

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

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AUGUST-SEPTEMBER—1925
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EDITORIAL

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CONGRATULATIONS

June 10, 1925, will remain a day of glad memories for the United Church of Canada. On that auspicious occasion three denominations of the Dominion—The Methodist Church, the Presbyterian Church and the Congregational Church united in one body. This is the consummation of a growing desire on the part of these three Christian forces; one that has taken years of thought and prayer to bring to a glad end. Now they stand united for service; for it has to be said that this is the foundation of the union—SERVICE. It is the only safe and sufficient basis of the union. While they had not hesitated to declare their faith, this has not been the main cornerstone of the union. They differ in their intellectual conceptions of the Truth of God; but are bound together in a holy alliance for the redemption of men and the coming of the Kingdom of God in their fair land. Surely we who hesitate to take such a step can send to our fellow Christians our goodwill and good wishes. Here in West China, we are keenly interested in this union; for one of our strongest and largest missions has become part of it. The Canadian Methodist Mission has done a great work in this province and is still full of vigor and possessed of a great outlook. We who have worked with the members of this Mission know the sterling qualities of its members and their readiness to join forces with other Christian bodies in the service of our common Lord and Saviour. They have manifested the wisdom of concentration in one part of the country and have reaped the fruits of such limited work. Now they become part of a world-wide missionary movement with two other missions in China, one in Formosa and one in Africa. While they lengthen their ropes, they will need to strengthen their stakes. Added calls for faith and courage will be made upon them. They will come to realize that comradeship which is theirs because of this union. They will widen the area of their prayers and thus receive a new inrush of power. There is yet

much land to be possessed even here in West China; but theirs is now the privilege of thinking and praying for the larger field which God, thru this union, has called them to care for. The old name will linger on for many a year and remind them and us of the victories won thru self-denial and much labor; but the new name will insist on being used to call them on to still greater achievements in the world-field for which Christ died. Vale. Ave.

EDUCATORS ATTENTION

In his two short articles, Mr. Hoffman calls attention to the very important subject of rural schools. Thru both these articles there runs a quiet note of criticism. This is well; for surely no one engaged in the work of caring for primary schools in West China would wish to claim that we have even approximated to perfection in this branch of our campaign. Indeed, it is of the very nature of the task that it is full of growth. Since the beginning of the West China Educational Union there has been clearly marked steps in the development of these country schools. The increased number of them is encouraging and the growth in the number of scholars is something for which we can be thankful. The tireless efforts of those who have the responsibility for the preparation of the curricula has been a source of courage to many of us. But when all this has been said, it remains true that we need to go on to still better schools. We need to study the matter of model country school buildings. Mr. Liu Dze Min did something for this while he was in charge of the Dewey Practice School at the University. But there is still need of someone who will give time to this question **IN THE COUNTRY**. Then the curriculum certainly needs reforming. Have we gotten the best course for the village school? Is it wise to concentrate on studies which call for books and nothing else? Are the children of the country people being prepared for life in rural districts? These are some of the questions which "will not down" for they are fundamental. Is it possible to revive the Educational Association of the early days of the Union? In those days several sessions of this body were held in connection with the Annual Meeting of the Educational Union and topics were discussed which grew out of the experience of the teachers who attended. The results of these discussions could be passed on to the Board of Education and there considered. This formed a close

connection between the rural school and the body in charge of the educational work of the Missions. Is there any such connection at present?

Then there is the all-important matter of teachers of these schools. What preparation should they have for their work? When they have been prepared, are they willing to go into the country districts to work? Should they give all their time to the school; or should they share it with visiting the farmers in their homes and thus learning something about the life of the children when they are not at school? Is the western system of country schools best suited to the rural life in West China? We have asked these questions in no spirit of animosity; but in the best spirit of criticism. We confess that we are not ready to answer them. Yet they require an answer; and we believe they can be answered. Educators Attention.

THESE DAYS IN CHINA

Some of our correspondents have sent us news from their own cities. We wish to thank them for all such. We could wish that this news covered a wider area so that one might know what is taking place all over this province. The distressing circumstances under which Bishop Mowl and his friends were seized by brigands and carried off into captivity will merit the sympathy of all of us. Peaceful missionaries, summering in the hills, have been taken away into outlandish places by men of the baser sort. There they stay, with such comfort as their friends are allowed to send them. They are full of grit and courage and "are not down-hearted." They are conscious of the upholding of God and the prayers of their fellow workers. But what of the state of affairs in this province that permits such a thing to happen, and when it has happened appears to stand helpless in its presence? Szechuan is the largest, most populous and—formerly—the wealthiest of the provinces of China. Now?

THE MISSION CAMERA

Those who have a camera and are helping to make missions interesting to the home folks will read with interest what Mr. North has to say on this matter. We confess that it is too technical—in parts—for us to understand. But we do know that Mr. North has produced some of the very best pictures of West China that it has been our privilege to see. He knows the subject.

MT. OMEI IN FOG

The whole universe is covered in whiteness.
There is no distinction between heaven and earth.
She?
Yes, she also is hidden in the whiteness.

Although I can not see her
I know she is there.
Never, never, can I lose her.

Long ago I saw her.
Today, though unseen,
Still she is there.
In future I shall see her again.
She will still be there.
She will never change, oh, never!

I can not see her now,
But I recall her face,
Deeply on my heart is her grave beauty imprinted.
Sweet memory!

By Y. D. Lon.

Mt. Omei,
Aug. 11, 1925.

THE TRUE CLASSIC OF THE BLOODY BASIN

(血盆真經)

(Outside title)

THE TRUE CLASSIC OF (OR FOR) THE SAVING OF MOTHERS

BY DI TSANG P'USAH

(地藏菩薩救母真經)

(Inside title)

Reprinted in the fourth moon of the fourth year of the Republic.

From Shansi Province, Shanuen Shien (陝西省三原縣), published by the disciple Li Yin Lin. The printing boards are at the Tong Yih shop in Suifu.

The True Classic Of The Saving Of Mothers From The Bloody Basin.

Correct words for purifying the mouth.

Shiu li shiu li mo ho shiu li shiu shiu li so p'o ho.

(修利修利摩訶修利修修利娑婆訶)

Correct words for cleansing the body of impurities.

Shiu do li shiu do li shiu mo li so p'o ho.

(修多利修多利修摩利娑婆訶)

Correct words for pacifying the Tu Di gods.

La mo shan man do mo t'o lan ngan du lu du lu tsae wei
so p'o ho.

(南無三滿多沒馱喃唵度魯度魯地尾娑婆訶)

For respectfully calling the eight gods.

La mo Kuan Shi Yin P'usah mo ho sah,

(南無觀世音菩薩摩訶薩)

La mo Mi Leh Fuh P'usah n o ho sah,

(南無彌勒佛菩薩摩訶薩)

La mo Shu K'ong Chang P'usah mo ho sah,

(南無虛空藏菩薩摩訶薩)

La mo P'ushien Fuh P'usan mo ho sah,

(南無普賢佛菩薩摩訶薩)

La mo Gin Kang Seo P'usah mo ho sah,

(南無金剛首菩薩摩訶薩)

La mo Miao Gih Shiang P'usah mo ho sah,

(南無妙吉祥菩薩摩訶薩)

La mo Ch'u Tsai Chang P'usah mo ho sah,

(南無除災障菩薩摩訶薩)

La mo Di Tsang Wang P'usah mo ho sah,

(南無地藏王菩薩摩訶薩)

Verse for beginning the Classic.

O marvellous way, so lofty and so deep,

A myriad ages one can hardly meet;

But now I see and hear, can grasp and keep;

With joy I'll tell the truth to others as is meet.

The True Classic For The Saving Of Mothers By Di Tsang Wang P'usah.

Reverently calling the gods.

Shi T'ien Fuh P'usah (西天佛菩薩)

Mi T'o Fuh P'usah (彌陀佛菩薩)

Ru Lai Fuh P'usah (如來佛菩薩)

Shih Tien Nien Wang Da Di P'usah (十殿閻王大帝菩薩)

Ih Ch'ih Gieu Lan P'usah (一切救難菩薩)

La Mo Gieu K'u Gieu Lan P'usah (南無救苦救難菩薩)

who pronounces the following incantation; "do ch'ueh lan ngan do'fah lu lai tang shuen i ho gieu lan uin t'o sen." I now will cultivate and preserve and always read and chant (this Classic) in order that I may save my female relatives from that punishment which befalls them when after ten months of pregnancy they have given birth. I will constantly chant with my mouth this Classic for the rescuing of mothers. When Nien Wang in his dwelling brings the women to him and reproves them for their sins, if one chants the True Classic it interferes with the star of calamity. I pray that my female relatives may early escape from the calamities, and I, the son, receive the punishment, which I should. I have already prayed and obtained the saving from calamities by the goddess Kuan Shi Yin who by the pure water from her vial washed away the body of evil sins from all people. The female relatives do not understand the meaning of this, but let all kinds of sin and evil be upon me. Every day I will chant this Classic which frees from calamity. May my mother escape from all earthly evils, and our family cultivate themselves in mercy and righteousness.

A chant to be accompanied with the burning of incense.

Ti Tsang P'usah, the merciful gods of the ten courts, the gods of the three terraces, and of the eight thrones, the nine

ministers, the rulers of hell and Tsen O (正阿). If you invite the Buddhist priests to proclaim abroad this Classic, hell will change into heaven (地獄化天堂).

La Mo Di Tsang Wang P'usah mo ho sah (repeat three times).

The Faith Of The Bloody Basin Classic Explained By The Great Tibetan Orthodox Religion Which Was Spoken By Buddha.

Once upon a time the god Muh Lien (目連) went to U Tseo Tsua Yang Shien (羽州追陽縣), and saw the hell of the bloody basin pool eighty-four thousand (what?) wide, in which there were one hundred and twenty things, iron crossbeams, iron pillars, iron cangues, and iron locks, and saw a multitude of the non-Buddhist women of the earth with unkempt hair all dishevelled, and long cangues and bound hands being punished in hell. The keepers of hell and the king of demons three times daily took bloody water and ordered the women to drink it. The sinners did not dare to obey, therefore they were beaten with an iron clud by the Lord of Hell until they screamed. Muh Lien (Di Tsang) had compassion and asked the Ruler of Hades saying, "I do not see the non-Buddhist women's husbands undergoing this punishment. I only see many women suffering this bitter pain." The Ruler of Hades replied to the Learned One, "This does not concern the husbands, but it is simply that women in giving birth allow the bloody dew to defile the gods in the earth. If the unclean garments are taken and washed in creeks and rivers, the water carries the defilement and injures all the righteous men and women of the faith who secure water and boil tea to offer to all the holy ones (gods, saints, &c), causing it to be unclean. The great General of Heaven (天大將軍) writes down their names, records them in the book of good and evil, to await until, within hundred years, life is ended, when they receive this bitter recompense." Muh Lien was very compassionate, and quickly asked the Ruler of Hades, "How can we reward the virtue of mothers in bearing children so that they can escape from the hell of the Bloody Basin Pool?" The Ruler of Hades replied, "Only by carefully being filial, and men and women respectfully worshipping the Three Precious Ones (三寶), and by observing the three years' bloody basin fast, and assembling the festival for succeeding over the Bloody Basin, inviting Buddhist priests to chant this Classic once, and when the time is fulfilled the repentance observances are completed, and then a boat of mercy will bear her over the River of Purgatory to the shore, and it will be seen that five lotus

flowers appear in the Bloody Basin Pool. The sinners will be glad and will develop shame in their hearts, and they will be able to rise to the Buddhistic land. Then all the great gods and Muh Lien will inform and respectfully urge the unbelievers and the men and women who believe righteousness to quickly learn and cultivate virtue so as to remove the punishments and greatly alter the future course of events. Do not lose this teaching, for in ten thousand years you can not easily get it back. Buddha said, "If people who believe in the Classic of the Bloody Bowl write it and keep its instructions, it will cause them to secure the ascension to heaven of their parents for three generations, and their enjoying all blessings—clothing and food of course, long life, wealth, and honor." Now, at this point (in the reading of this Classic), the Heavenly Dragon, the eight grades of men, and the non-human beings are all filled with great joy and believe, receive, and obey this book, give a salute, and depart.

The Words Of Buddha Which Are The Marvellous Classic Of Di Tsang P'usah For Salvation From Torments.

Once upon a time Di Tsang P'usah dwelt in the everbright land in the south, and used his pure, heavenly eyes, and saw in far-away hades all human creatures who were undergoing torments—iron pestles and beaters, iron grinders, iron saws, kettle soup (boiling), fierce fire reaching to heaven, hungry people swallowing hot iron, thirsty people drinking melted brass, receiving all bitterness and vexations, having no rest. Di Tsang P'usah could not bear to see it, so he came from the south to the midst of hell, and was in the same apartment with Nien Wang, but slept in another bed. They discussed all the reasons.—first, that possibly Nien Wang might not have judged justly; secondly, that possibly the documents of accusation were disposed of wrongly; thirdly, that possibly the god had wrongly caused individuals to die; and fourthly, that possibly sinners were allowed to suffer punishment beyond their due. Therefore, for these four reasons, if a good man or a believing woman has images made of Di Tsang Wang P'usah and causes the Classic of Di Tsang P'usah to be read, calling out to Di Tsang P'usah, this person can certainly reach the Western Paradise before the face of Amitabuddha, and his body become pure like the lotus flower, which can not be explained, and his six souls will become intelligent and can go anywhere, from Buddhaland to Buddhaland, and from one heaven to another. Any person who causes images of Di Tsang P'usah to be erected, and this Classic to be read, and protects the name of Di Tsang P'usah, after he dies Di Tsang P'usah himself will

come to welcome this person to be forever with Di Tsang P'usah. All divine creatures and men of the universe, and O Shiu Lo (阿修羅), when they hear this Classic which Buddha spoke, will rejoice, believe, obey, make an obeisance, and depart.

NOTE:—the above "Classic" is evidently a translation into Chinese of a Tibetan book, and the incantations are transliterations of incantations used by the Tibetan lamas, having no meaning in Chinese. This book is widely used and its ideas are generally accepted among the women of West China.

D.C.G.

HOW HADES BECAME A REPUBLIC.

When the Kitchen God on the day of the 23rd of the last Moon of last year ascended into heaven to report on the affairs of this world, all the gods were wonderfully moved by his account of the advantages of the new Chinese Republic. The gods therefore gathered all together and after discussion resolved to petition their ruler the "Gem Emperor", to establish a Republic so that all the gods might enjoy the good fortune and happiness of a united republic. All the gods agreed to this policy. The petition among other things stated that the world below had already established a Republic. "Since Hades is the world of supreme happiness and the government of the spirits is of the highest form, shall we therefore allow the world below alone to enjoy the principles of a republic and not change our government into the new form," etc.

The Gem Emperor at first was not willing. But thinking the matter over he said, "If I do not give assent to this petition then as in the world below, there will arise here a revolutionary movement. Moreover the majority of the gods have accepted the idea of a Republic and so my imperial power is lessened. It will be difficult for me to oppose the petitioners with force and if I do so, the fate of the Chinese Emperor Hsun Tong will be mine. It is better for me to submit at once". Thereupon the Gem Emperor gave his assent. He abdicated on the same day and at once left for the Western Heavens, nevermore to interfere in the government of Hades.

The gods having obtained their request met in assembly and proceeded to elect a president and vice-president. The President chosen was Lao-Dz, the famous Taoist Philosopher and author of the classic of "the Way and Virtue". The vice-president chosen was "The Beginning Heavenly August One", one of the famous gods in the Chinese Pantheon. It was agreed that the capitol of the Republic should remain as before. Afterwards a Cabinet was chosen with ministers and assistant ministers of various boards;—

Board of Finance	The God of Riches & his Assistant
Board of Education	The God of Literature and his Assistant
The War Office	Kwanti and Yoh-wang

Note ;—Kwanti was the god of war in the Manchu regime and was one of the most loyal warriors who fought hard but unsuccessfully for the former Han Dynasty when it was nearing its end. He is possibly the most famous and popular of the heroes of China's history.

The Admiralty	The Sea Dragon King and his Assistant
The Home Office	The City God and the Chief of the Buddhist Hell.
The Foreign Office	Tong Sen and Sun Hsing.

Note ;—These are two heroes in a famous book of fiction. Sun is represented as having a monkey's face and the story of his trickish deeds makes one of the most diverting accounts in Chinese fiction.

The Ministry of Justice	The chief Judge in the Buddhist Hell with the God of Thunder as assistant.
Board of Works	T'u-di, the god of the waysides ; with Lu-ban, the carpenter's god.
Secret Service	Yang
Board of Protection	The Four Golden Immovable Ones.

In addition to these there are five others appointed to watch over and inquire into various affairs. These are the Coming Buddha, Amidha Buddha, Kwan Yin (the Goddess of Mercy), the Heavenly Teacher Chang, and at the bottom of all is Jesus.

After the list of the Cabinet is given the writer states, "These gods have all taken office and are determined to do things better than in the old bad days. They hope by so doing not to go contrary to the true idea of the united Republic. If this be disbelieved by any one let him note after this how rain and sunshine will come in due season and how bountiful the harvests will be.

TUNGCHWAN 1925.

A group of people were discussing various places in England, when one of them mentioned the name of a small provincial town, his birthplace, "oh," said another "Do people really live there, I thought it was only a place where one changed to get on another line!"

You may perhaps make the same mistake about Tungchwan, it's a small town compared with your capital and may be you had to change your boat there on your way up or down river, but whilst you are changing we invite you to stay and see that there really are people living there and trying to get something done. It isn't far from the river up the steps and through the East Gate, the streets are comparatively wide and well-kept, no stalls are allowed now on either side, and after rain they dry up in half the time that it takes the streets of Chengtu to drain off. By coming in this way you first reach the gate of the women's hospital, it is a June morning but a continuous breeze keeps you from melting altogether, and if you will come in for a minute you can rest in the guest room in company with some old women wanting ointments or medicines, some younger women carrying babies to be seen by the doctor, and a few school girls who have come across for a cough mixture or a tonic. The Biblewoman is there at the far end, sometimes entertaining the patients with talk, and sometimes spending the time more profitably in explaining the Bible and answering their questions about doctrine. When their turn comes the women go in and have their case ably diagnosed by Dr. Lo who sends them on to the dispensary where Miss Riley assisted by Chinese nurses makes up their prescriptions. The other dispensary window faces the men's hospital, men and boy patients have just been seen and their prescriptions are many, the "great ones" of the town also have heard of Dr. Lo's

treatment and come along, there are several soldiers as in-patients at present suffering from typhus. The "News" has published an account of the terrible fire outside the South Gate; in the women's ward are two of the victims partly swathed in cotton wool but gradually recovering from their burns and shock. A small girl who has already had six operations for a tuberculous arm is one of the cheerful occupants of the beds. She has changed much during the months here and is learning hymns and texts besides listening with great interest at the Sunday services and morning prayers.

While we have been here a gong has been beaten at regular intervals, we must respond to its invitation and go up the road to the Boys' School. As we go in the meeting house is on the right and the classrooms and dining-room on the left of us, in the centre is the garden, a few years ago a bare patch but now bright with roses and other flowers and carefully tended by the boys who are never known to pick carelessly the plants they have grown from seeds and cuttings themselves. This term there are 150 boys in the Higher and Lower Primary, unfortunately we are unable to open Middle School again owing to lack of funds. Mr. Ho the headmaster is an indefatigable worker and is very keen on the development of the boys characters as well as their proficiency in study. Behind the clump of bamboo trees is the house inhabited by Mr. Wigham. He may be teaching in the school or in the study interviewing the colporteur, one or two school masters or students, or some Chinese friends from the city. If the door is locked you will know that already he has started on his tramp to the outstations, (often reading as he walks) and ready at the end of the day to discuss all matters theological, scholastic or domestic that may be brought to him for discussion. Behind the house is the boys playground, here football matches (sometimes against the Government school) are fought and won and it makes a good centre for social intercourse when friends from the town come in to drink tea and watch the games.

The low white building is the Girls' Day School and Kindergarten, the Kindergarten as yet only numbers seven small smiling people but seven people growing up with the aim of the Kingdom of Heaven in their hearts could revolutionise the province in course of time! The fresh air and strong winds make it a pleasant place for the Lower Primary Day School in the summer; sometimes in the winter we stick paper on the windows, turn up our collars and find ourselves wishing for a more sheltered spot! However we have a fairly regular attendance of thirty to forty (including six little boys) except during the

silkworm season when quite small people are kept at home to feed the hungry worms with mulberry leaves and so keep the family rice bowls full.

Come out of the side gate on to the street again and you shall see the girls school, such an ancient wooden gate guards the premises that you would hardly realise what important work lies behind it! E. R. Riley, R. C. Tebbutt and E. M. Brittle live in the house in the middle of the compound; of Miss Riley's dispensary work you have already heard, Miss Tebbutt is just finishing her two years of language study and occasionally goes out on the road with the Biblewoman and they tramp to the outstations round here, and receive a warm welcome from the women and girls who get so little help and encouragement from day to day.

It is about afternoon now, if you really have patience to stay out so long, and several of the girls are playing croquet on the lawn, quieter spirits prefer a long talk on the grass or to wander arm in arm under the large walnut tree on the small flat place we dignify by the name of "drill ground". The school is behind, not very wide and not very light, but the scene of much earnest work especially among the older girls who take their examinations very seriously and all aim at Middle School in the future. On Saturdays the selforganised "Young People's Prayer League" holds long debates, once a month visitors are invited and after a short service and discussion a short play is acted either from history or from a book. The League plans to use their money for some definite purpose every year, one year they worked hard to send needle work to America to help two little orphans, this year a Bible School was planned for illiterate women, but unfortunately it had to be given up and the money sent to sufferers by the fire instead.

The meeting house bell is tolling for a womens reading class, there will be one for men later to-night. there are Sunday School preparation classes during the week too, and a devotional service on Wednesday in which anyone may take part. Saturday is often filled up with lectures or social afternoons, Mr. Mader has spoken on conditions of life in Central Europe, Mr. Wigham on some English customs, and the school boys after the annual school expedition have sometimes given us an afternoon to tell us about it and give selections on the school "band". So far no one has turned up to stir up anti-foreign feeling, so we are living in a peaceful centre the quiet of which, we wish we could share with those who are going through such strenuous and disturbing times in other cities of the province.

E. M. B.

CHRISTIAN SCHOOL PROBLEMS.

Perhaps we Mossbacks should not presume to say much, since we are but engaged in foundation work i.e. Junior Primary, even though it may be ever so true that we have more pupils under our care, than the genuine educational worker, but even while clawing in the mud and sometimes with dusty eyes, we can't help thinking, at times. Now I know that some of our Educationalists for lack of experience, won't believe this, but it is true, nevertheless, and needs to be said———that the greatest miracle in our West China Christian Education work, is the efficiency of our J. Primary schools, that are compelled to work, almost altogether, under extremely inexperienced and youthful boys, who hope to and almost invariably do not remain more than an average of twelve months in a school and always making it a stepping stone to something more worth while.

ONE question rises persistently to the front today——— what is the aim of our Christian Education?——— if it is to provide an opening for the Gospel, then there follows another query———has it fulfilled its mission and if so, what next???

I have not been fortunate enough to read the Phelp-Stokes Commission Report, on East African Educational Investigation, but gather from the April International Review Of Missions, that extensive changes in Educational work and methods in East Africa, will be made.

Views as expressed from the Training end and from the different forms of practical expression, will necessarily differ some.

Not only we missionaries, but all Chinese are beginning to feel that Mission Educational work must define itself anew and justify itself and its methods, as an **ESSENTIAL** part of Christian Mission Work.

It does, naturally, cause us some concern, today, to be told from different sources, that the chief danger to the Church at this present crisis are some within our own Mission Institutions. A man's wife may pull his hair oftener than any one else, but while it really hurts may be the best time to seek the cause.

We all heartily agree to improved methods of teaching, but even that fact does not indicate that lack of more efficient teachers is our greatest need, much less does it assure us that to provide more efficient teachers is the chief remedy-----if more highly trained teachers would solve our difficulties, we would soon slay our enemies.

We heartily support more Normal trained teachers in our district, but I wonder if much more of that could not be very profitably done locally in connection with our Middle Schools where a real practice school is at hand----- such is being worked here, though perhaps, it needs a bit more cranking up.

We send boys up to the Capital for one year Normal and they come back costing a half more in salary, in addition to paying-travel.

Our constituency probably needs cultivation, but up to the present, when our district is asked to close up some school or schools?? in order to provide more efficiency, they always fall down and spread over a larger area, instead of contracting. There are always new places that want a school and they ask only for temporary "assistance".

Another peculiar thing is, that almost invariably, the self supporting (in whole or in part) school, brings it to pass, or someone does, so that such schools do not employ our Mission trained boys, which is unfortunate.

Neither can we think that our constituency is a wholly Pagan one, for we have at least five schools that are receiving no Mission assistance and several others that receive only partial Mission assistance, besides we graduate not a few boys and girls and moreover a goodly number are received into the Church, nevertheless such are our difficulties.

Now someone will say-----there he's grouching again, he doesn't believe in education-----We have gotten the Rural Work bug, or perhaps it has gotten hold of us, at any rate there is urgent need for that work, perhaps largely, because everywhere, there is a manifest welcome to do such work and no doubt there is urgent need that such should be done.


Our teachers, however, show little tendency toward going into the country: the more highly trained, the less they want to go to the country towns, to say nothing of the country, how can this be remedied ????

Perhaps some doctor will invent a vaccine that will do the job.

I believe the time is at hand when our low profit bearing schools be they ever so old, may as well be fed up a bit and killed.

We do need some of the "Half Day Rural School" type, doing work such as Government Schools are not doing --- then we need very much, teachers who first of all, will be ready to go; to mix with the people, the farmer class and accommodate himself; as well as, possibly, to do some little practical farm work, at any rate to find a way to get hold of the most stable and perhaps most honest of all classes in this land.

A.C.H.



MISSION SCHOOL PROBLEMS

After spending a week at San To Chai, in close daily touch with some of our best workers, I venture to make a few suggestions, following the remarks made under the above heading previously.

I listened to one of our experienced workers, as he repeatedly explained the reason for the anti-christian movement somewhat as follows—"The Church has sixteen large Educational Institutions, while the Chinese authorities have but five etc etc."

Now if these institutions were mostly supported by Chinese, there would be just reason for pride on the part of our christian people.

One day we were discussing better and different methods of doing christian work through our Juniory Primary schools, when suddenly another experienced worker, much to our surprise said "but with such different methods, what will happen to our Educational System?"

Now I can make no suggestions reg, higher education, any more than perhaps to say, that I am not at all sure that we are on the right line, when we urge the necessity for more highly trained teachers, when by that we mean, more highly trained through our recognized Normal schools, but I do wonder if it is not quite possible for us very profitably, to make our Primary schools, not only in appearance, but also in practice really, NON-COMPETITIVE with government and private systems.

Provided we had suitable teachers, should we aim to do, mostly, work such as others are not doing, as for instance—— Work for the blind ; for people out in the open farming country where they have otherwise no school facilities at all ; night schools for those who have to work during the day, for means of a livelihood.

Still another matter that may be worthy of our consideration, in this day when christianity is being blamed for so many things, though we will doubtless feel that in this respect, we are not guilty.

Within the walls of San To Chai fort there are said to be one hundred and twenty teachers, each of whom has but a few pupils and our people believe that the church there has a duty to fulfil in ultimately uniting these into a few larger schools or possibly into one school.

But the reason for the existence of so many different schools is said to be, the fear of unwise revolutionary tendencies in the larger government schools and some say that to this present day, certain well to do people, first send the children of servants for a time to such schools in order to test out, before they will risk their own children ; then they continue by saying that such used to be equally true with reference to Mission schools of years ago and still true, to some extent even today.

A.C.H.

THE SUMMER AT THE UNIVERSITY

I. SUMMER UNIVERSITY COURSES.

The Summer University Courses felt the effects of the anti-foreign, anti-Christian movement more than any of the other summer enterprises. In 1924, eighty students enrolled. This year there were only twenty. Physics, English and mathematics were the subjects taught. A great future lies before this Summer University work, and it will doubtless be hastened by the fact that the classes were carried on this summer despite the unfavourable conditions which students and teachers alike had to face.

II. THE SUMMER NORMAL SCHOOL.

The Summer Normal School was smaller this year than on former years. One reason was that the idea got abroad that it would not be held. A second reason was that it has been extended from a four to a six weeks' course, and this takes up almost the whole summer holiday. That the numbers were reduced by the anti-Christian movement is not true to any considerable extent. Twenty-six students were in attendance. The credit for carrying it through successfully was due to a great extent to the faithfulness and enthusiasm of Mr. T'ao Li Yong, who acted as principal.

III. THE SUMMER BIBLE SCHOOL.

After a number of summers in which the Bible School was not carried on, it is a pleasure to report that it has again this Summer rendered a splendid service. About twenty students were in attendance. The Principal, Mr. Fay Chong Chī and his fellow-workers put a great deal of life into the school. Much that was practical, and much that was cultural made up a full programme, and without doubt as a result of this Summer's work, many hungry sheep on looking up to these men will not go unfed. The efficient help of Miss Fosnot of Tzechow deserves special mention.

IV. THE RELIGIOUS EDUCATION INSTITUTE.

The Institute was held from July 1st to 8th. Thirty members registered and lived on the campus. Eleven others attended regularly as visitors. Thanks to the enthusiasm of a number of folk, Chinese and foreign, the members expressed themselves as having received great benefit, and will no doubt render more effective service during the coming year than they otherwise would have done.

V. THE TEACHERS' INSTITUTE.

A two days' Institute was held on August 3rd and 4th. It was, it is hoped, the first of many which will be held regularly. Unfortunately the time was one of great excitement in the city, and only seven teachers were able to attend. The Institute deserves mention, however as a beginning. Our teachers need to be brought together to get some of the inspiration which comes from the consciousness of a common and great task, and of a common Master and Lord.

EMPIRE DAY.

Empire Day in Chengtu was this year celebrated by the British Community and their American friends at The Canadian School. Since most of the program for the day was to consist of sports for the boys and girls, a clear, bright day was hailed with a great deal of satisfaction by all concerned.

Sharp at 8 a.m. the bugle sounded and the boys and girls formed up in line to do honour to the flag. H.B.M. Acting Consul-General Affleck led the salute as the Union Jack slid up the flag-staff to its place. He then gave a brief but inspiring address. The National Anthem and three hearty cheers for the King ended this portion of the program. The boys and girls then hurried off to reappear presently in full athletic regalia. The rest of the morning was devoted to sports into which all entered with zest and enthusiasm, further stimulated by the keen interest of the good sized foreign community which had gathered to witness the events.

Dinner and a short rest were followed by a brief program in the School gymnasium at which Mr. H. H. Taylor sketched the history and work of the Barnardo Homes for orphan children. After refreshments were served on the lawn, sports consumed the remainder of the afternoon. Among other things, were races for the tiny tots, relay races for boys and girls and a tug-of-war for the men. The prizes, which had been generously donated by the community, were then distributed by Mrs. Ortolani.

In the standard events the boys' sports were all carefully timed and recorded, and though it is impossible in a school of this size to have extensive competition, an attempt is made to achieve the same end by a systematic comparison of the records made in The Canadian School with those of other schools. The boys were all familiar with the records of the University of Toronto School and of other schools in Ontario. There was, therefore a good deal of interest shown in efforts to match or surpass these records.

Mr. Affleck and Mr. Lamb have this year materially served the cause of competitive sports by each promising a

silver cup, the former to the boys and the latter to the girls, to be awarded each year to the boy and the girl taking first place in the Field Day athletics. This year the boys' cup will go to Egbert Carson and the girls' cup to Beatrice Longley

The following schedule will show how well our boys have measured up to the records of other schools:

<i>Event.</i>	<i>U of Toronto School.</i>	<i>Chefoo C.I.M.</i>	<i>Canadian School</i>
	<i>Record, year won.</i>		<i>this year Winner</i>
440 yds.		64 seconds	62.4 G. Muir
220 "	25.2 1917	28 "	25.4 E. Carson
100 "	10.2 1918	10.3 "	11.2 E. Carson
			10.1 in 1924 by T. Freeman
Shot-put	33'0"	33'5"	37'8" E. Carson
High Jump	5'3" 1915	4'6"	5'1" E. Carson
Long jump	19'2" 1915	14'6"	18' E. Carson
			18'5" in 1914 by T. Freeman

A LETTER

Liangshan, Szechwan.

August, 1925.

To Marshall Feng Yu Hsiang, and All Chinese Christians.

Having recently perused a letter in the 'North China Herald' dated July 11th, as from the Marshal, and addressed to the Christian World, the writer ventures to make the following reply, with the earnest hope that it will receive his prayerful and careful consideration. He is the more emboldened to do this in view of the fact that the Marshal's letter contains a strong indictment of Christian Missionaries in China, and lamenting the silence of Missionaries generally, on the matters now agitating the country. The Marshal says, 'Who would have thought that though I have listened so long for their voice, I hear nothing.' We cannot quite understand this charge as, on Marshal Feng's own admission, not only Chinese

but foreign Christians have frequently broken silence, to express their sympathy for what has happened in the clearest terms. However, he should, we humbly submit, remember that matters are such as require infinite delicacy to speak about, if we are to do more good than harm by so doing.

May we here mention some of the considerations which have led us Missionaries to keep silence for the most part up to the present time?

1. This is a Governmental affair, and not a Church affair, primarily.

2. For those attacked to defend their own case is apt to be discounted. Witnesses of a neutral type are generally first called in.

3. To rush into print, and take sides before there has been an impartial hearing and investigation, is neither wise nor right.

4. Silence, in the face of unjust charges, is sometimes more eloquent than words.

But now let us proceed to state our case, and firstly to gladly acknowledge our loyalty to, and love for, the Marshal. The writer has many years, in common with most other foreigners from the West, regarded the Marshal with the greatest admiration, and held him up as an example of two-fold excellence, *First*, as a soldier of the Republic, pioneering all kinds of necessary reforms wherever he has been located, whether in Shensi, or Honan, and latterly on the North West Frontier. His detractors may ask how a good soldier could do what he has done, and they have of late subjected him to severe criticism, but we would ask his fellow-countrymen to extend to him that fair play, which we ask for at the Marshal's hands, namely to first hear his version as to what led him to act as he did. *Secondly*, the Marshal has long commended himself to us as a splendid example of what a soldier of Christ should be, and do. He has accordingly filled our imagination in this capacity, and is pointed to in all our Christian papers, and magazines, as a true Christian hero. We have been wont to stay ourselves upon his example, and to quote him as an illustration of fruitfulness in winning so many thousands for Christ. Books have been written about him, and for him, as for no other, has such an unceasing stream of prayer been made by Christians of Europe, and America, yea, of the whole world.

Bearing this in mind, the Marshal ought not to be surprised to learn that his indictment, (reprinted from the 'Shuen Pao' in the 'North China Herald',) has filled all non-Chinese Christians with dismay and disappointment, and

and we cannot but feel that it is only a temporary aberration, which has obscured his vision, and clouded his erstwhile clear and penetrating judgment. We fondly hope and pray that further light may be given to us all, as it was to Saul of Tarsus on the Damascus road. "Unto the upright there ariseth light in the darkness". We find it hard to believe that one with such a history behind him, has reached his final attitude and ultimatum in his indictment. We implore him to beware of listening to one-sided statements. Our theory (it may be a mistaken one, God help us to a right judgment), is that the Marshal's utterances in this case are due to the error of listening to one side only, otherwise surely they would be somewhat less blunt & ill-considered. Far be it from us to deny that the Students have a grievance, or to say the patriots have no case. We have received their letters, & some of these protests are characterized by a moderation & pathos which are truly touching, especially that from the Sochow University. They however require exactly what we are requiring of the Marshal viz. an impartial investigation. Every solid question stands four-square, & to get at the exact truth a lawyer will sift & weigh all the pros & cons of a case before passing judgment. We assure him that if in the findings made, some errors are brought to light, none will be readier than we to make confession & reparation. Of course if the Marshal desires to make a wholesale condemnation of the British we cannot hinder him, nor are we careful to answer him, we know that our God whom we serve will be able to deliver us, but we would plead that for his own sake, & that of the thousands of weaker brethren who hang upon his word & example, he will very considerably modify his attitude. Assuming that our actions have not been unimpeachable in every cause, will the the Marshal throw away the whole nation? What should we say to a man with a bag of money who on finding one or two bad coins among the good throws the whole lot away!

And here may we offer a word of expostulation to such as are out for the expulsion of foreigners from China, namely that while we heartily agree that China should be for the Chinese, & that the Nationalistic Spirit should be fostered to the utmost, yet to secure this she cannot get on with the 'CLOSED DOOR' policy. We plead for the 'OPEN DOOR' & for the 'OPEN BIBLE' with liberty of conscience in religion. 'ARE WE NOT ALL CHILDREN OF ONE FATHER'. Some of us find it hard to believe that our common FATHER designed that any race or nation should shut their doors against all foreign intercourse & live to themselves. Such conduct brings its own Nemesis. It

is not in God's plan, neither will the Nations tolerate it. It brings decay & decline in its wake whether for nations or individuals. No man liveth to himself. Your own Sages have proclaimed that ALL within the four seas are brethren, & surely never was a truer word uttered. May we submit the following parable for the consideration of the self-centred.

'A house having been built with the usual doors & windows, the neighbours began to make overtures, whereupon the owner had a wall built round & the doors & windows all stopped. The result was twofold, not only did the friendly overtures of his neighbours cease, but all his supplies were cut off, including air, light & food; further, this calamity came not only upon himself, but upon every member of his household.'

Forgive if we here introduce a word to Anti-Christians. Throughout the land there is a failure to distinguish between a religious & a Civil matter, & as a result people are blindly calling for the suppression of Christianity as the origin of all their ills. Surely the Republic, if it stands for anything, stands for freedom of Religious Worship. May God bless your land in allowing this freedom, the glory of any land!

Finally, unlike those who condemn the Marshal's letter wholly, we wish to thank him for his manly & truly patriotic utterance. For him to address such a letter to the Christian world was just what many of us were longing for, & in it that love of *'RIGHTEOUSNESS WHICH EXALTETH A NATION'* is clearly perceived. 'The hour brings the man' Is the Marshal going to be CHINA'S DANIEL?

'He chose David also his servant' Psalm 78.70-72. We pray it may be so!

DID HSUAN TSANG VISIT THE WEST OF CHINA AFTER HIS RETURN FROM INDIA?

J. HUSTON EDGAR.

Hsuan Tsang, or Yüen Chwang, the famous Buddhist pilgrim was born near Honanfu in 605 A. D. He travelled about in China for some years and then set out for India in August, 625. We know he reached his destination by the "Western Route": that is through Ili to Issyk-kul and west to

the Chu River. Then passing Southwest to Tashkent and crossing the Oxus he entered India via Kashmere. On his return journey he followed the "Middle Route" and went Northeast to Yarkand. The Jung Ching History mentions a tradition that Hsüan Tsang practiced asceticism in the SHAI-CHING Temple (晒經寺) near that city. The historian promptly rejects the tradition as impossible in face of the historical certainty of the pilgrim's routes to and from India. But I was surprised to find the same story with some more details current in Ching Ch'i. Here it is claimed that a Buddhist priest of the T'ang Dynasty, when returning from India, found that his precious sutras had been damaged by water, and at a point 48 li from the city spent some time drying them. Many years ago, also, an inscription was shown me in a Hsin Ching temple which it is said commemorated a visit by the "T'ang Sen" (唐僧)*. Another tradition associated with Yüen Chuang is, that when in India, he was given a seamless Celestial garment. Later he made his home in the great "Lake Temple" (大湖寺), and on his departure later left the robe there. "it is probably still extant". It would be interesting to find the cause of the persistency of these traditions. Is it likely that Yüen Chuang (元奘 or 玄奘) made a detour to Szechuan on his return? I am not aware of any such event. But another solution is suggested. Is the earlier pilgrim Fah Hsien intended? He left China in 399 A. D. and reached India by the "Eastern Route", but returned by sea. In making his way north from some southern port, he may have passed up the Chien Ch'ang Valley to Chengtu. The only other explanation that occurs is that the priest who came from the "Hsi Yü" (西域 or 賦) during the Posterior Han (936-948 A. D.) with the famous Tea Bushes, now on the Meng Shan may have been mistaken in the minds of the ignorant for his very famous colleague of the T'ang Dynasty.

*NOTE: Strangely enough I have an old Szechuan Boxer magical formula in which the 唐僧 is much to the fore.

THE WASTE OF ILL-HEALTH.

Above all things, perhaps, we are wasteful. We have not learned to husband our physical resources. Forests are stripped and destroyed without renewal. The deep black skin of the prairie is worn to the quick. Weeds, the diseases of the soil,

are pandemic. We are squandering the wealth we thought boundless, and are finding ourselves poor. We are more eager to spend than to save; to get, than to give; to indulge, than to profit; to enjoy, than to earn.

Think of our waste of health. Our illnesses to a great extent are not dispensations of Divine providence, but matters of human improvidence. It is within the power of man to banish germ diseases from the earth. A score of diseases have been so banished, and the length of human life more than doubled. Fully one-third of the ills and aches that remain are banishable or avoidable. Tuberculosis and venereal diseases could go, but all that is wrong in our civilization must be torn up by the roots to be cast out with them.

The least considered of our illnesses, the common cold, wastes, year by year in Canada, the work-time of a city of sixty thousand people. When epidemics of less common colds, such as influenza, come along, even more time is wasted. Space fails to speak of diphtheria, scarlet fever, measles and whooping cough; of bad tonsils and unclean mouths and diseased sinuses; of hidden infections of all sorts; of the whole bronchitis family; of nerves and neurasthenia; of eye strain; of deformities from all causes; of intemperances of many kinds; of unsafe machinery; of wrong foods and bad cooking; of unsanitary conditions; of dirty and unhygienic habits. Think of our expenditure in time and energy, in life and strength, on all these, largely waste, because largely unnecessary.

There is no doctor of experience who has not heard scores and scores of times from one of his patients or another that they would give anything in the world for health. And no doctor of experience believes it much more than once every hundred times he hears it. He knows, of course, that people are willing to do almost any spectacular thing, to travel great distances, to seek out the new and curious and sensational in treatment, to have operations, to perform prodigies, but he knows also that they are usually not willing to do the little things needful for health or make changes in their ways of living. They gladly swallow the camels prescribed by their many friends, but strain at the gnats their doctors advise.

To cure "rheumatic" pains, or attempt to cure them, people are willing to drink many gallons of nauseous drugs, to waddle in clay baths, to visit hot springs at great expense, or to change climates even when they can ill afford to travel. All these hard things they will do, but not the easier things which would sometimes prevent "rheumatism," such as keeping their mouths clean, their teeth brushed and in repair.

They will go half-way around the world following climate like a will-o'-the-wisp, unavailingly, for the cure of tuberculosis; but will seldom use faithfully such natural and simple means as rest in bed and fresh air. They are anxious for health, would "give anything in the world for it," but would not cut out that one particular party or important hockey game, or this article of food or that tobacco or "booze."

At any rate it seems true that they will pay least grudgingly the high prices for great and spectacular things, and pay most grudgingly, if they pay at all, the price of a change in their routine or of an inglorious visit to the dentist. A medical man of long experience said recently: "When people tell you they are willing to do anything in the world to regain health they are usually romancing; and when they say they are willing to do anything to retain health, they always are. The average citizen would literally rather die than alter habits."

CRUMBS SWEEPED UP FROM AN AMATEUR PHOTOGRAPHER'S EXPERIENCE IN SZECHWAN.

LENS. Get a camera with the best lens you can afford. The lens is more important than the size. In Szechwan you should by all means have an anastigmat lens, at least as quick as f.7.7. An f.6.3. anastigmat lens is still better, but much more expensive. Why an anastigmat? Because that is the quickest kind, and speed is the most important feature of a camera in the atmosphere of Szechwan.

SIZE. Tastes differ. $2\frac{1}{4} \times 4\frac{1}{4}$ is a convenient size from which to make lantern slides, but by no means necessary. $3\frac{1}{4} \times 5\frac{1}{2}$ is probably best for postcards. I use $2\frac{7}{8} \times 4\frac{7}{8}$. It is almost as large as postcard size, but the camera is less bulky, and the films are somewhat cheaper, as are also the prints, very often.

SHUTTER There are a number of good shutters. One with numerous gradations marked is most desirable. I have the Ilex Universal Shutter. I like it because it is easy to

operate, being of ball-bearing construction: and it is graduated for Time, Bulb, $1/100$, $1/50$, $1/25$, $1/10$, $1/5$, $1/2$, and 1 second. Others are probably just as satisfactory.

SNAPSHOTS. Never take a snapshot when you have the time to take a time exposure. Never take a snapshot with your shutter timed more quickly than $1/25$ second. Never stop your shutter down for a snapshot to less than f.11 (if you use an f.7.7 lens), unless the light is UNUSUALLY bright as on water in bright sunlight. Of course, if you have a lens quicker than f.7.7, you may not need to stop down quite so much. In taking a snapshot, never photograph a moving object passing at right angles to the line of vision. You are almost certain to secure a blurry effect, unless the object is moving very slowly. Never try a snapshot in the courtyard of a Chinese house, or under the roof of a porch. Never take a snapshot in dense shade, or even in the ordinary shade of a tree, unless there is plenty of reflected light from nearby surfaces to overcome the shade.

TIME EXPOSURES. Always take a time exposure if you can. By taking a time exposure you are enabled to stop down your lens and secure a sharper picture and one that is assuredly exposed long enough. Time exposures make careful focusing, sighting, and arrangement of details more likely. Haste makes waste, especially in photography. Good pictures require thoughtful manipulation of the kodak. Have a good tripod. The steel telescoping tripods seem to be generally satisfactory. The wooden ones appeal to me for durability and stability, but are a bit bulky for ordinary travel. With a lens like mine (f.7.7.) I find the following table generally satisfactory for time exposures: (this refers to medium cloudy days)—

<i>Stop</i>	<i>Time</i>	<i>Distance of camera from object</i>
f.11	$1/10$ sec.	close up
f.16	$1/10$ sec.	distant view
f.16	$1/5$ sec.	close up
f.22	$1/5$ sec.	distant view
f.32	$1/2$ sec.	distant view

These combinations may be changed according to the light. If there is sunlight, the time of the exposure may be decreased a little, or the stop made smaller. If the clouds are heavy, increase the time, or increase the opening, or both. No table or set of directions will take the place of experiment and experience. Cameras are like people. One has to get acquainted with them before he can know what they will do under certain circumstances.

DEVELOPMENT OF NEGATIVES. If you do your own developing, I would advise that you give them the maximum amount of time mentioned in the directions accompanying the developer. The danger of over-development, like that of over-exposure, here in Szechwan is much less than the danger of the opposite course. One of the older missionaries of my acquaintance advocates development 50% longer than the directions on the developer call for. Here again experience is the best teacher, and altho perhaps an expensive one, yet necessary. My preference in developer is the pyro-soda: sodium carbonate, sodium sulphate, and pyrogallic acid, in the proportion 2-2-1,—to eight ounces of water $\frac{1}{2}$ oz. of sodium carbonate, to eight ounces of water $\frac{1}{2}$ oz. of sodium sulphite, and to the same amount of water $\frac{1}{4}$ oz. of pyrogallic acid. These should be mixed only when they are to be used, as they oxidize very rapidly, especially the pyro. It is best not to keep a solution of the last-named on hand, for that reason. In mixing the proportions should be equal, say one (fluid) ounce of each.

I close with a few words of advice gleaned from my own experience. If you are really "re hsin" about photography, take your camera everywhere you go (unless your wife objects) when the light is good. I have missed some excellent opportunities just because I neglected to carry my camera with me. Don't take a picture of everything you see that interests you, unless the conditions are right for good results. Szechwan has a paucity of sunny days, but there are enough to give opportunity to use up all your photography money. Keep cool; if you get excited your negative is likely to have a strangely fuzzy appearance. Be sure your opening, centering, and focusing are right before you pull the trigger. For snapshots hold the camera against your body. Keep it level. Don't think that the laws of perspective will accommodate themselves to your convenience when you wish to snap a tall object. They won't. Keep your negatives in negative envelopes or books. (Good ones may be had from the Mission Photo Bureau, Shanghai.) Keep them in as dry a place as possible. The mildew will get them if you don't watch out. Don't try to crowd too much into a picture. Closeups are generally more effective than pictures with too much detail. In the latter case two pictures are better than one. Always keep a stock of film on hand. If you don't you won't have it when you want it most.

Finally, keep fresh your powers of observation. Don't let the sights that were formerly striking and interesting to Western eyes become commonplace and uninteresting. Only by retaining your early keenness will you be able to get a true

record of what will become before many years a part of history. The sights of to-day will soon be the sights of yesterday and of memory unless you use a judicious camera.

*Note: This article with its valuable advice has been solicited because Mr. North has been eminently successful in obtaining good pictures in humid, cloudy Szechuan where some of the photographic rules prepared for other climates do not hold. Our interest and the interest of those concerned with the growth of Christianity in West China will be increased by the wise use of the camera.

MY IMPRESSIONS OF SCHOOL WORK IN CHUNGKING

We are in the calm that follows a voyage on a rough sea. We're not quite optimistic enough to assert that we are safe in the haven of Future Peace, but we're thankful that we are having a breathing spell, at least.

My experience has been a bit unique. I would liken it to that of a sea captain making his first trip on his new Upper Yangtze boat. Altho he has had experience, it has been in a different setting. He puts the matter squarely up to his Chinese pilot: "I know nothing about this river. It's up to you whether we arrive or not." I had to depend upon the Chinese faculty, largely. In fact, the tradition of this school is one of consultation and cooperation. The result was that I could be in the midst of the trouble, and still look on very much from the standpoint of a detached observer.

Impressions are still rather criss-cross in my mind. One very strong one is that human nature, which is to say human psychology, is just about the same the world around. If it were possible to take a "rah-rah" boy from an American high school and a modern Chinese student "anti" agitator and remove some of the superficialities imposed by their respective environments, I don't believe one would find much difference in their attitudes toward life. Both are ready for revolt. In fact, youth always is. Because the American youth doesn't find life oppressive, because life's pleasures rather than its pains are more manifest, he seems to be anything but a revolutionist. But study him when he gets pinched! The difference is that the Chinese student is beginning to feel the pinches of life and we—as one

of the more experienced educators in West China said to me not long ago—are to blame for it. We have taught young China to think, to make comparisons. If our program of Christian education in West China had to close now—and I have no idea that it will—the very fact that the Chinese student will revolt about something which happens 1000 miles away from Szechwan is proof to me that we have helped to revolutionize educational principles; that we have helped substitute reasoning for pure memory work. Our Christianity is provided with a sound educational basis, even if we can't go as far as we would like in developing Christian training.

But I suppose you want experiences—not theories. I have found the Chinese student as a rule just as easily led, just as thoughtless, just as careless of the future, just as blind as to results, as is his American cousin—or if your sense of precision demands it you may reverse the comparison. Out of 177 boys this term, there was only one student whom I would call a real leader of the "antis." There were perhaps two or three other secondary leaders. In addition there were a handful of more or less active henchman or ward-healers. The rest of the antis—probably not totaling more than thirty or forty—were pawns, swayed by the personal qualities, the plausible arguments, or some personal relationships with the leaders, or by some other personal feeling, such as grudges, enmities, etc.

An interesting feature of the situation at this school is the fact that one class—not the freshman class, either—is not known to have a single anti in it. The other three classes all had plenty of them. An argument in favor of the supposition that the anti agitation has often been fed by fuel other than antagonism to Christianity. This apparently safe conjecture is further verified by the fact that class hatred reached such proportions this year that at one time there was threatened a school strike because the members of one class accused those of another of carrying concealed weapons. Some students openly admitted that they had carried knives to protect themselves from members of the other class whom they had reason to fear. Of course, the argument might be used the other way. Perhaps some refused to join the antis because of grudges against the leaders. There you are. You pay your money and take your choice.

Like all things else in China this agitation in a local school has so many ramifications that it would take more thought and time to write a treatise than I think the matter worth at the present. Remember that these are only "impressions". What

I do want to say earnestly, however, is that student movements of the more or less hysterical type I believe to be rooted very insecurely. This is true universally. I believe that the hot sun of neglect will kill them more quickly than the storm of opposition, which will tend to make them sink their roots deeper.

Many students who are proud to be called "antis", especially in the first and second year classes, are so because it is the fashion of the hour. I have in mind one boy of our second year class who has had a good deal of attention from the principal this term, who has had certain opportunities that other boys coveted, but which thru force of circumstances they were denied, who is a faithful student, and who really is sincere at heart, I believe; but who, were it not the fashion of the hour, would not, I am sure, hold his opinions. He is proscribed for the coming year, altho he does not know it yet. He has had his chance, and has forfeited it. Why? Either because he is sacrificing himself to the cause of principle, or because he is too careless or thoughtless to think of the consequences. Altho he is a boy with good qualities, I am very skeptical as to his devotion to the principles of the anti-Christians.

I seem to ramble on without saying much. What does all this lead to. First, I think we have no cause for discouragement. What we need is to be fitted out with first-class shock-absorbers. Then we need to throttle down the engine. We need to go slow. My experience with Chinese teachers is leading me to believe in both the above requisites. I think few of us need fear the loss of our Western "spunk". It has its uses, even in such times as these, though of less frequent need, probably, than most of us would care to admit. In other words, we need to "see life steadily, and see it whole".

With us this year the high cost of rice—"mi gwei" has almost driven some of us insane—has been a blessing. By reason thereof we were enabled to close school early—that's not the blessing, however. Early closing saved our faces by saving a school strike, by closing everything up before the Shanghai incident. As for the coming year, we plan to add about $\frac{2}{3}$ more to the food fee, unless the cost of rice continues to climb. This will probably decrease our enrollment a good deal. In addition, we have proscribed all the known antis—and they are mostly known. But as for students, give me quality—not quantity.

NEWS NOTES

Chungking News—

On Friday morning, July third, the British members of our community received the rather startling order to come at once to the water front prepared to leave Chungking. Within an hour between eighty and a hundred people were on their way across the hot valley and down the first range of hills to the water front carrying children and necessary belongings. They were crowded onto steamers and into one or two houses near the river.

Chungking has been on the verge of trouble since the Shanghai affair early in June. It is reported that students came from Peking to assist the local students in their demands. The servants of all the British were forced to leave on July first and the students were tattooing all those who refused or were slow to leave. Several unpleasant circumstances had arisen and finally on Thursday evening, July second, a mob gathered on the foreshore above the gunboats. Sailors had been landed to protect property and when the mob became unruly they were ordered to charge. The result was the wounding of three Chinese, one supposedly fatally. After this the Consul thought best to order all British to a safe place.

Within an hour of the time the people left their houses the local "tuan" were looting. Once the houses were opened the hill people and wanderers entered and took what they wanted. A week after the owners had left nothing remained in any of the houses and many of them were badly smashed up. A few valuables were saved by the American neighbors who also endeavored to re-lock and nail up the buildings and drive out the thieves. The loss of property has been very heavy.

A day or two after the exodus General Wang, who has consistently tried to protect foreign life and property, was forced by the students to offer his resignation. It was not, however, accepted as the Chamber of Commerce and the more level heads of the city saw the advisability of having him stay by his job. After some delay he agreed to take his responsibility again and issued a proclamation forbidding students

speaking on the street with a penalty of death. At present things are quiet, tho the few British men who did not go have declared martial law and organized themselves into a "Defense Company" The Americans so far have not been molested.

The Chungking people who were forced to leave on July 4th on account of conditions have been somewhat scattered during the summer. Among those who have returned to Canada were Mrs. Fred Abrey and her two daughters, the Morrison family and Mrs. Gordon Jones and three children. Mrs. Jones was delayed in Shanghai for some days while little Stephen recovered from typhoid fever sufficiently to travel. Mrs. B. Wigham, Miss Cumber and Mrs. Wolfendale have returned to England and Miss Daisy Winks has gone home to Australia. Mrs. Sparling and the two younger girls are in Hankow. Mr. and Mrs. Burwell and family and several W.M.S. ladies are in Kuling. Dr. and Mrs. Birks, Mr. and Mrs. M. P. Smith and the Pincock family are in an apartment in Shanghai. Mrs. Parry, Miss Constance Parry and Mrs. Hick are at the C.I.M. Home in Shanghai. Mrs. V. R. Butts is at the hotel in Kuling. She expects to return to Chungking September first.

Dr. Sheridan has come back to Chungking. Mr. Sparling and the two older girls have arrived at Chungking from Kiating. Mr. and Mrs. Harold Swann, Mr. G. R. Jones and Dr. Sheridan have spent the last few weeks of the summer with Mr. V. R. Butts at the Bronner Mond bungalow. Dr. Parry, Mr. Hick, Mr. Batstone, Mr. and Mrs. Curtiss and Mr. Wigham have summered on the water front with Mr. Starling. Mr. and Mrs. Blanchard, and Mrs. A. W. Peake, who were forced to leave when the others did, have spent the summer in Dr. McCartrey's house near the hospital. Miss Lillian MacDonald is with them.

It is likely that everyone will come back to Chungking during September. Affairs seem quieter now and the schools are being prepared for the usual opening.

Born to Mr. and Mrs. "Bill" North, on August 17th, a son, William Charles. The baby was born at Valley View, the summer home of Mr. and Mrs. J. F. Peat.

Suifu Notes.—

Suifu has enjoyed a good deal of excitement this summer—soldiers, robbers, and students all have been here and have done their share of mischief—but, so far, there has been no fighting in the immediate vicinity.

The last of June, D. C. Graham, W. R. Taylor, W. W. Cossum and L. C. Randle with their families and Miss Lydia Crawford and Miss Lettie Archer, left for their summer vacation at Mt. Omei. Nineteen boats, loaded with freight for Chengtu, accompanied them and three hundred soldiers escorted the party. As might be expected they encountered many trials and difficulties on the journey.

Mr. and Mrs. Liversidge, just returned from furlo, planned to spend the summer at Suifu. Early in June they went to the C.I.M. bungalow on the hills accompanied by Miss Larson. They enjoyed two weeks at Breezy Pass, when they were visited, one night, by robbers who bound Mr. Liversidge and shut him in the kitchen, then bound Miss Larson's hands and proceeded to search for valuables. They departed with about \$140.00 worth of goods, none of which have been recovered. Fortunately Mrs. Liversidge was not bound but was allowed to be with the little boy, who remarked that their guests threw things about in a most untidy manner. The next day they moved to the city.

In early July the whole range of hills, known as Seven Star Heights, was visited by a band of robbers who had been working the river between Luchow and Suifu. While waiting to be taken into the regular army and become brave defenders of their loved land, these fellows were stationed at a little village at the foot of these hills. They soon scattered themselves about in the homes of the farmers, eating their rice and helping themselves to what they pleased. They had with them a number of persons whom they were holding for ransom. Fortunately the bung-alows at Pine Crest were not molested in any way, but it was with great relief that we learned of their departure.

Dr. and Mrs. Humphreys, Lydia and Charles with Mr. Newton Hayes, spent two weeks in July at the Tompkins home, waiting for a steamer to Chung King.

Mr. John Muir with Mr. J. Shubert, an engineer from Shanghai, had a five week's delay in Suifu, because of unfavorable conditions for traveling between Suifu and Kiating.

A German business man, Mr. H. Stange and a Swiss traveler, Dr. Zellwager, also were delayed some weeks in Suifu, waiting for steamers.

Steam navigation between Kiating and Suifu, and Suifu and Chungking has been most unsatisfactory and a serious disappointment to those who were anxious to reach the coast or Chengtu. There has been almost no freight at all to be shipped up from Ichang, and the students have interfered with

that little being handled. Merchants, because of the excessive taxes imposed on all packages arriving in Suifu or passing thru that port, and because of the very uncertain political conditions, have not been ordering goods from the coast.

June 21 the Shu Tung made her last trip to Suifu as a merchant steamer. Since then no foreign boats have reached this port. A few Chinese boats have come at long intervals, and have promptly been commandeered by the military.

On July 20, the "TAEI" accompanying the "Shu Tung" and the "Chuan Hsi" arrived at Suifu for the purpose of escorting British subjects to Chungking and thence to the coast. However, the situation here and farther up river was not so serious as at Chungking so it was not necessary for people to leave. The Fleet returned to Chungking after three weeks stay in this port. Mr. and Mrs. Liversidge and Joseph left on the S. S. "Shu Tung" Mrs. Liversidge had been ill for more than two weeks but was better at the time of leaving.

The same day the British Fleet left, the two French gunboats arrived and anchored in the Min river. A few days later the larger boat started up the river but returned in a few hours. The reason for her return has not been learned. Both the British and the French gunboats were fired on below Suifu and both returned fire.

The students enjoyed a very extensive parade thru the streets of the city carrying banners and flags and shouting their "yells". There were also speeches by some youths. As there were no British people in the city, they threatened to make trouble at the C.I.M. compound but nothing was done. They amused themselves by sitting on the shore and throwing stones at the British Fleet. Also they would allow no one to sell supplies to these boats and even interfered with the loading of coal which was stored in the B. S. godown.

Misses Larson, Thoring and Barney of the C.I.M. have spent the summer in the city,

Dr. and Mrs. Tompkins and Miss Denison are spending the month of August on the hills and are much enjoying the rest and quiet of Pine Crest.

M. B. T.

CHUNGKING SCHOOL PROBLEMS

(SPRING TERM, APRIL 1925.)

The general impression that all our Chungking Middle School difficulties of this Spring were due to the Anti-religious campaign is not correct. That we had such serious trouble here was due more to a combination of opposing forces than to any one factor such as the Anti-religious Movement.

Several of these forces are well worth consideration, for other stations will be exposed to them in the future. Perhaps the most fundamental was a spirit of rebellion against all control. This is of course nothing new, but, all will agree that during this spring it made itself manifest in the Chungking Student world to such a striking degree as to make it appear worthy of special note. The Government schools became scenes of turmoil; the whole student body, boys and girls of all grades and ages were stirred up as never before. In different schools this took on different forms which are generally familiar. There were strikes against teachers and heads of schools or serious trouble of that nature everywhere in the city. Naturally our schools felt these gusts of student sentiment. If the student world but mirrors the conditions throughout the country, as many feel that it does, we can expect this phase to continue.

We all look forward to the development of national spirit in China believing that it must come before the nobler sentiments of international brotherhood can mature. When however blind national spirit develops in an atmosphere of lying propaganda it is the most difficult force with which one can deal. We shall not go into the question of the source of this propaganda, whether it was from Soviet headquarters in Canton or from one of the Chinese political parties; the fact remains, the student world was flooded with it in one form or another. The result was that national passions came into play that caused infinite trouble.

There were many more conditions of a local nature which need not be mentioned. All the Christian Middle Schools here had more trouble than in any term in their history and in each

the trouble took different forms. It was merely a case of finding some trivial excuse for outbreak in each school.

The Anti-religious phase of the situation was the same here, in most respects, as down river. There was plenty of propaganda coming from the East and a local campaign in the hands of unscrupulous leaders. The aim was to destroy the Christian Church and sweep away Christian schools.


The churches here met the campaign boldly. There was a bitter struggle for several weeks. The church leaders were accused of lack of patriotism. They were threatened with death. The Anti forces planned to make Easter their great day but our churches that day celebrated a Sen Wen memorial and that made interruption out of the question. All admit that Sen Wen's death practically put an end to the movement against churches. His patriotism and Christian character were so broadly advertised that none could continue to point the finger of accusation at the church.

In the schools however there was no halt to the campaign. It had first shown its influence in our Middle School when the Third Year refused to spend more time on the History of Babylonian and Assyrian Wars as given in the Old Testament course. In all the Middle Schools there was a more or less general refusal to attend worship and a marked attitude of scorn and open criticism on the part of those who did attend. Later, when other trouble had caused upheaval in the schools the students were virtually called out on strike against religious teachings.

One of the most interesting and illuminating phases of this campaign was the attack on Christianity as the agent of capitalism. There was perhaps more emphasis on socialistic doctrine in the literature used than any other one phase. Britain and United States were bitterly attacked from the point of trade. A great sign was put out over our School one day "Middle School for British Commercial Expansion". We felt very strongly that the hand of communism was behind the propaganda and that foreign trade rather than foreign religion was the final objective of the attack.

Throughout the later period of this movement in the schools a city editor named Shiao (蕭楚女) had a great deal of influence with the students. When, after a campaign of lies, a number of boys left the Christian Middle Schools he organized a private school (自覺公學) where the students had full control there being no principal and only the semblance of a regular course of instruction. The students did what they wanted and that to the best of our knowledge was not much.

The future of Mission Schools here is not easily prophesied. We are more convinced than ever of the contribution we have to make to Chinese education. In order to accomplish our purpose I believe our religious emphasis must be even more marked and more clearly understood by the people. Our schools have the support of a large body of sane parents and that has meant much in the past. But now we face national and international complications which will stir the school world to its depths. We have to reconstruct our course of Bible study. We must hand over more control to our Chinese leaders and be quiet while they experience a few failures. We must go forward with greater faith in God's great purpose for this people and the certain victory of His Kingdom.



OUR BOOK TABLE

Angkor the Magnificent by Helen Churchill Candee

F. A. Stokes Co., New York. G. \$5.00

One of the elegant travel books of the year is this story of "The Wonder City of Ancient Cambodia." Angkor lay hidden away for centuries in the jungles of Indo-China—a vast city ruined and forgotten. All this is beautifully told in colorful language in a book that is well illustrated and exquisitely made.

J.M.Y.

Two Years in the Forbidden City by Princess Der Ling

Dodd, Mead & Co., New York. G. \$3.00

This glimpse of life inside the pinkish walls of the Forbidden city by the first lady-in-waiting to the famous Empress Dowager is of immense interest to all people living in China. It is a unique history of the unique customs and conditions of Chinese court life told from the inside.

J.M.Y.

The Child's Story of the Human Race by Ramon Coffman

Dodd, Mead & Co., New York. G. \$3.50

"I have set myself to the work of making a book of history which would bring back olden times to children of today," says the author. He has avoided "difficult words and long sentences" and has made an interesting book which a child can easily understand. He emphasizes the customs of the people and "the real life of long ago."

The book is well made and is unique in that most of the pictures were made by people living during the times of which the history is written. The illustrations come from Stone Age caves, Greek vase paintings, Roman tombstones, etc.

An excellent book which will furnish information and entertainment to children eight to thirteen years of age.

J.M.Y.

The Real John Burroughs by William S. Kennedy

Funk & Wagnalls, New York. G. \$2.50

The lovers of John Burroughs, "the sage of the Hudson", are scattered all over the world. This volume by Mr. Kennedy, a fair and friendly analysis and criticism of Burroughs as a man, a naturalist and an author, will be welcomed by them all. It is critical without being too critical and escapes too much high sounding praise of the hero. The book is illustrated with some exceedingly interesting photographs.

J.M.Y.

Days of the Pioneers by L. Lamprey

F. A. Stokes Co., New York. G. \$2.50

This is a volume in the series on "Great Days in American History" and in its 23 chapters gives a vivid story of those early days. It is written especially for boys and girls, and being told as a story, and also being true, it is quite fascinating. The pictures it gives of the makers of American history are very valuable. It covers the period beginning with Whitney's discovery of the cotton gin in 1794 and closes with Lincoln's election to the presidency in 1860. It is illustrated and a well-made book as are all the books from the house of Stokes.

J.M.Y.

Primitive Religion by Robert H. Lowie

Boni & Liveright. N. Y. G. \$3.50

This book, designed to serve as a general introduction to the study of comparative religion, should be on the reference shelf of every class which is studying that subject and in the book case of every teacher of religion.

It should be carefully studied by all who are investigating the religion of people like the tribesmen of Southwestern China.

First of all the Author used the laboratory method and went into the field and became acquainted at first hand with the religious practices and beliefs of some of the Indian tribes of Western and Southwestern America. His first chapter is a careful personal study of the Crow Religion. Then follow chapters on Ekoi Religion, Bakana Religion and Polynesian Religion. Part II is a critique of theories: Animism, Magic Collectionism. And Part III deals with "Historical and Psychological Aspects."

He makes great use throughout of the findings of modern psychology and in his study connects the sister (you may not have thought of their very close relationship) sciences of anthropology and psychology.

He is a scientist but he is sympathetic and fair and his book is a valuable contribution to a subject in which every missionary is, of necessity, interested.

J.M.Y.

T'ai Shan by Dwight C. Baker

Commercial Press, Shanghai

An exceedingly interesting and valuable book is this volume which was begun by Henry S. Leitzel, whose splendid photographs adorn these pages. Upon his untimely death it was finished by his friend Dwight Baker, of the Shantung Christian University.

It is packed full of the folk-lore and mythology of China and put in such a concrete fashion that all these old stories and sayings become very real. The compilers have drawn freely from the rich stores of material which relate to "the Most Sacred Mountain." All who are interested in China must feel deeply indebted to them for giving so much invaluable information in such an interesting and convenient form.

One is captivated with quotations from the ancient poets and with the charming old Chinese cuts, which have been used almost lavishly.

The book, of course, contains that remarkable poem by Eunice Tietjens and the Foreword by Bishop Birney is a delightful piece of poetic prose of great elegance and grace.

J. M. Y.

WESTERN CHINA DIOCESAN NOTES

Paoning

Rev. H. G. Thompson and family left on May 20th to spend the summer at Chefoo.

Miss Symmons and Edith Bruce have been down with influenza.

Miss Hayward has arrived and will take over the Local Secretary work.

Kwangyuan

Miss Allen returned on May 29th from Paoning bringing Miss Warren, Miss White and Miss Roberts (temporarily) for language study.

The harvest has been good and conditions are improving.

The Christians have been sending help to Pachow. The ladies have bought in maize and have been selling it out to the very poor at a lower price.

Prayer is asked for Mr. James U. the teacher who has been ill.

The colporteur Lo with a Christian man has spent 3 weeks in the Northern markets and sold many books.

Pachow

Mrs. Liao died suddenly on May 2nd from famine fever. Mr. Liao has now returned from Liangshan. Miss Wright and Miss Dix returned on May 7th to find both the Bible-women and the school matron ill—the former with typhus.

There has been a regular pestilence and it is scarcely an exaggeration to say that the people have been dying like flies. In many cases whole families have died out. At one time the streets seemed free from beggars (the public burial pits could tell where they went to) but a few are coming round again now.

Famine conditions are somewhat better for the spring crops have been excellent, but the price of rice is still very high. Soldiers have been stealing it on the road and giving worthless promises of payment for it. Most of the children that have been fed have now gone home but 3 or 4 whose parents have died and who have no homes to go to are staying on and a small orphanage is being started.

Work at the Street Chapel is encouraging and a few more men are attending the Enquirers Class but in the church things seem very dead.

Yingshan

Miss Williams accompanied by Mrs. I has met with much encouragement in a month's visit to the outstations. A fortnight was spent at Yellow Ferry River where the women are keen to be taught and came in good numbers. The men came also almost daily for a Bible Reading directly after breakfast.

Mienchow

The Rev. E. A. Cook has been very seriously ill with typhus but is now making a good recovery.

Mr. and Mrs. Spreckley with the Misses Weid, Fugl, Mannett, Cooper and Stewart arrived on June 6th after an excellent journey.

9 women were confirmed on May 7, and 2 men and 5 women at Lohchiang on May 5.

Chongpa

5 men and 8 women were confirmed on May 10th.

Misses Meliody and Settle spent May 3rd here and Misses Weid and Fugl June 14th.

Longan

Bishop and Mrs. Mowll were here from May 16 to 24. During that period daily services were held. 14 men and

9 women were confirmed on May 17 and there were 31 Chinese communicants on May 24. Services were held at Chinchuan on May 14 and at Kucheng on May 16.

Arhsien

5 men and 7 women were confirmed on May 31st. Major Iles is holding an English Bible Class every Saturday. The average attendance is 6.

Recently there have been many enquirers near Ho-pa-chang.

Mienchu

10 men and 2 women were confirmed on June 5th. A patient at the Hospital from a market 14 li away was recently converted. Mrs. Siao visited his home with the result that the family have put away idols and the door is opened in a market which has previously resisted every attempt to gain a foothold for the gospel.

Welcome to Arthur Henry Cook who arrived at the Hospital on May 1 and Evelyn Mary Taylor on May 13. Both mothers and children are flourishing.

The bungalows at Silverdale are springing up. Many visitors are expected this summer.

Sintu

7 men and 6 women were confirmed on May 3. Mr. and Mrs. Lee have been visiting Hanchow for special meetings. The tremendous fighting between soldiers and brigands again prevented the campaigns which were planned for Tehyang and Kintang.

Gerald Lee developed measles on the eve of starting for Peh lu tin.

Suiting

The church at Taiping were very excited over the Bishop's first visit to them on May 9 to 11.

Mr. Hu the evangelist has been seriously ill and is not strong yet.

Miss Yang (17 years old) and her sister-in-law have just gone home after breaking off opium.

Chuhsien

One church member has become insane and has been damaging idols in temples and getting into trouble. The heathen say that it is because he has neglected his ancestral worship since he became a Christian. Mr. Chiu junior has been attacked and badly beaten by a band of ruffians on the street. He was seriously wounded.

Tachuh

Miss Edwards returned on May 8th and was given a royal welcome by the church.

Liangshan

Yamen Property has now been bought for 1200 dollars which is elevated and healthy and suitable for a new compound and a school and women's guest halls.

An industrial school has now been started on a small scale. Weaving machines have been bought. A Bible School and Preaching Band Effort was held at Lih shu chang March 6 to 10, Ma chia chang April 17 to 21 and in the Tienchiang outstations from April 25 to May 12.

During Bishop Cassels' visit the Hospital was formally opened.

Kaohsien

20 families have recently turned from idolatry. Not a few Christians are under the power of opium.

Wanhsien

The Rev. T. Darlington on arrival in England has been greeted with a very discouraging medical report.

Kweifu

A visit has been paid to Peh iang pu 4 days distant. Only occasional visits have been made before. There is one male catechumen. The women are very responsive and friendly.

CONSULT A DOCTOR

"I haven't consulted a doctor in seventeen years and I won't now," were the characteristic words of an effective Methodist preacher who died two months after making this remark. He was not an old man, only forty-four years of age, and had grown up with good habits, having been a preacher for twenty years.

At the time this utterance, which is characteristic of many a sturdy man and woman, was made he was feeling a bit tired and worn from the heavy burdens he was carrying, and a friend and supporter in the work had urged him to take time to consult a doctor and find what was the matter. "No," he said, "I haven't consulted a doctor in seventeen years and I won't now." A week or ten days before his death, increasing sleeplessness and weakness developed while he was attending Conference and even then he stubbornly refused to give up, until finally he was compelled to go home a few days before the close of Conference and go to bed. His wife called a doctor, he was sent to the hospital and found to have blood pressure of 240 and such fully developed kidney and heart disease that his death occurred the following day.

He left a devoted wife and two little children. He was struggling to pay off the mortgage on his modest little home which he had recently bought. What a pity he didn't take time to consult a doctor in good season, for this was a type of disease that is readily recognized by physical examination.

During the past two years the Board of Foreign Missions has been urging upon its missionaries throughout the world, the wisdom, nay, the necessity of adequate, repeated physical examinations. Our doctors in every field are likewise heartily repeating the call to every missionary, to take time once a year for a thorough-going, complete physical examination. Don't stop with half-way measures, let it be a complete examination. Otherwise the point omitted may be the place where incipient disease is beginning.

This movement of annual physical examinations is rapidly spreading in the United States. Everywhere the intelligent public is responding to the sound wisdom of this advice. And yet Americans in America are living under much better health conditions as to climate, and diet, and available medical and hospital care, than are missionaries in the widely scattered fields of the Church. Give heed to these calls of wisdom, get in touch with your doctor, urge him to give you an annual physical examination.

J. G. VAUGHAN



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