filled with corn that it is worth waiting for.

*Whipples early Sweet corn.*

That is a yellow sweet corn that will probably become very popular in China. The ears are long and well filled. It is almost as early as Golden Bantam, but the ears are better filled and much longer.

*Detroit Dark Red Beets.*

These beets strike me as just the kind that people will like to have in their garden.

They can be started in small plots and transplanted and make excellent growth under ordinary cultivation.

*Notts Excelsior Pea.*

These are a medium pea in size. The vines do not need stakes. They are a most excellent pea for the home table.

The vines in March and April were literally covered with peas.
Bonny Best Tomato.

For an all round tomato this proved itself the best of those tried out last year. It is a second early. What it lacks at the beginning of the season it makes up towards the end. It is not as acid as some tomatoes and is excellent for canning.

CHINESE GEOMANCY (cont'd.)

A. J. Brace F.R.G.S.

Of the 12 sections of the day 6 are Yang and 6 are Yin.

Yang are Tze 子 Cheo 卯 Yin 寅 Mao 卯 Sen 辰 Chi 巳
Yin are Wu 午 Wei 申 Sen 申 Yu 酉 Shu 戌 Hai 亥
Tze 子 is the middle of the night. Wu 午 is mid-day.

In No. 6 circle the 12 sections of the day are controlled by Chin 金 Much 木 Shui 水 Ho 火 Tu 火. Each has power, to create or destroy.

Metal creates water, water produces wood, wood produces fire, fire produces earth, earth produces metal and so through life.

Conversely water destroys fire, fire destroys metal, metal destroys wood, wood destroys earth, earth destroys water and so through life.

The Geomancer wants to find in No. 6 the element that governs, does it destroy or create? He must make the five elements agree with each other. He must discover the star that governs so as to get the lucky and escape the unlucky. He must find the direction of the mountain in connection with the 'hsie' and thus decide in how many years prosperity will come and will it be permanent? He often lays a string across the compass to get the time and adjust with the Stem and the Branches. He must evade the "Sha Chi" or malicious influence, at all costs or he is a ruined man. This is the reason the Small East Gate Chengtu is closed. The "Sha Chi" came with the North Wind
and brought serious fighting and fires to the city in 1917. Then he must consult the Almanac to see the lucky and unlucky days for burial. Sometimes he orders burial in the middle of the night in order to secure the lucky hour. The Almanac is based on the Li Chi  the Book of Rites and prescribes the lucky days all through the year for all the ceremonies and happenings of the family, social and national program. It is impossible to move unless the book declares the day is auspicious. Yang Chiun Song speaks with authority and says, "The graceful streams flowing from Chia (mount) to Ken (direction) One who buries here will produce a first Scholar (Chuang Yuan, "Senior wrangler") One Liu a geomancer called to bury one of Su family saw a fine situation facing Bin, a teacher said, no, it is like a prison. Liao replied, no matter the waters of the stream are of forgiving nature, the king will forgive if wrong is done. The teacher said ‘the mountain will be beheaded’, “No” said Liao, “I will take off the heads of others”. Later the family produced a Nie Tai, a first Judge, and the prediction was fulfilled.

Geomancers often disagree about the location for burial and so the corpse remains unburied for a considerable time in spite of laws recommending early burial. ‘Fong Shui’ takes precedence over all. If a corpse remains unburied too long, more than a year, there is danger of the insulted spirit rejoining the body for vengeance. Among all the specters of the underworld in China this "Chiang si" or vampire is the worst, and many serious happenings are laid at its door. The vampire is a very ferocious and blood-thirsty specter, and is fond of catching and killing passers by, by sucking their blood. It has more power than other specters because in possession of a body. This minds one of the tales of living corpses known as vampires in Europe in the 18th. century, when excitement ran high according to reports of the time, when specters left their graves at night and attacked the living. Another story came to our notice of four travellers in North China who failing to find room in an inn decided to sleep in a house that was reputed haunted by such a specter, the unburied corpse still being in the house. The men were tired, and rolling in their pukais were soon asleep with the exception of one who no doubt was ruminating on the unsavory subject. While thinking, he heard a noise in the direction of the coffin and was horrified to see the woman specter slowly walk to each of his companions and gently blow upon them. When his turn come, he quickly covered his
head with his pukai and the specter returned to the coffin. He determined to make a bolt for liberty. Finding he could not arouse his companions, he made alone for the door, but he was not alone, quick as a flash the woman specter was on his heels, but unspeakable terror lent wings to his feet and he flew like the wind with the specter in hot pursuit. He reached a temple with a few rods to spare and knocked wildly at the door for admittance. The priests safe inside the barred doors, kindly advised him to wait until daylight. The poor fellow saw the specter was right on him and could detect the hairy body and long finger nails of the real vampire, and just had time to dodge behind a great tree in front of the temple. The vampire struck at him around the tree and missed, but struck with such force that the long finger nails of both hands were deeply imbedded in the tree. This led to her undoing, for she escaped without her hands. The man swooned beside the tree, and was there found by the priests at daybreak. They were able with difficulty to get parts of the story from him before he died, then found with horror the deeply imbedded nails as imperishable witness and the three companions dead from the effects of the terrible "sha chi". This is often told as a warning to unscrupulous geomancers to hurry them to a decision.

Many stories are told in the "Han Lung Chin" of the rewards of careful surveying for correct tombs. We have only time for three. Chu Hong Hu 朱洪武 of Chiang Lan 江南, founder of the Ming Dynasty.

Formerly Chu was very poor and became a priest, but later became Emperor. History gives the reason, it was because his parents had a very lucky grave. Epidemic of plague carried off his parents and most of his family, in one year, only he and his second brother remained. He had no money to buy coffins for his parents, so he and his brother used straw to bind the corpses, and with straw ropes carried them out of the village to find a burial spot. At the foot of the mountain the ropes broke, and leaving his brother on guard, Chu Hong Hu returned home for more rope. In the meantime a severe thunder storm arose, and the violent rain drove the younger brother to seek shelter in a nearby temple. The whole night long the rain poured down in torrents. At daylight when the two brothers returned to the spot where they had left their parents, they found a great mound of earth and the parents properly buried by spirits during the night. The owner of the ground was Liu Chi Chu 劉戟祖, and upon hearing the wonderful story gave
them the plot. Geomancers at once pronounced it lucky and predicted that Chu would be Emperor.

Premier Mao Chili 毛紀 of the Ming Dynasty was a native of Shantung. In his youth he was very poor, his father was a cow-herd. A neighbor Mr. Chang was very rich but unprincipled. He lived in the city and had a new grave in the Eastern suburb. Often people passing this grave at night would hear a voice, "Go away at once, you must not disturb an honorable man's dwelling". Chang heard of this but disbelieved. Then he had many troubled dreams, and in one dream he learned that his grave really belonged to the Mao family. In his home he experienced much bad luck. Friends advised him to move his ancestors quickly. He did so. One day Mr. Mao Sr. was driving his cows to pasture, when in a heavy rain he was forced to take shelter in the pit of the old grave. The rain became a deluge, and failing to get out in time he was drowned there. The dutiful son with the mother went to Mr. Chang and asked for the plot. Chang was struck when the name was given him because it tallied with his dream, so he immediately gave them the plot. Geomancers proclaimed it extremely fortunate and in time the boy became premier.

Kwan Lu 管轄 was a noted geomancer who lived in the State of Wei in the time of the Three Kingdoms 三國. Once he passed the grave of Muh Chiu Chien 毛邱儉, a high officer of the state. After studying it carefully he sighed, and chanted a sorrowful dirge. Passers by asked why this sorrow. He replied: This grave has much more calamity than good luck, because at the back there is protection, at the left no barrier, at the right the "sha" is pointing right at the grave. At the front there is no shadow wall, and the "min tang" is full of calamitous influences. With this situation there cannot be but the worst of luck to this man's descendants. I count with my finger and find it will take place within two years. Although the trees are luxuriant, and the poetry on the monument beautiful, nothing can save them. Within the decade the entire family was destroyed by the Emperor in political troubles.

Li Tze Chen 李自成, contemporary of Chang Hsien Chang 張獻忠, the robber who destroyed many people in Szechuan lived at end of Ming Dynasty. He was Emperor for a short time in Peking. At one time he was fighting in Honan attacking the capital. The magistrate in Shansi destroyed his ancestor's grave. On that very day he was blinded in the eye with an arrow.
There is a strong superstition in China that if you destroy a man's ancestral tomb that he himself will soon be destroyed. This is why we read in the newspapers a short time ago that people in Szechuan were recommending that the Szechuan members of Parliament who voted for Tsao Kuen should suffer the destruction of their ancestor's tomb, believing that though out of reach in Shanghai, if this were accomplished, they would soon perish.

The "Kan Yin Pien" 威應篇, refers to the "Ku" 蟲 poison for revenge in the same way. It is a deadly poison, and prepared by putting all kinds of reptiles and insects into a jar without food for a year, carefully covered down. They will have devoured one another until only one is left and this is the 'Ku' poison administered secretly to achieve some purpose of revenge.

The old books of China give many interesting stories of how cities were founded on the 'fengshui' system. The Book of Poetry has a most charming account of how the Duke Wen of Wei State in B.C. 656 divined with the tortoise shell to found the new capital, but we have no space to tell it here.

It remains only to tell of the influence that Pagodas have had to play in the system of 'feng shui'.

The influence of Pagodas. For a full description of pagodas refer to 1915 Royal Asiatic Journal. Suffice it to say, that the word is descended from the Sanscrit 'Chagavati' through the Persian 'bootkuda' or the Hindustani 'bootkhoda' and means the 'house of idols', 'the abode of God' or the 'holy house'. In India the name is given to places where idols are worshipped. In China it is purely a Buddhist relic brought from India. In China it is used for the depositing of relics and for 'feng shui' influence in repelling the "Sha Chi". It is placed outside important cities and towns, usually on river banks commanding a direct view of the city from a height, usually looking across a great bend of river where it can work in conjunction with the dragon of the river.

An interesting and rather curious derivation of the word pagoda was given me recently by my teacher. I have not heard it before and can find nothing elsewhere to indicate that such a theory has been published, or has value. It is to the effect that the word in Chinese is Beh Ko Da 白果塔 that it comes from the double pyramid of lanterns used on the 15th of the Chinese New Year and take the shape of the nut from the Gingko tree, which in Chinese is called the Beh Ko Shu 白果樹. Additional
evidence is needed to make this explanation reliable.

Pagodas are built of stories of odd numbers, because they are built to approach heaven, and heaven is controlled by the Yang influence and the Yang always deals in odd numbers, while the Yin has even numbers. The pagodas are usually 3, 5, 7, 9, 11 or 13 stories, seldom more. The average height of the large ones is about 170 feet. The famous Nanking pagoda in 261 feet high. One in Soochow is 300 feet in circumference at the bottom and 100 feet at the top. It is estimated there are about 2000 pagodas now in China. At one time there were a great many more, but the Confucian attacks in former centuries were responsible for the destruction of the oldest and largest.

The first pagoda in China was built by Sen Chuan in A.D. 250, he was the founder of the Wu state. 500 years earlier than this Si Huang Di of Chin Dynasty, had his capital in Shansi. He travelled East to Nanking. Some geomancers reported this to be a lucky place, there were good mountains and lucky 'hsie', and that probably in about 500 years it would produce an Emperor. Accordingly Si Huang Di used 3000 soldiers to tunnel the square mountain and so destroy the "Chi" which would bring this to pass. This was his effort to establish his dynasty for 10,000 generations. In A.D. 250 Sen Chuan decided to build a pagoda to protect the "Chi" and offset the bad influence of Chin Si Huang Di's effort. Sen Chuan was the first Emperor in Nanking, and so the prophecy came true.

Geomancers of Canton say that the two pagodas inside the city are like the two masts of a junk, the stern sheets being huge structures on the wall of the city and they use huge sums of money to keep them in repair.

At Peking the Beh Ta, is considered the palladium not only of the city but of the whole country (Favíer).

The Ink Tower, square, with five stages, in the Eastern part of Soochow, was built in 1589 to improve the 'Feng Shui' of the neighborhood which was not so good as the districts near the Chuang Pagodas, and caused nearly all the students to lose their examinations. A geomancer being consulted said, "The Chuang pagodas are the pens, make the inkslab". This Ink Tower was made and daubed black after which 'shiu tsai's' and doctors in that quarter increased considerably.

The following was circulated in Canton with a view to subscriptions in 1837. "The S. E. part of the city has an
important influence on the fortunes of the inhabitants. The pagodas which are there have a salutary effect on the surroundings, they are the cause of the number of literati and the fruitfulness of the soil. But at the present time these monuments are in poor repair. Therefore to make prosperous times return it is well for you to repair your pagodas”.

The Wen Feng Ta 文風塔 at Chungking 重慶 is famous for producing scholars as the name “Literary Wind Pagoda” would imply.

The usual octagonal style is said to be popular because it implies the lucky symbol of the “Bah Kua” 八卦 and the control of the five elements.

When it was proposed to construct a telegraph line between Canton and Hong Kong the ground of opposition was as follows,—“Canton is the ‘City of Rams’, the river’s mouth is known as the ‘Tiger’s Mouth’; the district opposite Hong Kong is the ‘Nine Dragons’ (Jiu Lung 九龍). What more unfortunate combination could be found—a telegraph line to lead the sheep right into the Tiger’s Mouth and among the ‘Nine Dragons’?”

Some one has said, “China is rich in natural resources, but she plays the part of a man who sits on a money chest grinning with hunger”. It is fear of disturbing the ‘feng shui’ which blocks many railway, mining and other commercial enterprises in China.

The following dialogue was heard in a street chapel. “You bury your dead without consulting the expert in geomancy, and take no account of the magnetic condition of the grave—where is your filial piety?” Said the native evangelist, “Do you call that filial piety? It looks to my mind more like the lack of it, for you treat the flesh of your dead parents as though it were a coat to be pawned. When a man wants to raise money on an article of clothing, he takes it to one place, and finds he can get an advance of half a dollar; he tries another place, and finds he can get an advance of a dollar; and he tries a third place and finds he can get a dollar and a half, and he pledges it where he can get the biggest advance. And your piety to the dead is just like that. You go the round of geomancers and one tells you there is no chance of prospering or making money if you buy that grave with the western aspect; and another tells you he know a spot which will just suit, and if you bury there you will soon become rich and have sons; and a third promises still greater things of some position on the hills that meets his geomantic theories, and you bury where there is the
The study of these questions are very revealing to us, and most certainly give us a working understanding of the causes and influences behind much of the conservative thought of China. Dr. R. Y. Lo in his exposition of "Feng Shui" and how to met it, is optimistic and practical. Li Wen Bi 李文彬 in his History says "Feng Shui is the greatest enemy to progress, it retards the industrial growth of a nation, and enslaves the human intellect by foisting upon it the superstitions of antiquity. Whether it was an imported system like Buddhism, or the product of the Chinese mind the sooner it is forgotten by the Chinese, the better for China".

We can be assured that the shining of true science and the teaching of spiritual practical religion will pale its ineffectual fire, and cause it to wane and disappear as a thing of darkness without any special effort to accomplish its extinction.

THE MENACING MOSQUITO

By L. O. Howard, M.D. Ph.D.

Mosquitoes are not only menaces to comfort but menaces to health. Some of them are the sole carriers of malaria; one of them is the sole carrier of yellow fever; another has been fairly well shown to carry dengue or breakbone fever. There is no reason for the inhabitants of any isolated country house or those of any rural community to be in any danger from malaria, or to be bothered by mosquitoes at all, provided they are willing and able to go to some small expense and to take the necessary pains to find and to abolish or treat the breeding places. The amount expended for screens alone, intelligently administered, would in nearly all cases remove the necessity for their use.

There is one species of mosquito that carries malaria in the North, namely Anopheles Quadrimagulatorus, which breeds through the summer and which deserves consideration. It is a dapple-winged mosquito which rests upon the surface of the wall
with its body extending out at an angle and which lay its eggs upon the surface of the water, each egg lying singly upon its back. This mosquito passes the winter as an adult. In the autumn it enters houses, stables, barns or other sheltered hiding places, and remains there until spring. It is often found in the winter in the cellars of houses, where it may be killed by fumigation. It is doubtful if it ever flies for more than half a mile. It breeds (and this point is very important) in all sorts of accumulations of standing water, in pools, springs, watering troughs, in footprints of cattle, in marshy land, in marshes where fish are not abundant, in drains and gutters choked with grass and weeds, in old boats along water fronts, in hollows in rocks, in the backwaters of even rapid streams, in earthenware vessels, in water barrels and tubs, in cesspools, and all places carrying water accumulations whether pure or foul. This malarial mosquito is found almost everywhere through the North, except at high elevations. Its presence does not mean that a given locality is necessarily malarious, but if the disease is once introduced by foreign laborers or other means in localities where this species is prevalent it is sure to spread. This has been shown in many instances.

The life of an individual mosquito includes four stages: the egg, the larva or wriggles, the pupa and the adult. The common rainwater-barrel mosquitoes go through this transformation from egg to adult very rapidly in midsummer. The periods may be as short as this: egg 12 hours; larva or wriggler, 6 to 7 days; pupa, 2 days. This means a minimum of 8 days for a generation.

It is desirable to know the wriggler stage in particular in order to be able to recognize mosquito-inhabited water. Wrigglers are small, active creatures which may, however, remain quiet for a long time, suspended apparently from the surface by their breathing tube but which wriggle actively about when the surface of the water is disturbed. Disturb the water and they immediately descend, soon rising to the surface again.

The individual householder, then, must act as follows: 1. Locate every possible breeding place. Look for pools, swamps, defective roof gutters, old bottles and cans, cesspools, rainwater barrels or tubs, uncared-for sewer traps, dry hollows or excavations which may contain water after heavy rains or when the snow goes off in the spring.

2. Introduce fish into all permanent pools which do not already contain them. The common gold fish and silver fish and the top minnows are ravenous feeders on mosquito larvae.
3. In the possible use of kerosene on pools, use fuel oil at the rate of one ounce of the oil to each 16 square feet of water surface.

THE SEVENTH SZECHUAN Y.M.C.A. STUDENT SUMMER CONFERENCE.

A. J. BRACE, General Secretary.

It is a great experience in life to be a student. A student is essentially a dreamer. He is dreaming and planning for the future. Nothing seems impossible to him. He has day dreams and visions of the many things he will accomplish when he has finished his school days and embarked on the great adventure of life for himself.

It is well that this is so, for the world's tasks are largely accomplished by young men from our colleges. The young engineers go to the four seas and into all the corners of the earth, traversing deserts and crossing mountains to find a way for the laying of railroads and building bridges to carry the commerce of the world. Scientific men attack the problems of sanitation, prevention of disease and the lowering of the death rate to make the world safer for the human race. Teachers, doctors, lawyers, preachers and educated men of business and industry go out in their own country and other countries to raise the standard of living physically and morally.

One of the finest signs of the times is the fact that students today are earnest in their quest for Truth. Many realize that Education is not meant to make men machines to get wealth, but to give them power to help make the world better. The responsibility of educated men is very great because the issues of life are more than food and clothes. The truly educated man has great ideals, high aspirations and a real ambition to help lift the load of the world, and make a practical contribution to his generation.

This is the reason why we welcome again the privilege of spending a week in our Student's Summer Conference, when we
meet with a hundred and more keen students to discuss such a
vital theme as “Christian Life in the Modern World”. Life
has a great meaning for all of us, but we do not understand it
very well, and moreover we do not think enough about it.
Here is an opportunity to leave the crowded city and go
out to the woods of Chiao Chio Si for five or six days, to quietly
meditate on, and thoughtfully discuss this great subject of Life.

The Conference will be held June 28 to July 4. The aim
is to secure 120 delegates from Middle and Higher Grade
Schools, with a limited number of teachers and leaders interested
in the problems of young men. We extend you a hearty
invitation.

DAILY PROGRAM.

5.30 Rising bell
6.00—6.45 Quiet hour
6.45—7.30 Bible classes
7.30—7.45 Flag Raising and Physical Drill
7.45—8.15 Breakfast
8.15—8.30 Camp Clean-up
8.30—9.30 Morning Lectures on Conference Theme.

“Christian Life in the Modern World”.

Monday, June 30. “Christian Life in Relation to Human
Society” W.S. Chen.

Tuesday, July 1. “Christian Life in Relation to our Schools”
Wednesday 2. “Christian Life in Relation to the Home”
                   C. T. Song

Thursday 3. “Christian Life in Relation to the In-
             dividual” C. M. Stubbs

9.30—10 Recess
10.00—11.00 Conference Hour—Student’s Forum,
             Subjects under preparation by Executive.
11.00—1.00 Reading and Writing
12.00—1.00 Dinner
1.00—2.00 Rest
2.00—3.00 Leaders Meeting
3.00—5.00 Social and Physical Program
5.30—6.00 Supper
6.00—7.00 Life Work Meetings

Monday, June 30. “Journalism and Government Service as a
                   Christian Opportunity”—R. O. Jolliffe


7.15—7.45 Delegation Meetings.
9.00 Lights Out.

Special Program;—Saturday Night, June 28. Opening Social to Welcome Delegates.

Sunday, June 29. Morning Worship, Dr. Joseph Taylor will preach the “Conference Sermon”, C. T. Song, Interpreter.

In afternoon, it is expected General Yang Sen will give an Educational Address.

In evening, Dr. Joseph Beech will give address, “Principles Underlying the Choice of Life Work”.

Leaders:—


A.J.B.
SOME STATISTICS OF THE WEST CHINA UNION UNIVERSITY.

GROWTH AS SEEN BY YEARS AND COURSES.
A. E. JOHNS, M. A.

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THE BRIDGE TO UNITY AND GOODWILL

“There is now building a bridge on which mankind will hereafter pass over from the civilization of power with its confusions and enmities to the civilization of culture with its unity and goodwill.”—From “A Living Universe,” by Dr. L. P. Jacks, reviewed by Public Opinion, London. The World Wide, Montreal.

Dr. L. P. Jacks, the editor of the “Hibbert Journal” and Principal of Manchester College, Oxford, gives us a great message for the coming year in his heartening little book called “A Living Universe,” and it is all contained in this pocket battery of 127 pages. (Hodder & Stoughton; 2s. 6d. net)

He wants to know whether you think this Universe is dead or alive. Dead or alive you should read this book—and live.

“I am asking you to look forward to a time when civilization will have changed its direction from the quarrelsome work of exploiting the material world to the co-operative work of developing the spirit of man,” says Dr. Jacks.

“I ask you to think of the future States of the world as less concerned with the material values of riches and power, and more of the spiritual values that lie hidden, and waiting to be developed, in human nature.

“Think of a coming time, when all the States of the world, or at least the greatest of them, shall have become institutions for helping their citizens to live the good life. That would be cultured civilization. And don’t let yourself be daunted by the word ‘impossible.’ Don’t say the dream is moonshine until you have carefully examined it.

BUILDING A BRIDGE

“What is the instrument by which so mighty a change will be effected? I answer by pointing to ‘education, including that very highest form of it, which we call religion.’

‘Religion and education’ based upon the reality of a living universe, working in partnership and each gaining in power
through its partnership with the other—that is the bridge now in the building on which mankind will hereafter pass over from the civilization of power with its confusions and enmities to the civilization of culture with its unity and goodwill.

"The civilization of power aims at the 'exploitation of the world.' . . . That of culture aims at the 'development of man.'"

A POINTED QUESTION

"Now ask this question: 'If that goes wrong, what else is likely to go right? If the battle of civilization is lost in the schools, who is going to win it afterwards? If the whole community is set wrong in its education, what chances have the clergy of being able to set it right from the pulpit? What are the chances of legislation? To begin by starting the community on the wrong road, in the plastic period, and then, when it is grown up, to send out the parson and policeman to bring it back—what fool's enterprise could compare with that?

"I will end by giving an actual instance of what I mean by reality in education.

A GREAT ANSWER

"Not long ago I met one of our great school-masters—a veteran in that high service.

"'Where in your time-table do you teach religion?' I asked him. 'We teach it all day long,' he answered.

"'We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—yea, yea and nay, nay. We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies.'"
BOOKS FOR TEACHERS.

Supervisors of schools not infrequently inquire of the Educational Union or the Faculty of Education as to good books in Chinese for teachers. The following list is suggested and recommended by Mr. S. H. Fang of the Faculty of Education, West China Union University, Chengtu.

1. 教授入門
   A Primer of Pedagogy (Mission Book Co. Shanghai).

2. 學校管理法 (范壽康)

3. 學校與社會
   School and Society by John Dewey
   (Com. Press) Price $.30

4. 低學年衛生故事和教學法
   Stories & Teaching Methods of School-hygiene for Lower Grades.
   (Com. Press)

5. 學校衛生學
   School Hygiene
   (Com. Press)

6. 小學課程概論
   Primary School Curriculum
   (Com. Press) Price $.85

7. 單級教授法
   Ungraded Teaching (Chung Hwa Press) Price $.40

8. 小學教育法令大全
   Regulations governing Primary Education issued by the Board of Education, Peking.
   (Com. Press) $.40 & $.20 (2 volumes)

9. 低學年設計教學法
   Project-Method for students in the Lower Grades.
   (Com. Press) $ .25

10. 兒童心理學綱要
    Outlines of Child Psychology. (Com. Press) $ .35

12. The West China Educational Review. (Published jointly by the Union University and the Educational Union.)

13. The Chinese Educational Review. (Published by the Com. Press)

14. The Chinese Educational Review. (Published by Chung Hwa Press)

15. The New Education. (Com. Press). Special numbers of this magazine on Teaching-Methods in Primary School subjects are to be highly recommended.

Of The Above Recommendations, Nos. 6-9 and 11-15 are specially important.

FREE GRANTS.

The Educational Union is happy to report that the National Bible Society of Scotland is prepared to make free grants (postpaid) of the following books for use in the teaching of Scripture in schools;—


It is hoped the schools will take advantage of this fine offer and see to it that their students are provided with textbooks as needed.

NEW COURSE OF STUDY.

The Standing Committees are giving close attention to the Course of Study for the coming year and it is hoped that the Union will be able to forward copies of all syllabi to the schools before the end of June.
RELIGIOUS EDUCATION INSTITUTE

For whom? For men and women Sunday School teachers, leaders in young people's societies, those engaged in Girls' or Boys' Club work.

When and where? From the evening of July the 5th to the morning of July 14th, at the University.

How much will it cost to attend? One dollar and a half will pay fees both for registration and board.

What work will be taken up? The programme is not definitely fixed as yet, but it is planned to take up the following subjects: (1) The International Ungraded Lesson Material for the succeeding six months, that is the lessons for the period from July to December 1924. (2) Methods of presenting this material to students of different grades. Those who are teaching small children will consider methods for that grade of work. Those who are teaching children of the grades from Lower Primary 2nd year to Higher Primary will consider how best to present these lessons to such students. Those who are teaching people who are not very familiar with the gospel will deal with the problems connected with teaching such classes. (3) An Introduction to the Bible. (4) The Social Principles of Jesus. (5) Elementary Child Psychology. (6) For women teachers, methods in Girls' Club work. For Men teachers, methods in Boys' club work.

Definite announcements with registration blanks will be sent out in the course of a few days. Should these not reach some of the readers of the News, will such readers kindly be bold to send in registrations of workers whom they would like to attend.

The Institute is being held under the joint management of the Young Women's Christian Association and the Faculty of Education of the University.

Further information may be had by writing Miss Smith, of the Y.W.C.A: or Mr. H. G. Brown of the University.
SUMMER SCHOOL ANNOUNCEMENTS.

WEST CHINA UNION UNIVERSITY.

**Summer Normal School:** From July 5th to August 2nd, 1924. For teachers of Primary Schools. Tuition—one dollar and a half; books and board—approximately two and three dollars respectively.

**University Summer Courses:** First year courses will be given in Chemistry, Physics, General Mathematics, and Religion. A special course will be given in Physical Education. The session will last six weeks, July 5th to August 16th. Board will be about three dollars a month. The fee for each course will be two dollars. For Chemistry and Physics, an extra charge of two dollars each will be made. This however will be returned if the student has been fortunate in the matter of breakages.

A very interesting and important feature of the Summer work will be the course in **Physical Education**. The Faculty of Medicine of the University are cooperating, and are going to arrange for two periods a day throughout the six weeks in such subjects as Physiology, Hygiene, Anatomy, First Aid and Correction of Defects. The Physical Education Department of the Government Higher Normal are going to give work in organized games, gymnastics and athletics. Mr. Brace and Mr. Huang of the Y.M.C.A. are going to give work in swimming and Boys' Club work. On the completion of such a course, a student should be able to make out and put into operation a very good programme in Physical Education. It is hoped that every Higher Primary and every Junior Middle School within reasonable distance of Chengtu will see to it that they have a representative from their staff take the course.

Further information may be had from Mr. H. D. Robertson, the Registrar, or from Mr. H. G. Brown.
NEWS NOTES

Chungking -

We are looking forward to greeting again many friends as they pass thru the city on their way home on furlough, and shall be wishing them joy on the way.

Mr. T. E. Plewman and family with the Misses Morgan, Ward, Massey and Barnett arrived from Luchow on April 15, having come part way overland and part way by river. They left on the "Chiping" on April 11.

Mrs. C. M. Stubbs with her children left last week by the "Chiping" for England on account of the ill health of her son who has been ordered home. Dr. Stubbs, after seeing his family off, left for Chengtu on the 15th.

Mr. George Helde passed thru the city recently on his way to Shanghai.

Mr. P. M. Bayne and family arrived from Chengtu via Suining on April 12, and are leaving by "Chiping" on April 18.

With the rising water, the "Chwanlan" has at last been able to go to Luchow and returned from the fist trip on April 15 bringing the Barters and Mrs. W. R. Morrison and family of the C.M.M. Mrs. Morrison takes up residence at Shwan Tan Miao. The Barters are proceeding down river on furlough.

The Smalls, Mortimores, Kerns, Thompsons, Mulletts and Breekens are expected thru shortly, en route home on furlough.

Mr. and Mrs. Neumann and family arrived recently from Chentu via Suining and are leaving within a few days.

We've just had word that Mrs. R. A. Whiteside and children, Mrs. F. J. Watt and children, together with the Rev. F. Boreham and family, all of the C.M.S. Mienyang, are expected very soon. Rumors of trunks being wet, and children with measles come to us from this party.

Mr. J. H. Geldart of the Y.M.C.A. is expecting to leave soon. Although his stay in Chungking has been short, he has made many friends who are loathe to see him go. Mr. Geldart plans to join his family in Vancouver at an early date.

The "Robert Dollar" is expected on its first trip within a few days.
Mrs. I. P. Crutcher, who is leaving for home shortly, was given a surprise party by the ladies of the C.M.M., and was presented with some silverware as a parting gift and in appreciation of her splendid services at the Canadian School.

Report has it that not in thirty years has the water stayed so low for such a long time as at this season. Much of the news of Chungking is influenced by the state of the water. A number of the larger boats, among them the "Wanlin" (formerly the "Loong Mow"), the "Wanhshien", the "Mei Ren", arrived here about April 23rd and were not able to leave until May 9th. Tourists on these boats included Dr. and Mrs. W. T. Councilman, Miss Councilman, and Dr. I. Kellers from Peking. Dr. Councilman, Shattuck Professor of Pathological Anatomy, Medical School of Harvard, has been for the past year visiting professor of pathology at the P.U.M.C. Dr. Imarita Kellers has also been on the house staff of the P.U.M.C. This party was interested in the work of the various Missions, and made excursions to observe the medical work specially.

A number of boats have struck rocks or otherwise been damaged between Ichang and Chungking, among them the "Pakiang" on one of its trips from Ichang to Chungking, all of its cargo has been salvaged. Much excitement was caused by the wreck of the "Robert Dollar" which is reported to be a total loss. Near Chungchow on its first trip down river, April 24, it struck a rock, and was quickly filled with water. Passengers from Chungking were Mrs. Crutcher with her five children, and Mr. Geldart of the Y.M.C.A. Mrs. Crutcher and her children immediately got aboard the "Shuhen" which was just ahead of the "Robert Dollar," Mr. Geldart remained to look after the baggage most of which was badly damaged by water. On May 10th the "Alice Dollar" on her way to the "Robert" struck a rock also, just above the wreck of the "Robert Dollar" and is beached at the present time. These and other lesser accidents have caused an exodus of boats to Shanghai for repairs.

The baseball season started with a game at the Canadian Middle School grounds, Ja Er Dang, on April 21st, between the U.S.S. "Monocacy" and Chungking. The "Monocacy" obtained revenge for the many defeats in basketball, by beating Chungking 14-13.

Mr. and Mrs. C. B. Rape were given a farewell reception by some of the members of the M. E. Mission at the home of Mrs. Sutton on April 30th.
Mrs. Arendt arrived on the “Alice Dollar” on May 7th. The Thompsons and Mulletts of Chengtu, and the Irishes and Rapes of Chungking left on the “Shuhen” May 8th. The Kerns and Miss Foster left by the “Wanhsien” on the 9th, and the Breckens on the “ChiChwan” the following day.

Miss Daisy Brown of the Y.W.C.A. was a visitor for a few days on her way down river.

Mr. and Mrs. Carl Glittenberg of the C.I.M., new arrivals in China, are here for the summer, after which they will proceed to Chengtu.

Miss Roberts, nurse, also a new worker in the C.I.M. is here for the summer for study, prior to her journey to Paoning where she will take up work in the C.I.M. hospital.

The Sawdons of the Friends Mission, Chengtu, left by the “Mei Ren” on May 9th enroute for England for a much needed furlough. They intend travelling via Canada.

Mr. and Mrs. Bird and Eric, having spent some time in Chungking, have left for Yunning.

Mr. and Mr. A. R. Richardson and four children of the C.I.M. have left Pengshan for furlough.

Shanghai money has been selling as low as 97 2, but recently has been increasing slowly to 99 4.

Everyone will be glad to know that the Y.M.C.A. is at present at work on a complete directory of the foreigners of Chungking. The Y.M.C.A plans also to edit an English news bulletin in the near future.

The graduating exercises of the Training School of the W.F.M.S Hospital were held Saturday, May 10, in the Dai Jia Hong Church. Two nurses received diplomas and badges from the Nurses’ Association of China. This occasion also marked the celebration of International Hospital Day.

E. H.

April 17—1923.

Chengtu University—Campus.—

On Thursday, April 24th, the splendid new Biology Building was formally opened. Dr. E. C. Wilford, Dean of the Faculty of Medicine led the procession, followed by the Governor’s Band. Then came President Beech and General Yang Sen followed by members of the Faculty, students and guests. Arrived at the rotunda of the new building, addresses were given by Generals Yang and Wang and Drs. Service and
Stewart, after which President Beech in the name of the donor, Mr. Atherton, of Honolulu, presented the building to the University through the chairman of the Senate, C. R. Carscallen. The latter in turn handed the key to General Yang Sen requesting, that he formally open the building for the students of West China. After the formal opening the guests inspected the building all returning to the Administration Building where a unique luncheon was served.

May 24th. was again observed under the auspices of the Overseas League by sports in the morning on the Canadian School campus and in the afternoon continued at the British Consulate in the city. The morning program consisted of the raising and saluting of the flag, a patriotic song by the children of the Canadian School and an address by Acting Consul-General Ogden, followed by a number of sports especially for the older boys and girls. Tom Freeman again led the school and won the shield. In the afternoon the smaller children had right of way and greatly enjoyed a program of races, stunts and "fishing" and especially "Alice in Wonderland." The fascinating child story had been skillfully staged by Mr. Ogden and was greatly appreciated by all Mrs. Dickinson Misses Ross and Hartwell, Messrs Ogden, North, Brown and Muir, Masters Jolliffe and Service and Miss "Alice" Gracie Jolliffe are all reported to have been concerned in the performance, though only "Alice" probably can state who the strange animals were that wandered about in her "Wonderland."

Many campus and city residents have been reading "Life and Letters of Walter H. Page." This was most splendidly reviewed and commented on by Dr. Taylor, on Saturday afternoon April 26th., at an open meeting of the Anglo-Saxon Union. Acting Consul-General Ogden presiding.

The Saturday Night Club had its closing meeting for this season on May 3rd. when Dr. A. W. Lindsay gave a clever evening on "Some Phases of Evolution." Dr. Lindsay confined himself to those phases of evolution concerned particularly with his dental profession, and illustrated his lecture with splendid charts and specimens, most of the latter being obtained in Chengtu or its vicinity.

Appendicitis has been the cause of an enforced rest for Dr. Yates and Edward Jolliffe. We are glad to report that both were successfully operated on in the Men's Hospital.

Rev. C. J. P. and Mrs. Jolliffe of Jenshow made a few hurried calls on the campus.
Dr. and Mrs. Sellery of Jenshow and son were guests of Dr. and Mrs. Wilford for a few days. C. L. and Mrs. Foster and family left us on the 29th. for furlough. They will probably settle in Iowa City, where Mr. Foster will pursue postgraduate work in his department of Geology.

Chengtu—Intra-Mural.

The first of a series of union services for all Christians in the city was held at Sutherland Memorial Church (C.M.M.) on Sunday afternoon, April 27th. The meeting was addressed by Dr. J. Taylor, in English, with Rev. Donald Fay acting as interpreter. The church was well-filled, and the message was very well presented. The choir were present, and repeated the music specially prepared for the Easter Service, held the previous Sunday in Hart College. It is the plan of the Chengtu Christian Council to have these union meetings, in different churches, monthly or bi-monthly as opportunity offers. It is to be hoped that a real evangelistic note will be struck, and much good done from such gatherings.

We are pleased to record the arrival of Bishop Mowll, of the Church Missionary Society, who has taken up residence in the Hostel, Pi Fang Kai. The Bishop has completed a round of all the C.M.S. stations, thus getting acquainted with the work, and the problems of each station, and is making Chengtu his headquarters for the time being.

We also welcome to our midst Mr. R. V. Bazire, of the C.M., who is here for study, preparatory to appointment to work.

On Saturday afternoon, May 31st., the graduation exercises of the W.M.S. Hospital for Women (C.M.M.) were held in C.M.M. First Church. Dr. R. G. Kilborn was chairman of the proceedings, and the church was tastefully decorated specially for the occasion. The nurses of the hospital were in attendance in uniform, and the seven graduating were each presented with their diplomas during the afternoon. Among those who took part were Miss Weilwood, Mrs. T. C. Whang, Dr. E. C. Wilford, Revs. K. J. Beaton and N. E. Bowles. After the program tea was served in the Sunday School room.

Yachow—

Everything seems to be running quite normal again. The city has been infested with players. Between parades and
shows in the temples in various parts of the city, it does not seem as if the public were interested in anything else. The trade roads to Yunnan and Tibet still remain closed because of the military situation.

British Consul-General Coombe from Chengtu went through recently to Tachienlu having escort right through from Kiating.

Rev. Joshua Jensen preached the English sermon this month on Easter Sunday. Mrs. Lovegren and Mrs. Smith sang solos.

Miss Carrie Shurtleff read a paper on "Historical New England" at the Culture Club on April 29.

To the tune of a fusilade of firecrackers, Mr. and Mrs. Lee Lovegren boarded a raft on the evening of May 5 and sailed at daylight the next morning down river on their way to America for furlough. The previous Sunday Mr. Lovegren gave a farewell message to the Chinese Church and Mrs. Lovegren sang a sweet solo.

Messrs. Edgar and Cunningham have been through from Tachienlu with their usual interesting accounts of life and experiences in Tibet.

A Conference of evangelistic and lay workers of this district meets here the last week of the month.

C. F. W.

Suifu—

Miss Bovell of Suifu and Misses Brodbeck and Therolf of Yachow left here by small steamer for Shanghai and home a short time ago. Misses Brodbeck and Therolf were planning to return to America by way of Europe.

Mr. and Mrs. Lovegren and family of Yachow were visiting in Suifu last week while waiting for a steamer down river.

Lockers have been provided at Lieu Gia Uen for the convenience of those changing from small boats to steamers at Suifu and who have things which they wish to store until their return from furlough.

Rev. D. C. Graham is making a month's tour of the outstations in his district.

Rev. Randle and Mr. Cossum have just returned from a trip among the outstations along the Golden Sand River. The farmers are praying for rain and the river is so low that it has lost the most of its "golden" hue.

There is a proposition on foot among the gentry of Suifu for laying out a public park in the heart of the city. If the
plans are carried out they will be taking a big step in the right direction.

There is also a rumor that rickshas are to be introduced in Suifu and that the first shipment is due to arrive in July.

Mr. Ballentyne of the Asiatic Petroleum Company is spending a few days in Suifu for the purpose of procuring a site for a large Godown for the company. There is such a call for oil and supplies in the Suifu district that the two companies have difficulty in meeting the demand.

M.C.R.

C.M.M. Notes—

The sad news has reached us that Mrs. Williams, wife of Dr. T. H. Williams of Chungchow, has died. It was known that Mrs. Williams was suffering from a severe illness and Dr. Williams was hastening home with her in hope that an operation would bring relief. They apparently however were able only to reach Vancouver where it was found necessary for Mrs. Williams to enter the hospital and where she passed away. Mrs. Williams was greatly gifted in song and will be much missed by the whole mission. Our sympathies go out to Dr. Williams in his hour of deep sorrow.

An item in the Canadian Druggist states that "M.A. Brillinger is now a member of the Toronto Board of Education. We offer our congratulations to Mr. Brillinger." So do his many friends in West China.

Mr. and Mrs. Albertson with their family reached Shanghai some time in April and are now en route up river. Mr. Albertson has been appointed Bursar to the Union University by its Board of Governors. Again congratulations.

Mrs. Crutcher with her family was one of the unfortunate passengers on board the Robert Dollar which recently ran on a rock near Chang Sheo. Fortunately all were safely put aboard the Shu-hen and have reached Shanghai in safety. Their luggage was, however, all completely soaked by the wreck of the steamer and much will doubtless be a total loss.

M.E.M. Notes—

Earl Cranston and Miss Loomis left May 20 for furlough in America. Mr. Cranston will go to Colorado and Miss Loomis to California. They were accompanied by Rev. and
Mrs. Donald Fay who will spend a few months in North China. We are happy to learn that though Mr. Cranson came to the west with the intention of remaining but a year or two that he is now so impressed with its needs and opportunities that he will probably return here for his life's work. We will assuredly heartily welcome him again.

Dr. and Mrs. W. E. Manly have written to friends in Chengtu that Mrs. Manly's health has so far recovered that they expect to sail for China in September. Dr. and Mrs. Liljestrand are expected a month later.

Dr. Peterson who is to join the M.E.M. medical forces in West China and will be especially attached to the Union University Faculty as specialist in Eye, Ear, etc, is now on his way up river.

W.M.C.

BIRTHS

LARKIN—On Friday May 23rd, to G. R. and Mrs. Larkin, of the Union University, Chengtu, a son, Bertram Lionel.

HAYES-BORN—To Mr. and Mrs. L. Newton Hayes at the Victorian Nursing Home, Shanghai, April 25th. 1924, a son, Newton Richardson.

REED—To Rev. F. J. and Mrs. Reed, C.M.M., at Penghsien, May 18th, 1924, a son, John Newton.

DEATHS

Died, at the Victoria Nursing Home, Shanghai, May 4th. 1924, Frances, beloved wife of L. Newton Hayes; funeral, Monday 5th. to Bubbling Well Cemetery, Conducted by Dr. Harvey of Y.M.C.A. National Committee and Rev. Mr. Drury of Community Church.

Only a week previous came the report of the birth of a son to Mr. and Mrs. Hayes. It appears complications set in that could not be overcome and after putting up a strong fight for ten days, Mrs. Hayes passed away. Mr. and Mrs. Egbert Hayes will care for the baby boy. The sympathy of a great crowd of West China friends goes out to Mr. Hayes in this hour of severe affliction. Mr. Hayes is widely and favorably known here. For more than three years he was Educational Secretary and Executive Secretary of the local Y.M.C.A. He served as Secretary of the Advisory Board, was the prime mover in the organization of the Fortnightly Club, published several standard educational and Bible study books, and was altogether a progressive leader and much beloved Christian gentleman.
West China Religious Tract Society
Chungking.

Branch Depart. C.M.M. Press Chengtu.

Quarterly Letter of Help.

DEAR FRIENDS, JUNE 1924.

The Executive desire to thank you very warmly for the Generous Response to the recent Appeal for Subscriptions. Will all those who have not yet sent in their Subscriptions please note that our Year Closes on June 30th next, so we shall be glad to receive, Before That Date, any sum they may be led to give.

THE NEW HANKOW UNION HYMNAL.

The Advisory Board at their Meetings in Chengtu last November passed the following Resolution,

"Resolved, That inasmuch as a majority of the Missions have voted in favour of using the New Union Hankow Hymnal, we recommend the use of this Book to all Churches and Schools in West China . . . . and the West China Religious Tract Society be urged to print without delay an Unabridged Edition of it."

The Printers have been at work on this all the Winter, and now comes the good News that it is practically completed. It will be on Sale at Both Depots in Paper Covers No 5 Type at .20 cents per Copy and in Paper Covers No 4 Type at .35 cents per Copy.

Later it will be printed in Cloth Boards etc., but due Notice will be given of this. The Hymnal with Tunes, cloth Boards is now on Sale at $3.50 per copy.

Please Note that the Present Hymnal is Out of Stock (at Chungking) in the Cat. Nos. 430, 432, 433, 436 and 437, but we have a No.437a, Paper with Supplement at 14 Cents. At the moment I cannot say Which Numbers they still have in Stock at Chengtu.

TRACTS.

A number of Fresh Tracts are in the Press, and we hope that after the Summer, there will be Full Stocks of All our Tracts on hand at Both Depots, ready for the Autumn Campaigns.

NEW ARRIVALS include.

Simple Teaching about the True God. 2 Vols No 2 Type. either vol $1.80 per 100.

Excellent for teaching comparatively illiterate women.

The Bamboo, a Parable . . . for Christians. $1.00 per 100

Four Errors Exposed. Vegetarian Vows, Repeating the Liturgies, Breaking open Purgatory and Burning Paper Money. $1.50 per 100
SCHOOL BOOK NOTICE

The Canadian Press, Book Sales Dept., is prepared to assist Educational Union schools in the purchasing of school books from the Commercial Press, the Chong Hua Book Co., or from elsewhere in Chengtu or China. Many schools are already availing themselves of this privilege, rather than risk costly mistakes in ordering by mail direct.

Every order received for these books is given our very best attention and if the order is not un-mistake-ably clear more details are requested, before filling. Friends, in ordering, should always be sure to state the grade of school (Lower Primary, Higher Primary, or Middle School) for which the textbooks are required, giving the name of books in both English and Chinese, and also stating whether for pupils' or teacher's use. To avoid mistakes, the careful following of the above instructions is of utmost importance. If followed, no mistakes need occur, as all shipments of books are very carefully checked before mailing, so as to safeguard against short-count, wrong titles or damaged books being sent, entailing return postage, much delay and trouble in adjusting the matter.

If you have been experiencing difficulty in this way, we shall be very pleased to help you in any way possible.

The method of ordering, the selling price of books, and the system of discounts is quite complicated. We are prepared to execute orders allowing a discount of 10% off the selling price for pupil's textbooks. Special discounts will be given on large orders. Stamps up to 50c., local orders, mission currency, cheques, will be accepted as is our regular custom. A trial order will convince you that we can render you a real service.

ENGLISH BOOKS IN STOCK:

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<td>By an Unknown Disciple</td>
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<td>Christianity and Progress, Fosdick</td>
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CANADIAN METHODIST MISSION BOOK ROOM
Chengtu, Sze.