

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

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EDITORIAL

CHINESE MUSIC.

What is music? It is easy to ask the question and difficult to answer it. One may think that he has a fairly inclusive definition when he says that it is a pleasing and harmonic succession of sounds. That seems to be catholic enough to include any kind of what is called music. But there is one word in it which excludes at least quite a good deal of what passes for music—"pleasing" It cannot be said that some of the sounds which pass for music are pleasing to a great number of listeners. We are continually obliged to give attention to combinations of sounds that grate upon our ears and certainly are far from pleasing. No: the definition will not suffice. Then one can take refuge in the dictionary and cull a definition from it. Here is one from a reputable lexicon: "Any succession or combination of sounds pleasing to the ear; melody; harmony; hence any entrancing sensation or emotion, such as might be caused by melody or harmony;" There you have it and you pay your money and take your choice. For certainly, there is enough choice to be had as one travels round the world. From oratorio to rag-time; from the wail of the violin to the blare of the trumpet. One need never lack "music" provided he is ready to recognize it in its multifarious forms.

Our friends the Chinese have their music and their conception of what constitutes music. And they have their musical instruments from the temple bell to the bamboo whistle. They introduce music into many of their customs and one has to be long in the land before one can distinguish between the music at a bridal procession and that at a funeral. The blind folks wander about the streets in hope of picking up a few cash as a reward for the music they discourse. Lately, the drum of the West has been introduced and it makes music (?) for the military parade and the student organizations. Now is all this "a succession or combination of sounds pleasing to the ear"? It depends upon the ear. What

we of the West enjoy and grow enthusiastic over, the Chinese stolidly endure. What they are enraptured by, we execrate. So one is forced to the conclusion that what is music for one is punishment for another. But this should not prevent us from reading our informing article by Miss Wellwood on Chinese musical instruments. And it should not keep us from trying to get to know more about the music of this people. It is recorded that Confucius travelled far to hear good music.

CHRISTIAN LEADERSHIP

This subject is perennial. It is like Banquo's ghost—it will not down. Under one guise or another it keeps insisting on being considered; and the reason is that it is of primary importance and has not yet been answered. When it is mentioned, the temptation is to think of it in terms of the Christian ministry. We are in danger of thinking that if we could secure a sufficient number of ministers for the leadership of our churches we should have at last solved the problem of christian leadership in West China. So the first thing to be done is to take the measure of the question. While we give place to no one in our insistence on the need (the pressing need) of leaders in the Christian ministry, we plead for a broader definition of the term. Let us recognize the need of these leaders in business, in journalism, in law and in politics. Just think of what a hundred Christian leaders in the business world in West China would mean. What could not the same number of Christian lawyers accomplish in these western provinces? If even half of the Cabinet in Peking were thorough-going Christians, the whole complexion of the national government would be changed. There is great need of more Christian teachers and Christian doctors to go in and out among this people. And it is the business of the Christian Church to seek out boys and girls of parts who after receiving a good education will enter society to transform it by their lives of service. More emphasis needs to be placed on the quality of the students in our schools and less upon securing large numbers of them. There are some of our schools where the leadership has passed out of the hands of our Christian students into that of non-christian, and, in some cases, into the hands of anti-christian, students. It is not always true that because a boy in a school is a Christian that he is necessarily a

leader. There are a lot of nominal Christians in our schools whose influence is practically negative. They are as reeds shaken with the wind; and when the storm breaks upon the institution are a drag instead of a help. Jesus picked his disciples and then trained them. He knew what was in man and never chased after numbers. We need discernment that will enable us to see "a lad of Parts" and then we need perseverance to follow up that lad and seal him for the Kingdom.

THE BLIND SCHOOL.

This institution has entered the second period of its history. It was an ideal in the minds of some for a long time. Then an effort was made to incarnate that ideal in a real school. This was successful and the school was put under the care of Mr. Openshaw who conducted it for some time in buildings connected with the Chengtu Baptist Church. Before leaving on furlough, Mr. Openshaw interested the Governor of Szechuan in the enterprise. Followed a building of magnificent proportions on Wen Miao Gai. There the school is being carried on. It should never be forgotten that this school is an union enterprise. It depends on no one church or mission for its support. It is the child of the Christian Church in West China. It is another demonstration of our ability to begin union institutions **AND KEEP THEM GOING**. Will not the pastors of churches bring this worthy cause before their congregations and secure enough money to carry it on in an efficient manner?

ANOTHER GOOD SUGGESTION.

Last month we mentioned a good suggestion as to news for the NEWS. This month there is a decided improvement in this respect. Now comes another suggestion: that correspondents take time to describe the cities where they live. Tell of the work being carried on; how many workers you have; what is the extent of their districts. What methods of work have been successful. Help us to visualize your station. Then we can take a keener interest in what you are doing. If each mission station would appoint one of their number, with the pen of a ready writer, to give us such descriptions of the place and work, we are sure a much keener interest in the work could be developed. Remember

that a good share of the readers of the NEWS live outside of China and are eager to get fresh, first-hand, information not only of the work but of the places where that work is being done. Numbers of recently arrived missionaries would also be glad of just such information. You can do a real service to your own work and at the same time give much interesting information about your station. Appoint somebody now.

A PRAYER

These are the gifts I ask of thee, Spirit serene
Strength for the daily task ;
Courage to face the road ;
Good cheer to help me bear the traveler's load ;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have thee take
away—
Malice and cold disdain ;
Hot anger, sullen hate ;
Scorn of the lowly, envy of the great ;
And discontent that casts a shadow gray
On all the brightness of a common day.

—Henry Van Dyke.

“SOME NOTES ON CHINESE MUSICAL
INSTRUMENTS”.

CAROLINE WELLWOOD.

Mrs. Timothy Richards in her book on Chinese music states that she has copied facts from no one, but has gathered at first hand from Chinese authorities the information contained therein.

In writing this paper, because of lack of time, and perhaps sufficient “grey matter” to do this most interesting subject justice, I have been compelled to quote almost entirely from those who have through hard labor gained the information, except perhaps in a few instances.

Items from the North China Branch of the Royal Asiatic Society have been quoted very freely, as has also Mrs. Timothy Richards book. Encyclopaedia Sinica rendered assistance and also an article in Chinese Recorder by C. S. Champress.

I realize that this paper is most incomplete, but if I succeed in creating sufficient interest in the subject to cause you to apply to Mrs. Carscallen to help you extract these same books from the Library, I can assure you that you will be able to learn considerably more on the subject.

The title of this paper is not exactly what I had in mind, however I have decided that it is the best possible, as it leaves scope, whether in these notes on music, or the musical instruments that shall follow, to bring in as many discordant notes as I choose, and yet be within the bounds of my subject.

MUSIC IN CHINA. The words bring to our thoughts a variety of impressions that have come to us through our aural organs during the period of our sojourn in China, perhaps the most vivid being during our early years. We think of morning worship with the servants in the compound, which would not be complete without a hymn, of congregational singing where no language was sufficient to describe the sounds produced, the man walking along the roadway, rending the air with his high nasal twang, the daily tread of the funeral procession, and their unfailling “Dead March In Saul”, the

approach of the bridal chair is summoned by music, the trackers song as it echoes from hill to hill, the boatman's song, unique in itself, the workman's song as he carries his burden, the builder's song as he pounds the foundation for his building, the chanting of the priests in the temples, the blind man's drumming as he gropes his way along, music that issues from the theatres as you pass along, these and many other kinds of music that I have not mentioned may have caused sensations, that have led us to a very low estimate of music in China, or we may have come to the same conclusion as the geographer of Iceland who in his chapter headed "Snakes in Iceland" dealt with his subject in one short sentence, "There *are* no snakes in Iceland".

One can easily see that the Chinese do not appreciate our music any more than we do theirs. A Chinaman standing listening to the military band in Hongkong was asked his opinion of it, and he said the music lacked harmony, while one has but to watch the faces of a crowd listening to their own music whether played by band, theater, or the clanging of drum and cymbal as it passes by, to realize they appreciate their own music.

However different our idea of music as an art may be from the Chinese idea, one has but to read a little of the many books written on the ancient music of China, to realize there has been music of high quality since remotest antiquity.

It is said to be invented by Emperor Fu-hsi B.C. 2852. The first invaders of China seem to have brought with them certain notions of music. Different systems seem to have been evolved by different Emperors, and were differently styled, but it assumed a definite form with the Emperor Whang Ti B.C. 2697, or some where around the time of Noah, when amidst other innovations names were given to the sounds, and one fixed upon as a base note.

Whang Ti commanded his minister Ling Luen 伶倫 to have bamboo tubes, lu³, 呂 cut, which gave the twelve notes in imitation of the chromatic scale. One tradition states that this was done in imitation of the fabulous bird feng-whang, or phoenix, six of the notes being sung by the male bird feng, and six by the female whang. The male bird would begin with C, and give six notes ascending a tone apart, the female bird also giving six notes ascending a tone apart, but beginning with C sharp, giving the notes alternately, thus forming the chromatic scale.

Another version is that the fengs were not birds, but a tribe of that name to the South of the Yangtse, whose singing gave Ling Luen the twelve semi-tones. Other explanations have

been given. The least romantic, and probably most correct tradition is a numerical one, that is that the bamboo were cut "according to the terms of a triple procession of twelve numbers", because the numerical value of perfect fifths had been discovered. The proportions of the successive tubes were three to two, symbolizing the harmony between heaven (represented be three), and earth (represented by two), and when two tubes of the same diameter are cut in that proportion, the perfect fifth results, and is indeed represented in Western music by the same ratio.

One writer says that the Chinese had the most complete musical system of any primitive people, but like everything else Chinese, it soon became so conventionalized, and bound up with formalities that further development was precluded, and music in China has never passed beyond its earliest stages.

In the year B.C. 2355, the Emperor Shun was a musician of some renown. He composed the piece called "Ta Shao", which sixteen hundred years later so deeply moved Confucius that for three months he did not know the taste of meat. That the great restorer of ancient virtue realized the potency of music we can judge from his sage remarks about it. He is recorded to have written:—

"Harmony has the power to draw Heaven down to earth. It inspires men to love the good, and do their duty. If one should desire to know whether a kingdom is well governed, if its morals are good or bad, the quality of its music will furnish forth the answer." Again he said "There are *two* important things that should exist in well ordered society: ceremonial order and music".

Perhaps it might be interesting to hear a little more of the earlier notions regarding music:

"It is from some emotion of the human mind that every musical air takes its rise, and these emotions are produced by exterior objects. As soon as an object strikes one an emotion is produced, and the effect is manifested by sounds. As sounds thus respond to sentiments, a great variety is produced, from this, variety, what are called musical airs are formed. These airs being enriched with harmonious sounds, and accompanied with battle-axes, and standards formed of feathers, and long hair, the insignia of military power, and impliments of military manoeuvre,—that is called music."

Compare this with a modern definition of Music:—It is the artistic union of inarticulate sounds and rhythm exciting agreeable sensations, and raising mental images and emotions

directly or indirectly pleasing”.

“The source of music lies in the mind of man, as it is affected by outward objects. Therefore, when the mind is affected by sentiments of sorrow the sound elicited are pungent and hasty: when pleasure is experienced, the sounds drawn forth are mild and slow: when joy is experienced, the sounds enlarge and expand: when anger is felt the sounds become coarse and wild: when the mind is subdued by respect, the sounds become direct and clear: when the mind is influenced by love, the sounds become harmonious and tender. These six sorts of emotions are not naturally inherent in the mind of man, but they are excited by exterior objects. Therefore it is that the ancient Emperors watched over with much care whatever might influence the mind of man.

“Every air finds its source in the mind of man. Music is intimately connected with the essential relations of beings. Thus to know sounds without knowing airs, is to be like birds and beasts. To know airs with outknowing music, is the province of the vulgar herd of mankind. It is the province of the superior man alone to understand the principles of music. Therefore sounds are studied in order to know airs; airs are studied in order to know music; music is studied in order to know how to govern. In this manner political science is complete. Thus we cannot discuss the nature of airs with a man who does not understand sounds; and we cannot discuss music with one who does not understand airs, but a knowledge of music is closely akin to that of the ceremonial rites. When the ceremonial-rites and music are obtained, it may be said that virtue is possessed, for the word virtue may be defined a possession.

“Music when carried to excess produces sorrow, and coarseness in the Rites induces a perfunctory execution of them. But to give profound attention to music without inducing sorrow, and to give full attention to the Rites without inducing carelessness, it is only he who is possessed of the highest mental and moral endowments that can do thus.

Music attunes and harmonizes the emotional nature of man, it combines the virtues and nourishes them, and thus it flourishes.

When the Rites and Music are executed with perfection, heaven and earth equally accomplish their respective duties.

Music holds the place of the great original principle-Heaven: the Rites hold the place of created beings Earth. In showing itself without repose music is like Heaven, which is in

perpetual motion: in showing themselves immovable, the Rites resemble earth which is without motion. On the one part unceasing movement, on the other constant repose all phenomena being embraced in the interval between the two, therefore it is that the men of the most exalted virtue speak only of the Rites and music for the doctrines of music and the Rites are like the doctrines of Heaven and Earth.

“Music is one of those things in which men of the highest virtues and endowments find pleasure, for it has the power of making the people good, of moving men in their inmost depths, and of changing the entire manners of the age. Therefore the ancient Emperors promulgated music as a branch of instruction.

“Virtue is the great principle of human nature. Music is the budding forth of Virtue.

“The internal nature of music is deep, and its external manifestation is brilliant. It may be compared to that expansive energy which wonderfully produces all things. The harmony however must be concentrated inwardly, in order to flourish outwardly, for music is a thing that cannot be falsified.

“Music is the product of the hearts emotions. Sounds and airs are the body of the music. The elegance and the measure are the ornaments of the sounds. In the producing of music, the sage begins by moving his own heart, and then strives to reproduce this emotion in music; and lastly he regulates the adornments.”

These are only a few selections from the many pages that you may read by applying for the Report of the Council of the North China Branch of the Royal Asiatic Society for the year 1868. I am sure these are sufficient to convince us that there was music that at least appealed to them as being of very fine quality, and was called by them the greatest of the arts.

What about the music of the later ages? A young Prince of the Kingdom of Wei, inquired of a teacher Tze-hya saying “Can you tell me how it is that while attired in ceremonial robe and cap, and listening to Ancient music, I am constantly afraid of going to sleep, while, when listening to the airs of Ch’in and Wei I experience not the least weariness? Tze-hya replied, “Now as in ancient music the advance movement is made in an orderly manner, and the retrograde likewise, there is accord, exactness hence expansion. Any disorders arising are corrected by blows on the siang or husk-sack. Movements which are too precipitous are corrected by striking on the ya-or barrel drum. The sage who fully comprehends these things, discourses upon, and eulogises ancient music but this is not all, he

makes use of it renovate his own person, thereby favorably affecting his own family and the whole Empire. These are the effects of ancient music.

"Now in the new music of the present age, there is no order either in the advance or retrograde movement; it overflows with lascivious sounds, in which the hearer sinks down without stopping. The dwarfish, and monkey-like performers mix up the sexes, and forget the distinctions of father and son: such music is entirely unfit for discussion, and cannot be spoken of with ancient music. Such are the effects of modern music."

I am sure I have convinced you that there was music of a very fine quality, in those good old days of China's earliest history, but where has it all disappeared to? When the tyrant Emperor Chin Shih Whang Ti came to the throne he seemed to feel that history had made a great mistake in getting started before he was ready to take up the job, and start it properly. He made one desperate effort to get rid even of the memory of the rulers before him, particularly those of the great Chow dynasty. The Confucian classics had enshrined and immortalized their glories. Emperor Chin Shih determined to destroy this ancient literature. Every copy procurable was ruthlessly burned. The scholars who protested against the sacrilege were executed, and no one was allowed to produce from memory the teachings of Confucius. His triumph was shortlived; after his death his son failed to hold the throne, and the Dynasty he founded came to an end.

The first Emperor of the Han Dynasty who ascended the throne, was most anxious to restore to their former honor the teaching of the sage, and partly from the memories of survivors among the scholars of former years, partly from copies of the classics which had been hid during the persecution, the Classics were once more printed and published.

While present Chinese scholars hate the name of Shih Wang Ti for his ruthless destruction of the Confucian literature, they have cause for a still deeper detestation of his memory; for he destroyed the books on music which Confucius had written. In so doing he deprived the Chinese nation forever, of all records of the ancient music of China. Such a loss can never be made good. It was possible for the memory experts of those days to reproduce the philosophy of Confucius, but there does not appear to have been anyone who was able to reproduce the music of those olden days, hence scholars speak of music as the "lost art".

I have already said that the ancient music had

twelve lü, or tones and semi-tones. In characteristic Chinese fashion these lü were all given quaint names such as Forest Bell, "Great Frame", "Luxuriant Vegetation", etc. The intervals of the lü have been accurately measured, but none is in tune with our Western scale. This primeval kind of scale was altered by every succeeding dynasty, till during the great Ming reign in the fifteenth century all half tones were excluded, and the pentatonic scale usually considered the characteristic one, resulted. It is neither major nor minor.

This system was called the 宮尺 (kung chih), and is equivalent to the sol-fa system of the West but only could boast of five tones as Do, Re, Mi, Sol, and La. *Having done away with all semi-tones perhaps will explain why it is a little difficult to-day for Chinese singers to acquire them.*

Mrs. Timothy Richards has given a very full translation of the meaning of these five tones. The five notes are in Heaven the essence of the five planets, on earth the soul of the five elements, in man the sound of his five organs, viz: Do, the spleen, Re, the lungs, Mi, the liver, So, the heart, La, the stomach. They correspond also to the five virtues. The full translation is as follows:—

"Do is earth, its symbol a prince, its nature faithfulness, its taste sweet, its color yellow, its business is with thought, its position is central, its length 81, its sound heavy but easy, like a cow lowing at drinking water, it is founded on union"

"RE, is mineral, its symbol a minister, its nature righteousness, its taste pungent, its color white, its business is with speech, its position is Westerly, its length 72, its sound clear and quick, like a sheep having lost its companion, it is founded on expansion"

"Mi is vegetable, its symbol a subject, its nature love, its taste sour, its color green, its business is with appearances, its position is Eastern, its length is 64, its sound is defensive and careful, like a pheasant lighting on a branch; it is founded on courage"

"So is fire, its symbol affairs, its nature worship, its taste bitter, its color vermilion, its business is with seeing, its position is Southern, its length is 54, its sound is overflowing and quick, like a pig screaming: it is founded on independence"

"La is water, its symbol things, its nature knowledge; its taste salt, its color black, its business is with hearing, its position is Northern, its length is 48, its sound is scattered and hollow, like a horse neighing in the desert: it is founded on putting forth"

Again listening to Do one feels comfortable and broad.
 Re one feels upright and fond of righteousness.
 Mi pity and love.
 So fond of doing good.
 La correct and fond of religion.

When they got the seven notes they said these corresponded to the three powers—Heaven, Earth and Man—and the four seasons. The twelve semitones corresponded to the twelve months of the year, and the twelve hours of the day.

TIME—This 宮尺 Kong-chih notation is sadly defective in time marks.

The chief time marks in common use are two—a cross (x, called pan) and a circle (O, called yen), the first put at the side of the accented note and the second at the side of the unaccented note, equivalent really to the beats in our bars. If they want more than the one note to be sung to the one beat, they just crowd in the number of notes to be sung to it at the side of the pan or yen—it may be 2, 3, 4, 5, or even more. The awkwardness of this is surely quite apparant. On the other hand if they want a note to last two or more beats, they crowd in the x, o, at the side of that note.

Music used in the worship of Confucius has no time marks.

The Chinese have only simple common time, so triple and compound times are novelties to them. There are no signs for sharps, flats, or naturals, as such changes are unknown.

Chinese music has always been in unison; there is no part singing. An interesting point is the practise of the Buddhist priests, who, while they all keep the same rhythm, are permitted to use the intonation best suited to their individual voices, when chanting in the temple services. Harmony in the Western sense of the word is not possible, with their lack of semi-tones, but the rudiments of harmony exist, for sometimes strings are played at a distance of a fourth, fifth, or octave. The only harmony they think of is the harmony of the different sounds of their eight different kind of instruments, according to the timbre they are made of. They may be made of Skins, stone, metal, baked earth, silk, gourd, wood or bamboo.

Chinese music divides itself into two groups: Religious and Popular.

This last kind may be called the music of the theatre, and while it is most attractive to the native, it can be ear-splitting and headache producing to the foreigner. The singing on the stage is not unfrequently in the recitative style, and the way the orchestra accompanies, in broken chords or in long notes.

bears a striking resemblance to our European recitative. The song, if such it may be called, that we hear the boy singing on the street, is probably an imitation of some theatrical character.

Religious or Ritual music is used in the acts of worship in which the Emperor himself takes part, or is represented by a deputy, such as the worship of Heaven and Earth, of Ancestors, of the Sun and Moon etc, and of Confucius. These take place at fixed times. Heaven is worshiped in the winter solstice, and earth at the summer solstice. Confucius and other sages are worshipped in spring and autumn. These ceremonies take place so early as to end at sunrise. It is not the ancient music that Confucius found so elevating, as that perished with the burning of the books, but it is of Greek origin, coming to China from a region in central Asia known as Bactria, in the second century B.C. As they were then without any music they welcomed this foreign article.

The musical ceremonies held in the temples dedicated to Confucius on certain special days is usually quite elaborate. The "Guiding March", is played as the celebrant, whoever he may be, in former times the Emperor, advances from the second gate of the temple to the altar and back.

This and the "Hymn to Confucius" are usually played by seven pairs of different instruments. Singers, harpers, sheng players, and small drums are arranged on the west and east sides within the temple, the bell and stone instruments, flutes and larger drums are outside. On the terrace there are thirty six dancers divided into two groups, one on the east the other on the west. In front of each group stands a leader, who carries a kind of banner with which he guides the movements of the group. In front of the chanters in the temple are two dragon-embroidered flags.

When the "Hymn to Confucius" is started these flags are raised. The hymn is extremely long, a sort of oratorio, consisting of six strophes or verses four of these are accompanied by ceremonial dancing.

The lü or key in which the hymn is intoned varies according to the lunar calendar. At any rate the range in Confucian worship is always small because Confucius was the exponent of the "Doctrine of the Mean", hence no extremes are permitted. The range never exceeds one octave. The astronomical phase seems to take precedence in importance over the musical. To the Chinese ear this is of little importance. We can imagine the feelings of an occidental choir, if when about to perform a solemn anthem they received orders from the astronomical

bureau to transpose it down a fifth because the phase of the moon had changed.

Much of the music used in Buddhist temples is said to have been brought from India. The Buddhist or Taoist priests invariably chant their ritual on important occasions, very often singing antiphonally in fifths or in octaves. Sometimes one half of the singers prostrate themselves while the other half sings, and then rise and sing while the others prostrate; at other times and places each priest chooses his own key, but sings the same air and words as his fellows.

Wonder if you have not all had the pleasure of listening to some Chinese students strumming away petatonics on the black keys of the organ. Champness says "he likes to persuade himself that he is reproducing the music of Confucius and Peh Ya", like Barrie's captive pirate, he is "miserably happy" "Happy miserable Starkey".

FOLK MUSIC IN CHINA.

Wonder if any of you have had the privilege of reading an article in a recent number of "The China Journal of Science and Art", by Elizabeth N. Shirokogoroff, on folk music in China.

She speaks of a special effort that has been made during recent years to collect the folk-songs of the different nations. She tells us that as regards the collecting of folk songs in this part of Asia, it is not so advanced, and we have only very incidental material, collected by a few investigators.

She has also given a series of Chinese street merchants' calls and songs, which are especially typical of the Chinese. The variations in this kind of musical manifestation is really wonderful, and it is assumed that the number of these short songs in China ran into several thousands.

The songs she has given in the magazine are chiefly from Northern China, and she says no doubt the songs in the different parts will be quite different, as the dialects are different.

Many of you will remember an evening lecture that was given in the Fortnightly Club, by Mrs. Hooker, perhaps about five years ago. Assisted by her young son they gave many interesting productions of the sounds we hear around us every day. This sort of vocal gymnastics I find classified in the folk-music of China.

Many interesting stories are told of the origin of some of these folk songs, but it is believed that most of them are the direct imitation of the noises in nature, so that the study of birds' and animals' songs generally must go side by side with the collecting and studying of human musical manifestations.

SOME FACTS ABOUT CHINESE MUSIC.

1. The Chinese have various kinds of music to suit the five kinds of etiquette: 1. for joyful occasions; 2. to be used under calamities; 3. that for hosts welcoming their guests; 4. martial music; 5. that used for congratulations.

2. The music played by the blind is secular. Unless in very recent years, the Chinese have had no schools for the blind except musical ones. That seems the only door open to them to gain a livelihood. It is pleasing to see the general respect paid to blind musicians by the Chinese.

A noble example of using blind musicians for the spread of christianity was given by Candida, the daughter of the highest official that ever joined the Christian church, who lived in Shanghai in the early days of the Jesuits. She trained blind men and boys to sing christian hymns, and sent them out to sing and explain them in the streets.

3. The first Conservatory of music, or dramatic college, was established by the Emperor Ming Whang A.D. 713 in the li yuen, or pear garden, at Si ngan fu.

The actors to this day call themselves "Students of the pear garden".

The last conservatory of music to be established is in the public gardens of the city of Chengtu, Prov. of Sze Chwan. Have not yet heard what the students call themselves.

4. If you want the Chinese to sing a song well, choose one that has no semitones, a few samples are as follows, "Jesus loves me," "Happy land", "The Gospel Train", "Swing Low", "Ye Banks and Braes", and "Auld Lang Sync".

5. Dancing was also considered within the realm of music, but it is so different from Western dancing, that many do not call it dancing but posturing. It also is divided into two kinds, civil and military, or the sacred and the secular.

The sacred is used in any of the different acts of worship, or religious ceremonies.

The military or secular is commonly seen on the stage of the Chinese theatre, when a troupe comes in, armed with spears and swords, bows and arrows, and goes through a regular sham fight, but all according to minutely prescribed forms. Acrobatic feats also come under this term.

In former dynasties there are instances of women appearing, and taking part in music and dancing, but at present women neither play, sing, nor dance on occasions of worship.

In public theatres, too, when they have secular music and dancing, the rule is that there shall be no women, but men

personify women both in singing and dancing, singing with falsetto voices. This probably is the origin of the falsetto singing so commonly heard in town and country throughout China.

6. When the foreigner came to China he brought his music with him, and it is safe to say it was more hideous to the Chinese than the Chinese music was to him, however the years have been rolling by, and we are glad to say that many Chinese are showing great appreciation of, and aptitude for Western music and it is only a question of time for Chinese to rival Occidentals in their love of Western music, and interpretation of it.

MUSICAL INSTRUMENTS OF CHINA.

The name of the musical instruments of China is "Legion".

I tried to wade through some of the material I had on the subject, but in one book alone there was description of about three hundred different instruments, so I decided, as I feared you might not be willing to sit through a complete description of these instruments, to select but a few, and perhaps by seeing and hearing some of them we might find it more profitable or at least more pleasurable.

I have said before, that they are divided by the Chinese into eight kinds corresponding to the eight symbols. 1, stone; 2, metal; 3, silk or stringed, 4, bamboo; 5, wood; 6, skin; 7, gourd or wind; and 8, earthen.

STONE. The employment of stone for musical instruments is peculiar to China.

The "Sonorous stone" is of a blackish color with white veins, and shaped much like a carpenter's square, used chiefly in the worship of Confucius.

Stone chimes were greatly esteemed by the ancient Emperors, but they disappeared also with the destruction of the books. About B. C. 32 a complete set of stone chimes were found in a pond, and served as a model for new ones. It is a set of sixteen stones used at Confucian rites. Jade is the best stone for chimes, but is too expensive for common use.

Flutes were formerly made of marble and jade.

METAL INSTRUMENTS.

In this may be included all sorts of bells, gongs, metal plates, cymbals, metal wind instruments, etc.

There is one great bell at Peking that was cast at the beginning of the 15th century, its height is 14 feet, diameter of

mouth 9-10 ft. thickness about eight inches and weight about 53 tons. It is covered with inscriptions, both inside and out.

There is a set of 16 bells arranged in a frame used in Confucian services.

SILK OR STRINGED INSTRUMENTS.

Those vibrated by air. Ch'in 七弦琴 or horizontal psaltery is of ancient origin. Formerly it had five strings, but now it has seven silk strings, stretched over a curved board. Thirteen studs mark the places where the strings may be stopped.

Yueh Ch'in; 月琴 with a neck, has a circular body 14 inches in diameter, Moon Quitar.

It has four silk strings with pegs and ten frets. It is played with a plectrum.

P'i pa 琵琶 is a lute about 42 inches long with a pear shaped body.

It is said to be invented after the suppression of music by Ch'in Shih Whang Ti. It is now used on the stage, and sometimes in religious processions.

Yang Ch'in 洋琴 dulcimer, or foreign harpsichord, probably of Persian origin, is a flat box about two feet long, and one foot broad, covered with sets of wires crossed by two bridges. It is played with two bamboo sticks.

FU CH'IN 胡琴 is the general name given to Chinese fiddles, with a small cylindrical body open below, and covered above with snakeskin, a neck which passes through the body, a bow passed between the strings, and large pegs.

They are used in theatres and street musicians.

There are a goodly number of these instruments, varying slightly in construction, and sound produced.

BAMBOO :

The musical instruments which are made of bamboo, mostly belong to the flute family.

These are of two different kinds. Those held vertically as they are blown, and those that are held transversely.

Common among those vertically blown is the Feng Huang Hsiao, which is about two feet long, and has six finger holes. It was invented in the Han dynasty, and is used in processions, and at religious rites.

Of those blown transversely the Titzu is a very popular flute, about 26 inches long, formerly with 11 finger holes, one

of which was covered with membrane, but now having 6 finger holes, and a 7th covered with membrane.

WOODEN INSTRUMENTS.

In this class may be found a wooden tub, struck with a mallet during Confucian rites, a wooden tiger crouching upon a pedestal, wooden fish, struck by priests, during the recital of prayers, *pei pan* 拍板 or castenets which are two or three pieces of red wood tied loosely together. They are used in the theatre in orchestras, and at funerals, also by pedlars and beggars,

There are also several drums of wood. The 魚鼓 or fish drum is a hollow wooden fish several feet long that hangs horizontally in monasteries, and is struck before meals.

SKIN :

Skin instruments or drums were introduced from central Asia into China, the first kinds being of earthenware filled with bran and covered with skin.

Drums are of various sizes also shapes, a common one being the T'ang ku a large barrel-shaped drum hung vertically, beaten in theatres, camps and temples, certain kinds are used at funerals, others at weddings, another kind by Lama priests. The fish drum is a bamboo pipe, one end of which is covered with snake skin, and tapped by blind fortune tellers.

GOURD OR WIND.

Among the wind instruments is the sweet toned 笙 sheng, with its perfect reeds. Few know that this small instrument is the ancestor of our Harmonium or organ. In the ordinary kind there are three parts the mouth piece, the body, which is made of a gourd or of wood, and is about as large as a teacup, and the tubes which are inserted into the upper part of the body. The tubes are seventeen in number, and are of five lengths. An organbuilder at St. Petersburg having obtained one made an organ with similar reeds. A Frenchman seeing it thought the reed might be used with a key board without pipes. He succeeded, and this, developed, has given us our harmoniums, and parlor organs.

CLAY.

The number of clay instruments are few, and there does not seem to be any commonly used at the present time.

CHINESE LEADERSHIP IN THE CHRISTIAN
CHURCH

As we consider a question like the one before us we realize that we are touching the centre of our work for upon our ability to produce Chinese Christian leaders the success of all our work depends. If we fail in this we will see the years going by, our best effort being put forth, but at the end of it all, we will wonder whether we have produced anything that will continue after we have left, for we can hardly expect that missionary work, such as we are doing, will continue indefinitely. There is continually with us a sense that our work is temporary, unless we can raise up those who will catch our spirit and vision and who will go out among their own people and give the message of life and light. While carrying on His work in all its various forms Jesus had time to train His disciples and when it was necessary for Him to lay down His task there were others prepared to take it up, men who had been with Him throughout His earthly career. We feel that we must follow our Master in this and have men about us continually who will learn what our message is and will, as did His disciples, be prepared to undertake the task of winning their own people and establishing the Kingdom of God in China and to neglect this part of our work would surely be unwise.

But no doubt we are all seized with the importance of leadership and the recent Conference has given us encouragement as we saw something of what leadership had already been secured. Those who were there must have been impressed with the fact of efficient leadership already prepared and it was a source of great joy to us all to watch our Chinese brethren take the front place in all the exercises of the gathering and as we followed the proceedings day after day and listened to the speeches of those who had been given this part of the work we realized that they were worthy of our confidence and the whole conference was a period of rejoicing on the part of the missionaries and constant prayer that God would continue to raise up such men and lead them out to see their privileges and responsibilities in the Christian life. As I heard one missionary

say, "Seventeen years ago we had a Conference at which a Chinese voice was not heard and this year we have attended one at which scarcely a missionary's voice was heard. What great things has God wrought in those few years and as we take the forward look to fifteen or twenty more years we cannot imagine what they will bring forth in the line of Chinese Christian leadership for now that we have a good start the work will grow much more rapidly than in the past." It is true that the most difficult part is to get the first few men, but if they are of the right type they will raise up more of their own people many times more rapidly than missionaries can ever hope to do. When I came to China first, I used to hear the missionary sighing for some kind of trustworthy Chinese help and that sigh was a real prayer and now we find that God has answered that prayer far beyond what we could have hoped at that time and as we continue to pray for larger numbers of these men or perhaps better, for a more consecrated life on the part of those we already have, we believe that God will answer that prayer and we will see the more rapid coming of His Kingdom. There were those who were afraid that with the Chinese leadership that we now have, it would be dangerous to allow them to conduct a Conference for fear that they would allow their feelings to get the better of them and find themselves in hopeless controversies. But this fear was certainly ungrounded for we doubt if missionaries would have steered clear of the rocks more effectively than did our Chairman. At one point in a discussion some one spoke a little disparagingly of the Japanese, immediately the Chairman spoke up and said, Whatever is good in the Japanese church I hope we will imitate, for the Kingdom of God knows no national or racial distinctions—and every one felt that a danger point had been very bravely avoided and our confidence was increased. We cannot go into details in regard to the Conference, but we wish to say that we have truly made a good beginning in this work and we thank God and take courage.

On the other hand, our constant association with our Chinese leaders and even this Conference has not produced a feeling anywhere, as far as I know that we are at all nearing the end of our task. In the first place the numbers of our leaders is very small as compared with what we will need and besides this we cannot close our eyes to the fact that these men do show immaturity as leaders of a spiritual enterprise. A few showed quite deep insight into the meaning of the Christian message and showed that they themselves had already gained a real Christian experience but one was left with the impression

that they were not yet seized with the immense importance of the Church's task nor with the all-sufficiency of the Christian message. Occasionally one would hear that Christianity was the only hope of China, that what the individual needed and what the country needed was what the missionaries had brought but there lacked the tone of conviction that would say that we are ready to die that our country may receive Christ, though I believe that many of them to-day rather than deny their Master would lay down their lives as they did once before but the Church of Christ has not yet come to its rightful place and there must be newer and deeper experiences in the lives of our Christians before we can feel that they are capable of carrying on this work alone. But I do not wish to appear to criticise our Chinese leaders. Nothing in my missionary career has encouraged me as much as this recent gathering but that only drives us to more intense and earnest work. I might illustrate what I mean from the discussion held on The Indigenous Church a subject much akin to the one we have before us. We believe that the secret of evangelizing China will be in making the Church a Chinese church or as some one has put it A Chinese Christian Church, as both elements are absolutely essential. I think this subject was put on the program in order to lead the people to see this point that our church here must be a Chinese one and with the spirit that we have abroad in China to-day, of China for the Chinese, one would have thought that this subject would surely have struck fire and we would have had good strong speeches urging the Chinese leaders to put their whole lives into the movement and make the Church go forward and save China. But there seemed rather to be a tendency to be satisfied with things as they are as long as the church was not getting into trouble or stirring up too much opposition one did not need to worry. Rather would we have preferred to hear a clarion call to the Chinese to advance with support and energy and as soon as possible make the church independent of outside support and assistance. But probably we are not quite that far along in West China because after all, our work here is a generation or more behind that in other parts of the country. We trust that the next Conference whenever it may be will see a great advance along this line.

In thinking of Chinese Christian leadership we should have in mind not only the men trained in our institutions but also Lay leadership which is absolutely necessary if the Church is to become indigenous. We have to-day the institutions which are designed to train men for leadership in our three departments of work, Education, Medicine and Preaching but if at the

end of a generation of missionary work we have only these men they will find it very difficult to go out and establish a church. We must have them to do their various tasks but they must have men behind them who will support them by their interest, prayers and money for as long as they are being supported by money from home they will have the name which they are learning to dislike very much of being hirelings of the foreigner and one of the best signs of our work is that these men are growing restless under this opprobrium and we hope that the result will not be that they will all leave the employ of the Church but rather that there will be a Chinese church to support them and until they have reached this stage it is doubtful if they will know the real joy of service. The task of raising up Christians who will support their own preacher is not an easy one but one which includes our whole work and one vital to our success. There is only one way in which it can be done and that is to lead men and women into a real Christian experience wherein they learn the delights of the Christian life and from which will spring the desire and determination to give to others what they themselves have received. Until we have such men we have not any foundation for a real church. So we might say that this task of training Christian Leaders is a twofold one part of which is done in our institutions and part in the local churches in each of our stations. But here we find a difficulty, at least I have found one in our church in Chungking. I might say that the church people never seemed so happy as they have been since they became responsible for the support of their own work but I have found that the men produced in our institutions and the lay Christian people do not always coalesce or rather perhaps do not coincide in their idea of what a church is or how it should be conducted and I would not want to be called upon to say which was nearer the right idea. They are learning their lessons and one of the lessons they are learning is forbearance and patience but it is surely better to have a little friction between these two elements than to have a church which is running along fairly smoothly because it is being guided solely by a missionary. But here, I would like to add that I doubt if the Chinese will learn many more valuable lessons under such circumstances than will the missionary. This is a great school to which the Lord has brought us.

A subject which we hear discussed a great deal in China to-day is "How is the missionary to adjust himself to the new conditions which he finds in China to day due to the fact that the Chinese Church is coming to self-consciousness." This problem of our relationships is the most vital one before the

modern missionary in China. If he succeeds in solving it and can, while keeping up his own standards of Christian life, work smoothly with and be an inspiration and real help to the struggling Christian life about him his influence for the Kingdom will be great. If on the other hand he can maintain only an overbearing and dictatory attitude his message will be discounted and his influence weakened. The Chinese have learned to resent this manner and we must reform.

There are some of us who worry that the form of organization and the method of Government of the new Chinese church may not be according to traditional lines. They seem to think that there is a church polity which is ordained of God but if there is which is it and if he has ordained several different kinds is it not possible that he will sanction a new kind for China. There are essentials in our message and we will have to learn to discern between the things which are essential and those which are not and I think we have all in modern days become tolerant enough to believe that a man can worship God just as well in a Presbyterian or Methodist Church as he can in an Anglican and if so, it may be possible that there is a kind which will suit the Chinese nature and spirit better than any which we have yet seen. If this is so we must be careful that we do not stultify the Chinese by insisting that there is an orthodox method of Church government but rather let them have some liberty and give their own nature free play in this matter. Therefore it would look wise to organize our missionary church according to our own and several methods but when the Chinese come to self-expression allow them to modify so as best to express themselves. Fortunately or unfortunately, I have not decided which, the congregation with which I have been associated was first under a Congregational form of government and then transferred to the Methodists, and the latter thought it necessary to swing the church into line with their favorite method of government. The result has been that the older members of the church have learned that there is no fixed way of governing a church or at least they have experienced two ways neither of which they understand very well so they have decided to do a little experimenting of their own and the method they are using to-day is as near like the organization of the Y.M.C.A. as any method of church government. This I consider a tribute to the Y.M.C.A. But I would rather see them trying something and thereby have freedom to express themselves than to feel bound to something which they felt was foreign. They will yet find a method better adapted to the Chinese than any denominational polity that the western church has yet worked out.

I believe that one of the secrets of success in building up a Chinese church or training Chinese Christian leadership (for these two are the same) is that of having confidence in our Christian people. Paul in writing to the churches of Asia to judge from what he said had some poor material from which to build the spiritual body of Christ, yet he called these people Saints. His epistles open with "To the Saints which are at Ephesus, Corinth etc". Because they were saved, he believed in them, for now that they were surrendered to Christ he accepted them for what Christ would make out of them and not for what they actually were. We must have faith in our Christian people or we can do them no good. Confidence begets confidence and they will believe in you only as you believe in them and to be continually doubting their sincerity will be hopeless. And you cannot adopt one attitude to them openly and have another feeling in your heart. You cannot deceive these people in this regard, your innermost attitude will be known to them. To try to make them believe that you trust them and then go away and talk about what rascals they are and how you do not believe they will ever make Christians, is useless. It is the attitude in the heart that counts even more than the surface manner. To doubt the sincerity of our Christian people is to doubt the efficacy of our Gospel for we must see these people in the light of what God wants them to be and of what Jesus is going to make of them and not keep our eyes on what heathenism for generations has made of them. But you say they will fall and will betray your confidence. I do not doubt that they will fall but I do not believe they will ever betray real confidence, it is the thing they will respond to and it will be like the sunshine to the struggling plant when first the doors of its icy prison house have been thrown open and they will respond in exactly the same way as the plant. If we are afraid that the plant won't make right use of the sunshine, keep it in the dark but it will die; so the people with whom we work can only live as they have the warm sunbeams of love, confidence and trust.

Another problem is "Where lies the dividing line between the responsibility of the Chinese leader and that of the missionary". This line will be a very hard one to draw, in fact it is a question whether it can be drawn plainly or not, for our relation to them is a spiritual rather than a practical one. We are a community and it is essential in a community that there be a community of spirit which means that the different members blend one into the other. So we must work together as one with mutual forbearance rather than separating ourselves

one from the other and standing apart taking a more or less critical attitude one to the other. And here again we must be sincere. When a task is given to a Chinese leader, he must see from our manner that we intend that it shall be his task and that we are taking it for granted that he is going to succeed. The child in learning to walk has to get some bumps and so will these people as they take up new tasks but once they have tried and succeeded they will never fail. If they fail once they can try again for we only learn to do by doing. And we must remember always that the way a Chinese would undertake a task may differ from the way we would do it. Sometimes we think that unless it is done in our way, it is necessarily done wrong but that is not true. There may be a better way for China than any way that we know. Two families in our church had a very serious quarrel. The daughter of one of the families was married to the son of the other and it seemed like a happy marriage until the son died and the daughter refused to remain in the home of the mother in law. She ran away once or twice and probably would have been allowed to stay away except for the baby son which the father-in-law claimed. The two families were prepared to go to law when our Chinese Christians stepped in. I cannot go into the details of the case except to say that more than once I doubted the wisdom of what was being done but the result is that both families, daughter and little son are all regular attendants at church and the two seem to have renewed their old time friendship. I could not follow all the intricacies of Chinese law and psychology involved but the result was accomplished and the families saved to the church and to themselves. There are things which we must leave to the Chinese and believe that they will be led of God and find the best solution. I remember the statement of a missionary shortly after I came to China, it is one that I have never forgotten and one which I want to practice. He said, "I would never be afraid to trust a group of Chinese Christians to settle a question with moral implications". He meant that he believed that they would do their best and as sure as they were doing that the Spirit of God would lead. *Remember he said a "group"*.

I feel that there is one danger in our work with the Chinese Church and that is that they will continue to virtually lean upon the missionary and look to him for guidance. It is hard for them to see behind us to The Holy Spirit who is waiting to lead them. When Jesus said, "Lo I am with you always even unto the end of the World" he meant that he would be with Chinese believers as well as with us. We fear sometimes to leave a situation with these people forgetting that Jesus is

anxious also that they should succeed in the work of His Kingdom. However, even the Holy Spirit cannot teach or lead these people beyond their capacity to receive so that to throw too heavy a burden upon them would also be unwise and might result in disaster. Thus we see the delicacy of our problem, how to decide how much they are capable of doing and how much we must still keep under our oversight and control because they have not yet reached a state of maturity. To refuse to give them freedom will irritate and hinder them, while to give them too much responsibility will throw a burden on them greater than they are able to bear.

In all of this, there is one saving feature and that is, that the spirit in which we work with them means everything and will mean more than a case of mistaken judgment. If they realize that we are sympathetic with them and are sensitive to their feelings even when we do something which does not appeal to their judgment they are patient and forgiving. On the other hand, if our bearing is not one of willingness to adjust ourselves but rather demanding that they do the adjusting it will be very difficult for them to see the force of our arguments when we try to reason with them. The spirit in which we work is everything, even more than the actual work that we do. Our presence will be either a real inspiration or will be depressing in its effects.

In this work we especially need to ever remember that we are Christ's ambassadors in this land. To work in His spirit will mean success but to lose our vision of Him will result only in dissatisfaction and ultimate defeat. We are here not to impose upon these people any foreign methods of life and work but to introduce a new spirit and to raise their ideals of living. The ultimate salvation of the Chinese rests with the Chinese but it is ours to begin the work and to raise up some who like the disciples of old have caught their Master's spirit and have been baptized as they were at Pentecost and who will hear His voice sending them forth to heal the sick, to cast out devils and preach the Gospel to every creature.



A CONVERSATION

The following conversation took place between me (A) and the chairman of the Christian Endeavor in the school here. He (B) is a second year Middle School boy, eighteen years old, and

has been in a "Jesus in the Records" study group for a year, meeting once a week for an hour. The Christian Endeavor is run entirely by the boys' association through this boy. They meet every Sunday afternoon, when one or two of the boys give a talk to the bunch, hymns are sung, and several boys lead in prayer.

His answers to these questions were the next day corroborated during an interview in my study, when I took notes of his answers. The translation is necessarily very free, but I think it conveys the original meaning quite accurately.

A -- What about the question of the C.E. of which I was speaking to you the other day?

B -- My, but that C.E. has a lot of difficulties in its way! The boys don't like it at all.

A -- It lacks interest, and they don't think they are getting anything out of it, is that it?

B -- Yes, that's it; and they are fed up with religious meetings. Every morning, twice on Sunday, and Wednesday evening. When they hear the bell they all say, "Oh shoot, another "worship"! An awful lot of them hate the name "Jesus" If a boy talks about or mentions Jesus in his address the boys just think that much less of what he says even tho he speaks well. And perhaps they make fun of him. It is certainly too bad. My, but it makes it hard for me running the C.E.!

A -- Why do they dislike the name of "Jesus"?

B -- Because of his miracles. They (the miracles) are not right.

A -- What do you mean "not right"? Do you mean that they think that Jesus' miracles are morally wrong or just unbelievable?

B -- Unbelievable.

A -- So they hate the name of Jesus because he did miracles which are unbelievable; can't they see anything in Jesus outside of his miracles?

B -- Well, you open the Bible almost any place in the Gospels and read a few verses and you'll strike a miracle.

A -- So they think it is all a kind of fake, do they?

B -- Yes. Oh dear—they don't think—they can't think straight.

A -- Outside of his miracles is there anything in Jesus' character, or actions, or teaching which they think is not right?

B -- No, it's just the miracles.

A -- When do they get this dislike for Jesus?

B -- Toward the end of Primary. or the first years of Middle School.

- A—Is it because of what they hear at that time, or what they have heard previously?
- B—Previously. During their first years in primary, out in one of the small schools, in scripture classes and on Sunday morning at church they continually listen to miracle stories. And if they are not talked about one day, they are almost sure to be read during the scripture lesson.
- A—Do they think they are improbable at that time?
- B—No, they have not thought them through.
- A—You mean that when they get a little higher up in their schooling, and have studied a little Science perhaps, they begin to see that some of these things are unbelievable, and so they resent the teaching of their younger days?
- B—Yes, that's just it. And besides that they don't believe the preacher or teacher believes them himself.
- A—They think he is insincere, eh? Why do they think he taught them?
- B—Because the foreigner wanted him to. His salary depends on the foreigner, so he tries to please him, naturally.
- A—So that besides the boys thinking that there is nothing else to Jesus than unbelievable miracles, they feel that the foreigner has been the influence behind making a Chinese insincere?
- B—Yes. Of course a lot of the country teachers and preachers have had *very* little education, they don't know what else to talk about. Tell me, does the Mission engage just *anybody* as a preacher who wants to be one?
- A—It looks like that sometimes, doesn't it? But they are gradually getting better. As fast as bright, keen, educated fellows will go into the ministry, just so fast will its standards be raised. Just now we are certainly in a transitional stage. Nevertheless I do think it is not right to have preachers who cause our students to stumble.
- B—It's a shame the way they preach what they don't believe. Take the bodily resurrection, for instance, they talk on that every Easter and they don't believe a word of it.
- A—Well, to get back to the boys here. I suppose, too, that a good bit of their antipathy to Jesus is because he has been brought to China by foreigners.
- B—Oh my, yes.
- A—But if a foreigner here is a decent chap, whom they get to respect and like, and know well, his being a foreigner does not make *much* difference, does it?
- B—No, no.

- A—Why because Jesus is a foreigner then? Or even if he *has* been introduced to the Chinese by foreigners?
- B—Oh, the boys are—Goodness! they can't see—But it's because of all the supernatural things, which they can't go.
- A—How many of the boys do you think have ideas like this?
- B—The great majority.
- A—Why do they come to this school?
- B—Yes, I often ask them that. I tell them that but for Jesus this school wouldn't be here; but they just laugh.
- A—Well they hear so much of Jesus here, I would think they would want to go to some other school.
- B—This school-- all the Mission schools—are managed so well, and there is always such a lot going on, that they don't mind the Jesus part.
- A—I'm sure I have stressed lots of other things about Jesus which seem to me to be absolutely vital to us.
- B—Yes, I know. But they—Oh dear!—You see they read Confucius and there is nothing of the supernatural, but when they read the Bible—every other verse! (It seems to me that I have heard some of the boys talking about very strange and ridiculous things that were supposed to have happened at Confucius' birth nevertheless. But I presume what he meant was Confucius own writings. Many times have I been asked why Jesus did not write anything).
- A—There *are* miracles in Chinese History, aren't there?
- B—Oh, Yes.
- A—And are some of the men who are credited with unbelievable miracles really worthy of respect, their character and conduct of real value to men now?
- B—Yes, indeed. Take Dju Go Liang for example, he is supposed to have commanded an east wind, returned after his death to lead his men, and other supernatural things. He had a fine character, and his loyalty is very admirable.
- A—What do the boys think of him?
- B—Just won't take any stock in him at all.
- A—And is it like that with all those who performed miracles?
- B—Yes.
- A—What about the church members among the boys, what do they think about Jesus?
- B—They are about the same, some have sensible ideas, most of them aren't any different from the rest. I think the church members are pretty poor Christians, a lot of them. Many of the boys when they get into Middle School think,

"Well, its about time I joined the church. If I want to get a job when I finish my second year, my chances will be a great deal better."

A—Do you think that the stamp of our church members has anything to do with the boys antipathy?

B—Yes, I think it has *something* to do with it, but not nearly as much as the other reasons. I'm afraid the great majority of our Chinese pastors don't do much good. Just preaching on Sundays and leading prayer meeting once a week will never make men real Christians.

A—Yes; they have to make friends, and be with their people day by day, haven't they?

B—Yes, and *do* something. I think that the very best pastor would be a doctor.

A—What is your own attitude toward becoming a church member?

B—Well, I have been approached three times since I entered Middle School, and each time I simply said, "It is too early." I have always said that when I am baptized it will be because I have found that Christianity has some real meaning in my life, and because I have some convictions of its worth in society.

A—And now?

B—I'm going to join this Easter.

The ideas expressed here by this boy I do not believe to be quite as prevalent among the boys as he would make out. For I think that quite a number of the boys still revel in the supernatural; still others accept all the ridiculous things in Chinese history but stick at those in the Bible; while still others, I am quite sure, do not let the miraculous worry them, but have real faith in Jesus and his way of life.

Since this conversation took place, I have had several more chats with him, and I have found that a life-purpose which has been growing out of the nebulous stage of late, has finally crystallized into a great desire to be a preacher of the Gospel, if possible in Tibet, and, if in any way it can be accomplished, to graduate in medicine also.

THE IMPORTANCE OF TRACT DISTRIBUTION.

BY A TRACT DISTRIBUTOR.

At home large business houses know by experience the benefits of advertising. It keeps the firm in the public notice; when the name is familiar people somehow feel they ought to patronise the concern; and, where large numbers go, others by sheer force of habit are sure to follow. Results may not appear at once but if steadily continued they are as certain within a reasonable time as the return of to-morrow's sun. So surely can the time and degree of success be predicted that it is half-a-science. Experts say, "desultory advertising is of little use; publicity must be sustained; and if the first year's work seems pearly worthless, one should not grow discouraged, it is the unseen foundation of benefits ahead; double your efforts and the third year the office will be swamped with orders and the counter with patrons". Between business advertising and tract distribution as a means to evangelization there is the closest of parallels. The dissemination of pithy, pointed, easily read and interesting Gospel tracts ranks far ahead of all other forms of missionary effort except preaching. It is strange this is so little understood by Missionary Societies. In this respect they, the children of light, are not half so wise as the children of this world. As witness the paltriness of the appropriations to this compared to what they give to institutional work. What is the good of paying a missionary's salary if you don't provide him with the means of purchasing the necessary literature for broad-cast work. That is his spiritual ammunition, his means of victory. Schools, colleges and universities to train christians are quite out of place if there are no christians to train. First things should be put first. Lop sided methods never succeed; we do not disparage in the very least the cause of teaching, we are pleading here that the prominence it demands should be given to this broad-cast means of winning the interest of China's masses in the Gospel story: our partial neglect of it explains the smallness of our churches to-day after three full decades of labour in the West.

Every Missionary should be a tract-distributor. Doctors, teachers, builders, accountants and secretaries should with the preachers share in it. It enlarges so tremendously our scope; it enhances so greatly our effectiveness: we can reach in this way a thousand where otherwise we could reach only ten.

The work has only to be tried to be appreciated. Let any one chose a field and cultivate it in this way for a time and the change in even the outward attitude of the people will be surprising. The idols may not be pulled down but prejudice will have disappeared. An atmosphere has been created because our motives and aims are at last understood. You will hear some one say in the hearing of all that according to our tracts the forgiveness of sin is open and free to all. Is not this the entrance of the Gospel wedge? Is not this too the attempt to help God to answer our lifelong prayers for a great awakening here? Indeed can an awakening come unless we co-work with God in this gracious purpose? If we do not use the natural means to such an end we cannot expect a revelation of the supernatural.

The number of tracts distributed in a year in Szechuan is certainly not over three million. But if every missionary only gave away a thousand a month the total would be easily doubled. In the opinion of the writer the missionary who does not give away this number has "gone lame". We know of one man who had his helpers assist in giving away 5000 one forenoon to celebrate his birthday. The helpers did not know the reason but he meant it as a thank offering for past mercies. A more reasonable service would be hard to imagine. The paucity of our missionary numbers make it impossible to reach the sixty millions of people in Szechuan by preaching; the only way to do it is by the dissemination of christian literature and we can do it in this way. On three occasions now a tract has been placed in every home in Chengtu. Every city should follow suit only they should improve on Chengtu by doing this once every month and not once every year. We know one missionary who already does this. A series of tracts should be chosen and given away in order. A scientific method should be followed as in advertising at home and the results will be as certain here as there.

Some time ago the Advisory Board in the pages of the *W. China News* urged the getting out of a set of story tracts. We have yet to learn that their wise counsel has been followed. There are far too few of these available. They grip the attention of the average reader far more than a reasoned theological statement. We require to remember that the

Gospels precede the Epistles. The truth has first to be nailed home by illustration, association and comparison. Any middle school boy knows this. We climb from the natural into the spiritual. Thus the truths we want to present should be sent out clothed and in "their right mind". When we do this the public will ask—"have you any more such tracts"? and the distributors' visits will be looked forward to with interest. A look into the recipients' houses will show former tracts pasted on the walls, yea, perhaps on the very place where once the heaven and earth tablet was prominent.

This tract distribution work we can do if we will. There is nothing to hinder us flooding the province with Gospel literature. What is needed is a long pull, a strong pull and a pull altogether. Let us see that we do it.

N.B. The writer will be pleased to receive in English or Chinese stories that may be deemed suitable as the basis of a tract. He will try to place such with those who have an ability for tract writing. Send care of the Editor.

SMALLPOX

Possibly the most highly infectious and contagious disease next to Measles is Smallpox. There are those who still contend that it is the most highly contagious, but the best Public Health authorities assert that Measles is the king of infectious diseases and Smallpox is next.

The disease has been known since time immemorial. Records show that it possibly came to China from India in the third century B. C. It is particularly rife in the tropics but no country is immune. Africans seem to suffer most from it and show the greatest mortality. When introduced into America by the Spaniards as early as fifteen hundred, Smallpox exacted a terrible toll among the natives. African slaves carried to other countries were scatterers of the disease into the countries to which they were taken. No region can be found from which the disease originally spread, and which can be regarded as its home.

How do we contract the disease? The virus of which we know very little, save to say that it is extremely small, may get

into the system through, eyes, nose, mouth, or any sore or cut. It is very virile and can live a long time especially if kept away from sunlight and air. Thus it is that the times of reclaiming articles from pawn shops, in China, are times when the disease is spread and appears endemically. It is said to be carried in books and other household commodities. The young are the more susceptible, but none are exempt. It is thought that we develop a sort of immunity as we grow older, but this is not proven.

We are not interested in the disease other than from the standpoint of Health education, and leave its diagnosis, treatment etc, to Medicine proper.

Smallpox is one of the diseases which we can eradicate from the earth. Its prevention and elimination is easy if we but carry out the simple method of vaccination. That there are some who, in this enlightened age, oppose such a simple and efficient preventive measure, is to be regretted. And the story of the "finding" of the method of vaccination is interesting.

For vaccination, as it was originally practised we are indebted to the Chinese. But about 1789 Dr. Jenner discovered the method of vaccination. Up to that time no one was exempt from the disease and there were no "beauties" even in the courts of the land. Rare was the lady without pockmarks, and the idea was to have Smallpox early and "get it over with". Jenner noticed that the milk maids of England and Holland were most free from pock marks on their faces and he wondered at this condition of affairs, so went to the dairies to make examinations. He noted that the milk maids had sores on their hands, after milking cows with sore teats but they never seemed to have any other sores on their bodies. Their faces were fair and not pock marked as were the faces of practically every other woman of whatever calling. From these observations Jenner commenced a series of experiments on children. Jenner would go to a locality where Smallpox had broken out, and persuade a family to permit him to vaccinate some of the children, while others were left un-vaccinated. In this way it was soon demonstrated that those who were vaccinated even in the crude way in which it was done at that time, did not "take" Smallpox, while other members of the family would sicken and sometimes die of the disease. So in 1798 Jenner gave his discovery to the world and humanity has been his debtor ever since. True the original and unclean ways in which vaccination was practiced, made the procedure a matter of great risk and while the vaccination proved one immune to Smallpox, it nevertheless

caused one to take a risk from other troubles such as infection. To-day, when infection is understood and antiseptics are one of the rules of procedure even in as simple a matter as Vaccination, the risk run for the act of vaccinating a person is nil.

Irrefutable statistics as to the great and world-wide benefits derived from vaccination are legion and need not be presented to an intelligent public to-day. In places the practise has been allowed to slacken and every time it has slackened there has been outbreaks of Smallpox. And where there has been lethargy as to the keeping up of the good work, Public Health Experts have warned the public of what would happen. This is true of the outbreak in Ontario a year ago when sixty seven cases all arose from one undiagnosed case which died. He had never been vaccinated. Of the 67 cases forty five had never been vaccinated and thirty two died, a mortality rate of seventy one percent. Ten cases occurred in persons who had been successfully vaccinated from twelve to sixty five years before, but none died. Thirteen cases were vaccinated at once and none of these died. Thus we see that the entire death rate came from the unvaccinated. What is more significant is the fact that had these victims been vaccinated before that time, there would have been no outbreak. We are surely past the time when anyone questions the sanity of such a procedure as vaccination.

There is one thing which we would like to bring before the readers and that is the fact that much suffering and disfigurement can be avoided if the pocks are opened and washed out with a weak solution of Carbolic acid, say one part in one hundred. The writer has had personal experience with this plan and knows that it will work for the ease of the patient and also save the future pock marks on the exposed parts of the body.

And this is the tale of the prevention of the disease. In a community where the people believe in vaccination we should be to the fore in encouraging and helping the people to secure vaccination. Whole cities should be vaccinated. No less an authority than the Medical Annual for 1923 comes out with this statement "Given a well vaccinated community, vaccinated and re-vaccinated, smallpox cannot break out. The re-vaccination should not be longer than two years. No other preventive measures are necessary, simply a succession of vaccinations, before the potency of the former vaccination disappears.

There is no Smallpox in Germany. There is compulsory vaccination. But in all the States around Germany there is Smallpox. This is significant.

The vaccine manufactured at the Pasteur Institute in Chengtu is quite efficient and the cost relatively small.

Get up a vaccination campaign in your station next September and October and see the results, in lessened cases, lives saved, babies rescued from blindness and children from lifelong disfigurement.

SCHOOL FOR THE BLIND

In the March number of the NEWS a report of the work of the School for 1924 was presented. Interesting events have occurred since and I should like to make a supplemental statement.

For some time the question of securing more ample quarters for the School has been before us. The matter was brought before our progressive Military Director-General, Yang Sen, and after considerable consultation and negotiations the splendid Kiang Du Miao property on the Wen Miao Shi Gai, right next door to the Confucian Temple, was turned over for the use of the School. The buildings are large and the grounds, with some eighty large trees, are wonderful.

The buildings had not been repaired for a long time; had been occupied for years by soldiers, and almost every door and window, and partition, in fact everything burnable, had been sacrificed to the 'fire god'. Wall foundation brick had been ripped up and sold, and when the property was turned over it was occupied by soldiers and as a Police Station. It was some trick to 'pry' them out.

Then followed a most remarkable thing. In the original deed of gift we were asked to 'protect' the important idols. We were planning to segregate them and go on with repairs. Then an order came that the immense bell and the huge idols were to be removed to the Museum in the Park. After days of labor this work was completed and a dozen idols that had been sacrificed to for over two centuries were removed from their niches as gods to be hereafter gazed on as relics. It took over sixty coolies to carry the great bell and a like number to move the largest brass idol. Only the brass idols were carried away;

the 'lesser lights' our workmen demolished in a night. The carrying of these idols thru the streets of course occasioned some talk, but there were no objections to the mandate of the all-powerful Director-General. Even the Taoist Priest who had been 'eating' off the Temple was utterly indifferent.

On March 18th., we received the official notification that the Temple property was turned over to us for the use of the School.

On March 28th., the School's sign board was hung up at the front door.

On April 23rd., the School moved over to the new property. It was pathetic to watch the little fellows getting acquainted with their new quarters. They *felt* their way everywhere, but not without some hard knocks and some tumbles.

On April 28th., the formal school opening and reception was held, together with the election of officers and Board of Directors. The School as re-organized is now Inter-Mission and Inter-National. A Board of Directors will carry on the work, one half of whom are Chinese and one half foreign. Donald Fay was elected Chairman of the Board; Mr. John R. Muir, Vice Chairman and Mr. Wang Ho-chin Secretary. Mr. Phelps is to act as Principal during the absence of Mr. Openshaw on furlough, and Dr. M. F. Yates has kindly consented to act as Treasurer. Communications regarding the entrance of students etc., should be addressed to Mr. Phelps; contributions may be sent to Dr. Yates.

In a remarkably short time the Temple property has been transformed into a first class school compound—a really excellent plant. The repairs cost a little over \$1,000.00. We went out with a subscription book and realized in subscriptions (not cash) \$1,100.00, and there are other friends to be heard from. Thus faith and works co-operated, with a very happy result.

General Yang Sen is also interested in the development of work for the Dumb, and we expect to add a department for this unfortunate class later. In fact our new sign board reads—School for the Blind and Dumb.

Three new students have been recently admitted, bringing the total up to 22. One girl student was received, but was sent to the Woman's Hospital for examination and held there. We still charge \$36.00 for the support of a student, but 'overhead' expense is heavier in the new place, rice has been dreadfully dear of late, and regular gifts from our foreign friends will be most welcome. I may state that only \$100.00 of the amount referred to above came from foreign sources. In fact foreigners were not appealed to.

One of our little fellows has been a patient in the Canadian Hospital for over a month, with a rather serious condition of heart and limb. Otherwise our little family is very happy and making progress in studies and hand-work.

H. J. OPENSHAW.

Enroute to Shanghai.

EN VOYAGE.

BELEWAN SUMATRA, MARCH 18, 1925

DEAR DR. TAYLOR:

Just a few more notes from my diary that may interest some readers of the News planning on furlough soon. We are well and thoroughly enjoying the trip. The same may be said of Miss Ellison and the Freemans with the exception of Mrs. Freeman who still has to rest her foot.

Aside from the cheaper rate of passage, the great advantage of travelling by the North German Lloyd steamers is that of the route offered, by which travellers may visit Manila, capital of the Philippines, North Borneo and the Island of Sumatra.

We left Hong Kong at 5 o'clock March 6th, and headed for Manila. This proved the roughest part of the passage thus far. We made port 5 p.m. on the 8th covering 640 miles. Nearly everybody went under this trip, only eight of us turning up regularly for meals, and only then with ample dignity and abstemious eating. I remember at tiffin this day the 'piece de resistance' was roast fat pork-enough said, however we weathered the gale, and came in like David Harum's mare, 'head up and tail over the dashboard'.

Entering the famous Manilla Bay is made impressive by the heavily fortified rock of Corregidor, known as the Gibraltar of the East, and the battleships riding at anchor off Cavite. We went ashore after dinner and found a real American Ice Cream parlor and loaded up in approved style. This city is well worth a visit. The old Spanish city with heavy buttressed walls and gates, with old stone churches and picturesque buildings, then the native city with its rows of hat shops and its people garbed in many colors, then the down to date American

buildings and streets wide and clean, all combine to make a study in contrasts and civilizations long to be remembered. The ladies' styles are wonderful to behold. The Filipino ladies' camiss is a wing-like high sleeved affair of light gauzy material, with a stiff kerchief collar called 'panuela'. The skirts are made of material furnished from the fiber of the pineapple. The roads are fine, gardens and parks are everywhere. Every kind of orchid grows in profusion. Bananas, pineapples and the native fruits, mangoes, much like the persimmon in taste, and the papaya, the fruit of the melon tree, a cross between the persimmon and musk melon in my opinion. The little carriages called "carramatos" run everywhere pulled by strong little horses much like Szechwan ponies.

We had two days in Manila, and used them to advantage. Of course we went to the Y.M.C.A. and found the men there alert and on their job in spite of the hot weather. Gymnasium classes were in progress, even the foreign ladies have a class and also enjoy the splendid swimming bath. Our boys and Dr. Freeman's boys enjoyed three fine swims, of course the 'old man' was included in the crowd. The "Y" men Mr. Hall and Mr. Harding provided cars and drove us out to Fort McKinley and visited the Army and Navy Y there, incidentally taking in the fine sights of the surrounding country in a thirty mile drive, seeing in the bay the old Spanish warship hulks sunk by Admiral Dewey's guns in 1898.

The guide books says there are 7,083 islands in the archipelago with a total of 114,489 square miles. It is about the size of the United Kingdom, and said to be the richest islands in the world for resources, with a population of ten million, and could nourish eighty million. The American dollar changes for two pesos, local currency, much like our Mexican dollars. Fruit is exceedingly cheap. Cock pits are still existent as a national sport, but are not allowed in Manila. We saw one outside the capital, a popular rendezvous for mailans with game cocks and gambling propensities.

We left Manila at 6 p.m. March Tenth with great enthusiastic crowds of Americans cheering on the wharf while our German band discoursed sweet music. Two more days pleasant sailing brought us to Miri, a port in British North Borneo, where a British Rajah rules. This is an oil station where 250 Americans exist in the heat to feed our vessels the necessary fuel for the journey. Here pipes are laid out under the sea and attached to buoys. Our ship ties to the buoy. Native Borneans come aboard and lay the pipes to the fuel bunkers, attach a

telephone whose wire runs along the cable to the office on shore, then operations commence. By night we sufficiently tanked up, and casting our lines set sail for Singapore. The weather was stifling hot in port. Ever since leaving Hong Kong we have been wearing the lightest summer clothes, and sleeping on decks, on camp cots supplied by the deck steward at ten shillings per cot per trip.

On Sunday the fifteenth we had a unique service aboard. Some Norwegian missionaries from Shasi approached me about a service. I agreed to help if a certain German missionary aboard would take a part. He agreed, so we had a joint service on the poop deck of our spacious Middle Class deck. I led the English part of the service with a short address, while Mr. Jones of the American School Shanghai read the lesson, then Pastor Maus of Canton, who had been a missionary there for 39 years took the last part of the service in German. The band played our hymns for us, and a good number came from the first class to attend the service.

Monday, March 16th 7 a.m. we pulled into Singapore, and once again saw the marks of British rule as we had seen it in Hong Kong. The buildings are put there to stay, and the whole port has a look of solidity. We found the Y.M.C.A. and enjoyed a swim in their great open air swimming tank of salt water 120 feet long. We visited the Raffles Museum and thoroughly enjoyed the excellent staging of the Malayan products there in their modern Museum Building well kept and managed in a business like way. Here in Singapore we get plenty of local color. Chinese, Malays, Siamese, Japanese, Javanese, Tamils, Sikhs, Parsees, Malabars and Hindoos are everywhere. The Indian Chettin flowing robes comes aboard to change money. All round the steamer young Malay sports in bright colored swimming suits paddle about in small canoes waiting for coins to be tossed into the water, then with a dexterity marvelous to behold, dive in catch the coin and return with it in their teeth, seldom missing in this most entertaining sport. Here our American dollar changed for 1.70 Straits dollars, and the English pound for 8.45. The ladies found their way to the branch of Whiteaway and Laidlaws and made summer purchases. We sailed in the evening at 5 O'clock.

Two more days of sailing on tranquil tropical seas among the beautiful islands brought us to Belawan on the Sumatra Island 7 a.m. March 18th. After breakfast we took train twenty miles to Medan the capital of this prosperous island under capable Dutch administration. We took carriages and drove

along the splendidly built streets bordered with fine trees and the spacious Dutch bungalows set in well kept lawns. The whole town looked as if the famous Broom and Dutch Cleanser had been sent ahead of us to brighten and polish everything. It was a model of cleanliness. The Malays are Mohammedan, and accordingly there are three large Mosques worth a visit, also the Sultan's palace in beautiful grounds. We found a quiet upstairs tea room where real ice cream was served and enjoyed our lunch there, returning by train to the ship in the afternoon after making purchases of some local native clothing in high colors, known as "sarongs". Our ladies loaded up on these. We sail tomorrow noon for Colombo.

Very sincerely,

A. J. BRACE.

Chengtu, May 23, 1925.

Editor, "The News,"

DEAR SIR:

May I request the publication of this letter, as it contains information of interest to many of your readers. The Missionaries' Mutual Aid Association was formally organized on May seventh with the following officers: President, Mr. R. L. Siukin; Vice-President, Dr. M. F. Yates; Secretary-Treasurer, Mr. J. E. Moncrieff, all of Chengtu. There are about fifty charter members, and the first benefit fund has been paid to Mrs. Clark, beneficiary of Dr. J. M. Clark of Luchow, whose death occurred recently. All Protestant missionaries under appointment to work in West China are eligible to membership, and it is hoped that those who have been planning to join, but who have not yet applied, will act promptly, now that the Association is a going concern. Any information desired may be had on application, with stamped envelope enclosed, to the undersigned.

J. E. MONCRIEFF,

Secretary-Treasurer.

JAMES MORTIMER CLARK, B.A., M.D., C.M.

(an appreciation)

"I was ever a fighter, so— one fight more, the best and the last".

Such was Browning's attitude toward life and toward death and such too was the attitude of Doctor James Mortimer Clark late of Luchow.

He was a man of action. He loved to do things. Difficulties and obstacles could not keep him from pressing on toward the goal—rather he gloried in them in order that he might overcome, in order that he might achieve. Whether in college, in war, in language study or in the management of his hospital it was all the same.

And yet he was no blood and thunder bombast. He was quiet in his determination and moreover he knew when to yield a little that he might gain more. He was always trying to get the viewpoint of the people amongst whom he worked to see with Chinese eyes—to use such Chinese methods as he deemed consistent with the code of a Christian. He had a way which made him popular with his Chinese associates.

His last fight was perhaps the best. For two long weeks he withstood the awful ravages and burnings of a complication of two of the most dreaded fevers of tropical and semi-tropical lands—typhus and malaria. In his delerium his thoughts were of his wife and children and of his father and mother. For himself he had no fear of death but for their sakes and for his work his will to live was so strong that he almost won out in spite of the fearful odds against him.

In all probability the disease that proved fatal was contracted as a result of his daily ministrations in the homes of people of all classes and conditions of life. So of him even as of his Master it might be said "he saved others himself he could not save". How much we shall miss him we as yet scarcely realize but we believe that he has passed on to a higher service and that somewhere he is still achieving.

NEWS NOTES

Chengtu News Notes--

The Directory of Foreigners in Chengtu which the Y.M.C.A. presents to us in the early spring of each year, makes an interesting basis for conjecture a few months later. Where are all the people whose names are still on the list but who are not with us, and what are they doing? Had we a prophet or a crystal-gazer as a correspondent, we might make this number of the News spicy for its readers.

Mr. and Mrs. Ogden and Miss Ogden have just left us. They go to Hankow where Mr. Ogden has been appointed Vice-Consul. The best wishes of the Chengtu community go with them. Mr. Combe went on home leave some weeks ago. Mr. J. B. Affler has arrived from Kiukiang to take charge of British consular affairs here, with Mr. Lamb as Vice-consul. Mr. Brudez also departed from Chengtu some time ago on home leave. Dr. P. Joavelet is acting as French Consul in his absence. The Japanese Consul, Mr. Kuniyama, was the first of the consular body to leave the city this year. He received his instructions rather unexpectedly, so that most of us were unaware that he was going until after he had gone. It is an unusual coincidence that all the consular representatives should have left the city within a few months of one another.

Miss Kathryn Ross has arrived in Winnipeg, where she is staying with her parents and meeting old friends. The Nurses' Association of China is having her book on Operating Room Technic translated for the use of Chinese nurses throughout the country. Miss Geraldine Hartwell is also working on an English-Chinese conversation book for Chinese nurses which the N.A.C. will publish. The student strikes in the C.M.M. Men's and Women's Hospitals have been satisfactorily settled from the standpoint of the two hospitals.

Mr. and Mrs. Meuser and family with Mrs. Speers, and Mr. and Mrs. F. M. Davis, according to the most recent letters, were to sail from Shanghai on April 28th. Dr. J. L. Stewart, and the others of our community who were travelling

with him, have reached Ichang in safety. Mr. and Mrs. Openshaw had a most distressing experience near Suifu, when their boat was forced, by rifle fire, to go to shore and then systematically searched and robbed. They lost many necessities as well as curios. This makes the third party who have had an uncomfortable situation, to say the least, to meet on their way to the coast. Mr. Baudez was fired on, deliberately, between here and Kiating, the Freeman family had their share of interference below Chungking; now comes this third attack near Suifu. When heard from most recently, Mr. and Mrs. Openshaw had left Chungking.

The Fortnightly Club closed a successful season by a social evening at the home of Mr. and Mrs. Ortolani on April 28th. Mr. Brown of the Asiatic Petroleum Company entertained the company by singing songs, new and old, classical and otherwise, in his own inimitable manner. Mrs. Helde arranged some marches and games on the tennis court which gave us all a keen appetite for the spread of delicious things to eat which Mr. and Mrs. Ortolani had prepared for us in the dining-room. The Club has had an excellent series of thought-provoking papers at its regular fortnightly meetings. The annual meeting electing the following officers for the season of 1925-26.

President : Rev. G. E. Hartwell D. D.

Vice president : Mr. K. J. Beaton

Secretary-treasurer : Mrs. E. R. Cunningham

Chairman of the Social Committee : Miss A. M. Tallman

Member of the Executive Committee : Miss M. M. Brayton.

The Fortnightly Club is educating two blind boys from Szechuan at the Institute for the Chinese Blind in Shanghai. Mr. Openshaw hopes to visit these boys in Shanghai, and plans to bring at least one of them back to Chengtu with him when he returns from furlough, to teach in the Blind School here.

Dr. Hardy and Mr. Peterson from Batang have been visiting in the city for some time, having dental work done between meals. They plan to start back on their long journey at the end of the month. Mr. Edgar, who arrived with Dr. Hardy and Mr. Peterson spent a short time visiting his old friends here.

Dr. Crook and Mr. Chester Woods made an emergency trip from Yachow bringing Baby Peggy. The baby had been playing with a string of beads. The string broke and one of the beads lodged in the baby's throat in such a manner as to seriously interfere with her breathing. To save the baby's life it became necessary to perform a tracheotomy in a Chinese inn

on the road. Following treatment in the hospital, the baby made a good recovery, and has been taken home again to Yachow. Miss Shurtleff of Yachow was also in Chengtu for dental treatment, recently.

M. E. K.

Chungking News.

The five days' memorial to the late Sun Yat Sen culminating on Easter Sunday was made a great deal of in Chungking. The street decorations were most elaborate and included flags bearing mottoes taken from Sun's writings or speeches. Schools were closed and the students paraded the streets to the Chamber of Commerce where respects were paid to Sun's tablet. Full advantage of the occasion was taken by the Anti-Christian movement which arranged for street orators at prominent points throughout the city. Some of these orators were most fervid and one could have wished they were "pro" instead of "anti".

The recent activity of the Anti-Christian Movement has not been without its results in some of the Mission schools. In one school at least a whole class has been expelled while in another, two classes have left school after two boys were expelled. It is said the leader of the Movement in Chungking has now gone to Chengtu and it has been suggested there is a connection between this fact and the fact that the Anti-Christian Orators were even bold enough to denounce some of the military leaders.

Chungking is interested in the military campaign going on in the province, but so far has felt little of its effects. Generals Liu Hsiang and Yuen Tsi Ming are still here and it is thought if these two Generals keep out of the affair it improves the chances of an early peace. Peking has issued a "chaban" against Governor Yang Sen and instructed General Liu Hsiang to "investigate" the energetic Governor. Just how this will affect the situation is not clear as yet. We have also been interested to hear that our old friend of 1923-Djeo Si Cheng has been attacking Luchow. It is said this is merely a personal quarrel between Djeo and Yang Chuen Fang arising over the matter of the distribution of funds and the latest report is that Djeo has left the neighborhood of Luchow.

As we write most of the larger steamers are in port having arrived a few days ago and being held here by falling water. This is getting to be the regular thing in the spring for the larger steamers to get up on the false rise in mid-April and

then to be forced to wait here for the final real rise. Last year they had to wait a whole month and did not start down till May 23rd, but that was of course an exceptional year. (Every year is an exceptional year on the river we find. If the water isn't exceptionally high it is exceptionally low or exceptionally something else). However the hold-up of the larger steamers need not affect travellers as the smaller steamers which have been running all winter are still running.

We are sorry to have to record another death among our Szechwan missionary community which took place when Dr. J. M. Clark of Luchow died here on April 27th from typhus. Dr. Clark took ill in Luchow on April 13th, and it was decided to bring him to Chungking where he arrived on April 18th. Mrs. Clark followed a few days later and because of the fighting at Luchow had to come part way by road and part by small junk. Mrs. Clark was accompanied by Mr. Would and the journey was made in two days and a quarter. Dr. Clark's disease was found to be a complication of typhus fever and malaria and while he made a splendid fight he finally succumbed. He was buried in the Chungking Foreign Cemetery at Dzen Gia Ngai on April 28th. The sympathy of the whole community goes to Mrs. Clark and her two children.

This is moving time for Szechwan missionaries. Miss McIntosh of the C.M.M. Hospital has gone on furlough and Miss Irene Harris from Kiating has come to Chungking. Miss A.M. Flessel has joined Miss Castle at the W.F.M.S. Girls School at Dzen Gia Ngai. Mr. Alfred Davidson has joined Mr. R. J. Davidson at the F.F.M.A. Wen Feng Tai School. We are also glad to welcome back Miss Dorothy Jones of the W.F.M.S. Miss Jones has been back from furlough for some months but for a while we feared we were going to lose her to Chengtu. We are glad wise counsels finally prevailed.

Mr. and Mrs. F.M. Davis, Mr. E.N. Meuser and family and Mrs. Speers, and Dr. Peterson all from Chengtu have recently passed through Chungking going on furlough or downriver. A large party consisting of the Stewarts, Wilfords, Walkers, Dr. R. G. Kilborn and Miss Wilson is expected from Chengtu daily—also going on furlough.

The C.I.M. is entertaining a large party of new and returning missionaries of the C.M.S. and their own Mission.

Local Americans had a unique sensation the other day when the former S.S. Alice Dollar steamed into port flying the Red Ensign and with her hull painted the wellknown (if not so much admired) "river brown" of the China Navigation Co. It

has of course been known for some time that the Robert Dollar Co. is withdrawing from the Upper Yangtse and has sold out its Chungking property to the China Navigation Co. (Messrs. Butterfield & Swire). With the addition of the Alice Dollar (now named the WANTUNG) to its fleet the China Navigation Co. has three vessels on the Ichaing-Chungking run in the Wansien, the Wanliu and the Wantung and one on the Suifu run—the Shutung. We hear that several more vessels will be added to their fleet within the year. We understand that at least two of these will be motor vessels for the Suifu run.

The withdrawing of the Robert Dollar Co. from Chungking means among other things that we are losing Mr. and Mrs. W. F. Arndt from our midst. A farewell reception was given to Mr. and Mrs. Arndt on May 1st by Mrs. C. C. Shedd when the numerous friends of Mr. and Mrs. Arndt were able to bid them good-bye.

Yachow News.

Many weeks have passed since last we wrote. The white of the snow on the mountain sides has changed to the yellow of rape, and this, in turn, has changed to the green of the ripening pods; while the nearby fields are gay with the many-colored poppies. The long, cold winter is past and it is suddenly summer.

Many things have happened in the meantime. The school term is half over: the spirit in the Girls' School this term has been splendid. All but one of the teachers are actively Christian, brought up in our own Mission Schools. There are as many enrolled as before the strike and the girls seem to enjoy their beautiful School Home with its clean, wholesome, yet distinctly Chinese surroundings.

Adding not a little to the attractiveness of the Girls' School, is Mrs. Wood's Kindergarten which becomes more and more popular with each succeeding term. Fifty-one children are registered at present, and quite a number had to be turned away.

Mrs. Salquist, among other things, is interesting herself in the religious education of the Girls' School. She conducts weekly Inquirers' Meetings, besides various other Women's Meetings, and is becoming acquainted with the work of the Girls' School preparatory to taking it over upon Miss Roeder's departure.

April 22nd was a red letter day in the history of the Yachow Boys' School, for that was the date of the opening of the new

school building on the Hill. Lan Si Lin's Band led the long procession of students through the city streets, through the fields and up the Hill to the splendid new building with its incomparable view—a magnificent panorama of mountains and valleys, the city lying beside the winding Ya with its famous bridges, and then mountains and more mountains. There are nearly four hundred students in the Mission Schools of Yachow and a large part of them were present at the opening exercises and took part in the singing. Mr. Smith was very fortunate in having the assistance of two well-known educators from Kiating, Mr. Stewart Clark and Dr. Harold Brown. They added much of interest and enthusiasm to the occasion and it was a great pleasure to the whole community to have them pay a visit to our Station.

The Medical Department has been holding its annual vaccination clinic and Mr. Dzen Bao Shan has been on vaccination and clinic tours through various out-stations. The work as a whole has been going on about as usual. Dr. Crook is contemplating a slight change of policy which will permit him to reach greater numbers of the poorer class of Chinese. Miss Shurtleff has been to Chengtu for optical and dental work, giving us a good opportunity to realize how important she is to the social life of the Station as well as to the work. Dzo Ho T'in, the Evangelist, still continues to tell the "Old story" over and over to the ever changing occupants of the wards. Mr. Wood leads the daily Chapel exercises once a week and Mrs. Salquist visits the women patients, so that it is difficult for anyone to leave the Hospital without having first heard the Gospel Message, and even this is not all, for follow-up work is done in the homes.

Mr. Wood has been following a very strenuous program this spring. Emphasis has been laid on the responsibility of Christians financially and as personal evangelists. The church members in the City have pledged three times as much as last year and more than thirty members a month are preaching at the Street Chapel where meetings are held four evenings a week. Two weekly inquirers' classes are being conducted, one for students in the Boys' School and one for adults. Mr. Fu teaches a Bible Course in the Senior Class in the Boys' Junior Middle School and Mr. Wood leads Chapel service in the Boys' School once a week. An anti-opium campaign has been begun. Prizes have been offered for the best anti-opium posters drawn by school children in the County. An effort is being made to make the out-station chapels attractive places for people

to meet during the week, as well as on Sundays. Flower gardens are being put in shape and in several out-stations, reading rooms are being started, the papers being contributed locally. The new "Roadside Pulpit" has just been put out. This consists of seventeen bulletin boards for displaying Bible passages and moral quotations from Chinese literature, placed outside the various Chapels, including the Church here in Yachow.

Yang Sen's troops have been advancing on the Chengtu Road, in spite of Liu I Jew's determined stand at Chung Cheo. The Border Commissioner's men have been pushing Si I Si's men back from Yun Chin and the end came this morning when after a little fighting outside the West Gate the last of Lan Si Lin's men took their departure and Tsen So Si's soldiers entered and took possession of the City, to the great joy of the people. It was interesting to watch the troops marching in big, husky, weather-beaten fellows in the most astonishing assortment of clothes, but with a good deal of baggage and equipment and apparently happy to get back to Yachow after a little more than a year's absence. They marched into Military Headquarters with considerable pomp and then turned around and marched right out again, leaving the place to the Normal School to which it rightfully belongs. It is pleasant to see the boys in their clean white uniforms, busying themselves about getting settled in their old quarters.

Shanghai Notes—

Miss Argetsinger and Mrs. Wellwood spent a few days in Shanghai en route to America.

Dr. and Mrs. Hodgkin are spending the last half of April with Bishop Birney, helping him in several conferences in the Yangtse Valley.

Dr. R. Y. Lo, Editor of THE CHINESE CHRISTIAN ADVOCATE, has been giving a great deal of time to the Anti-Opium Campaign. He made a special trip to Peking in an effort to stop the proposed opium monopoly. He spoke before the Conference on Unification and had a special session with the Chief Executive.

Mr. T. Z. Koo, one of the national secretaries of the Y.M.C.A., made a profound impression as a Christian leader while in England and recent reports from Toronto indicate that he has given one of the most stirring spiritual messages which that city has received for many months.

The National Christian Council is making a special study of the Anti-Christian Movement, both in order to make some reply to the critics and also in order to help the Church understand the present situation and in some cases to remedy faults. Dr. Hodgkin and Mr. Yard are leading special groups in this study.

Dr. Spreckley of the C.M.S. spent several days in Shanghai on his way back to his station.

Bishop George R. Grose will attend the meeting of the National Christian Council in May as a specially invited guest.

Dr. E. W. Wallace stood out again as a great educational leader in his conduct of the annual meeting of the China Christian Educational Association. He was elected General Secretary in the place of Dr. Frank D. Gamewell who has resigned.

Suifu Notes--

During the past month the following members of the C.M.M. Mission passed through Suifu enroute to Canada: Dr. and Mrs. E. C. Wilford, Dr. and Mrs. J. L. Stewart, Mr. and Mrs. J. A. Walker and families, Dr. R. G. Kilborn, and the Misses E. A. Wilson, E. Loree and N. L. Cheney. We are always glad to have the friends visit us when passing through our city.

Dr. Carrie Slaght left suddenly for the United States May 4th having received a cable from her brother telling of the serious illness of her mother. Our hearts go out in sympathy to her and to the family during these anxious days.

Postmaster R. Y. Cheng and family left May 4th to take up his new post in Hankow. We foreigners in Suifu will greatly miss them.

Since the departure of Gen. Liu to meet Gen. Yang Sen at Tzeliutsing there has been a great deal of thieving in and around Suifu. Our new evangelist in Beh So Chi has lost quite heavily and naturally the thief cannot be found.

M.C.R.

The Explosion at Fowchow—

On April 20, the heads of the Local Militia decided to divide a quantity of powder. It was a very hot dry day. About sixty men assembled about noon at the powder magazine. About half of them were the official Commissioners of Public Works of the different wards of the whole county. The remainder were impressed farmers and coolies who had been called in to carry away the powder after it should be dealt out.

The powder was stored in a stone building especially built for the purpose. It was kept in large stone crocks. Over sixty years ago a famous General Hsu of this county brought a large quantity from Shanghai. Some of this was still buried in or around the building and it was said to have been one of these which was opened that morning. A soldier cook insisted on cooking his meal in an alleyway leading up to the building. A spark from his fire may have set off the powder. This is only one of the theories as to the origin of the accident. Some say that someone dropped a cigarette, or struck a stone with an iron spade, while others say it was spontaneous combustion on the old powder being exposed to the air. Any of these may be correct but the truth of the matter is no one in the building at the time was taken out alive. Likewise no one knows exactly how much powder there was, but it has been estimated to us at from two to ten tons.

Of those who thought they were at a safe distance thirty were brought to the hospital. I have never before seen and hope never to see again such a sight. Many had scarcely a square inch of undamaged skin left. Many had their hair burned to a crisp and some were blinded. Our small staff and our facilities for caring for such a number of burned were simply overwhelmed. But everyone worked hard and manfully. Every foreigner in the station both men and women came down and did all they could in dressing the wounded or giving them orange juice or other drinks. In spite of all that could be done seventeen died inside of twelve hours. Three succumbed later. Many serious cases, most of them ignorant coolies, left the hospital within a week impatient at not getting better in a few days when they had several square feet of skin entirely destroyed. At the time of writing, two weeks later we have only one convalescent, he is the head of the workmens' guild and he is recovering rapidly.

I wish we had pictures of the scene on the road to the hospital in the hour following the explosion. There was a general stampede for the hospital. Some were being led along by friends, some were on coolies backs, some in chairs and some on litters. Some of them died by the roadside.

In all about sixty deaths have been reported to our knowledge. There has been mourning in every corner of the county. There is no English word to describe the condition of the patients as they streamed into the hospital unless it be the one word TERRIBLE.

E. K. S.

Bible School Announcement—

Owing to the fact that an increasing proportion of theological training is now being given in the University proper, not all the courses of the Bible School curriculum are offered every year. In 1925-6, however, all the important courses of the first year will be taught. In order that students may take the courses in their proper sequence it is therefore desirable that as many as possible should enter the Bible School in September, 1925, and at the beginning of the term.

Candidates for entrance should be *carefully selected* for Christian character, personality and ability. They should have Middle School Preliminary standing.

For further information see University catalog, or write the Principal.

R. L. SIMKIN, *Principal.*

DEAR MR. EDITOR.

Your readers will regret to hear that our old friends Rev. and Mrs. H. J. Openshaw were held up by bandits just above Suifu who took about \$1000 worth of goods they were taking home for themselves and friends in America. We are thankful to say their persons were not molested, and our dear old H.J.O. is doing his best to "take cheerfully the spoiling of his goods" saying:—I'm thankful they left us as much as they have.

This is just by the way. My object in writing is to let your readers know I have three months sick leave and the C.I.M. Home at Ichang will be closed during June, July and August. Friends passing through can call to see if there is any mail. Mr. Liu-tao-sheo our Colporteur will be left in charge of the premises.

Yours truly,

H. J. SQUIRE

AMONG THE BOOKS.

BIBLES

THE CHILDREN'S BIBLE. 4/-; THE LITTLE CHILDREN'S BIBLE. 2/-.

The Cambridge University Press has put all who are interested in Religious Education in its debt by the publication of these two Bibles for children. "The Little Children's Bible" is intended primarily for children of from five to seven years of age. "The Children's Bible" is intended for children of from seven to eleven years of age. When we know that these Bibles were prepared by the Cambridgeshire Educational Committee and that men like Alexander Nairne, Arthur Quiller-Couch and T. R. Glover were especially responsible we may be sure of the value of the work done.

Let us hope that something of the same kind may be arranged for the use of Chinese children. The editors here make it very plain that these books are in no sense intended to be a substitute for the whole Bible. "On the contrary it is hoped that the possession in convenient form of those parts of scripture most attractive to children may lead many to a lifelong love of the Christian story and the Word of God."

"The Children's Bible" is arranged in four parts :--

(1) The Story of the Lord Jesus. (2) The Story of His People (3) The Song Book of the Lord Jesus. (4) Epilogue. The New Creation. The print is large and the arrangement of the book is altogether excellent.

"The Little Children's Bible" has still larger print and is arranged as follows :--(1) The Story of Christmas. (2) Stories that Jesus Would Learn From His Mother. (3) Baptism. (4) Kind Deeds of Jesus. (5) Stories told by Jesus. (6) The Death and Resurrection of Jesus. (7) God, the Father and His World. (8) The New Heaven and the New Earth.

THESE EVENTFUL YEARS. FRANKLIN H. HOOPER, EDITOR. 2 vols.

The Encyclopaedia Britannica Co., London and New York.
Mex. \$25.00 per set.

We have been living, 1900-1924, in the years of a wonderful, amazing, terrific generation. In these two great books we have the story and criticism of these years told by the greatest living men. Only such an organization as the Encyclopaedia Britannica Company could have secured the help of such experts.

The History of our own Times is told in four brilliant chapters by J. L. Garvin, Editor of the "London Observer" and there follow eighty chapters by such men as General Ludendorff, General Mangin, Bertrand Russell, H. G. Wells, Chas. M. Schwab, Shailer Matthews, Madam Curie. The story of the Battle of Jutland is told by both Admiral Jellicoe and Admiral Scheer. The closing chapter is by Col. E. M. House on "Anglo-American Relations and the Peace of the World."

It is almost impossible to review such a work in detail. One can only say in such space as one has that it is a brilliant achievement. One could well spend a summer holiday upon it.

Very special care was used in the selection of the illustrations as much, it has been said, as upon the selection of the contributions. The result is 160 full-page plates and photographs.

J. M. Y.

MAKING A PERSONAL FAITH BY BISHOP W. F. McDOWELL.

ABINGDON PRESS. G\$1.00

This little book is packed with vigorous thinking and alive with style, as is all the writing of Bishop McDowell. The glory of the book is the virility of the Bishop's own faith.

These are the Merrick lectures delivered at the Ohio Wesleyan University last April. The object of the lecturer is set forth as follows: "I am not so anxious now to save the faith of our fathers as to save the children of the fathers to a living faith of their own in these troubled days when the faith of Jesus Christ is necessary as it has never been before."

I wish that all the university students in China might read it.

WESTERN CIVILIZATION AND THE FAR EAST

JAMES MAXON YARD

*(Western Civilization and the Far East, by Stephen**King-Hall. Methuen, Lonon. 18[-net.]*

"I wish I had command of words and influence enough to impress upon an apathetic Western world one half of my conviction of the supreme importance of the Far Eastern peoples to the future government of the world." What is to be the future government of the world?—is the thought behind all that Stephen King-Hall has written in this stimulating book, in many respects the most worthwhile book that has been written about the Far East in a decade. It is fresh and interesting because it is written from a new point view. It takes account of the new spirit abroad in all peoples and especially as it relates to the terrific re-birth of China and Japan. More than many he enters into the life of the youth of the Far East and interprets the movements that are reshaping the social, intellectual and political organization of the world. He sees clearly and states with vigor that the great problems of the future are matters of cooperation not mere national problems but "world governance" problems.

"In the future governance of the world, and the immediate future, the 600 million yellow-skinned men who dwell in the Far East will have very much more influence in the affairs of the world than they had in a past during which human society has been so organized that great civilizations were able to develop independently of each other." "We are now entering upon a period which will have as one of its distinguishing features the assumption by Asiatics of the position in world politics to which their numbers and the extent of their lands entitle them."

His general survey and historical setting are well done and so far as I can judge his statements of fact are correct. His comprehension of existing conditions is remarkable.

He deals with both China and Japan, each separately and then with their relations with each other and with the western nations. He traces their development since their contact with the industrialized west and gives an accurate analysis of the modern problems both internal and international. For example, his chapter on Japan in North Asia, especially Chapter X, "Japan in Manchuria," is an exceedingly clever piece of work and should be studied by all people—statesmen, business men or missionaries who are interested in the Far East.

Again, his study of Shintoism is very clear and illuminating. It is confessedly a difficult subject but one that must be understood if one is to intelligently follow the movements of modern Japan and her part in the Far East, of which she is such a vital element.

I cannot agree entirely with his analysis of the spiritual foundations of Britain and America. I do not think he digs to the foundations. There is something more fundamental than "personal freedom" and "the amalgamation of races into a Republic." It is the underlying conception that life is spiritual and that service is greater than empire. It is at that point that the civilizations of East and West must finally fuse. And as Shintoism and its "picturesque nonsense" is gradually abandoned, Japan will adopt a religion that is based not on "political trickery" or superstitious mythology but on the faith that the spiritual is the only reality. Christians and Buddhists together will seek the Truth that is beyond all Life.

I wish that Chapter XIV might be read and inwardly digested by all the leaders and students of present-day Japan.

His chapters on "Modern Japan" and "Modern China" should be read and pondered by every foreign resident. Mr. King-Hall has become a part of the amazing intellectual revival and he perceives the immensely difficult problems that are present for *immediate* solution. He sees that missionaries and diplomats have, in China and Japan, utterly new and unheard of conditions with which they must deal. He understands the Student Movement in China for he perceives that the students are trying "to do something for their country." They are "only nineteen years old" and callow and inexperienced but what they are doing "they think is good for China." For the most part, however foolish they may sometimes appear, the patriotism of the students is the most glorious thing in China.

I wish that every American and Australian statesman and publicist would read and consider his conclusions in which he touches upon the question of Race. He has not arrived, in my opinion, at an ultimate solution, but he has reached a sort of half-way house. The racial question, can be considered under two headings. 'Mass Prejudice' and 'Industrial Prejudice.' "By mass prejudice, I mean the determination of white men who live in lands adjacent to Asia to exclude from their countries Asiatic immigrants. By individual prejudice, I mean that encountered in western countries by the intelligentsia of the East. Here I find the white men are wrong. They should recognize that visits, prolonged visits, residence if necessary, of Asiatic statesmen, artists, business men, scientists, etc. in white men's lands should not only be tolerated but actively encouraged. As I have tried to insist throughout this book, the East has not been able to exclude the west, and now we have reached a stage in world affairs when, as a consequence of what the West has taught the East, the white men can no longer expect to enjoy a monopoly of world government."

"If this co-operation is not a necessity of the future then I am wrong in all my ideas about the Far East, but if I am right, then for this co-operation to be successful, intercourse between the leaders of East and West is essential. *This kind of intercourse must be on a basis of equality.*"

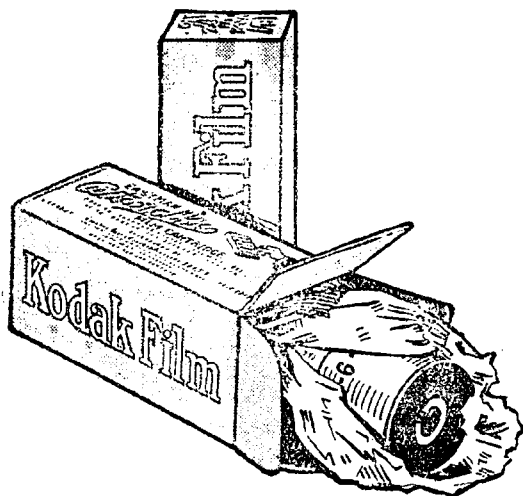
If Western nations cannot accept such teaching and arrive at some more rational solution than their statesmen have yet proposed, the churches had better save the paper on which they are writing their peace resolutions so voluminously.

BIRTH.

TAYLOR.—On May 13, 1925 at Mienehuh, To Rev. and Mrs. W. R. O. Taylor, C. M. S. a daughter, Evelyn Mary.

DEATH.

CLARK.—On April 27th, 1925, of a combination of malaria and typhus at Chungking, Sze., James Mortimer Clark, C.M.M.



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