

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

FEBRUARY 1932

EDITORIAL.

In lieu of the editorial for this month we are printing a talk given by Mr. Harold Anderson to the students of the Union University at the regular Sunday evening service, and interpreted by Miss Lucy Liu. Perhaps it should not be taken entirely from its setting of music and flowers, but it made a profound impression on the audience, and seems to us to be worthy of study. It is an understanding approach to students, and in its utter simplicity is an example of what may be said through an inexperienced interpreter. Many of the students have commented on the beauty of Miss Liu's interpretation, and the short sentences made it possible for some of them to get both the English and the Chinese.

Ways to God.

I suppose everyone has a wish to travel and see the world, to get away from the place we know so well and have a complete change. Some people would like best to go to Peiping, and learn more of Chinese culture; some want to go to Germany to study, and some to Shanghai to play. But we all want to go out into a bigger world and have a wider experience.

Once there was a city which looked just like other cities, it had walls and gates, it had gardens and fine buildings, the streets were busy and full of people, but there was one strange thing about it, there were no roads leading out of it. None from the city ever set out on his travels bound for adventure. No army with banners ever marched from its gates. No young student ever left it to look for new knowledge. It had a fine street where

the scholars lived, wise men with big spectacles and with shelves full of learned books. But if you walked down that street to the city gate you found the gate blocked; you could not get out. There was a beautiful avenue of gardens and birds with shops full of pictures and musical instruments where you could wander delighted with all you saw; but the gate at the end of that street was blocked; you could not get out that way. The theatres were fine and the plays were beautifully produced, but they were all about the history of that city, its great men, its tragedies, its love stories. The songs were all in praise of that city and its beauty, because the song writers did not know anything else to sing about. It was a city shut into itself with no new life coming into it from outside, no new ideas, no new truths. It had no roads into it or out of it. It was a dying city, although the people who lived there had no idea of the fact.

Of course there is no such city. There could not be. But sad to say there are such people, people who look quite complete, but they have no ways out of themselves into a bigger world. For example here is a medical student, clever, hard working, popular, and a good athlete; everyone expects him to make a first class doctor but he never will, and why? If you knew his innermost thoughts you would find he had decided to be a doctor because doctors can make plenty of money and not because he wanted to heal disease. He is ambitious to be at the head of his class so that he can command the best position after graduation. He can't get out of himself through medicine, his way is blocked by self. Here is a preacher who is very eloquent and seems most in earnest about his preaching, and yet as he preaches he is not praying that God will use him to bring help to someone who needs it, he is saying to himself, "Really, I do put things well. That was a moving sermon of mine. I ought to have a better church than this and more important people to listen to me!" His religion doesn't find him a way into a bigger world; that way out is blocked by self.

I wish we might think about this together. How many ways have I of escaping from myself? Are all my outlets blocked? Am I shut into the little world of myself, and my own ambitions and desires?

I have called what I want to say tonight "Ways to God"; I don't mean the God some of us thought about as children as the long bearded old man sitting on a golden throne who fixes his all-seeing eye on me and my wrong doings. I mean that great spirit who is power and creative energy, who is truth and beauty, who is compassion, who is life. How many ways have you of reaching out to that fulness of life and experience? Self will try to block the gates every time. But if we learn to say, "Really it doesn't much matter what happens to me, I am not the most important person in the Universe, self will be put on one side, and we can go out along many roads to find life.

Art is a way to God. Not if all the time you are wanting admiration for yourself; that would block the gate. But if you are trying to develop an eye which can see more beauty so that you can make it visible to others; if you are trying to develop an ear that can hear more beauty and interpret it for people then you can lose yourself in beauty, and learn to be humble and hard working and reverent—and if you are that, you are well started on the way to God.

Science is a road to God. Not if you are merely a collector of facts for the power they give; but if you can let them heighten your sense of wonder, science may any day lead you into the presence of the God who made this intricate universe.

Money is a way to God. But not if it colors all my attitudes. Not if I am willing to do a mean thing to save a few dollars. Money must be treated lightly if it is to lead us to God. We need to care for the job more than the salary. We need to give money away with enjoyment, and to do without things without fussing. Almost no one has enough money, having more of it will not change our attitude towards it. I had better look carefully toward my attitude towards money and see whether it is leading me to God.

Friendship is a way to God. But not if I am jealous and greedy about my friendships; if I want my friends for myself and dislike sharing them. But if because of my friends I grow more loving and generous, more thoughtful and happier hearted than I have almost reached the God who is love.

Patriotism is a way to God. Not if I stop short at hate and bitterness. I don't speak easily about patriotism; I think the hardest struggle of my life was between my national pride and my religion. I didn't get free until I learned to pray for my enemy because Christ died for them too. But patriotism can lead us towards God. It can make me say I love my country so much that I will always want it to be its best and noblest and I will give my life to building up a righteous and merciful society which will give all men a fair chance. I knew Dr. Sun a little, and heard him speak once or twice. He was a man with a passion to see China strong and great. You could feel it when you met him; he had no time for anything else. The patriotism which means earnestness and sacrifice will always lead us out toward God.

The wonderful thing is that whenever I start to travel any of these roads towards God, I haven't gone far before I meet God coming towards me. Roads are meant for going and coming and He will come down any road to meet me.

I feel sorry for that little city shut up to itself, always thinking the same thoughts, singing its own praises, never getting any new life. I feel sorry for that little soul shut into itself, engrossed with its own affairs, with no generous outgoing. Poor little city! Poor little soul! I hope the gates will be opened; that self will be put on one side; and that along many roads we will go out to find life and God. And that along these many roads God will come into life and into us.

I can't bear for anyone to live in such a little world when there is a glorious world of beauty and delight just outside.

THE CHRIST OF THE FLOWERY LAND.

On the old old roads of the Flowery Land
He is passing, passing with outstretched hand.
 On the stone-flagged, crooked and winding roads,
 The riverside paths and the mountain roads,
Wherever the sound of a human cry
In its need or sorrow is raised on high
You will find Him lingering, lingering by—
 The Christ of the Flowery Land.

See how the captives are loosing their chains!
Down from the mountains and over the plains—
The poor man, the rich man, the beggar, the thief,
The ascetic, the saint, and of sinners the chief,
From the learned in poetry, legend and myth
To the farmer, the merchant, the craftsman, the smith—
All sorts and conditions to Jesus they come
And find in His bosom their rest and their home.

 He is passing by,
And the sound of His tread
Has awakened hearts that were cold and dead.
 For just one glance from His love-lit eye
 Has power to quicken and purify,
And the Sons of Sinim in Him shall see
Their highest, most glorious Victory.
 And still He is passing, passing by—
 The Christ of the Flowery Land.

E. S. STEWART

NOTES ON HYMNOLOGY.

“Nothing in the past is dead to the one who wishes to know how the present came to be.”

Before proceeding to the life and works of Dr. Isaac Watts it might be well to mention a few of his predecessors. Dr. Watts was considered the “Father of Modern English Hymnody”, and his place in the history of Hymnody is unquestioned, yet one must recognize the fine influences of those before his day whose material was his literary legacy. Before Watts’ day imperishable hymns had been written, and history recounts many illustrious names of hymn writers. The Latinist, Ambrose (called the fountain-head of all metrical Congregational Song), and Sternhold, “the English sponsor of the movement to provide the people with vernacular songs”, are two important names. The name of Bishop Ken (1637-1711) should also be mentioned, as no finer verses are extant than his trilogy of hymns, “Morning, Evening, and Midnight.”

These hymns were originally written for the use of the students in Winchester College, during the time that Bishop Ken was a Fellow. The “Morning” hymn :

Awake, my soul, and with the sun
Thy daily stage of duty run ;
Shake off dull sloth, and joyful rise,
To pay thy morning sacrifice.

and the “Evening” hymn :

Glory to Thee, my God, this night,
For all the blessings of the light !
Keep me, O keep me, King of kings,
Beneath Thy own almighty wings.

are quite well known to us. The “Midnight” hymn, however, is comparatively unknown and little used. This is a stanza from it :

My God, I now from sleep awake,
The sole possession of me take :
From midnight terrors me secure,
And guard my heart from thoughts impure.

Each of these hymns is built on the same metre, and closes with the same well-known stanza :

Praise God, from whom all blessings flow,
Praise Him, all creatures here below ;
Praise Him above, ye heavenly host ;
Praise Father, Son, and Holy Ghost.

This stanza has preëminently become the "long-metre Doxology" of the Christian Church in all parts of the world. It is doubtful if any stanza of religious poetry ever written has been so often, so universally, and so heartily sung in the worship of the Triune God as this. It is said that Dr. Watts used these hymns as models for his own writings.

To many of us the terms "The Doxology" and "Praise God, from whom all blessings flow" are almost synonymous. We forget, however, that the word "Doxology" simple means a praising or giving glory. Besides the one we have mentioned there are two other Doxologies in common use, known respectively as the Greater Doxology (Gloria in Excelsis) and the Lesser Doxology (Gloria Patri)—(see *Encyclopaedia Britannica* under "Doxology"). These should be kept quite distinct. Metrical Doxologies are often sung at the close of hymns.

The use of the stanza "Praise God, from whom all blessings flow" has been the subject of great concern and uncertainty to many men leading divine services. Some have used it to open the service. Others have used it to close the service. Still others have been unable to determine how it could best be used effectively. One authority says it belongs after the New Testament lesson. In my judgment it should be used wherever it can be made most impressive. "Praise God, from whom all blessings flow" is so magnificent that we should be very careful when and where it is used. It should not be allowed to become threadbare through constant use.

The tune "Old Hundred" or "Old Hundredth"—to which we usually sing "Praise God, from whom all blessings flow"—made its first appearance in a Psalm book published in French at Geneva in 1551. At that time it was set to the one hundred and thirty-fourth Psalm, but when it was introduced into England in 1563 it was used for the one hundredth Psalm—therefore the name "Old Hundredth." There are two French musicians credited with the compilation of this tune, and it is difficult to find out to which one the credit really should be given. These two names are: Bourgeois and Franc. The better known, and

later version of this tune, has notes of equal length throughout, with pauses at the ends of the lines. The other version—which is considered more correct—uses notes of different time values, thus producing considerable change in effect.

Before closing this article I would like to advise all those in charge of singing to study the different Doxologies given in the hymn books, and use a variety of them. Sometimes it might be well to use the more correct version of the tune “Old Hundredth” instead of always the later version. The “art of selection” is the privilege of each individual. Learn to whom we are indebted for the words as well as the music, note the historical significance, the metre, and every detail connected with these hymns which you are striving to make your very own.

A PLEASANT WAY OF TEACHING ENGLISH.

During the last year or two, the work to which I have been appointed has included a great deal of English teaching. When one of my friends heard of this he wrote me a letter of commiseration, adding, “Well, I hope you don’t get as fed up with the teaching of English as most of the fellows out here do!” My previous brief experience of Middle School Teaching had been most discouraging. The boys who had studied for three years didn’t seem to know any more English than I knew Latin after the same length of time, and for the same reason. They had been taught by the methods of translation, explanation and tiresome rules of grammar, just as if it were a dead language—and dead it was.

Now all that is changed. The teaching of English is a daily inspiration to me. Instead of being a discouraging routine of explanations which did not sink in and were not remembered, every day brings out some new point of interest. I would like to tell briefly the story of how this happened, with the hope that some of my fellow-missionaries who are doing similar work will try the experiment and give it a push.

I had already known of the work of "The Institute for Research in English Teaching" because Mr. Moncrieff required all students to read a publication of theirs, "The Principles of Language Study" by H. Palmer. Therefore, when I was appointed to this work, I sent for all the pamphlets and reports of the Institute, and made a thorough study of what they had tried and were doing in Japan and elsewhere. I made myself thoroughly familiar with their methods and ideals, and then I sent for a hundred dollars' worth of their text books.

With these text books I opened a primary class, a middle class and a higher class at the Young Men's Guild. I soon found that every class had to begin at the first reader go through the whole system.

Why was this necessary? Because, while many of the students had a large vocabulary memorized, they had none of the *basic mechanisms* necessary for handling such a vocabulary.

In addition to these three classes I had two private pupils, both of them graduates of down river universities, and, unfortunately for me, both had studied the six books of Nessfield. Consequently, in any long sentence they had to be told which was a gerund or some other kind of thing before they could understand it. As I had long ago forgotten what a gerund was, it was all very embarrassing. Finally, I started them on Book One of the Direct Method Readers, using the charts, and both of these men are now very enthusiastic about the method.

Moreover, it was necessary for me to take a number of classes in the Higher Middle Schools of the city. After teaching in them for some time I came to the conclusion that, just as Latin and French were for us, so English was for most of the boys a queer mixture of nouns, verbs with many tenses, participles and prepositions (which they always get wrong). If you ask a question like "Is it raining today or is it fine?" you'll get the answer "yes" if it is fine, and "no" if it isn't. If you ask "Are you sitting down?" they will say "I am sit." If you use almost any idiom they are completely stuck.

Furthermore, a casual examination of the text books now in use among the Middle Schools of this province shows at once the need for reform. Most of the texts, after a few simple lessons, launch into small essays which serve the double purpose of exhibiting the ability in English of the foreign-trained Ph. D. who prepared the texts, and of bewildering the Middle School student who has to read them. The result is that students regard English as part of the necessary affliction to be endured for the sake of a diploma, and the teacher finds the teaching wearisome and nerve-racking.

During the first term, when I was not using the Direct Method, I kept records, and checked the results I was getting. I would be very glad if any others would make similar tabulations. I found that, with the old method of translation, explanation, "making up sentences containing these words", and writing a short essay on "My Summer Holidays", over seventy percent of the mistakes were elementary ones: wrong tenses, plurals, misused pronouns, and, especially, Chinese word order. Moreover, I found that, at the end of the term, the students were still making much the same mistakes, in spite of my best efforts. I would like to know if there is any teacher of English who has followed the method of grammar, translation and explanation in the Chinese tongue, and has given free compositions on subjects for a term, who really believes the progress of the students is at all commensurate with the effort he has put into it.

With these negative results to spur me on, I plunged deeper into the study of the results and methods of The Institute for Research in English Teaching. First of all, I found out their aims and the material they had prepared. In the second place, I had to learn how to teach by the new method. I discovered that when you have learned to teach the first ten lessons, the whole method and system opens up to you very clearly. In the third place, I found out that, after you get on, there are many little devices and mechanisms which are wonderful help in getting across the most difficult of the English idioms.

The aim of the Direct Method is to teach English in such ways as to cause the pupils, in the shortest time compatible with efficiency, to *read extensively and compose accurately*. It is hoped that this method will not be confused with the Oral Method, which is largely for conversational purposes. The class work of the Direct Method involves considerable oral questioning in teaching new material, but a large part of the work is written exercises based on the readers.

A system of accurately and closely graded *Readers* is used, the vocabulary of which is largely selected from the five hundred most common English words as given by Dewey, Thorndike and Bertrand Russell. *Composition Exercises* on every lesson in the Readers give the student the opportunity to put everything learned by explanation or reading immediately into practise by writing and composition. These exercises are so varied as to prevent dullness, yet so planned as to give the least possible chance for error during the learning process. The chief types are (a) *Conversion exercises* e. g. changing present to past,

singular to plural, active to passive; (b) *Completion* exercises, in which missing words, phrases or clauses are supplied by the student; (c) *Question-Answering* exercises, by which the pupil answers in writing questions of a relatively more difficult type than those used for intensive oral questioning; (d) *Criticism* exercises, in which errors of fact are to be corrected; and (e) *Synonym and Antonym* exercises in which synonymous expressions or contraries are to be supplied.

These Composition Exercises are a model of completeness. They embody every fundamental English mechanism, such as negative and interrogative forms, the use of "A" and "The", tenses of verbs and so on, leading up to the difficult forms of indirect speech and indirect questions. All *new* material is taught with material which is already understood, thus forming a careful progression from the known to the unknown. The native language may be used for explanations when necessary, but not for direct translation.

The best part of the whole business, however, is that every Reader is accompanied by a *Teacher's Manual* which gives each lesson in full and in the very best way in which it can be taught. In one stroke the teacher is given the technique he needs, and the pupils are effectively protected from the most vicious of language-learning habits, that of mental translation from one language to another in order to understand it. After you get the system going with a class, you can ask and get answers for one hundred questions in fifteen minutes, so that it is obvious the teacher must have his questions in book form, or his thinking apparatus will crack under the strain. These questions are given in *The Teacher's Manual*. During the first year, all material in the Readers is taught first by objects, charts or pictures for the blackboard. This makes possible rapidity and fluency in reading and sets the habit of reading by phrases and sentences, rather than work by word.

It is now apparent that space will not allow me to explain in detail, as I would like to do, how the system is taught by the teacher. The method of teaching combined with the most suitable closely graded material is the secret of the whole thing. What I am now interested in is enlisting those who are teaching English to give the method a trial.

Last spring I approached the Educational Bureau of the Municipal Government of Chungking, and asked them to let me try the experiment in the city schools. They agreed, after considering that the National Government had proclaimed that experiments were in accord with its educational policy. They

gave the money to print one thousand copies of First Readers, Teacher's Manual and a set of twelve charts to go with it. I prepared these, using the principles of the Direct Method, but changing them to make them suitable for Chinese students, using Chinese geography and items of local interest to students in Szechuan. I give due warning that I did not proof-read the Manual, and I'm inclined to think nobody else did either.

I obtained permission from the Institute to use their copyright, with the changes described above and the books have been taught for one term. On the whole, where the teachers have understood how the material should be taught, the results have been gratifying. However, the cost of printing for so small a constituency is very high, and, unless I can get a wider use for the books, my efforts to establish this method in Szechuan will fall through. This English experiment seems to be like everything else, unless it grows, it dies. At the present time the Government here have agreed to issue Book Two Reader and charts. I will mimeograph the Teacher's Manual, because it is so expensive to print, and the sale is so limited.

If any of the readers of THE NEWS are interested in trying this system of teaching, either for private pupils, as a review for students who have already studied English but need a better basis, or in direct Middle School work, I would be glad to hear from them. They can see the books and charts in Chengtu with Mr. R. S. Longley or L. E. Willmott, or they can write to me. If anyone is really considering using the books in middle school classes, I will be glad to send a copy of The Teacher's Manual, the twelve pictures on the chart and a sample of the Reader.

A Note on the Mechanics of Teaching.

During the first term the questions are more detailed than later. All material is presented in the following manner, using three steps marked A.B.C. :

A. The Teacher *asks* the questions and *answers them himself*, while the pupils listen.

A 1. This is a map of China.

 This is Nanking.

 This is Chungking. (Use not more than five new things.)

(Pointing to map)

- A2. Is this Nanking or Szechnan? It's Nanking, etc.
 A3. Is this Nanking? Yes, it is. (Nod the head).
 Is this Chungking? No, it isn't. (Shake your head).
 What is it, then? It's Nanking.

Similarly for the others.

- A 4. What's this? It's Nanking, etc.
- B. The teacher tests whether the pupils have acquired the new words, by means of *Imperative Drill*:
 Point to the map of China. Touch Nanking, etc.
 If they cannot do it, then repeat A 1,2,3,4.
- C. The teacher asks the questions and the *pupils answer*, first in chorus and then individually. This follows the order of A 1,2,3,4. etc.

In addition to this fundamental mechanism, there are interesting ways of teaching those special idioms which cannot be translated literally into Chinese, such as; "instead of," "Where *does* he live?" "He lives in Chengtu." The use of "comes before" and "comes after" for drilling on the days of the week, months of the year, etc.

When you come to the past tense, this form is used in many variations for all the important irregular forms:

The teacher takes a book, and asks:

- | | |
|-----------------------------|---------------------|
| Did I take a book just now? | Yes, I did. |
| Did I take a pen just now? | No, I didn't. |
| What did I take? | I took a book. |
| Who took the book? | I did. |
| When did I take it? | I took it just now. |

For the above, the pupils answer also, changing "I" to "You". Use the same drill with "give" etc.

For more advanced work the questions are worked out with the most amazingly accurate detail. Take one sentence from the story, "The Dog and the Bone";

“Directly the dog saw the bone he picked it up.”

1. Did the dog wait or did he pick up the bone directly he saw it? He picked it up directly he saw it.
2. What did the dog do directly he saw it? He picked it up.
3. When did he pick it up? He picked it up directly he saw it.
4. What did the dog pick up? He picked up a bone.

If anyone is interested, I will send him a mimeographed copy of the famous story of “the Dog and the Bone,” together with the 180 questions for the direct method of teaching it.

Chungking.

JAMES G. ENDICOTT.

THE HANKOW FLOOD,

AS SEEN NOV. 9TH, 1931

From the front door of the American Lutheran Home the dirty brown mark of the high water line is easily seen, about 5 or 6 ft. high on the walls of the buildings, and this line can be seen for miles on the city streets about the same level. People in one story houses, and there were thousands of them, were flooded out, while others moved upstairs. We only heard of one small area in the city that had not been flooded, and that was the floors of the Women's Hospital of the Wesleyan mission. Here, even the verandahs were covered, but brick and cement were put in the doorways. Great was the fear, but the mission doctor promised to drink all the water that came in. Here thousands of refugees gathered until there was not standing room, to say nothing of spare for eating or sleeping.

The railway embankment running thru the city had been raised to the recorded high water mark of last century but it was two feet under water this year. Long before this, weak

spots in the dirt dikes had suddenly given way and great rivers had suddenly covered scores of square miles of the best garden land, destroying crops, animals, homes and many people.

We accompanied the superintendent of the Union Hospital on a visit. A row boat was hired about a half mile from the hospital. All was wreckage about us. Upon arrival the water was still a few inches above the ground floor, while the high water mark was easily seen along the sills of the second story windows. Most of the two story brick buildings had been battered down by the four foot waves and are just heaps of broken brick, cement and timber. The doctor, pointed out the top of his car just appearing above the six ft. of water.

In the homes of the missionaries, light things had been carried upstairs, stacked on beds, tables and cupboards. Their loss is very heavy. With the greatest of difficulty the X-ray was kept above the water. There were miles of water to the north and west but it was receding three inches daily. Workmen were salvaging, waistdeep or more in the water. The doctor, said five thousand pounds would not replace the damage.

Some had already returned to claim their land and were erecting living quarters on stilts and hunting with their toes for pots and pans, etc.

Another day we visited Black Hill, perhaps five or six miles north west of Hankow. Here in an extensive cemetery we found a camp of at least fifty thousand, in small bamboo mat huts with rounded tops 4 to 5 ft. high, the same width and 8 ft. long. These were in rows, a family each, sleeping on the ground with all their belongings about them. The death rate among the infants and aged was reported as very great. A Sanitary squad had the situation well under control. Everywhere the red and blue crosses of the Flood Commission were seen. Little soot-covered holes in the ground outside the tent door showed man's effort at a stove. Little children with small baskets were in search of fuel--fragments of bamboo, a few straws or a few leaves.

Rice was being distributed free, about 12 ounces per head per day. A Buddhist was distributing rice-gruel. Everything was in mat sheds. Several schools were pointed out, a chapel was being erected under the direction of the Scottish Bible Society manager. The big tents of the hospital were under the direction of the Union Hospital staff. The Workers, both Chinese and foreign looked weary from long hours of work and little rest, from the lack of quiet a good bed, good food and time to eat it. A Chinese doctor appeared for lunch, in trousers that

had once been white, he was collarless, uncombed and had a week's beard. He apologized, but we knew it was uncalled for under the circumstances. We were first amazed then thanked God for the spirit of willingness to make such self-sacrifice.

Small pox had already broken out and a Chinese doctor, from a mission-hospital in Shanghai with a corps of workers was starting vaccination among an ignorant, unwilling and fearsome community.

Only a small percent of the people were getting vegetables. A few fish and minnows were being caught, but meat or eggs were unthought of. We were glad to see a few small sellers of oranges, peanuts etc. The men were reported off hunting for work, the women trying to stretch patches all too small, while needles and thread were luxuries.

The great question is "How to keep them over the winter, with little vegetables, fuel, clothing or bedding", and "Seeds" must be provided for next spring.

Another day we visited a Y.M.C.A. Camp across the Yangtze in the great city of Wuchang, just south of Hankow. We crossed on the regular ferry carrying perhaps 1500 people. Wuchang city seemed to be above the water line, but we learned there were several big camps of bamboo tents for refugees. We were informed that the whole Flood question is under a Central Commission appointed by the National Government, so that there may be system and order in the hundreds of areas involved, covering an area and population greater than England and Scotland. Local bodies are encouraged to accept the responsibility of attending to their own situations, free gifts of money and supplies being granted thru the Commission, and no doubt inspections are made and reports required.

On Nov. 9th our West China party visited the "Y" camp in Wuchang. Fortunately at the gate we met the American secretary who gave us much interesting information. He took us into a mat shed and we found an alert English-speaking Chinese secretary. On the wall were several charts giving the daily attendance, sickness and deaths etc. That day there were 2300 people inside. There were 12 mat sheds of about 25 by 50 ft., and an assembly hall. Families were more or less huddled together on the ground in little squares, and the sections numbered.

Further back we visited the Hospital in its large mat shed, with 24 beds for women and 12 for men. There were isolation sheds for measles, small pox etc. The beds were loose boards with straw ticks. This whole unit of the Hospital was being

staffed and financed by the Peiping Union Medical College. Here we found 3 Chinese doctor and 8 nurses. The doctor told us almost every patient had dysentery or worse—cholera.

It was a great joy to see these finely trained young Chinese men and women carrying this heavy load of suffering on their hearts. There were two other much bigger units of the College in Wuchang. Many of them will graduate in Medicine and Nursing next June. All of them have caught the Spirit of the Christ and thus are carrying the Cross.

F. F. ALLAN

SUIFU NOTES.

DECEMBER 1391

Miss Freda Wall, returning from Chengtu early in December brought with her, Miss Aetrid Peterson and Mr. and Mrs. Clarence Vichert. We are delighted to welcome them into our community.

A week of Bible study with one hundred and sixty from the city and outstations was a happy event for our church people. At the close of the classes forty-eight were baptised.

Suifu had a pleasant and profitable visit from Dr. Chen and his party, just before Christmas. They spent two days here holding conferences and meeting friends of the church.

Archdeacon and Mrs. Boreham, with Mr. Sherwood and Mr. Jenkins, paid us a brief visit on their journey to Chengtu. They traveled from Chungking by small boats.

The Christmas celebrations in all the schools, hospitals and in the church were unusually fine in spirit.

The Kindergarten had its tree as usual with an informal good time and later the boys who were graduated the last two years were invited back to share in the Christmas joy.

Miss Ella Bailey arrived from Chung King on Christmas night in time to join in the Christmas festivities with the missionary group.

The Hospital for Men reports rather unusual accident cases—five men injured by leopards.

M. B. T.

CHUNGKING JOTTINGS

Miss E.J. Crystall and Miss D.M. Williams, who previous to furlough were in Sisiang, are in Chungking on their way to Kulin—one of the stations included in the C.I.M. Forward Movement. They will go to Yungning until premises can be secured in Kulin.

Miss E.H. Allibone and Miss E.M. Tucker are in Chungking for medical attention—the latter for an appendix operation.

Mrs. Bird of Fuhinan has been resident in Chungking for some weeks in attendance on her mother, Mrs. Parry, who is now convalescent after passing through a very severe illness. Mrs. Parry was taken ill very soon after her return from Shanghai in November.

Mrs. Howes is also convalescent after having had attacks of plebitis and bronchial flu. Miss Bailey who has been nursing Mrs. Howes, returned to Suifu in December.

Miss M.A. Edwards of Wanhsien and Miss D.J. Kirton of Liangshan arrived in Chungking on the 12th January, Miss Edwards leaving again the next day whilst Miss Edwards remains for medical attention.

Countess Euttichau Baroness Von Reiszitz of Hochow are visiting Chungking for dental work.

Bishop and Mrs. Wang of the M.E.M. left Chungking 31st. December for Shanghai.

Miss Wells returned on the 12th. inst. after a trip of several weeks into the country district supervising Day Schools and Station Bible classes.

The Yung Chong District Workers will meet in Conference at Den Jia Ngai from Jany. 16th to 23rd. All teachers and Bible Women are expected and a very interesting and helpful programme has been prepared.

Miss Viola Miller is expected to pay a visit to the W.F.M.S. home in Dai Jia Hang during the month of February.

The Canadian Mission rejoices in the return to West China of Rev. A.P. Quentin and Mrs. Quentin after an absence of nearly seven years. Mr. and Mrs. Quentin accompanied by Julia and Peter arrived on Christmas day and left for Kiating on Dec. 30th.

Rev. W.C. Chapman of the C. and F.A. Mission was a recent visitor in Chungking. Mr. Chapman is opening Pengchui, south of Fowchow for the C. and M. A. and was leaving Fowchow with Mrs Chapman about end of December.

Mr. E.V. Rowland was married on Jan. 12th. to Miss Aimee Tang in the chapel of the French Hospital, a reception being held afterwards at the Chungking club.

A meeting of the West China Religious Tract Society Committee was held on Tuesday 12 Jan. to receive the accounts for the year and to discuss the future of the Society and its work here. It was felt that there are serious problems to be solved - the work being done now is merely that of a distributing agency - accordingly a small Committee was nominated to further consider pressing matters and again report. The meeting took occasion to very sincerely thank Mr. George Henderson for the unstinted and efficient way in which he has generously given of his time and ability an act as Secretary in conjunction with his own N.B.S.S work.

Mr. Henderson is proceeding to Shanghai almost immediately en route for furlough. Mrs. Henderson has already preceded Mr. Henderson having escorted her father, Mr. Cecil Smith who is seriously ill, to Shanghai for medical attention.

WEEK DAY RELIGIOUS EDUCATION IN TZECHOW.

In these days when the religious training of children has been so largely taken out of our day schools, all of us who are interested in children's work are feeling around for other and better methods of giving the children this most important of all instruction. In this search each of us needs the help of all the rest of us, and I am convinced that we should make more liberal use of our paper for the exchange of ideas and methods of work. It is in this spirit therefore that I offer this report of the experiment in week day religious education which we have tried for one year in Tzechow.

In the three larger day schools in the city of Tzechow, (averaging 150 students each), there had been for four or five years absolutely no religious training, no singing of hymns, no mention of the name of Christ. The teachers had saved their Christian consciences by teaching Christian ethics with the word Christian deleted. The principals of the schools blocked our repeated efforts to get Christianity taught because they feared the government inspectors. Not even would they consent to the holding on Sunday of such classes as a Sunday School would afford.

The situation was desperate enough to demand action. I began to wonder whether by any means the children could be persuaded to come to the church for religious instruction. It would be convenient for the boys, for their school is at the church. The two girls schools are respectively fifteen and twenty-five minutes walk away. I consulted the pastor who thought it a good plan, provided it would work. When the plan was complete I presented it to each of the principals separately (fortunately the most incorrigible one had resigned to go into business), asking that each class be allowed to come to the church twice a week after four o'clock for religious instruction. Since school did not close until five o'clock during the autumn months, this would necessitate special provision in the making of their schedules. They were hesitant, but gave a somewhat qualified agreement. Later we had a meeting of the principals to talk over the whole problem of religious education. They did not like the idea of sending their students so far, and once were on the point of throwing open their doors and letting me send teachers to the schools to teach these classes, but when they thought again of the inspectors, they quickly relented. At last after much discussion they accepted my plan without modification.

I had already procured me teachers. Miss Dsong, the kindergartener, would teach the first grade as she could apply her methods to this grade quite advantageously. Miss Liu, the Middle School Bible teacher would take the higher primary girls. These two classes would come on Mondays and Thursdays so the older girls could look after the little ones on the way. On Tuesdays and Fridays, the second, third and fourth grades would come. The second grade would be taught by the two kindergarten assistants and senior middle school students would take the third and fourth grades.

The classes started off with a boom. Nearly all of Cushman School, many from far away North Street, and a few from

the boys' school were on hand. For some reason the boys did not come again. Whether lack of interest on the part of the principal accounts for it or whether the boys felt that this was a girls' affair, I do not know. After a few weeks, bad weather and road building combined to keep the North Street children away for the remainder of the semester. The Cushman children, loyally backed by their new principal, came out, one hundred and fifty strong, whatever the weather conditions. The second semester they were joined by half that number from North Street who came steadily until the end of the term.

Regular attendance was encouraged by the reward of a post card for each four successive attendances. Additional prizes were offered for examinations. To our surprise, when a mid-term examination was announced, we lose nearly all of our higher primary girls, only nine remaining. Our assurance that the examination was entirely voluntary did no good. They remained away for the rest of the semester, but most of them returned the second semester, at the close of which they requested examinations!

The first part of each class period was used in learning children's worship songs, and, in the older classes, the regular hymns of the church. After that the teachers took charge of the lesson of the day, meeting their classes in the class-rooms of the boys' school. 宗教教授書 was used by the teachers. The corresponding students' books were available but were not used. Since none of the classes had ever studied Bible, the higher Primary could be taught from the lower primary course, using books five and seven. The third and fourth grades took books five and six, while the lower grades were regular.

It planning this work it was thought that except for the higher primary students the boys and girls could meet together. Special provision was made for the higher primary boys by inviting them to my home on Sunday mornings for a Bible class. They organized under the name of character builders, and studied a "Boys' Life of Christ." Refreshments were served at each meeting as an inducement to attendance. The second semester I turned this class over to Dr. An, our dentist, who met with them on Saturday afternoons and combined religious instruction with wholesome recreation and other helpful phases of living.

There has been no appropriation for this work. The teachers have given their services freely, though of course a gift was given at the end of each term in recognition of their services. Whatever expenses there have been for gifts, refreshments etc., I have borne personally and count it a good investment.

One could hardly expect to see results after only one year, and yet some very definite results are evident among both boys and girls who entered Junior Middle School this fall. The boys from the "Character Builders" who entered Junior Middle School are the nucleus of a Bible class in that school, the first for several years. In the girls' middle school, where heretofore less than fifty per cent of the total enrollment has studied Bible, all but three of the entering class of thirty or forty are enrolled in Bible classes, and many of them have joined prayer bands. Other influences may have contributed to these results, but I think without doubt, the religious education classes are partly responsible.

I am very sorry that my furlough falls due at this time, and especially so since my successor is necessarily a Chinese with little training or experience in this kind of work. It remains to be seen what she will do with it. The classes have started off well this fall, and she plans to hold weekly meetings of the teachers (with refreshments) to discuss together means of bringing Christianity into the lives of the students.

ORVIA PROCTOR.

FRIENDS' ANNUAL MEETING.

The Friends gathered at Chengtu on the 6th instant, for their welcome meeting. Representatives, Chinese and Foreign, appeared from all our stations except Tungliang.

The Yearly Meeting sessions began on Thursday, the seventh and closed on Monday morning, the eleventh. S. C. Yang and L. Wigham presided.

One of the first duties, a very pleasant one, was to welcome Arnold and Lois Vaught, who have come from Chicago, having spent a few months in England on the way. We have received so few recruits lately that this accession gave peculiar pleasure.

We received greetings from bodies of Friends in three different continents, and sent cordial replies to them. Specially interesting was the brotherly correspondance which passed between us and the Yearly Meeting of Friends in Japan.

Reports from our local meetings and our schools and other branches of work, aroused much interest, the whole body turning its eyes for a time on the special department of each little group of individuals.

One of our aims, which as yet we are far from reaching, is self support. A reasoned scheme for gradually attaining thereto was presented by a committee, and was very carefully considered.

The Friends have always rejoiced to share in union work, and they had an increased measure of this joy this year. We continue to contribute to the Health Education Committee, and the Union Middle School, and this year the revival of the Szechuan Christian Council led to a revival of the Friends' contribution to it, both in money and in man power. A long time was spent listening to and considering the report from the Christian Council about the Five Years' Movement Conference. This was most interesting and inspiring, and seems likely to lead to a revival of good work of various kinds in our meeting.

Our interest in and support of the Union University of course continues, and this year we listened with much interest to Mr. Liu telling of the work of the University's Committee for Extension Work. We were glad to accept the invitation to join in this work so far as we are able.

In connection with the University, the question of military service arose, and was very keenly discussed. The Yearly Meeting addressed the University authorities asking that service should not be compulsory.

Our literature committee has been preparing in Chinese a short life of Clifford Stubbs, and this is soon to be circulated among our members. A selection of other literature, and a statement of our beliefs about peace and war are also to be sent out. Further, the literature committee was asked to trace and put on record the life and work of old missionaries who are no longer on the staff.

Among the recommendations from the Christian Council, on which we wish to take action were Rural Evangelism, the "Hope Monthly", the search for and training of men and women who would engage in evangelistic work, study classes, opposition to opium, literacy classes and the christianization of the home.

Our joy in welcoming newcomers was balanced by sorrow at losing Miss Cumber, who, after nearly forty years of service, is about to leave China. This feeling was expressed verbally and in writing. Letters of introduction to such meetings as

they may visit, were to be given to Miss Cumber, as well as to Dr. W. H. and Alfred Davidson, who are going on furlough.

A suggestion that Leonard Wigham also should retire during 1932 from work in China, was deprecated as premature. A letter on this subject is being sent to the office in London.

When the three named have left China, we shall only have eight missionaries, men and women, on the field. This the Yearly Meeting felt to be quite an inadequate number, and in the letters to the Yearly Meetings in England and Ireland an appeal for more recruits is to be inserted.

One station wished to open a new Higher Middle School, another to inaugurate a Kindergarten. The Yearly Meeting heartily sympathizes with both projects, but could see no possibility of finding any financial support for such new ventures from the general fund.

Questions of the control of Mission property and how to make the best use of it and preserve it from encroachment by military or other persons were raised and considered at some length.

From the twelfth to the fourteenth, the Central Executive, a body of sixteen members, met and gave close consideration to details of finance, appointment, retirement, training policy for future work, and allocation of funds. Having to cut off 120 from our block grant, we found some of these subjects very hard to deal with.

The missionaries in the intervals, had three sessions of the "Committee of Missionaries", where matters effecting the missionaries apart from the Chinese Christians, and their relations with the Home Board were considered. Here also we welcomed the newcomers and regretted the departure of M. L. Cumber and of the two friends who are going on furlough. These two, however, are expected back before long, as we greatly hope, accompanied by their wives. It was a particular cause of regret that W. H. Davidson, who has so long served us well as secretary, is for a time laying down the pen.

The joint meals and other social occasions, when Chinese and foreign Friends met together as brothers and sisters, enhanced the feeling of good will which reigned all the way through our sessions.

L. W.

Locations for 1932

| | |
|-----------------------|------------------------------|
| Chungking High School | Arnold B and Lois Vaught |
| Tungliang | Leonard S. and Laura Walker |
| Suining | Leonard Wigham |
| Tungchwan | Dr. Lucy Harris |
| | Rose C. Tebbutt |
| Chengtu | A. Irene Hutchinson |
| On Furlough | Dr. W. H. and L. A. Davidson |
| | Alfred and C. E. Davidson |
| | Caroline N. Wigham. |

61, Burlington Avenue,

Kew Gardens, Surrey.

September 2nd, 1931.

The Editor,
 "The West China Missionary News",
 CHENG TU.

Dear Sir,—

One of the delightful things about life here in England is the arrival of "The West China Missionary News". It gives us such pleasure to share through its pages the life and thought of our West China friends that I must write and thank you for it.

Some months ago—in lilac time—we came to live at Kew, and there is much here to remind us of Szechwan. In the Royal Botanic Gardens there are many plants labelled with the thrilling words "West China". There are Omei lilies, Omei roses, the yellow lilies which grow at Kwansien, bamboos such as form the thickets round Behluding, and rhododendrons from the tribes country. The Pagoda too, near an avenue of Canadian maples, gives a home-like touch, though it has an air of unreality about it. We have watched the rice plants ripening in the steaming heat of the Tropical House; and we have tried to imagine ourselves once more on the University Campus as we looked at the "pi-ba" trees.

It has been a special joy to see so many friends from West China; and I might add right away that one of the reasons for

writing this letter is to invite all who may be returning to England or passing through London to let us know. We should be so glad to see people and help in any way we can. I have been appointed Secretary for the United Committee for the Christian Universities of China, and one of the reasons for the existence of our office is that people from the West China Union University and other places in Szechwan may be served and incidentally tapped for the latest information while they are here. Recently we have seen the Simkins, Rapes and Havermales on their way home to the States. The Plewmans spent an afternoon with us, of Miss Nicholls we had only the briefest glance, but we saw more of Mr. Albertson during his stay in London. Several people have been trying to get hold of Miss Streeter, but she went through England with the greatest secrecy. Mr. Chang Min I has been studying printing in London, and he has been to see us several times. He has now returned to Shanghai to work with some of his friends at their newly acquired "People's Press". Dr. and Mrs. Manly stayed with us quite recently.

Although the work on which I am now engaged is quite new, there has for some time been a desire that it should be started. It was felt to be high time that the Christian Universities in China had a joint committee in England, which could act as their spokesman and present their special needs. The committee consists of representatives from each of the eight missionary societies which share in higher education in China. I am fortunate to have as my colleague Mrs. J. C. Carr, the Treasurer of the Committee, and the secretary of the Home organisation of Cheeloo University, which has been absorbed in the wider scheme.

These are not the times for financial appeals, but they are the times for laying the foundations for deep and lasting co-operation between the Universities in China and educationalists and others in this land. Apart from a few specialists there is a lack of knowledge of what is being done in China, and the response when information is given is surprising. On the financial question, it is noteworthy that despite ups and downs of individual societies the contributions to missionary work have only shown a very slight diminution during the last three years. It is a testimony to the solid, stable interest of Great Britain in missionary work. At a small Baptist gathering a short time ago a woman told me that though times were bad the very last thing they would economise in was their gifts towards missionary work.

Our immediate attention is being devoted to the formation, in various British University centres, of groups of people actively

interested in China. The life of such groups is dependent on personal contacts; people in Szechwan can help by keeping us in touch with their personal friends who might be interested. We are making use of people on furlough and arrange in some cases for them to meet experts who may help them and who may in turn be helped. We enlist the help of likely people who are known to be going to China, and I am only sorry that Chengtu is so far away that it is impossible for most people to get there. China needs the help and advice of British as well as American experts, though the British find China a long way away.

Once a term we shall publish a small bulletin with news from the Universities—do not forget us if you have interesting information to impart.

May I conclude this letter, which has already grown longer than I intended, by sending from both of us our best wishes for happiness at Christmas to you, Sir, and to all our other friends, Chinese and foreign, in West China. May the New Year bring added opportunities for work, added strength for carrying it out, with joy and blessings to you all.

Yours sincerely,

W. G. SEWELL.

(We regret that Mr. Sewell's greetings to us should be so long delayed, but they followed the editor to Shanghai. We are glad that they got back to us.)

“HEALTH CREED”

My body is the temple of my soul, therefore,

- 1 I will keep my body clean within and without
- 2 I will breathe pure air and will live in the sunlight
- 3 I will do no act which might endanger the health of others
- 4 I will try to learn and practice the rules of healthy living
- 5 I will work, rest, and play at the right time and in the right way, that my mind may be strong, my body healthy and that I will lead a useful life and be an honor to my parents, to my friends, and to my country.

EMERSON.

MISSIONARIES—ANGELS OR PEOPLE.

From the home end, one of the most outstanding features of the work of missions in China at the present time seems to me to be the specific type of missionary necessary for the new day. It is a type whose characteristics, always desirable, now indispensable, are too well known to need enumeration here.

I recall an amusing experience I had a couple of years ago on the platform of a missionary convention. The address preceding mine was on Christian stewardship. The speaker pointed out that stewardship includes not only one's money, but one's time, talents, etc. She went on to say that the fact that one has only a few talents should not deter one from Christian work. Said she, "God uses the woman of one talent as well as the woman of ten talents. When he wants to carry on His work in China He doesn't send an angel: He sends people "(turning to me on the platform beside her)" just like Mrs. Carscallen." I glanced over the audience but couldn't catch the glimmer of a smile. When my turn came to speak, commenting on the kind of people the Board should send out as missionaries, I remarked, "Mrs. X. has said that God doesn't send angels to China - but he may need to." I might have added, "Women just like Mrs. X", but refrained.

Reading Agnes Repplier's *Mere Marie* of the Ursulines last summer I was interested in her idea of the increased value of a threatened life - "Men never came to doubt its sweetness until it grew secure." I wonder if the insecurity of the present day in China enhances the value of life there?

H. M. CARSCALLEN.

FINANCIAL STATEMENT OF THE WEST CHINA
MISSIONARY NEWS.

1930.

| | | | |
|-----------------|---------|--------------------|---------|
| To Office help | 22.00 | By Balance in Band | 668.80 |
| Postage | 144.50 | Cash in hand | 18.70 |
| Stationery | 53.80 | Capital Account | 603.65 |
| C.M. Press | 819.48 | Advertisements | 211.50 |
| Capital account | 627.80 | Extra copies sold | 4.80 |
| Cash in hand | 90.74 | Subscriptions | |
| Cash in bank | 617.54 | received | 826.94 |
| Cash with C.M. | | Bank interest | 38.49 |
| Press | 1.67 | Gain on exchange | 4.65 |
| | 2377.53 | | 2377.53 |

Audited and found correct

T. TORRANCE.

1931.

| | | | |
|----------------|---------|--------------------|---------|
| To Office help | 22.90 | By Balance in bank | 617.54 |
| Postage | 225.00 | Bal. with C.M. | |
| | | Press | 1.67 |
| Stationery | 39.05 | Cash in hand | 90.74 |
| C.M. Press | 874.68 | Capital account | 627.80 |
| Capital acct. | 652.91 | Advertisements | 183.00 |
| Cash in bank | 490.56 | Extra copies sold | 8.40 |
| Cash in hand | 76.07 | Subscriptions | |
| | | received | 779.38 |
| | | Bank interest | 43.37 |
| | | Gain on exchange | 16.13 |
| | | Gift | 12.21 |
| | 2380.24 | | 2380.24 |

Audited and found correct

T. TORRANCE.

The 1930 account covers twelve months work to the end of November of the year ; while that for 1931 takes charge of thirteen months to the end of December.

The considerable increase in postage for 1931 will be noted. Subscribers can help to keep this item down if they will send in their subscriptions promptly and so cut out the postage on repeated applications for payment. This particularly applies to subscribers living outside of China.

In view of the continued high rates charged for postage on all postal matter the Business Manager is reluctantly compelled to increase foreign subscriptions from \$2.00 to \$2.50. This was not done in 1931 as it was hoped the rates would be reduced.

Of the cash in bank \$490.56, and in hand \$76.07, or a total of \$566.63, the sum of \$352.06 represents a number of subscriptions paid in advance for 1932 and coming years. Thus in reality there is only \$214.57 carried forward from previous years.

We continue to send out monthly something over 400 copies of the "News". But there are still many missionaries in Szechuan who do not subscribe, and whose help we covet. Also there are new workers coming into the province from time to time to whom we would ask old subscribers to introduce the paper.

There is still a sum of \$136.00 representing subscriptions unpaid during 1930 and 1931 to which the Business Manager would call the attention of the delinquents.

Signed

GEORGE M. FRANCK

CODE ADDRESS
BEAMAN'S SHANGHAI
MISSIONS CODE USED

PHONE 35459

BEAMAN'S.

A REST HOUSE FOR TRAVELLERS

W. F. BEAMAN
PROP.

338 AVENUE JOFFRE
COR. RUE CHAPSAL
SHANGHAI

GARDENING

With the arrival of March our Szechwan winter is over, and now is the time for putting in the seeds of a number of plants. Among such the most common and easily grown flowers are antirrhinums, cosmea, dahlias, marigolds, nasturtiums, salvia, sunflowers and zinnias, all of which if sown now or during April will blossom at different times during the year. Hardier plants and those which require more than one season to develop are best kept over till later in the season. The sunflowers ought to be sown in the place where they are wanted to flower. All the others may be sown in boxes or pots, and under glass or otherwise. Covering with glass helps to conserve the moisture, and will also protect the tiny plants from being knocked to pieces by heavy rain storms which may be expected at this time of year; and also from such enemies as grasshoppers, snails, etc. Once having sown the seeds be careful that they are not forgotten and allowed to be dried out by sun or wind. For should this happen before they are established they will most likely all die. When the young plants have arrived at a size easy to handle they may be transplanted to the positions prepared for them in the garden.

In a climate such as Szechwan there are not many vegetables that can be sown with profit at this time of year. However, lettuce and radishes will do well, and should be ready for use in May and June. Beets too may be sown now but should be put in before the end of first week of the month if not already already planted in February. It is well to sow beets and radishes so as not to call for transplanting later.

Those who have dug up and stored away their last seasons dahlia bulbs for the winter will find these beginning to show signs of life again, and they can be planted out now or in April. Plant in rows about two feet apart. They must be well staked up later, and it is easier to do this securely when so planted. If planted in a border they should be placed on the inside leaving the outer portion for shorter growing plants. The dahlias grow very tall and if planted on the outer edge of a bed will soon completely hide from view everything that is behind them.

G.M.F.

Barry & Bodwell, Ltd.

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

Directors: B. M. Barry, T. G. Weall

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Foamite Fire Extinguishers.

All modern Godowns in China are equipped with these well-known Extinguishers. Stocks carried in Chungking.

Machinery.

We are agents for all the principal Engineering firms in Shanghai, and will be pleased to quote for Lighting Sets, Pumps, etc.

Ostelin.

Vitamin D concentrate, in Liquid or Tablet form, is stocked by us. \$20.-per dozen bottles, at Chungking. This is an excellent substitute for Cod Liver Oil.

DAY MISSIONS
LIBRARY

MAR 2, 1932

SUPPLEMENT TO WEST CHINA
MISSIONARY NEWS,
FEBRUARY, 1932

In connection with a course which I have given this last term in the University on "The Teaching of English" I required the students in the class (all Chinese) to apply some of the principles and procedures to the teaching of their own language to the foreign students in the Missionary Training School. One of these procedures was that which Mr. Harold E. Palmer has worked out in Japan for the presentation of an English reading lesson to Japanese students. To quote his own words:

"To each reading piece is attached an exceedingly large number of exceedingly easy questions to be asked by the teacher and answered by the students. These questions and their answers cover the ground occupied by the reading text. When the students read the text they have already become familiar with all the words and expressions contained in it.

"The procedure is as follows:

"1. The teacher takes a new text. He reads it aloud to his pupils. He reads it slowly and carefully, explaining the new words and expressions as they occur. He explains them in English, so far as is reasonably possible, but has recourse to Japanese wherever necessary. By translating the whole into Japanese he would waste valuable time, and, moreover, would cause his pupils to tend to think in Japanese instead of in English, so

CHINA

he refrains from doing so. He may re-read the text once or twice.

“2. At the following lesson he may read out the text once again. He then asks from one to two hundred easy questions suggested by the text. . . .

“3. At the next lesson the pupils open their books and read. All that they read is familiar to them. They do not, therefore, pause, hesitate, or break down. Nor is it necessary for them to translate what they have read. They have got the meaning straight from the text. The translating into Japanese of the English text, moreover, engenders bad reading habits. Those who have been taught to translate while reading will never become able to read rapidly, those who cannot read rapidly will never read extensively.”

There is nothing new in the asking of questions on a reading text. The innovation lies in the fact that (1) the questions with which we are here concerned are asked before the students see the reading piece; (2) the number of questions asked is very large; and (3) the students are expected “to derive the answer straight from the question without the time-wasting procedure of translating the question into, and the answer from” their own language, and that they are required to answer the questions promptly and accurately.

The students of the Missionary Training School were very enthusiastic about this way of presenting new material. Among the subscribers of the News are many who are themselves language students; there are others who are language teachers; and there are many more who are interested in the work of the Missionary Training

School. We believe you would be interested to see how this technique has been applied in the teaching of several stories. We are therefore enclosing with the current issue of the News with our compliments, a copy of this pamphlet in which are given the text of six stories, together with questions based on the text for use in accordance with the Palmer technique. Both text and questions are frankly in Western Mandarin colloquial style, as it is our avowed purpose to train students first and foremost in the use of the spoken language of the people about them. These stories were presented in the second half of the first year. They are practically as given by the University students. There has been no time to polish them up before passing them on in this fashion. But whatever their defects, we believe that they suffice to show the very great value of this particular technique in the study of the Chinese language, and hope that many other students of the language, by putting this material in the hands of their teachers, and encouraging them to make use of the procedure, may share with us in the improvement which is sure to come as a result of its use. I shall be very glad to hear from readers of the News of their experience with this device, and to receive criticisms and suggestions for its improvement. As I take furlough very soon, it is best to address me in care of the American Baptist Foreign Mission Society, 152 Madison Avenue, New York City, U. S. A.

J. E. Moncrieff, Director,
The Missionary Training School, Chengtu.

上山

有一個童子，站在山脚下，憂憂愁愁的樣子，對他的姐姐說：這匹山我扒不上去，我咱個喃，豈不是一輩子都要站在山脚底下嗎？這真叫我心頭害怕，姐姐說：可惜得很。我想了一個玩耍的法子，兄弟你來看這裡，我兩個走一步看那個的脚印現些。你看我的脚印現得來連腳指頭，腳板心，給腳後跟都是清清楚楚的，你試看一下，你的脚印及不及我的現，那個童子就走了一步說：我的脚印給你的一樣現，姐姐說：你以為跟得倒我的嗎？你看我再來踩一個脚印，我的身子比你重些，所以跡印要深些，你又試一下看，那個童子又踩了一個脚印說：現在我的脚印還是給你的一樣深，你來看嘛，這個，這個，都及得倒你的深，姐姐說：要得，現在又該我的輪子，等我再來試一下，這樣兩姊妹

走一步就比一步脚印，後來看倒有灰塵從脚指拇縫縫頭冒起來，一而比，一面說笑，過了一陣，那個童子抬起頭來，驚詫說，哦！我們都攏山頂了，姐姐就答應，果然是嘛。

- 1 童子是年老的人嗎或是孩子？
- 2 童子是男孩子嗎或是女孩子？
- 3 童子給娃娃有甚麼分別？
- 4 你扒過樹子沒有？
- 5 你扒樹子是咋個扒的？用手脚一下嗎或是光用手？
- 6 扒山和扒樹子那樣好耍些？
- 7 扒很高的山你心頭害不害怕？
- 8 你害不害怕扒房子？
- 9 人用甚麼法子扒到房子上去？
- 10 山脚底下要熱些嗎，山頂上要熱些？
- 11 熱天的時候你肯在山頂上歇涼嗎，或是在山脚底下歇涼？
- 12 山頂要高些嗎，或是山脚高些？

- 13 常常憂愁的人是不是肯常常笑？
- 14 你若遇見不快樂的事，你憂愁嗎？你歡喜？
- 15 常常憂愁更好些嗎？或是常常快樂更好？
- 16 耶穌一輩子做過害人的事沒有？
- 17 你想林肯一輩子都沒有哄過人嗎？
- 18 你願意一輩子當好人嗎？
- 19 你是不是要一輩子學耶穌？
- 20 打網球是不是玩耍的事？
- 21 除了打網球還有甚麼別的玩耍的法子？
- 22 童子大半喜歡玩耍嗎，或是喜歡讀書？
- 23 大腳的腳印大些嗎，小腳的腳印大些？
- 24 你兩隻腳在白紙上站一下，有一個腳印或有兩個腳印？
- 25 一隻腳有幾個腳指頭？
- 26 你一下有好多腳指頭？
- 27 腳指頭給腳板心是不是一樣的？有甚麼分別？
- 28 腳後跟在腳前頭嗎？或是在腳後頭？

- 29 你有幾個腳後跟，有幾個腳板心？
- 30 腳踩在沙土上有不有腳印？
- 31 不穿鞋子和襪子踩在沙土上有沒有腳指頭腳印？
- 32 踩重些腳印要深些嗎，或是踩輕些腳印深些？
- 33 大腳踩的腳印大些嗎小腳踩的腳印大些？
- 34 腳印給腳印是不是將將一樣？
- 35 不乾淨的手在白紙上摸了，有手的跡印嗎有腳的跡印？
- 36 你喜不喜歡在衣服上弄些跡印？
- 37 衣服弄了跡印，你要做甚麼？是不是要洗牠？
- 38 在衣服上弄了藍墨水的跡印洗不洗得脫？
- 39 你喜不喜歡穿有跡印的衣裳？
- 40 有跡印的衣裳及不及得倒沒有跡印的衣裳好？
- 41 黃包車及不及得倒自行車快？
- 42 小腳的跡印及不及得倒大腳的跡印大？
- 43 房子及不及得倒大山那樣高？
- 44 一個童子及不及得倒老年人的歲數大？

- 45 你的中文及不及得倒你的英文好？
- 46 今脚走了一步是該右脚的輪子走第二步嗎？或是該左脚的輪子步第二步？
- 47 學生挨一挨二的唸書第一個人唸了就該第二個輪子唸嗎，或是該第三個人的輪子唸？
- 48 學生挨一挨二的發球，第二個人發了就該第三個人的輪子嗎或是該第四個人的輪子？
- 49 一隻脚有幾個脚指拇縫？
- 50 脚指拇給脚指拇是不是一樣的東西？
- 51 脚指頭長些嗎，手指頭長些嗎？
- 52 手指拇短些嗎，脚指拇短些？
- 53 脚指拇縫容易洗乾淨些嗎，手指拇縫容易洗乾淨些？
- 54 手指拇縫好洗些嗎，脚指拇縫好洗些？
- 55 脚指拇縫難得洗些嗎，手指拇縫難得洗些？
- 56 火山發了有甚麼冒起來？
- 57 厨房燒火的時候，在煙囪上有啥子冒起來？
- 58 不燒火的時候有沒有煙子冒起來？
- 59 不穿鞋子和襪子，在沙地上走，有甚麼東西從脚指拇縫縫頭冒起來？
- 60 穿起鞋子走有沒有灰塵從脚指拇縫縫頭冒起來？

- 61 你看見希奇的事，驚詫不驚詫？
- 62 你看見平常的事就要驚詫嗎，或是看到希奇的事纔驚詫？
- 63 平常的事使人驚詫嗎，希奇的事使人驚詫？
- 64 平常你看見頂希奇的事，你要歡喜嗎或是驚詫？
- 65 你喜歡一輩子都遇到快樂的事嗎，或是你也喜歡遇到些憂愁的事？

怎樣救他呢

在一個空壩子上，有七八個活潑天真的小朋友，在那裡拍皮球，他們有幾樣的拍法，向地拍，向壁頭橫起拍，兩隻手換倒拍或是拍五下把身體轉一轉，過來又拍數回，拍得多的就算是贏咯，他們在那裡很高興的，把這些拍法從容易的做到難的，從少到多做咯幾回，有幾個能接倒拍幾百回，也有幾個拍不倒五六十回的，後來有一個小孩子格外的高興，氣力用大咯一點，把球很重

的一拍，光聽倒撲通一聲，那個球就不見咯！那個時候有些小孩子說，皮球不在咯。當中有一個在側邊看得清楚的，就說打在缸子頭去咯，原來壩子側邊有一個四尺多高的缸子，裡頭裝咯半缸水，那個皮球就跳倒裡頭洗澡去咯，大家走到缸子邊邊上一看，果然在水上浮起，那個把球拍下去的，小孩子，把身體仆在缸子上伸手去撈，大意一下撲通的聲，球沒有撈倒，倒把身體落在缸子頭去咯，那個時候多少小孩子急得沒法，大家喊，啊喲！咱個救他嘛！咱個救他嘛。大家又看倒惹了禍，想不倒法子，就一溜烟的跑咯！內中有一個七歲的小孩子，他沒有走，想要救這個落水的小孩子，看倒那個缸子又高，水又深，落水的那個小孩子在缸子頭亂碰，若是不救他，他的性命，就保不倒咯，這個小孩子眼睛看倒地上，眉毛一皺，想起咯一個法子，因為缸子側邊有一

塊石頭。他就撿在手頭，向瀏缸子叮叮噹噹的敲起來，敲咯幾下水，看倒有瀾影響，就鼓勁的敲，就敲了一個洞洞，不倒幾分鐘，水就流完咯，看那個小孩子身上雖然打濕，但是沒有死，你們說：這個敲缸子救朋友的七歲小孩子，是那個，原來就是前五六年很有名聲的司馬光。

- 1 你喜歡在屋頭耍嗎在壩子上耍？
- 2 壩子上空氣好些嗎屋頭空氣好些？
- 3 平常小孩子要活潑些嗎大人要活潑些？
- 4 活潑的人肯動些嗎好靜的人肯動些？
- 5 大人給小孩子比較那個要活動些？
- 6 小孩子。天真些嗎大人要天真些？
- 7 活潑的人肯說話些嗎不活潑的人肯說話些？
- 8 好靜的人肯運動些嗎活潑的人肯運動些？
- 9 拍球是小孩子的運動嗎是大人運動？

- 10 拍皮球是不是玩耍的法子？
- 11 拍皮球是大人玩耍的法子嗎是小孩子玩耍的法子？
- 12 你拍過皮球沒有？
- 13 你接連拍得倒好多？
- 14 回數拍得多的算贏嗎拍得少的算贏？
- 15 拍得少的算輸嗎拍得多的算輸？
- 16 你包倒這個壩子轉過沒有？
- 17 轉一轉用的時候多些嗎轉兩三轉用的時候多些？
- 18 轉一轉儼人些嗎轉兩三轉儼人些？
- 19 太陽在包倒地球轉嗎地球在包倒太陽轉？
- 20 遇倒快樂的事你要憂愁嗎你高興？
- 21 遇倒不快樂的事你要憂愁嗎你高興？
- 22 坐在你側邊的是那個？
- 23 那兩個人坐在你的側邊？
- 24 我是站在你側邊的嗎是站在你前頭的？
- 25 他是坐在你側邊的嗎是坐在你前頭的？

- 26 水缸是拿來裝水的嗎是拿來裝醋的？
27 醋缸是拿來裝醋的嗎是拿來裝水的？
28 石水缸是石頭做的嗎是瓦做的？
29 玻璃缸是石頭做的嗎是玻璃做的？
30 石水缸大些嗎玻璃缸大些？
31 石水缸給玻璃缸那樣是玻璃做的？
32 石水缸給玻璃缸那樣裝水裝得多些？
33 大水缸給小水缸那樣裝水裝得多些？
34 大水缸給小水缸那樣高些？
35 大水缸給小水缸的缸子邊邊那樣厚些？
36 大水缸的缸子邊邊薄些嗎小水缸的缸子邊邊薄些？
37 重東西容易浮在水面上嗎輕東西容易浮在水面上？
38 浮在水面上的東西要輕些嗎沈在水底下的東西輕些？
39 沉在水底下的東西給浮在水面上的那樣要重些？
40 吃飯的時候仆在棹子上喫好不好？
41 仆在棹子上喫飯是不是好規矩？

- 42 你在椅子上寫字好些嗎？隔遠點好些？
- 43 一塊銀元落在河頭去咯，撈不撈得起來？
- 44 東西落在水缸頭，撈不撈得起？
- 45 你看見撈死人沒有？
- 46 皮球落在水缸頭浮不浮起來？
- 47 撲迪是一種用的傢具嗎？是一種聲音？
- 48 缸子給杠子是不是一樣的？
- 49 有什麼分別？
- 50 若是你的朋友落在缸子頭去咯，你着不着急？
- 51 急得沒法的時候，想不想得倒好法子？
- 52 你惹了禍，就一溜煙的跑了，對不對？
- 53 溜起走了，給慢慢走了，有睺子分別？
- 54 下雨的時候，路溜不溜？
- 55 留路好走些嗎，不溜的路好走些？
- 56 救人好些嗎，害人好些？
- 57 醫生是救人的命嗎，或是害人的命？

73. 我們喊耶穌救主，是啥子意思？
72. 你肯不肯常常皺眉毛？
71. 人在憂愁的時候肯皺眉毛嗎？快樂的時候肯皺眉毛？
70. 眉毛皺起是表明快樂嗎？或是表明憂愁？
69. 衣服皺起好不好看？
68. 你喜歡穿皺起的衣服嗎？喜歡穿不皺的衣服？
67. 皺起的衣服好看些嗎？伸展的好看些？
66. 衣服伸展好些嗎？等他皺起好些？
65. 你當小孩子的時候喜不喜歡撿石頭耍？
64. 書落在地下去了，該不該撿起來？
63. 你撿倒別人的東西，該不該還別人？
62. 把東西撿歸一好些嗎？亂放起好些？
61. 腦壳碰在壁，頭上痛不痛？
60. 雞蛋碰在石頭上，會不會碰爛？
59. 今天你碰見死人沒有？
58. 碰倒禍事好些嗎？碰倒喜事好些？

- 74 雞蛋容易敲爛些嗎核桃容易敲爛些？
- 75 你們用釘錘敲梭桃嗎用鋏子鋏？
- 76 鼓勁敲容易敲得爛些嗎輕輕敲容易敲得爛些？
- 77 鼓勁做事要做得好些嗎不鼓勁做事要做得好些？
- 78 懶人肯不肯鼓勁做事？
- 79 鼓勁讀書好些嗎不鼓勁好些？
- 80 水平常肯往高上流嗎肯往底下流？
- 81 水是從高流到矮嗎從矮流到高？
- 82 死水是流動的水嗎是不流動的水？
- 83 下了雨的路是乾的嗎是濕的？
- 84 衣服落在水頭去了打不打得濕？
- 85 絨衣服容易打濕些嗎布衣服容易打濕些？
- 86 你原來是個教員嗎是個傳教的？
- 87 你原來在那裡住？
- 88 你原來在教書嗎在讀書？
- 89 火燒屋子是禍事嗎是喜事？

90 屋頭添了一個小娃娃給房子着水淹了那樣是禍事？

91 惹倒別人笑好些嗎惹倒別人哭好些？

92 常常惹人發氣好不好？

懶女人

萬惡懶爲首；百行勤爲先。這兩句話是中國梁啟超先生說的，因爲有一個女人很懶，一樣事都不做，穿衣裳吃飯都要喊他的丈夫給他穿在身上，喂到口頭，丈夫沒得法，只好樣樣都給他做。但是有一天他丈夫要出遠門，這女人就說：你走了那個給我的穿吃呢？丈夫說：你可以自己做一吓，我跟倒就回來，女人說：不對。丈夫沒法就說：你不做事情，你光是睡好不好，女人說：好，但是我吃飯還是要睡倒吃，丈夫說：對，就買些點心放在他的枕頭上，又用很多麩包做了一床鋪蓋，給他蓋在身上纔走咯，

走了半個月，把外頭的事辦完了就快快回家看他的女人好不好，那曉得這個女人已經死在床上多久了，他想不倒爲臊子死的，看他的點心給麩包鋪蓋也沒有吃完，光是挨倒他嘴的地方麩包鋪蓋少了一個缺缺，點心不在咯幾塊，他把細一想，纔明白他的女人是餓死的，因爲他懶用手出來拿點心，給拉鋪蓋，光是把挨近嘴的東西吃了就算咯，所以他願意死都不動手，這個女人死了以後，他的靈魂去見閻王，閻王問他你是甚麼病死的，爲臊子來見我，女人說：我沒有病，是因爲你從前給我去變人，我不曉得變人有那麼多事，穿衣裳，吃飯，樣樣都要淘神，我是怕淘神餓死了的，以後一定不變人了，閻王說：你要變甚麼纔合式，女人說：我要變動物，閻王想這個懶女人，要變動物，我就給他去變牛，馬，狗，貓這幾樣還是要做事情的，看他還怕不怕死，就給他說

了這四樣，女人說：我要變貓身上一下是黑色，光是嘴上有一塊白色的貓可不可以，閻王說：貓的事情白天晚上都要捉耗子，比別的動物還懶，你這個女人不怕懶也不懶了嗎？女人說：是的，閻王說：爲睺子呢。他說：因爲我身上是黑的，廂在黑地方耗子看不見，我可以出來耍，看我嘴上是的，他想是一塊麪包，就好來吃，我等他來到嘴邊，我光是開口就有東西吃，一點都不懶了，你說對不對。

- 1 殺人是善事嗎是惡事？
- 2 好人肯行善嗎肯作惡？
- 3 行善更好嗎作惡更好？
- 4 你喜歡懶人嗎喜歡勤快人？
- 5 懶人肯做事嗎勤快人肯做事？
- 6 懶更好嗎勤快更好？
- 7 你喜歡當一個懶人嗎喜歡當一個勤快人？

- 8 衣服是別個給你穿嗎是你自己穿？
- 9 一個很小的孩子是自己穿嗎衣服是別人給他穿？
- 10 瀨人喜歡自己做事嗎喜歡別人給他做？
- 11 丈夫是男的嗎是女的？
- 12 丈夫給先生是不是一樣的？
- 13 你喜不喜歡出遠門？
- 14 你出過遠門沒有？
- 15 你出了幾回遠門？
- 16 出遠門要帶些啥子東西？
- 17 吃了飯跟倒就洗澡對於身體好不好？
- 18 你吃了午飯跟倒就做事嗎或是休息一陣才做事？
- 19 打了上鈴跟倒就該上課嗎或是要一陣纔上課？
- 20 一天光是耍不做一點事對不對？
- 21 一天光是耍不做一點事的人是懶人嗎是勤快人？
- 22 你們常常吃的是外國點心嗎是中國點心？
- 23 你們肯把點心放在盤子頭吃嗎肯放在枕頭上吃？

- 24 枕頭是拿來裝點心的嗎是拿來睡覺用的？
- 25 枕頭給鋪蓋是不是一樣的東西？
- 26 鋪蓋及枕頭那一樣是拿來蓋的？
- 27 腦壳該睡在枕頭上嗎該睡在鋪蓋上？
- 28 蓋鋪蓋冷天要蓋得多些嗎熱天要蓋得多些？
- 29 爲麻子冷天要蓋得多些？
- 30 冷天肯挨倒火爐坐嗎熱天肯挨倒火爐坐？
- 31 挨倒山頂上要冷些嗎挨倒山脚下要冷些？
- 32 把細更好嗎不把細更好？
- 33 做事把細的人更好嗎做事不把細的人更好？
- 34 一個把細的大司夫肯打爛盤子飯碗嗎，一個不把細的大司夫肯打爛盤子飯碗？
- 35 把把細細的做事更好嗎，不把把細細的更好？
- 36 米是吃生的嗎、是煮熟了才吃？
- 37 人生來就會說話嗎，或是要學了才會？
- 38 你平常洗了臉才吃飯嗎，吃了飯才洗臉？
- 39 不懂就算了嗎，或是該問清楚？

- 40 若是一個碗打了一個大缺缺，好不好裝湯？
- 41 好碗好用些嗎，缺碗好用些？
- 42 缺嘴皮的人，醫生有沒有法子補？
- 43 水缸打缺了，好不好裝水？
- 44 人肯把死人埋在河邊嗎，肯埋在山上？
- 45 你肯把錢放在銀行嗎，或是埋在地下？
- 46 把錢拿來埋在地下好嗎，拿來做生意好些？
- 47 靈魂是看得見的東西嗎，是看不見的東西？
- 48 你從前讀過靈魂這兩個字沒有？
- 49 一個人有幾個靈魂？
- 50 你從前害過病沒有？
- 51 你害過幾回病？
- 52 常常害病好些嗎，少害病好些？
- 53 變人好些嗎，變牛好些？
- 54 你情願變個瞎子嗎，你情願有一雙好眼睛？
- 55 這輩子亂丟字紙，二輩子就要變瞎子，你信不信？

- 56 你怕不怕淘神？
- 57 辦事的人，該不該怕淘神？
- 58 聽話要淘神些嗎，說話要淘神些？
- 59 修草房子淘神些嗎，修磚房子淘神些？
- 60 修大房子給修小房子那樣更淘神？
- 61 唸書給寫字那樣淘神些？
- 62 坐倒讀書容易儻些嗎，站起讀書容易儻些？
- 63 做淘神的事容易儻些嗎，做不淘神的事容易儻些？
- 64 淘神的事儻人些嗎，不淘神的事儻人些？
- 65 扒山儻人些嗎，扒樹子儻人些？
- 66 扒大山更容易儻嗎，扒小山更容易儻？
- 67 你家裡喂得有狗沒有？
- 68 你屋裡有耗子沒有？
- 69 貓怕耗子嗎，耗子怕貓？
- 70 貓愛捉耗子嗎，狗愛捉耗子？
- 71 你册倒要高些嗎，你站起要高些？

- 72 站起要高些嗎，躺倒要高些？
- 73 躺倒要矮些嗎，站起要矮些？
- 74 躺倒比站起矮些嗎，站起比躺倒矮些？
- 75 站起給躺倒那樣矮些？
- 76 躺在黑地方別人容易看見些嗎，躺在亮地方別人容易看見些？
- 77 貓和狗是動物嗎，是植物？
- 78 人算是動物嗎，是植物？
- 79 光是人纔算是動物嗎，還有別的東西算動物？
- 80 光是動物纔會動嗎，還有別的東西會動？
- 81 動物給植物那一樣是能夠動的東西？
- 82 死了的動物會動嗎，活的動物會動？
- 83 你信不信人死了要去見閻王？
- 84 閻王給兵那一樣是你沒有見過的？
- 85 你見過活閻王沒有？
- 86 你聽見過對於閻王的事情沒有？

買鞋忘帶了鞋樣

從前鄭國有一個人，因為鞋子爛咯，想去買一雙新的。有一天他照倒自己穿的爛鞋子，剪了一個樣子，擱在桌子上，預備籠咯開市的時候，帶去照樣買一雙，要攏晌午的時候，他慌慌忙忙的攏起錢買鞋子去了。攏咯市上，找倒一個賣鞋的地方，他站倒外頭，挑咯一雙合式的鞋子心頭很喜歡，把手伸倒包包頭去摸鞋樣子出來比，摸了一陣，找不倒鞋樣，他就恨恨的說，攏忘帶鞋樣，咱個買呢。賣鞋的給他說，你忘記帶鞋樣，只要把尊足上的舊鞋子脫下來比一下就會合式了，那個人說，舊鞋子是不可作鞋樣的，賣鞋的人說，你若是嫌舊鞋不合式，可以把尊足搓起來試一下。那個人說：不對不對，我的鞋樣是最合我足下的尺寸，若

是用足來試一下，還是不合式，我現在回去拿樣子來再給你買，話說完就回去了，賣鞋的人等他走遠咯。就笑說，他不信自己的足，倒信從足上比下來的鞋樣，真是怪得很，收市的時候攞咯，無論賣菜的，賣米的，賣魚的，賣肉的，賣布的，大家都收拾東西，一起一起的回去了。這個鬧熱的市場，頃刻就變成冷清清的，一片空地，隔咯不久，那邊跑來一個氣喘喘汗淋淋的人，手頭拿咯一個鞋樣，到將纔攞鞋攤子的地方，看咯一下，很失意的轉身回去，光聽倒他嘴頭說，已經收市了只好二回來買咯。

- 1 你喜歡穿新鞋子嗎，喜歡穿爛鞋子？
- 2 穿起爛鞋子好不好在街上走？
- 3 鞋子爛咯個洞洞，穿起好不好看？
- 4 大脚的鞋樣大些嗎，小脚的鞋樣大些？
- 5 時新樣子好看些嗎，舊樣子好看些？

- 6 你有你的鞋樣沒有？
- 7 你會不會比倒你的脚剪一個鞋樣下來？
- 8 剪鞋樣是用剪刀嗎，是用菜刀？
- 9 慌慌忙忙的做事，容不容易下細做？
- 10 慌慌忙忙的寫字，容不容易寫好？
- 11 鞋舖子是賣鞋的地方嗎，是賣酒的地方？
- 12 買鞋子的時候你要挑時新鞋樣嗎，你要挑舊鞋樣？
- 13 你更喜歡挑合的鞋樣嗎，或是不合脚的鞋樣？
- 14 挑合脚的鞋樣更好些嗎，挑不合脚的鞋樣更好些？
- 15 你買鞋子的時候，你肯帶你的鞋樣去比嗎，你肯用你的脚去試？
- 16 用脚去試一下好些嗎，用鞋樣去比好些？
- 17 用脚去試用鞋樣去比，那個法子要好些？
- 18 別人帮你買的鞋子合脚些嗎，自己買的更合脚些？
- 19 穿起合脚的鞋子好走些嗎，穿起不合脚的鞋子好走些？
- 20 合脚的鞋子穿起好走些嗎，不合脚的穿起好走些？
- 21 合脚的鞋樣給不合脚的鞋樣，那樣穿起好走些？

- 22 合脚的鞋子給不合脚的鞋子，那樣穿起好看些？
- 23 合脚的鞋子給不合脚的鞋子，那樣穿起合式些？
- 24 市場上關熱些嗎，鄉壩頭關熱些？
- 25 市場閉市的時候關熱些嗎，收市的時候關熱些？
- 26 關關熱熱給冷冷清清是相同的嗎，是相反的？
- 27 你喜歡走關熱的地方去耍嗎，你喜歡走冷冷清清的地方去耍？
- 28 收略市場過後，市場上是關關熱熱的嗎，是冷冷清清的？
- 29 墳壩頭是關熱的地方嗎，是冷冷清清的地方？
- 30 冷清清的地方人多些嗎，關熱的地方人多些？
- 31 你掉咯好東西你要得意嗎，你要失意？
- 32 你掉咯好東西又找倒嗎，你要得意嗎你要失意？
- 33 你得咯幾個好朋友，你要得意嗎，你要失意？
- 34 失意的人肯憂愁嗎，肯歡喜？
- 35 跑路的人肯喘氣些嗎，坐倒不動的人肯喘氣些？
- 36 跑儂賂的人喘氣喘得凶些嗎，沒有跑儂的人喘得凶些？
- 37 運動的時候肯出汗些嗎，不運動的時候肯出汗些？

快拿水來

有一個草壩上，有十幾個小孩子，男的女的，歲數都差不多，很活潑的，東跑西跳，這些孩子在這裡做睇子，正在那裡踢球嘞。那個球跟倒他們的足，忽然遠，忽然近，一下高，一下矮，他們踢得很熟，蓬蓬的球聲，給那個笑的聲音，使那些過路的人，羨慕得很。但是不久一下，清清靜靜的球聲笑聲都沒得咯。這些孩子都跑到一根大樹子底下，在那裡圍倒。因為大樹底下有個很深的洞洞，他們的球拿給一個小孩子踢倒裡頭去咯。那個球的主人是在他們裡頭頂小的一個，他站在側邊說，快給他拿出來，把球踢進洞去的那個孩子，把手伸進洞去摸，還是摸不倒，其餘的孩子些都七手八腳的，有些說拿竹子來夾的，有預備還要去摸

的。歲數大一點就說不行不行，或者洞裡頭有毒蛇恐怕咬倒。因爲這個話，有幾個勇敢的孩子，也不去試了。大家你看我，我看你，想不出法子來。中間有一個孩子名叫文彥博，在他們裡頭要算是頂聰明的，也站在側邊埋倒腦壳，好像在想唛子。看倒這些孩子，連聲也不做，這些孩子問他說，聰明的文彥博呀。現在有唛子好法子沒得。文彥博忽笑嘻嘻的說，有咯有咯，快些去拿水來灌倒洞頭去。球是輕的，水灌滿咯，球就會浮出來了。孩子些聽倒都說，好法子，好法子，就跟倒照他說的法子去做，沒得好久，那個球，果然浮出來了。

1 你踢個球沒有？

2 踢球是用足踢嗎是用手拍？

3 踢球的時候鼓勁踢要踢得高些嗎輕輕踢要踢得高些？

4 輕輕踢及鼓勁踢，那樣要踢得遠些？

- 5 踢球踢得熟的人踢得好些嗎，踢得生的人踢得好些？
- 6 教書教得熟的人會教些嗎，教得生的人會教些？
- 7 你在成都的熟人多不多？
- 8 你們肯羨慕好人嗎，肯羨慕不好的人？
- 9 好人給不好的人那樣使人羨慕？
- 10 你更羨慕衣裳穿得好的人嗎，你更羨慕會做事的人？
- 11 城內清靜些嗎，城外清靜些？
- 12 清靜的地方好讀書些嗎，鬧熱的地方好讀書些？
- 13 人多的地方清靜些嗎，人少的地方清靜些？
- 14 白天清靜些嗎，晚上清靜些？
- 15 白天給晚上那個時候要清靜些？
- 16 圍倒房子轉給包倒房子轉是不是一樣的？
- 17 這座房子外頭有沒有牆圍倒？
- 18 有沒有牆圍倒這座房子？
- 19 球落在洞洞頭去咯，容不容易檢起來？
- 20 落在深洞洞頭容易檢起來些嗎，落在淺洞洞頭容易檢起來些？

- 21 落在深洞洞頭去路好檢些嗎，落在淺洞洞頭去路好檢些？
- 22 落在深洞洞頭容易看清楚些嗎，落在淺洞洞頭容易看清楚些？
- 23 落在淺洞洞頭難得檢起來些嗎，落在深洞洞頭難得檢起來些？
- 24 蛇是動物嗎是植物？
- 25 蛇肯住在洞洞頭嗎肯住在壩子上？
- 26 毒蛇咬了要危險些嗎，沒有毒的蛇咬了更危險些？
- 27 拿給毒蛇倒略，你要着急嗎，你要高興？
- 28 聰明的人會想法子些嗎，笨人會想法子些？
- 29 聰明的人想得快些嗎，不聰明的人想得快些？
- 30 想得快的人聰明些嗎，想得慢的人聰明些？
- 31 勇敢的人胆子大些嗎，不勇敢的人胆子大些？
- 32 勇敢的人給不勇敢的人，那個胆子要大些？
- 33 勇敢的人給不勇敢的人，那個要怕事些？
- 34 你花園頭的花，是不是天天灌水？
- 35 灌花是用水灌嗎，是用牛奶灌？
- 36 灌花是用熱水灌嗎，是用冷水灌？

罵鴨

從前有個姓王的老者，他一生沒得短處，只是好吃，有一天他看倒本街上姓劉的喂的鴨子，走他門口過，他悄悄的偷略一隻，拿回屋趕緊就殺咯，洗乾淨就煮，煮好就吃，他心頭想，我這個法子真好又巧又快，再沒得別人曉得，那天晚上他睡到半夜，就覺得身上很癢，到天亮的時候一看，滿身都長了細毛，等到晌午的時候，就都變成了鴨毛，這些鴨毛不但扯的時候痛，並且越扯越長得多，他沒法也就不敢再扯咯。當天晚上他就做咯一個夢，夢倒一個人給他說，你這個病除非掉鴨子的人當面罵你一頓，纔醫得好，第二天他一早就去我那個姓劉的，他說你們掉的鴨子，是你對門那個姓李的偷咯，你可以罵他一頓，免得他以後又偷

你的，殊不知這位劉老先生，是個老好人，聽了他的話說：這就是點小事情，我何必爲一隻鴨子去得罪人咧，他一聽倒劉老先生不肯罵，心頭就着起急來，沒奈何纔說出實話，又說我偷來吃咯過後，就長了一身的鴨毛，昨天晚上我夢倒一個神仙給我說，你這個病要掉鴨子的人當面罵了纔得好，所以我來求你可憐我，罵我一頓，我永遠不敢忘記你的大恩，說完咯就跪在地下，抱倒他的雙膝大哭起來，這一下子劉老先生坐也不好坐，站也不好站，不覺得就發氣罵他說，你這個人太不懂事，偷吃咯我的鴨子，還要來拉倒我哭，實在是豈有此理，話還沒有說完，他身上的鴨毛就一下都脫咯，掉咯一地，這時候他的病也就好咯，他纔歡歡喜喜的給劉老先生道個謝就走咯。

1 你家裡喂得有鴨子沒有？

- 2 喂鴨子是不是用草喂？
- 3 鴨子是喂來吃的還是喂來看的？
- 4 腦壳碰在壁頭上你覺得癢嗎覺得痛？
- 5 虫在手上爬覺得癢嗎覺得痛？
- 6 剪刀把手剪倒你覺得不覺得癢？
- 7 有人扯你的頭髮你覺得癢嗎覺得痛？
- 8 老火的病自己會好嗎，要吃藥纔得好？
- 9 中國話隨便甚麼人都會說嗎，除非學過中國話的纔會說？
- 10 隨便甚麼人都會醫病嗎，除非醫生纔會醫？
- 11 老好人給老人是不是一樣的？
- 12 老好人是好人嗎是壞人？
- 13 老好人肯不肯罵人哄人？
- 14 老好人肯不肯惹禍？
- 15 沒奈何給沒法是不是一樣的意思？
- 16 懶得沒奈何是懶得很的意思嗎是懶得不很？
- 17 我把牠沒奈何是我把牠有辦法嗎，是我把牠沒辦法？

- 18 老者是老年人嗎是幾歲的孩子？
- 19 好吃好穿是種長處嗎是種短處？
- 20 脾氣好是一種長處嗎是一種短處？
- 21 愛罵人是種長處嗎是種短處？
- 22 長處多好些嗎短處多好些？
- 23 喊他趕緊過來是喊他快些過來嗎是喊他慢點過來？
- 24 趕緊給乾淨是不是一樣的意思？
- 25 客安來咯你要趕緊把屋打整乾淨嗎，或是等牠亂七八糟的？
- 26 你看倒過神仙沒有？
- 27 你夢倒過神仙沒有？
- 28 你肯常常做夢嗎你難得做夢？
- 29 夢倒的事情是真的嗎是假的？

