

The West China Missionary News

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OCTOBER—1925

EDITORIAL

THE BISHOP'S STORY.

Through the kindness of Bishop Mowll, we are able to give our readers a faithful account of the experiences of the party of C. M. S. missionaries, nine in number, with the bandits. It reads like a page from some medaeval European romance; but with the romantic feature obliterated. The narrative shows marked restraint and we suspect that the writer held himself well in hand. But by so doing the story gains a simple vividness which will appeal to our readers. Even when one makes allowance for what has been left out, one is led to confess that those nine fellow-workers spent twenty-four rough days among people to whom even the decencies of life were unknown. No words of comment are necessary to bring out the barbarous treatment which those missionaries received. Yet once in a while, one will come upon some bit of news in the secular press to the effect that in time of such troubles the missionaries in inland China make tracks for some international settlement at the first sign of difficulty. We could wish that this story of life among the robbers could get under the eye of any reporter who pictures missionaries as running away. Each of these nine workers have one chief anxiety—that is to get back to their stations (which are in robber territory) and begin their work of love and mercy. And the prayer with which the author closes his tale is that which is in the heart of every one of his fellow-sufferers. This quiet story of suffering and heroism will help our friends in other parts of China and in the home countries to sense the conditions under which the missionaries in the hinterland of China are doing their work. And, in some varied form, other friends are going thru just such experiences. While we are writing this we are stopped

to hear of the conditions in Kiating. One writer says: "Kiating is a little hell" hundreds are dying of starvation; the city is black with flies. Bombardment takes place every night and, at times, during the day. Dr. Leslie Kilborn, while waiting on his boat outside the city, was hit by a bullet which entered his back and passed thru his lung to his arm. Some of those who summered at Omei are obliged to stay on the mountain because of the lack of carriers; others are held up between the mountain and Kiating. Those who want to get from Kiating to Suifu cannot for "even two hundred soldiers could not get safely thru the robber district." Students who wish to attend the schools in Chengtu dare not leave home. Others make wide detours and win thru; while others are robbed on the road. We write this because it should be known that this province is practically in a state of lawlessness. There is very little real government and less protection. Yet the Christian missionary endeavors to carry on his God-given task. Necessarily, it must be done in an incomplete way. Outstations must be left unvisited; villagers cannot come to the central stations for advice and inspiration. Schools will be thinly attended wherever travel is necessary to reach them.

SHALL WE GO HOME ?

In the face of all this uncertainty and danger; with the prospect of being able to do but inefficient work; with the marked opposition of the anti-Christian forces, and the veiled unfaithfulness of some whom we had come to think that we could trust in such a time as this, the question as to whether it is wise to remain at our posts or retire until the country shows signs of law and order, must have come to many faithful hearts. There are those who, in the interests of the work we wish to do, think the wiser course at present would be for the missionaries to withdraw and leave the task and the responsibility to the Chinese Christians. They say that it might prove to be the very best experience for both the missionary and the Chinese. The former might be happily surprised to learn that the work has gone on during his absence at least with a fair degree of success. The latter might learn that he has in himself unknown resources which could be fully brought to use only under such conditions of stress as surround him at this time.

Or both of them might come to realize their mutual dependence and mutual helpfulness. If such result could be secured and no untoward developments spring up, one might be willing to retire and allow the Spirit of God to work His will in the midst of this people.

But there are other possibilities. The forces of evil might prove themselves to be too strong for the infant church in Szechuan. The leaders of the Christian forces might become bewildered and not know where to turn for help and advice. We do not forget that the pathway of prayer can never be obstructed by outside forces; yet God takes His own way to answer prayer. After thinking long and closely on this matter we confess that we are persuaded that the place of the missionary at this time is right in the station to which his mission has appointed him. There never was a time when the missionary was more needed and less wanted in China than this present. And there never was a time when such golden opportunities of mediating the grace and love of God were vouchsafed to us. Perhaps we cannot preach so often or so long as we were accustomed to in days of quietness and peace. Well, it may be that the church of God in China will move along faster and accomplish more if her preachers keep silence for awhile. There is always the opportunity of bearing witness through a godly life. Kindnesses done may reach further and do more good than many sermons or much speaking. Unless our consular authorities are obliged to order us out, we vote for staying right here and going on with "the daily round, the common task"

DR. ERNEST D. BURTON.

We are quoting, in this issue, a speech made by Dr. E. D. Burton at a Conference on Chinese Christian Education, held in New York City April 6th, 1925. It perhaps constitutes his last word on China and also his final word on the cause which lay closest to his heart—that of Christian Education in this country. In the spring of 1909, Dr. Burton together with Professor Chamberlain of the University of Chicago visited West China. He came especially to "see" the West China Union University at Chengtu. We put the word 'see' in quotation marks, because there was very little of the University to look at except some wheatfields and a few

teachers. We had no students of college grade; there were some temporary buildings in a 'pocket' of the campus that was to be, in which less than a hundred Middle School boys were being taught. Old farmhouses did service as dormitories and "equipment" was mainly represented by crude desks and seats. But Dr. Burton had the vision of a prophet and he SAW the University. And he spent days and nights thinking and talking about it with those men who had it on their hearts at that time. He was enthusiastic about its future and no man rejoiced more than did this great teacher when he learnt of the success that was already attending the infant institution. Now he has finished his course. He was an outstanding example of what a Christian gentleman can be.

THE RETURN.

But there are three things you can never know,
You who have stayed, content, at home, and though
You know and feel and throb to all life brings,
Yet might you envy me these three sweet things.

One breathless moment, after seven years
Of tropic rains and sun, when sudden tears
Blur my first snowfall into angels' wings,
While in my heart the cold, white silence sings.

Again, an old, old wood, where sunlight weaves
A magic carpet of the autumn leaves
Shall call me back, and all my heart not hold
The glory of the scarlet and the gold.

And there will be an Easter morning when
To a deep organ I shall thrill again,
Shall stand and sing with many voices singing,
And my heart ring with all the church bells ringing.

Twenty-four Days With the Brigands.

MIENCHUHSIEN is one of the largest and richest walled towns on the fertile Chengtu plain. It is one of the chief centres for C.M.S. work in Szechuen. There are commodious mission premises inside the city. On the outskirts the large Mission Hospital is situated. Ranges of mountains are visible as you look westward. They stretch away into central Asia. The C.M.S. holiday resort popularly known as Silverdale is situated in a cool valley near the entrance to these mountains about ten miles from the city walls. It is in every way a delightful spot with beautiful scenery and an abundant water supply combined with cooling breezes. This property was bought privately by a number of Missionaries in 1924 and registered with the Provincial government and at the British Consulate. In 1925 two houses were erected there by Mr. Caldwell and ourselves. The Mienchu magistrate posted notices in the neighbouring villages that the workmen were not to be molested. By June Mr. Caldwell's house was practically completed. We were able to occupy certain rooms in ours though the carpenters and masons were still busy and slept at night on the verandah and in one of the rooms. They were a particularly friendly lot of men and seemed most responsive at the Sunday evangelistic services which were held for them.

In July advantage was taken of the civil war by the robbers to attack Mienchu and the city was straitly shut up for several weeks. They also employed their time in sacking the neighbouring villages. Our own valley remained however in peace and the workmen went on with their job without a shade of worry. Full moon with a partial eclipse occurred an August 4th. We all sat out to enjoy the sight and the valley had never seemed more beautiful or peaceful.

On the morning of Thursday, August 6th we were awakened by the sound of rifle shots in quick succession close at hand. It was 5.30 A.M. Half dazed I remained in bed as the safest place in a room with so many big windows. Our dog barked and as suddenly stopped. Cries of "Kill, kill. Strike dead" could be heard. This was accompanied by the sound of feet on the stairs. The next minute the sickening sight of steel pikes splintering our bedroom door could be seen. By this

time we had slipped on coats and I unbolted the door. The armed men outside pushed us downstairs at once. Our thumbs were quickly tied together behind our backs. Near us were a row of workmen and two servants tied together. Our house had been the first to be attacked and they had not had time to escape. We were led to the neighbouring house to find the other party tied together with a rope round their necks. We were quickly led across the river. Stepping stones were not of much help in such a position and our bed-room slippers were soon soaked with water. On the opposite bank we were untied and marched off into the hills between armed guards. Our last sight of our homes was to see the robbers streaming out with armfuls of our possessions and piling them into boxes. The workmen were compelled to carry these and a strange spectacle it was. Many of the robbers wore our hats and their persons bulged with personal loot. As the loads passed we grabbed any useful clothing we could to supplement our scanty attire. I am told I looked a quaint sight in a shirt over py-jamas but we soon got too exhausted to laugh at each other.

Our captors avoided all roads and dragged us up and down steep hills all day. In many places the foothold was most difficult. We reached such a height that a wonderful panorama stretched below us. But all day we were without food. We found a cup and slaked our thirst at mountain streams.

As the afternoon wore on, we saw in the distance a grim looking mountain fortress with thick walls and narrow windows. It was far below us although itself perched on the top of a high hill. To it we were taken. We arrived just as it grew dark. As we passed up the narrow entrance we saw that the robbers had lighted a great fire at which they were cooking their meat. In its light we could see what was left of our possessions in disordered array in a large room. They had been well picked over. We went supperless to bed except for a drink of water. Those who could manage it ate some cornbread. The ladies packed themselves on top of a cupboard for the night and had not even room to turn. The men lay on the ground. The mosquitos added to the difficulty of getting to sleep.

My servant accompanied by two robbers went back to Silverdale by the direct road during the night and reappeared at dawn with the Donnithorne's cook and pots and pans and a supply of food. Eggs for breakfast made us feel less exhausted.

There were nine of us in the party. Miss Carleton and Miss Settle were spending the hot weather with us and Major Iles and Miss Armfield were with the Donnithorne's in Mr.

Caldwell's house. We were chiefly concerned for little Audrey Donnithorne aged 2 1/2 but the robbers refused our request to release her with her mother.

As soon as breakfast was over we were hurried on down the steep hill. Rain fortunately began and we were able to rest in a farm house. The farm people gave us corn cobs. As soon as the weather cleared we started on. We were taken over another hill. We obtained Chinese tea in dirty bowls from another farm house and were so thankful for it. At length at dusk we reached a ruined ancestral hall belonging to a Chang family. It was situated in a thick grove of trees. Approached in the moonlight it looked most eerie. We were taken up a flight of steps and told that a long narrow room on the left was our apartment. The brigands took up their position at the top of the steps and through lattice work had a complete view of our room.

We told them we were too exhausted after two such days without proper food to move on next day. Fortunately rain descended and we were able to rest there for two days Saturday and Sunday. The ladies were glad to sort out what had been left of our goods. They had been picked over again on Friday. Many were wet and were hung up to dry. Our room reminded us of a Debtor's prison. We had to get a laugh where we could. The ladies had no hairpins and earned the soubriquet of Salvation Army lassies from their new style of hair dressing.

Our food supply was so scanty that my servant obtained permission to go back to Mienchu for bread, etc., on Sunday and returned to us on Monday evening not only with food but with welcome letters and papers. It was such a comfort to hear again from the outside world.

On that Monday we had been taken up the valley in which the ancestral hall was situated. We crossed a narrow pole bridge and after tramping across the hills and fording a mountain stream we reached the farm of the Chen family by the riverside in a side valley. We were given an outhouse to sleep in. The "creatures" and the smell were compensated for by the proximity of the water. We were allowed to wash there as much as we wished and it was an excellent playground for the child.

After two days despite the fact that my wife had been in bed all day with fever we were taken across the river. A rude raft was constructed. The river was very swift and it was an answer to prayer that no accident happened. We were taken to a farmhouse near the opposite bank.

We were getting accustomed to sleeping in one big room. Fortunately our mosquito nets were left to us and afforded some privacy. Our guards slept in a loft opposite and had a complete view of the room. They were continually coming in and filching something they wanted. One almost wished they would take everything at once and have done with it.

My coolie appeared at the river side on Saturday morning with more food. It was really brave of him as when he had accompanied my boy on the Monday previous the robbers had sent him off and threatened to cut off his legs if he appeared again. The sights seen out here show that this was not an idle word. Food was very difficult otherwise to obtain. Sometimes a chicken was given to us and the nine of us made what meal we could off one small Chinese chicken. Two of these were given us one night and were put inside an old tin stove to keep them from the rats. You should have heard the noise that followed at intervals—first from the chickens and then from the captives. “Who put those hens inside that tin stove? They ought to get up and turn them out at once. We shall never sleep a wink.” Then another voice, “If a person minds a noise like that, they ought never to be taken by brigands.” But everyone was wonderfully good tempered.

On Saturday at dusk a shot was heard and all the guard trooped out to a conference with the unseen visitors. On Sunday morning we were taken again across the river on a raft. Hopes ran high when we were led back into the first valley that it was the first step toward home. Instead we were led further up the hillside to a very isolated little house belonging to a family named Li.

That was the worst place we were in. Mr. Li was hand in glove with the robbers. Two coffins of murdered captives were next door. One afternoon we saw another gang loaded with loot on the opposite side of the valley. We were confined to two little rooms with leaking roofs, very damp and very close to the left where our captors lived. They could almost touch us. They blocked the doorstep and jeered at us. They brandished a sword at the child. They took some of the little food we had as it was being cooked and ate it before our hungry eyes. “Nosey” and “Insolence” as we named two of our guards made life a burden and on Thursday afternoon August 20th an intolerable situation had almost been reached. No communication was allowed with our friends. The Donnithorne’s cook escaped to tell of our plight. I found myself continually repeating to myself “Call upon Me in the day of trouble. I

will. I will. I will deliver thee". At supper time our hump-backed chief guard returned. He said our release had been arranged for in five days time. Food would arrive next day. My pocket Testament and Psalms had survived the debacle and passed from one to another. Psalm 97 and other Psalms had especially helped us. We were so concerned for the natural anxiety of our loved ones as the news would have reached them. We were thankful to have been able to keep together and that the child kept well. Poor mite! She got so badly bitten by fleas and mosquitos and suffered from loss of sleep. The robbers teased her till despite her innocence she began to realize they were not like the friends who had hitherto surrounded her life. Then she got nervous of them and disliked them.

On Friday the load of provisions arrived. How eagerly the little fresh literature was seized. The few papers and magazines were read from cover to cover. On Saturday morning we were taken back to the Chen farm by the river. Before we left our possessions were searched again. This time we had to be impotent spectators. Boxes were ruthlessly broken up. Garments were heedlessly spoiled. Bedding was taken and we found ourselves in serious want when night came. The five specified days at length passed but no release came. Instead on Wednesday Aug. 26th we were suddenly rushed up the hill to another farm. Further bad nights followed due to the heavy rain and leaking roof. Food was also so low that tea leaves had to be minutely rationed and bread failed. Scones were divided into three and given to the weakest. It was a marvel how far the ladies made the few provisions go. On Friday we were taken down hill again and across the river. More things were looted and nightfall found the party denuded of blankets. How earnestly we prayed that release might come soon. We knew how difficult it was to expect help from man when the province was without any semblance of a central government, Ya: g Sen having been over-thrown.

On Saturday morning the guard sent to market quickly returned with word that we were to be handed over to our friends that day. The others however were in no hurry. Presently they said we were to cross the river again. That was in the opposite direction to home. About noon we were ordered to start. At the door knives and pikes were brandished at us and the bags which each one was carrying were rifled. It was a moment not soon to be forgotten.

The river was crossed and my servant urged us to hasten on. We did so and at the top of the hill behind the Chen farm

as we turned into the first valley we saw coolies coming to meet us on the opposite bank. We were told to sit down while some of our captors went down to meet them. Presently we heard one shout that an extra fifty dollars would be given if our goods were handed over intact. After a time "Insolence" appeared with his cap full of dollars. These were counted round the corner. Then our loads were brought past us and we called out for what had not come. Blankets, etc., were returned. Miss Carleton's spectacles which had just been snatched from her were handed back. To our relief the robbers disappeared and from 1.30 on we were alone and free. It was not long before the coolies had the loads made up and we were moving away from captivity as fast as possible. How pleasant it was not to have guards continually saying "Tseo (walk) Tseo (walk)" whenever we had to rest.

We passed the ancestral hall and at 4 o'clock reached a small temple and ate our hard boiled eggs. We were not allowed to go to the market of Pei Miao Ch'ang as it is the robber strong hold. Soldiers appeared and Hwakan (a semi-stretcher chair). With these for the ladies, quicker progress was made and when darkness fell we had reached another small temple for the night. We were all tired and there was little to eat and very few doors on which to sleep. One of our two lamps had been taken but it was our last night in captivity and we rested with light hearts. At dawn we were off climbing "Tu ti lin" which separated this valley from the Chengtu plain. At the summit early on Sunday morning (Aug. 30) we were handed over to the care of Major Li representing the Mienchu magistrate Ma. A pretty walk brought us to our outstation at Tsen-Tao-Chang soon after noon. "Thank God" was all our evangelist there could say when he saw us. It was pleasant to visit again where we had spent our honeymoon ten months before. After food we started on again to Mienchu which was still shut up. Gates were opened to admit us. Mr. Caldwell and Dr. Lechler were waiting for us and went with us to the Yamen where the Magistrate who had paid out \$2600 for our release wanted to assure himself we were safe. Mrs. Lechler hospitably took us all in at the Hospital. There we found what had escaped the robbers' hands at Silverdale. We were eager to hear of the means used to obtain our release. Mr. Caldwell the Secretary of the Mission had worked untiringly. It was to his efforts humanly speaking our early release in safety was due. His path had been beset with difficulties. At the beginning there was no magistrate in Mienchu and the post to Chengtu was stopped

by floods. As soon as the Consul heard he did all that was possible with such officials as were in Chengtu. The incoming Mienchu magistrate Ma took up our case with vigour and enlisted the help of a robber chief. This man prevented us from being carried out of reach and finally got us free for a sum which would in no way compensate those who had engineered the plot to carry us off for all the money they had to put out for bribes and tips. The Magistrate entertained us all on Monday and we had to return the feast on Wednesday. The General in command ordered a photo to be taken and on Thursday morning we set out for Chengtu with an escort of 270 soldiers. Rain was falling and was a reminder that in all our moves with the robbers it had been fine weather, although each day it rained.

Prayer had been wonderfully answered. Not a penny had been paid by C.M.S. or Consul for our release. We had been allowed to keep together and had not suffered physical injury. We had had no serious illness and we had not been without food or necessary bedding for any length of time. But it is an experience which we do not want repeated. Surely foreigners have never before been taken out of their own beds in their own homes.

As we prayed, so may it come to pass that in the hills and valleys where we were in captivity the light of the Gospel may shine through our enforced visit there. Hitherto the brigands have effectually barred entrance to our efforts. May the sympathy aroused for us among the Chinese open new doors for the Gospel and bring us and the people more closely together.

Howard Mowl,
Bishop.

CHINESE CHRISTIAN EDUCATION.

Dr. Ernest D. Burton: I feel some hesitation in speaking to you to-day, for although the subject under discussion is one in which I share your profound interest and to which I have in the past given considerable study, I have not, for many months, been able to give to it, the attention which many of you have given. Since returning from China I have undertaken another task which consumes twenty-four hours of the day, seven

days in the week--and the fragments of time which are left do not give me much opportunity to study the situation in China. Yet so deep and continuous is my interest in it that I have felt unable to refuse the request that I say a few words at least in regard to this situation in which I am so greatly interested, and the issues of which are of such great importance, even though almost all the things which I have in mind to say have just been said by Mr. Koo.

The first thing I want to emphasize is that we must face the present situation wholly without prejudice. We who are engaged in this great missionary enterprise must be ready to learn from our past experiences, from our mistakes as well as from our achievements. We have a present situation to face, and that situation calls for a careful consideration of the facts, unprejudiced by the practices of the past, or by the findings or recommendations of any reports which have been made in the past. Practices and findings may have been right three years ago and wrong today. We must face the situation anew without prejudice.

In particular, I hope that all of us have foresworn, or are now ready to foreswear, whatever prejudices we may ever have had against Oriental races, or in favor of Western civilization. None of us who have really known China and the Chinese can have retained such prejudices, if we ever had them.

My next suggestion is that we ought to try once more to define the purpose of Christian education in China; to say clearly why we are undertaking to develop educational work in China. I hope that I may not seem harsh, if I confess that I have never heard the purpose of Christian education in mission countries discussed without disappointment. I have been disappointed because so little attention has been paid to finding the answer to this question, and disappointed because there has seemed to be so little clear thinking in regard to it. Is this because there is disagreement in our thinking on this question, which we do not want to bring to the light? Surely it is not because we have not given thought to it. And surely it is not because we do not have convictions in regard to it. Ought we not to share our thinking and voice our convictions and come to some common agreement? I do not mean that we shall try to compromise, or give up our convictions, but that we shall together find out what our present difficulties are, try to solve some of them, and find a platform of purpose on which we can stand together.

That which seems to me absolutely fundamental in reference to this matter, and essential to recognize, is that Christian

education, like any other Christian activity, is primarily the expression of the Christian spirit. The most effective way of carrying the Christian message to any people is to take to them the spirit of Jesus Christ. I believe that it would be possible to Christianize a people by living the Christian life in their midst, even if no other means of bringing Christianity to them were available, and that no other means can be effective without such living. That which is fundamental in Christian missionary education is, therefore, that it should be an expression of the spirit of Jesus Christ.

Applied to China and to Christian education there, this means that the fundamental purpose of Christian education in China is to make the largest possible contribution to the welfare of China. That of course demands that we understand China, that we consider what is involved in her welfare, and define it broadly and inclusively. It is not a true expression of the Christian spirit to see one's brother go hungry, or naked, and do nothing about it. For the religion of Christ does not consist solely in the acceptance of any religious belief, or the adoption of any religious principle, but in the application of the Christian spirit to the whole of life.

My next suggestion is that the specific purpose of Christian education in any land depends upon the conditions in that land. I have seen Christian schools in another country fulfilling a specific purpose which seemed to me to be an entirely right one for them, but which would not seem to me to be at all the right purpose for a Christian school in China. The conditions in the two countries are so different that the specific task must of necessity be a different one. In view of conditions as they are in China, I am convinced that the specific purpose of Christian education there today ought to be the development of a strong Christian community. I believe that we have reached the stage in our education in China, where this should be the primary purpose. But this purpose includes a number of things. It includes the winning of non-Christians to the acceptance of Jesus Christ as their Lord and Master. It includes the building up of an intelligent Christian laity, of men and women able to follow the leadership of strong Christian leaders, and it includes the development and training of such leaders. It involves the creation in all Christians of the spirit of social service which shall express itself in the community, and shall permeate the community. I am convinced that if we put our emphasis upon the development in the midst of China of such a Christian community, animated by the Christian spirit, organized into or around a Christian church, we shall be more able to see the

goal of all our efforts clearly, and to coordinate them all wisely, than if our emphasis is placed upon any of the more incidental aims included in this larger purpose.

But we must not forget that this purpose is itself a means to an end. We must not lose sight of the fact that our fundamental purpose is to make the largest possible contribution to China's welfare; and we must be ready to make any adjustments of policy or practice which may at any time be necessary in order to enable us to achieve this end. One more thing I wish were possible, namely, that clearly defining the purpose of Christian education, we should also make it clear to the Chinese what we mean by Christianity itself. Many of them do not now understand. Many of them have gained from us a misconception of what it is. I wish that we might all have such a clear conception of what is really vital to Christianity that all our differences and difficulties might sink into the insignificance that really belongs to them; that the Spirit of God might so take possession of our hearts that we might, in all we do and say, make clear to our Chinese friends what the spirit and gospel of Jesus Christ really are. Is this too much to hope for? Can we ever do our real work in China until it is attained?

So much then for the things which seem to me to be fundamental to our consideration of this situation. May I make a few practical suggestions?

In the first place let us act without unnecessary delay. Perhaps we have talked long enough. Perhaps we had now better come to a decision. Would it not be better to reach a decision that is only ninety percent right, and act on it, and think about the other ten percent later, than to delay action longer? I suspect that we have already delayed too long, and have allowed obstacles to stand in the way of decision. Has not the time come for some rapid thinking that shall bring us to decisions and forward steps? Let us be willing to take some risk, since any risk that we may take is better than drifting and delay. Let us dare to put the leadership of our educational task into the hands of the Chinese. They may bungle it for a while. Very well. Better let them bungle it than keep it in our own hands, for it will always be bungled as long as we keep control of it.

Let us remember, as has been said so often today, that control by the Chinese, complete control, is the goal of our efforts: that we are not in China to maintain a Christian movement which is essentially foreign. We are there, as was said this morning, to make ourselves dispensable as soon as possible.

The characteristic of the foreign missionary movement is that it becomes successful by putting itself out of business. The Christian movement in mission fields must of course begin with the foreigner. He is at first all there is; then becomes fellow worker with his converts, then helper and adviser, and finally makes himself unnecessary. I suspect that if we could make our Chinese friends see that we recognize this, a good deal of their suspicion of us might be removed.

After all China belongs to the Chinese. Somewhere in the dim dark ages I seem to remember having heard people speak of the "rights" of the Christian religion; as if we had a right to trample upon the national rights of other nations. This is much as if, in some American community, we were to claim that a Christian Church, needing a place to preach, therefore had the right to lay hands upon a piece of ground on which to erect a building for the carrying out of its work, regardless of the rights of those to whom the land belonged. We of the Christian Church in America have no right to violate the civil rights of our fellow citizens; nor have we the right to violate the rights of the Chinese in China. After all China belongs to the Chinese. It is no part of our mission, as Christians, to violate the very spirit of Christianity by disregarding the rights of other nations.

Shall Christian schools make attendance at Bible classes and religious services compulsory? This does not seem to me an essential part of our Christian education in China. The quality of our education in Christianity is far more important than that it be compulsory. If it is not compulsory, it must compete, on the same level, with other subjects. If its quality is high we should not fear such competition. I hesitate to say it—yet if I am to believe the testimony of those who have been in immediate contact with the situation, it has sometimes been true in our mission schools that Christianity has been less effectively taught than any other subject in the curriculum. Is that a tolerable situation? Suppose we reverse the situation? Cease to make attendance at classes in Christianity compulsory, but make those classes second to none in the quality of the work offered and the ability of the teaching given, and what will be the result? Will students be more likely to be won to Christianity by being required to attend instruction of poor quality, or by being given the privilege of attending classes which are of the highest calibre of any work offered in the school? Do away with compulsion and substitute high quality, and I do not fear the results.

Finally, I believe that we ought to be ready to make any adjustment whatever in order to achieve the fundamental purpose for which we are maintaining Christian education in China. I should like to go just a little farther than some who have spoken today, I hope the time will never come when we shall have to face the question of conducting schools in which no religion can be taught. But if we should have to face that question what would be our answer? My answer would be that I would stay in China; that I would stay and seek to express the Christian spirit by giving the most helpful service I could render to the Chinese, even if they refused to let me give them in words what they cannot and will not refuse me the opportunity of expressing in life. I would seek to bear testimony through a Christian life even though I were bound not to bear testimony in my classes. But we can make our education (that is not Christian) Christian by the spirit in which we conduct it, even if we are forbidden to give any direct Christian teaching. I, therefore, plead that we be ready to make any adjustments which may seem necessary, in order that we may continue to be able to make our contribution—as large a contribution as possible—to the welfare of China.

A LETTER.

“RALPH THE ROVER”.

July and August have been full of anxiety not because of local disturbances but owing to the vagaries of that strange something which we call human nature. Here, as in other parts, the Chinese think they have been badly “Treated”, but a dignified and common sense attitude has been the rule, and officials, gentry, merchants, servants, Tibetans and lamas have all been worthy of commendation. Two or three hotheads, it is true, showed some “fizz” but there is no reason to doubt, that they did not make China or take England.

Mission work in Tatsienlu is slow. Folk here are out to exploit everything—men, yak and deities. But Christianity has been a disappointing field and as a weapon it has not come up

to expectations. So, as far as the missionary is concerned, it seems to be a matter of clearing tracks, preparing ground, and sowing seed. Others, no doubt, will reap and bless—or forget—the pioneers. But even in this preparatory work we must depend on a kindly, respectful attitude rather than the lavish expenditure of money. The value of apostolic methods was impressed on me more than thirty-five years ago. I had been gathered into a Maori fold in a sequestered part of New Zealand where whole districts were being converted to Mormonism. My section of a tribe had been among the first to conform. For months the only Europeans met were the apostles from Salt Lake City. They visited the region only at rare intervals; and they certainly did not spend much money. They had no schools, hospitals or industrial plants; neither had they Bible Classes or central places of worship. But their influence was tremendous. Why? One day an old hag, a survival from cannibal days, wizened and grotesquely tattooed asked me very pointedly if I was a Mormon. I evaded the question; but asked her why she thought so much of them. Her answer was “They are gentlemen: they treat us with kindness and respect. Why, Mr. Smith touched his hat to an old thing like me. Ah, White man, the Mormons are the people.” And then she glided into the dense jungle still crooning compliments to the Mormons who had seen in HER a possible Citizen of the Commonwealth of Heaven. And as far as my training, temperament and the Grace of God will allow I try to imitate that Mormon from the city of the Salt Lake.

I have let down on my special work, but a “mystery” man who may be the “Wandering Jew” is visiting regions where, so far, I have been unable to reach. My own time has been taken up with compiling a Kiarung vocabulary and perfecting a tract in the same language. As the Kiarung speech is unknown in Europe and “I am the first that ever burst” into this Sarogossa Sea, the writer is having abundance of new experiences, for like his ancestor, Adam, ever word is a new one. Such a study is an excellent cure for ennui and I sometimes wonder that the ancient Romans did not add the acquiring of languages to the conquering of nations. The Kiarung may bear the same relation to modern Tibetan that Beowulf does to the English of the Research Society’s Journal. In writing a religious treatise, however, ethical and theological terms unknown to the ancients must be interposed with the dialect of Beowulf. The Tibetan script is used, but as dialects are numerous, and every man spells as he pleases, many words look as if a type factory had exploded and deposited letters anywhere in an unusual way. As regards

the dialects, that of Chos Kia (Lat. N. 32 ; Long. E102) is being used as representing the most numerous population, and being less influenced by Chin and Tibet than the others. Kiarung when spoken sounds like fervent soda water and frisky fire-crackers demonstrating.

On Sunday when preaching to the school children, incidents from holy and profane literature are selected. So far, Dr. Faustus, George and the Dragon, Frankenstein, David, Jonah, Daniel, The Swimming Iron and the Three Bears have been carefully prepared, written out in full, memorized and delivered. This I find is an excellent way to keep up Chinese studies and is a memory system worth considering. I have also sermons prepared on The Flying Dutchman, Beowulf, and the "100,000 Rams with the wool on". I am hoping to make a point of the daring Beowulf diving into the noisome cave and conquering the mother of the dead Grendel. Frankenstein was used to illustrate the danger of bad habits; and the Flying Dutchman suggests Retributive Justice. Of course, my texts are from Scripture and my applications would delight a Fundamentalist. I am reading many books: Peps and Evelyn's diaries; Boswell Life of Johnson; Hudibras; Problems of the Old Testament by Dr. Orr, Schopenhauer, Chinese Histories; the Tibetan New Testament, and the Kiarung Tract. The latter had to be made first in order to be read. Orr's work—an attack on the Wellhausen-Kuenen theories—is almost as amusing as Hudibras—but in another way. I have been confronted with problems like the following—"J J J; E E E, P P P R R R Q Q Q (P)—but fail to get any special inspiration from them. Of one thing, however, I am certain: students in A. D. 5000 will be spending much time in an endeavor to solve a suspected ancient Mathematical Treatise, the key of which has been lost in the Spree. Some believe this to be the case with the famous Yi Ching (易經). But when bogged in these mazes a thot came to me: why not popularize the Beaumont and Fletcher Problem; and when that is solved work back quietly to Beowulf and later to 1000 and even 2000 B. C. Christianity, practical and otherwise, would not suffer by the delay.

You complain that people do not send you 'news'. Does that not indicate that those who named the "Paper" misread the future? Does your constituency really crave for 'news'? You at least are in a position to find out. Personally, not having the gifts of the Restoration Diarists, I would sooner tar camels than write "News" items, and chewing sawdust gives more pleasant sensations than reading two. Perhaps one difficulty is that you have neither a Peps nor an Evelyn in West China;

or does the 'news' column suggest the confessional without the idea of sympathy and absolution behind it? But you have not asked me to prove that news is not wanted, so I again become personal and reaffirm ONE difficulty; yea, even burden you with two: (a) Writing news articles is a weariness to the flesh; and those of other places are (b) read so hurriedly that wrong or distorted impressions of station life and doings are the result. Please do not waste time apportioning the blame.

This is the writer's first attempt to write a News article for the public. If it is a failure, I shall be very cross if the subject is mentioned again.

TO THE MEMBERS OF THE GENERAL BOARD
THE THREE COUNCILS, REGIONAL ASSOCIATIONS
AND OTHER MEMBERS OF THE CHINA CHRISTIAN
EDUCATIONAL ASSOCIATION.

Dear Fellow Workers:

The Shanghai incident followed by the happenings in Canton, Kiukiang and Chungking have aggravated the anti-Christian educational movement. We are facing a situation very grave indeed. Perhaps it is more serious than most of us fully realize. As President of the Association I beg to submit for your careful consideration the following suggestions based upon my observation and study of the present situation, I shall gladly welcome criticisms and discussion.

1. We must realize the gravity of the situation. Troubles here and there of which we hear, are no longer isolated local troubles. They have become one, all-pervading national trouble. Every local trouble is reported throughout the country; it gets full publicity and is played up a hundred times; every item is tabulated and emphasized to re-enforce the arguments of the anti-Christian educational movement. The figures used for organized propaganda consisting of half truths, powerful enough to convince people and shape their point of view in a very definite way, will in all probability produce a permanent effect. Therefore we must not complacently try to

belittle the situation. However trivial or absurd some phases of it may appear to you in your local work, we have to face all the problems in relation to the entire task with special attention. Solutions and methods of attack that have in the past proved to be helpful and effective may not be at all applicable to the present situation. We must not trust too much our own past experience.

2. We must try to understand the psychology of the students of to-day. Of blind followers there are many, but the majority in many of the schools are really in earnest. They are living in an atmosphere charged with intensity and seriousness, and there is scarcely any humour left in their lives. The right approach to them is to be serious just as they are. In our effort to guide them we should first win their hearts, and the first step towards winning their hearts is to show them our sympathy with their main thought in the present movement, namely patriotism. And the first thing to do in order to convince them of our sympathy is to feel with them the seriousness of the present situation. So it is necessary for every one of us to be extremely careful in our comments official and unofficial, social or personal, not to say anything that could be understood as making fun of their seriousness. Nothing irritates people more than to see people laugh when they weep. We are now facing a nation with a mournful heart and excited mind, we should not only stand by them in their rightful efforts, we also must stand by them with heads uncovered, with sympathetic reverence. Cases have already come to my attention when slightly humorous remarks have caused suffering and serious misunderstandings, making any attempt at guidance almost impossible.

3. We must be extremely careful in our methods of helping the students. One of the serious mistakes, though a perfectly natural one, is to show the students that the trouble in China at present is caused by the faults of the Chinese themselves, such as militarism and corruption which lie at the root of many of the evils, and that therefore to remedy the present trouble we must reform ourselves first. This is a perfectly sound piece of advice but this is not the time for missionaries and foreigners of any nationality to dwell upon it. Missionaries would do more to help by ignoring the errors committed by the Chinese people and emphasizing more those of the foreign nations, letting the Chinese speak for themselves of their own faults. And I want to assure you that even in the midst of these intense movements against the mistakes and faults of foreigners, there are also voices which clearly and definitely

are reminding the students of the sins of our own people. If space permitted I would quote from articles of student leaders who are doing this very thing to-day, but all of them would show great resentment if any missionary or any foreigner should at this time say that which the Chinese students ought to say for themselves. The less the missionaries say of the faults of China the more will the Chinese themselves think about these faults, just as the more the missionaries emphasize the wrongs that foreign nations have done to China, the less strong will Chinese resentment be. This has been tested again and again, and I now propose it as a definite suggestion for adoption everywhere and in every form of Christian work in China to-day.

4. We must consider our Christian educational work not in terms of individual institutions or individual denominations, or achievements of individual efforts. If by a combination of unfortunate circumstances any one of the schools is broken up, and the students refuse to come back on the terms which can be offered them, then it becomes a problem not whether so many students are lost to one institution, but a problem of so many students lost to Christian education as a whole. So I again boldly propose a further suggestion as a policy for the present emergency situation. The issue becomes one of the loss of so many students to Christian education as a whole, with the still more harmful consequence that they will enter non-Christian schools, bringing with them their hatred of Christian institutions, hardened and made more bitter as they begin to feel dissatisfaction in a less well-disciplined school. Instead of doing this should we not make it possible for them to enter other Christian schools under any circumstances? Do not insist on too much red-tape in the procedure of transfer but make it as easy as possible. If, after admittance some of them prove not to be up to our standards we can discipline them, or drop them on that ground. The government schools are making provisions now, and go out of their way to accept mission school students who have left the mission schools in this patriotic movement. It becomes a very effective item of publicity which helps the anti-Christian educational movement more effectively than anything has heretofore. I would venture to propose that some of the schools and colleges should limit or discontinue for the time their admission of new students from other sources in order to give preference to those students who had had only part of their training in Christian colleges and schools before this unfortunate incident and who are on their way to join the anti-Christian movement. It does not involve loss of face for the

school from which the student had departed, or if there is any, it is infinitely small in comparison with the loss of face and damage that we do to the Christian educational cause in China as a whole by acting otherwise.

5. We must distinguish all the problems of the present situation from similar problems of ordinary times. Christian institutions have just reason to be proud of their strict discipline, and we mean to maintain it, but we must understand that the cases which arise out of the present situation are not regarded as cases of discipline, but are taken as the conflict between foreign domination and patriotism. When the problem is a purely disciplinary one we are sure to have the parents of the students and the public stand by us, for Chinese people believe in discipline, and that is why we run no risk in dismissing students, not only individuals, but whole classes, hundreds of them, without serious effect. On the contrary for any such disciplinary measure we ordinarily find our schools strengthened. But, beware, this time the parents of students and the public do not as a whole regard any of our disciplinary measures as such. They look upon them entirely from the point of view of the conflict between foreign controlled education and patriotism.

Therefore, I boldly propose that we should deal with students in all problems arising out of the present situation as sincere lovers of China, one with the people in their aspirations of national independence and in their struggle for the maintenance of national sovereignty. Interpret every problem that you possibly can in that light. Experiences in some of the institutions have proved that taking this point of view sustains discipline rather than hurts it.

6. We must look upon present day difficulties as, in part at least, inherent in the actual application of our teachings. We have taught and have endeavored to train the students in our institutions to be independent in their thinking, to be interested in national salvation, in national welfare, and in practical citizenship. The present situation is nothing more than an attempt to put into practice these teachings. Native, crude, clumsy, full of mistakes as they are, these attempts are an inevitable part of the exercise and beginner's practice in application of the principles which we have taught them. Shall we not use them as exercises in practical citizenship? There never has been a time when the students needed our guidance,—enlightened Christian guidance, guidance of sound judgment and love,—more urgently than now. Therefore I boldly propose the following: In every institution you find that the move-

ment is usually carried on by a group of students full of initiative, some of them merely impulsive, but on the whole a most active nucleus. They are the leaders, they constitute the executive committee, they are the representatives who form connections with people outside. There is nothing more important than to win these leaders' sympathy, to make them feel that you are their friends, that they can come to see you and ask your advice and guidance. To do this we must do our utmost to make their work effective and give them freedom, special privileges, honour them as one honours peoples delegates to any national movement. The National University of Peking and other institutions have been giving every possible facility to the student movement leaders so that they could do their work effectively. We also must win the student leaders in this spirit and then we can hold them responsible for what they are doing. The effect of this policy has already proved to be good in some institutions and I highly recommend it to all of you.

7. We must be extremely careful in the present situation in making a distinction between bolshevism and nationalism. We must see very clearly that the present situation is a combination of the two, but that bolshevism, though strong, is still of comparatively smaller importance than we are apt to think. It is perfectly true that there is a bolshevistic propaganda going on and that this propaganda is carried out with efficiency and intensity. They aim to carry the propaganda to every nook and corner and there is a definite effort to carry it into all Christian schools. Communists among students are growing in number steadily, and their efforts among students are to use destructive methods, with destructive purposes in everything they do. The situation therefore does deserve special attention, but it is so easily over-exaggerated, because for every one communist among the students we can say that there are fifty or more who are not communists, and that there are five or ten anticommunists among those. The present movement is carried on largely by nationalists, not communists. The nationalists are not communists—the leading young nationalists to-day are out and out anti-communistic. To fail to distinguish these two is a great mistake and one that many of us are inclined to make. If we make such mistakes we play directly into the hands of the communists. We also give them too much credit. Of course the growth of communism varies in different parts of China. In the centre it is stronger, in other parts weaker. It looks so formidable to-day because that of which the communists accuse western nations has unfortunately been proven true by some of the experiences connected with the

attitude and actions of foreigners in China. We will find sympathizers and fellow fighters against the evils of communism among the Chinese nationalists if we can help to remove the ground on which the communists found their arguments. The nation as a whole is desperately looking for a solution of its present day problem. Everyday is welcoming every possible solution and is in a mood to be impatient towards anyone who scorns any new suggestion before it is tried. This explains the power of communistic propaganda and in dealing with it we must understand the present psychology of the nation. The first step in this direction is to distinguish clearly nationalism,—the growing national consciousness of the Chinese people,—and communism imported from abroad and spread by deliberate propaganda. In all educational work a safe principle to follow in the present situation would be not to take an attitude of blind hostility but to give to any new political theory due respect for whatever good things it may claim to offer Chinese students. Take the attitude of learning, experimenting, and trying to find out the truth. In this spirit you will win the students' sympathy and if communism in its anti-religious and evil aspects is harmful to China it will die under the experimental spirit of study animated by Christian love. As to nationalism, help the students by your sympathetic understanding, help them to develop a sound Christian nationalism which will be the basis for a Christian internationalism. In this spirit many of the problems will be dissolved.

8. We must realize that the student movement in China to-day is only part of a student movement that is spreading through the whole world. In American colleges things are developing, and the tendency is more student self-government. And what may startle some of us to hear is the tendency toward student participation in the control of the institutions in which they are studying. The famous Dalton plan and similar experiments point in the same direction. Within twenty years we shall see the movement grow and in the future many American institutions may no longer be controlled by Boards of Trustees and the Faculty alone, but the administration will be shared by the students themselves. The sooner we appreciate this and try to reconstruct our educational work on this basis the less will be the danger and trouble when we come face to face with the new world that China enters.

These suggestions are submitted for your consideration and criticism. This is a time in which more than ever we need to wait upon God for guidance. Is it necessary for me to sug-

gest that devotional life among the faculty and between faculty and students should be emphasized more than ever in the coming session of our work? The present situation and whatever lies ahead of us from now on demand a thorough self-examination of the purpose, methods and objects of our work. Only by taking counsel with the Great Teacher, following in His steps and being willing to nail our own prejudices, habits, preferences and conveniences to His Cross and to receive from Him the renewed life of all-embracing love, untiring devotion to carry out the Father's will as He did, can we accomplish anything and make ourselves truly useful to China. Only thus should we have the privilege to continue to serve in China. The present situation has made it clearer than ever that China needs our service if this service really does faithfully represent our Lord and Master.

With best wishes and earnest prayers.

Yours in the same service,

(Signed) Timothy Tingfang Lew.

PRESIDENT OF THE CHINA CHRISTIAN
EDUCATIONAL ASSOCIATION.

ASAFUETIDA. (阿魏)

A NATIVE EXPLANATION.

The Tibetan traders sometimes bring supplies of excellent asafuetida to Tatsienlu which are bought by the Chinese and reach the masses in the form of pills. Evidently, there is something pleasant about it, for I was told by a dainty Chinese woman that persons with sensitive olfactory nerves carried it with them to disguise the annoying odors of back alleys, drains and cesspools. In Tibet the SHING KUN, or asafuetida, is used as a medicine, and according to Jaescke forms one of the few condiments of these people. Is this a survival of ancient Greek influence? (The Greeks and Romans used asafuetida as a condiment) Because Schuyler informs us that about 41. N. and 68. E. the young shoots of the scorodosma foetidum are considered a great delicacy. The samples of asafuetida in my possession

some years ago, and identified as such in Chengtu, were suggestive of garlic but much more pleasant and refreshing. Indeed, my young son lured by the color, and evidently a suggestive smell, pilfered a small cube from my study and was preparing to demolish it as chocolate when my appearance interrupted his experiments and saved the specimen. However, we must remember that Dr. Johnson on one occasion suggested the burning of large quantities of asafoetida as a means of bringing an unreasonable landlord to terms.

It has been impossible to get evidence for or against the existence of any distinctive asafoetida bearing *Fernula* in Eastern Tibet. But a Chinese legend regarding its origin would suggest it as an export from Ultima Thule. In order to produce the unsavory drug a live ram must be tied to a cliff near the hives of wild bees. These after having been carefully infuriated, pour out their vials of wrath on the helpless animal. The dying agonies produce beads of a clear viscous substance which in due time becomes the asafoetida of commerce. The Tibetan name suggests a true knowledge of its origin, and perhaps a high appreciation of its qualities. If the explanation given above, however, had been a correct one, it might be a legitimate point for discussion—like the one Charles Lamb raises in his famous *Essay*—if the cynical cruelty involved in the production of asafoetida should not banish it for ever from the *Pharmacopia*. The opinion of anyone who has taken up the robbing of bees nests as an adventitious profession would certainly be against the overstocking of the markets with the drug.

J. HUTSON EDGAR.

DEPARTMENT OF HEALTH EDUCATION.

FOOD CHANGES THROUGH LIFE.

Readers of the "News" are all aware that our foods consist of three necessary constituents, besides other elements more or less necessary to life. These three more important constituents are, Fats, Proteins, Carbohydrates. There are not a few other elements appearing in our food of lesser importance, such as Salts, Lime, Iron, etc.

The various changes that take place in the food requirements of a human being during natural life, depend upon two principal elements. Food is needed for natural growth, and to supply radiated heat. We need also, food to replace the worn out parts of the body.

Children, during the growing period, are very heavy consumers of food. But the food demands, as they reach maturity are greatly changed and reduced, partly because growth is slower and partly due to decreased radiative area against body weight.

In infancy, little demand is made for the energy providing carbohydrates. This is the stage for Proteins backed up by fats, as we see in milk, and best in Mother's milk. Now, as soon as the infant begins to go about, as stage of intense activity starts, demanding a carbohydrate ration, and this ration demand steadily increases to a peak at the age of twenty-four. Protein has its peak at about twenty but the fat ration is increased steadily to a maximum at about forty years of age.

The following tabulation give some idea of the proportions,

<i>Age</i>	<i>Fat oz.</i>	<i>Protein oz.</i>	<i>Carbohydrates oz.</i>
4	0.881	1.940	6.314
8	1.375	2.575	6.772
12	1.762	3.157	9.347
16	2.467	4.771	12.522
20	2.716	5.432	15.520
24	3.000	4.405	18.700
28	3.044	4.261	17.660
32	3.088	4.118	16.620
36	3.132	3.974	15.580
40	3.186	3.829	15.580
44	2.874	3.675	15.580
48	2.571	3.541	14.810
52	2.269	3.397	14.050
56	1.966	3.253	13.280
60	1.664	3.109	12.520
64	1.362	2.965	11.750
68	1.059	2.821	11.000

This ration, in ounces, is the nutritional requirement of the average man per day, not doing heavy manual labor. From twenty onwards, the relative needs of a woman compared with man is about 88% of that of the man for the same occupational condition. From twelve to twenty years, the needs of girls are about ninety percent of this scale. Below twelve years of age, boys and girls need about the same ration.

This table shows that the fat demand doubles between four and twelve years, protein increases sixty two percent and carbohydrates forty eight percent. Between twelve and twenty four fat increases seventy percent, protein forty percent, and carbohydrates one hundred percent. These are measures of normal growth and activity. From twenty four onwards, protein is a "repair" medium, but partially used up also for energy reserves and as a demand for such store decreases, the protein needs drop closer to a minimum of about one ounce per day at the age of eighty not shown above.

The food ration for a newly born baby would analyze about as follows,

Fat	slightly over two percent
Protein	nearly six percent
Carbohydrates,	nearly four percent.

This proportion quickly changes, even before two weeks have elapsed and the analysis would show something like this,—

Fat	four percent
Protein	nearly two percent
Carbohydrates	seven percent

Later on the milk may change to the proportion of,—

Fat	three and a half
Protein	three and a half
Carbohydrates	five.

The natural changes in the proportion of the constituents making up this ideal food, go to show the fallacy of keeping an infant too long on Mother's milk. This is a mistake commonly seen among the Chinese, who imagine that the continuing of a child on human milk makes it stronger and bigger. Human milk is no longer a beneficial food after nine or ten months. Indeed it is well to watch the development of the child and begin extra rations for it as soon as there is developed in the child any tendency to assimilate other foods than the mother's milk. This is often seen six months after birth when the milk may be supplemented to advantage by other foods, particularly protein and carbohydrate rations. But it is a well known fact that the breast fed child has ten chances during his first year where the artificially fed child has one. Feed your own baby should be a slogan among all mothers of whatever nationality.

Food constituents will be the subject of a later article.

ROBINSON CRUSOE AS AN OPIUM TRADER IN
CHINA.

RALPH THE ROVER.

I once lost influence with some children by referring to Robinson Crusoe experiences in China about the beginning of the 18th century; and readers of maturer years will be looking for the joke when he is brought forward as a witness to prove that China was interested in opium in the days of the Commonwealth. But the immortal child of Defoe's imagination in his later narrative tells us how his ship came from **ACHIN** in Sumatra to Siam, where "we exchanged some of our wares for opium and arrach; the first a commodity which bears a great price among the Chinese, and which at that time was much wanted there; in a word we went to **CHU SHA**". Then he goes on to say not only how he got much money, but also, an insight into the method of getting more. We suspect that this was nothing less than trading in opium. For during another trip "a Japan merchant bought all our opium and paid them in gold, some in Japanese coins and some in 'small wedges of about ten or eleven ounces each'". But should we take Defoe, an arm-chair traveller as an authority on China, or the habits of her people in 1740, A.D.? As you please, but we may be sure of this—that the above remarks that have been put into the mouth of R. Crusoe, Esq, are not baseless inventions, and it would be quite fair to conclude that there were authorities in existence before Defoe's time that knew of China's desire for opium, a desire strong enough to warrant a brisk and thriving exploitation of the drug. One such an authority we know would at least take us back to the Ming Dynasty. I refer to P. Du Halde's English Edition of 1741. Here in a translation of a diary giving an account of Chinese from Siam to China, we find that before the Tartar conquest merchants had traded regularly with a region named **KARMARETT**, and among the many articles carried back to China was opium. Again, it is useless to point out that Du Halde, like Defoe, was a writer who had never written poems in **MACAO**; or preached the gospel in **PONDICHERRY**; or lived riotously East of Suez; because his "China" is based on authorities who had unique opportunities for collecting, sifting, and clearly stating information in reports, journals and books of an age famous for great writers.

WEST CHINA CHRISTIAN EDUCATIONAL UNION

TABLE OF EXAMINATION RESULTS OF 1925.

<i>Lower Primary</i>	80-100%	65-79%	50-64%	40-49%	<i>x</i>	<i>Total</i>
Chinese	133	579	516	16	85	1329
Scripture	605	348	258	12	64	1287
His. & Geo.	303	483	384	46	74	1290
Arithmetic	252	232	404	32	393	1242
Hygiene	190	493	546	46	55	1330
Drawing	362	317	297	7	1	984
<i>New Higher Primary</i>						
Scripture	192	124	77	9	22	424
Chinese Language	124	239	102	2	1	468
Chinese Literature	65	128	202	25	43	463
Arithmetic	121	91	176	23	61	472
History	45	104	162	39	65	415
Geography	119	139	170	13	30	471
Science	59	105	188	45	52	449
English	1	3	4	1	2	11
Drawing	67	277	105	10	1	460
<i>Old Higher Primary</i>						
Scripture	112	66	60	11	19	268
Chinese Language	131	120	24			275
Chinese Literature	129	61	63	8	20	281
Arithmetic	45	45	132	18	48	288
History	20	58	143	15	42	278
Geography	77	93	54	2	13	239
Science	19	30	101	16	31	197
English	28	60	56	7	28	179
Drawing	42	97	120	8	1	268
<i>Junior Middle</i>						
Scripture	36	139	78	5	9	267
Chinese Language	1	34	250	2		287
Chinese Literature	22	105	131	16	34	308
Arithmetic	77	82	96	13	50	318
Algebra	106	65	71	15	30	287
Geometry	136	72	56	9	16	289
History	83	102	96	3	13	297
Geography	14	57	167	11	50	293
Physiology	113	114	53	5	3	288
Drawing	1	3	2			6

BOOK REVIEWS

Evolution and Christian Faith by H. H. Lane.

Princeton University Press. G\$2.00

This book ought to be read and prayed over by all Fundamentalists. It is conservative while being at the same time scientific and modern. Dr. Lane, who is Professor of Zoology in the University of Kansas, has done the church a service in writing this book, as has Princeton University in publishing it. It is, by the way, an excellent piece of bookmaking as are all the publications of the Princeton University Press.

"This book has been written to meet the need of the man or woman who is troubled by the idea, unfortunately so prevalent, that acceptance of the results of modern science, involves the repudiation of the long cherished religious beliefs."

I wish that all who have been led astray by that deluded man, W. J. Bryan, might read every page of this book. It is as sincere as it is able.

Professor Lane utterly repudiates materialistic philosophy, as we should expect him to do, for he points out that it is not only anti-Christian but *anti-religious*. He also shows that the idea of evolution is not materialistic nor atheistic. "It is God's plan of creation." It is true that atheistic materialists have used the doctrine of evolution to uphold their philosophy. But Voltaire who did not know about evolution used the theory of gravitation for the same purpose. But to-day no modern man says that the law of gravitation has destroyed his faith in the Christian religion.

This book ought to help us to see that we in China have no time to spend on these idle discussions about the conflict between science and religion. Our real task here is so great as to require all our energy and devotion. Men need us. Let us keep open minds and grow spiritually and mentally, ready for any new truth, ready for any new service.

THE BOOK PATH

The New Orthodoxy by Edward Scribner Ames.

University of Chicago Press. G\$1.50

This is one of the most stimulating books that has been printed in a decade. It deals with such subjects as "The Attitudes of the New Orthodoxy", "Its Growing Bible" and "Its Changing Goal."

"This book seeks to present in simple terms," as the author says in the preface, "a view of religion consistent with the mental habits of those trained in the sciences, in the professions and in the expert direction of practical affairs."

J.M.Y.

WEST CHINA CHRISTIAN EDUCATIONAL UNION.

The following seven publications have been sent to all schools registered in the Union. The hope is these may be used as a basis for discussions with Chinese teachers and with others interested in Education.

List of Publications.

1. A Statement of Educational Principles.
2. The same in Chinese. Good for use at Teachers' Meetings.
3. Bulletins No. 3 and No. 4 of the China Christian Educational Association.
4. We have already posted to each of your teachers Nos. 1 and 2 of the 1st volume of Bulletins. The first one dealt with "Christian Education, Its Place and Purpose in China". The second "The Primary School Curriculum (with special reference to Religion in the schools)".

If you have not done so it might be well to take up each of these as a subject for discussion with your teachers.

Bulletin No. 3 is for use with the teaching of Chinese Language. No. 4 covers the same points as are given in the short statement of Educational Principles but dwells on each at considerable length.

5. Outline of Courses for Primary Schools. **THIS IS VERY IMPORTANT.** Please note the Time-schedule given at the first. A short syllabus for each subject is included in this book. Your teachers should be encouraged to read this not only for the sake of the Examinations but for the sake of their weekly class work.

Please see to it that every teacher has this book.

6. The Chinese Annual report of the Educational Union in Chinese.
7. A copy of the Educational Review in Chinese. It would be well for each supervisor of schools to make it a custom to discuss the articles in this Review with his or her teachers.

EDUCATIONAL UNION BOARD MEETING NOTICE.

“Whereas the condition of the country at this time is unfavorable to travelling and especially conditions around Suifu,
Resolved, To hold our Annual Meeting in Chengtu, during the first week in December.”

WEST CHINA MISSIONS ADVISORY BOARD

The twenty-fifth annual meeting of the West China Missions Advisory Board will be held at the West China Union University on Friday and Saturday, November 6th and 7th.

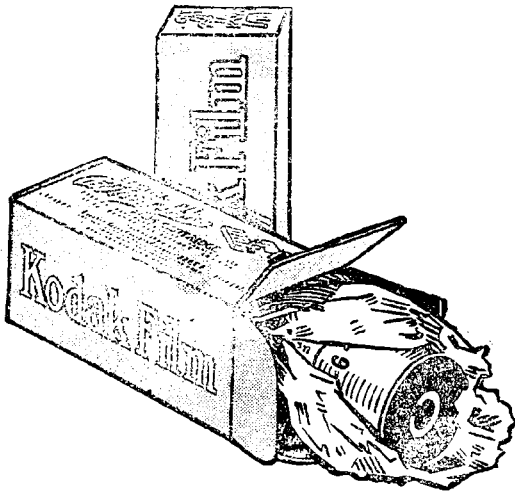
Please note this is the twenty-fifth meeting of the Board. It is hoped this all delegates will plan to be present; any visitors will be welcome.

RUTH FRASER, *Secretary.*

BIRTHS.

ANDERSON—On August 14th, 1925, at Shanghai, to Dr. and Mrs. R. M. Anderson of Chungking Sze. a daughter.

SOPER—On September 21st, 1925, at Chengtu, Sze., a daughter, Doris Marion.



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