

# *The West China Missionary News*

MAY—1925

## EDITORIAL

### WORKING WOMEN

The article which we publish in this number of the NEWS on "Women Who Work" is well worth the attention of all our readers; but more especially of those who are engaged in service for women and girls. It is trite to remark that a nation cannot rise higher than the state of its womanhood; but it is none the less true. The important part which women play in the domestic life of the people is acknowledged by all who give any attention to sociological and economic matters. In the home it is the mother who is the rallying point for the family, and the children flock to her in case of emergency or trouble. She seems better fitted to understand them than is the father. Their thoughts of home have her as their central fact. When they go out into life to fend for themselves, they look back to her as their ultimate refuge in trouble. If, in their new home, they meet with difficulties, they instinctively turn with assurance of comfort to their mother. All this is fundamental in society; yet it is often neglected in our thinking of the new economic situation into which we are fully launched. Perhaps one of the causes of so much of the unrest which has seized upon the world is the startling fact that the homelife of the people is in grave danger. The trouble is at the center of society rather than on the circumference. The citadel is in danger while the defenders are lingering on the outer defences. Home has become a place of transient rest rather than a haven of refuge. One cannot find rest on the street or in the market; the real place of rest is the home. Let us recognize this fact in our plans for the regeneration of society. There is danger that even the Christian church will succeed in weakening the home ties by multiplying its organizations and activities to such an extent that it will draw too often and too long on the home. The most effective place for a mother to exert her influence for good or evil is in the home.

Having said so much, we come to the fact that here in China a violent revolution is taking place in the life

of the people. They are slowly and surely being industrialized and the women are being caught up in the new stream of life. Where once it was possible for them to earn part of their living by taking bits of work into their homes, they are now being drafted into factories where they spend a larger part of the day. They may be able to earn more money in this way; but it is too true that they are absent from their families and their homes too long at a time. The price they pay for their added income is high. While they are shut up in factories their children are out on the street learning a lot of things which will be of no real service to them or the community. Cannot some plan be thought out by which these children can be cared for in the absence of their mothers? We understand that the Commercial Press in Shanghai provides schools for the children of their employees. This is a move in the right direction and is worthy of imitation. It is not to be expected that all employers of women workers have gotten as far in their thinking on this subject as the proprietors of the Commercial Press. And it may take a long time for them to decide that they have any responsibility for the welfare of the children of their workers. Yet it is somebody's business to think and act in this matter. Can the Christian church do any more than it is now doing in this direction? It is true that we have our schools to which the children can come; yet a very small percentage of them ever do come. Is there not need of some neighborhood work, where the Christian worker will go to the children and help them in their homes? It surely would be a most concrete example of Christian service if our churches could go into the homes of the people and help them care for their children. And this can be done if we are not deterred by the wish that any work we open must be self-supporting. This kind of work, from the very nature of it, cannot become self-supporting; but must depend on the goodwill and gifts of Christians. Get the facts about some of our neighborhoods; read the article we are publishing; discuss it together; and resolve that the need of these thousands of children constitutes an imperative call to service for them.

#### THE ANTI-CHRISTIAN MOVEMENT

It has come very close to some of us in its outward form of propaganda and noisy effort. It has invaded our schools and attracted some of our students. Because

of the noise it is making, there is danger of our over-estimating its possibilities. Here again, we need to investigate and secure the facts of the case. Then we need to examine ourselves in order to find out if any of these highly colored statements of the movement are true in our case. Then some few, whose qualities of mind and heart fit them for the task, should endeavor to get into touch with some of the leaders of this movement. It is one phase of the new nationalistic feeling that is acute at this time in China. It will not abide. It will follow its due course and then subside. But it affords an opportunity to the Christian for study, self-examination and sympathetic effort. Unlike some other manifestations which have been noticed since China became a Republic, this movement is intellectual rather than emotional. It is using the public press and scattering tracts. Some one is writing who is above the average agitator. It would be well if our readers would read the article by Mr. Wu Chen Chen which will be found in this issue.

#### A GOOD SUGGESTION

A friend and reader of the NEWS has written us suggesting that it would be well if we could give more news in this paper. Just so. We altogether agree with this friend. However, there is a preliminary step to be taken before we can give more news—that of getting more news. If any of our friends can help us by suggesting any new methods of getting news, please send us them. We are engaged in other work besides that of editing this paper. We have to go so often to class and other places where it is our duty and privilege to appear. Then there are meal times and a certain amount of sleep. Between these other occupations, we do give a certain amount of time to trying to persuade people to send us news for the NEWS. It can be done. Things do happen: work does get done: people go and come. Meetings are held and souls are born again. But perhaps the work is so absorbing that those who are engaged in it are so preoccupied that they have no time to tell their fellow workers about it. We hesitate to draw on our imagination and thus provide news. It might last for a time; but the kind of news which our readers like to read is of something that has taken place—that has really happened.

### THE SHEPHERD WHO STAYED

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There are in paradise  
Souls neither great nor wise,  
Yet souls who wear no less  
The crown of *faithfulness*.

“My master bade me watch the flock by night,  
My duty was to stay. I do not know  
What things my comrades saw in that great light,  
I did not hear the words that bade them go.  
I know not were they maddened or afraid,—  
I only know I stayed.

“The hill side seemed on fire. I felt the sweep  
Of wings above my head. I ran to see  
If any danger threatened these my sheep.  
What though I found them folded quietly.  
What though my brother wept and plucked my sleeve,—  
These were not mine to leave.

Thieves in the wood and wolves upon the hill,  
My duty was to stay. Strange though it be.  
I had no thought to hold my mates, no will  
To bid them wait and keep the watch with me.  
I had not heard that summons they obeyed,—  
I only know I stayed.

Perchance they will return upon the dawn  
With word of Bethlehem and why they went.  
I only know that watching here alone  
I feel a strange content, for  
I have not failed that trust upon me laid.  
I ask no more—I stayed.”

## WOMEN WHO WORK.

It is a delicate task to sit in judgment on who works and who does not. We would all at times like to be among those who do not, and yet we resent any inference from outside that we are of that select company. I asked a student whether the women in his village worked, and he said, "Oh, yes." "What do they do?" "They are very busy in their home all the time." It is a foregone conclusion that there are millions of women so occupied. When I say "women who work" to-night, I mean those who, without training or education, in order that they and their children may live, must eke out the income of the men in the family or where there are no men, be the wage earner.

I am sure you will appreciate the technical difficulties in making any investigation of this sort. It should cover much more time than it has, and there should be people trained to do the questioning. The girls have done their best, but they do not know how to sift the jumble of facts and fancies that people are willing to tell and moreover they do not see why they should. I have tried to allow for exaggerations both ways in the figures given, reckoning that the people who gave them think that the investigator is either an agent of the police or a soft hearted philanthropist, and they will give figures fitting the situation. Checking by those which I know to be accurate, there has been much less variance than you might expect. Finally I should be very glad to be called to account for errors. I say no words which I insist on being the last words.

When Lord Shaftsbury first came to London, he noticed that parts of the pavements after a rain dried before certain other parts. Then he observed that these dry places were before bakers' shops. He inquired further and discovered the underground bakeries and the conditions of the men who worked in them. Chiefly thru his later persistent efforts, factory legislation was begun which, after thirty years, culminated in the first factory acts. Each of us has his insight awakened by some such an experience and his interest expands. What I bring to you is as small a thing as a spot of dry pavement was in the great London, but it is indicative of conditions, the

understanding of which will take all the imagination which can be summoned for years to come.

That the expected sources of information has so little to offer is evidence of the years that must come before we know what our difficulties are. The University library had nothing to offer. The department of sociology is doing some survey work and they will in time have useful information for the industrial pioneers in Chengtu. Governor Yang was at our home one evening and I asked him if the government had any information or any department investigating industry from the human standpoint. He said there were fourteen factories in Chungking employing in all several thousand women, but he knew nothing of Chengtu. He switched on to a short dissertation on wet nurses and their lucrative opportunities. I read not long since that any man writing a book should put his bibliography on the title page and his own name in an obscure corner. I so do.

Ten students and teachers have collected most of the material and many more have contributed ideas. The information concerning the silk factory came from three women who work in one outside the South Gate. Mr. Mu, the librarian at the Public Park gave me a half dozen books and magazines on the general subject. These are interesting in that they probably represent what is being popularly written on industrial conditions so far as women are concerned. One entitled, "What women have done in the past and will do in the future", calls upon all women to throw off the yoke of men and make themselves independent. Work in the factory is better than working alone because two women working together for one day produce more than one women working two days, and the larger production benefits both capitalist and labor. Women should not receive as much money as man because her body is weaker, and she should not work too hard for then her children will not be able to bear children. Another entitled "Questions Concerning Women" says that the future organization of labor demands equal pay for equal work. They talk more of vocational training than of industrial work. Very wisely is it suggested that the women should not agitate about participating in politics, but rather seek education and economic dependence first.

Before I give the results of my questions I wish to say that I take as a premise that you grant that the economic and social interdependence of nations defies our thinking on these matters from a purely national point of view, and however much the conditions in East and West may differ, it

remains that our improvements and legislation in the West are very recent and have been fought for in the face of much apathy. From America the word has just reached us that Congress has failed to pass the Child Labor amendment to the Constitution. China is in the very early stages of an industrial transformation. All of our traditional mistakes are present, aggravated by an appalling ignorance and poverty. The very minimum of subsistence is what the greater part of the population work and suffer for. The lack of this minimum is socially devastating, and we are all for the time being a part of that society which is directly devastated, and so long as we live we shall be of the part indirectly affected. There are certain world facts about which we have to find our way successfully or be crushed by them, and one of these facts is that there must be the means of subsistence not only for ourselves but for the rest of society as well.

For the majority of workers at home, the question is to see how far above this mere sustenance level they can go, in China it is a struggle to see how near you can come to reaching it. At home when we say sustenance level, we include food and a roof and clothing and car fare, insurance and recreation and a newspaper. Here we include with food, a roof of some sort and no more. On a minimum factory budget in New York City it is estimated that less than forty four per cent spent for food, means undernourishment. On the minimum here less than 100% often means starvation of a quicker sort. In the cases investigated the women are not working for pin money. They are laboring to bring the family income nearer to the amount necessary for life. This may not be so down river. I read in a recent Asia Magazine that a British mill owner in Shanghai who believed that the Chinese women workers in his Shanghai mills could produce as much as the English women in his Manchester mills, tried an experiment. After the women became familiar with one machine he gave each one two machines. Then he gave three. Much to his surprise they asked to be put back on the two. "Can't you handle three machines", he asked. "Yes." "Don't you like to receive the wages for three machines?" "Yes." "Then why do you want to go back to two machines and a lower wage?" "Because if we make too much money our husbands won't think there is any need for them to work at all." Evidently husbands in China are becoming less sure that women's place is in the home.

There are twelve general occupations in which women are engaged where we have interviewed workers. In all 120 women working in their homes have been reported. I realize

that this is an entirely inadequate number from which to generalize. The husbands of these women are for the most part chair carriers, vegetable sellers, rag men, weavers and coolies. Practically none of their children are getting any education.

Much of the investigating was done on Shen Shi Kai, Wen Miao Ho Kai and the cross streets in between. On these streets many of the women are winding silk. The pay for this is sixty cash an ounce and at the rate of eight hours a day they can make as much as one hundred and twenty cash. Young children are often employed at this though some of them cannot earn more than thirty cash a day. The women own wheels, which cost 1000 cash. The spools on which they wind cost one hundred and fifty cash a piece. Sometimes the silk is wound from the spools to the bobbins by some one in the same house. The bobbins are more often wound by men though I do not understand why, as it does not seem to require superior strength. The pay for this is more, the average being two hundred cash a day, but one can earn as much as three hundred.

Sometimes China gives the impression of not having many people washing its clothes, but there is a surprising number of women making between one and two hundred cash a day at this occupation. One woman washing for one of the better class inns said she could make as much as six hundred cash a day. I leave it to you to discover what in any inn she washes. The best washing stands are in the vicinity of the boy's schools and of soldiers' barracks, though pay in the latter case is erratic. Speaking of washing, there is a small soap factory on Shen Shi Kai, where they employ a few women to stamp the soap. They say it requires more strength than is usually accorded to the feminine sex and therefore these women receive a high wage, i.e. four hundred cash a day and board.

Another occupation which might be included under the general topic of washing is putting bristles into brushes. Both women and children do this at the rate of three cash per brush. One eight year old girl was said to be doing twenty-five brushes per day.

The old women who sell the lighted charcoal for the hand stoves have of course a seasonal occupation but one which pays well while it lasts. They make as much as six hundred cash a day. Out of season they are reduced to selling peanuts which yields but a paltry income.

As employers of servants ourselves it is not amiss for us to ponder on the fact that 2000 cash a month seems to be a good wage for such in Chinese families, but of course there goes with that food, and some clothing and other perquisites.



A writer in a recent number of the American "Nation" discusses the very delicate subject of women's record in a world of men, under the title of "Man, the Creator." This gentleman, reserving the works of real genius for the men, grants that in industry and art, where division of labor prevailed, but no sex disability, women's creativeness is evident. He says, "As one surveys the technical and artistic pursuits of primitive tribes, woman's participation is everywhere in evidence. The baskets of California, the painted pots of the Pueblos, the beaded embroideries of the plains, the famous Chilkat blankets, the tapa cloth of Polynesia, all of these were women's handiwork. Almost everywhere she plans and cuts and sews and decorates the garments worn by women as well as men. More than this in societies that know not the plow woman is with few exceptions the agriculturist. It follows that the observations, skills, techniques and inventions involved in these pursuits must also be credited to women." The handwork of women in China eminently proves this contention. Did not a woman create the silk industry in China? The term "hand work" covers numerous varieties from the old woman who patches the patches beside the street for one or two hundred cash a day to the lady tailor who goes out to sew and receives three hundred cash a day and her board, darning and knitting, making lace and shoe soles, lining hats and making umbrellas or stocking feet all seem to come under this inclusive term. Most of it is sweat shop work, but paying from one hundred and fifty to three hundred cash a day, it puts its professors in a class quite above the silk winders.

For one hundred and twenty cash there are women who will make shoes, and the knitting of a pair of stockings adds but two hundred cash to the family exchequer. The small buttons which the gentlemen wear on top of their caps are done for thirty cash apiece. Twenty cash is the price for a pair of stocking soles, and forty cash for shoe soles. I am told that women who at the end of the day find their steady employment has not brought enough for that day's food, will go to the kung kwaans and beg for a little money or vegetables. They are considered to be of quite a respectable class and not to be confused with the professional leggars. Some of the small fruit and peanut stands which you see along the streets at night are also an attempt to make the day's final income equal its expenditures. The capital for these small stands is loaned by shop keepers and is a part of the regular benevolences of some institutions.

The variety jobs are more interesting to me because they seem to require a little more initiative. Because the books will have it that man is the variant and woman the conservative element I delight in the person on either side who escapes from his or her class. There is the woman who goes to the furrier and by selling that part of the rabbit which Mr. Furrier does not want she earns three hundred cash a day. One third of the commissions given by the furriers for selling rabbits are held by women. The theatres in town which have sections for women employ ushers who sell tea and cakes. These women are on hand from ten A.M. till ten P.M. and aside from the tips of the day they receive five hundred cash, from which they must provide their own food. The pedlars also seem to be of a class, who if they must have monotony to least want it to be of a different kind. There is a street near the arcade where the women who are called the "Shanghai Pedlars" live. They bring jewelry from down river and go to the homes where there is a dowry to be purchased or some great event celebrated.

In a quite different class are the telephone girls. Their qualifications for the job are higher. They have only two hours of actual work a day, opportunity to study the business, and their wages are eight dollars a month, from which they must pay board at the company's office where they live. On one of the railroads outside of Canton they employed women conductors and paid more than they paid men because they did more work and did not take a squeeze. Perhaps the Chinese women if this is a warranted reputation will come into their own in the public utilities much earlier in their working careers than did women in the West. It behooves us to remember that less than one hundred years ago in a small town in Maine, a store was boycotted by the townspeople because its manager had the temerity to engage a woman clerk.

Factories have scarcely arrived in Chengtu. There are four silk filatures, employing approximately 1000 women, few of them over thirty years of age. One of these is called a school, but it is lacking regard for the human element which we have come to demand in a school. The employees all live in the factory. There are two hundred women and girls employed, working according to the curriculum eight hours a day, but I am told that in summer work begins at four A.M. and closes at ten P.M. The apprentices get no salary, only their food. The diet includes meat once a week. The most that it is possible to earn after the period of apprenticeship is two dollars and fifty cents per month. It is seasonal work, the factory being closed for three months in the winter. The

women complain that they do not learn the whole process and commercially they are no better off at the end of their experience. They receive no instruction in the grading and matching of silk. If you consider one woman's board worth two dollars and fifty cents and the highest wages paid, another two fifty, you have five dollars a month or forty five dollars a season as the cost to the factory of their best women workers. Mrs. Fung, who has investigated the matter a little, tells me that the output of one person for the year sells in Shanghai at a clear profit of from two to three hundred dollars. It almost seems that the people who are doing the work are not getting the money or that the consumer is being slightly imposed upon. I first learned of these factories by way of a twelve year old girl who came to the playground. She had worked there but her family had been urged to take her out because of the detriment to her health.

At the match factory investigated there are three hundred women and girls employed. None of them live at the factory and they go home for their meals or bring them to work. About half the women are unmarried and their ages vary, the minimum being six years. The factory is reported as not being very clean. The windows are on the right hand side and the room is too dark. The hours are long, but it is a superior place in that they have a rest day on the second and sixteenth of the Chinese moon. There is a small gratuity of money given at Chinese New Year.

Outside of the South Gate there are scores of women working on feathers, pulling off the down and fine feathers to sell to merchants who come up from Chungking, and putting aside the larger feathers to use for the ubiquitous feather duster. Some times they work buried to their waists in the feathers, but more often seated around long low tables. It is more than a household occupation for in some of the rooms there are as many as sixteen or twenty women and small girls at work. In one room two of the women worked with babies on their laps. I felt as though I were fleece lined after a few minutes, and I should not like the prolonged sensation. The women receive thirty cash a liang for the work, and they do two or three liang a day. There are no fixed hours, each person coming and going as she pleases.

In the east end of the city, there is a foundling institution which is interesting to us from the point of view of the number of women who are concerned therewith. Ninety women are employed as wet nurses, receiving beside their board, one dollar and fifty cents a month. In case the babies of these

women are living they receive one dollar and twenty cents a month to have them fed elsewhere, and nine hundred cash is paid to each of these babies, perhaps as a recompense for an altruistic spirit in giving up its mother. Seven women are employed to care for these women and the babies in their charge, and they are paid seventy cents a month. The expenses of the institution, from three to four hundred dollars a month are contributed from public and private funds. The salary of the wet nurse is so high, four to ten dollars a month plus food and clothes and some of the presents which came to the child, that many women are tempted to, and do neglect their own babies in order to bid for these lucrative positions.

How do these women and their families spend this income which we have been considering? Rent consumes from one thousand cash to one dollar per month. I have the figures on one house or "uen tsz" where the men were mostly engaged in weaving and so a little better off than some families. The women all wound silk. There are sixteen families there, in all sixty eight people. The rent is from eighty cents to a dollar. If there is more than one room to a family that room is constructed by the erection of a matting partition. There are ten children between six and fourteen years, what we consider school age. Of these ten only three, two boys and a girl are studying. I think David Starr Jordan is responsible for the statement that if all people are born equal they get over it before they die. The children here are getting over it very early in life, and will be no more able than are their parents to help a coming generation.

From the records I have, the minimum expenditure for food and rent for a family of five is one hundred and forty cash per person per day. If there are only two in a family the minimum seems to be two hundred cash. The larger cost for two people is not I judge because of the heavy overhead as with us, but as a sort of corollary of the Malthusian Law that the population in families increases faster than the subsistence.

In the most satisfactory report that was given me there were seventeen women in twelve different occupations listed. We had their earnings and the family expenditures. The women were earning forty six and three tenths of the family budget for food and rent. It takes very little imagination to gather what that means for the well being of the woman herself and her children. An exhaustive struggle for existence makes the grades well nigh impossible. Also I think that in the average human being, and these are below what we term average even for China, there is only one good fight, and

when that fight has entirely gone into the acquiring of food you can't struggle very much for education or even recreation. These women are nearly all married or widows, and I suppose in the final analysis, there would be some man somewhere responsible for borrowing a little more money to help them along. In fact several frankly counted two or three thousand cash per month from relatives as a part of their income.

In most of these families the girls marry at fourteen or fifteen and many of them go to their future husband's home when they are but seven or eight. All of this is a matter closely connected with the economic question and inseparable from it. Also we cannot stop without mentioning the fact that there is still a lower social step which the grind of life and the cheapness of it may lead a woman to take. The section near the East Gate is not an isolated problem. Still another social problem enters into this matter of poverty, ie, the military. So many families reported that they had a son who was a soldier and in no case was he contributing anything to the family income. I can't think what he may be producing to compensate. He seems a total economic and social loss.

A woman from the London School of Economics who has spent two years in China intensively studying this matter of Women and Industry, thus concludes her review: "In China we have this advantage, and one of the dramatic chances in history. Building upon all the experiences of the West, upon its blind mistakes and also upon its growing sense of fair play both in employers and employees, we may start with the assumption that in spite of the opportunity to make money quickly at the expense of cheap and defenseless labor, and in the face of all the hazards of building up an industry in a disorganized land, the average employer would cooperate in an attempt to establish some sort of labor standard 'if everybody else would do it'—is short of the general public would stand ready to back him up."

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UNITED METHODIST MISSION CONFERENCE,  
YUNNAN.

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The Annual Meetings were held at Chao-tong, Jan. 2-10, under the presidency of the Rev. C. E. Hicks-Chairman of the District.

The deeply lamented deaths of Mrs. C. E. Hicks, and Dr. Lilian Grandin cast a deep gloom over the gatherings. Resolutions of deepest sympathy with the relatives were passed and appreciations of their beautiful Christian character and gracious ministry were passed.

Nurse Raine, leaving for furlough twelve months earlier than anticipated on account of sickness, was heartily commended to the Home Conference and Churches.

A warm welcome was extended to Dr. G. Austen and Mrs. R. H. Goldsworthy on their arrival in Yunnan.

The Rev. C. E. Hicks was re-nominated Chairman, and Rev. F. Cottrell, Secretary of the District.

The reports from the various Circuits and Institutions were very satisfactory. Numerous extensions and baptisms were reported, and this, notwithstanding the deplorable condition of brigandage which has obtained.

In addition to much routine work, the meeting gave serious attention to many vital subjects, and forwarded recommendations to the Home Board on "Self-Support of native Churches", "The Occupation of our Field", "Increased Medical Aid" "Arrangements for a more fully equipped ministry", etc.

In such matters as came especially before their notice the Chinese preachers and representatives gave much considered attention to matters vital to the native ministry and establishment of the Church of Christ in Yunnan and Kweichow. Especially pleasing was the hearty support, financial and otherwise, given to the establishment of a "Home Missionary Society" for their own districts.

The Rev. A. Grist was heartily congratulated upon his election to the Presidential Chair of the United Methodist Church. This is the first occasion a missionary associated with the Yunnan District has been thus honoured.

Attention was directed to the famine conditions again obtaining among the Miao, other tribes' people and Chinese. Great distress was reported and very much suffering. Large numbers of persons are again reduced to eating bracken root, etc. People are dying of starvation; hundreds around Chao-Tong. The pitiable condition of the people was laid before the friends and supporters of the Mission and an urgent appeal for help at seed planting season was made.

Appointments for 1925 are as follows;—

Chao Tong, Pastor	John Lee.
Women's Work	Miss A. Barwick.
Educational	W. H. Hudspeth, M.A.

	Girls' School	Miss L. Squire, B. A.
	Hospital	D. J. Austen.
	Language Study	F. Cottrell.
Tong Chuan, Yunnan Fu,	Under Superintendence	W. H. Hudspeth, M. A.
	Women's Work	A. Evans, C. E. Hicks.
Miao,		Mrs. A. Evans.
	Women's Work	Hy Parsons.
No. 56,		Mrs. H. Parsons.
		R. H. Goldsworthy.

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THE ANTI CHRISTIAN MOVEMENT.

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Translation of the first chapter of a small pamphlet, with the above title, printed in Shanghai by the Young Men's Anti-Christian Society, and for sale in Chengtu.

On the outside of the front cover is the following paragraph,—

"The purpose of this pamphlet is to take advantage of important Christian gatherings to point out that Christianity is simply the instrument of imperialism in its ruthless attempt to get control of China. Christianity by itself is a sorry affair, a thing without sign of foundation. So we have prepared this little volume as a reference book for those in various parts of China who are opposing this faith. We hope, also, to awake some who call themselves Christians, but are not yet altogether beyond hope of salvation. The price of this pamphlet is five cents. One hundred copies may be had for three dollars."

The first chapter is a summary of the arguments against (1) Religion, (2) Christianity, (3) the Church, (4) Christian Education. In addition to this summary there are four chapters of which one at least is blasphemous to a degree hard to imagine. Doubtless this and like literature is coming to the attention of our Christian people, and it is as well for us to know the arguments brought forward, and to realize to some extent the character of the attack that is being made on our Faith and our work.

*The Anti-Christian Movement.*

- I. We are opposed to religion, and for the following reasons:
- (1) We stand for the advancement of learning. Religion emphasizes conservatism and subservience. People are absolutely forbidden to doubt the beliefs it teaches, and severe punishment is meted out to those who presume to oppose.
  - (2) We want all mankind to live in harmony. Religion promotes sectarianism, the class spirit, mutual misunderstanding and dislike among peoples. For example, think of the wars the Crusaders made upon the heathen, and the thirty years' war of the Reformation.
  - (3) We believe in Science. Religion teaches about gods, and promotes vain superstition. (The Normal Training class at Sha Yoh Ta Shieh in Shanghai argued that men are created by God, not through evolution!)
  - (4) We stand for self-realization. Religion emphasizes prayer, repentance, and absolute dependence.
  - (5) We stand for the all-round development of human nature. Religion, despises the physical side of life, teaches the working classes to suffer willingly, and is altogether a destructive force in human life.
- II. "We are especially opposed to Christianity, and for the following reasons,—
- (1) For all the reasons for which we oppose religion of course.
  - (2) Christianity teaches that God created man and all things and that the soul is indestructible. We base our opposition to such doctrine on the nebular theory, evolution, psychology, and physiology. Christianity promises redemption from sin. This is a false promise and encourages men to evil conduct. Love and sacrifice are not a monopoly of Christianity. Moreover the Christian doctrine is certainly nonsensical. Turning the other cheek, giving the second garment and that sort of thing are not in accord with good sense.
  - (3) Christianity is really the advance guard of imperialism whose ruthless aim it is to take control of China. They preach, and frequently stir up matters which call for indemnities and concessions. Indeed, preaching is simply a method. Their aim is to destroy China's independence.



III. "We are still more opposed to the Christian Church. Our reasons are,

- (1) It makes use of people of standing for its own ends. It caters to the official classes, and toadies to the wealthy.
- (2) It attracts believers by offers of material goods, and false hopes of glory.
- (3) Pastors and church members alike make their living out of the doctrine. Their deeds and words are absolutely contradictory one of the other, and their conduct is most deceitful.
- (4) Depending on the forces of imperialism to back them up, pastors intimidate officials, they get their way by force, they give protection to criminals and interfere in lawsuits. Sometimes they secretly supply bandits with fire-arms. They are disturbers of China's peace. (See what happened at 襄陽 Northern Hupeh).
- (5) They pay their Church members to do their bidding. They interfere in marriages and use force so that girls are frequently driven to suicide.\*
- (6) Christianity has been in China over 400 years. The net result and this takes in all, is that a little group of rustics have exchanged the name of 'idol' for 'god', and have come to worship foreigners. This is all the good Christianity has done.

IV. As young people and students we must by all means oppose Christian schools. The reasons are:—

- (1) They are autocratic. Students in these schools have no freedom either of action or of thought.
- (2) Intimidation. They scare small children by saying that if they do not believe in God, the devil will get them.
- (3) Force. Whether students believe the doctrine or not, they must worship and must study the Bible.
- (4) Cruelty. If they do not attend worship, they are not allowed leave of absence, and in addition must go hungry.
- (5) Conservatism. Textbooks, teaching methods and administrations are old-fashioned to the last degree.
- (6) Subversion of Patriotism. They denounce China, and do not allow students to join in patriotic demonstrations. This is very common.
- (7) They obstruct the development of individuality. They use Christian Scriptures, and with severe methods

\* (In Chengtu, A mission School Girl Committed Suicide).

make students learn the doctrine, as the absolute controlling principle of life and so they form bad habits; a proceeding entirely opposed to educational principles.

“To sum up,—we who are promoting the principles of truth and freedom, who are working for revolution, who are resisting the advance of imperialism,—we must oppose Christianity. • We must oppose Christian schools.

HOMER G. BROWN.

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THE CHINESE GOVERNMENT AND  
CHRISTIAN EDUCATION.

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An article in the CHEN LE CHOU KAN, December 7, 1924, by Mr. Wu Chen-chun, a Christian member of the Board of Education, Peking.

Comments on the resolutions passed by the National Federation of Provincial Educational Associations at Kaifeng, October, 1924 freely translated by Dr. Harold Balme.

The two motions adopted by the National Federation of Provincial Educational Associations do not specifically mention Europeans and Americans, nor do they speak of the Protestant religion; but apart from a few schools established by Japanese in Manchuria which are Buddhist, the schools of any note established by foreigners in China in connection with religion are the Christian schools organized by Europeans and Americans.

This matter was discussed recently, from the viewpoint of the Christian schools, under four heads:—

1. *Ought the Christian Church to establish schools?*

One side said: All schools for the Chinese people should follow the Chinese system of education. The Church ought not, therefore, to be allowed to establish such institutions, except in the case of those above Middle School grade.

The other side replied: In the present state of China it is impossible to establish government schools for more than a relatively few scholars. The Church is enabling a great many scholars to obtain an education who otherwise could not secure

one. The Church should therefore be allowed to establish a few middle schools and colleges, but should place its chief emphasis on maintaining a great number of primary schools.

2. *Ought the Church to propagate religion in the schools established?*

One side: The business of education should be kept separate from that of the propagation of religion. Moreover, the practice in Christian schools of compelling students to study the Bible and to attend worship is not only contrary to the demands of religious liberty but is actually harmful to the true spirit of spreading religion, and should therefore be stopped.

The other side: The main purpose for which Europeans and Americans have contributed money for the establishment of schools is the propagation of religion. If therefore they are not allowed to teach religion in such schools, the Mission Boards will no longer contribute for their support, and the schools will close down.

3. *Ought the schools established by the Church to be subject to China's educational laws?*

So far as the curriculum, and the qualifications of teachers are concerned, there ought to be full agreement with the educational requirements of China.

4. *Ought the schools established by the Church to be registered?*

One side: If such schools are not registered, their graduates should not enjoy the same advantages as graduates from schools so recognized. For that reason they ought to register.

The other side: At the present time the relatives of such students know that after graduation they will not enjoy the same advantages as the graduates of registered schools, and yet they are willing to send them. It is therefore evident that this restriction is not sufficient to affect the confidence of society in these schools. Moreover, such graduates subsequently go abroad at their own expense for further study, and then return to China, the Government could not easily impose further restrictions upon them. For this reason, even if Christian schools are not registered, the students can choose their own road.

Let me now give my own personal opinion on this matter :—

1. In the first place I think it is very important that the Church should be fully informed of these actions, and should not think lightly of them, for the following reasons :—

(a) Each Provincial Educational Association, according to the regulations of the Board of Education, elects delegates annually to the National Federation of Provincial Educational Associations, which holds its annual conference as a means of providing a platform for the discussion of topics of general importance. The conference held this year was the tenth of such annual assemblies. All resolutions passed by this joint body are first considered by the respective provincial educational associations, and then by the joint conference, so that when passed by that body they can be said to represent the public opinion of the whole educational world of China. Since the establishment of the Republic it cannot be said that every mandate put forth by the Government has always represented the mind of the people; but in educational matters it can certainly be said that they have always followed the drift of educational opinion. Take for example, the great change in the educational system promulgated by the Government last year (the so-called new 6-6-4 system). Although that was actually put forth by a body of educational experts called together by the Central Government, as a matter of fact it was first discussed and agreed upon by the National Federation of Provincial Educational Associations at their meeting in Canton the year before, and afterwards presented in the form of a petition, for adoption. Although the form adopted by the Board of Education was slightly different from that in which it was passed by the National Federation Conference, in all matters of fact it followed those recommendations.

(b) Every action passed by the National Federation of Provincial Educational Associations requires the endorsement and promulgation of the Board of Education. The actions passed by the last nine conferences have, in the large majority of instances, received such endorsement. On this present occasion the two resolutions mentioned above have an importance relatively greater than normal, and their promulgation would be attended with difficulty. The various recommendations proposed, such as "To fix a time and method of closing such schools"; "To be transferred to Chinese control"; "Not to be allowed to start any new educational enterprises" &c, all affect foreign relations, and are not therefore such as the Board of Education alone could adopt. It cannot therefore be predicted

what will happen to these proposals when they come before the Board of Education. The educational authority of any country must, however, be united, and every Chinese citizen ought to recognise that authority. Moreover, the Board of Education is the highest political organization; and with reference to this petition of the National Federation of Provincial Educational Associations, they cannot entirely overthrow it, seeing that it is their main motion. In addition, the Board of Education have already decided upon a new regulation, that from 1925 all institutions above middle schools grade which give diplomas to students must first obtain the seal of the Education Board. In future, if students anxious for promotion are found to be without this seal, when their diplomas are examined, they will be disregarded; whilst all schools which are able to have such a seal must first be recognised by the educational authorities. I understand that some such regulation as this is shortly to be put out, and this will necessarily affect Christian schools, and has a close connection with what is written above, and should be known by all.

2. I feel that the Church should at once regard the following points as the basis of their educational purpose and procedure:—

(a) According to the principles of benevolence of the Christian Church, it should be clearly recognised that educational work undertaken in China is in the nature of a contribution to China's educational system, and not merely as an instrument for the propagation of religion.

(b) According to the demands of friendly international intercourse, the Church should recognise China's sovereign rights, and in all such matters as the planning of the curriculum, the qualifications of teachers, etc., should follow strictly the requirements of the Government, and, like all other private schools, should apply for Government registration. The Church should not for one moment shield itself behind the terms of the former "unequal treaties", as though China had no authority in the matter. Such a procedure would only result in severe opposition from all who understand this question in China.

(c) It should be recognised that the propagation of religion does not consist in making children follow a required course of Bible instruction, or attend compulsory religious worship; but it consists in the lives of those who lead the school and influence the scholars showing forth the spirit of Christ. For this reason, Bible teaching and religious instruction should be taken out of the curriculum of primary schools. In institutions above middle

school grade the study of religion should be included as a voluntary course, but not placed amongst the required subjects. There should also be opportunities, in regular or special meetings, to expound the teachings of Christianity, and opportunities for worship morning and evening; but students should be free in the matter of attendance.

(d) Those in charge of Christian schools ought to unite their forces, and to arrange for meetings in order to decide what is the real purpose of their educational work, and what procedure they will adopt. At the same time they should arrange to lay before the various missions a carefully statement of the present tendency of thought in Chinese educational circles, for their consideration.

(e) There should be a careful scrutiny of the qualifications of teachers of Chinese classics and history, and a special emphasis placed upon these subjects, so that Christian schools may gain the reputation of being particularly concerned on this question, and thus may secure the confidence of society. Do not for one moment give way to criticism of the present weakness of Chinese schools, and thus become self-confident, but rather strive after true progress.

I trust that each Church will carefully consider these points, and will approve my suggestions.

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### THE LATE REV. WARREN S. DUDLEY AN APPRECIATION.

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The announcement of the death of Mr. Dudley came as a great shock to the whole foreign community of Chungking and to the circle of Chinese with whom he was acquainted, and for days it seemed impossible to realize that he was gone. To those who knew him at all the grandeur and beauty of his noble life were apparent and many of us who were not intimately associated with him in work had learned to admire him and to take inspiration from a casual acquaintance. His gentlemanly manner

was beautiful and refreshing and he was always ready to say an appreciative and encouraging word. I can recall several times on which he spoke appreciatively of my work, entirely uncalled for but it seemed to be his nature to want to speak an encouraging word and I have never heard him speak in any other strain. I have never heard him in a critical mood but on more than one occasion he has said "What good work I hear you are doing" and I have often thought what an inspiration it would be to be associated with him more closely.

His manner with the Chinese was admirable and was not strained but was the spontaneous expression of a beautiful soul. At the memorial service held in the Chinese church the tribute paid by the Chinese principal of the school in which Mr. Dudley had been working was very high. He mentioned his desire to see things from a Chinese standpoint and this desire was so strong and had been so successful that he had been called a "Chinese Foreigner". At first the students were suspicious, not believing that any foreigner was so genuinely interested in Chinese that he would make a real, continuous and determined effort to understand them but they had learned to know that in this one case at least it was real and Mr. Shao closed his address by saying that all missionaries in the land would do well to imitate Mr. Dudley in this regard.

Mr. Dudley was broad-minded and not confined in his interests either to his own work or that of his own Mission but was a part of any work which was for the advancement of the Kingdom of God and the enlightenment and uplift of this people. Members of other missions have spoken enthusiastically of the helpful letters and cheerful words which they have received from him.

It will not be possible for us to trace clearly and definitely the influence of his life upon this land but we know that no effort that he has made, no kind word that he has spoken will be lost but will abide and continue to shape the lives of many of his former associates. China is nearer the Kingdom of God because he lived here these few years and probably many a young man will be found in the ranks of Christian service who will trace their vision to his inspiring spirit. He has given his life for the people and he who loseth his life shall save it. His life was a success in the highest sense for "Greater love hath no man than this that a man lay down his life for his friends."

G.W.S.

## WARREN SPENCER DUDLEY.

The announcement of the death of Reverend Warren Spencer Dudley on March 22nd, 1925 came with tragic suddenness upon the West China community. He was brought to the Syracuse-in-China Hospital on Friday, March 20th suffering from blood-poisoning resulting from an infection on the chin. It was evident at once that the infection was serious and prompt and radical treatment was given. Saturday morning, the disease not having responded to the measures taken, consultations were held with other doctors. By night it was evident that so far as medical knowledge went there was but the slightest hope of combating the disease. Everything that medical science had to offer in the way of care and treatment was given. Dr. Sutton and Miss MacLean gave themselves completely to the fight. Sunday afternoon at 1:15, after a desperate struggle prolonged by the magnificent will power of the patient twelve hours beyond any seeming possibility, the end came. Funeral services, with Rev. G. W. Sparling and Rev. W. A. McCurdy in charge, were held in English at the Hospital Chapel at nine thirty in Tuesday morning, March 24th, and in Chinese at the Church at ten-thirty after which burial took place at the foreign cemetery at Dsenjiangai. The extraordinary attendance at the funeral services and the remarkably long procession of friends and students following the body to its resting place attested to the very high place Warren Dudley had attained in the regard of both Chinese and foreigners in the short time he had been given to work with us here.

Warren Spencer Dudley was born March 20th, 1892 in a small town in Iowa where his father was pastor of the Methodist church. He graduated from High School in Indianola, Iowa in 1910 and entered Simpson College that autumn. Here he was one of the most influential students, a real leader in all activities of the college during his entire course. He edited the college paper, determined college politics, was prominent in Y.M.C.A. work, leader of the Student Volunteer Band, and represented his school in debate and oratory, putting life and character into everything he undertook. After graduating with the degree of



Bachelor Of Arts in 1914 he entered Garrett Biblical Institute to prepare for his chosen life work, the Christian Ministry in the mission field. Three years work there gave him the degree of Bachelor of Divinity from Garrett and Master of Arts in Philosophy from Northwestern University. His scholarship was such as to win for him a traveling fellowship for further study. Along with his heavy course of study he carried for two years a student pastorate at Shermerville, Illinois.

In the spring of 1917, just before America entered the World War, he answered the call for Y.M.C.A. workers and was one of a very few chosen to go with Sherwood Eddy in the Northwestern University Unit to England and France. Here he served until the Armistice when he returned to continue study entering Union Theological Seminary and Columbia University in New York. His insatiable thirst for knowledge led him, having already received the degrees of B. D. and M. A. from Garrett and Northwestern, to do the required work for Master of Arts in Religious Education from Columbia and Bachelor of Sacred Theology from Union.

It was with this most unusual equipment, the rearing and nurture to manhood in a Christian home, a Methodist parsonage, an early and deep consecration to the service of the Master in the work of building the Kingdom of Love, an open minded search for the best and most complete preparation in the way of knowledge, a dynamic personality that put character and zest into everything touched, Warren Dudley came to China in 1920. After a year of language study at Chengtu he came back to Chungking in the fall of 1921 to meet her whom he had chosen and by whom he had been chosen to walk together and work together thru life, Ola Hawkins. After another year at Language School they came to their work at Chungking High School. Here he has won the respect and regard of fellow teachers and students in a very real way. Under the stress and turbulence of these recent months of student disturbances he has borne his heavy responsibilities fearlessly and splendidly, striving always to understand the student angle and thus being able to lead rather than drive towards the desired goal. Just in his third year of work he has been taken from us.

It is difficult to estimate in mere words the high points in such a life as that of Warren Dudley, or the impact of that life, cut off just at the beginning of its great work, on his day and generation. It seemed to those who knew him best that there were three particularly outstanding characteristics among many more that might be mentioned. One was his capacity for friendship, another his passion for life, the abundant life and the

third his bigness of character. To know him well was to admire and love him and to be drawn away from the pettiness of life. He was ever striving to know and understand sympathetically people of all the world and he numbered among his friends many leading scholars, teachers and preachers as well as hosts of those met on "the crowded ways of life." His passion for the full life, "the life more abundant," was an all consuming ideal with him. Life was never monotonous, he was ever having for himself and giving to others new and enriching experiences. He was not willing to accept a view because it was generally accepted but he investigated for himself, blazing new trails of thinking and making old trails newly interesting. There was a tremendous world large purpose at work in the mind of Warren Dudley making for a big, strong character marked especially by vigour and freshness of spirit. Underneath all was a deep devotional life, a quiet communion with the Master which enriched his character and made for a constantly growing spiritual life.

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### EN VOYAGE.

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N. D. L. FULDA, MARCH 3, 1925.

We came aboard last night at 5 o'clock with the Freemans and Miss Ellison, but did not sail till this morning at 8. We have had just about thirty hours aboard now and will write while the impressions are fresh.

The Fulda is 9500 tons register, and 434 long, at present is making fourteen knots per hour, passing all the vessels we have seen today. She is run by motor engines with oil consumption, and the result is that vibration is at a minimum. She is built with a big bulge on each side at the water line, this makes her look a bit ungainly and destroys her yacht lines, but it is intended to keep her steady in heavy seas. We have had no fair test yet. Just now a good swell is running in the China Sea off the coast but we would hardly know we were on a vessel. I am sitting in the second class saloon writing this under a good steady electric light and unless I think of it cannot realize I

am on the high seas. It feels much like sailing down the Yang Tze on a Jardine Matheson boat.

The second class accomodation is clean and ample. This is her maiden trip and of course all the paint work is down to the minute. Our cabins are all together. Freemans and ourselves have four between us. Mrs. Brace is in a commodious three berth cabin with Carman and Brockman. I am in a two berth cabin with Wilford, and have made a comfy shakedown for Julian. These are both outside cabins quite close to midships. Dr. and Mrs. Freeman and Jessie have a neighboring outside cabin, and Tom and Harvey in an inside cabin next ours. The two boys change off with Wilford getting into the outside cabin with me to sleep. Miss Ellison is round the corner with a cabin to herself, not very large and inside. Each room is fitted with fan and electric light. Baths are near and clean with every appointment. We hear there are about eighty passengers first class and about 100 second, but not half that number are aboard yet. We expect big additions at Hong Kong, Manilla and Singapore.

The deck space is rather remarkable. The cabins are on D Deck. Aft of the dining saloon plenty of deck space is available on both port and starboard sides of the ship, clean round the stern. Also forward there are more second class rooms and more deck space. Then on B. Deck aft there is a covered deck space the full width of the vessel and about forty feet deep. On both sides extend a bridge four feet beyond the sides of the vessel, so that we can walk out and see the bow of the ship. This is a dandy place for the children to play. It is covered in, and the sides have canvas covering so rain or shine it is fine for deck tennis, quoits and other games. They tell us that on arrival at Hong Kong when the weather is warmer the canvas sides will be taken down making a veritable Observation Deck, and a swimming sail bath will be erected. The boys have spent most of the time on deck today and are thoroughly enjoying life before getting to study schedule.

The food is splendid. The dining saloon is the full width of the ship and is fitted with both long and short tables with swing easy chairs. There are flowers on every table. We have a table for our family, so also have the Freemans. The kiddies have their meals half an hour ahead in the ladies social room watched over by a capable German stewardess who speaks English. I am enclosing a breakfast menu card showing how well we fare. Lunch is better with two meat courses coffee and fruit. Dinner is very fine with soup, a choice of course, plenty of vegetables, dessert, fruit and coffee. Beside

the three regulars, there is morning tea if you wish at bath time, broth at 10.30, then at 3.30 tea or coffee and confections, then again at 9 P.M. Sausage and cheese sandwiches and tea. So there is enough and variety to suit the most fastidious. The danger is overeating and as Dick would say we need to wear a check vest to keep a check on our stomach. The food is well cooked and served hot with dispatch by trained German waiters. The Head Steward, waiters and baggage men are all very attentive, and kindness itself. There is a piano in the Dining Saloon which is a great treat for Mrs. Brace, rather the treat is for the rest of us. To night from 8.30 to 9.30 a nine piece German orchestra came and played for us. It was simply great. This is the first real orchestra we have heard in six years.

The baggage room is one deck below. It is large and commodious. Every day from 10 to 12 the baggage master is on hand and it is no trouble to go down and get into big trunks.

Quite close to the Dining saloon is the ladies social rest room for writing and reading. Across the ship is a large and well appointed smoking room where children may play if not wishing to go on deck. The seats are leather and very comfortable.

Now as to things we miss. There are no call bells in the cabins. If there is anything needed like hot water you have to hunt up your room steward which is not difficult. At breakfast and luncheon butter is served, but at no other time. However these are small points of criticism, and many advantages far outweigh the disadvantages. The price of £48 to Genoa or £50 to Bremen is reasonable indeed and much better value than the £76 first class. The passengers are a splendid class and very socialable, many missionaries, and young business young going on leave.

Some Y.M.C.A. folks including Newton and Egbert Hayes, also the Yards, Dr. Wallace and Miss Peebles came down to see us off. It was pathetic to see Dr. Wallace alone. It is wonderful how well he is bearing up under his terrible loss. The Yards are making him at home in their comfortable suite.

It is fine to see Mrs. Freeman and Jessie doing so well after the severe burns they received, both are walking again but with difficulty. The Freemans only got in Saturday before we left Monday. They had little time for shopping but did wonders in the short time. The experiences though which they passed at the hands of the military above Ichang when they were held virtually prisoners till released by the gun boat sailors has told on Mrs. Freeman. They certainly had a hard time all the way down. They are very cheerful and happy. We are

glad to be with them. They and Miss Ellison are fine travelling companions.

Must ring off now and get to bed as my time for bath is six A.M. It is now past 11. In a word we are all happy and most heartily recommend the North German Lloyd to all our friends.

Very sincerely,

A. J. FRACE

P. S. Arrived at Hongkong, 7. P.M. Thursday March 5, after three days lovely sail; no sea sickness; even the ladies at every meal. Now for Manilla, Borneo, and Belawan, Colombo and Suez.

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### “EVIDENCES OF FAITH.”

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Notes of an Address recently given by the Rev. J. Russell Howden, B. D. at the Royal Albert Hall, London.

(Mr. Howden who is well known as a Speaker at the Keswick Convention etc, is hoping to be a speaker at the Summer Conferences in China during this year, afterwards coming on to this Province of Szechwan. D. V.)

In the course of a finely-reasoned statement on EVIDENCES OF FAITH, in which he amply justified his reputation as an exponent of Christian Apologetics, he showed the relation of Facts to Doctrines.

There are three kinds of facts (1) Mathematical; (2) Scientific; (3) Historical; and each has its own method of proof.

Christianity is an *historical* religion. History is a record of facts and its proofs are (1) Evidence of eye-witnesses; (2) Origin of institutions; (3) Establishment of customs; (4) Monumental and other remains, things appealing to our senses.

By way of illustration Mr. Howden applied these criteria to the historicity of Julius Caesar's invasion of Britain. People, however, did not trouble to dispute about the Roman invasion

it was not a matter of life or death. Our Lord's resurrection was, however, an altogether vital matter. "It is the great fact upon which Christianity is based." A German atheist's taunt was: "Christianity is built upon an empty tomb"! We say, "Quite true; our whole religion *is* built on 'an empty tomb,' for Christ rose and left the tomb empty!

As to the evidence for it, we have first-hand testimony of *eye-witnesses* in the writings of those who claim to have seen him alive after the resurrection. Subjected to the legal criteria of reliable witnessing as given by Sir George Lewis, the apostolic testimony is proved thoroughly credible.

Secondly, we have the *institution* which can only be explained by the alleged fact of Christ's resurrection, viz., the Christian Church. Coupled with the church are hospitals, orphanages and other beneficent institutions. They are not found apart from Christianity.

Thirdly, we have the evidence of *customs*, especially the observance of the Lord's Supper and the substitution of the Lord's Day, the first day of the week, for the seventh, the Jewish Sabbath. Compare the Lord's Supper, an ordinance spreading further as the Church widens out, reaching to other lands hitherto pagan, with the Balaclava Dinner, dying out because those who founded it are dead or nearing death.

Finally, we have the fact that the whole narrative of our Lord's life on earth marches on all fours with the geography and topography of Palestine and Jerusalem. We owe a great debt to the Palestine Exploration Society, through whose researches geography and history fit together to prove the Resurrection.

The Resurrection, once established, becomes a *unifying* Fact. It makes plain the mysteries of suffering and death. It brings light and liberty to lands once in darkness. The ethics of the Gospel have raised the whole world.

In a closing practical appeal, Mr. Howden mentioned the personal method of verification as given by Jesus Christ in John 7:17. "If any willeth to do His will, He shall know of the doctrine."

NOTE. The Balaclava Dinner was an Annual function held in London, when all the survivors of the famous "Light Brigade" (which charged the Russian Army at the Battle of Balaclava) met one another again.

WEST CHINA UNION UNIVERSITY.

ANNOUNCEMENT OF WORK FOR THE SUMMER OF 1925.

I. SUMMER NORMAL SCHOOL.

July 2nd—August 13th.

1. PLACE. The twelfth session of the Summer Normal will be held as usual at the University. Classes will be held in Hart College, and mission dormitories will be at the disposal of the school.

2. DATES. The opening exercises will take place on Wednesday evening, July 1st. Classes will begin on the morning of July 2nd, and will close on Monday August 10th. Examinations will be held from August 11th-13th.

3. REGISTRATION. Registration forms will be distributed. A letter of recommendation from any superintendent of mission schools, however, will be sufficient. Fees may be sent in advance, or may be enclosed in the letter of recommendation. All money should be paid to one of the undersigned before the student enters classes. Fees will be required before students are admitted to dormitories.

On arrival at the University, students will register at Hart College.

4. COURSE OF STUDY.

The complete course is as follows. The subjects to be taught this summer are designated. Sixteen classes are given in each subject.

ES 1.	Introduction	1925
ES 2.	General Method	1925
ES 3.	School and Class Management	1925
ES 4.	The School and the Community	1925
ES 5.	Child Psychology.	1925
ES 6.	School and Personal Hygiene	
ES 7.	Methods in Chinese Language	(a) 1925
ES 8.	ditto	(b) 1925
ES 9.	Methods in Arithmetic	(a) 1925
ES 10.	ditto	(b)

ES 11. Method in Geography	1925
ES 12. Methods in History	
ES 13. Methods in Scripture	1925
ES 14. Drawing and Handwork	1925
ES 15. Drill and Games	1925
ES 16. Vocational (Gardening and Chicken Feeding will be given this Summer)	
ES 17. Civics	1925

## NOTES:

1. Students who want credit for ES 9 and 10 must first pass a test on the four fundamental operations.

2. It is assumed that students have mastered the subject matter of the various Lower Primary subjects. For any who are below grade in subject matter, classes will be arranged to meet the need, but such work will not count toward the diploma of the Summer Normal Course.

3. The school cannot guarantee that students will complete the course in two summers. The subject matter needs to be known or nearly known, and the work outlined above requires serious study.

4. The work in methods will be to a considerable extent laboratory work. The Dewey School will be conducted in Hart College for the benefit of the Summer School students. This will allow of observation and of practice teaching.

5. SPECIAL FEATURES. Special Lectures on interesting subjects, excursions and sports are being planned.

6. FEES.	Tuition	\$2.00
	Board	4.50 (Three dollars a month)
	Books	2.00

Fees should be paid to Mr. W. B. Albertson, the Bursar of the University.

7. EXAMINATIONS. Examinations will be held at the school.

Further information regarding the Summer Normal may be secured from the undersigned at the West China Union University.

L. Y. Tao, Principal

H. G. Brown, Dean.



## II. THE SUMMER BIBLE SCHOOL.

The Summer Bible School will be held again this year at the University.

1. **PURPOSE.** To furnish inspiration and instruction to preachers and other Christian workers, and to deepen Christian fellowship between members of the different Churches.

This year special emphasis will be put on Sunday School work.

### 2. OFFICERS :

*Principal*—Rev. Donald Fay.

*Secretary*—Mr. Hsü Ü Ch'uen.

*Committee*—Messrs. Brewer, Carscallen, Fang, Manly, Phelps and Taylor.

3. **STUDENTS:** The School will welcome men who are preaching or whose purpose it is to preach, and other Christian workers especially Sunday School workers.

### 4. Subjects and Teachers :

*The Character and Teachings of Jesus*—Dr. Manly.

*Practical Theology*—Rev. Lincoln Chang

*Introduction to the Bible*—Rev. Donald Fay

*Sunday School Methods*—Miss P. B. Fosnot

*Child Psychology*—Mr. Hsü Mong Chiu.

5. **EXPENSES:** No Tuition fees will be charged. Board will be approximately \$3.00 for the month. The Mission dormitories will be at the disposal of the School. The School will assist with travelling expenses to the extent of one cent per li within a radius of 500 li around Chengtu. That is its maximum grant to any one student is \$10.00.

6. **DATES.** The School will open on July 1st, and will close on Tuesday, July 28th.

7. **PLACE:** Classes will be held in the Administration Building of the University.

8. **REGISTRATION.** All who propose to attend should forward their names as soon as possible to the Secretary of the School, Mr. Y. C. Hsü at the West China University.

9. **SPECIAL FEATURES.** Aside from classwork, there will be evening discussions, lectures, moving pictures, visits to places of interest, and regular morning devotional services.

For further information regarding the Summer Bible School write to Mr. Y. C. Hsü or the Rev. Donald Fay at the West China Union University.

### III. UNIVERSITY SUMMER COURSES.

University Courses were given in 1924 for the first time. So many students availed themselves of the opportunity afforded that it has been decided to offer courses again this summer. Opening exercises will be held on Wednesday evening, July 1st. Classes will begin on July 2nd and end on August 11th. Examinations will be held on Aug. 12th and 13th.

The following Courses will be given ;—

Mathematics  
Physics  
Chemistry  
English  
Religion

Physics and Chemistry will be taught 3 hours per day, eighteen hours a week, while the other subjects will be given 2 hours a day, twelve hours per week. No student may take more than two courses.

The work is given for the following groups of students ;—

(1) Those whose standing is low in one or more of these subjects in the University, or in the Middle School graduation examination.

(2) Graduates of Middle Schools who are out teaching and would like to take some work during their Summer Vacation.

(3) Students who could enter the second year of the University if in addition to other credits, they could get credits in one or more of these subjects.

(4) Students who do not pass in the requisite number of subjects in the June University entrance examination, but give evidence of being able to qualify for University work if better prepared in not more than three of the above subjects.

*Fees.* A fee of \$4.00 will be charged for English, and \$3.00 for each of the other subjects. One dollar laboratory fee will be charged for Chemistry. This will not be returned to

the student. In case a student has registered and paid his fees on or before July 1st, attends all classes for which he is registered, missing not more than three for any cause whatsoever, and passes in the final examination, fifty cents will be returned him for each subject taken.

The regulations governing University students throughout the year will hold for the Summer Courses. Students are urged to learn accurately the rules before registering, that there may be no misunderstanding. The University cannot hold itself responsible for a lack of familiarity with the rules on the part of students. Questions may be asked at the time of registering.

Students desiring to take any of these courses may obtain further information from Mr. H. D. Robertson, the Registrar of the West China Union University.

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#### ELIZABETH HENDERSON CALDWELL.

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Mrs. Caldwell died at her home in Mienchuisien on Thursday morning, March 26th, at 8.30. For several weeks her weakness had been extreme, it was only her indomitable will kept her alive.

It is 20 years since she first came to China, at an age when most women would be thinking of retiring to a less active life. She had never before left her home in North Ireland, except for short holidays, but when the way opened for her husband, who had been invalided home from Sierra Leone—to go out to West China, she cheerfully accompanied him.

Always an enthusiastic worker for Foreign Missions at home, she quickly adapted herself to the new conditions and learned the language; she was the first lady to reside in Chungkiang, and within a few months of arrival was making a home for others in Mienchow. Service followed at Shihchuan and Mienchu, from Shihchuan she visited Sungpan, the first C.M.S. woman to have done so. When proceeding on furlough in 1919 she experienced rough treatment at the hand of robbers.

The esteem in which she is held by her friends is evidenced by the many letters Mr. Caldwell has received. One writes

"Her life was full of the fragrance of a ripe faith, for she was most evidently one of those whom 'The Lord appointed, that they might be with Him'. She will be a very great loss to all the Mission, for there is not one of us who do not owe more than we can acknowledge to her. To my wife and myself she has been like a mother". She was always anxious to make her house a real home especially for young workers. A friend in another Mission says, "I have met no woman in China for whose courage and patience under difficulties I have had so sincere an admiration. It was quite impossible to be with her, for even a few hours, and not be impressed by her personality; one could always be sure of cheerfulness and humour where-ever she was present, and the even better virtues of kindness, thoughtfulness and generosity in thought and action abounded in her".

Her influence with the Chinese was remarkable. Many are in active Christian service to-day who were first won by her. Her courage, kindness, and approachable spirit were mentioned again and again by the Chinese speakers at the Memorial Service. She always had time to be friendly. The little church at Banchiaotsi was built up largely by her patient ministry, and the handsome church building at Mienchuhshien was the result largely of her efforts. There the funeral service was held on April 1st at 11 o'clock, and at that hour the church was crowded with church people, some of whom had come a long distance. The coffin rested in the chancel covered with a scarlet pall, and surrounded by white flowers; at the head a beautiful cross of white flowers was conspicuous. A feeling address was given by Rev. H. J. Howden. Afterwards, all formed in procession; Bishop Mowl with Revs. H. J. Howden, W. Munn, A. G. Lee, and V. H. Donnithorne in robes preceding the coffin. Immediately following came the women of the church and the school girls, with Mrs. Howden, Mrs. Lechler, Mrs. Cook, Mrs. Donnithorne, and the Misses Carleton, Edwards, Armfield, and Goudge. After them the men and school boys, preceded by Dr. Lechler and Mr. E. R. Williams. Most of them carried sprays of white blossom. The bearers carried most quietly, and the street people were evidently impressed by the long orderly procession singing as they marched. The Christian cemetery is two li outside the city walls, and there the tired body was laid to rest "In sure and certain hope" among the people she served.

H. M.

## BOILS OF THE FACE

Long experience in China has taught me the danger of face infections, especially those of the lip. The purpose of this short article is not particularly to scare people. But there is such an element of danger in these infections that I feel constrained to sound a warning about them. Not only are the Chinese afflicted with these infections, but foreigners as well. We should know how to care for ourselves and be able to give advice to the Chinese on this matter.

I shall not discuss the anatomy of the face and lips which renders these infections unusually dangerous. Probably the most dangerous situation of all is the upper lip. The reason for this is that infection is very easily carried into a venous sinus or cavity at the base of the brain. The almost constant motion of the lips has a tendency to disseminate the infection early in the disease by what is a mild degree of squeezing or rubbing of the infection against the vein wall. But in addition to this motion another factor enters and this is one of supreme importance. I refer to *squeezing*. The fact that we all see cases of slight infection of the lips, nose or face get well despite their having been picked, opened with a pin, finger nail or knife signifies nothing, except to indicate what vicious malpractice the body is capable of withstanding. By squeezing, the infective material is either forced into the tiny veins by pressure, or by incision the veins are opened and the infective material thus readily enters. A never to be forgotten rule is this "*Never squeeze an infected wound*". If it were generally realized in pressing an infected wound for the purpose of extruding pus that the force is expended equally in all directions, so that force sufficient to extrude the pus is also sufficient to break through the weak barrier of leucocytes which Nature has thrown out as a protective wall, diffusing the infective material into the surrounding healthy tissues, the practice would probably be quickly abandoned. It is hazardous to squeeze any infected wound, but *most perilous in infected wounds of the nose and lips*.

Let everybody be cautioned against the danger of indulging in the universal pastime of picking and squeezing pimples.

Just a few lines as to care and treatment. Infections of the lip and face may possibly be divided into four stages or degrees :

1. The first stage is the pimple, with a tiny red or yellow centre with no appreciable swelling. Leave these definitely alone as they will usually take care of themselves. It may almost be positively stated that if no treatment were practiced in all the first stage cases there would be no other stage to treat.

2. The second stage shows notable redness and swelling for an area of an inch or less in diameter. Tenderness, some pain and stiffness accompany this stage, and there is a slight elevation of temperature. Here use hot, moist dressings and keep the patient in bed. Or apply alcohol or pure ichthol. Feed fluids through a tube, and forbid use of the voice. Avoid compression, or early incision.

3. The third stage shows greater and more extensive swelling, with marked elevation of temperature. Either leave these alone, or do a special operation designed to tie off the vein or veins proximal to the thrombosed area, and removal of all obviously infected tissue. Of course this procedure has to be done carefully. A German surgeon suggests the use of a sharp tooth pick dipped in carbolic acid and introduced, in the direction of the hairs, into the white centre of the boil, and also the use of electro-cauterization with fine needles.

4. The fourth stage is the stage of massive blood infection, or septicaemia. There is no treatment available, that is nothing definite or certain.

Now I have written this not for the enlightenment of my medical colleagues, but for all others. I have seen several articles on this subject in recent Medical Journals so that it is a live question. But the points all emphasize as of supreme importance are to avoid squeezing (even the lightest), pricking, pinching etc ; and secondly, avoid early incision. If these simple precautions were taken thousands of lives would probably be saved annually.

CHAS. W. SERVICE.

## CORRESPONDENCE

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19th March 1925

DEAR MR. EDITOR.

As the Rev. J. Russell Howden, B.D., well known as a Keswick Speaker is expected to be a speaker at the Summer Conventions in China this year, one feels sure that the enclosed Notes of a recent Address of his at the Royal Albert Hall, London will be welcomed by Missionaries in this far distant corner of the Harvest Fields, so I hope that you will kindly insert it in your next month's number of the News.

If you are unable to find room for it in the Editorial part of the Magazine, please put it in on a page of the Advertisement part, Charging me with it; *but I trust that there will be a spare place for it in the Editorial section.*

Thanking you in anticipation.

I remain Yours sincerely

JAMES R. HAYMAN.

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March 18th 1925

The Editor.

W.C.M. News.

Chengtu.

Every West China worker, interested in Health Education, and where is there one who is not, should be a subscriber to that excellent publication of the Council on Health Education called "HEALTH".

This little magazine has made the greatest strides in numbers of subscriptions of any magazine published under any auspices in China, not alone Christian. This is the best advertisement for the magazine.

It is bi-lingual, and is an excellent help in getting up topics on Health subjects for our students and church constituents.

Published quarterly, and only one dollar per year post paid.

No school, church, outstation, or Guild can afford to be without the magazine HEALTH.

Subscriptions may be sent direct to 23 Yuen Ming Yuen Road, Shanghai, or to Dr. Wallace Crawford, Kiating, who will gladly forward.

March 18th 1925

To those in school work wishing a full set of School Hygiene Literature, the following is suggested as the best which is available at the present time.

Up to date we have not been able to stock this literature in Chengtu but it is obtainable from the Council on Health Education at Shanghai, from which place it can be mailed to anyone wishing a set.

	<i>Value</i>
P 56 Student Health Habit record	.04
P 58 Teacher Health Habit Manual	.02
P 76 How to Live Vol 1	.28
P 77 How to Live Vol 2	.21
P 82 Textbook on Hygiene Vol 1	.06
P 83 Textbook on Hygiene Vol 2	.06
P 88 Rosy Cheeks and Strong Heart	.08
P 89 Cho Cho and the Health Fairy .	.08
P 109 Health Habit Posters One set *	1.50
P 111 Right Height and Weight for Boys and Girls	.05
P 112 Class Room weight record	.10
P 113 Vision Chart for Schools	.15
P 156 Health Habit Post cards	.11
Blue Print of Sanitary Toilet and Septic Tank	.50
Physical Examination Chart English and Ch.	.06
Outline for Teaching Health in L.P. Schools	.15
Early recognition of Infectious Diseases	.15

These may be purchased in any quantity, collectively or separately.

Every school should have at least one Fly Swat. Now is the time to begin to swat the fly.

Teachers cannot do better than to begin early to teach the children the use of the toothbrush. A splendid tooth brush is manufactured and prepared for use by our Dental Hospital staff in Chengtu. A clean tooth never decays.



NEWS NOTES

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**Chungking News.**

Everything else in Chungking has been overshadowed by the death of Warren S. Dudley which took place on Sunday March 22nd at the M.E.M. Hospital, from blood poisoning. On the previous Wednesday Mr. Dudley took part in the regular basketball game and on Thursday escorted some of his school boys across the Yangtse to see the Mint. That night he had a high temperature and the next day was brought in to the M.E.M. Hospital where he died. A more complete notice will appear in another place but all Chungking joins in deepest sympathy with Mrs. Dudley and the M. E. Mission in their loss.

The death of Mr. Dudley brought to an end the season for the Chungking Basketball team of which he was a prominent member, and on which he played the difficult Centre position. Chengtu friends will remember Mr. Dudley as the Centre and Captain of the Chungking Basketball Team which played in Chengtu during the Conference.

Chungking is being favored at present with a visit from Pastor K. T. Chung. A series of Retreats for Christian leaders have been held at the home of C. C. Shedd as well as other sectional Conferences. Pastor Chung was also present and spoke at the meeting of the Chungking Missionary Association on March 31st.

Rev. George W. Sparling was the speaker of the evening at the meeting of the Chungking Missionary Association on March 31st. when he delivered a well thought out and helpful address on "Chinese Leadership in the Christian Church". The News hopes to be able to print this paper in full.

During the past year Mr. Sparling has been President of the Missionary Association with Dr. Sutton as Vice-president and W. A. Hick as Secretary. During the year the Association has taken on a new lease of life and has presented a well formulated programme of addresses on subjects of interest to missionaries. Mr. Sparling's own address was the last of this series, others having been given by Mr. R. J. Davidson, Mr. C. C. Shedd and Dr. L. E. Sutton. It is greatly to be hoped

the departure of Mr. Sparling to Chengtu will not see any slackening in the efforts in this direction which the Association has been making.

Distressing stories of the famine conditions around Kikiang are being told. Collections in aid of the sufferers are being taken up by local students from the famine district. An organization has also been formed sponsored by the Chamber of Commerce to give some sort of organized relief. Not only in the famine district mentioned but throughout Kueichow much distress is being caused by the insistence of the officials that opium be grown to the exclusion of more necessary crops.

The Yangtse has maintained a high level throughout the winter months 1.8 feet was the lowest water recorded. Navigation from Ichang has never been interrupted and to Luchow some vessels at least have been running, while the Suifu steamers have already taken several trips being six weeks ahead of the first trips last year. New vessels appear so frequently that it is difficult to keep track of them all. There are said to be over fifty large and small either running or ready to run in and out of Chungking.

This is the season when Chungking speeds the furloughites on their way home. Miss Argetsinger and Mrs. Wellwood have already passed through and many others are on the way.

The Chungking Canadian School reopened on March 11th having been closed since the middle of January because of an epidemic of measles which was most widespread. The Chungking School has been forced to carry on work with supply matrons and teachers but in spite of this the work goes steadily ahead. Mrs. E. W. Edmonds of Chungchow came to Chungking and acted as teacher during Conference time and until the measles epidemic forced the closing of the school. Mrs. G. W. Sparling is now acting as teacher and hopes to continue until the summer vacation. It is hoped the new teacher who is on the way from Canada will be in Chungking ready to take charge in the fall. The work of matron has been carried on by different C.M.M. ladies who have given up other duties and taken up residence in the school for periods of one or two months.

The Y.M.C.A. has purchased property for two residences on the East bank of the Yangtse near Ia Mao Chi and not far from the Canadian School property. Obtaining property in Chungking is not an easy task and Mr. Shedd and the Y.M.C.A. are to be congratulated in having their site definitely secured. We understand that a second Foreign worker for the Y.M.C.A. in Chungking is definitely promised for the fall and that Mr.

Newton Hayes who is to be stationed in Chengtu is to take on the Chungking work for a short period to allow Mr. Shedd to have a short holiday.

*"Chungking"*

*April 1st. 1925.*

Sunday was the last of five days of Memorial for Sun Yat Sen and it has been the biggest thing of its kind I remember in Chungking. On orders from the Chief of Police every house displayed a banner bearing some motto culled from the teachings of Sun. "Let the people of the Kingdom save the kingdom" "Equal rights for men and women" "Away with extra-territoriality" "Abolish special privileges for Consuls" "Take back the Foreign concessions" and so on. The streets were decorated most elaborately, most of the main streets being covered in with bunting and lit at night with brilliant air pressure lights.

A memorial tablet for Sun Yat Sen was set up in the Chamber of Commerce and each day various sections of the community paraded to pay respects. Students were very much in evidence and seemed to be parading every day though Tuesday was the special day.

The Anti-Christian movement utilized the occasion for their propoganda and there have been street orators preaching against the Church and against the Foreigners, all through the memorial.

Fortunately there was only one serious incident and this took place on Tuesday while the students were parading. A German heard himself insulted by the passing students and is said to have boxed the ears of one of the students. Whatever happened it is certain the students became very much incensed and forced the German to fly into the Young Bros. building. The students pursuing him rushed into MacKenzie & Co's office and seized two of the foreign members of that firm. They declared that one of these was the German they were seeking and dragged him to Chamber of Commerce beating him and using him roughly on the way. He was kept a prisoner here for half an hour before his release was secured.

One of the days of the Memorials was for Officials and the Foreign Consuls were invited but as a result of this incident none of the Consuls attended.

The Davises, and Meusers have both passed through on their way on furlough. Miss McIntosh from Chungking has also gone as have the Barrys from Barry and Dodwell. Miss Wall has also passed through going on furlough. G. R. J.

*April 13, 1925.*

**Suifu Notes—**

Miss Frida G. Wall, R. N. left April 6th for the U.S.A. She will go via Europe and plans to spend some time at her childhood home in Sweden. She will also attend the International Convention of Nurses in Finland.

Miss Myrtle Denison will arrive within a few days to take over the work in the Men's Hospital.

Steamers from Chungking are arriving almost daily now and much freight is being brought into our city.

Dr. Peterson stopped off on his way down river and, true to that generous spirit which has made him so popular in Szechwan, he took time to aid Dr. Tompkins in a professional way. Dr. Peterson will be greatly missed by his many friends in West China.

A Retreat for workers in the Baptist and China Inland Mission was conducted for four days in March by Rev. K. T. Chung. The meetings were very profitable and an appetite for more such gatherings was created. Because of Mr. Chung's visit our people feel much more closely related to the National Christian Council.

M.C.R.

**Western China Diocesan Notes—***The Diocese—*

Congratulations go out to the Bishop on his new edition of the Prayer Book. Copies may be obtained from the C.M.M. Press, Chengtu. It is hoped that the cheapest will be 10 cents a copy.

The following are the statistical returns sent in for 1924.

<i>Increase in the Church by Adult Baptisms</i>		<i>Present State of the Church Communicants</i>		<i>Church Offertories</i>	
Wanh sien	138	Paoning	831	Paoning	1073
Yingshan	36	Wanh sien	507	Chuhsien	571
Paoning	34	Kaihsien	353	Kaihsien	380
Tachuh	23	Shunking	350	Shunking	368
Kweifu	16	Yingshan	299	Nanpu	305
Chuhsien	14	Pachow	291	Mienchow	281
Anhsien	14	Chuhsien	272	Wanh sien	260
Shunking	13	Nanpu	265	Kweifu	190
Chongkiang	12	Mienchow	192	Pachow	91

Mienchow	11	Tachuh	187	Kwangyuan	87
Nanpu	10	Anhsien	117	Yingshan	86
Kwangyuan	7	Kweifu	101	Anhsien	64
Longan	6	Kwangyuan	83	Longan	58
Kaihsien	5	Chongkiang	33	Tachuh	57
Pachow	4	Longan	21	Chengtü	49
		Chengtü	14	Chongkiang	40
				Sintientsi	31

No returns have so far been received from several Stations.  
The Bishop's movements have been as follows :

- March
8. Shunking.
  11. Ioh-chih
  12. Kwangan
  15. Kwan-in-k'oh
  17. Chuhsien
  18. C.I.M. Council Meeting
  22. Yingshan

*Paoning*—

Archdeacon Ku's wife is in a very serious condition, and he is for the present spending his whole time attending to her. She is not expected to live.

The boys' school is so full that a very large number of new boys could not be admitted.

Prayer is asked for an effort to reach the soldiers by organizing special preaching in the Cathedral on Sunday Mornings at 10 A.M., On the whole they show real interest and seem most responsive.

*Kwangyuen*—

In Lah-ueh Miss Churcher with two men spent 10 days in the K'ien men kuan district, returning by Sha shi etc. 6 markets were visited and a large number of books sold.

Early in Cheng-üeh Miss Allen with a woman and 2 men spent a fortnight in the Wang kia pa road returning by Sin chang and Mei shui p'u, while 6 Christian men went in pairs in 3 other directions and several women visited from house to house outside the city. Altogether over 63,000 cash worth of books have been sold and a large number of tracts distributed.

A half-time colporteur has been engaged and a Bible woman especially for country work.

The Boy's School is full with 37 boys. Prayer is asked for Mr. Jacob U, that he may soon be strong enough to take up full work again.

The Girls School is suffering from lack of a suitable teacher. Liu Bin was kept out of the city by large gifts of rice and \$20,000.

An 8 Day's Bible School for Christian women has been held and another for enquirers.

*Sintientsi and Ts'ien-fuh-chang—*

Miss Pemberton has bought Archdeacon Ku's farm at Tani-shan for an extension of the orphanage.

*Pachow—*

Renovations and alterations to the new premises at Enyang-ho are going rapidly ahead.

The famine continues to be very serious. Several large pits have been dug near the city into which dead bodies are thrown daily. Many are trying to live on roots and grass.

Miss Wright and Miss Dix are in Chengtu at the Hostel. Miss Wright was successfully operated on at the Women's Hospital.

*Shuenking--*

10 women have attended a Bible School for women from Feb. 22 to March 1. At the close 5 were baptized and 2 received as catechumen.

These are the first baptized women in their districts Do-bao-shi and Ku-leo-chang.

The need of a country worker is much felt.

*Mienchow—*

Miss Jones and Miss Jago left on March 13 and joined the R. C. Taylor party at Tungchwan. They reached Suining on March 18.

Miss Mannett and Miss Cooper were to leave Australia on Feb. 28.

There are 21 full time scholars in the Women's School this term.

*Anhsien—*

On March 20th a five Days Bible School commenced for young men enquirers. 15 from the country and 6 from the city attended.

*Mienchuhshien*—

Miss Goudge arrived on March 1st. She and Miss Armfield are now entirely nursing Mrs. Caldwell.

The hospital wards are full to overflowing. The outpatients are averaging daily over 100.

Praise is desired 1. For the work Miss Jago has been able to do. 2. For the numbers coming to the hospital.

“We are being harassed by the number of women seeking admission into hospital”. 3. For a good sale of portions of God’s Word.

Prayer is asked 1. For Miss Goudge as she takes up her work. 2. For the staff Chinese and foreign “that we may all be overflowing with love and filled with a passion for souls”.

*Sintu*—

A very successful Bible School for Christians has been held at Sintu. Quite 40 attended. The result is that they decided to rent at once a preaching shop at Tang Chia Si and the Sintu Church is entirely responsible for the expenses. \$30 has already been subscribed. Another decision was to commence Sunday services at Kintang every 2nd and 4th Sundays of the Chinese month. Men from the Sintu Church will be responsible.

*Chengtú*—

Bishop and Mrs. Mowll will be very glad to be put in touch with church members moving into Chengtu or students studying there. Please tell them of the welcome which will await them, of the services held each Sunday by Mr. Song in the Pi-fang-kai church, and the Bible Classes both for men and women held in connection with the church and the Hostel.

*Chongkiang*—

At the end of February a school for women was held with Miss Mellody’s help. A school for men followed. Mr. Munn and Mr. W. R. O. Taylor spent Sunday March 8th here.

*Suiting*—

On Feb. 22 four candidates for baptism were received. Two were students from outstations brightly converted, a third was a business man.

*Liangshan—*

Prayer is asked for Miss Loh of Kaihsien the new teacher in the Girls School ; also for Mr. Long our Boys' superintendent that he may soon be ready for baptism.

There are between 80 and 90 in the schools and a good spirit this term.

Miss Cheng has arrived from Suiting to be trained as a nurse. She is a former pupil of Miss Fowle.

Two Hospital patients recently burnt their idols before the whole church at a Sunday service.

Miss Barber recently visited Tienchang and brought back a most encouraging report of the school.

Mr. Chien after hearing Mr. Liu's description at the Chengtu Conference of his visit to the Holy Land evidently caught a vision. He said at Hanchow at a Sunday service "I not only saw and heard Mr. Liu, I also saw and heard the Lord".

*Wanhsien—*

Mr. and Mrs. Darlington sailed from Shanghai on March 6th by the "Katori Maru" and expected to reach London on April 18th.

Ruth has gone to Chefoo to school.

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**BIRTHS**

**JOUVELET** :—to Dr. and Mrs. Pierre Jouvelet, at Chengtu, Sze., on April 22nd, 1925, a daughter, Helene

**WILLMOTT** :—To Mr. and Mrs. Willmott, at Jenshow, Sze., on April 2nd, a son, Donald Earl.

**DEATH.**

**CALDWELL** : On March 26th Mienchuhsien, of heartfailure after months of increasing weakness bravely borne, Elizabeth Henderson wife of the Rev. Thomas Caldwell, Secretary C.M.S. West China Mission. Interred at Mienchuhsien April 1st.