

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

DECEMBER 1931

EDITORIAL.

Life is a Sharing

It may be scientific formulas or gossip, bread or stones, wise counsel or foolish, but by virtue of living we give and we take—and once a year we glorify our gifts by reminding ourselves of the gift of a child, Jesus, who grew to incomparable manhood, and the feast of Christ warms us to a sharing which is softened in the glow of candles from the Christmas tree, gladdened by the brightness of the stars, and glorified by a light such as never was on land or sea. We remember all sorts and conditions of men, and time and space become the unit which we are told they are, disappearing together as we live again the festivals of Christ which we have lived in the past.

A mere giving of gifts may be like conversation by one person and the profit is small, but a sharing produces that exhilaration of a conversation in which we have all had a part and found a thrill at belonging to so witty a company. As we give ourselves with our gifts this Christmas time, may we all find something of Christ in each other.

Professor Wieman Says

“Most talk is a kind of gabble not unlike the squawks, sniffs and cries of which lower animals achieve mutual coordination of behavior but without any sharing of thought, hope, vision, appreciation, sorrow, disappointment. There is no progressive enrichment of the experienced world by integration of visions in such mechanical signaling.” Again, the

meeek shall inherit the earth, "Because meekness is the prime essential above all others for this most profound mutual understanding and sympathetic comprehension by which experience is commuted." And then after saying that we can share our experiences, through beauty in the fine arts, through love in voice, gesture and understanding, and through truth in the sciences and philosophy, and warning us of the certainty that we shall be misunderstood for the free expression of our experiences in these things, he continues,—"May be there never have been any such people. But I seem to think that Jesus was like that. If the scholars say he was not, I suppose they ought to know. But I think there must have been somebody like that because it is, anyhow, a conceivable way of living. Quite impossible, I grant, but conceivable.

But if we humans do not find this way of blessed community, we are damned souls. Why damned? Because human life is a horrible failure in any other way. We are far more miserable than the beasts save only as we enter into this kind of blessedness which is the unique prerogative of personality."

The Universe is Mysterious.

And it is becoming more so as we increase in knowledge. It must have been dull to live before Einstein and Whitehead, Eddington and Jeans were flashing our minds into new and thrilling interpretations of everything. Lacking mathematical discipline some of us probably, no certainly, miss the elements of the new physics, and so are the readers for whom Mr. Dye has analyzed one of the bombs which are splintering our old world, and hurling us into a new kind of space where we need to get acquainted before we can be comfortable and settled once more. We recommend a study of the review in this issue "The Mysterious Universe" by Sir James Jeans. The editorial pencil tried to cut it but gave up the task. Every word seemed necessary.

Speaking of Books

They are the high places from which we may look beyond the clouds that hide the universe during a

Szechuan winter. They are the roads which we may travel to pleasant places of rest. They are food which—taken in time—may save us from mental rickets and spiritual anemia.

We Have Distinguished Guests

As we write plans are being made in Chengtu for the arrival of our guests of the National Christian Council. When you read this the meetings will be over, that is the words will have been spoken, but the more excellent ways of which they bear witness will, we hope, be manifest for years to come. It is charged that Szechuan is not always nationally minded, and we plead guilty, but offer up the excuse that we seldom have visitors to remind us of our wider human relationships. At this time the heat of patriotic fervor is welding a warm national sense, but it is apt to break out in suspicion and hate. It is a good time for representatives of a National Christian Church to bring to us challenges to trust and love—even our enemies.

We take the liberty of speaking for the missionaries of the province in welcoming the secretaries of the National Christian Council; Dr. C. Y. Cheng, Mr. T. H. Sun, Miss T. C. Kwan, Miss Stallings and Bishop Wong. Bishop and Mrs. Wong come to us as residents of Szechuan although unfortunately for us they must also be residents of Peking.



A PRAYER FOR MISSIONARIES IN CHINA

DOUBLE TENTH DAY 1931

O LOVE that wilt not let us go, Love that lifts and carries us as the billows carry the ocean-going ships, we bless thee with exulting hearts. Have we not drunk the nectar of life, which touches the flying days with resilient hope?

Yet we are ever thirsty for more of thy cup. Too often have we quenched our parched throats from vessels which were not thine, and have grown heavy-hearted and leaden-eyed by the world's narcotic. Forgive us, our Father; we have suffered enough.

Make thy healing streams to flow about us, within us. Cleanse us, sweeten us, energize us. Then shall we be worthy to pray for China, to work for China during these years when the dregs of humiliation embitter hope. May the cruel fangs of famine and flood which tear at the breast of this fair land be turned aside by the compassionate hand of charity. May patriotic but unguided young hearts be enlightened by the moral power of the Lord of Hosts. During these anniversary days, quicken the insight of foreigners in China. O God, may we not fail her just now: may we be, not an iron goad, but a steady friendly hand.

Almighty God, we enter the sanctuary of worship, the intimate fellowship of understanding love, where each of us may be alone and yet not lonely. Fill our cups with the water of abundant and eternal life!

AMEN.

A "READER'S DIGEST" OF THE MYSTERIOUS
UNIVERSE.

SIR JAMES JEANS. CAMBRIDGE UNIVERSITY PRESS. 1930

(This is a review of a book in the author's own words. Where words are omitted in sentences two periods are placed together. Where the words are not those of Sir James Jeans, parentheses are used. This is a fundamental book, a cosmic book that presents facts and interpretations that are changing the intellectual climate of our times. A missionary can ill afford to miss such a big little book with its implications. A man's view of the world is determinative of his philosophy and his religion. A man is seldom bigger or better than his cosmology. Try walking around this idea. Then consider the lag and the lead between physical discoveries and philosophy and religion—both in the past and in the present.

This is a book review prepared for the Book Club, but only a few ideas were presented in an "extemporaneous" report. It is sent to the "News" at the request of the Acting Editor.

D. S. Dye.

THE MYSTERIOUS UNIVERSE.

SIR JAMES JEANS.

The Dying Sun.

. . . vast multitudes of stars are wandering about in space. A few form groups which journey in company, but the majority are solitary travellers. And they travel through a universe so spacious that it is an event of almost unimaginable rarity for a star to come anywhere near to another star. For the most part each travels in splendid isolation, like a ship on an empty ocean. In a scale model in which the stars are ships, the average ship will be well over a million miles from its nearest neighbor, whence it is easy to understand why a ship seldom finds another within hailing distance.

The sun and the other stars . . . Gradually they cooled, until now they (ejected fragments) have but little intrinsic heat left, their warmth being derived almost entirely from the radiation which the sun pours down upon them. In course of time, we know not when, how, or why, one of these cooling fragments gave birth to life. . . .

Standing on our microscopic grain of sand, we attempt to discover the nature and purpose of the universe which surrounds our home in space and time. Our first impression is something akin to terror. We find the universe terrifying because of its vast meaningless distances . . . its inconceivably long vistas of time which dwarf human history to the twinkling of an eye, . . . extreme loneliness . . . material insignificance of our home in space . . . a millionth part of a grain of sand out of all the sea-sand in the world. But above all . . . terrifying because it appears to be indifferent to life like our own; emotion, ambition and achievement, art and religion all seem equally foreign to its plan. Perhaps indeed we should say it appears to be . . . empty space is so cold that all life in it would be frozen; most of the matter in space is so hot as to make life on it impossible; space is traversed, and astronomical bodies continually bombarded, by radiation of a variety of kinds, much of which is probably inimical to, or even destructive of life.

. . . millions of millions of stars wandering blindly through space for millions of millions of years are bound to meet with every sort of accident . . . and so . . . produce a certain limited number of planetary systems . . . Yet the number of these must be very small in comparison with the total number of stars in the sky.

. . . life needs suitable physical conditions temperatures at which substances can exist in the liquid state.

. . . stars too hot . . . a collection of fires scattered through out space, providing warmth in a climate which is at most some four degrees absolute zero . . . about 484 degrees of frost . . . even lower . . . vast stretches beyond the the Milky Way.

. . . Life can only exist inside a narrow temperate zone which surrounds each of these fires at a very definite distance. Outside . . . life would be frozen; inside . . . shrivelled up . . . Zones within which life is possible . . . constitute less than a thousand million millionth part of the whole of space . . . probably only about one star in 100,000 has a planet revolving round it in the small zone in which life is possible.

. . . the second law of thermodynamics predicts . . . a heat death in which the total energy of the universe is at the same

temperature . . all roads lead to Rome, and the end of the journey cannot be other than universal death.

Astronomy suggests . . . but it is . . . mainly to physics that we must turn for an answer . . . astronomy can tell us of the present arrangement of the universe, of the vastness and vacuity of space, and of our own insignificance therein, . . we must probe deep into the fundamental nature of things . . this is not the province of astronomy . . . our quest takes us right into the heart of modern physical science.

The New World of Modern Physics.

Primitive man . . found nature . . puzzling . . intricate . . simplest phenomena . . trusted to recur . . stone in water sank . . wood floated. Yet other more complicated phenomena shewed no such uniformity . . lightning struck one tree . . its neighbor escaped . . one month new moon brought fair weather, the next month foul.

. . . man's first impulse . . he attributed . . seemingly erratic and unordered course of universe to . . whims . . . passions of gods, or of lesser spirits. Only after much study did the great principle of of causation emerge. In time found to dominate . . inanimate nature was found . . to produce the same effect. What happened . . did not depend on the volitions of extraneous beings, but followed by inexorable laws . . . Nature could move only along one road to a predestined end . . act of creation had created not only universe but its whole future history. Man still believed . . he was able to affect the course of events by own volition . . . but henceforth the law of causation took charge of all such events . . previously assigned to the actions of supernatural beings.

. . . final establishment of law . . . primary guiding principle in Nature . . . triumph of 17th century—century of Galileo and Newton . . a movement . . . culmination in the latter half of the 19th cent. . . Helmholtz declared . . "the final aim of all science is to resolve itself into mechanics," . . . It was the age of the engineer-scientist . . . It was felt . . the whole of inanimate nature would . . stand . . a perfectly-acting machine.

All this has an obvious bearing on the interpretation of human life. Each extension of the law of causation . . made the belief in free-will more difficult. For if all nature obeyed the law of causation, why should life be exempt? . . The mind of a Newton . . . differed only in complexity from a printing

press . . function was to respond exactly to the stimuli they received from without. Because such a creed left no room for the operation of choice and free-will, it removed all basis for morality. Paul did not choose to be different from Saul; he could not help being . . affected by a different set of external stimuli.

An almost kaleidoscopic re-arrangement of Scientific thought came with the change of century . . . While philosophers were . . . debating whether a machine . . could . . reproduce the thoughts of Newton, . . . the man of science was . . becoming convinced that no machine could be reconstructed to reproduce the light of a candle or the fall of an apple. Then, in the closing months of the century, Prof. Max Planck of Berlin brought forward a tentative explanation of certain phenomena of radiation . . non-mechanical in its nature . . it proved brilliantly successful, and . . . developed into the quantum-theory, which forms one of the great dominating principles of modern physics . . although not apparent at the time, it marked the end of the mechanical age in science, and the opening of a new era.

Einstein . . shewed in 1917 that the theory founded by Planck appeared . . to entail consequences far more revolutionary than mere discontinuity. It appeared to dethrone the law of causation.

. . the hypothesis of "spontaneous disintegration" advanced by Rutherford and Soddy in 1903 . . a new type of radiation . . "cosmic radiation" has its origin in outer space . .

. . . it seems possible that there may be some factor . . . operating in nature to neutralize the cast-iron inevitability of the old law of causation. The future may not be as unalterably determined by the past as we used to think.

Many other considerations point in the same direction. Heisenberg has shown that the concepts of the modern quantum theory involve . . a "principle of indeterminacy" . . we have cherished a belief that the innermost workings of an atom would exemplify absolute accuracy and precision. Yet Heisenberg now makes it appear that nature abhors accuracy and precision above all things.

. . . it was . . illusion that introduced determinism into science.

. . the mysterious quantity known as "Planck's constant h ," . . proves to be absolutely constant throughout the universe.

. . the puzzle of the nature of time . . brings our thoughts to a standstill . . if time is so fundamental that an understand-

ing of its true nature is forever beyond our reach, then so also in all probability is a decision in the age-long controversy between determinism and free-will.

The possible abolition of determinism and the law of causation . . . are comparatively recent developments in the . . . quantum theory.

. . . Newton was not wholly wrong in regarding light as corpuscular . . . broken up into discrete units, light quanta or "photons" . . .

At the same time light does not lose its undulatory character.

Light . . . is both particles and radiation at the same time. Now it behaves like particles, now like waves; no general principle yet known can tell us what behavior it will choose at any particular instance.

A duality has recently been discovered in the nature of electrons and protons . . . these appear to be particles and waves at the same time.

. . . the ingredients of matter (electrons and protons) and radiation both exhibit a dual nature.

. . . large scale phenomena . . . nature of particles . . .

. . . small scale phenomena, matter and radiation . . . resolve . . . into waves.

If we want to understand the fundamental nature of things, it is to these small scale phenomena that we must turn our attention. Here the ultimate nature of things lie hidden, and what we are finding is waves.

In this way, we are beginning to suspect that we live in a universe of waves, and nothing but waves.

Matter and Radiation.

At end of last century . . . three major conservation laws :

- A. The conservation of matter . . . most venerable.
- B. " " " mass.
- C. " " " energy

. . . matter made up of uncreatable, unalterable and indestructible atoms . . . matter content of the universe remained always the same, and the matter content of any bit of the universe or of any region of space remained the same except in so far as it was altered by the ingress or egress of atoms . . . always the same actors . . . played their parts . . . without change of identity . . . endowed with immortality.

Towards . . . end of 18th cent., Lavoisier . . . found . . . total weight of matter remained unaltered throughout all the chemical changes at his command . . . "conservation of mass" became accepted . . . the law is inexact because it neglects the wt of the light absorbed by the molecules

The third eight principle, conservation of energy . . . mechanical energy . . . heat energy . . . sound energy treated as indisputable universal laws Nineteenth century physicists were accustomed to write of them as tho they governed the whole of creation, and on this basis philosophers dogmatized as to the fundamental nature of the universe.

A gramme of gold . . . leaf can be made to hold a charge of 60,000 electrostatic units, but a gramme of electrons carries a charge about 9 million million times greater . . . set into motion . . . a hundred thousand mi. . . . per sec . . . mass varies with speed . . . exact experiments have shown variation predicted by theory.

. . . mass of moving body made up of . . . "rest-mass", and a variable part which depends on speed of motion.

In 1905 Einstein . . . shewed . . . energy of every conceivable kind must possess mass of its own . . . The energy a man puts into a long life-time . . . weighs only a 60,000th part of an ounce.

. . . radiation of the sun . . . 250 million tons a minute

. . . properties of universe to tendency for its space to expand or contract, and for all the objects in it either to drift apart or to rush towards one another.

. . . special study . . . at Mt. Wilson . . . speeds . . . nebulae receding, . . . roughly proportional to distances from us, as they ought to be, if the cosmology of the theory of relativity is correct. A nebula whose light takes ten million years to reach us, has a speed of about 900 miles a second . . . all this goes to suggest that we are living in an expanding universe, which started to expand only a few thousands of millions of years ago.

If we accept the astronomical evidence of the ages of the stars and the physical evidence of the highly penetrating radiation . . . matter is being . . . transformed into radiation . . . the three conservation laws . . . matter, mass, energy, reduce to one . . . the sum total does not change its total quantity, . . . it changes its quality for ever solid matter melts into insubstantial radiation; for ever the tangible changes into the intangible These concepts reduce the whole universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy and completeness in the six words: "God said, 'Let there be light'."

Relativity and the Ether.

. . . the ether had not only to transmit the observed effects, but to conceal its own existence while so doing.

Newton's Principia . . . "Rules of reasoning in Philosophy,"

Rule I. We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearances.

To this purpose the philosophers say that Nature does nothing in vain, and more is in vain when less will serve; for Nature is pleased with simplicity, and affects not the pomp of superfluous causes.

Rule II. Therefore to the same natural effects we must, as far as possible, assign the same causes.

William of Ockham's Principle: Entia non sunt multiplicanda praeter necessitatem.

Philosophical content identical with Newton's.

. . . three dimensions of space and one dimension of time welded together, forming . . . a continuum . . . Minkowsky's words: "space and time separately have vanished into the merest shadows, and only a sort of combination of the two preserves any reality."

Einstein's law did not lend itself to any such interpretation in terms of forces, or indeed to any mechanical interpretation whatever—still another indication, if one were needed, that the age of mechanical science had passed . . . the effect of a mass . . . was . . . to distort the 4-dimensional continuum in its neighborhood.

Into the Deep Waters.

. . . a suggestion Bohr . . . the minutest phenomena of nature do not admit of the representation in the space-time frame-work at all . . . this is only adequate for some . . . as large scale phenomena of nature . . .

The efforts of our nearer ancestors to interpret nature on engineering lines proved equally inadequate. Nature has refused to accommodate herself to either of these man made moulds. On the other hand, our efforts to interpret nature in terms of the concepts of pure mathematics have, so far, proved brilliantly successful. It would now seem to be beyond dispute that in some way nature is more closely allied to the concepts of pure

mathematical interpretation is only a third man-made mould, it at least fits nature incomparably better than the two previously tried.

. . . we may think of the laws to which phenomena conform in our waking hours, the laws of nature, as the laws of thought of a universal mind. The uniformity of nature proclaims the self-consistency of the mind.

This concept of the universe as a world of pure thought throws a new light on many of the situations we have encountered in our survey of modern physics. We can now see how the ether, in which all the events of the universe take place, could reduce to a mathematical abstraction, and become as abstract and as mathematical as parallels of latitude and meridians of longitude. We can see why energy, the fundamental entity of the universe, had to be treated as a mathematical abstraction—the constant of integration.

The same concept implies of course that the final truth about a phenomenon resides in the mathematical description of it; so long as there is no imperfection in this our knowledge of the phenomenon is complete. We go beyond the mathematical formula at our own risk, we may find a model or picture to help us to understand, it, but we have no right to expect this . . .

. . . nature permits herself . . . only two alternatives, progress and death.

Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual minds, but the mind in which the atoms out of which our individual minds have grown exist as thoughts.

The new knowledge compels us to revise our hasty first impressions that we had stumbled into a universe which either did not concern itself with life or was actively hostile to life . . . The old dualism of mind and matter . . . seems likely to disappear . . . not through matter becoming in any way more shadowy or insubstantial . . . through substantial matter resolving itself into a creation and manifestation of mind.

. . . our main contention can hardly be that science has a pronouncement to make, perhaps it ought rather to be that science should leave off making pronouncements.

HSUEH T'AO NU—AN INTRODUCTION.

Since being asked by the editor to present a brief description of Hsüeh T'ao and her work, I have debated seriously the wisdom of presenting this sketch on two counts, previousness and presumptuousness. In the first place I know little or nothing about the person of whom I write, and in the second these lines should be written by Mr. Dye who first presented Hsüeh T'ao to us in the form of the beautiful carving of her which hangs in the Educational Building. A Chinese reviewer when told he was wasting time in attempting to preserve Hsueh T'ao's work for posterity by carving the characters in wood for printing purposes replied that many could destructively criticize but few could create works of imagination and art, and it was for the former to preserve the work of the latter. This apt statement may perhaps serve as my excuse in introducing Hsueh T'ao to the foreign community. To the Chinese she needs no introduction.

It was purely accidental—my first acquaintance with Hsüeh T'ao Nü. Last summer a Chinese friend showed me a rubbing from a memorial tablet to her which he had just purchased. The picture of her upon the rubbing was one of a Chinese girl in ancient robes. The willowy grace of her form and delicate Oriental features were so striking that I resolved at once to learn more about her.

“Hsüeh T'ao was a celebrated courtesan of Shuh (Szechuan) during the ninth century, A.D. (Tang Dynasty), so W.F. Mayers* tells us, excelling as a female wit and verse writer, her name being given by her admirers to the ornamental paper on which the productions of her pen were inscribed; and hence Hsüeh T'ao Ch'ien (薛涛箋) has become a synonym for note paper adorned with fanciful designs.”

There is a well outside the East Gate near the Wang Kiang Leo (Scan the River Loft) which is not far from the Thunder God Temple, that bears her name—Hsueh T'ao Gin (薛涛井). Two memorial towers have been erected in this locality, such

*Chinese Reader's Manual; by Wm. F. Mayers, 1924.

as Tso (Gin Leo and Tsung Li Leo. Her grave and a two room cottage in which she is said to have lived is also to be found here. The cottage contains the bed upon which she is said to have slept, and several scrolls with reproductions of her poems hang upon the walls. The water of the Hsueh T'ao Gin is noted for its coolness and purity, and for centuries the rich of the city have been sending their water coolies or pack animals to fetch from its crystal depths, water for making perfumed tea and rose leaf broth. And it is said that today those who would be especially fastidious send for this water for the ice in their ice cream making! Shades of Hsüeh T'ao!

There are conflicting reports as to where Hsüeh T'ao lived. Du Fu the famous poet mentioned that Nu Shiao Shuh—another name by which Hsüeh T'ao was known,—lived beside the Wan Li Ch'iao (萬里橋) in P'i Ba Hang—Loquat Alley. The South Gate Bridge is known as Wan Li Ch'iao as well as another one near Tsao Tang Ssu. The one at Tsao Tang Ssu has an interesting story in connection with it to the effect that a General at the time of the Three Kingdoms came to the crossing of the river there before a bridge had been built and said a parting word to his inferior officer who was about to cross to go into the Tribes Country to fight those people. The General is said to have been Dzu Ko Liang and his words were to the effect that he hoped his under-officer who was about to go ten thousand li would return after this long sojourn alive and having done his duty well. Du Fu refers to this bridge in his comment upon Nu Shiao Shuh. It is also held that Hsueh T'ao lived in the Official Yamen of the Province of that day as a sing-song girl first, later being elevated because of her literary ability and ready wit above the station of the painted puppets about her. Whether she was given the rank of Concubine or Mistress is not known, but as the memorial tablet to her says, she was often in the company of officials drinking wine and composing poems for them. It is probably true that she lived in all of these places—at least in two of them. In her early years she lived with her mother, later in the Yamen and when of advanced years, alone in a place of seclusion, supposedly in the two-room cottage near the site of her grave.

The memorial tablet from which the translation appended below is taken, gives a brief but interesting resume of her life.

Translation of The Memorial Tablet to Hsueh T'ao.

HSUEH TAO NU.

Hsüeh T'ao or Heng Du, came of a family of high rank. At the age of eight, she could compose chansonettes and chant them in sing-song rhythm. Her father (隕) came from Ch'in Kwei, (秦國, Shensi) to act as an official in Shuh (蜀, Szechuan) dying here. The widowed mother cared for her until she became of marriageable age (及笄, lit. a hair-pin; or until she did up her hair). During these years, she had acquired a reputation as a poetess, and was summoned by Wei Gow (韋皋), then Governor of Shuh to drink wine and compose poems with him. Yoh Gi (樂籍), one of Wei Gow's officials wrote the Governor recommending that Hsüeh T'ao be made an official literary critic. Wei Gow objected, so nothing came of it. After this Hsüeh T'ao became a frequent visitor at the Yamen.

Eleven years after the passing of Wei Gow, in the reign of Li Deh Yü (李德裕), a new Governor, by the name of Yuan Wei Dze, (元微之) was sent to the capital. This official soon became a fast friend of Hsüeh T'ao (they were often together singing and composing poems.)

. During her twilight years (暮年), (she became more or less of a recluse) donning the robes of the Daoist order. At this time, she lived near the Wan Hwa Ch'i (浣花溪, Flower washed rivulet). Artisans in this neighborhood produced writing paper of ten colors. Hsüeh T'ao varied the type, decorating her paper with the "flowers" of the pine. Her paper was expensive and greatly sought after—as greatly desired as that (of Chin Ni (賈誼), sold in Loyang. It is said that at one time Chia Ni's paper was all sold out, so that none could be had in Loyang. Her poesy and artistry inspired the heart of one Fu Dzen who composed and dedicated a poem to her, in which the following couplet occurs:

"The number of 'clever ones' who honor her is not known
Kwan Lin's spring winds cannot equal her."

有掃者，才子，知多少。管領春風總不如。

These lines are but an echo of the great esteem in which she was held during her life. One never heard of her using face powder or the lip stick! Thus we see that her ability was extraordinary!

1. 薛濤, Cyperus, Billows
2. 洪度, Large measure.

From the Tang Dynasty to the present is more than a thousand years, and people still greatly revere her. In her time, those desiring popularity were many, they having neither knowledge nor natural gifts to support them. On the other hand, T'ao having both, sought not popularity."

Shao Hsiang Da Lin commanded that a memorial be erected near the Hsüeh T'ao Well and that it be housed in an appropriate building,—that the memorial should have a brief description of this woman as a monument for posterity.

Inscribed in the 29th Year of Kwang Hsü in the Hsien of Hwa Yang. Done by Yün Wu Dsao Yung who, in turn asked his younger brother to transcribe the inscription upon the memorial tablet."

The above brief and most fragmentary resume of her life is most refreshingly unique, and leaves much to be filled in by the traditions and folk-lore of the people. These are not numerous and often conflicting. And so in piecing together the jade fragments upon the thread of her life, many false pieces may be added unintentionally. However, certain facts of her life are more or less accepted at the present time.

She was a high-born girl, being the daughter of an official who was disgraced and degraded by his Emperor and sent into exile. This fact is not mentioned in the memorial tablet but current comment seems to hold to this view, since exiled officials were not uncommon in the Tang Dynasty. When the girl was but a child, before her father had been sent into exile, she was standing in front of her home one day and her father repeated a line of poetry, asking her to compose a second line to rhyme with the first that he had made. This she did immediately, thus early demonstrating a natural bent and imagination for poetry. The father had noticed the Wu Tung Shu (Phoenix tree) that stood in front of their house and repeated the following line:

"Beside the "tin dze" stands a phoenix tree.

Whose tall trunk pierces the center of a cloud,

her answering lines were,—

"Whose leaves in the passing breeze,

Wave welcome to the birds from north and south."

I append the romanization :

“Tin chiene gu Tung, Sung gan zu yün dzung,
Her reply, “Dze yin lan he niao, Yea sung wang lai feng.”

庭前一古桐 聳幹入雲中 枝迎南北鳥 葉送往來風

Being the child of an official in disgrace meant that she also was in the same position as he, and must remain thus throughout her life or as long as her father remained in exile. This being the case, it is to be supposed her life was not an easy one, she being at the mercy and whim of officialdom. That Wei Gow asked her to join him in his wine drinking and compose verses for him reveals the fact that she had probably already been taken into his household as a sing-song girl; for a woman to join in a drinking bout, in those days at least, was rather beyond the bounds for a virtuous maiden. It further shows that Wei Gow enjoyed her wit and honored her for her poesy. During these earlier years, she wrote and chanted verses, but by far the greater amount of her work was done in her later years when a sad mood had seemed to have overtaken her. She donned the robes of the Daoist order, and in the seclusion of her own little home, composed the wistful lyrics which have been preserved for us. According to Tser: Gu (陳矩) who has recorded a very small fraction of her verses for us, she composed in all over five hundred separate poems or verses. The vast majority of these are said to be lost or missing now.

Those verses which we have of course lose a great deal in the translation into English, for so many allusions and metaphors are strange to our ears, and it is almost impossible to put such verses which in the Chinese have rhythm and color, into an English equivalent that is not flat and uninteresting. Emotion is the same among all peoples, and so if you will feel with Hsueh T'ao her emotions, and walk with her among the will grasses, I am sure you will catch a glimpse of her that volumes of descriptive phraseology could not impart to you. Take the following lines :

“I have none to share my joy, when flowers unfold,
When flowers fade, in solitude I grieve.
Blossoms bloom and fall—I am alone.
I bind a tuft of flowering grasses.
To send to my beloved—

“Spring is a heaviness upon my heart—I would forget,
 But still the birds sing mournful sweet—
 The flowers droop—wind steals their fragrance.
 The days pass and I see no marriage-day ahead,
 There is no one to whom my heart is bound.

And as an after-thought she adds :

The jade pure maiden folds away her mirror.
 Does the spring wind know all this ?”

The last two lines supply the Chinese setting. One can see the wistful look in her eyes as she folds up her little polished metal mirror, and having seen no hope of an early marriage in that little mirror, she muses and is brought to her senses again by the spring wind in her hair,—“Does the spring wind know all this ?” she adds.

Again we find her in a grey mood—tired after a long day in the open.

“For a long time I stood looking at the roses,
 My heart’s akin to them, their fragrance lingers in my gown.
 I think of you my friend, dwelling near the emerald river.
 I am weary. I shall go back to my home in the East ;
 The swallows in the twilight, fly to the West.
 Today I have looked everywhere.
 I love the growing things among the hills,—
 The ribbons of my shoes, my skirt,
 Are embroidered with winged seeds and grasses,
 From the garment of the earth.
 Flowers on my sleeves, flowers in my hair,
 All announce that I have been nature’s guest.

Her fancy seems to be pleased by the thought of free and flying things, for in the following lines she again refers to flying seeds :—

The Flying Willow Seeds.

“In the second month the willow blooms,
 So light and airy,—
 The spring wind blowing them back and forth
 Wafted the silken seedlings against our gowns.
 No affection do they know,
 These vagabonds of the air,—
 Flying to the North and South !”

The Chinese philosophy is seen here where she refers to the lack of affection in the seedlings that fly over the face of the earth. What filial son would thus leave his family to roam to North and South?

One rubbing I have is said to be from a copy in stone of the characters done in her own hand. It is called—"The Western Cliff." The poem was written in her declining years, as is shown in the trembling strokes of her brush. The poem represents the old poet standing or resting upon a cliff thinking of the fine old times and the friends that have gone. Like many old people, she is living in the pleasures of the past, yet unlike most old people she does not become verbose in describing them. Her art is rather that of the impressionist. By a few bold strokes, she outlines the picture of an outing of long ago upon the cliff. She says:

"Leaning against the rail.
The thought comes to me.
Of those old friends who rode the whales.
I prepare the wine,
In the breeze I wait,
I wave to them.
A sound of gentle rain.
The horses stop.
The shadows lengthen.
The cicada zooms!"

In referring to her friends as "those who rode the whales," she is doing them great honor. For it is putting them in the same category as Li Tai Po the immortal Chinese poet, who, so the legend goes, after a usual drinking bout saw the moon reflected in the waves of the ocean. Anxious to reach the beautiful moon, he rode away upon the back of a whale. The legend infers that he attained his desire. He didn't come back.

The verse 'Rain During the Dogwood Festival' seems appropriate now when we still have the Chrysanthemums with us.

"A strange wind for a thousand miles.
Bitter wintry weather,
The river and the streets are deserted
The day is dark and gloomy,
The cold cuts like steel.

The Golden Chrysanthemums do not fear the cold,
 They fill the garden with their fragrance.
 The Flower Spirit holds court with her Beauties.
 She cannot bear that men should see her.
 At her command the wind and rain.
 Have veiled the garden pool from sight."

And again she speaks of "Autumn".

"The Hibiscus flowers have fallen,
 The mountains of Shuh are chill,
 A cold color, a girdle of smoke,
 Hangs above the water-fall,—
 It's voice like silken lute strings.
 My heart is full of sorrow,
 What knows the sheltered maiden
 Of cavalry and swords?
 Alone, when the moon is high,
 My heart cries out to my lover.
 The Shin pu leaves, tender and delicate
 Have withered.
 Falling blossoms choke the stream,—
 You must not go back
 Through the bleak mountain pass,
 The moon lights my gateway,
 Lonely, I wait."

Mrs. Canright has done the translation of most of these poems from the Chinese and here is one called "Home-sick" that should appeal to all who have been to Omei. Whether or not we can call that rushing Tung River 'like oil' (probably Tung Yu) is a question. I, for one, wish it were more oily—it might be less of a torrent. Here is the poem:

"Below Omei the waters move like oil,
 Though my heart is like the river,
 Yet must I stay.
 When will I have a sail to carry me away?
 When shall I hear the splash of the oars,
 And follow the song of the rowers,
 Gliding down the center of the stream?"

Many Chinese poets have written not only of her "incomparable beauty"—her eye-brows like silk-worms", but also in highest praise of her poems about "the moon's curved hook of jade, "The poet Yuan has written:

"She is to Szechuan as Mount Omei,
Or the River of Brocaded Satin.

Her poems are as beautiful as the parrot,
Her essays as the Phoenix' feathers.

All poets, reading in despair,
Throw down their pens.

The lords and nobles all dreamed of her.
We are separated by smoke and water.

We see only flowering grasses
And the five clouds of heaven.

Her poems do not need our praise or comment, they have lived for centuries.

UNIVERSITY STUDENTS MOBILIZE

"Japan in Manchuria" burst like a bomb into the student world of China. From the coast we hear of intensely excited student groups, of schools closed, of students rushing to Nanking to offer themselves as soldiers, of weeks devoted in Universities to Military training, First Aid training and study of the Japan-Manchuria problem, of Military drill so stringent that two absences meant dismissal from the University.

And what of West China Union University? At first, excitement encouraged by exaggerated rumor ran high, fiery speeches were made, faces looked strained, and there was a tension of feeling, but fortunately the president and the Chinese student leaders lost no time in aiding the students in plans for a constructive patriotic program. The immediate problem was organization for the student demonstration on the double tenth. Our students for the first time in their history were to attend this gathering in the city park enmasse, girls and boys. Flags,—a small one for each student, mourning bands, posters, speeches were prepared: Then when on the morning of the parade the fifty six girls in residence marched out in military like order all clad in dark blue uniforms, the

spirit of order spread to the other college groups, and the president might well be proud of the line up that he led out. That was a red letter day for the student organization of the University. They were given a warm reception, were praised for their organization and patriotism, and returned feeling that at last the attitude of the public had changed from mockery to approval. The result was a fixed determination to justify themselves still further in the eyes of the public, to vindicate their place as patriotic Chinese. There was another motive—much talk had gone on of 'three minute patriotism', of those who shout loudly but accomplish nothing. The students consciously set out to show themselves capable of sustained patriotism. And of course underlying all there was a sincere love of country and a suppressed fear that Japan had caught her in a moment of weakness.

The campus buzzed with activity. It seemed to be a point of honor to attend classes, and to keep their work as nearly up to standard as possible, but a series of evening lectures were given on the Japan-Manchuria question and all that pertained to it . . . and the 'facts' were passed on to the public by groups of students appointed for propaganda. Arrangements were made for classes in first aid. A teacher of drill gave a lecture for one hour on Saturday afternoons, and the students deciding that drill without a uniform would be absolutely lacking in interest went into Uniform. Teachers were startled to be faced by lads in grey, the caps, belts, and all of the ordinary fixings of the military officer gave our campus somewhat the appearance of a camp. Girls appeared in long grey dresses. Then plans went on for a series of entertainments for which tickets were to be sold and the proceeds were to be given to the Red Cross—to be used for war, and in case there was to be no war for the Flood Relief fund.

November the thirteenth and fourteenth were the days of the big 'hweh' it was held in San Hsi Gai church, and one hundred and fifty students were engaged in it. A rainy day thinned down the first days attendance but Saturday night saw a full house. There were in all five performances. One was impressed with the order and dignity of the whole proceedings, the business like uniforms, the prestige given to the whole affair by the presence of the president and teachers. In the program there was a great deal of emotionalism climaxed by a 'song of hate', but even this phase was characterised by a fearless criticism of the evils that weaken China and make her the victim of her enemy. To one who could see past this

element of the program there was a surprisingly good quality of music, costuming, staging, literature and acting. A classical play and dance were presented which were of a standard worthy of a University. The audience were appreciative and respectful and the newspapers gave no adverse criticism, but announced the performance to be the best of its kind that Chengtu has witnessed.

The student body here emerged from their experience, worn out but with two thousand dollars to donate to the Red Cross, with a respect on the part of the public greater than they have ever been accorded before, and with the feeling that as Christian students they are, at last to be given their rightful place in the student world. And this they have accomplished by their own efforts, for in all of the proceedings they have shown an independence of the foreigners which the foreign teachers very wisely respected.

THE UNION MIDDLE SCHOOL, CHENGTU

The examination hall was packed on those two days early in September when two hundred and ninety-eight boys tried the entrance examinations. What should be done with them? We knew there would be a hundred and seventy-five old pupils back, and dormitory and class room accomodation was only sufficient of three hundred! Standards were set high, and the names of about a hundred and fifty of these boys were posted up as having passed the examinations. They were summoned to appear before a "jury" consisting of the principal, dean, proctor and heads of departments. Each boy was questioned orally and each one of the "jury" privately noted a "good", "pass" or "fail". When these were all added up, the result was that one hundred and eleven were admitted. A second examination was held two weeks later at which one hundred and thirty-eight boys tried the examinations. Many of these were mission school boys who, not suspecting that they were to be put on the same footing with non-mission boys as far as entrance requirements and standards were concerned, had arrived for the opening of school, too late for the first entrance examina-

tion. The same procedure was followed and we found we had sixty more boys to look after.

Then followed many committee meetings to arrange for dormitory and classroom accommodation for these new pupils (all the pupils are in residence). The principal visited each dormitory and suggested where extra boys might be crowded in! How we hope that those missions which are contemplating building new dormitories will do so right soon! The Canadian dormitory is the only one on the Middle School campus. All the present dormitories of the other missions are on the University campus and widely separated. This makes many administrative difficulties and very greatly hinders the development of a school esprit de corp.

Classroom accommodation was also a difficulty. Those who believe in fairly modern educational methods regard it as fortunate that when the school was built the classrooms were designed for only twenty-five pupils. But the Finance Committee is distinctly worried. Expenses are getting ahead of income to such an extent that not only are the co-operating missions going to be asked to raise their grant by one-third, but also it is proposed to raise the fees three dollars a term. And even with both of these the budget for next year does not balance! How nice it would be, from the purely financial aspect, to take in more and more pupils and have the same number of teachers! This year's first year Science class has ninety-three pupils and should rightly be divided into four sections, but that is financially impossible, so the three sections have to crowd into three classrooms built for twenty-five each!

On the other hand, while the Science course is thus bursting with pupils (many of them bound for medicine or dentistry), and Arts has one overcrowded section, the bare dozen boys of the first year Normal look rather scarce in a classroom! I must confess that it is a rather scant helping of Education that the Normal course boys get served to them during the three years in the senior middle school here, but what there is of it is good, so they will go out to teach with at least a general idea of the how and why of their job. But how extraordinary that of one hundred and seventy-one boys coming into the first year this fall only twelve should be thinking earnestly of teaching! When almost every problem we face in Chinese society today has its roots in the lack of general education!

Last year the co-operating missions agreed that the Union Middle School come under University administration. This means a new organization which is not easy to accomplish

quickly. From the beginning the school has had a direct connection with the missions, and has been responsible to them because they have annually appointed the Board of Managers. This direct contact with the missions we are eager to maintain. Then too, the Union Middle School has been registered with the government for a number of years, as is also our mission-appointed Board of Managers. If we are to keep our standing as a registered school we cannot be taken over entirely and immediately by the University, as yet an un-registered institution (their Board of Directors have just recently completed registration, and the registration of the University itself is progressing favorably). So the problems before the University and Middle School Co-ordination Committee are evident and anything but easy.

This fall is the last time that we can take in pupils without diplomas from registered junior middle schools and expect them to receive graduation diplomas from the government. I understand that one-tenth of the total enrolment may be "special" students who have not government junior middle school diplomas, but whether or not these few will be able to get graduation diplomas on completing their work here, we do not know.

When the co-operating missions agreed on the small grants-in-aid, they also agreed to contribute eighteen hours of teaching a week each. On the average we get half this amount. I think the general idea was that this should be by foreigners and for the most part the teaching of English. Miss Hutchinson as head of the English department has been able to arrange that each class gets three hours a week from foreigners. These men and women are not only English teachers but enthusiastic "boosters" of the Middle School. Their work is appreciated very greatly by the boys as well as by the administration. But Miss Hutchinson has found it extremely difficult properly to look after the other three hours; it is now "Grammar" taught by Chinese teachers,—some good, others using a poor imitation of the method we had to undergo twenty-five years ago in Latin. The system is far from ideal and we are hoping it can be improved, which could readily be accomplished if more missionaries could give us a few hours of teaching. Not only would the University English standards be then automatically raised, but the boys would have the opportunity of more contacts with foreigners—a relationship which they appreciate so much and which is to be coveted by us. These boys are now at that interesting and significant (if sometimes erratic) ideal-

forming age at which it is a privilege and a delight to work with them as well as a solemn trust.

While we probably lose a lot in school spirit by having practically no extra-curricular activities of the school as a whole, yet each dormitory has many of its own. Morning assemblies or chapel services, organized athletics, clubs such as: Literary, Science, Dramatic, Music, Social Service, Bible study groups, etc., make a rich, enjoyable life for the boys. In many of these activities foreigners are coaching, leading or advising, and I have been struck at the keenness and delight of the boys in having them with them. Several of the missions gave receptions for the boys in their dormitories, at which the foreigners, the older foreign children, and a few of the Chinese teachers played group games with the boys. One pupil's English composition the following week gives a suggestion of what it meant to them. I was particularly interested in the train of thought which the playing together started in his mind. He called his essay "My Impressions on Playing". He wrote (with some corrections): "When I came there I saw that every group had one or two foreigners, either a man or a woman, who talked friendly After we had tea, there were games There were three foreign boys in our group. They were very pleased and happy. There was no feeling of fear as before when they saw the Chinese students I thought of the Chinese scholars who do not like to play with those beneath them, and the following questions came to my mind: 'Why were they glad to expend much money to do this?' 'Were they as glad to "join friends" as Jesus Christ?' 'Should we divide Chinese and foreigners in the Church?' 'Is Christ a western Christ?'" The foreigners also come away with "impressions" of good fellowship and mutual trust.

L. E. WILLMOTT

Health Sunday, March 6th, 1931

Watch for programme

AN OPEN LETTER TO THE WEST CHINA NEWS

I have much to say on almost any topic. I have no end of ideas—am just bursting with them, but somehow the magazines do not like the way I express the ideas. That must be it. The difficulty is with my language and not with my ideas. By way of a starter let me say a few words about what China looked like to me when I visited it last summer.

I was appalled again at the poverty and at the excess population and wondered how China could ever overcome all the handicaps of poverty and ignorance. For a time I was overwhelmed with it and then I met some of the perfectly splendid men and women who are the hope of China, and I buckled on my courage once more and said, "With such people, nothing in the way of civilization is impossible." Of course, no one can think of the problem of China and expect anything to happen within a few years. It will take decades and perhaps centuries, but knowing Chinese history and knowing some of her present leaders, I am sure that in the end she will come through.

The flood was just beginning when I was in Shanghai and Soochow, and I did not quite realize then how terrific it would be in its outcome. I count it one of the great tragedies of modern times.

I think that it takes a great deal more courage than ever for a missionary to go into West China. Frankly I should not like to contemplate a trip in a small boat on the upper Yangtze or the Min, rivers on which I have spent many happy days. The thought of a river journey always gave me a thrill. Now—I am not so sure. I remember coming up through bandit country below Chungking with George Neumann, Yang Hwasan, and Li Tsung-kai, in 1920. It was not very bad and we enjoyed it, but at the same time we expected any time to be robbed.

As to the job out there. I cannot imagine that it is much different than before. I mean the thing to be done. The method may differ. It is undoubtedly a more difficult task and many do not have the same motivation that we had 40 or even 20 years ago. But West China still needs all that the University can do in every line. It undoubtedly needs the hospitals and

the schools. Of course, the real work must be done by the Chinese. We all know that it must be great to be there in companionship with some of the stalwart Chinese men and women who are working against insuperable obstacles.

I am sure that if I were there again I would make a greater effort to work not only with men and women inside the Church, but with men and women of high purpose outside the Church. The essential task is helping China step from the Middle Ages into the modern world. It means helping her make all the social adjustments, the change from one epoch into another.

The whole world is going through some such social change as occurred when man first emerged from the brutes. It is shaking all our old notions to rags and tatters. We can see a few goals ahead and we must all work for those things. It seems to me that justice and brotherhood in all relationships are things worth working for.

The old conservatism, even here in America, seems to be crumbling away. Many are saying that what we are seeing is the end of the capitalistic era. I believe that is true. How can we step over into the New Day and how can we help China to move from the Middle Ages over into the New World escaping many of the crimes and evils that we have had to endure in the West? I do not think that civilization is declining. I think it is growing up and what we are enduring are the growing pains of the New Age, and wherever we are the job is worth doing.

JAMES M. YARD.

"CLOSE THAT DOOR".

How often we shall be hearing this admonition in the next three months. Father Frost is moving in from the North. The open doors and windows of Summer are being closed against his face. Paste is being prepared to efface the cracks, and some places will be stuffed with rags and old newspapers. In some homes heavy bed curtains will be drawn close at night and blankets and pukais will be pulled overheads of sleepers. In

other places, there will be less bathing and washing, and washing of clothing, and people will huddle together, awaiting the arrival of the warm Spring once more. What will happen to health with this change of action?

In winter, the effort to keep cold air out of the house, means that the warm air will be kept in, which also means that the same warm air will be breathed and re-breathed many times. Thus will the warm, retained air, of our houses retain many more harmful organisms, than during the warmer weather. Even if there were no harmful organisms present in such re-breathed air, the affect will be to greatly lower the individual's resistance to such diseases as, the common cold, pneumonia, bronchitis, tuberculosis.

It is quite right to expect an increase of, colds, pneumonia, plague, sore eyes, smallpox, and other communicable diseases. And next Spring will find many new graves because of the closed doors, and sealed cracks.

Can anyone estimate the economic loss which will be incurred by the great addition of common colds alone, not to speak of other damaging diseases? It is doubtful if there is any other disease which does anything like one half the damage that is done by the common cold. Not that the cold itself is the worst effect of its infection but it predisposes to all of the other lung troubles to which man is heir, lowering his resistance to these diseases.

The heating of our houses, and this ought to read "over-heating" for that is just what the great majority of us do in Winter time, means that the air is much drier, and so much more irritating to the mucous membrane of the nose and throat, which tends to reduce our resistance to respiratory diseases, commonest of which is cold.

Notice if this is not correct, the people who delay longest in putting up the family house heater, delay the arrival of colds in their household. Not that we should not warm the houses, but that we should have the attendant apparatus for moistening the air of the house, which is heated by the heater. Keep the air moist, never let the heat get above 70 degrees Fahrenheit, and you will do a lot towards keeping colds from the household.

WHEN YOU HAVE A COLD,

- 1 Keep away from where people congregate. Don't be magnanimous and give the cold to another. Keep it yourself.
- 2 Never use the same utensils as others without their first being thoroughly cleansed.

- 3 Do not kiss anyone, and do not come in too close contact with others.
- 4 Destroy your nose and mouth secretions, either by boiling or by fire.
- 5 Spend a day or two in bed, and as long as you may have pain or fever, stay in bed.
- 6 Remember that you have no right to give a cold to anyone any more than you should give one diphtheria, or smallpox, or tuberculosis, and never be so foolish as to take a cold from anyone else.

PROGRAM OF WEST CHINA BORDER
RESEARCH SOCIETY, 1931-1932.

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|--------------|-----|---|--------------------|
| <i>Oct.</i> | 24. | Harmony of Contradiction in Taoism, Buddhism, and Confucianism. | D. L. Phelps. |
| <i>Nov.</i> | 17. | An Anthropologist on the Tibetan Border. | G. T. Bowles. |
| <i>Dec.</i> | 12. | One Hundred Years of China's Foreign Relations, 1831-1931. | H. D. Robertson. |
| <i>Jan.</i> | 2. | Some Elements of Chinese Lattice, with Notes on Szechwan Specialties. (Illustrated) | D. S. Dye. |
| <i>March</i> | 5. | Spirits and Magic in Chinese Religion. | A. J. Brace. |
| <i>March</i> | 26. | Blazing a Health Trail in West China. | W. Crawford |
| <i>April</i> | 16. | Socio-economic Aspects of Chinese Agriculture. | F. Dickinson |
| <i>May.</i> | 7. | An Excursion into Chinese Mythology. | Miss B. E. Bassett |

In addition to the above meetings it is expected that Mr. Edgar will speak to the Society some time after he returns from his trip to the coast, probably in March or April.

The West China Border Research Society was organized in 1922 by a group of Szechwan missionaries interested in the life of the Border peoples. It now has a membership of approximately sixty-five. All West China folk who are interested in investigations into the problems of West China and its Borders are invited to join the Society. A Journal is published and to make the Journal a still greater success a still larger membership is needed. Non-residents of West China are invited to become corresponding members.

Applications for membership should be sent to the secretary, Dr. Leslie G. Kilborn, Chengtu. The annual membership dues are \$5.00 silver.

TRAVEL THIRD CLASS AND SEE THE WORLD.

Several people asked Dr. Havermale to send an expense account of his journeyings through Europe. An itemized account has been received and may be inquired for at the office of the University bursar. Dr. Havermale says:

"Our trip was delightful. The season of the year couldn't be improved upon for comfort and beauty. Two weeks earlier in Holland would have been better to see the tulip and hyacinth farms full bloom. And we would have kept warmer clothing for Palestine and Europe if we hadn't taken the word of travellers that Palestine and Syria would be very hot, and that we would be enjoying summer weather in some of the other places. However, we held to our original schedule along the route indicated, leaving out only Antwerp. We could not get either the American Express or Cook's to handle our journey third class, but we worked through the Italian agency (C.I.T.) and went through quite comfortably at \$1300 less than the American Express quoted us for the same trip on their independent Tour II Class scale. We saw all that could possibly

be crowded in during the six months of our travel, but we attempted no night life, being content—especially with Jerrold—to give ourselves a good night's rest in each place. We found the people with whom we travelled always kind and accomodating as well as interesting. There were no unpleasant contacts such as the Travel Agencies assumed that we would find in III Class."

CHENGTU BOOK CLUB.

The Book Club can't supply all your needs but it can help and it gladly borrows your new books after you have read them. There follows a list of recent accessions.

Andrews, C. F.	Mahatma Gandhi, his own Story.
Bojer, J.	The Great Hunger.
Buck, P.	The Good Earth.
Byrd, R.	Little America
Cather, W.	Shadows on the Rock
Colbourne, M.	The Real Bernard Shaw
Christie, A.	The Mystery of the Blue Train,
Craven, T.	Men of Art.
Fleming, D. J.	Helping People Grow.
Hall, F. N.	Faery Lands of the South Seas
Haring, D.	The Land of Gods and Earth-Quakes.
Ilin, M.	New Russia's Primer
Inge, W. R.	Christian Ethics and Modern Problems.
Komroff, M.	Two Thieves
Lewisohn, L.	Up Stream
Munthe, A.	The Story of San Michele
Morton, H. V.	When You go to London
Melville, H.	Moby Dick
Marshal, B.	Father Malachy's Miracle
Mackail, D.	The Square Circle
Rinehart, M. R.	My Story
Russel	Father
Stewart, J. L.	Gods of Wealth and War
Shaw, G. B.	The Apple Cart

Scott, E.F.	The Kingdom of God
Thompson et al,	The Civilization of the Renaissance
Thompson, Edward.	A Farewell to India
Ward, H.	Which Way Religion
Warner, F. L.	The Unintentional Charm of Men
Walpole, H.	Above the Dark Tumult
Williams, G.	The Passionate Pilgrim
Compiled	Points of View
	More Points of View
	An Anthology of Modern Verse.

ERRATA

Will you kindly make the following changes in your Mission Directory ;

Page 9 ; Rev. A. M. Stibb's Chinese name should be written
謝德恩

Page 15 ; Rev. and Mr. W. C. Chapman are at Pengshui Hsien,
彭水縣 Sze.

Page 17 ; Mr. Leonard Wigham is at Suining, not Tungliang.

Page 23 ; Hudspeth, Rev. W. H., M. A., 1909, and wife, 1925.

We gladly add to the list of those who are being welcomed to West China this fall.

China Inland Mission New Friends

Revd J. Carpenter
 Revd R. D. Guinness
 Revd C. W. Ellison
 Revd G. H. Aldis
 Miss Houghton
 Dr. M. W. B. Gray
 Dr. T. R. Murray

Improving thoughts.

Speaking of sharing,

“Life’s give and take ; Sis’ Cow she laugh,
I gives my milk and dey takes my calf ;
And when contentment’s hard to find,
I chews my cud to ease my mind.
And you aint by youself in dat, in dat,
You aint by youself in dat.”

DADDY DOFUNNY’S JINGLES.

Summer’s Three Woulds

“I would I were beneath a tree,
A-sleeping in the shade ;
With all the bills I’ve got to pay,
Paid !

I would I were beside the sea
A-sailing in a boat ;
With all the things I’ve got to write
Wrote.

I would I were on yonder hill
A-baking in the sun ;
With all the work I’ve got to do,
Done.”

My work quite worried me to-day
So that I could not do my best,
Until I had this lovely thought,
‘The world can stand it if I rest.’

THE CHEERFUL CHERUB.

CHUNGKING JOTTINGS

Chungking residents feel they are now considerably nearer the centre of things since the Air Mail service has been extended to this metropolis. A plane arrived on Oct. 10th. for inspection and stayed several days. The first regular Air Mail arrived on Oct. 21st. and the first for down river left on the 23rd. Miss M. E. Allen (W.F.M.S.) going on furlough, was a passenger on the first trip and thus has the distinction of being the first passenger from West China. Miss Allen also enjoys the distinction of being the first woman to ride a motor car in Chungking and also the first to drive one. By the same Air Mail reply letters have been received from Hankow in three days and from Shanghai in one week.

Mr. R. R. Service, Regional Secretary for West China of the National Committee of the Y.M.C.A. was in Chungking for a week on his way to Chengtu and expects to spend several more weeks in Chungking on his way back from Chengtu towards the end of November.

A reception was held in the W.F.M.S. home in Dai Djia Hang on Sat. Oct. 31st. by the members of the M. E. Mission in honour of their returning and new workers. Returned from furlough are Dr. & Mrs. Manly, Dr. & Mrs. Gentry, Miss L. Holmes, Miss D. Jones and Miss V. Miller. New comers are Miss Luella Koether, Miss Maud Parsons, Miss Ruth Gabosch and Miss Munnsell. Miss Miller has now left Chungking escorting the new workers to Chengtu after which she will assist in the medical work in Tzechow until the Gamble Memorial Hospital in Chungking is again ready for occupation. Dr. Manly is already at work on the task of rebuilding the Hospital for the W.F.M.S.

Rev. & Mrs. W. R. Taylor and Ven. Archdeacon Boreham arrived here after dark on Oct. 9th. and left before daylight to board through vessel to Shanghai. Mr. Taylor is moving to Shanghai to become Treasurer for the Baptist Mission. Mr. Boreham is to bring a C.M.S. party up river.

Travelling on the "Ichang" also were Dr. & Mrs. Morse and Dr. & Mrs. Taylor returning from furlough, and Mr. & Mrs. Vaught who have come as short-term workers in the Middle School of the Friends Service Council here.

Mr. Ian Hamilton Drummond Findlay the new agent for West China of the National Bible Society of Scotland arrived here on 19th. Oct.

Dr. & Mrs. E. S. Fish and Mr. & Mrs. Yorkston passed through en route for Kweichow. Miss Grace S. Jephson has arrived as a new C.I.M. worker and awaits escort to Kiating. Mrs. Sinton of the C.I.M. is also here, en route for Shanghai where she will spend the winter holiday with her children now in school at Chefoo. Mr. & Mrs. Sutherland are still assisting in the work of the C.I.M. Home.

Rev. H. H. Irish and several new workers for the U.C.C. Mission are expected here very shortly. Misses Harrison and Holt returning workers of the W.M.S. (U.C.C. Mission) have reached Fowchow and are expected in Chungking immediately.

Students in uniform of dark blue caps and tunics and khaki trousers have been seen lately on the streets here. They were from Hochow—members of newly-organised Cadet Corps in Middle Schools. It is said that these Cadet Corps are being formed in various Middle Schools in the city.

CHENGTU NEWS

In response to a cable telling of her mother's critical illness Mrs. R. A. Peterson left on November 9th for her home, Napa, California. Dr. Peterson accompanied her as far as Kiating.

On November 16th just before daylight, the main building of the Goucher Junior Middle School was destroyed by fire. The other buildings were saved by the use of the new fire apparatus owned by the University. The buildings are of little consequence in face of the real tragedy. Four young boys were burned to death. It is thought that they returned to the building to get some of their things and were caught by the falling roof. The students saved nothing.

The Chengtu community has had reason to be grateful for air service up the Yangtse for it brought to us Mr. Costin, an Oxford don, who had been attending the meetings of the Institute of Pacific Relations in Shanghai. He talked to the foreign community with delightful informality on Saturday, November 21st and to the students on Sunday. Mr. Costin brought not only news of the Institute and its consideration of the serious problems in Manchuria, but also an approach to life that is worthy of thought and emulation.

Forty one Americans and three guests observed Thanksgiving in the homes at the Methodist corner of the campus with dinner, drama (sic) and song.

The National Christian Council Secretaries arrived in Chengtu on November 26. The next number of the News will contain reports of the meetings now being held.

The annual conference of the Methodist Church opened on December 8th. Bishop Wong presiding.

The annual Council and Conference of the United Church of Canada, West China Mission will meet at Tzeliutsing, opening Wednesday evening, January 20th, 1932.

Mr. Gordon Bowles, son of Gilbert Bowles of the Friends Mission in Japan, has returned from a trip among the Border peoples. Under the auspices of Harvard University he has since last spring been studying the people, mainly along the lines of anthropology. He has been accompanied by Mr. J.H. Edgar. Mr. Bowles gave an informal and interesting report of his study-travel before the West China Border Research Society. The University hopes that Mr. Bowles will return within a few years as a member of the staff.

BORN

ENDICOTT—To Rev. and Mrs. J. G. Endicott, United Church of Canada Mission, Chungking, on December, 6th, 1931, a son, Philip Michael.

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The above engines are running successfully in various parts of Szechwan.

"Foamite" Fire Extinguishers

In November last, two of these famous extinguishers prevented a serious fire on the Indo-China S. N. Co., Ltd. Pontoon, Chungking.

Wilkinson, Heywood & Clark, Ltd,

Paints & Varnishes

Underwood Typewriters

Provisions

DODWELL & Co., LTD. CEYLON TEA

CANADIAN "CHATEAU" CHEESE

Stocks carried by Canadian Mission Business Agency.

Fire Insurance

Personal Effects, Household Goods, Mission Buildings Annual Premium \$5.00 per \$1,000.00