

# *The West China Missionary News*

JUNE—1927

## EDITORIAL.

### THE DAY OF THE LORD.

It was characteristic of the people of Israel that they looked forward to a time that was altogether better than the one in which they lived. Their Golden Age lay in the future. They were journeying on to a better time. Their poets and their prophets endeavored to keep this constantly before them. One reading the old Testament, especially the poetry and the prophecies, is struck with the iteration of this thought. At different times the idea and the ideal was expressed differently. Sometimes it pointed to a time when the whole people were to be punished for the sins of the nation; at another time it was held up before them as a time of redemption and salvation to be followed by a period of joy and gladness. Again, it was centered in the person of their Messiah who should bring deliverance to a long suffering people. But always and ever it was the guiding star of their national life. It beckoned forward: it refreshed them in times of despondency. It is fortunate for any nation to have such a time to look forward to, for no land can hope to elude days of distress and strain when the very foundations of national life seem to crack and yield. To anyone who has gone thru such times "The Day of the Lord" is as a draught of spring water in a desert place.

What has been said refers to the times of the Old Testament when Israel did that which was not pleasing in the sight of the Lord: They left Him to follow after other gods and became enmeshed in idolatry. Then they suffered from the oppression of nations much more strong and powerful than they could ever hope to be. They were carried off into captivity and spent years in a strange land. They returned to find the home of their fathers in desolation. They had to rebuild the waste

places. But deep in their hearts there lived a vision of the Day of the Lord. Bright flashes of freedom and self-government struck across the dark sky of their subjection to another race. The flame never wholly died out. Then came their deliverer and they failed to recognize him and put him to shame and death. The waves of conquest swept over their land and they became a people without a country, a nation without a home. Still they wait for the Day of the Lord.

Now, no matter what one may think of the history of the Jews, there is a profound truth in this expression of their prophets and poets. "There is such a thing as the Day of the Lord for each individual and for every nation. And it were will if we could face this great fact in the history of the world. The Day of the Lord shall come—nay the Day of the Lord *is* come. If we will keep our consciences tender and our souls clean we may discover this day in our own lives and in the doings of the world. And if we are thus prepared for it there is no dread in the Day of the Lord.

It will be sure to bring judgment; but not always condemnation. But we have grown to connect these two ideas and make them one. Yet they should be kept separate. There is always need of judgment. We are confronted with good and evil; with the good, the better and the best. We have to choose. And what we have to do God does. He passes judgment on one and all. Happy they who can pass the judgment of our God. In order to save that which is possible of salvation there is need of judgment in the mind of God.

But, as already hinted, judgment is exercised for the purpose of redemption. It was this promise of redemption which held the Jews firm to their faith. A Redeemer was coming to "buy them back" to their national life of righteousness. He would save His people from their sins. And we, in our day, both nation and individual, have still need of redemption. There is that in the national life of every nation that needs to be cut out and discarded. Policies become a means of hurt to the people and need to be discarded. That which was once a help becomes a hindrance. Men serve their day and generation and pass on. "God fulfills Himself in many ways; lest one good custom should corrupt the world". The process of redemption is not always

easy and often far from pleasant; yet it must be undergone if we are to be cleansed and made whole—which means made holy.

And out of this judgment and redemption there springs forth the hope and fact of salvation. The nation is saved by the very suffering thru which it passes. The individual comes into newness of life thru his experience of life and of God. The Day of the Lord brings a new saving power to one and all. And that nation is blessed who when the Day dawns has within itself men of insight and vision who can realize this visitation of God. And the possession of this vision makes the difference between the statesman and the politician. The one digs deep down to the foundations of the national life and sees to it that the footings of the nation are founded on eternal principles; while the other simply sees certain passing advantages to be gained by some political combination of parties.

The abiding joy of the Day of the Lord can be ours now and here; for that Day is not some far off event but a present opportunity. It is well to have a vision that stretches out to the very limits of time; but coupled with that there must be the insight to see the present advantage. This is what the church of God needs. The long range and the present grasp. With such tasks as await us to-day, we need to recognize this as the Day of the Lord.

#### THE RECALL.

At its meeting in May, the Senate of the West China Union University passed the following motion: *Resolved*: "That a communication be sent to the members of the Faculty at the coast, urging them to return to the work of the university as soon as possible." It is most urgent that we get more of the teachers of the university back by the opening of the fall term in September. While at present the outlook may not be very promising, it is hoped that at least some men will be ready to start up river during the summer so that they may be in their places when the term begins. This may call for more separations; but we feel that when this call reaches the teachers of the university in their enforced absence that they will be ready to assume responsibility and take risks in order to be at the university.

PRAYER FOR FREEDOM FROM RACE PREJUDICE

BY MORNAY WILLIAMS

○ GOD, who hast made man in thine own likeness and who dost love all whom thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from thee ; but teach us the unity of thy family and the universality of thy love. As thy Son, our Saviour, was born of a Hebrew mother and ministered first to his brethren of the House of Israel, but rejoiced in the faith of a Syro-Phoenician woman and of a Roman soldier, and suffered his cross to be carried by a man of Africa ; teach us, also, while loving and serving our own, to enter into the communion of the whole human family ; and forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died, or injure any in whom he lives. Amen !

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## THE COLLEGE DEGREE AND ITS FAMILY TREE

BY

MISS RUTH E. ANDERSON, B.A., M.A.

The history of academic degrees and the interesting traditions connected with them make fascinating reading for those who have received or expect to receive such distinctions. There is something thrilling and sobering too in the thought of adding one's name to that long roster of scholars which enrolls so many eminent men, and who by virtue of their high quality and merit have made academic degrees real marks of prestige.

The precise date when the titles of bachelor, master and doctor were first used to denote academic rank is not known, but the custom seems to have been established some seven centuries ago. The great Bulgarus upon whom the University of Bologna in the twelfth century conferred the degree of Doctor of Canon and Civil Law is said to have been the first "academic" doctor. A little later (1150) the University of Paris made Peter Lombard and Gilbert de la Poree, leading theologians of the time, the first Doctors of Divinity.

Originally the titles, master, doctor and professor were synonymous and signified nothing more than a license to teach. The faculties in mediaeval times were organized as guilds, the members being "masters". To attain a mastership or membership it was necessary to undergo a training and an apprenticeship similar to that required in the trade guilds. The candidate was first enrolled under a master with whom he followed a prescribed course of reading for three or four years. When he showed himself proficient in grammar and logic by defining and disputing with his master he was admitted to an examination. If successful, he received the rank of "bachelor" which meant that he was now a recognized candidate for the mastership. As such it became his duty to assist in the instruction of the younger students. He also continued his studies by attending lectures under the various masters and following a course of reading under their direction. At the end of this course, which in all lasted about six years from the time of matriculation, he was

permitted to come before the Chancellor's board for examination provided he had reached the age of twenty and satisfied the requirements as to residence and curriculum. Success here gave him the license with the right to incept which he was expected to exercise within six months.

The ceremony of initiation or "inception" by which the candidate was recognized as a master and a member of the teaching guild consisted in the placing of a cap upon his head and a gold ring upon his finger. An open book was given to him and the presenting doctor, one of his former masters, left him with a parental embrace, a kiss and benediction. The young master then gave an exhibition of his ability in an inaugural lecture or disputation. The formalities over, he was expected to banquet his colleagues making presents of gowns or gloves. Later, contributions of money to the society were required, a custom preserved unto this day in our diploma fees.

It is interesting to note that as early as the thirteenth century the question arose at the University of Paris as to whether the mastership could be conferred upon those who had no intention of teaching it. It was decided in their favor.

The origin of the word "bachelor" is somewhat obscure and opinions differ among the authorities. One of the most plausible is that the word "baccalarius" was derived from the low Latin *bacca* or *vacca* meaning cow. A *baccalarius* was thus a cowboy or cowherd serving under a farmer. The term was first applied in France to the youth, *garçon*, who had finished his apprenticeship and might receive pay as an assistant. As an academic title it is said to have been introduced by Pope Gregory IX in the thirteenth century at the University of Paris. Other authorities give to the origin of the word a feudal and military character. The knight bachelor (chevalier bachelier) was the lowest order of knight. The small estate which enabled him to appear in arms was termed a "baccalare". Hence the term *baccalarius* came to be applied to the lowest of academic ranks. The chaplet of laurel, *bacca lauri*, with which the victorious contestants were crowned in ancient days and even down to the founding of the universities has also been mentioned as the origin of this title, but the theory is discredited by many scholars.

By the middle of the fifteenth century the three chief grades of degrees had become differentiated much as they are today. The use of "master" was reserved for the faculties of arts and theology and "doctor" for the faculties of law and medicine. Later the master's degree appears to have been confined to arts

alone while the faculty of theology also doctorated its graduates.

Then as now, additional study was required for the higher faculties. After taking the master's degree six years of study were necessary to secure the degree of Bachelor of Theology and eight years to entitle one to the doctorate. Doctor of Civil Law was granted at Cambridge after ten years of study altho no preliminary arts course was required. In addition to the arts degree five years of study and two of practice were prescribed for the degree in medicine. German universities developed the practice of giving a doctor's degree, Ph.D., in all the faculties, a custom which has been adopted by American universities.

The prevailing practice in American institutions of higher learning is to give the bachelor's degree upon the completion of four years of college work. Most colleges and universities confer the master's degree only after a year of specialized graduate study and the presentation of a thesis. Three years of graduate study with examinations covering the candidate's field of specialization and an original contribution in a thesis or dissertation are usually required for the doctorate.

In 1642 the first A.B. granted in America was conferred by Harvard upon a class of nine. One authority credits the University of Michigan with the first master's degree (1859), but other records would indicate that at least as early as 1814 Harvard had given this degree. To Yale belongs the distinction of conferring in 1861 the first American Ph.D.

This does not mean, however that our early scholars failed to take advantage of the opportunities for advanced study offered elsewhere. Edward Everett (B. A. Harvard, 1811; M. A. 1814) was the first American to receive the Doctor of Philosophy degree, which was awarded to him by the University of Gottingen in 1817. Within the next few years others followed his example, among them George Bancroft, also a Harvard man, who received his Ph.D from Gottingen in 1820.

Since that time the number of degree-granting institutions has rapidly increased, and comprehensive curricula permitting specialization in a variety of subjects have lengthened the list of degrees almost incredibly. The Bachelor of Arts degree still remains the most popular. In fact, many institutions confer no other cultural degree. Bachelor of Science ranks second and the degree of Bachelor of Philosophy and Bachelor of Literature, are seldom given. Bachelor of Education is frequently used by teachers' colleges but only occasionally in other institutions. In addition to these, fifty-four other first

degrees are listed by the Bureau of Education, the radio and movies appearing to be the only fields of human endeavor not represented. One had only to make his choice. Degrees are granted in Fire Protection Engineering, Sugar Technology, Fisheries, and in Design. One may become a Bachelor of Philosophy in Commerce, a Bachelor of Science in Applied Optics, Social Work or Industrial Management. And if one aspires to a higher degree he will be even less limited in his choice, as seventy-two graduate degrees await his selection. Cr. E. (Ceramics Engineer), M. A. in Municipal Administration, M. L. D. (Master of Landscape Design), M. F. S. (Master of Foreign Service) E. M. (Engineer of Mines) Phm. D. (Doctor of Pharmacy) and Ph. D. (Doctor of Pedagogy) are but a few of the enviable distinctions that may be acquired academically.

The following are the more common degrees granted by American colleges and universities. Space does not permit a complete list.

- A. A. Associate in Arts
- A. B. or B. A. Bachelor of Arts
- A. M. or M. A. Master of Arts
- B. Agr. Bachelor of Agriculture
- B. Arch. Bachelor of Architecture
- B. C. S. Bachelor of Commercial Science
- B. D. Bachelor of Divinity
- B. E. Bachelor of Engineering
- B. E. E. Bachelor of Electrical Engineering
- B. Ed. Bachelor of Education
- B. F. A. Bachelor of Fine Arts
- B. L., B. Litt., or Litt. B. Bachelor of Literature
- B. L. S. or B. L. Sc. Bachelor of Library Science
- B. M. E. Bachelor of Mechanical Engineering
- B. Mus. Bachelor of Music
- B. O. Bachelor of Oratory
- B. Ped. Bachelor of Pedagogy
- B. S. Bachelor of Science
- C. E. Civil Engineer
- D. C. L. Doctor of Civil Law\*
- D. D. Doctor of Divinity\*
- D. D. S. Doctor of Dental Surgery
- D. M. D. Doctor of Medical Dentistry
- D. P. H. Doctor of Public Health
- D. V. M. Doctor of Veterinary Medicine
- E. E. Electrical Engineer
- E. M. Engineer of Mines



J. D., D. Jur., or Jur. D., Doctor of Law  
J. U. D. Doctor of Canon and Civil Law  
L. H. D. Doctor of Literature or Humane Letters\*  
Litt. D. Doctor of Literature  
LL. B. or B. LL. Bachelor of Laws  
LL. M. Master of Laws  
LL. D. Doctor of Laws\*  
M. Arch. Master of Architecture  
M. B. A. Master of Business Administration  
M. C. E. Master of Civil Engineering  
M. C. S. Master of Commercial Science  
M. D. Doctor of Medicine  
M. E. Mechanical Engineer  
M. E. E. Master of Electrical Engineering  
M. S. Master of Science  
M. S. A. Master of Scientific Agriculture  
Met. E. Metallurgical Engineer  
Mus. D. or D. Mus. Doctor of Music\*  
Ph. B. Bachelor of Philosophy  
Ph. C. Pharmaceutical Chemist  
Ph. D. Doctor of Philosophy  
Ph. G. Graduate in Pharmacy  
Ph. M. Master of Philosophy  
S. T. B. Bachelor of Sacred Theology  
S. T. D. Doctor of Sacred Theology\*  
Sc. D., D. Sc., or S. D. Doctor of Science  
V. S. Veterinary Surgeon

*\*Usually honorary.*

That this multiplicity of degrees is an outgrowth of a tendency already developed rather than the appearance of a sudden flair for academic titles is indicated in a remark of Carlyle. Americans, in particular, he accused of having the anxiety "to hobble down to posterity on the Crutches of Capital Letters." And nearly fifty years ago President Barnard of Columbia was lamenting the "present tendency to multiply degree conferring bodies without limit and without the slightest regard to quality"

"Matters," he said "need only drift a little longer in this direction in order that academic honors may become as cheap as militia commissions in the days before the war; and the titles of bachelor or master of arts may fall into a con-

tempt as complete as that of consul in Rome when a vicious and brutal emperor bestowed that once enviable dignity upon his horse."

It is not strange that under such conditions honorary degrees have been granted with a spirit ill in keeping with the traditional conservatism of educators. According to the latest statistical report of the Bureau of Education, 1,082 such honors were bestowed in 1921-22. Thirty-one degrees ranging from 391 Doctors of Divinity to a lone Bachelor of Business Administration were so conferred. Among the degrees ordinarily given in course but not conferred *causa honoris* were seventy Sc. D.'s, eighty A. M.'s, five Ph. D.'s, three A. B.'s, fourteen C. E.'s and fifteen M. S.'s.

In order to distinguish degrees granted in course from those conferred *causa honoris* a movement was started several years ago to restrict the degrees D.D., LL.D., D.C.L., L.H.D., S.T.D., and D. Mus. for honorary conferment. But as most, if not all, of these are occasionally given in course by some institution and others, twenty-five being listed in the report mentioned above, are frequently so conferred, there is no method of ascertaining under what circumstances a degree was received.

The first honorary degree granted by an American college was, it seems, the Doctor of Divinity, given by Harvard to Increase Mather in 1692. John Winthrop was the second person whom Harvard chose to honor and conferred upon him its first LL.D. in 1773. The second was given to George Washington in 1776.

The frequency with which these honors are now bestowed tends to cheapen their distinction and is likely in some instances to raise a question as to the *causa honoris*. When a college thus honors a man by reason of his political position, the public is apt to conclude that it is done simply for the free advertising to be gained. Unless colleges become more chary in making such awards there is grave danger that honorary degrees will no longer be coveted distinctions.

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### THE SITUATION.

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During the weeks that have passed since the May number of the NEWS went to press, things have been on the whole quiet

and peaceful in and around Chengtu. Certain celebrations have come and gone without any manifestation of enmity to the few foreigners who are still able to remain in the city. May Day was made a holiday by the workmen and some sort of "parade" was put on; but on the whole there was no kind of disturbance. Dr. Sun Yat Sen's death was observed in a quiet and orderly manner, the students at the West China Union University held a meeting in honor of the Great Patriot and several spoke on his Three Principles. The Girls' School of the M. E. M. Woman's Board celebrated the first of May—an account of which appears on another page of the NEWS. One of the colleges in Chengtu which was suspected of being strongly communistic has been closed. Some of the students from that school went out to the West China Union University and attempted to hold a meeting in Hart College. They were quietly prevented from this. One wonders if their doctrine teaches that they may go anywhere they wish and use any building that they can get into for purposes of propaganda.

Farther afield, we learn of severe fighting at a village south of Meichow between the soldiery and the "tuan"—local militia. No word has come as to which party is in the ascendancy. Four "stations" have been opened by the militia for purposes of collecting "taxes" and no traveller can get by without paying up. The occurrence is significant in that it reveals more trouble between the country folks and the soldiers. One gentleman was heard to remark: "The people are getting more power now." Down at Luchow, there seems to be a real battle on, for we hear of the stones on the streets being taken up to be used to build barricades. General Liu Hsiang is said to be surrounding the city. Talking with a friend some time ago he volunteered some "news". It was to the effect that Japan was to fight Russia in Manchuria. He seemed to think that by so doing the Japanese could protect China on the north.

Anyone who will read the account of University Day given in this number of the NEWS, cannot but be reassured and encouraged. It is not overstating the facts to say that the whole occasion was a decided success. The addresses were of a high order and revealed moral courage on the part of the speakers. It seems as if the university has dug itself more and more into the life of the community. It was a joy to see so many of the mothers of the children present.

News from other parts of China does not come in in large quantities. Mails are delayed—especially second class. Papers from England and America read like ancient history. Few

Shanghai papers win through. It is said that several hundred bags of mail are held up at Chungking. One lady reports receiving parcels mailed in America last September and October. Some letters have reached Chengtu which give accounts of the Nanking Affair. One turns from the reading of these with a heavy heart. What does this thing mean? After such glowing promises on the part of the leaders of the Southern Government and Army, how could soldiers in the uniform of the National Army be allowed to loot and kill? Was it a scheme to embarrass the leader of the army? Was it a prepared plan on the part of one section of that army? What would have happened at Shanghai had there been no foreign forces to keep back both the defeated and the victorious soldiery? There is getting to be a long list of brutalities as the army of the South advances further north. Fuchow, Changsha, Hankow and Nanking. No wonder the American Minister in Peking has strongly advised his nationals to concentrate at Tientsin. It is the bitterest kind of irony that foreigners who have been safe under the sway of the "imperialistic" Tchuins are obliged to leave their homes and desert the country because they expect the armies of the Kwomintang to occupy north China this summer. These armies represent the party who espouse the Three Principles enunciated by Dr. Sun Yat Sen; yet they are feared because of what they have done south of the Yangtze.

News still continues to come of "borrowing" property from Christian organizations. We understand that both the property of the Y.M.C.A. and the Y.W.C.A. at Changsha has been taken over by an outside organization. It is said that the same fate might have overtaken the property of the Y.M.C.A. at Hankow had not a delegate from the central office of the "Y" gone up from Shanghai to talk the matter over with the Central Executive Committee of the Nationalist Party. If this kind of thing increases, it will, in time, be true that the only property of Christian organizations that will be found safe will be that in the International Settlement at Shanghai. Even in the midst of this serious situation one could be forgiven a smile over such an event.

To those who were privileged to know Dr. John Williams, Vice-President of the University of Nanking, his brutal murder by a soldier during the looting of that city will be felt as a distinct loss. Dr. Williams had given over two decades of service to educational institutions in China. Whether on or off the field his mind and heart were possessed with a deep desire to see Christian schools in China brought to a higher degree of

perfection so that they might render a better form of service to the Chinese. Apart from the cruelty of this blow, there is the great loss which China has sustained in the murder of Dr. Williams. This great nation is weakened by her paucity of singlehearted servants of the Republic. There has been, and there is, all too much self-seeking on the part of her military and political leaders. What she needs are men who can neither be bought nor sold. Men with clean hands and upright hearts who fear not man because they fear God. And the crisis does not seem to have produced men equal to it. There is need of statesmen who can look beyond the present to the day for which both Chinese and foreigners alike are praying: when this people will find their way to places of quietness and peace founded on righteousness and equity. Dr. Williams had given the best years of his life to the bringing in of such a time.

From the items of personal news in another section of this paper, it would appear that the missionaries from West China are getting more and more scattered. When they went out, some of them spoke hopefully of coming back from Chungking! That seems like a far off dream. It will be two years before those who are going home on furlough can expect to get back; but we need all of them. In the present circumstances it may seem idle for us to expect any back before the leaves begin to fall. But we venture to hope that, at least, some of the men may feel that they may hazard the journey and come and help where they are very much needed. Their Chinese friends want them and we all need them: come back and help in this glorious work.

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## T'AI SHAN

By L. J. BIRNEY

OLD T'ai Shan! Immortal witness of man's inalienable instinct for worship! Rugged symbol of human aspirations after God! Who hath mind and heart so irresponsible to the pathos of man's age-long-struggle for the best, as not to be awed to reverence upon the mighty altar stones? Centuries before Moses sought Jehovah on Sinai's heights, pilgrim seekers after God were toiling up thy rocky steeps. Into the flinty granite

of thy crags they chiseled deep their votive characters, and the winds and rains of ages have washed them smooth again, but the marks of those ancient loyalties are still in this people's soul. All the kingdoms and civilizations of authentic history have risen and crumbled since worship began upon thy summit, except indeed the race and civilization whence thy pilgrims come of old and still do come to worship. And who can say but that the ancient faith, that brought thy worshipers from afar was one of the mystic bonds that held about thy feet a racial and national continuity through forty centuries?

To know the inner soul of China, the traveler from West or East must join the pilgrim's toiling upward to thy temples in the clouds. Not great port city, nor fascinating capital, nor endless pathways where chanting carriers bear the commerce of the land, nor measureless acres of weedless garden farms that feed the hungry millions, nor a thousand busy streets where generations have made and sold the product of their toil into which is wrought the pride of ancient families,—in none of these can the traveler find the inner heart of China. From these he must come to thee, T'ai Shan, and to templed "shan", like thee, to discover the mystic strain in China's soul which he misses in the marts; to find a valuation of and a power of sacrifice for the things unseen which he could not discern in the noisy bargaining of the streets; an abiding loyalty to great convictions which he cannot discover amid the shifting politics, bootless wars, and changing leaders of modern China; a tolerance of other faiths, and an appreciation of the good and true in each and the underlying unity of them all, as he beholds the unchallenged mingling of China's ancient religions along thy toilsome path,—a tolerance which rebukes a bigotry which our nobler Christian faith has too often shown; a scorn of physical ease on those painful stairway steepes, to satisfy the hungers of China's inner soul; a wealth of classic lore in which that higher soul of a great and ancient race finds beautiful expression.

All these and more, will this little volume, written by my friend, help the thoughtful traveler to find in thee, T'ai Shan. But when I think of thee, towering there against the sky, I see not alone a mystic symbol, of a people's higher life,—I see another symbol, nobler still, of thy people's highest hope. Down at thy feet there is grave,—the grave of one I loved,—of one who loved thee well,—of one who gave his life to people find the Way, the Truth, the Life, which with hungering hearts and weary feet for ages long they have sought in thee.

Foreword from the book "T'ai Shan" compiled by Dwight C. Baket, recently published by the Commercial Press.

NOTES ON STUDENT LIFE IN RUSSIA  
AND IN INDIA

BY HARRY F. WARD

THE traveller from Russia to India finds a comparison of student life in the two countries extremely interesting. One outstanding fact appears in both situations. It is the hardship of those whose interests are purely intellectual. In both places they are the victims of a defective system of education, which has failed to relate them to the practical necessities of life.

In Russia the students in the universities who came from the former aristocracy or middle class have had for some time to accept relief from other countries. Now those whose purpose is simply to get general culture find themselves dismissed. Last spring the Russian Government ordered what it calls a "cleansing" of the universities. This meant that about 25 per cent of the students were to be sent home. The reasons for this were two-fold. In the first place the Government found that it was badly short of funds for primary education so that many children were without schools or teachers. At the same time the universities were overcrowded as a result of the desire in the first days of the revolution to give everybody who wanted it a college education. It was necessary, therefore, to reduce the numbers of college students in order to save money. The second reason for this reduction was that many of the new students were quite incompetent and were clearly out of place.

Therefore, the first students to be dismissed were those who had not been making good in their studies. After that the order was to send away those who came from the former intelligensia, on the ground that it was a foolish policy, when funds were short, to spend money in educating those who would never help the Government to carry out its policies but would rather be a hindrance. An additional reason was the fact that the universities will have to concentrate for some years on the training of technicians and administrators for the public service, and again it was argued that it would be a waste to keep students who were interested simply in getting a general cultural education. The result is that young people of the former "intelligensia" are now shut out from the possibility of a un

iversity education unless they can come in through a trade union and that means unless they are in sympathy with the present government.

Most of the students now in the universities are representatives of various trade unions. It was a new experience at a university dinner given to visiting students from an English labor college to hear the speakers called upon, not as representing different colleges or classes but in behalf of various labor organizations. Many of these students have been prepared for college work by the special extension faculties organized by the government to develop certain picked men and women from the unions.

This situation in the Russian universities has some other interesting features. Because the curriculum is now confined almost entirely to technical subjects the purely cultural interests have to be carried on voluntarily by the student as an expression of their own needs and desire. This means a much more vital development for art, literature and music. Another significant aspect of the situation is that no students are present merely because their parents have sent them or because it is the proper thing to do. They have come with the definite purpose of fitting themselves for some particular public service.

In India, university education, modelled on the English plan, has been devised and used mostly for the purpose of providing government servants. Hence the main point in going to college in India has that it was the way to get a government position. It was a means to salary and social status rather than to service. But necessarily the positions were limited in number, therefore, the result has been a large problem of intellectual unemployment. Hundreds of thousands of college graduates found themselves unable to secure a satisfactory position. It is this intellectual unemployment or under-employment, for many of these men were forced into low paid clerical positions, which was probably the largest factor in the early unrest and political discontent in India. It is only lately that scientific and technical education has commenced in India and the shift of emphasis in registration from classical to scientific courses is just beginning.

There is a marked difference of temperature between the universities of India and those of Russia. In India the prevailing atmosphere is one of gloom and depression, both because of the indefinite economic future for the mere college graduate and also because of the uncertain outlook for national freedom. In Russia on the other hand the university situation is full of



vigor and hope and purpose, it is alive with the sense of constructive effort. One senses also a totally different psychology in the two situations. In Russia the motivation of service is clearly dominant. In India one feels most the psychology of profit, the desire for position and pay. This does not mean that there are no idealists intent on public service in the Indian universities, or that those of Russia are entirely free from self seeking opportunists, following the road to power. There is also a notable difference in the center of intellectual interest. In India it is politics and religion. In Russia it is economics and art.

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UNIVERSITY DAY, TUESDAY, APRIL  
NINETEENTH 1927.

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The uncertainty which existed at the opening of our spring term and the unsettled condition which prevailed in the minds of some during the first month aroused some speculation in regard to the probability of carrying through with success the anniversary celebrations of University Day. There was first the absence of so many of our foreign teachers but even worse than that the opposition and agitation which existed outside toward us and our work. The purpose of the Day is publicity but the question continually arose whether it would be wise to advertise too strongly when men everywhere were watching us with jealous eyes and with a feeling of resentment in their hearts.

But as the spring continued, opposition to us and our work subsided and during the latter part of March and the early half of April articles appeared in the public press which indicated that a better attitude towards us was being gradually evolved. Several of the Daily papers printed articles pointing out the benefits of missionary work and saying that it should be welcomed and supported. The appearance of these articles and the new spirit which they produced met with immediate response in our students and Faculty and everywhere one could feel a new atmosphere which was reflected in the confidence which all seem-

ed to have that now our University was coming into its own and its future assured. This was just the preparation necessary for a successful university day and as the date came nearer assurance grew that our Day would be a good one.

The date was Tuesday April the nineteenth, the closing day of our Easter holidays. A heavy rain fell during the previous night leaving the grass wet everywhere and the morning broke threatening and lowering and some were afraid that our hopes would be somewhat spoiled by inauspicious weather. But soon the clouds began to break and at half past nine the sun shone forth in all its splendor adding the last touch to the preparations for a successful day. As the students stood around the Administration building waiting for the beginning of the day's exercises one could hear them remark that fortune was favoring us and Mr. Chang in his address of welcome later in the morning remarked that the shining of the sun was typical of the condition of the University which had just passed through months of storm and had been under clouds of suspicion and opposition but at last the sun had shone forth and we would probably now have some time when we could enjoy the sunshine of better understanding and mutual confidence.

The program opened with the reception of guests in the Senate room at ten o'clock, the members of the Senate acting as hosts. Invitations had been sent to all Church schools of Middle school grade to send representatives and about one hundred guests had been invited from various organizations in the city. When all were seated in the Assembly Hall we had an audience of about five hundred which filled the hall to the limits of its capacity. By half past ten all guests had arrived and the program began, this part lasting until half past twelve. When all had left the hall, they adjourned to the campus on the south side of the university building where a picture of all was taken with a panoramic camera. This was followed by games on the campus prepared by a committee of the student body. The most interesting part of the day was to see the very efficient way in which our alumni conducted the program from beginning to end. Every one seemed very happy and they looked very alert and academic as they moved about dressed in gowns, hats, and hoods. The joy of the missionary is in seeing the product of his work and this our joy was fulfilled on this day as we saw about twenty of our graduates conducting the exercises of University Day in a manner which would be a credit to any institution and by methods which were pleasing and natural to the surroundings in which they were placed.

The Addresses of the morning meeting were all remarkable for the high moral and spiritual note which they touched. The first was by our new vice-president Rev. Chang Lin Gao a graduate of our University of the year 1919, with a B.D. degree from Illinois and appointed to his Alma Mater to teach on the Faculty of Religion by the Conference of his own Church last winter. Mr. Chang's address dealt with three points as he spoke of the work of the University. The first was the past accomplishments of the institution, the present condition was next, and then the future prospects. As he spoke of the past history, he paid a tribute to the energy and foresight of the men who had established the work, struggling for years against suspicion and open opposition but pressing forward because they saw before them a strong university doing the work which is so necessary in any land which hopes to establish a strong and growing civilization. He made reference to the troubles of last year when the loyalty of the graduates was seen as they came forward and by their efforts on our behalf probably saved the institution from the necessity of closing its doors. The real accomplishment of any institution is the Graduates produced and in this the record of our past is one which we may well be proud of. He also commended the loyalty of our student body, who in spite of ridicule and persecution remained with us and continued their classes. It is true that some left us but we should think rather of the ability and loyalty of those who remained than of the weakness of those who left. And the experience of last Fall showed to us the strength of the friendships which we have succeeded in creating in the world outside of our walls among the various classes in the city. In speaking of the present, Mr. Chang made reference to the recent changes made in the organization of the University whereby more responsibility and authority have been placed upon the Chinese. He spoke also of the splendid spirit prevailing among students and faculty. He said we never had a better spirit everywhere than we have at the present time and even outside among military and government classes there is much better understanding and more ready recognition. Because of this better spirit our prospects to-day are brighter than they have ever been at any time in the past. Because of friendship and helpful understanding existing everywhere our future is assured.

Rev. Donald Fay in a clever and interesting speech reviewed the past history giving reminiscences of early college life here. He paid a high tribute to the early pioneer missionaries who by great effort and unswerving purpose succeeded in making

possible the splendid work of to-day. Mr. Fay said that our University was founded on the three great sages of history, Confucius, Jesus and Buddha. It was founded on the feet of Confucius because it rests upon Chinese Society which is built upon his teachings. It rests upon the hands of Jesus for the spirit of sacrifice shown by the nail prints in His hands is the spirit which is its life. Then it rests upon the head of Buddha because when the property was bought years ago it was covered with graves which were shaped after the fashion of the shaven head of the great sage. These two speakers, Mr. Chang and Mr. Fay represented our institution and we were proud of them for they spoke in a clear, forceful, entertaining and logical manner.

The next speaker was Mr. Chang Piao Fang, the President of the Government University of Chengtu. He is a man of middle life, has a fairly long black beard and gives one the impression of being a man of sterling worth and good character. Only such a man and one whose reputation is above reproach could continue to hold the position which he has in educational circles in China. Contrary to expectation he chose to give us a talk on the Religion of Love. He began by saying, that very frequently there is a conflict between Religion and Science which causes great trouble. This is due to the fact that students of religion will not study Science and students of Science are too proud to study Religion but we are glad to see an institution like the West China Union University where students are studying both. This is necessary as we must combine the two to have a properly trained man, for no one who neglects either his intellectual or spiritual training is really educated. All religions, said Mr. Chang emphasize Love and love means sacrifice for without this there can be no real love. He compared the conception of love as set forth by the different religions. As he spoke of Jesus' conception he made reference to his death upon the cross which was the supreme sacrifice and without which there could not have been genuine love. He said that Jesus spoke of this when he instituted the sacrament of the Lord's Supper saying, "This is my blood of the New Testament which was shed for you" such love is necessary in life and it must be a love exemplified in daily life, without it our education would collapse and lose all influence and power. He hoped that our institution would continue to emphasize brotherly love and express it in genuine sacrifice.

Mr. Hsiung, the representative of the Southern Government on the Government Board of Education opened his remarks by

saying that he had not come to give any well thought out address but wished to take his time to analyse some of the things which the agitators had been saying against Christian Education in China. He took first the old cry that it is the agent of imperialism. This he said was a confusion of ideas as imperialism is a phase of government attitude, and education and religion have no connection with it whatever. We should rid our minds once and for all of any such conception of the work of the church in China. Then the accusation that Christianity is a form of cultural aggression was just as false as the former. To say that Christian Educators have been undermining our civilization is entirely aside from the mark, without any truth whatever in it. From the material standpoint, they have taught us Science and how can we say that scientific knowledge is a bane to civilization. To throw away Christian education would be to throw away all science and this is impossible. Without the science that they have brought China would still be in its natural, uncivilized state. Then from the spiritual standpoint such statements are even more false. Christian institutions have brought to us spiritual ideals which are invaluable and without which we would lapse into barbarism. They stand for sacrifice, love, liberty, equality and brotherhood. To say that such teachings are destroying our civilization is to talk nonsense. We need Christians to live a good life and lead people to appreciate them. Of course, we are all liable to make mistakes and I would plead for the charitable spirit on the part of all which will not criticize failure in little things but rather appreciate the larger successes.

Mr. Yang of the Board of Education who is a very influential man in the city and who has travelled in Europe and America gave a very valuable testimony to the good work of church schools. He said that in America and European countries the most famous schools have been established by the church. These countries are to-day what church schools have made them and we hope there will always be a place for church schools in China. For a long time the government will need all the assistance that it can get from private schools of different kinds and not the least necessary will be church schools.

The two military Generals Deng Hsi Heo and Liu Wen Hui were invited for the day but owing to pressure of duties could not attend. General Deng sent a representative who was invited to the platform. He said that Christian activities of different kinds had done much to help China and would continue to do much in the years to come, so we must not be jealous

of them but give them rather our hearty support and protection.

We doubt if ever in West China addresses more appreciative of Christianity and its work were given by representatives from Government educational circles. They were specially comforting and inspiring, coming as they do at a time when we have all been wondering what the outside world is saying about us and whether we were really wanted in China or not. The addresses of the day removed every vestige of doubt and we believe from what we have heard that our Church institutions are settling down to a period of greater influence and usefulness than they ever had in the past. It is seventeen years since our University started, these have been but pioneer years preparing for a more glorious and useful future. The obstacles seem to be disappearing and there opens before us a prospect of a broader and deeper influence made possible by the better understanding which prevails everywhere of our real purpose and Mission. University Day was a success, recalling to our minds the energetic efforts of the pioneers of past years and opening to us a vision of a more glorious and brilliant career in the years to come. Several of the missionaries were heard to say it was worth while remaining in Chengtu to have the experiences of this University Day.

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### LOOSE SMUT SURVEY BY UNIVERSITY STUDENTS.

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APRIL 30TH, 1927.

The students in two of my classes have just made a survey of some of the barley in fields adjacent to the University campus. The prevalence of "Loose Smut" in the fields this year is very marked, due very largely to the fact that during the early spring the damp weather was very conducive to the spread of the disease and the development of the same. "Loose Smut" attacks the small grains such as wheat, barley and oats. Smut is a fungous disease. It develops inside the growing plant and at heading time—(the latter part of April near Chengtu), produces a dark, powdery spore mass instead of the grain.

This disease not only reduces the actual yield of wheat, barley or oats, but this smut, especially in the case of wheat lowers the quality of the sound grain for making flour, and also renders the grain unsafe for sowing the following year, unless it is treated.

The reader of the "News" may be interested in the findings of our students in Rural Evangelism, and those in Agriculture in the Middle School courses.

I will give you the figures as we have worked them out for the different fields. You will see there is a wide range in the prevalence of disease this year, as compared with previous years.

Three years ago the worst field we located was a field of oats running 13% smut, and barley as high as 9%.

It is almost unbelievable that such a state of things can exist amongst the farms as the following figures indicate.

11%, 12.8%, 13.6%, 16%, 16.3%, 20.2%, 34.1%, 50.2%, all for Barley.

These are the figures submitted by different groups of students after making actual counts of numbers of diseased and non-diseased crops in different fields and in different sections of the same fields.

There were in some cases differences between the counts in the same field, but we did not find one field that was not infected with the disease.

In the University trial field where we have several different kinds of barley we found that the average of two plats where seed had not been treated to be 25% and 28.8%

In the actual counts it is noticed that where the heads are diseased, not only is there a total absence of grain, but that the straw is reduced in quantity. In some cases straw that should be 4 or 5 feet high, all one could find was a small piece of dried straw a foot or so high.

Now the question that folks may raise is, can this disease be eradicated?

Three years ago we got hold of seed of oats mentioned in one of the paragraphs above 13% smut, and we have grown it for two years in the trial field after treatment, and this year it is impossible to find even one head of diseased oats in the large corner plat.

We used this year a preparation called "Tillantin" which we understand can be purchased on the street in Chengtu, and ordinary 40% Formalin. In both cases—barley and oats the results were the total eradication of the disease. This is quite

a consideration when one notices that on the neighbouring farms we find anywhere from 11% to 5% of diseased grain.

Consider the economic loss from this disease alone. We are prepared to co-operate with any community at sowing time in the fall of 1927 to help with the washing of seed.

The method is simple and initial expense moderate.

F. D.

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## MAY DAY

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Our girls schools in the city joined in May day celebration this year, which was, considered from whatever angle, a great success.

The May pole was planted in the center of a wide, open court yard between the school buildings. An awning of white cloth stretched above the seats round three sides of the court, protected the interested crowds from the glare and heat of a too ardent sun. Fortunately a storm of wind and rain the night before had brought a summer temperature down to a comfortable degree which added much to the general enjoyment. Numbers of gay, embroidered banners were hung beneath the awning in Chinese decorative fashion, giving a festive air to the whole enclosure.

Admittance was by ticket and the seating capacity of the court the only limit to the number. Representatives from schools, christian and government, boys, girls, men, women and children, composed an orderly crowd of over one thousand who began coming more than an hour before exercises began.

At the fourth side of the court was arranged a carpeted platform and throne for the May Queen, who had been chosen from the graduating class of the High School, neither for her beauty or grace, as it seemed to an onlooker, tho one imagined some good reason prompted the choice, was escorted under a huge, flower-bedecked umbrella, by eight of her classmates in circuitous way to the high throne. Here she was crowned by a cumbersome cap of flowers which persisted in slipping down over her face, making it difficult for her to deliver her speech of welcome.

Charming little Kindergartners, boys and girls, the girls Junior, and Senior Primary and High School departments each



contributed to graceful dancing stunts about the pole, interspersed with singing by various groups, the whole programme ending in the always beautiful ceremony of intertwining streamers of blue, white, pink, and yellow cloth about the May pole. The Queen was then escorted back to the school room where, I imagine, she was glad to remove that heavy, tho flower covered crown and lift her head comfortably among her classmates.

The question had been raised whether, in these times, May Day should be observed but as a crowd on the street was not involved, it was decided to go ahead, and the orderly, happy audience fully justified the undertaking and all the time teachers and pupils had spent in preparation. All were thankful it was possible to make so many people happy in these chaotic times of stress and tense feeling.

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### THE DEATH OF CHANG TAI TAI OF JUNGHSIEN.

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The church of Jesus Christ has always had its "Honorable Women" into whose hearts the Truth has found a ready and natural entrance and through whom it has spread into the lives and hearts of many more. Among Jesus most faithful followers, were Mary Magdalene, Silome and the other Mary, while one of his best discourses was delivered to an audience of one and she was a woman and through her a whole city was led to believe on Him. From the beginning of the church every Christian community has had its Christian women who, by their grace and dignity, have been living witnesses of the power of the Gospel of Jesus Christ.

Such a woman was Mrs. Chang of Junghsien, who died in Sze Shen Tze hospital following a major operation on May the eleventh. Mrs. Chang's original home was in Wei Yuan Hsien. Her parents were wealthy and of good moral character and Mrs. Chang's early training was such as is given in the better homes of China. Her husband belonged to the well-to-do scholar class and together they established a very comfortable and pleasant home. Over ten years ago Dr. and Mrs. Smith made the acquaintance of the Chang family and soon became

friends and they were frequently in each other's home. Those who knew Mrs. Smith will remember that she was a tireless worker and a constant visitor at the homes of her Chinese friends and soon Mrs. Chang became intensely interested in the Gospel and decided that she would investigate its truths. She could not recognize many characters but with application it was not long before she could read the whole of the New Testament and she was persuaded that the Gospel was true and that the Grace of God was available for her and eight years ago she was baptized and continued until her death an ardent follower of Jesus. Her husband was baptized about two years later.

Mrs. Chang became one of the most enthusiastic Christians and one of the best workers of the Church of Junghsien. She taught a woman's Bible class in Sunday school, was a constant attendant and worker at the woman's weekly Prayer meeting and always ready to give in public her testimony to the power of the Grace of God. One of her favorite methods of work was in the homes of her relatives. By going from home to home with her Bible and explaining its truths she was the means of leading some fifteen women and ten men from Mr. Chang's family to unite with the church. During her annual visit to her own home she always talked about the Gospel and led many of her own people to Christ. Wherever she went, whether to Tzechow, Chengtu or some other city she always told of what the Gospel had done for her and sought to lead others. Mr. and Mrs. Chang gave liberally to the support of their church in Junghsien and many appeals from other churches received a ready response. Testimonies by friends at her funeral service, held in the chapel of the Woman's hospital on Sin Hang Tze, testified to her zeal and liberality.

It was probably to such a woman that John wrote his second epistle when he addressed it to "The Elect Lady", one whose whole life and energies had been given to the furtherance of the Gospel. Mrs. Smith used to delight to tell of Mrs. Chang's work and always spoke of her with enthusiasm as one of the fruits of the Gospel and a testimony to the power of the Grace of God. Mrs. Sibley, in later years depended much upon her in the work of the church and the Christian social work among the women of Junghsien. Now these three saintly women are together before the throne of God, and they serve Him day and night in His temple and God has wiped away every tear from their eyes.

G. W. S.

EXTRACTS FROM A LETTER WRITTEN BY A  
MISSIONARY IN SHANGHAI

MARCH 28, 1927.

“On Wednesday last the city of Nanking fell to the South. The Northerners had really left the city the day before, after a small amount of indiscriminate pilfering and looting. On that day the southern troops arrived at but did not enter the city. They were met by men in civilian clothes, who it seemed were pre-arranged leaders, and on Wednesday morning they entered the city, in definite bands, and began a systematic looting and wanton killing of the foreigners. That more were not killed is only to be explained as providential guidance. The missionaries had stuck to their posts despite the repeated appeals of the Consuls to vacate, and when the onslaught fell upon them they could do nothing against them. The soldiery resorted to the worst forms of cruelty. Dr. Williams who had been helping the Red Cross in looking after the wounded, was met in his own house with two friends. The robbers demanded his money and watch and when he jokingly said something about the matter, was shot through the head without a moment's hesitation on the part of the assassins. His two colleagues were beside him but were forced to leave him where he fell; later Christian Chinese buried the body. Others were forced into hiding, and laid unmoving for hours. Dr. Price, an old man over sixty was led around the university campus and time after time was ordered to kneel to be shot but he refused and said if they must shoot him that he would die like a man, and each time they started to slay him, some better counsel of the crowd prevailed. Some women were chased upstairs and one stripped naked, another woman over seventy was stripped to her underclothes, and then left. Women came to Shanghai (I helped land them) and they had nothing but Chinese clothes which kind friends had given them, to wear. I helped a family of father and mother and grandmother, and three children, all British, whose sole baggage was three blankets. But there was never, in Nanking, any discrimination as to nationality, all being equally brutally treated.

As soon as the students of the universities and schools saw the seriousness of the situation, and that it meant the death of many if not all of the missionaries, who had been so loyal in teaching and leading them, they at once set to work to stop the wantonness of the soldiery. They were able to assist the refugees in many ways, by hiding them, and assisting them with food and other necessities. Those who had been robbed of their clothing were given Chinese garments, and secretly gotten to one center from which they were able to take them to safety. It is said that some one hundred thousand dollars in all was necessary to ransom those men and women; in more cases than one they were taken, roped, to Chinese friends who might be able to loan them sums of money to secure their release. One case is known where his release was fixed at three hundred dollars. He went from place to place to try to secure the money and just as his tormentors were about to shoot him, a Chinese friend came and handed in the three hundred dollars. Mark you, in no instance was it the Chinese of the city, nor the servants nor the students who did any of the maltreating or the looting. It is true that there is a story that one student went to the next city up the river and divulged facts and locations which made the nefarious work of the troops much easier. But the actions of students and servants were, in more instances than one, heroic. That the looting of the city could have taken on such serious dimensions and results, the students never imagined . . . More than one man and woman was wounded in Nanking pleading for their missionaries, and some were looted later in their homes. Time after time, did Dr. Price's cook and some of the students beg, on bended knee, that the soldiers spare the life of their beloved old teacher and master."

Dr. Williams, whose murder is described in the foregoing letter, was Vice-President of the University of Nanking. He was a member of the Presbyterian Mission and had given the best years of his life to service for education in China. When on the field he was tireless in his efforts for the furtherance of the institution he loved so well; and when on furlough he went up and down his native land begging money for Nanking. And he got it. He was a quiet gracious personality with whom it was a privilege to associate. That he should have been murdered in cold blood while going about seeking to care for the wounded and needy fills one heart with unfeigned grief. Nanking and China has suffered a most serious loss in the killing of this servant of God. But aside from those who were closely associated with Dr. Williams either as colleagues or students it is

to be feared that this country will not be conscious of her great loss. She can ill afford to cut off such men; for she needs them at this time to sweeten the bitter life through which she is passing.

It is refreshing and encouraging to read of the heroic efforts on the part of students and servants in behalf of their teachers and masters. The black and sombre background of the horror of Nanking but serves to bring out in resplendent colours the noble efforts of those young men and women. We learn that Miss L. Golish, who for some years was associated with the Girls' School of the M. E. M. on Shen Shi Gai in Chengtu was saved by some of her students in Nanking. When the brutal soldiers were nearing the building in which they were living, the girls wrapped Miss Golish in a quilt and sat on her. Then when the soldiers came into the room and wanted to kill her, they said: "No, you must first kill us". This seemed to cause the soldiers to pause and eventually Miss Golish was able to get away to a steamer and reach Shanghai in safety. That is the kind of story that rebuilds one's faith in Young China.

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#### EXTRACTS FROM A LETTER WRITTEN FROM SHANGHAI

APRIL 8, 1927

I was down at the Customs Jetty when some of the Nanking refugees arrived. You needed to take but one look at some of them to know that they had passed through some tragic experience. Many of them arrived destitute, some dressed in Chinese garments, their clothes having been stripped off with bayonets. Many of the Nanking missionaries, in spite of all they have suffered show a wonderfully fine spirit. They all feel that next autumn is the earliest possible time that any of them could return, and that is problematical. Eighty per cent of the missionary families from Central China are going home. The Yangtze Valley is practically evacuated.

Those who have come from Nanking tell us that a direct, planned attack was made on the Consulates by the Southern soldiers, and that after the gun boats fired they ceased attack-

ing at the signal of a bugle. Everyone seems agreed that all of the people who were at the American Consulate (about 40 I believe) would have lost their lives but for the protection of the gunboats. When the soldiers came in and rushed them a marine who was on guard duty went to the roof and signalled to the gunboat which then opened fire.

Undoubtedly many more missionaries would have lost their lives had not the students and Christians been so heroic in assisting them to escape. Miss Golish's school girls rolled her up in a bed and sat on her, and told the soldiers who demanded to know where she was that they would have to kill all and of them (the girls) first. Four foreign homes were burned, and most of the homes have been looted.

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### HOW MANY WORDS DO YOU KNOW?

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SHAKESPEARE used 23,000 words; lawyers, doctors and ministers to-day know 25,000 words, an editor knows 40,000 words, and Woodrow Wilson used more than 60,000 words in three of his books, according to Dr. Frank H. Vizetelly, lexicographer and managing editor of the Funk and Wagnalls "New Standard Dictionary."

#### LEXOGRAPHIC STATISTICS

In the last fifteen years Dr. Vizetelly has had 515,000 words brought to his attention. He does not, of course, claim to remember the meaning of all of them, but it is probable he has a fair working vocabulary. The average person knows only 8,000 to 10,000 words, an uneducated one 3,000 to 5,000 words, a six year old child, 1000.

"The department of psychology of one of our learned bodies recently investigated the matter of vocabulary acquisition and disclosed the fact that in its first year the child acquires a vocabulary of from ten to twenty words," Dr. Vizetelly says.

During its second year this total was increased to 300 or 400 words, depending entirely upon environment. Before the close of the third year the larger of these totals was more than doubled, so that the vocabulary at command aggregated, from 600 to 1,000 words.

## WHY SERMONS ARE LONG

A churchman, familiar with the terminology of the Bible, will know the meaning of 8,674 different Hebrew words in the Old Testament and of 5,624 Greek words in the New Testament or 14,298 words in all, with some duplicate ones, of course. This is an exceptional case. The physician or surgeon knows more than this number.

In seventy-five speeches between the years 1913 and 1918 President Wilson made use of 6,221 different words, but this does not by any means reflect the total vocabulary at his command. In his "The State" his "Congressional Government" and his "History of the United States," he used over 60,000 different words.

The range of a man's vocabulary depends on his occupation. Milton used 13,000 different words in his verse and in his state papers many more that have not been computed. Had Shakespeare lived in our time he would have advanced with our progress, but many of Shakespeare's words are now archaic.

## PREFIXES, SUFFIXES AND ROOTS

Some idea of the extent to which words are formed by the aid of prefixes, suffixes and roots may be obtained from the following: With the prefix "un," 6,000 words have been added to the vocabulary of the language; with "co" and "con," 2,800; with "im" and "in," 3,000; "re," 2,500; "dis," 2,000; the root "fac," has given us 640; "stan," 440; "pos," 300; "graph," "log" and "ply," 200, and the root "radi" has contributed at least as many.

The suffix "ly" has yielded nearly 3,000; "al," "ion" and "ness," about 1,800. Then we have "able," "er," "or," "ible," "ity," "ive," "ance" and "ence," all of which yield nearly 5,000 more.—*New York Times*.

826 N. Catalina Ave.  
Pasadena, California.  
Feb. 18, 1927.

Editor, WEST CHINA MISSIONARY NEWS.

Dear Sir—

I suppose your readers may be interested in the affairs of the West China colony in Southern California. There are quite a few of us here, and there is plenty of room for more.

The Walter Crawfords are at 1821 Corson St., Pasadena. All but the Si mu are going to school. She is a leader in the juvenile work of the million dollar Methodist Church here, and W.M. is doing missionary speaking frequently. Jean is about to graduate from Occidental College.

The Freemans are settled in Santa Monica, where the good Doctor has entered the real estate business with his brother-in-law. Recently Tom was practising running on the school athletic field, when he was struck on the forehead by a discus that had been thrown by a fellow-student. The skull was smashed open and the brain protruded. But fortunately the skin encasing the brain was not broken, and thanks to a kind Providence and the skill of the surgeon the lad has been making a pretty good recovery.

Mr. and Mrs. Elrick Williams live at 1519 Cassel St., Hollywood. Mr. Williams teaches chemistry in the High School, and Mrs. Williams is doing some excellent work in the cause of Americanization.

Mrs. R. B. Ewan and Douglas live at 33 Grand Avenue, Monrovia. Douglas is assistant pastor of the Methodist Church in Monrovia, and is finishing his studies for his Master's degree in theology at the University of Southern California. Edna is teaching in a Junior High School in Los Angeles, and comes out to Monrovia for week-ends. Several old West China friends attended the funeral of Dr. Ewan, and were much inspired by hearing recounted the noble traits of that saint of God.

The Davitts live at 1411 N. Coronado St. in Los Angeles. Dr. Davitt has a good medical practise. One of the girls has been afflicted with infantile paralysis for three or four years, but is slowly improving.

Dr. Edmands, formerly of Chungking, is assisting a doctor and also taking medical treatment. She lives in Eagle Rock with her nephew and niece.

Miss Helen Galloway has given up the idea of returning to China, and lives in San Diego, a suburb of Los Angeles.

Miss Jean Loomis has not fully recovered from the nervous shock of an automobile accident last year. She has settled down at 521 Harrison St., Claremont, where Pomona College is situated.

Mrs. F. J. Bradshaw is another one who has experienced a severe automobile accident. Although her skull was fractured, she has recovered remarkably well. Her address is 607 N. Magnolia Ave., Burbank. Eric and Gwendolyn are at Redlands University, where Eric is a Senior and preparing to study medicine.



Mrs. A. L. Shelton and her two daughters live at Claremont. The girls are in Pomona College and hope to return to China. Mrs. Shelton is doing some Thibetan literary work.

As far as I can recollect the only other West China people here to be accounted for are the Davieses. All four of us hope to get back to China some day. I find it uphill work establishing my health, but I am glad I am on the up-grade and not on the down-grade. The goodwife is as busy and useful as ever, and the boys are doing well in school.

We find Southern California a delightful place in which to live. It is called "the ante-room of heaven". The schools are excellent and the churches are strong and evangelical and full of missionary zeal. This is an ideal spot for those who wish to retire in a favorable climate, and equally good for those who are not ready to retire.

Faithfully yours,

JOHN P. DAVIES.

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#### INTER ALIA.

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Word comes of the marriage, at Holy Trinity Cathedral in Shanghai, on April 4, 1927, of Rev. T. Caldwell, Secretary of the West China Mission of the Church Missionary Society, and Miss M. W. Jago of the same Mission.

Mrs. Walter Small and children of the United Church of Canada Mission sailed for Canada on April 4th.

Bishop and Mrs. H. W. K. Mowli left Shanghai for England on April 12th where they plan to spend the summer, then return to China by way of Canada, where Bishop Mowli will revisit the college where he was teaching before his appointment to West China.

On April 29th, Dr. and Mrs. C. E. Tompkins of the West China Baptist Mission left Shanghai for the United States. Dr. Tompkins has spent over twenty years of service in the hospital of his mission in Suifu.

From the same mission and station, Rev. W. M. Taylor and family plan to return to America in June. Mr. Taylor, after completing a building program for his mission in Chengtu, has been in charge of a similar enterprise in Suifu.

We understand that Mr. L. A. Lovegren, of Kiating, has been invited to teach in the Shanghai Baptist College.

Miss Ruth Harris, Stenographer-accountant of the West China Baptist Mission, was to accompany Dr. J. H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society from Shanghai to South China and then to proceed to the Philippines to help in one of the mission colleges at Iloilo.

Dr. and Mrs. A. W. Lindsay have returned to Canada on furlough.

Word comes of the successful operation on Dr. W. R. Morse at the Peking Union Medical College and of the steady convalescence of Dr. Morse.

Mr. D. S. Dye arrived safely in Shanghai after the long journey to the coast which started on Easter Sunday.

Dr. Morton F. Yates and family are settled for the present at 57, Glenwood Ave., Portland Maine. Dr. Yates plans to move to Boston to the vicinity of Harvard University where he hopes to pursue postgraduate work in the autumn.

Mrs. Frank Dickinson and children, Dr. J. E. Thompson and family, and others are living at Kobe, Japan.

The Misses G. and F. Skevington, who have been visiting in Peking with their parents have gone to Japan by way of Mukden and Korea and are expecting to teach in some of the schools of the Japan Baptist Mission.

Mrs. D. S. Dye and Mrs. J. Taylor were planning to go from Shanghai to Japan for the summer.

Rev. Paul Johnson and family, and Dr. W. Max Gentry, of the Methodist Episcopal West China Mission have gone to Peking to attend the Language School in that city.

We learn that Mr. J. E. Moncrieff is assisting in a temporary Language School in Shanghai.

A letter from Rev. Dryden L. Phelps, written on board the steamer in the Inland Sea of Japan, tells of his delightful voyage since leaving Shanghai. Mr. Phelps' address for the present is 1800, Thousand Oaks Boulevard, Berkeley California.

Mr. C. T. Song of Chengtu sailed recently from Shanghai for England where he plans to study for a year or two.

In spite of his strong desire to visit West China, Dr. James Endicott, Moderator of the United Church of Canada, was persuaded to forego that pleasure (.), Dr. Endicott is on a tour of the mission fields of his church.

Miss Frances Therolf of the West China Baptist Mission has gone to the Philippines for service in one of the mission hospitals.

Mr. and Mrs. Stewart S. Clark of Yachow, Sze. have gone to America on furlough.

This department of the News will be glad to receive information as to the location of any of our West China missionaries who have left their stations and gone to the coast. If there are any errors in this section, please bear with those who have to prepare it. Most of it is information picked up in odds and ends.

Miss V. C. Mannett, who until she left Chengtu for the coast was teaching in the Faculty of Education at the West China Union University, is reported to have sailed from Shanghai for Australia,

Dr. H. G. Anderson of Mienehusien is also reported to have sailed for Australia.

May 12th., bus service was started on the Big East Road as far as Lung Chuen I. Fare eighty cents per person; distance 50 li. There are now eight bus lines in and about Chengtu.

On May 19th., motor boat service was inaugurated between Chengtu and Kiating. The first boat left this city for Kiating. We understand that there is to be a four-boat service between the capital and Kiating. It is also reported that a similar service is to connect Kiating and Suifu.

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## THE NEW ATTITUDE TO THE WORK OF OUR UNIVERSITY

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About five years ago, when the anti-christian movement began to manifest itself for the first time and entered upon a definite plan for the overthrow of Christian work in China, a prominent Christian Layman in Chungking was heard to say that some day we would realize that the opposition which was then taking concrete form was really in the interests of the church and would tend to strengthen and expand it. Accordingly, we have tried ever since to live in the future and look forward to the time when the storm of opposition would have spent itself and we would see more peaceful and favorable times ahead. The last few months have seen us pass through a time when the opposition was at its height and sometimes we almost shuddered lest the attempted overthrow of our work would be realized. Many have talked openly about the time when our work would be closed, the government would take over our

property and the dreams of the missionary idealists would vanish into thin air. There were those who organized themselves and vowed that they would not cease until our doors were closed. Last Autumn we experienced the boycott which drove every servant and every student from the University property and for two weeks no classes were held. Some thought that the end of our work had come but no such doubts ever entered the minds of the missionaries who believe that they who are for us are more than they who are against us and these things which are very disconcerting at the time would some day work out for the furtherance of our cause. They knew that, despite what many of the baser sort said, intimating that we were destroyers of civilization and agents of imperialism, some day the truth would be revealed and the saner class of the Chinese people would not only declare that they did not oppose our work but would express an attitude of faith in what we are doing and a desire to have it continued. The anti-Christian movement was one of the tools used by the revolutionary party of the south and as long as it was serving the purposes of the revolution it was allowed to continue unchallenged. It is faith in this shrewd common sense of the Chinese people and a willingness to recognize the truth and value of any movement when at last it has been sifted to the bottom and its real value seen, that has kept us struggling on against great odds and when some even advocated retreat.

During the past months we have had certain experiences and have heard certain rumors which would lead us to believe that the change for which we have been longing is about to take place and in fact many who have been silent are ready to express themselves. On the occasion of a public gathering in the University a few weeks ago, two men representing government education in the city, both expressed their faith in our work and their hopes for its success. Last week we were seeking a teacher to give a month's course in scientific subjects and we approached the professor of Physics of the Chengtu University. We found him quite willing to come but said that we must first consult the president. When we interviewed him he said he was quite glad to be of assistance to us and added that a year ago these teachers would not have been willing to go but things have changed and now they are quite ready to help your university. This man along with Dr. Cheng who is teaching Philosophy, will give us two of the best teachers from the government University on our staff. I might add that several of the missionaries are teaching English in the government

University so that we now have a real system of co-operation.

We also find a much more liberal attitude on the part of the students of government schools. Two weeks ago we received word from a Middle school of the city, saying that the student body would like to come out and visit our school. Accordingly we prepared tea and cake for them and on Friday afternoon about sixty boys came and were shown around all our buildings and given an opportunity to see the work that is going on. Last week the school which is called the City Municipal School, where the chief course given is Civic politics, came in a body. These students come from all the different counties of the Province and when they return home they will be able to report the work that we do, as it was all explained to them in detail, and they were then conducted around the campus. Tomorrow another school of over a hundred pupils is coming and they also will be given an opportunity to see our work. It is only during the last month that we have seen any such disposition on the part of Government schools to show their friendliness or their interest in what we are doing. Formerly we were considered as beneath their notice and the fact that they will take a trip out to our Institution shows that new relationships are springing up. Prospects for an enlarged enrolment next term seem bright, as many students are inquiring about our regulations and curriculum; several have intimated their intention of writing our entrance examination for next term.

There is also a changed attitude in the military toward us. At the beginning of the term we were flooded with soldiers coming out to drill on our campus and were much alarmed when we saw the high-handed way in which they carried themselves, and at one time we were afraid that they had designs on our property and would take possession. These soldiers still come to drill, but are very orderly and do not molest our property in any way. At first they showed much resentment at any rebuke given them or any request made, but lately they have shown themselves much more amenable to reason and not the same disposition to flaunt themselves in our faces. One General has given word that he will order his men to stop coming and we believe that before long we will be able to make representations to the other General in such a way as to put an end to this nuisance. Everywhere there seems to be greater readiness to keep order among the soldiers and not allow any disturbance of our work.

Another event of the past week, which while not directly connected with us, has a relation to our work and its standing

is the closing one of the Government Law Schools. Last Monday at the order of the two Generals of the city a squad of soldiers entered the school and arrested the Principal and dismissed the students. This school was known to be the center of Bolshevik propaganda for the city and its suppression was only in harmony with the new policy proclaimed a few weeks ago, that China did not want Bolshevism nor Communism, and these agencies must be suppressed. The Chinese have learned that these are subversive to law and order and in their efforts to show themselves before the world, as a modern nation, capable of progress and self-government in all lines, they are determined to rid themselves of those movements which, far from being helpful or constructive, have fast been tearing away the very supports upon which their civilization and culture rest. We hope that these movements are indicative of larger and more significant changes in the near future.

G. W. S.

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#### A PAGE OF FUN.

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"My soul is a lighthouse keeper," wrote Ella Wheeler Wilcox, and she never forgave the linotyper who set it up, "My soul is a light housekeeper."

Besides placing his desserts at the head of the "pick up line," the modern cafeteria proprietor is enlarging the size of his trays, because "people who eat in these self-serve places are inclined to buy more different dishes than if they ordered from a menu, for the simple reason that good food in plain sight looks more appetizing than mere names of the same food on a card, and a person won't make two trips."

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From "Life:"

Teacher: "Take four out of five and what do you have, Tommy?"

Tommy: "Pyorrhoea, ma'am."

Jane Addams was recently asked what she thought of bobbed hair. "I am not concerned so much," she answered, "with the uniformity on the outside of the heads of people, as I am about the uniformity on the inside."

The parson who greeted a regular church attendant with "I am so glad to see you so regular in your place on the Sabbath day," hardly expected the reply, "'Deed, sir, I'm glad to come, for it's not every day I get such a comfortable seat and so little to think about."

Fred Kelly writes in "Nation's Business:"

I have just been to lunch with the general manager of one of the biggest department stores in the United States, and our talk turned to O. Henry's stories about underpaid shopgirls.

"If O. Henry were writing to-day," said the department-store man, "and used that theme, he would make a fool of himself. We have any number of young women who come to work in their own cars—bought, understand, out of their own earnings. A salary of \$15,000 for a clever woman is to-day not uncommon. Plenty of salesgirls can earn at least \$40 a week."

From "Punch:"

Auto Salesman: "And what kind of a horn would you like, sir? Do you care for a good loud blast?"

Haughty Customer, "No; I want something that just sneers."

Conversation overheard in the subway:

"What a prize-fighter that guy Tunney is. He is getting \$7,000 a week in vaudeville."

"Yes," answered the other, "and what do you think? I hear he's going over to England to meet Shaw."

"Aw, he'll have no trouble putting away that guy. Take anything against his staying two rounds with the champion."

The film rights of "Abie's Irish Rose" are reported to have been sold for two million dollars.

From "Capper's Weekly:"

"Miss Ponder," said the boss, "you are a very handsome young woman."

"Oh!" said the typist, blushing.

"You dress neatly and you have a wellmodulated voice. Your deportment is also above reproach."

"You shouldn't pay me so many compliments."

"Oh, that's all right," said the boss, "I merely wanted to put you in a cheerful frame of mind before taking up the matter of punctuation and spelling."

Andrew Savage, of Hazardville, Connecticut, has just distinguished himself by drinking ten quarts of water and eating thirty-seven bananas in twenty minutes. His name and residence seem well chosen

Otto Kahn tells in his book "Of Many Things" about a successful Wall Street speculator who accounted for his large fortune by the fact that he had always tried to be accommodating—had always done what the public seemed to wish him to do.

"When men became disgusted with stocks they held," he said, "and were eager to find buyers for them, I bought them. On the other hand, when the public was willing to pay absurdly high prices for stocks and clamored for them, I sold them mine."

From "Judge:"

Although she has an assortment of hats, she wants a new one.

(That's the woman of it.)

He says he thinks she can get along without it.

(That's the man of it.)

She insists that she can't, and she's going to get it.

(That's the woman of it.)

He says "not if he knows it."

(That's the man of it.)

She breaks down and weeps.

(That's the woman of it.)

He gives in.

(That's the end of it.)

From the "Christian Science Monitor:"

Little Willie had accompanied his father to the tailor's. When his father had selected the material for his suit, Willie asked the tailor if he might examine the sample. The lad appraised the goods very carefully, being interrupted by the tailor, who told him he was looking at the "wrong side." "I know it," said Willie, "but that is the side that'll be turned out when mother makes it over for me."