

# || *The West China* || || *Missionary News* ||

---

APRIL, 1934

---

EDITORIAL.

---

## THE FUTURE OF THE CHRISTIAN DAY SCHOOL.

In the issue of the "Bulletin of the National Christian Council" of December 15, 1933, there is a short article by Francis Wei, headed "Whither in Christian Education"? It is further stated that this article is composed of notes of a statement made by Dr. Wei to the Executive Committee of the N.C.C. We quote the first paragraph: "Government educators have been telling us that, as far as tendencies of Chinese Government educational policies go, it is likely that the Christian forces may have to retire from the field of primary education when the Government finds it possible to take care of that field to any considerable extent. Leading Christian educators also feel that the Government will strictly enforce its regulations in regard to primary education. The first step has already been taken in the regulations promulgated in December, 1932, confining normal training to Government middle schools and normal schools."

Dr. Wei goes on to discuss this statement and to ask some very pertinent questions. It is not our purpose to follow him; but to come to this question from a rather different angle. We wish to bring this matter squarely before our readers here in West China. Has your mission or church organization any day schools under its care? How many of these day schools are in cities, and how many in villages and market towns? If the government, within the next decade, should be able to take over the care of all primary schools,

what would be your suggestion as to the policy of your mission in face of this fact? So far as one can gather by a reading of Dr. Wei's statement, it appears to be true that the Government will not ask for a further registration of such schools but will proceed to take control of them.

For a number of years, this question of the future of Christian day schools has been occupying our mind. This, not because of any action that the National or Provincial Government may take at an indefinite future date; but because of the history of the Christian day school in West China. Some of us can think back to the beginning of the West China Christian Educational Union in the first decade of this century, when nearly every mission was opening day schools in just as many places as their funds would permit. When the West China Union University was started one of the first schools opened was a normal school for men. Later the Union Normal School for Young Women was begun and continues unto this day. The Educational Union grew by leaps and bounds. It provided curricula, text books and examinations for the primary and secondary schools under its supervision. At one time it had at least 20,000 pupils on its rolls. Then a change came and the union gradually ceased to be. The normal school for men was closed. It was not found possible to finance the General Secretary. Not a few country schools ceased to function; each mission took over the care of its own schools—and that is where we are to day.

So much for the historical part of our topic. In 1927-28 a fierce attack upon the Christian church spread across the land, fanned by communistic propaganda. Some more of the schools were closed. No sooner had the churches recovered from this blow than the World Depression sprang upon us. We are slowly creeping out of that bog. But we come out with less funds with which to carry on the work of the churches and schools. It is not likely that the cause of Christian Missions will be among the first organizations to recover from the hard times through which the world is now passing. On the top of all this comes this statement of Dr. Wei as to the policy of the National Government regarding primary schools. Unfortunately there does not seem much ground for hope that in the near future the Government will be able to undertake this part of its duties.

Yet, it is not too early for the Christian churches in West China to think about this question and formulate a policy which they will be prepared to carry out whether or no the

Government can undertake its responsibility. The first procedure should be to take a census of our day schools, both as to their quantity and their quality. It is the second factor which is of primary importance. Where do the scholars come from? Is the teacher in charge able, efficient and loyal? Has he or she made any progress mentally and pedagogically since their appointment to the school? Is the building worthy to house twenty or thirty children for a good share of their waking hours? Can the church hope to continue the maintenance of the school? How many of the pupils in our day schools go on to the next higher grade schools of the church? If we can take the time and thought to ask and answer these queries, it will fit us for the adoption of some policy regarding these schools. We may find schools that ought to be closed — they are not serving the community. The closing of them would leave the field open to the government. Others are rendering a real service to the community; but it may be found that the church cannot maintain them at the high level which they have reached. What about this grade of school?

We respectfully suggest that the better and the best schools be offered to the community in which they exist. That is to say, the leaders of the church in a village should get into touch with the elders of that place and ask them to discuss the future of the school. It should be frankly stated that the Christian church in that village will not be able in the future to maintain the school on the high grade that it has reached. That it may be necessary to close that school which would be a real loss to the community. Then the elders might be asked if they have any plans to offer whereby the children of the village may continue to study. Perhaps as a result of such friendly and sympathetic consultation the village would be led to undertake the maintenance of the school. The church might well offer to help in every way possible.

Now we anticipate the question: if you relinquish your control of the Christian day school, how are you to teach the children of the town the Christian truth? The very query betrays a certain set of mind in the questioner; but we are not interested, just now, in doing more than noting that mental slant. We prefer to reply somewhat after this fashion. There are numbers of ways in which the religion of Jesus may be offered to children. We have, in the past, stressed the pedagogical way; but many roads lead home to God. All one needs to do is to cast his mind back over the homeland where all the possible approaches to childhood are

being used to bring the little folks into personal touch with Christ. In other words; we are at another turning of the way in China. We may be shut off from the road we have followed in the past; but we are at the crossroads, and there are other avenues into which we may enter and whose leading may bring just as great, and even more satisfactory, results. "They assayed to go into Bithynia; but the Spirit suffered them not." So they went to Macedonia—that is to Europe. We need not fear to answer any call of the Spirit—and the call of the Spirit sometimes comes from a closed door.

---

#### THE DOCTOR.

---

O, man of science, who dost know  
And understand, and hast a heart to succor  
Those who suffer and have tasted woe,  
Who comforts thee when thou are sore distressed  
And spent with toil, and burdened with the pain  
And sorrow thou hast striven to lift?  
Canst thou recall the dying eye  
That blesses thee for all thou hast done,  
The mute response of those who feel surcease  
From pain, the grateful love of one  
Restored to life and health: and do they comfort thee?  
Living to serve, to help a world distressed,  
To minister to those who bend beneath the rod,  
Ah, this is life indeed—the life of Christ—  
And makes of thee a Son of God.

Nannie Carrington Dinwiddie

## THE YEAR OF JUBILEE.

*West Szechuan Annual Conference, Methodist Episcopal Church.*

A speaker once described the depressed classes of India as so low that "They had to reach up to touch the bottom".

The Methodist Conferences in China are not quite as depressed as that, but this annual meeting on the 50th anniversary of the founding of the West China Mission witnessed the sinking of funds to a new low. In spite of this a class of nine preachers on probation were admitted to full membership, and to ordination as Deacons. Having already had experience in pastoral work they go out with their eyes open to the realities of the task; but they are the first class to go out with no assurance of salary. It probably is not an unmixed blessing that a very thoroughgoing facing of the need of self support is necessary.

**THE ORDINATION SERVICE.** This took place in the Shansi Street Community Church, which occasion drew a large and happy congregation, thanks in large part to the awakening brought by the workers of the Bethel Mission Band. Bishop Gowdy in his ordination sermon held up the vision of lives changed by faith in God as aim and reward of the Christian minister. This was the first visit of Bishop and Mrs Gowdy to West China. over 30 years ago they expected to be appointed to this field along with their fellow student in Wesleyan University, Dr. Beech. Instead, they were sent to Foochow and later became head of the Fukien Christian University. Everywhere in China the Bishop meets his 'boys': even in West China he has found them, one being a student of dentistry here now,—and they greet their old principal with great affection. We were all inspired by his visit which was made possible by Bishop Wang taking the Fukien Conferences this year.

**REUNION.** Since 1925 the West China area has been divided into two annual conferences. It now seems desirable for mutual stimulation and efficiency to re-unite the two bodies and efforts in that direction are being made, especially on the part of the Chengtu Conference.

**CELEBRATIONS.** The two conferences were to have met in Chungking in joint session for the 50th anniversary celebration and to honor the the 80th birthday of Dr. Spencer Lewis, the Nestor of the Mission with whose labors the West China Mission coincides, as they came to Chungking 52 years ago. Their daring innovations resulted among other things in the building of the first foreign house west of Hankow, which like their other works, is 'still going strong'. Dr. Lewis's 80th and Mrs. Lewis's 75th birthdays both came at conference time and were the occasions of happy gatherings which were marked by many historical reminiscences.

**SELF SUPPORT.** This was naturally very much to the fore as the foreign mission funds have been falling. Following the lead of our Shantung Conference, where economic conditions are much worse and the pastors are heroically carrying on, our pastors and other workers took the stand that the church is an entity and must go on, and they took their reduced appropriations and radical readjustments of work in splendid spirit.

**EVANGELISM.** Rev. W. E. Manly and Den Lo Dse reported an active year in rural evangelism which will be further extended. The hymns of Dean Chao, set to Chinese folk songs by Bliss Wiant of the N. China Conference, have proved popular and helpful.

Vacation Bible Schools had a good year in quite a number of centers along the Great East Roads. Tzechow again reported great interest in Bible study in the schools and an active weekday religious education program. In Tzechow as in other places a great impetus to the church people was the coming of the Bethel Mission which comes to rejuvenate its mother church all over China.

**EDUCATION.** The College at the University rejoices in renovated dormitories and the addition of a building to the Middle School, which releases Joyce Memorial Hall for the use of the College. Mr. Starrett has filled the place of Principal very acceptably to the students and his homegoing and that of Mrs. Starrett is regretted by all both students and faculty. The Tzechow High School has weathered the financial crisis and continues to fill a real need in the church.

The Chungking Boys High School is celebrating its 40th anniversary, as is also the Methodist Kuan-ren Hospital. These institutions will celebrate in April and Dr. and Mrs. Lewis will be guests of honor, going by airplane.

All faculty members were returned to the University and a strong request was made for the return of Dr. and Mrs. Havermale. We especially rejoice in the addition of Mr. Tom Freeman to the staff as member of the Business Department of the Chengtu Methodist Hospital and of the Mission Treasurers office.

**MEDICAL REPORTS.** The Hospital at Shansi-kai reported its biggest year, as the culmination of the Five Year Program. Dr. Peterson was congratulated on the leading place of his institution in the Eye, Ear, Nose, Throat field in China.

Tzechow Hospital under Dr. Chien also had the best year in its history.

Dr. Samuel T. Lu has distinguished himself in the field of Childrens' disease in the U.S.A. and Canada. His recent severe illness has been a cause of great concern. He has endeared himself greatly to the people in Toronto Childrens' Hospital and has stimulated much interest in the West China medical work and education.

H. L.

---

## STUDENT'S SPRING CONFERENCE

---

A. J. BRACE

"But they could'nt understand our Kuan Hua"! We had heard this from foreigners, but to hear it from keen Chinese students was decidedly a unique experience. Then we discovered, that, while only ten li from the little East Gate on the Shie Family Farm, we were in the heart of a settlement of people who originally migrated from Kwantung. Some have been here three hundred years. In youth they learn "Kuan Hua" to get along with the surrounding Szechuan neighbors and market areas, but as they get older they lapse again into the talk of their beloved Kwantung. Naturally it has not kept pure, but is far enough away from Szechuanese talk to make it quite impossible to understand. Here is an area of about a thousand square li where Cantonese talk and customs are the vogue after all these centuries. Truly a very

interesting social phenomenon that ought to reveal some unique results from adequate research.

“Yes, it was a new kind of Student Conference, and quite well worthwhile”, so we all agreed at the end. Briefly, our plan was to be in Retreat in the mornings, and go out among the farmers and market places in the afternoons. And shall we ever forget that wonderful week of warm sunshine in February during Chinese New Year time when thirty students and a handful of leaders went out to the fine old farm of Mr. Shie’s, rested in his ancient ancestral home and basked in the sunshine in his old forest of oak and fir while we discussed the Kingdom of God and its relation to our lives today? And shall we forget this creative conference of young people who thought their way steadily through some of the disturbing questions of today honestly and unafraid, and revealed very fine leadership in the process? Yes, it was new and very revealing, for we discovered real leadership among these young people, and we were quite content for them to lead because they were constructive, practical and tremendously in earnest. Somehow you can get pretty well acquainted with a group of thirty students in a week when you live in camp. Then this was our first co-ed conference. We had talked of it for a long time and now it was being realized. Moreover it worked splendidly. The eleven girls were clever, studious and exceedingly well behaved. So were the boys. Never for an instant was there any foolishness, or forgetfulness of the great fact that had drawn us together. In prayer, in study, in games, in work among the farmers and the children, all were intent on bringing the message of Jesus in a really helpful way to the country cousins. And how they enjoyed it! both the country cousins and the students! At former conferences we spent all afternoon in sports, but this time the trips into the country combined recreation and work that issued in real service. Three groups went out in the afternoons; each group was a “three-ring circus”, one section lecturing and preaching, another giving out literature and running victrola and still another group teaching games to the children and advising parents on the care of children. So much advertizing was done the first two days that another team had to be organized to stay home on the Shie Farm and attend to the great crowds that came to see what was going on. Here Dr. Liljestrand served well, morning and evening he had clinics and gave free vaccination. He was ably assisted by Betty Wang and the nurses from Dr. Manly’s hospital.



The evening after the first day visiting the farmers in their own homes and small villages reminded one of the kind of meeting the disciples had with Jesus when they returned to report what they had done when they went out by twos to help the country people. It was refreshing and intensely inspiring to watch their faces and hear their reports. Enthusiasm ran high and was infectious. They had discovered the joy of service. Gone were the thoughts of old conferences given up to lectures and play. Study and service were the keynotes for the future. Oh yes, we can trust our young people. Given a real vision of service and some first class training our students will yet save their country. This was a conference in which was directly developed potential leadership without talking much about it. However, their discussion hours were vibrant with longing for the best training in order to tackle the jobs of first magnitude. Note the subject they used, and the questions tackled:—

STUDENTS AND RECONSTRUCTION:—

- 1-Reasons for the present world situation.
- 2-What has been destroyed in China? How save China?
- 3-What are present plans of Reconstruction?
- 4-What are obstacles in the way to students achieving this?
- 5-What are the Christian Student's special responsibilities?
- 6-What are the present plans to carry out this responsibility of a Christian Program?

Let us keep our eyes on some of these young folk and watch them grow! Shie Hsien Kwang made an ideal chairman; Lo Sen Tsao has a really marvellous talent for group games; Gnai Shi Yu is expert with the pen and reports well; Wu Tsong Fu is an artist and an organizer. Among the girls Miss Fan of Shen Shi Kai stands out. Miss Lan of Fang Chen Kai is splendid, Betty Wang is capable and tireless, Fang Deh Min, freshette of University, is keen and very able. What a family we had, and what a fine family spirit carried right through, and then the determination to carry on this kind of work, and report it back to the Churches and help inspire others.

Our Chinese leaders were fine—Stephen Tang and his talented wife, Geraldine, carried the conference detail; Lo Dsung Su, Fu Chin Beh and Donald Fay played up well. Foreign leadership was expert: Dr. Leslie Kilborn and Earl Willmott did a fine thing in the Bible Study Groups with

"Jesus and Life" and inspired real discussions. Both gave public addresses beside on "Jesus and Youth". Dr. Crawford handled the great night audiences of farmers and their friends with his gripping lantern talks on Health. He also gave out piles of literature. Dr. Phelps, Miss Thexton, and Rev. Frank Smalley made a real contribution to the students on "The Oxford Group Movement".

On the last Saturday extra students visited the camp from the city and many farmers were especially invited and all sat down to thirteen tables for a special dinner. Then discussion and reports on the week's work followed in the woods. The evening meeting was given up to resolutions for the carrying on of the work begun under such happy auspices. Then the family circle games and evening prayer closed the never-to-be-forgotten week on Students wrestling with Rural Problems. We have seldom seen a finer spirit carry through a conference daily from Flag-up and Daily Dozen clean through to Evening Prayers and Taps.

And now you ought to know what it all cost, and where we got the money. It was cheap, very cheap when you think of the eternal truths set moving by this creative conference in the minds and hearts of these fine young students who can never be the same again. They have seen the Invisible, they have seen afar, and we believe they will go far and travel well, under the good guidance of God and the inspiration of this week.

<i>Expenditure</i>		<i>Receipts</i>	
Farm Preparations	\$10.	Foreign Services Com.	\$50.
Conference Board	82.	University	25.
Servants	5.	Y.M.C.A.	25.
Flags, badges, boos	9.35	Registration	12.
Lighting	6.95	Extra for meals	6.
Tea & refreshments	5.70	Gifts	2.
Moving to & from city	5.	S.C.M.	15.
Printing	5.	S.C.C.	15.50
Medicines	10.		
Sundries	11.50		
	150.50		150.50

Beside this the Literature Department of the Canadian Mission contributed 8,000 tracts on Evangelism, Agriculture and Health at a total cost of \$24.00. In addition Dr. Crawford supplied considerable literature from his department.

All students and leaders paid their own way to and from conference; the item in the accounts for moving is organ and equipment taken from the Y.M.C.A. Three conferences like this could be run for the cost of our usual Student Summer Conference. This conference has taught us the value of smaller groups and how unity in program and personnel can be more effectually accomplished. Co-ed conferences have come to stay and have already proved that they can mean a most enriching influence in the lives of Christian students. Miss Grace Manly and Miss Pearl Fosnot are to be congratulated on their unobtrusiveness as chaperones and for their charming companionship with boys and girls alike.

---

## NEW YEAR DISTRIBUTION OF TRACTS IN CHENGTU

---

Chengtu has once more been favoured with a general distribution of gospel tracts. The labour involved in the work only the participators can appreciate. The city is such a huge place. No exact statistics are available of the number of homes in its many thoroughfares and in its populous suburbs but the population is given as exceeding the half-million mark. Going from door to door, also into lanes, alleyways and courtyards, the men found it took almost 90,000 to give one to each family. In addition to this number they gave away 60,000 on the streets to passers-by, so that, we distributed altogether 150,000. These tracts, were kindly printed for us by the Canadian Mission Press.

This city-wide distribution of gospel tracts Dr. H. J. Openshaw and the writer have made a yearly feature of our co-operative work here. The question now arises shall any one next New Year when we are gone think it worth while to continue here in our footsteps? We sincerely hope so. But the prospect is not very rosy. At first the churches assisted in the distribution. Then one after another dropped out till the burden fell entirely ourselves. This year, fortunately, Mr. Arnold Lea, of the C.I.M., gallantly rose to the occasion, and with several of the C.I.M. christians saw to the distribution

in his own section of the city. All honour to him for his evangelical fervour.

Never before were the tracts so favourably received. It was the rarest thing for one to be refused and scarcely a student ventured to reproach the men. The Reds for once had to keep quiet. They are still here and beside them many retain their old anti-foreign and anti-christian bias, yet all left us in peace this year. There were no grabbing of tract packages, no bouts of wild cursing and no interferences with the movements of the distributors. We met rather hosts of well wishers everywhere. It was remarkable,

Apart from the wide and lasting good that accrues from labour of this sort, it gives the missionary an intimate and very necessary knowledge of the needs of his district, brings him into close touch with many he should never otherwise meet and draws out his heart in a powerful way to the poor and the needy on every side of him.

We have at the Union University a "West China Research Society". There is research to be made in this way and invaluable information gained regarding all shades of life that is not to be gained by any other means. The presentation of a tract gives one openings and opportunities everywhere, and crowds accept a tract and read it with twofold interest when handed to them by a missionary. Our prestige is such now that when it is received from us, the foregone conclusion is that it contains something worthwhile. And certainly the gospel is worth-while. The hunger everywhere in people's hearts for they know not what is deep and intense until Christ is presented to them. Then men begin to recognise Him

T. TORRANCE.

---

## NOTICE

---

### BUNGALOW AT BEHLUDIN FOR SALE OR RENT.

Ample room. Good location. Price very reasonable, and terms of payment to suit purchaser. Further particulars on request.

E. N. MEUSER, CHENG TU.

## WEST CHINA UNION UNIVERSITY POULTRY IMPROVEMENT EXPERIMENT.

### HISTORY OF THE EXPERIMENT.

During the fall 1931, a section of an old University Chinese "Be teo" building was remodelled into a three pen poultry house and equipped with locally made fittings for carrying forward an experiment in the feeding, care, management and breeding of locally purchased poultry. For this purpose nearly one hundred nondescript hens and pullets were purchased at the market or from poultry hawkers. All the birds were leg-banded and put under trap-nest conditions. In the late winter and early spring six native cockerels were purchased. These cockerels were selected for color, size, vigor conformation, and without feathers on the legs. From the winter records of these birds, only those were selected that showed the best ability to lay eggs, and with a reduced tendency to broodiness.

In the spring of 1932 the best layers were placed in pens with the cockerel (local stock) most nearly approaching their feather colour. Natural incubation and hatching of chicks was started as soon as soon as possible, in which the poorer grade native hens were used to hatch out the eggs of the better hens.

In April, a one hundred egg incubator was used to demonstrate to a class of University students, the technique of artificial incubation. Due to the high price of kerosene, viz., \$20.00 for ten gallons, artificial incubation and brooding is not to be advised where less than 200 chicks are to be hatched. Eight or ten good sized Chinese hens will do the work of hatching and brooding one hundred chicks, while it takes approximately five gallons of kerosene to run the incubator 24 days and nights, for the purpose of hatching one hundred eggs in a one hundred odd egg incubator.

The chicks hatched during the spring met with rather a heavy mortality, through THEEVES, rats and disease. Over 50% of the chicks turned out to be cockerels, and these were early disposed of as spring broilers.

By the end of June 1932, we had culled the original one hundred hens purchased on the market until only fifteen were left in the pens. These fifteen were chosen for their egg laying ability and better than the general run of hens for their

weight-as the best of the 100. These "old hens" and their offspring pullets were to be the foundation flock for carrying forward the real experiment of "GRADING UP", as a demonstration of what can be done by the introduction of purebred strains into the farm flock on Chinese farms.

The first part of the experiment taught us, that, under climatic conditions such as we have in Szechuan, the heat—June to August, together with the big rains of July and August, that only early hatched chicks stand a chance of making satisfactory growth and development which will fit them to enter the laying pen in late September or early October, and in this way come through with anything like a decent egg laying record. Late hatched chicks suffer incredibly during the months—June to September and often do not get underway egg laying until the following year. In addition many of our late hatched chicks suffered torture from the repeated bites of mosquitoes.

The big majority of the chicks from the carefully selected hens came into laying early in the fall, and showed that even local poultry, under better selection, feeding, care, management and early breeding, could be greatly improved and made more profitable.

This initial experiment was carried along with a view towards still greater improvement of the local poultry, by crossing local hens with PUREBRED PEDIGREE DUAL-PURPOSE COCKERELS from Canada.

In the spring of 1933, through the kindness of friends of the United Church of Canada, British Columbia, two pens of purebred poultry were secured from the Department of Poultry of British Columbia University. W. B. Albertson undertook to bring these birds across the Pacific, and up the Yangtse and overland to Chengtu. Of the twelve birds that sailed from Vancouver, ten arrived in Chengtu to be the pioneers of poultry improvement at the West China Union University. One cockerel and four pullets—Rhode Island Reds, and the same number of Black Orpingtons. Due to the long voyage and close confinement for several months, the pullets did not settle down to egg laying in the spring until rather late, and the result was, that we were not able to get very many sons and daughters from these royally bred birds.

Lingnan University, Canton, some years ago, made a statement that, "The average Chinese hen lays eighty eggs in one year."

The Department of Agriculture, Washington D. C., some time ago stated "That the average number of eggs for all farm

flocks in the United States of America is one hundred and forty."

The world's record hen laid 357 eggs in 365 days.

Some one has said that unless a hen lays 100 eggs in a year, it does not pay for its board, labor investment, etc., but that every egg laid over 100 is clear profit.

It was the statement from Lingnan University which started the idea of carrying forward an improvement project in Szechuan.

Grading is recognized as the quickest and cheapest breeding method for improving an ordinary farm flock.

Raymond Pearl, some years ago, advanced the theory, that high winter egg production is inherited by pullets chiefly from their sires, and only slightly from their dams. This new light thrown on the possibilities of "GRADING UP" as a poultry improvement method has been demonstrated in many parts of the world, and it is our hope that others will cooperate with us in spreading this method through Szechuan. Undoubtedly, one of the greatest contributions which can be made, expressing 'Christianity through Economics', is by "Grading Up" by means of 'Purebred Cockerels from High Producing Families.'

We have three things in mind in this experiment—

(1) More eggs per hen per year. (2) Bigger birds and more meat. (3) Bigger eggs—or approximately eight eggs to the pound or more.

Although we are only in the early stages with this experiment of "Grading Up", we feel that it will be in the interests of the scheme as a whole if we share with "NEWS" readers, the results which have been secured to-date, (March 12th, 1934.)

Our real object then is to ascertain what a influence a selected purebred pedigree standard cockerel can have in improving a flock of local Chinese chickens, with regard to the three things mentioned above—more eggs, more meat, and bigger eggs.

Unfortunately, we have not been able to secure definite data on the average Chinese hen's ability to lay eggs. This piece of research will have to be left to the provincial Agricultural College or Experiment Station, as such an experiment will involve a large number of hens than we can care for, and will involve a loss in finances which we are unable to carry at this period. We are, however, assuming that Lingnan University has good grounds for its statement, and that the average Chinese hen lays approximately eighty

eggs a year, and with this as a beginning we hope to demonstrate definite improvements through this experiment.

The purebred Rhode Island Red Cockerel, pedigree number 11973, (imported), was bred to a limited number of selected Chinese birds during the breeding season, March and April 1933. The chicks from these crosses were raised and fed on a balanced ration composed of feed secured locally.

The following, Table I, shows that these "Graded Up" pullets began to lay in late October, November and December, and that in much less than six months all these pullets have laid more eggs, than the average Chinese hen lays in twelve months.

Or taking the approximate average of all the eleven birds recorded in Table I, the average number of eggs laid was 76 eggs in one-third of a year.

*Table I.* Showing Egg Records of the First Generation Pullets, Rhode Island Red Cockerel crossed with Chinese Mongrels.

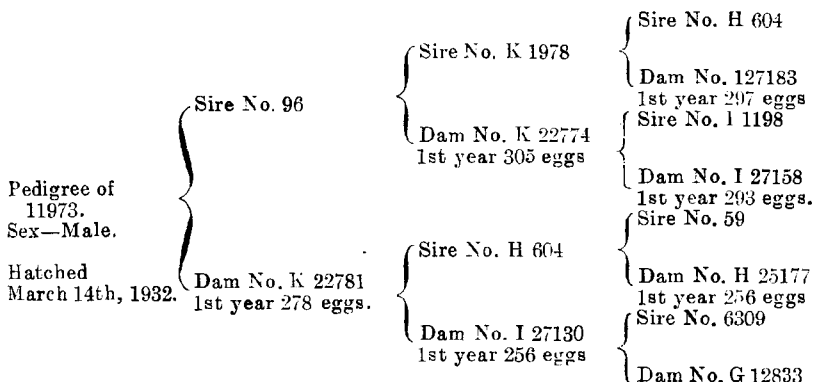
1933-34				
Leg-band Number of Pullet.	Date on which first Egg was laid.	Total number of days from the time first egg was laid until record was taken March 12th.	Total Number of eggs during this period	
	63	October 12th	151	80
x	82	October 28th	136	85
	100	November 9th	122	82
x	74	November 11th	120	80
	29	November 12th	119	90
	71	November 14th	117	85
x	81	November 30th	111	74
x	4	December 12th	99	50
	20	November 11th	120	75
	34	December 5th	106	67
x	45	November 19th	112	75
Totals-days-eggs			1313	843
Average-days-eggs		Days	119	Eggs 76.63

In this experiment it is interesting to note that five pullets marked (x) with a total of 578 days since they laid their first egg, have not once gone BROODY.

BROODINESS is one of the weak features of the Chinese hen, which can be greatly reduced if not altogether eliminated through selection and better breeding.



A study of the Pedigree Record of the Single Comb Rhode Island Red cockerel used in this experiment, should convince those interested that we have in this bird tremendous possibilities in placing into the hands of the Chinese farmers, next fall, sons from this stock that can go out and repeat what is being done here at the University.



It will be seen, that the average yearly egg production of all the dams in the three generations recorded is 284 plus eggs per year. With such concentrated prepotency for egg production, the prospects for rapid improvement is tremendous.

“News” readers will be interest in knowing that General H. S. Den became interested in the theory of this improvement project and made a contribution of \$1,000 for the erection of a Model Poultry House. Now our breeding stock is housed in this Model Building we trust the stock from this flock will gradually find its way into many parts of the province.

#### Conclusions.

- (1) The egg production of low producing Chinese hens may be quickly and markedly improved by “Grading Up”, through the use of cockerels from high-laying families.
- (2) Broodiness can be greatly reduced.
- (3) Very fair uniformity with regard to laying type and color may be secured from Chinese hens of mixed types and colors by the use of purebred cockerels of egg laying conformation and well established feather coloring.

F. DICKINSON.

THE HONORABLE MAN.  

---

The Westerner in Szechwan is often puzzled by the apparent dishonorable conduct of many of his servants and not a few of his Chinese colleagues. Dishonorable being used in the sense of at variance with our Western ideas of honorable conduct. For example the tendency of our servants to take advantage of their employers by lying and other forms of deception, and among the higher classes of Chinese the custom of using public funds for personal gain. Examples of this nature could be quoted by nearly every missionary. The Westerner's first reaction to these experiences is to say that the Chinese of to-day have departed from the ways of their fathers and in doing this have wandered from the path of virtue. That is, the Westerner believes that the Chinese acts in a way which they themselves think is dishonorable. If this be true the Chinese are most cheerful in their wrong doing, for no signs of remorse appear unless the culprit happens to be publicly exposed.

This trait of dishonorable conduct (again dishonorable is used in the Western sense) does not seem to be a recent acquisition for the accounts of early travelers in China indicate the trickery of the Chinese. Contrasts are often pointed out between the virtues of the Tribes people and the untrustworthiness of the Chinese. The testimony does not need to depend for authenticity on traveler's tales. Chinese histories and Chinese story books abound with tales of deceit and knavery. The Chinese general who is regarded with the most esteem is not the one who wins battles in a fair fight, but he who is most skilled in pulling wool over of his opponent. The doings of the American Indian, as related in school history books, seem mild compared with the unprincipled conduct of the Chinese military men of the past.

What is the explanation of this apparent lack of the fundamental virtues of honesty and fair play? We can always say East is East, and West is West but that is more of an apology than an explanation. We may also say that deceit is common among people of other races, true but among those races deceit is not commonly regarded as a virtue. What then may we say in vindication of the Chinese position?

The science of Ta Chüan has light to throw on this embarrassing subject. Ta Chüan, while not as old a science as sword play, nevertheless goes back to an early date, probably 526 A.D. Therefore we may consider the theories underlying Ta Chüan as being familiar to Old China as well as to New. The particular theory we are most concerned with is this, there are no laws of honorable conduct in the practise of Ta Chüan. A member of the Ta Chüan group may hit his opponent on any part of the body, and he may use any method of physical violence he wishes. He may punch or claw with his hands, he may kick with his feet, or he may use a weapon. There is no asking what shall we fight with. There is no warning necessary when a contest is to begin. A member of the Ta Chüan group may strike another member of the group at any time. For example a famous teacher of Suifu presented a tea cup to a guest, as the guest received it the teacher hit the guest on the forehead and killed him. According to Ta Chüan philosophy the conduct of the teacher was quite permissible. It is also permissible to lie in ambush and attack your opponent from the rear. There is a famous story of a Knight Errant who met a Ta Chüan priest on Mount Omei. The knight bowed low, whereupon the priest, to return the courtesy, bowed. Immediately the knight drew an iron ball from his sleeve and hit the priest on the back of the head. This is an illustration of how a knight (noted for chivalry) was within his right in using a courteous gesture as a screen for an attack. One more illustration of a practise prevalent in Ta Chüan will suffice to show its present influence. A man, skilled in Ta Chüan, who does not want to be continually fighting must keep his skill hidden, otherwise he may be attacked at any time. There is no law against killing a man in a Ta Chüan contest. Therefore a man may avenge himself on his enemy without fear of the law providing he accomplishes his revenge within the sphere of Ta Chüan. There is only one regulation governing a Ta Chüan contest and that is that both parties should be members of the Ta Chüan group. Within the last three years in Suifu one man has been killed and several wounded in Ta Chüan battles. The law had nothing to say regarding these contests.

What shall we say of the honorableness or dishonorableness of a sport that permits even an unsuspecting guest to be attacked? Now we come to the real reason for the Chinese attitude. One of the cardinal beliefs of the Ta Chüan group is, that a man skilled in Ta Chüan is far above normal in his

sensitivity. He is aware of all movement about him long before his eyes or ears register that movement. The Chinese explain this sensitivity by saying that the Ta Chüan devotee's skin is keenly responsive to all external stimuli. This theory has some foundation in fact when we consider the super sensitivity of many blind people.

In the light of this theory we may regard the seemingly dishonorable attacks in Ta Chüan as most honorable. It is a courteous tribute to the skill of your opponent to attack him without open warning. An unadvertised assault says to your opponent, you are a man of genius, and therefore do not need the spoken warning that the unskilled require. One method of insulting an opponent would be to tell him to prepare for an attack. Therefore a Chinese gentleman gives no warning to an opponent. In the same way we may explain the extreme freedom in the use of weapons. The greater the handicap your opponent faces the greater the tribute you pay him. To use a three foot sword in an attack on an unarmed man is the height of politeness. (Remembering, of course, that both parties must be members of the Ta Chüan organization). To fight outside the organization would be dishonorable.

The Ta Chüan principles have either been carried over into other fields, or were present in those fields when Ta Chüan was founded. The universal practise of trickery is not dishonorable because it is a test of your opponent's cleverness. Dishonorable conduct lies in the unwillingness to face deception. The honorable man will welcome all manner of trickery because he can thereby display his skill in dealing with difficult problems. A coward is a man who flies from deceit because he is not able to outwit his opponents. Therefore we suggest that the difference between Western and Eastern ideas of honor is the difference between virtue and wisdom. The Western man is honorable when he is virtuous. The Eastern man is honorable when he is wise.

CLARENCE VICHERT.

---

HEALTH SUNDAY, MAY 20th.

Watch for programme.

## TREES FOR THE CAMPUS: I. SOME HISTORY.

The Editor of the *News* and the writer believe that a few brief articles under the above caption may serve a useful purpose. The whole subject is a perennial that projects itself just about March 1st when the spring planting and pruning should be completed. These notes are written not for today but for tomorrow. If they help any to plan for better planting before this date next year then the purpose of these articles will be attained.

These articles shall include a bit of history, a little experience, a few data, a section of opinion and some plans. The writer does not insist that this is the last word on the subject. In fact he invites and requests a sharing of data, opinions and ideas of those who have a right to them.

*Items from University History.*

Twenty-five years ago the campus was without form and almost void as far as the present university layout is concerned. There was a very crooked public road by the "Cow King Temple" area; there were two or three small irregular paths (of quite other courses than those so vociferously insisted upon a few years ago by those who clammered about the "city wall on the campus" between fields; and then there were several devious irrigation feeders wending their way across the recently purchased rice fields. The boundary with its joggings and juttings included islands of graves and non-University holdings. Rice fields were all over, and farm houses were nestled in bamboos, here and there. The four original cooperating missions had already obtained their allotments by drawing lots, and they were proceeding to erect residences on the "backs" of their sections where these would not interfere with the ultimate layout for the college and university buildings.

This same spring of 1909 Messrs Davidson and Carson were appointed to put up a bamboo fence and hedge around the entire property of the missions and university and plant four kinds of trees—pine, cryptomeria, lan muh and willow. Some score or more of these original trees can be found around the former periphery of the property or in other places to

which a few of them were transplanted after several years. These are the oldest trees on the grounds today, save for a half dozen possibly—the only ones that were on the grounds before the purchase by the missions.

Each resident on the campus was a law unto himself as far as his compound was concerned and in the spring of 1910 and during the years following various and sundry experiments were tried in a more or less timid way with trees and shrubs as fancy selected and whimsy dictated planting. Yet with it all, real progress was registered as the experimentation went forward through the first five years. More than one suggestion came from the fine gardens of Mrs. R. J. Davidson at Ching Long Kai.

The University Property Committee deferred permanent planting of trees until definite plans for the layout of the buildings could be decided upon. After the architect had been engaged the Board of Governors declined to engage a landscape artist. They thought the architect should assist in this. He did send out a plan for "flower-pot "gardening" between the Administration Building and Hart Memorial. (This field was desired at the time for an athletic field, and later when it was freed of this use, it was not freed of soldiers.) As a matter of fact the architect did not consider this his work, and "landscaping" has devolved upon the Senate and its Property Committee.

The second University tree planting was along the straightened public road. These trees were of lan-muh. They were planted and replanted at least three times. Water from flooded ricefields, goats, and fagot-gatherers eliminated these trees from the landscape. (There are a couple left as scare from those plantings.)

The next step was to decide on the width of the E-W Road which had already been put in and plant permanent trees on the University side. It was decided to alternate the horsetail pine and the lan-muh at such distance apart as to allow both trees to grow together for a quarter of a century or so without interfering. The definite choice of tree could not be made at that date, but the Senate thus limited itself to two choices.

The Baptists elected the fine-leaf lan-muh as their campus tree. The Methodists tried the large-leaf lanmuh and these died. The Canadians planted willows around their border and lanmuh along the "Harmony Hall" road. The Friends put in most of their trees later.

The early years demanded some kind of barrier around the several sections. Bamboo fences were put along roads and thorn hedges were planted, to take the place of the bamboo fences later.

During all these years there were attempts to get forward with a satisfactory scheme for beautifying the campus. There were many unsuccessful experiments. These were doomed to fail until more was known about Chinese designing, Szechwan trees, Chengtu climate and local soil, the nature of farm animals, and the psychology of soldiers and populace. The very fact that the projected buildings and layout was something new, the very fact that so much of it was still on paper, the very fact that so little of the terrain was free of buildings and graves, the very fact that there was hardly one section or quadrangle entirely under university control, the very fact that rice cultivation had to be carried on during those earlier years—all militated against an earlier successful carrying out of planting on a large scale. The above is not written by way of criticism or by way of excuse. It is simply a statement of a few facts.

---

*Through The Sandalwood Door*

By

DRYDEN LINSLEY PHELPS

“What country are you from?” asked a farmer of the Union University students who had come to his door.

“We discovered that the farmers’ life is absolutely different from ours,” exclaimed a member of the student rural team.

Thus two worlds met in the activities of the Student’s Rural Spring Conference. Into a country district fresh and fragrant under Spring’s warm fingers came a group of eager

boys and girls bent on understanding and helping their unknown friends on the farms.

They entered an atmosphere of Fear. Like the graceful turrets of chateaux on the French landscape, high massive white watch-towers rise from the hills. To these the embattled farmers may flee with their chattels like the ancient Israelites to their Cities of Refuge. A small group of students began calling at the farmhouses. They met barred doors. A woman's frightened face peered from a lattice. Friendly explanations opened the portal a crack until manifest good intentions won them their way to the inner courts. "We thought you were tax-collectors from the Military, or deputies from our landlords. . ." So at their approach all men vanished, fearing also to be taken bodily as soldiers' servants.

But loving friendliness breaks all barriers. At one sprawling manor house courts reeked and old and young portrayed disordered ignorant living. The Team played Chinese airs on a victrola; everybody issued forth from dark hovels. In a trice the girls had the urchins in a gay ring of games. The boys talked to the farmers of new ways of hygiene, agriculture, religion. "And now I will show you a better way" was their motto. Three times the old farmer of this clan came to headquarters begging the team to return. "We can't; we've got to go elsewhere." Finally the team could not resist his entreaties. They found to their amazement that courts, rooms, noses, hair, clothes. . . had been cleaned spick and span!

I found this conference unique in several ways. We ate, slept and held our meetings in a rambling farmhouse and its woodlot. This brought us all bang-up against actual country living conditions, very different from spacious sequestered aesthetic temple corridors where student conferences usually convene apart from China's throbbing life.

Twenty men and ten women students formed three teams. They were like a big family *not too big*. Every one was on the inside whether of worship, Bible study, work or games. There was no fringe of the indifferent where morale and esprit de corps leak away. Everybody was a "leader" with his own job cut out.

There was a happy marriage between ideas received in morning Bible study and the practical expression of them in the afternoon. At most former conferences I have attended most of the expressional program consists of swatting the volley-ball and taking picturesque strolls in picture-book scenery about the temples.



There was another union, none the less felicitous, between work and play: a full morning of study, thinking, planning; a hot long afternoon of trudging, talking, energetic activity; then an evening of games, appraisal and worship. Better yet, *work was play!* As one youngster remarked of his job: "Its happy and hard." These young people suddenly woke up to a fact which many persons die without discerning: that adventures in friendship, risks in aggressive creative understanding, are the supreme game human and divine.

I was stunned by the thoroughness, intelligence and accuracy of their planning and later self-criticisms and appraisal. Maps were drawn, graphs plotted. Out of this grew several significant continuation committees. Teams will visit every school and church to report. Teams will be organized in the schools. Teams will periodically revisit the farms and "carry on." A committee will go into the matter of just the finest way of making the religion of Jesus to be understood, welcomed and adopted by these farm folk. By pictures, by short religious plays, how?

So I say "Three cheers for the Student Christian Movement!"

---

The Upper Room.

---

CHEER FOR THE AVERAGE MAN.

J. TAYLOR.

Reading: John X. 41. JOHN DID NO MIRACLE.

This is a word of testimony given by a group of people who, after a discussion between Jesus and the Jews, followed the Master beyond Jordan. "And many believed on him there." There is an implied contrast between the Baptist and Jesus. The Jews were a people that looked for signs and wonders. If any religious leader could add to his teach-

ing and exhortation a few wonderful acts, he was nearly always sure of attracting people to his cause. But here is a remark about John the Baptist which declares that the young prophet had not done anything out of the ordinary, but had kept to his message of repentance and faith.

So this new prophet is listed among the average men of his day. He was not spectacular. He depended on his message to change the hearts of his hearers. His way of life was not even strange to those who were versed in the religious history of their nation. More than once prophets had appeared who might be deemed eccentric in their way of living and rather outlandish in their personal appearance. But what struck some members of this crowd who followed Jesus beyond Jordan was that John had no miracles to his credit.

Now this statement must come charged with comfort to the majority of men and women in our own day. By and large we are average folks. We have done no miracle. We go through our days with much that is good to our credit; but we never attain the unusual, the extraordinary, the spectacular. Writers of our obituary in the future—if we attain the place where an obituary will be granted to us—will have to chronicle the facts of our birth and death and possibly that we were members of certain churches and had been known to sing in the choir. As for the rest—he did no miracle. It is therefore a great comfort to such common folk to find themselves in the company of John the Baptist—who did no miracle.

For when we go on to read about what John *did*, we find a whole lot of good things to his account. He took time to prepare for his work—"he was in the deserts until the day of his shewing unto Israel." He came to his people with a definite message that touched their hearts and consciences. All classes listened to him. Soldiers asked him what they should do after repentance; the people were urged to repent and believe, and the religious leaders were warned of the wrath to come. John may not have done any miracle but he awoke his nation to the fact that the Kingdom was at hand, and that that Kingdom would cut down to the roots of their personal and national life. Then when the Messiah came to his baptism this same average man showed his great soul in his attitude towards Jesus. Immediately he resigned his leadership into the hands of this greater leader. And he pointed the people away from himself to the Lamb of God. After that scene at the Jordan, John quietly withdrew from

public life and spent much of his time in teaching his own immediate disciples the significance of Jesus in the life of the nation. Then came his arrest and imprisonment at the behest of a courtesan: his firm dealing with Herod; and his death. Once his faith in the Messiah-ship of Jesus seemed to falter; but after the reassuring message of Jesus, John seems to have waited for the end in a spirit of fortitude.

Now let the average man take heart and go on working in his quiet way. He can prepare himself by study and prayer to bear his testimony to his Lord and Master. In his daily life he can mediate the love and grace of God to those with whom his lot is cast. In times of national emergency he can at least vote for that which is righteous and for the good of the people. Within his own limited circle he can point his family and his friends to his Saviour. He can help in many quiet ways the coming of the Kingdom. He may be ready even to suffer for righteousness' sake even though he may not be called upon to give up his life.

This is the day of the average man. The miracle-workers seem to have failed. They have run about the world from one conference to another until the average man is sick and tired of these international conclaves. Others have concocted social and economic nostrums that fail to heal our common sicknesses. They have essayed to work miracles. And they and we are caught in a vicious circle. It may well be that some average man, who never was known to work miracles, will have the good sense to step out of the circle and so show the way to all of us who are at present dizzy with running round in aimless bewilderment. Pray God for more average men.

---

#### A SIMPLE FIRST STEP IN SMALL GRAIN IMPROVEMENT.

---

One of the problems facing the Chinese farmer is, how can the farmer increase the production of his crops by increasing the yield per 'meng'. Better methods of culture and more easily available fertilizer would add some to the increase. It is the purpose of this short article to suggest one or two practical methods whereby the farmer may secure better

varieties of wheat, barley, and rye for seeding purposes, which will aid materially to increasing the per 'meng' production.

It is very evident from many experiments in many parts of China that imported pedigree seed from abroad, does not 'per se' fit into the climatic conditions of this country. Any one of the small grains mentioned in the previous paragraph must be naturally adapted to the soil and climate in that part of the country in which it is grown. Not all varieties are adapted to the same locality, for even in a given limited area, some seeds will do well, while others will often fail miserably. It is, then, important for the grower to know local conditions and to try and find a variety or varieties of grain that will do well under local conditions.

One is not even safe in assuming that the small grain seed from Nanking Plant Breeding experiments of the last few years, will fit into the local Szechuan conditions. In fact, several varieties of wheat that have been tried in Nanking and experimental stations connected with the above mentioned experiment, are totally unfit for the Chengtu Plain.

How then, is the farmer to obtain a good strain of wheat, barley or rye for seed for his own farm? Under present conditions of farm life and farming in Szechuan, one of the best ways is to choose the seed from either his own farm, or the best on adjacent farms, and to select, re-select and develop a strain that is well adapted to local conditions. The ordinary farmer may say that it is too much trouble to go through the tiresome method of individual ear selection as is to be suggested. However, it is not too much trouble if one considers the time and the money lost in sowing inferior seed, or seed that is not suited to a given locality.

The first point to be settled is the choice of a variety with which to start the experiment. It is necessary to know the locality or environment in which the seed is to be grown, and to study several varieties and the purposes to which the grain when harvested is to be used for, in order to determine which variety or varieties are best adapted to the locality. The farmer would do well to obtain seed of the grain he wishes to grow from four or five well known farm varieties, and grow plots of each of these for at least two or three years. Varieties may differ in many ways. Some are more resistant to drought than others, some are more susceptible to rust or more affected by smut than others, and some have stiffer straw or larger grains than others. In some varieties of small grains there

is a marked difference in size or weight of the individual kernel—and in the percentage of meat.

There is also a great difference among varieties as to yield of straw and of grain, and as to the ratio of grain to straw; or in other words, the number of pounds of straw required to produce a pound of grain.

After the variety has been decided on, the next step is to consider what methods are to be used in the improvement of the grain.

#### *Methods of Improvement.*

It is well known that there are many different types of variety of grains. It is possible to go into a field of barley, wheat or rye about harvest time, and select a dozen or more types in the same field.

#### *What to Select.*

When a farmer selects grains or other plants for seed, the question immediately arises as to what character should be selected and what kind of plants should be saved for seed.

When one goes into a field of wheat, barley or rye near harvest time, one immediately notices that certain types of plants are producing larger and better plants than others, and are therefore much better yielders for that locality. If these vigorous, high-yielding plants were saved separately and grown, a pure strain of the desired type could, in a few years be obtained. Care must be taken to select heads in which the kernels are numerous and well filled. Notes should be taken regarding the plumpness of the seed. This can be done better after the heads have been selected in the field and taken to the home for further study and re-checking. Care should be exercised to select heads from plants that have stiff straw and that will stand up in the field—in spite of heavy winds or rain. In making selections from the field the grower should be careful to make them where the seeding has been done uniformly and where some of the plants have not had undue advantage over their neighbours. If the grower selects plants that are large merely because they have been grown in a more favourable part of the field, where there has been better nutrition, more uniform moisture, or thin seeding, it will necessarily follow that these plants will yield better than their neighbours when grown under the same conditions. It is usually better to select from the most thickly seeded part of the field where fertility is average for the field.

Selection then, can be divided into two main classes for this study, mass selection and individual selection.

#### *Mass Selection.*

In practising mass selection, the grower selects large heads of grain from the most vigorous plants, of the most desirable type in his field, thrashes this seed, picks out the light seeds and carefully protects the seed from harvest until the coming fall from insects and rats. This is a very simple method, and entails very little additional labor, but if this plan is followed for a few years on the same grain grown in rotation with other crops, the Chinese farmer will gradually obtain a strain of grain, more nearly of one type, and if the work is done carefully year by year, a better yielding strain than the present hit and miss method of securing seed from some other farmer from the bin.

#### *Individual Selection.*

Individual selection is more tedious and more difficult to follow than mass selection. However, with cheap labor, small acreages in any one grain, *Individual Selection* is to be highly recommended. When practising individual selection the grower chooses good heads on vigorous plants in his field, just as is done in mass selection.

I would suggest that a farmer select one hundred heads or ears of the grain which is to be improved. When the heads are thoroughly dried they should be carefully threshed (rubbed by the hand) the seed from each head being kept separate and preserved in paper envelopes, and kept out of the reach of rats, mice, and also free from insects. Due to the fact that insects work havoc with seed grains during the long summer months, each envelope should have a small piece of tobacco, or a camphor ball, or as much Copper Carbonate as one can put on the end of a penknife into each envelop with each ear of grain.

*All this work must be done when the Grain is ready to Harvest.*

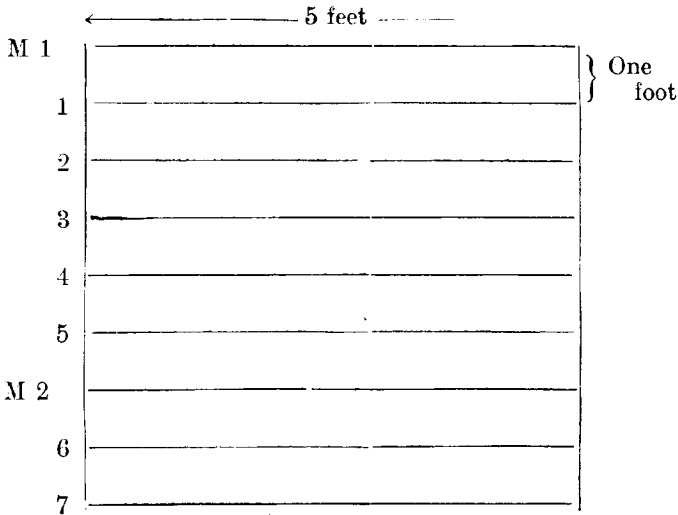
The selection of the ears should be the first thing done just prior to reaping. Select first—reap the crop afterwards.

In Szechuan this selection will be in late April or early May depending on the part of the province.

Then comes sowing time, late October or November. At planting time one section of the field is set aside for the experiment.

Thirty seeds from each envelope should be sown— exactly two inches apart in the row, and the row should be five feet long. Each row should receive a number. If the farmer is anxious to determine whether the selected heads are better than the variety from which the individual heads were taken, it is well to take a mixed lot of seed from the variety that grew in the field, and to sow every sixth five-foot row with thirty seed from this mixed sample, which represents the variety.

The plot sown and number would be something like this:—



etc. until the one hundred ears are sown, each in its own row.

During the growing season the rows should be visited occasionally and any differences between the growing plants noted.

For example, if one row shows a tendency to lodge more than another, the number of this row should be carefully recorded. If some of the rows are more affected by smut and

rust than others, these also should be carefully noted. Exceptionally good rows should be marked, so that all the seed from them should be marked and saved.

At harvest time each row that has shown promise should be harvested separately, tagged with the row number and allowed to dry for separate threshing.

If this work is to be followed carefully it is well to cut practically every row separately. The check rows (marked M 1. M 2. etc.) should also be harvested separately, and their position in the plot should be noted, so that the yields of the selected head rows near may be compared with the check yields. When a strain that will produce good yields of both grain and straw is desired, it is well to weigh the product of the rows before it is threshed.

After the seed is cleaned the product from each row should be weighed and the weights carefully recorded. The weights from the check row also should be recorded, so that the yields of the selected rows may be compared with the yields of the ordinary variety.

*Note:* There is only one time in the year when these methods of selection can be applied, and that is when the crops are still standing in the fields—READY FOR HARVEST.

The Canadian Mission Press provided us with small envelopes for this Individual Ear Selection.

Prepare now to make a definite contribution at Harvest time through organized help on a large scale—to help the farmers in your area.

F. DICKINSON.

---

## PARLIAMENT OR DICTATORSHIP?

---

FROM A CORRESPONDENT.

Readers of *The Spectator* during recent months will have been interested in a series of articles written by different contributors and each setting forth a particular point of view. but all growing out of the problem indicated by the heading of this article.



According to the democratic ideal what gives human beings worth is their personality and the purpose of social machinery is the enrichment and expression of personality. The only reasonable defence of state interference is that it gives more liberty to more men than would be possible without such interference. Democratic institutions are based on the conviction that however skilled a ruler is at his job, the irresponsible, uncriticized ruler cannot do his work properly. There is no exclusive, standard pattern of democratic government but to be worthy of the name a government must be sensitive to public opinion and governmental action must be subject to criticism. The difficulty about political democracy is that it is hard to infuse large-scale government with the spirit of true democracy. The practical question arises, is the Parliamentary system capable of satisfying this ideal or does dictatorship afford a more satisfactory alternative.

There is general agreement that there is something wrong with the working of the Parliamentary system at the present time. Parliamentary governments are not achieving what has been expected of them. There is a wide-spread feeling that Parliament cannot deal, effectively with the ever-increasing volume of work that ought to be done, and that the problems it has to settle are too complex for informed discussion in a popular Assembly. In recent years new dangers have appeared from attempts to win favour with the crowd by specious promises which either cannot or ought not to be fulfilled.

Has an alternative to Democracy been found in the Corporate State? The Fascist believes that by this plan he has found a way to ascertain the real wishes of the electors without counting heads and without asking them to make decisions on matters which their judgment is worthless. The Fascist denies the theory on which any system of general election must rest:—that heads must be counted and that majorities are always right. The mass may choose its leaders but that is all; the leaders must act on their own responsibility.

Conditions have arisen in the world which are causing difficulties for all forms of governments. Tariffs, subsidies, war debts and monetary mismanagement have dislocated the economic life of the world and produced poverty and unemployment. No form of government can be a success under such conditions. Can the existing democracies make the alterations in their own national conditions which are being forced on them by the anarchic condition of the world?

The maintenance or abandonment of the democratic method has become a most urgent question in many nations.

If Parliament cannot regain its hold on public respect and public confidence the temptation to turn to one of the expedients now in operation in different parts of Europe will become dangerously strong. But it is a mistake to believe that any one of these is a superior form of government. The efficiency even of the best dictatorship is bought at a high price if it involves the loss of freedom to think, speak and write as one will. Real dictatorship does and must suppress such freedom; it is essentially inconsistent with spiritual or cultural liberty. Means should be found, by distribution or delegation of functions, to make Parliamentary institutions more effective. The existence of democracy is at stake.

---

## THE WEST CHINA UNION UNIVERSITY. (II)

---

### COLLEGES - FACULTIES - THE NEW TERM.

Last month we outlined the functions of the Board of Founders, the Board of Directors, the General Faculty and the chief administrative officers. It now remains for us to mention the more academic side of university life.

Each of the co-operating missions supports a residential college in connection with the University, the women's societies uniting together in the Women's College. It is a regulation that all students must be in residence; and before they can commence their studies the principal of one of these residential colleges, dormitories or hostels, as they are variously called, must have agreed to accept them. The religious and social sides of the students' activities are largely a matter for the concern of the dormitory principals, both severally, and also jointly through their committee. When the time comes for a student to be presented for a degree it is his principal who undertakes to vouch for his character.

The various departments of the University are grouped into four colleges: the College of Arts, which includes the Faculty of Education, the College of Science, the College of Medicine and Dentistry, and the College of Religion. The deans of the various colleges of faculties, together with the

Dean of Studies, the Dean of Women, the Registrar and the chief administrative officers of the University constitute the Committee on Studies. This committee, under the authority of the President and General Faculty, is responsible for the academic side of the work, and deals with any matters that may arise about courses, examinations, credits and so on. This committee works out in detail policies adopted by the General faculty, while the deans carry its instructions to their own colleges or faculties.

Each college or faculty is made up of various departments, and their representations are carried either by the dean, or treasurer to the Committee on Studies, General Faculty or Finance Committee as the case may be. The deans, in conjunction with the heads of the departments, are further responsible for advising the students on what courses they should undertake.

In a university where secretarial help is not available and where it is not possible to set aside sufficient people for the administrative work the general burden has to be distributed and shared as widely as possible.

On Wednesday, March 7th, the University opened for another term. Before normal classes were resumed a special opening ceremony took place in the Assembly Hall. At eight o'clock the faculty in academic dress, took their places while President Dsang and Mr. Meng Ti-lien, the Secretary of Social Activities, sat on the platform. Mr. Meng opened with the usual ceremony centering around the late Dr. Sun Yat-sen, after which the President advised the students how they could help China to find her way out from her present difficulties. He placed great emphasis on the need of real preparation for future work, and also stressed that the present is the time when the student is determining what he will be able to do. The President urged that each should make of every opportunity to fit himself for future service of his country.

Chiefly because of the difficulties of travel in Szechwan about half of the students remained near the University during the winter vacation. Even so it was difficult, as usual, to get a full enrollment during the first few days. As an encouragement, those students who register on the days previous to the opening of classes have one dollar remitted from their fees. During the first week of the term regular fees are charged, but during the week following there is an extra fee of one dollar, and after that of two dollars. Students are not permitted to register after one month from the opening of the term. The annual tuition fees for new students

are now \$55 for Arts and \$65 for Science, Medicine and Dentistry. During the first week 305 students had registered as compared with a total of 351 last term.

During the winter vacation changes frequently take place in the foreign staff. This year several teachers have returned to their homelands. We miss Mr. Homer Brown, the Dean of the Faculty of Education; Mrs. Brown and Mrs. Sparling of the College of Arts; Mr. Starrett, who for a time acted as Bursar, and who has been succeeded as Principal of the M. E. M. Dormitory by Mr. Tom Freeman; and Mrs. Starrett who has recently been assisting in the library. Dr. Wilford and Dr. Peterson are also absent as they have gone to Nanking to attend the Annual Meetings of the China Medical Association and also to visit the P. U. M. C.

We are glad to welcome Rev. and Mrs. F. A. Smalley back to the Colleges of Arts and Religion. Mr. Smalley spent his year in England working under Professor Streeter and Professor Soothill on "An investigation of the methods of presentation of Christianity to the Gentiles by the early church, and an examination of China's religious heritage with a view to similarity of approach." The study was completed only a few days before he left England, and although the examiners were encouraging, and suggested publication of parts of the thesis, it was not until he reached Shanghai that Mr. Smalley heard officially that he had been awarded the further degree of Bachelor of Letters. (B. Litt.)

The College of Science welcomes to the Chemistry Department: Mr. Roy C. Spooner, who has just completed his period of language study, and Mr. W. G. Sewell, who has returned after four years absence in England; and to the Biology Department: Mrs. Sewell.

---

#### SUIFU NOTES.

---

The opening of schools for the Spring term has brought a record attendance. In several of the schools many students have had to be turned away. The reason for this sudden influx to Mission schools seems to be due in part to the unreliability of the government schools. The parents of the students feel that the teachers of the Mission Schools will not be changed with each passing whim of the educational officials. In addition, the students of our Mission schools in

Suifu have consistently met with success in the government examinations.

The enrollment in the Boys' Primary School is approaching four hundred and fifty, this is over a hundred more than last term. The Girls' Primary School has enrolled three hundred and fifteen, which number is also larger than last term. The Middle Schools will have the same enrollment as last term as they do open new classes at this time. The kindergarten has been forced to limit its enrollment because accommodation could not be provided for all who applied for admission.

A new school to be welcomed to the Suifu educational system is our Baptist School for Women. This school is to be opened on the church compound by Miss Ada Nelson and her staff. The motive of this school is to provide an elementary education for those women who did not have an opportunity to study in their youth. The formal opening of the school will be held on March eight.

Mr. Wood has been doing valuable work in connection with the schools. He, with the principal of the Boys' Primary School, called on most of the parents of the higher primary students. The parents were delighted to have this interest displayed and they were most cordial in their welcome. Mr. Wood has also called on the parents of the students of our schools in Ngan Bien and Beh Su Chi.

Among recent guests in Suifu were Mr. Jack Theodore Young and his bride. Mrs. Young was formerly Miss Adelaide Su-Ling of Newark, New Jersey. She is a university graduate and expects to do botanical work in the interior. Mr. Young to spend intends about six months collecting specimens of small mammals. With Mr. and Mrs. Young were Mr. Quentin Young, Jack's brother, Mr. Woodruff Mandeville of San Francisco, and Mr. Gene Robin of Shanghai.

C. V.

---

## LUCHOW

---

At this time of writing, the military are being changed in this city. Considerable robbing took place, both in the city and throughout the country in various directions, during the Old Year end and some believed it to be due to certain extent at least, to the military party stationed here.

Then a bunch were traced down, beheaded and their heads exposed in the city with the result that one gang, seemed to have been put out of operation.

Our christian people from the country and city enjoyed very much the one day visit of the two delegates from the Church of Christ in China. It seemed too bad that their visit could not have been for just a little longer, but they were obliged to board a small boat in order to reach Chungking for the following Sunday appointment.

A much needed rain has fallen. It is reported that even the opium plants have been suffering considerably for want of a good winter shower!

Some of the city authorities feel that the time has come when they should start anew to resurface the streets. Most people will agree with them in that regard, but most tax payers will doubtless offer strong protest against adding further tax, on top of every increasing new taxation.

A.C.H.

---

INTER ALIA.

---

Rev. and Mrs. F. A Smalley, and their children, have arrived in Chengtu, having come up from Chungking by aeroplane. Mr. Smalley will take over the Principalship of Yo-deh College in the West China Union University.

In November 1933, Cambridge University conferred on the Rev. W. H. Hudspeth of the Methodist Mission, Chao-Tung, Yun., its diploma in Anthropology, for work, by dissertation, on China's aborigines. Mr. Hudspeth is a graduate of Cambridge.

Dr. S. H. Liljestrand, of the West China Union University, delivered a very forceful and inspiring sermon in the P.U.M.C. auditorium last Sunday morning. Speaking on the subject of personality standards he first dealt with the various influences which tended to destroy personality. He conclud-

ed by saying that a strong personality must be built on a foundation of belief in God, and belief in others and oneself, and that the tests of character are Truth, Beauty and Goodness.—*Peiping Chronicle, Sept. 26th, 1933.*

The Rev. A. H. Wilkinson, Secretary of the British and Foreign Bible Society, has an article in the January, 1934, number of "The International Review of Missions." He carefully explains the steps taken by the three societies, British and Foreign, Scotch, and American, towards closer cooperation in the countries where these three organizations are at work. Mr. Wilkinson, was for some years a missionary of the C.M.S. and was in charge of the college of that mission at the West China Union University, Chengtu, Szechuan.

One of the most thoughtful reviews of missionary thought and work is "The Church Overseas" issued by The Missionary Council of the Anglican Church Assembly. The January issue of this year contains a very thoughtful and lucid discussion of the question Church Union in South India, under the caption: "How Stands South Indian Union?"

Mrs. A. M. Salquist arrived in Chengtu from Yachow on March 8, coming by way of Kiating. Mrs. Salquist is to take over the office of Conference Secretary for the American Baptist Mission. Dr. H. J. Openshaw, who has held this office for a number of years, plans to leave Chengtu on or about May fifteenth.

Mr. and Mrs. Homer Brown of the Canadian Mission leave Chengtu on March 12th on their way to Canada on furlough. Both of these missionaries have taught on the staff of the West China Union University—Mr. Brown in education and Mrs. Brown in French.

Mr. and Mrs. Oscar G. Starrett of the American Methodist Mission, Chengtu, are leaving that city for furlough in America. Mr. Starrett has been in charge of the Bursar's office of the West China Union University, during the furlough of Mr. W. Albertson; Mrs. Starret has taught in the Faculty of Arts and rendered valuable service in the library.

Mrs. G. W. Sparling is leaving the campus of the university on March 19, planning to reach Chungking by plane; there to join the family of Rev. H. G. Brown and travel with them to Canada by way of Peiping and Japan.

Miss F. F. Jack, W.M.S. worker with the United Church Literature Department, Chengtu, will be leaving on furlough on March 19th in company with Mrs. Sparling.

Messrs Openshaw and Torrance report great interest manifested during their month's evangelistic meetings in the Chengtu East Street Mission hall. The place was packed almost every night. The names and addresses of 452 persons were taken. Of these 30 have already applied for baptism.

Children's meetings were also run for a fortnight. At these Mr. A. Lea gave able assistance. The meetings were held in the afternoons before the city schools opened so that daily over 200 boys and girls had the message of christian truth brought vividly before them in these illustrated talks.

---

#### UNIVERSITY BOOK CLUB

---

Mar. 15, 1934

The accession list for Feb. 15 to Mar. 15 is as follows:

Burnett, W. R.	Dark Hazard
Goetel, F.	From Day to Day
Austin, M.	Earth Horizon
Morton, H. V.	In Search of Ireland
Morton, H. V.	In Scotland again
Repplier, A.	Mere Marie of the Ursulines
Fosdick, H. E.	As I See Religion
Gibbs, P.	The Cross of Peace
Corbett, E.	A Nice Long Evening
Buchan, J.	A Prince of Captivity
Rinehart, M. R.	The Album
Brittain, V.	Testament of Youth
Nichols, B.	A Thatched Roof
Young, F. B.	The House under the Water
Gale, Z.	Papa la Fleur
Strong, L.A.G.	The Garden
Lancaster, G. B.	Pageant
Delafield, E. M.	Diary of A Provincial Lay
Compiled	The Intelligent Man's Way to Prevent War



Sutton, F. A.	One Arm Sutton
Rhondda, V.	This Was My World
ed. by Stallings, L.	The First World War (picture)
Larrimore, L.	Robin Hill
Adams, J. T.	The Epic of American
ed. by Petty, O. A.	Laymen's Foreign Missions Inquiry

ALICE W. LINDSAY  
LIBRARIAN

### KIATING

Mr. and Mrs. Quentin returned from Council on the eve of Chinese New Years.

With Miss Grainger spending a good share of the time in Niu Hua Chi, Mr. Cook also in District work, Mrs. Allen and Margaret in Chengtu, and no families to replace Biries, Reeds, and Lovegrens, the Kiating Community is much smaller than it used to be, the total being nine adults and no children at all.

The Kiating Community is exceedingly sorry to lose Miss Coutts who has been transferred to Chengtu but we gladly welcome back Mrs. Hockin to Kiating where she has many friends who have missed her these many years.

Miss Wellwood was a very welcome visitor in Kiating the latter part of February, returning to Chengtu March 1st, by bus.

Jack Young with his bride and brother, arrived in Kiating March 2nd and continued on toward Tatsienlu the following day.

Enrollments in the Kiating schools are unusually large this term.

The Kiating Community has opened the season with a round of Community dinners and *charades!*

Mr. F. T. Smith spent the night of March 5th at the Quentins', leaving the next morning for Chengtu.

Kiating was glad to receive a visit from Mrs. Salquist who arrived from Yachow by raft March 4th and proceeded by ricksha to Chengtu on the 6th.

The Kiating schools observed tree-planting day March 12th.

L. B. J.

# Barry & Bodwell, Ltd.

*(Incorporated under the China Companies  
Order in Council).*

DIRECTORS : B. M. BARRY, T. G. WEALL.

## INSURANCE

### Agencies :—

- The Commercial Union Assurance Co., Ltd.
- The Hong Kong Fire Insurance Co., Ltd.
- The Cornhill Insurance Co., Ltd.
- The Pearl Assurance Co., Ltd.
- The Employers Liability Assurance Corporation Ltd.
- The Union Insurance Society of Canton Ltd
- The Canton Insurance Office, Ltd.
- The Sun Life Assurance Company of Canada