

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

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EDITORIAL

The following letter recently appeared in a religious paper:—

“Many years ago I was called upon to nurse a Chinese gentleman who had been educated in western ideas and was then living in the west. Strangely enough he would often talk to me of religion, and after the great crisis had passed and he was on the way to recovery he would often express admiration of our English faith, and at length just before leaving us he announced that upon his return to China he would become a Christian.

“Years passed, and then one day on the platform of one of our provincial railway stations I met my former patient. But what an entirely different man! He told me that instead of becoming a Christian he had become an anti-Christian, that the New Testament narratives were mainly myths, that Christ Himself was but the illegitimate son of Mary of Nazareth and His cult a delusion. Christianity, judged by its adherents, he could not but regard as a fraud. When Christians said with their lips. “Judge not” they really meant “an eye for an eye” as their constant practice throughout the earth revealed. Christian civilisation was more materialistic than any other; it imposed its rule by might and not by any higher motive; it exploited inferior races; its principal occupation and all-absorbing interest was that of garnering as much power and wealth as possible, and to this end it never hesitated to shed blood as the late war fully proved; so-called Christian nations lived in fear of each other, armed steadily against each other,

and set an example to the rest of the world of highest efficiency in the art of wholesale murder. The Christianity they had to offer to non-Christian peoples was no blessing, but a curse.

By the time the speaker ceased I began to wonder into what maelstrom I myself was being drawn, for I knew him to be a true gentleman, a man of great culture and learning and one who would never in any circumstances betray a friend. His statement distressed me—all the more so because I did not know enough to be able to reply to it effectually. What answer can we give to such people when they have lived among us and seen our ways of behaving or travelled far and wide and beheld our treatment of others?"

It is an example of a not infrequent experience. What really lies at the bottom of the trouble in a case like this? There are two distinct difficulties. The first is concerned with the content of the Christian Faith and the second is with regard to Christian Civilization.

The Chinese gentleman referred to had evidently read or listened to much of the modern re-hashing of the early and mediaeval Jewish slanders on the history of Jesus Christ. But his reading must have been very superficial for him to have been so misled. The leading scholars of non-Christian persuasion agree in giving to Jesus of Nazareth a high place among the leaders of pure thought and morality. Dr Joseph Klausner, a loyal Jew does not take the Christian view, but he says in his book "Jesus of Nazareth"

"Jesus is, for the Jewish nation, a great teacher of morality and an artist in parable. He is THE moralist for whom, in the religious life, morality counts as everything".

As to the question of the story of Jesus being mythical, we may quote Bishop Gore. He writes:—

"The person presented to us by the Gospels is not in the least like the products of the myth-making faculty, as we see it in history. The Buddha-myth is fairly easily separable from the historic man Siddhartha Gautama. It is the sort of myth that we should have expected to grow up. And it is an excrescence upon the historical figure, which it, indeed, conceals but does not obliterate. The same is not at all true of the Person in

the Gospels. That Figure is, indeed, life-like and self-consistent in the highest degree. It has not to any appreciable extent the vulgarising characteristics of the myth. Moreover, it quite overtops any rational estimate of what the imagination of any individual or group could have conceived or executed The final determination between faith and unfaith in the case of Jesus, certainly rests upon the consideration—Do I or not find room in my mind for the idea of God as the Creator and the Redeemer of men in general and of myself in particular, who comes near to mankind and to me at last in a human character—in Jesus of Nazareth? If we can find in our mind no room for this Divine Saviour, we shall find means, no doubt, to dispose of the evidence. But if we find room for the idea, we shall also find the evidence very cogent—enough, or more than enough, to make the self-committal of faith the reasonable reaction.” Here is the real issue, and it could not be more clearly stated.

As to the other question we must with shame and sorrow admit that the charge brought against Western Civilization is in some respects justifiee. Materialism and secularism have not been eradicated, though it is far from true to say that Christian civilization is more materialistic than any other. As a matter of fact there is no such thing as Christian Civilization. Christianity is not a civilization but a spiritual leaven that furnishes civilization with moral ideals. Christianity is a personal relationship of an individual with God. That relationship will modify his social environment and in this way civilization cannot help being affected. Otherwise we should still be savages.

The attitude denoted in this letter is not uncommon among people who are unable or unwilling to search deeply and sincerely. We are inclined to think that the root of the difficulty is not in the intelligence but in the will. It is often the case that such a man is not unable to believe, but that he is unwilling to follow faith to its conclusion in repentance, regeneration and obedience.

ENQUIRING MINDS.

A contributor has kindly sent us the following list of questions which have from time to time been asked by Chinese students.

The enquirers were of different ages and sexes and were in different schools, some Christian and some Government Schools.

The questions are all believed to be bonafide enquiries after truth and are reproduced here that missionaries and others may have the value of this indication as to the way minds are working.

1. Does Christ love everyone in the world ?
2. Do Christians have the same love as Christ ?
3. Why has not Christianity developed like Buddhism in China ?
4. Christian education is better, so why do more people listen to Buddhism.

(The priests at the Wen Shu Wan had sent out word that no one was to eat meat.

The Teacher: "The Buddhists are seeking the world's peace. Student (wistfully) "Many people seek peace".

5. Will Christianity in future control the world ?
6. Is it important for Christians to believe in the Virgin Birth and the Resurrection ?
7. Why did Christ die for people ? Why did He want other people to obtain salvation ?
8. What relation has the Bible to human life ?
9. When Christ was on earth why did the winds and waves obey Him ?
10. When God created the world, why were some people made clever and others not ?
11. What are the evidences of a changed heart, if it is changed by Christ ?

12. Does teaching have any relation to Christianity?
13. Why are the words of a Christian different? When Christians talk the outside people say they know by our words that we are Christians.
14. Why does Christianity inspire people to want better clothes and other things?
15. Why are the rich separated from the poor in the hospitals?
Why do the rich get more attention?
16. Why do Christians say they do not trust everyone?
Why are some Christians jealous?
17. If non-Christians say unkind words to us should we answer back?
18. Why do twentieth century young people have the attitude they do towards religion?
19. What does Christianity have to offer to the future of China?
20. What relationship has Christianity to the young people of the twentieth century?
21. What relationship has religion to our life?
22. Of what value is Christianity to the world?
23. What knowledge need a Christian possess?
24. What reckons as a perfect Christian?
25. Does God really answer prayer?
26. Where does the soul come from?
27. What is the value of worship?
28. Why do all people worship some kind of a God?
29. If we do not believe in God is there any danger in the future life?
30. Was Christ actually raised from the dead?
31. Do troubles and Christianity come together?
32. Should we use Chinese thoughts in interpreting Christ?
33. Is the Bible true or should it be changed?
34. How did five loaves and two fishes satisfy so many people?
35. How did Christ turn water into wine?
36. When is the last day? How should we prepare for it?

There is very much thought provoking material among these questions and perhaps some of them will be hard to answer without a good deal of heart-searching among ourselves.

It is a suggestion worth considering that when we are away on the hills this summer we might get together in small groups and discuss some of the questions and see where they lead us in understanding the minds of Chinese youth.

There is real seeking after truth here. Let the enquirer not go away saying as a student did once say "I went to that church for inspiration and all I got was a seat."

SILHOUETTE.

No one ever wrote about old-time English Inns like Dickens. Have we not sat with him by the great cavernous fireside while the flames roared up the chimney and cold draughts whistled round his back? His stories of ghosts and murders, mysterious disappearances and blenching stains on floor-boards have held us spell-bound time and again.

But what would Dickens have made of a Chinese inn? I am writing in one now, just as Dickens wrote in his. It is an out-of-the-way place, far from the main roads and the advancing tide of hygiene. There is no fire roaring in a cavernous chimney-place. That is the one mercy for which I am devoutly thankful. The temperature outside is somewhere about 95 degrees in the dark. Darker still inside, the heat is augmented by a storm lantern and a bundle of incense which I am burning because I happen to fancy that odour in preference to others. There is no table. I am writing on my road-box, from which my simple meal has just been cleared away. There is a bed and its little inhabitants have already come out to show their appreciation of my arrival. Crawling or hopping according to their little natures, they manifest their welcome in no uncertain way. In this they differ from mine host, for his attitude at my approach was enigmatical to say the least. He might have been pleased, but he didn't look like it. I can hear him now discussing with my splendid servant how much should be

paid for my accommodation, They started from two polar points, the one being a dollar and the extreme pole being a thousand cash. I wonder if they will meet at some equatorial latitude of about half a dollar, or whether the forceful character of the one will urge the other back into some more temperate zone. About that bed. By the way it was not the bed exactly but what I found in the bed that set my thoughts running along this subject of inns. Curiously enough I was reading only this morning some yarns by Dickens written in "The Holly-Tree." Inns were not pleasant places to stay in, at least in Winter-time, in Merrie England. You always got snowed up and were kept a prisoner for weeks. There was always a ghost and you never failed to see the shadow of a stealthy figure approaching just as the wind blew your candle out, leaving only the vision in your mind of the flash of an up-lifted dagger. I was meditating along these cheerful lines this morning on the road. When I reached mine inn at sundown and was shown the only available room I suggested that the straw mattress of the bed might be removed. Not that I object to straw, but I hoped that the active population might thus be induced to employ themselves elsewhere for the night. My dainty fingers always shrink from handling these mattresses, but my splendid servant boldly seized it and was about to roll it up and move it thence when lo! what lay revealed beneath it but A DAGGER! Yes, a real, sharp, shining, pointed dagger. I recoiled from the sight. After my thoughts of the day and my fears for the night I considered whether I should not seek less dangerous quarters. My desire to leave that dark and ominous chamber was intensified by the fact that it adjoined a place we do not talk of but can't help knowing about. My perplexed gaze roved around, while I pondered mine host's assurance that there was no other room whatever. But to my delight I spied a loft approached by a crazy, broken ladder. He thought me mad, but I heeded not his scorn as I scrambled up the broken treads and ensconced myself and my few belongings in this dark but daggerless domain.

SPEN.

THE SPECIAL MEETING AT WEN SHU WAN.

The students of the Language School, along with a few others, enjoyed a very special privilege on Thursday, May 21. We were conducted by Dr. Phelps to Wen Shu Wan, the large Buddhist temple, near the North gate of the City. The temple is interesting in itself, but we were favoured in being invited to witness a part of the forty-nine days ceremony which has been going on there.

I am not sure of the exact reason for, and significance of the meeting. The chief figure was Do Ge Shi, one of the most important of the Lamas, and belonging, I understand, to the Chinese sect of Lamaism. A number of soldiers have been killed in the fighting between Tibetans and Chinese, and this was a sort of memorial service, and probably an attempt to bring about peace. The political significance of the affair is not definitely known.

However this did not detract from our appreciation of what we saw and heard. We were first ushered into the reception room, and after some time, the Lama himself came to receive us. He sat at one end of the room, and consented to give a short talk on the doctrines of Buddhism. Dr. Phelps interpreted, and it was apparently not easy to render exactly all technical terms of Buddhism. Much of what the Lama said was very good, and we were able to agree. Of course he emphasised the worthlessness of the body, and what a handicap it is in the striving for perfection. This attitude is well illustrated by the answer the Lama gave to Dr. Phelps when the latter asked if he might take his picture. He replied that he had permission to photograph his 'worthless husk', but could not photograph his real self. It was very interesting, and a great privilege to have an interview with one of Buddhism's great men.

After that we were invited to hear the special music. This service was being held in one of the rooms before an open square where the public stood, kept at a safe distance. We were given a point of vantage at the doors, within a few feet of the priests. The latter were all Tibetan, in their yellowish robes, about twenty in number. Most of them were middle

aged, a few old men and several very young boys, who did not seem to be particularly impressed with the gravity of the situation. The priests were seated on the floor at low tables, before the altar which was laden with offerings of fruits and sweets. The ceremony consisted mainly of chanting, accompanied by various forms of music. The instruments included bells, drums with their curved sticks, conch shells, and horns of various forms. The music cannot be described; it was very interesting, but of course meant little to our untrained ears.

In addition to the chanting and music, there were other ceremonies, such as throwing grain at intervals. Also at one time, two priests seized two small figures and rushed them to the street. The evil spirits had been driven into these figures which were then carried outside the temple. After the ceremony was completed, the priests allowed themselves to be photographed, and the interior of the room, with its various appurtenances was also taken. In all, it was a very interesting and picturesque ceremony, and one not commonly witnessed. Those of us who were fortunate enough to be present will not forget what we saw and heard.

H.B.C.

THE SPECIAL MEETINGS AT THE WEN SHU WAN

The preceding article has described the visit of the Language School to the Wen Shu Wan (文殊院). This article will therefore chiefly concern itself with the leaflet given us at the Temple, and with the order of service we witnessed.

This particular gathering for 49 days had special significance, as the head lama had been specially invited by all the leading military officials, each of whom contributed, it is said, \$1000 towards the expenses. This lama is a follower of the Dalai Lama, with whose troops the Chinese have been recently in conflict on the western frontier, and it was perhaps

hoped that he would use his influence on his return towards a peaceful settlement of outstanding issues. In the official leaflet that was given to us,—hundreds of which I am told were distributed on the streets—this was naturally not stated. There it was said that this particular gathering owed its origin to the fact that “the whole of Szechuan including all classes of society were troubled at heart over the accumulated misfortunes and difficulties of recent years”, and had therefore decided to open this Buddhist Peace Convention for the South Western Provinces (西南和平法會), in order to “remove the evil influences and pray for peace”. For this purpose they had invited Do Gieh Geh Hsi (多傑格西 being I understand a transliteration of a Tibetan title roughly equivalent to M. A.), and twenty or more Tibetan monks to hold special services for an extended period following the ritual of the Hsien Mi (顯密 one of the sects of lamaism). Since the evil influences or cycle of suffering (劫運), the leaflet goes on to state are due to the accumulated evil deeds of men, so the removal of these influences will come from the accumulated good deeds of many. If people would only manifest an attitude of sincere obedience to the Buddhist law, it would be of immense help towards changing the fortunes of the province, and so there was printed on the leaflet a brief form of ritual in five parts:—1. a hymn of praise to Buddha (see below) 2. the repetition of ‘La Mo Da Bei Guan Shih Yin Puh Sah’ (南無大悲觀世音菩薩), which they were urged to repeat 100, or 1000, or 10,000 times the more the better. (南無 is in this phrase read lamo because apparently it represents a Sanskrit original of that sound meaning ‘without desire’). 3. the repetition of the mystic phrase ‘o mane padme hum’, ‘O jewel in the lotus’. The repetition of this phrase is supposed so break the endless circle of migrations, and enable the devotee to acquire that exceptional merit which will exempt him from having to pass through the six stages or ‘roads’ (天道, 阿修羅道, 地道, 人道, 畜道, 餓鬼道), exempt him even from the heavenly ‘road’ (天道), and enable him to pass straight to heaven itself (天堂), and become one of the six different kinds of manifestations of Buddha. It will also enable him to command favourable weather, to wipe out disaster, to bring a dead man out of hell into the cycle of transmigration, to prolong his life, and obtain the full answer to all his prayers! 4. a repetition of No. 2. 5. a kind of ‘dismissal’ hymn, in which the chief thought was a desire to be soon like Buddha, and reach the place he wished his disciples

to attain. The people were urged to use this ritual morning and evening, and especially on the six days (or ten on the stricter system), on which the Buddhists fast. At the very end of the leaflet was a final injunction to use it oneself or pass it on to others, to regard it as something valuable and not throw it on the ground. Would something of this sort be any use on our own tracts?

The hymn of praise referred to above may be *roughly* translated as follows, (n.b. the 'blessed light', 'sweet dew' are all references to the doctrine of Buddha):—

Unmeasured is his wisdom, his eloquence great and deep,
Alone of all the world he sits unmoved above the waves.

The 'blessed light' with its radiance bright the ills
of a thousand lives disperses,

The 'sweet dew' removes from men the troubles of
ten thousand ages,

The 'bright green willow' opens up the golden world
above,

The 'red lotus' bursting up reveals heaven's pearly
mansions;

Now will I give to Buddha eternal endless praise,

Who willingly comes at the present time to meet the needs
of men.

The music and the chanting I will not attempt to describe. A little has been said about it already in the preceding article. (I was interested to notice Mrs Anderson taking down the notation of some of the chants, but was sorry to find she had left before what seemed to me the most interesting chant of the whole 'mass'). Personally one felt that the hold of such services over the common people lay in a mysterious kind of semi-hypnotic feeling produced partly by the combined effect of the peculiar music, the incense and the chanting, a feeling of something uncanny and sinister, of being face to face with mysterious powers.

The service itself was divided into seven parts. (One of the priests was exceedingly kind in answering my questions and explaining the service). In some places I was not quite clear, but there seemed to be a repetition of a previous part of the service. I may, however, have been mistaken in this. The seven chief parts of the service were as follows:—

1. Gwei I Ging (皈依經), in which apparently the chief idea was 'faith'* or trust, the reference being to the (三皈依) of Buddhism: 'I go for refuge to Buddha (佛), to the Law (法) and the Priesthood (僧)'.
2. Fah Puh tih Hsin Ging (發菩提心經), in which the chief idea was that having gone for refuge to Buddha, the devotee must seek to develop the spirit of Buddha in his own life.
3. Tsan Kuei Ging (懺悔經) corresponding roughly to Confession.
4. Thanksgiving (讚美)
5. Offering (獻供) There are I was given to understand eight kinds of offering, viz. water for washing the face, water for washing the feet, flowers, incense, lights, incense water, cakes, music.
6. Repetition of Mystic Phrases (念咒)
7. Huei Hsiang Ging (回向經) a kind of final dismissal chant, called 'huei nsiang' apparently with the idea that just as the service began with an expression of faith in Buddha, so it ends by the worshipper 'returning, to him.

Personally I came away with three impressions. First a reminder of what Justin Martyr meant by his *logos spermatikos*; that God has revealed himself to the souls that seek him, that the light that lighteth every man has been seen if but dimly by the devotees of Buddha, and that therefore certain great truths find their place in Buddhism. Secondly,—and this was the more vivid impression, as the truths contained in Buddhism are to be seen more clearly in its literature than in its popular form,—a consciousness of the immense amount of superstition that has overlaid the original teachings of Buddha. Thirdly a new vision of the task before us as followers of Christ, and a fresh realization that 'we wrestle not against flesh and blood'.

A. F. LUTLEY

*In this article some terms have been used which have for us a definite Christian content. This has been done simply for lack of a better translation, and is not meant to imply that the Christian content is found in the original Buddhist expression.

VISIT TO THE WEN SHU WAN

As I look back to an afternoon some few weeks ago, when the Language School members made a trip into the city, to visit the Wen Shu Uan Temple, one or two things stand out very prominently in my memory.

First it was a hot afternoon—and I felt a wee bit sorry for myself, but very much more sorry for the crowds of people plodding along the burning streets—and the crowds inside the Temple standing in the blazing sun.

I was very struck then—as I had been before, when I first visited a Temple—by the extreme courtesy and dignity of the priests who spoke to us, and escorted us around, yet I felt very strongly a great lack of reverence, for after all, the special music and gatherings of the time—were an act of worship and supplication in the Temple, which is their equivalent to our Church.

One could not honestly say—that their hearts and minds were concentrated on the service—if one may call it such, they entered the inner court in a very hurried and irreverent manner.

Yet surely there is much we can and must admire in their form of religion—I have no vast experience to speak from, this being only my third visit to a Temple, but I did wonder very much—how some of their ideals could be thoughtfully followed up—their trust to their beliefs and laws, they must too possess a faith of rare quality. Probably they would reply if questioned—that our faith in an unseen tho' ever present God was as "far fetched" as I feel their faith in idols to be, but if we could only transfer the Spirit and Mind of Jesus, and His Way of obtaining Everlasting Life—would not these staunch followers of Buddhism, be worthy and faithful to Him.

M. H.

REPORT OF BIBLE SCHOOL AND OTHER
MEETINGS HELD BY PASTOR HSUEH
AT PAONING, APRIL 16-MAY 13, 1931.

The Bible School had been planned to start about the end of the first moon or early in the second, but owing to a later engagement made by Pastor Hsueh to conduct a fortnight's School at Suiting, the Paoning gathering had to be postponed to about the middle of April, which probably lessened the attendance. The School was primarily intended for Chinese leaders, but others were not excluded. In all 24 men were in residence at the Training College, eleven of these being leaders, one from the B.C.M.S. district. Among the others was a Taoist priest who had heard the Pastor at Sin Chen Pa, and as he seemed really to be seeking the truth the Pastor was glad for him to attend. He shewed much attention. (It remains to be seen what the result will be in his case). There were men in from Kwangyuan, Chao Hua, Sin Tien Tsi (The School teacher had a week with us) Pachow, Shunking, etc. The Pastor had his own special method of helping the men. After early prayers usually led by one of themselves, (the Pastor remaining in his room) there was a forenoon session when each man was expected to give a brief address (10 minutes) on a text or texts selected from a Chapter appointed by the Pastor. In this way St. Mark's Gospel, Phillipians and finally Ephesians were gone through. The Pastor said little or nothing between the addresses but, after listening patiently to all, he would speak at some length himself, showing, them how to bring out the spiritual teaching from the Chapter or part of it.

In the afternoons each man was again expected to speak but this time they selected their own portions, and were given a little longer time (15 minutes). The men showed much interest, both Pastors and helpers and others, the priest taking his turn with the rest. Pastor Hsueh was recognised as a servant of God with a real spiritual experience of the truths he taught, and there was a willingness shown to receive help. Above the black-board there was a paper inscribed with two characters "ask (your own) heart" (問心), and the teaching was eminently practical and searching. Workers were warned of the danger

of preaching without practising, of profession without possession, the Pastor directing their attention to the Lord's solemn words in St. Matty vii, "Many will say to Me in that day Lord, Lord did we not prophecy in Thy Name . . . and then will I profess unto them: I never knew you . . ." He warned against merely studying the Word in preparation for preaching and was especially insistent on not preaching just because of being paid to do it!

Pastor Hsueh's life so adorns his doctrine that "truth from his lips prevailed with *double sway*"! He said privately that some of the men had really made progress on the line he specially emphasizes.

On Saturday afternoons there was no class, a number of the men going out preaching and tract distributing, while a few went with the local Pastor, Mr. Keo (who was very assiduous in attending the classes and took part) to the preaching Hall.

The weekday evening meetings were also held in the College, but were of a more general character. The sitting accommodation was barely sufficient for those who attended, some of the local Christians, the Girls' School teachers and some elder scholars coming, a few from the Boys' School, and nurses and some patients from the Hospital. The wealthy Mr. Hsiao was there twice at least. After the first two nights the addresses at these meetings were all on the story of the Rich Man and Lazarus. Few preachers could hold the attention of their audiences for so many nights on the same theme. The Pastor has a wealth of illustration many being from his own experience and most telling.

On the Sunday after a short morning service in the Cathedral the Pastor, who spoke from a platform, so as to be heard more distinctly, preached at considerable length, the discourse being broken midway by a hymn. In the afternoon and evening the meetings were held in the old Church. Some very helpful and unique addresses were given, that on the failure at Ai and the exposure and punishment of Achan the troubler of Israel is like to live long in the memory of those who heard. The preacher constantly emphasized the need for Christians to be such in reality and not merely in name, to be willing to bear the cross; to set their affection on things above, and by living trustful lives without carefulness to show that they were truly the children of the Heavenly Father. Texts often quoted were those in 2 Cor. v. 15! "One died for all therefore all died: and He died for all, that they which live should no longer live

unto themselves but unto Him who for their sakes died and rose again."

Once more God has spoken to the Paoning Church and to those who came from other parts, by the message sent through His servant! May there be lasting results bringing glory to His Name!

In conclusion perhaps it should be said that one could not agree with the Pastor in every point of his expositions of Scripture but one thanks God that such a man has been raised up, a gift from the Ascended Lord to the Chinese Church, one so entirely given up to the Master for His use. May "his bow abide in strength" and he be still used to influence many be to no longer half-and-half Christians, but to "wholly follow the Lord their God!"

C. H. PARSONS.

THE UNION MISSIONARY TRAINING SCHOOL.

A visit was recently paid by several members of the Chengtu Community to the Language School for missionaries. We were treated to an exhibition of practical teaching methods and shown the progress made in one term by the students there. "Baller without Tears" or "Radicals with Smiles" seemed to be the keynote of the school.

The use of the Phonetic Script instead of Romanisation is certainly a great advantage, partly because the Chinese teacher can also use it. There were interleaved text-books, cubes with radicals and all the appurtenances thereof, card memorisers and flash cards, character charts written large in two colours to distinguish the radical from the phonetic. The New Testament is re-translated into Szechuan colloquial for elementary study. All these up-to-date methods for breaking down drudgery and making study a pleasure are greatly appreciated by the group of language students, who find the acquisition of the language reduced to its easiest and pleasantest terms and who have certainly made amazingly rapid progress in six months. Mr. Moncrieff and his staff of competent Chinese teachers are to be sincerely congratulated on the work that is being done.

FLORENCE NIGHTINGALE

1820-1910

A LITTLE more than 100 years ago, a wealthy Englishman and his wife were traveling in Italy. Europe had then become safe for travelers because the wars of NAPOLEON had come to an end at last. In 1820, this couple, Mr. and Mrs. WILLIAM NIGHTINGALE, and their little daughter, PARTHENOPE, were in the city of Florence. There, on May 12, another daughter was born to the NIGHTINGALES. She was named for her birthplace. Thirty-four years later the whole world was to hear the name of FLORENCE NIGHTINGALE.

From the time she was 5 years old FLORENCE had two homes in England. One was Lea Hurst, near the quaint village of Lea in Derbyshire. The other was Embley Park, near Romsey, on the edge of the New Forest.

Both homes were surrounded with beautiful old trees and flower gardens. FLORENCE loved flowers and birds and animals. She loved babies, too, and although there were none in her own family, she had a great many little cousins in whose teething and baby illnesses she was greatly interested.

Education

FLORENCE was given a better education than was at that time thought suitable for young ladies.

She was a good student and a quick one. By the time she was 17, she had read a truly formidable list of books in both modern and ancient languages. Her father had trained her to think clearly and to concentrate her mind on what she had to do. This training was to help her greatly in later years when quick, clear thinking meant the saving of lives. FLORENCE was taught, as well, the usual manners and graces, which prepared her to take her place in the social world. She and her sister

spent a season abroad and were then presented at court. FLORENCE was not beautiful, but she possessed charm and distinction, and was a good, even a witty talker.

Unhappiness

Although FLORENCE'S life was full and busy, both in London and at the country houses of her family and friends, she was not happy. The occupations of a young lady of fashion could not satisfy her keen mind and unbounded energy. The first record we have of her desire to become a nurse is found in a conversation which she had with the husband of JULIA WARD HOWE. In 1844, Dr. and Mrs. HOWE were staying with the NIGHTINGALES at Embley. FLORENCE said to Dr. HOWE: "If I should determine to study nursing, and to devote my life to that profession, do you think it would be a dreadful thing?"

Dr. HOWE replied: "Not a dreadful thing at all. I think it would be a very good thing."

But to FLORENCE'S parents and sister it did seem a dreadful thing. In every way possible they tried to turn FLORENCE from her idea. But so definite was that idea that, shortly after her talk with Dr. HOWE, the freedom to nurse sick people became FLORENCE NIGHTINGALE'S strongest desire.

It is hard for us today to visualize what nursing was like in the first half of the nineteenth century. Many nurses were untrained, coarse, ignorant women. Sometimes they were actually cruel to their patients. As a result, most hospitals in England, Scotland and Ireland were places of dirt and misery and needless suffering. FLORENCE'S family felt that they could not allow her to go into such conditions as these.

She was bitterly disappointed when her mother refused to let her enter a hospital for training. To distract her mind, her family sent her abroad with friends. Wherever she went she visited hospitals and learned what she could of organization and methods of nursing.

Happiness

At this point in the life of FLORENCE NIGHTINGALE came the first test of the quality of her determination. Persistence met opposition and conquered. Vain were the attempts of

FLORENCE's family to lure her from her purpose by offering the distractions of travel and the gayeties of social life. In 1851, she entered the Deaconess School at Kaiserwerth in Germany for a short term of training as a nurse. The life there was hard and bleak, but FLORENCE NIGHTINGALE gloried in it. She wrote her mother: "This is Life! I wish for no other earth, on other world but this."

In 1853, FLORENCE NIGHTINGALE took her first "situation." She became the Superintendent of an Establishment for Gentlewomen During Illness, in London. The fact that her patients were to be "gentlewomen" partly reconciled her family, but, even so, her mother did not understand her. With tears in her eyes, Mrs. NIGHTINGALE said: "We are ducks and have hatched a wild swan."

Outbreak of the Crimean War

FLORENCE NIGHTINGALE had been a year in her situation when, in 1854, the Crimean War broke out. Russia, with an eye, on Constantinople, had seized some Turkish provinces on the Danube. This did not suit France and England, as it threatened their interests in the East. They joined Turkey in a war on Russia, and the battleground was the Crimea, a small peninsula thrust out into the Black Sea. There the fleets of the allied powers landed their troops, and there, in September, 1854, was fought the first great battle of the war, the battle of the Alma River. The allies were victorious and England went wild with joy.

The Call

But the rejoicing quickly changed to mourning. The number of the killed and wounded was very large and presently charges of neglect toward the sick and wounded in the military hospital at Scutari were published in a London newspaper. There was one woman in England who was ready, experienced in nursing, and anxious to serve, who could come to England's help in this hour of desperate need. Fortunately there was one Englishman who knew it. Their letters to each other crossed in the mail. One letter was from FLORENCE NIGHTINGALE offering to go to the Crimea with a party of nurses. The other was from her friend, SIDNEY HERBERT, the Secretary of War, asking her to go.

Within five days from the time that each one had accepted the other's offer, FLORENCE NIGHTINGALE, with a party of thirty-eight nurses, was on her way to Scutari, the place opposite Constantinople where the military hospitals were located. She left in a great burst of enthusiasm. This FLORENCE NIGHTINGALE, of whom most people had never heard five days before, had become a popular heroine.

The Military Hospitals

Dark as the picture of conditions in the military hospitals had been painted in newspaper reports, the reality turned out to be darker still. FLORENCE NIGHTINGALE had longed for a job equal to her ability and energy. Now she had one. Her tidy mind and her capable fingers had always stitched to straighten out messes of any kind. Now, in the hospitals at Scutari, she found a huge muddle complicated by entangling red tape. In her own words, she found "The sanitary conditions of the hospital of Scutari were inferior in point of crowding, ventilation, drainage, and cleanliness to any civil hospital, or to the poorest homes in the worst parts of the civil population of any large town that I have seen." Ordinary comforts for the sick and wounded were lacking and necessary surgical and medical supplies were often not forthcoming. There were not enough beds, "there were no vessels for water, or utensils of any kind; no soap, no towels or cloths; no hospital clothes; no chairs, tables, benches, nor any other lamp or candlestick but a bottle." Often the wounded men were left lying in the uniforms they had worn on the battlefield.

It was evident that there had been a complete breakdown of medical arrangements at the seat of war. No one person could, or would, assume responsibility for this awful failure. It was not the time to exclaim, "What a mess!" nor to ask, "Whose fault is it?" That could come later. The only thing that mattered then was: Here is a job to be done. FLORENCE NIGHTINGALE knew, of course, that her position was a delicate one. Women nurses in an army hospital were unheard of and the prejudices of both the medical and military authorities must be overcome.

The Emergency

The wounded from the battle of Balaklava began to arrive shortly after the party of nurses landed. In the Barrack hos-

pital alone there were four miles of wounded soldiers laid not eighteen inches apart. The wounded lay up to the very door of the nurses quarters. FLORENCE NIGHTINGALE wrote home: "Let no lady come out here who is not used to fatigue and privation." She herself was known to be on her feet for twenty hours at a time. Along with the permanent reform which FLORENCE NIGHTINGALE made with patient persistence came this necessity for meeting emergencies.

Cleanliness

During the Crimean War, no one dreamed that infections after surgical operations, or after wounds received in battle, were caused by tiny living organisms. It was not until twenty years later that LISTER introduced antiseptic methods in surgery by making practical use of the germ theory of infection taught by PASTEUR. But FLORENCE NIGHTINGALE did know that efficient nursing demands cleanliness. She set herself to supply this necessity. She found "not a basin, nor a towel, nor a bit of soap, nor a broom," in the whole place. One of the first things she asked for was a supply of sacking and 200 hard scrub brushes for washing the floors.

Up to the time of her arrival the largest number of shirts washed in a month had been six. FLORENCE NIGHTINGALE installed a laundry at once and employed in it the wives who had followed their soldier husbands to the front.

Cooking

After starting her clean-up campaign, the next thing that FLORENCE NIGHTINGALE did was to install extra "diet" kitchens with the supplies she had laid in at Marseilles. Gone at last were the days when sick and almost famished men found themselves confronted with hunks of meat or bone or gristle from the thirteen copper kettles in which all the food for the hospital had been cooked. Now the meals were well prepared and served on time and there were delicate jellies and broths to be had when the doctors ordered them for their patients.

Storekeeping

FLORENCE NIGHTINGALE set up a shop in a kitchen in her tower. She was the storekeeper, the doctors were the customers. The medical officers found that they could get from FLORENCE NIGHTINGALE necessary supplies which they could not possibly procure from the official purveyor of the army.

The Ministering Angel

The military surgeons, the orderlies, her own nurses, the Purveyor, saw in FLORENCE NIGHTINGALE the "impelling power of a brain and a will" set to bring order out of the chaos in the military hospitals. But to the sick and wounded and to the public at home, she was known as the Angel of the Crimea. At night when the medical officers had gone to bed and darkness and silence had settled down on those miles of prostrate sick, she might be seen, alone with a lamp in her hand, making her solitary rounds. One boy wrote home in a letter which became famous:

"What a comfort it was to see her pass, even. She would speak to one and nod and smile to as many more; but she could not do it all, you know. We lay there by hundreds, but we could kiss her shadow as it fell, and lay our heads on the pillow again content.

The men adored her. They saluted her as she passed down the wounded ranks. "Before she came," said one soldier, "there was cussin' and swearin', but after that it was 'oly as a church." Another, who had lost a leg at the Alma River said, "If the Queen came for to die, they ought to make *her* Queen, and I think they would."

They wrote home for *her*. They saved their money for *her*. They went through painful operations without a murmur for *her*. She called them "her children," and the dead to her became "the heroic dead."

With all her other duties, FLORENCE NIGHTINGALE carried on a huge correspondence. Late at night when the hospital was in darkness, she sat at her small unpainted table and wrote the dying messages of soldiers to their relatives, long reports to ministers at home and to military and medical officials at the seat of war. She filled page after page with recommendations, suggestions, criticisms, statistics, and storekeeping accounts.

Results

Six months after FLORENCE NIGHTINGALE'S arrival, the results of her activity were clearly apparent. Order and cleanliness reigned in the wards. The hospitals were better

supplied. Sanitary improvements, so important that FLORENCE NIGHTINGALE said they had saved the British Army, had been carried out. Most remarkable of all, the death rate among the cases treated had fallen progressively from 420 a thousand in February, 1855, to twenty-two a thousand in June, 1855.

In the Crimea

Not content with reforms at the hospital base, FLORENCE NIGHTINGALE now set out to inspect hospitals at the seat of war. She made her first visit to the Crimea in May, 1855. Shortly after her arrival, she came down with what was called Crimean fever. Even then, although she could not walk, she could write, and write she did, until she became delirious. When, after many weeks, she was well enough to be moved, she refused to return to England. "I am ready to stand out the war with any man," she said.

On September 8, 1855, Sebastopol fell. From this date until the end of the war, FLORENCE NIGHTINGALE divided her time between Scutari and Crimea. In the Crimea the work was very hard. She spent whole days in the saddle, or was driven in a baggage cart over bleak and rocky roads. She stood for hours in the heavily falling snow. Often she did not reach her hut until late at night after walking for miles through perilous ravines.

At last the war came to an end. Peace was signed in Paris on March 30, 1856. Four months later FLORENCE NIGHTINGALE sailed for England.

The Heroine

During FLORENCE NIGHTINGALE's illness in the Crimea, all England had held its breath.

When the bells were ringing "Victory!" after the fall of Sebastopol, the name of FLORENCE NIGHTINGALE was on every tongue. Now that she was coming home, a rousing welcome was planned for her. She was to be transported on a man-of-war. Three military bands were to meet her at the station and play her home whenever she might arrive, by day or by night.

FLORENCE NIGHTINGALE refused the man-of-war. On August 7, 1856, a lady dressed in black entered the back door at Lea Hurst. The old butler hastened to put her out. She lifted her veil; it was Miss FLORENCE. The heroine had not chosen to publish her time of arrival.

After the War

FLORENCE NIGHTINGALE lived for more than half a century after her return from the Crimea and in all that time she practised the most rigid seclusion in order to save strength for her work. The upper rooms of her house in South Street, London, became the center of a network of reform which spread over the world.

In the heyday of her usefulness she, a semi-invalid, lay on her couch in her upper room, writing, writing, writing. Below in the sitting-room, great statesmen, famous generals, foreign royalties begged for audiences. For many years, the newly appointed Viceroy to India paid her a visit before leaving for his post. She had the admiration of Queen VICTORIA, who had said when she met Miss NIGHTINGALE, "Such a head! I wish we had her at the War Office."

On her return from the Crimea, her friends begged her to rest. Rest! How could she? She could never forget the heroic dead. She could never forget that many of her "children" were lying in their forgotten graves from causes which might have been prevented.

Her experience in the Crimea, when it was happening, had been her job. After it was over, it had become an example. She said: "The sanitary history of the Crimean campaign . . . is a complete example—history does not afford its equal—of an army, after a great disaster arising from neglects, having been brought into the highest state of health and efficiency." Now was the time to drive home the lesson of this example. With the help of SIDNEY HERBERT, she set out to reform the Army Medical Service. She found that even in the army at home the death rate was nearly double that of civil life. "You might as well take 1,100 men every year out upon Salisbury Plain and shoot them," she said grimly.

Sanitary Reform in the Army

She met stubborn opposition, but in the end she forced the Minister of State for War to appoint a commission to report upon the health of the army. She herself worked day and night to help the commission.

When the report was finished the next task was to have its recommendations put into effect. In the end this proved to be easy, as her friend, SIDNEY HERBERT, became Secretary of State for War. The army barracks were remodeled; the responsibilities and duties of FLORENCE NIGHTINGALE'S old foe, the Purveyor, were accurately defined. An Army Medical School was established, and the Army Medical Department was reorganized on the principle that it is as much a part of the duty of the authorities to take care of the well soldier as it is to take care of the sick soldier. By 1861, as a direct result of these reforms, the death rate in the army at home had decreased by one-half since the days of the Crimea.

Sanitary Reform in India

FLORENCE NIGHTINGALE was not content with reforms directed toward the health of the army at home. She reached out to the troops in India, and her main work for many years has been described as "Health Missionary for India." After an investigation into the existing sanitary conditions, of the Indian army, a commission, appointed at her suggestion and working with her assistance, did for the troops in India what sanitary reform had done for the army at home.

Her interests in India spread from the troops to the natives. She worked in season and out of season for sanitary improvements in native living conditions and for irrigation projects which would free the Indian farmers from their ever-present fear of famine.

The Nurses Training School

While FLORENCE NIGHTINGALE was still in the Crimea, a movement was started to mark in some public manner the nation's appreciation of her services. It was decided to raise a fund for the establishment of a training school for nurses of which FLORENCE NIGHTINGALE would be the head. This school,

which was connected with St. Thomas's Hospital in London, was opened on June 24, 1860, with fifteen probationers. On this modest scale there was launched a scheme which was destined to found the modern art and practice of trained nursing.

To FLORENCE NIGHTINGALE, nursing was not a profession; it was a "calling." It required a sound knowledge of household hygiene, some knowledge of medicine and surgery, and an acute and sympathetic faculty of observation. "Merely looking at the sick is not observing," FLORENCE NIGHTINGALE used to say.

Hospital Construction

The publication of FLORENCE NIGHTINGALE'S *Notes on Hospitals* in 1859 made her a recognized authority on hospital construction. This book opened a new era in hospital reform. After its publication she was deluged with requests for advice in the building of new hospitals or in the reconstruction of old ones. To her is largely due the credit for whatever is good in modern hospital design and construction.

So widespread was the recognition of FLORENCE NIGHTINGALE'S authority on questions relating to nursing and hospital construction that she was officially consulted by the Union Government during the Civil War in the United States.

The Angel with a Flaming Sword

FLORENCE NIGHTINGALE lived to be 90 years old. Just three years before her death, she was given the Order of Merit by King EDWARD VII. This a very high honor. It was the first time that it had ever been bestowed on a woman. Congratulations came pouring in on FLORENCE NIGHTINGALE from all sides. The longer she lived, the greater became her fame. In the popular imagination, to the day of her death, she was the Lady of the Lamp, the Angel of the Crimea, the tender woman whose shadow the soldiers kissed as it fell on their pillows. But to those with whom she worked during and after the Crimean War, she was an angel with a flaming sword. Her mind was the sword—hard, sharp, brilliant. Passionately she used it to do battle for those whom she saw suffering needlessly. Ruthlessly she bared the easy-going inefficiency which hitherto had made a disgrace of sanitation and nursing, both in military and civil life. Without sentiment, she pointed out the remedies and worked ceaselessly for their adoption.

Her spectacular experience in the Crimea was to FLORENCE NIGHTINGALE only one incident of the life work she had chosen. Yet what thrills, what splendor, what dreams of service it meant to the children and young women of her day! Through her heroism, nursing became glorified. She lifted it from its lowly state to that of one of the greatest professions which woman can follow. It has been said that "no woman who was not canonized, or who had not worn (or been deprived of) a crown, has ever excited among her sex so much passionate and affectionate admiration, and set so many an example as FLORENCE NIGHTINGALE."

SOME THINGS WORTH KNOWING

100% protection against rust for your needles when not in use is to put them into a small seamless tin box, such as a typewriter ribbon box, with a spoonful of vaseline. Place the box on the stove to melt the vaseline, which should be enough to cover the needles.

At the mountains particularly many of us have been troubled with the pest commonly known as "Silverfish". Due to an insatiable appetite for starches they eat cloth book bindings, the sizing on papers etc. Advantage may be taken of this craving by making a poison paste and spreading it on bits of cardboard which should be placed in the drawers, book shelves, or places frequented by the silverfish. The following formula has been found effective. Flour, $\frac{1}{4}$ cup; arsenic, $\frac{1}{8}$ ounce; and water sufficient to make a thin paste by boiling. Care should be taken to keep this out of the reach of children.

THE BIRDS OF OUR MOUNTAIN RESORTS.

(continued from May News)

Both at Beh Lu Ding and at Omei Shan we get a small chickadeelike tit, but it is not the same bird in the two places. At Hsin Kai Si it is the Central China Grey Tit, the same one which is common at our lower altitudes the year round. This bird is common also at Sintientsi, and apparently rears its young there. At Beh Lu Ding we have the Green-backed Tit, which is one of our winter visitors here in Chengtu. It builds around our budgalows, and is one of our most sociable little neighbors. I believe there is also a tit at the Golden Summit, but am not sure of the species.

The smaller Red-headed Tit, which is common with us here on the plain throughout the year, is present in some numbers at Sintientsi, and apparently nests there. But I have not recorded it at our other resorts.

The Silver Eye is a bird which we have probably noticed more often in cages than in its natural state. Gee and Moffett write that "This is considered the most genteel of all the Chinese cage birds, and one may usually note the neat clothes and polite manners of the gentlemen who keep them." I believe this is equally true here in West China. I know from sad experience that it is not easy to keep the little things alive, and that they require very especial care and feeding. The little fellow is four and one half inches long, green in color, with throat and under tail coverts yellow, and abdomen white. It gets its name of Silver Eye from a ring of small white feathers which surround the eye. These are quite common both at Beh Lu Ding and at Hsin Kai Si, and Baker states that they are perhaps the most common bird in Kuling. They generally keep in small flocks, sometimes in company with other small birds. The bird has a shrill little chirp, and the air sometimes seems to be full of this sound for a few moments, as a flock pauses for a brief visit in the neighborhood of ones bungalow.

At Beh Lu Ding we have another species, the Brown-flanked Silver Eye, which is very similar except for rufous brown flanks. They are usually seen in company with the others. I have seen

both these birds here in Chengtu in migration. And I was much surprised, two years ago, to have a nest brought to me with eggs, which seemed to answer the description of the eggs and nest of the Brown-flanked Silver Eye. The bird had built in the ivy surrounding one of the residences here on our campus, and been disturbed by painters.

A striking bird at Chin Chen Shan, which is also occasionally seen at O nei, is the White-headed Black Bulbul, known by Beh Lao Ko (White Head). In the mature bird the whole head and neck are pure white, and the rest of the bird jet black, so there is no mistaking him if you once get a real look at him. He is a fairly large bird, nine and one half inches in length.

Another common bird at Chin Chen Shan, met with occasionally at other lower altitudes, is the Black Drongo. It is twelve inches in length, of an irridescent black color. The striking part about him is the long, deeply forked tail, with feathers slightly turned up at the outer corners, giving it a sort of fish-tail appearance.

Still another very common bird at Chin Chen Shan is the Golden Oriole. One afternoon we estimated that there must be as many as twenty birds, flying back and forth across the deep ravine. I am told that these are also in evidence at Silverdale.

Along the mountain streams one meets with the Plumbeous Water Redstart, described in a previous issue. There is also the Chinese Forktail, a large striking bird, with a deeply forked black and white tail. This tail is usually spread as he flies, and this makes his identification easy. The mantle is also black and white.

Another interesting bird of the mountain streams, which you are likely to see at Gi Po Dong, or at Flying Bridges, is the South China Dipper. It is eight and one half inches in length, plump of body and short of tail, and is a uniform dark reddish, almost maroon-brown in color. It wades and dives into the mountain streams in their very swiftest places, making one wonder if it is not related to the fishes!

At Beh Lu Ding and higher altitudes one meets with the Large White-rumped Swift. This is another bird which gives one the satisfaction of leaving no doubt as to its identity. What a feeling of strength and poise it gives us, as it glides and wheels in the air well above us, when we think we have already attained to quite an altitude!

If you are fortunate you may catch a glimpse of the Chinese Paradise Flycatcher. I have seen it more than once below the Devil's Staircase at Beh Lu Ding, and also at Chin Chen Shan. I did not record it at Omei, but think that it must be there. The male in his full plumage is seventeen and one half inches long, of which twelve and one half inches is tail. In summer plumage the head is an iridescent blue black, and the rest of the body a bright rufous. In winter the rufous of the male turns to white. In this phase of its plumage the bird may be seen at Chungking. The female does not have the very long tail, but in coloring she resembles the male in his rufous phase.

Another bird which will give you a real thrill if you can catch a sight of it is the Yellow-backed Sunbird. This bird also has a tail long in proportion to the rest of the body, but even so the total measures but little over five inches. As it flashes into sight, and out again, one wonders whether it can be that a humming bird has come to visit us. Most of the body is a brilliant scarlet, and often this is all the color one sees, as he pauses just for an instant, and then hurries on. The rump is yellow, and elongated tail blue and black. I have recorded it both at Omei and at Beh Lu Ding.

With this number we complete our year with the birds, and so bring our series of notes to an end. A few statements which have been made need revision. During *this* year the Chinese Blue Magpie has not been one of the *common* birds of the Union University campus. Grey Starlings were also hardly seen on the campus this Spring, and only a single specimen of the Yellow-headed Wagtail was recorded. The rooks do not seem to have left the campus as I prophecied that they would. Whether these variations from the usual have been due to slightly different weather is hard to say.

One Grey Wagtail was seen near the U. U. campus at the *end* of May, considerably later than I have ever seen it here before. The Great Hawk Cuckoo has been conspicuous by its absence this year, though we have heard its call a few times. The Indian Cuckoo has been heard more often. During 1928 and 1929 the proportion was exactly reversed. The Great Hawk Cuckoo, or "Brain Fever" bird, seems to belong especially to the very hot weather of May and June, such as we have hardly experienced this year and last. The Indian Cuckoo, on the other hand, is evidently more likely to make himself heard when the weather is not so hot.

The herons also seem to be varying their usual habits this year. The Little Egret I have not recorded at all so far. The Pond Heron has been seen a few times. But the Cinramon Bittern, which I mentioned as being the least common of the three, has been the most common, one even nesting in an oats field near the clock tower.

With these exceptions I believe the statements made have been correct. As stated in the first issue the notes have dealt mainly with identification and appreciation of our feathered friends, while great problems such as utilitarian values to farmers and others, nesting habits, migration routes, etc. etc., have been almost untouched. The series as a whole is therefore merely an introduction to the subject.

June 1931.

JANE B. DYE

Editorial Note.

This is the last of the series of articles on birds contributed by Mrs. Dye. The Editor wishes to thank Mrs. Dye very cordially for this most interesting series. We have heard from many readers how much the articles have been enjoyed by old and young. We hope that Mrs. Dye will later on continue to send us some similar kind of series.

The "News" would be easier to edit and would be a more valuable paper if we had a few more contributors as generous and informative as Mrs. Dye.

EDITOR.

BORN.—To REV. and MRS. Marion H. Duncan, Tibetan Christian Mission, Batang, Sze., on Monday, May 19th, a son, Robert Malcolm.

THE MISSIONARY TRAINING SCHOOL.

After having been closed in January, 1927, the Missionary Training School re-opened on the eleventh of last November and has now completed the greater part of a year's work. Fourteen students have been in attendance, three from England five from the United States, and six from Canada.

The daily time-table makes provision for seven periods of forty minutes each, two as a rule being spent by each student in a class of six, two or three in a class of three, two with a personal teacher, and one daily period every other week alone without a teacher. With a weekly shift of teachers and class-mates the whole cycle is completed in six weeks.

We strive to be thorough-going in our application of two fundamental principles: (1) Teach first the living speech forms, the spoken language as it is heard in this part of China; and (2) Train ear and tongue before eye and hand. We might almost say we have no text-book for the greater part of our language work. To be sure, we do use loose lesson sheets for review, and Baller's Mandarin Primer and New Testament Vocabulary for reference. But before the eye of the student rests upon a sentence in any of the printed lesson materials, that sentence has first been presented orally by the class teacher with such explanation and illustration (also oral) as may be required, and it has been spoken one or more times by the student, repeating after the teacher. He is therefore fairly familiar with most of the material in Baller's Primer, John's Gospel and other lesson materials with respect to their oral aspects and thought content before he meets with them in print. If the printed form happens to differ from our colloquial usage, he has first made the acquaintance of the spoken form, and this form receives much the greater emphasis until he can be safely trusted to make it the model of his own efforts at oral composition.

The second of our two principles enumerated above determines very largely our procedure; the first of them determines the materials to be taught. We have felt the need of more material in Western Mandarin Colloquial of a simple elementary type than has hitherto been available, and have

considerably increased the supply by having the twenty reading lessons in part two of Buller's "Idiom a Lesson", Reading Lessons six to nineteen of Buller's Mandarin Primer, a few stories, several prayers, the parables of the Good Samaritan and the Prodigal Son, together with chapters 4, 6, and 9 of John's Gospel done over into Western Mandarin. We have further had the illustrative sentences in Buller's Mandarin Primer, averaging about fifty to the lesson, put on cards, the English on one side and an appropriate Western Mandarin colloquial equivalent (differing largely at times from Buller's Chinese text) on the other. The students spend considerable time in oral drill on this material, and then read the colloquial version before turning either to Buller's primer, or the Union Version of John's gospel. Attacking the material from this angle, they have no difficulty in understanding the texts as they read them, and their own speech is not unduly influenced by the non-colloquial forms they meet with in their reading.

In addition to thorough drill, intensive study, and mastery of a certain body of material, we want other material suitable for rapid sight reading. Ideally, this should introduce very little in the way of new vocabulary and construction; our aim is defeated if the student cannot read most the material fairly rapidly and at sight. Our aim is likewise frustrated if the student can get hold of this material beforehand and "prepare" the lesson. For this purpose we have the reading lessons written in large characters on sheets of heavy ledger paper, about 100 characters to the sheet, and keep them locked away except when in use. For these lessons we have drawn on stories about the heroes of the Three Kingdoms, other well-known Chinese stories, conversation lessons suitable to various occasions, and other materials both original and adapted, in all cases, of course, putting them into Western Mandarin speech.

The oral mastery of the language material studied, in both its active and its receptive aspects, is, we feel, far the most important part of the first year course. To test this mastery we have, from time to time, a ten-minute aural comprehension test. To test the active vocabulary this consists of English terms; to test the passive vocabulary it consists of Chinese terms, usually sixty in number, gleaned from the materials studied not long before by the class. As these terms are read before the class, each term once only and with just enough time for the students to set down an equivalent expression in the other language, they make their entries on blanks provided for

the purpose. Each student scores his own paper and retains it for further reference. A carbon duplicate of the student's score on each item is turned in to the director who finds these fortnightly ten-minute tests of considerable diagnostic value. The students are encouraged to add vocabulary material only as fast as they can assimilate it, and to review it until they have assimilated it.

We are using this year for the first time two very valuable devices which we owe to friends in other parts of China, the filing folder to Prof. C. H. Robertson of the Y. M. C. A., and the two-line staff for position writing of tones to the Nanking Language School, with some of whose students the writer was associated in Shanghai in 1927-28. For the first device an ordinary filing folder of stiff manila paper is ruled off into 2-inch squares, of which it will nicely accommodate forty. Then with a punch or chisel, locally made at a cost of forty or fifty cents, a curved tab is punched at the bottom and at one side of each square. Forty 2-inch character recognition cards can now be filed in this folder, which has decided advantages in several ways over a similar pack of cards bunched in an envelope or a box or held by an elastic band. Six or eight folders can be punched at once, and it pays to use them for the study of Chinese characters; forty are in sight at once, and they can easily be moved about or replaced by others when learned. From Prof. Robertson we also learned the desirability of staking off our claims on the Chinese language in sizable lots rather than in small dribbles. Instead of making small daily assignments of characters for writing and recognition, proverbs for memorizing, etc., we have experimented with assigning characters for recognition in groups of 40; characters for writing, radicals to be mastered and proverbs to be memorized in blocks of 20, and then allowing a week for mastery. We find it a decided improvement over the plan of daily dribbles for work of this character.

The readers of the *News* have no doubt all seen English copy books with double ruling, one line for all letters to rest on, and another to show how high such small letters as a, c, e, m, and n, should be written. In our exercise books these two lines are a quarter inch apart, and pairs of lines are a half inch apart. There you have the two-line staff. We use it chiefly with the Chinese phonetic script written horizontally, but it could be used equally well with romanization or (a little more widely spaced) with characters. Tones are represented by position on the staff, just as notes are in music by position

on a five-line staff. To represent the West China tones we write first tone words just above the upper line, second tone words just below the lower line, third tone words so that they are neatly bisected by the upper line; fourth tone words are intersected by the lower line, and fifth tone words are written between the lines (or, if preferred, in the second tone position). These positions correspond nearly enough to the relative pitch of the several tones, so that the positions are quickly learned and are soon naturally associated with the corresponding tones. The advantage of the system is that it is impossible to dissociate word and tone; the tone must be identified before the student can write the word. Tones simply cannot be ignored or become an afterthought when dealt with in this fashion. The results have surpassed our expectations. At the end of a very few months the students are surer of their tones and give them less conscious attention than any other group of students I have known at the same stage of their study of the language.

While the director has been able to devote only about half his time to the work of the School, other responsibilities claiming the other half, the response on the part of the students has been most gratifying. Their progress is in no small measure due to the untiring patience and painstaking care of the Head Teacher, Mr. P'an, and his associates on the Chinese staff. Both teachers and students have loyally cooperated in all that was expected of them, whether it involved the monotony of constant drill, drill, drill, or the trial of some newfangled device which might prove interesting as a novelty, but whose worth as a language tool was yet to be proved.

A word of apology is due the language students resident in other stations for my failure to render them any service in their attack on the language. Not having half the time to give to the work of students in residence which should have been theirs in this first year of organized school work after a break of almost four years, I have not had the time to direct the work of students elsewhere. They are welcome to the use of the materials we have developed, but I fear this is the extent of the contribution I can make to their studies at the present time. Perhaps I should state that the Gospel Selections in Western Mandarin Colloquial may be had for twenty-five cents, and a limited number of sets of the loose leaf materials (approximately 100 pages per set) for \$1.30 each, postpaid in China. One set of the Baller lesson cards is with the language students at Mt. Omei this summer, and a duplicate set is at Behluding. The students at these two resorts have also all

the other materials described, in addition to some not here described. I am sure that they and their teachers will be happy to show and to explain it to those who may be interested.

J. E. MONCRIEFF, DIRECTOR.

RESEARCH WORK IN RELIGION IN
WEST CHINA*

H. G. BROWN.

Inasmuch as we are all members, I will not be charged with showing symptoms of pooled self-esteem if I boast a little bit in the name of our society. In the first place, our president has given us cause for pride in all his public appearances. His introduction of speakers and his closing remarks have been appropriate, thoughtful and interesting. Incidentally, he has given each speaker a feeling of competency. I should like to have a paper to present every month. But more than that, and more seriously, Mr. Dye has made us conscious at each meeting of the wide scope research, of the throbbing, on rushing life in which we have a part, of the wide bearings of the various studies we have undertaken. While individual papers have dealt with the trees, the chairman has tried to help us to an appreciative consciousness of the forest. Research has two possible purposes; one to help us to solve some practical human problem, the other, to lead to an understanding of some aspect of our circumstances which has substantial bearing upon our philosophy of history or of life. Mr. Dye would make a fine president for such an association as I have lately seen suggested, "An Association for the Prevention of Useless Research".

A second cause for pride is the name of our society. "Research" has almost as pleasant a sound as "Mesopotamia". It carries the gratifying suggestion that we know all that is known, that we have consolidated all the intellectual conquests of the past, and that we are ready to push out upon the Gobi desert of the Unknown. Again, the word "border" suggests

*Address at Annual Meeting of West China Border Research Society, Chengtu, May 23, 1931.

“frontiers”, “pioneers”, and the possibility of all sorts of adventures. Incidentally, I have been very happy at the liberal interpretation that has been given of late to this word. I believe in the liberal view. It allows one so to speak, “to hang one’s clothes on a hickory limb”, to keep dry, and safe, and still as it were to enjoy the water.

The word border has another useful connotation. They say it is easier to get money for research when it has to do with ancient peoples or distant places, than when it deals with the near at hand. I believe more money is being spent to-day in the study of the religion of the ancients than in analyzing our present day conditions. A professor in a seminary at home, bound up three years’ issue of a country newspaper for the library. He was reprimanded for it. Had he been able to do the same thing for a like period of a thousand years ago, he would have received great applause, and probably an honorary degree. This same professor went into a seminary library and asked for an atlas. No modern atlas was to be had, nothing later perhaps than the time of Julius Caesar or the Holy Roman Empire. In this way, we can see, religion has tended to be classed with history or archaeology, and research into actual religious conditions and forces right at home have been neglected. Some preachers could tell us more about the popular revolt under Solomon’s successors than they could about the rural-urban conflict of 1931.

The reason for this condition is not hard to find. I did not have a chance to talk with any medical men before this meeting so I will say tentatively that the science of anatomy developed before that of physiology, and that because it is an easier subject. For a long time, religion has been studied as though it were anatomy. Nowadays it is beginning to be thought of in terms of functions and of life. Even yet, at home, the departments of pastoral theology and religious education come off rather poorly—for the very reason that should warrant us in giving them special consideration, that is, because they are very complex and necessarily vague. Two years ago, I chanced to sit beside a young man, a teacher of physics somewhere in the United States. In a chat with him, I learned that he was taking education in the University. He said, “I cannot get any promotion in my profession without taking this work in Education. It is vague stuff, isn’t it? One could only answer, “Yes, it is somewhat complex!”. If education requires study, much more does religion. We should go forward with the faith expressed in such great words as “Cast thy bread upon

the waters", and "No word shall return unto me void", but at the same time we should be looking for the exact factor or factors which make people religious. Pasteur tried to isolate the germ which causes fermentation. We know there is something which makes children religious, that, in some way God is introduced to their conscious life in a vital way. As we carry on with our work, we should be constantly considering just what such an experience is and how it may lead to the fruitfulness for which we hope.

The interest, the novelty which the people in our home lands see in this distant border country gives us a fine opportunity to turn their attention to a side of life which for various reasons they overlook in their immediate environment. It is for us to see to it that life out here does not "fade into the light of common day".

I was greatly pleased when at home the last time with the use of the word "areas". Every one was using the term. They spoke of "teaching areas", that is teaching relating to certain problems. I am going to suggest some areas along which we might work here in West China. In looking over our last journal, I felt that we should increase our stress upon religion and education, and I am hoping some of our new members will correct this state of affairs.

Now, to come to areas. I wish some one would make a study of our Christian religious leaders in West China. Such a study would include a consideration of their number, where they have come from, how they were recruited, the equipment and methods which have been available for their education, their status in their communities, their living conditions, and the institutional equipment which they have for use in their work. In this connection, we might make a study of the religious leadership of all sorts in a few communities. Dr. Flexner in an investigation of medical standards, found that an increase in the best type of medical practitioners, increased the number of the lowest class. For people who are here to develop religious leadership, it seems reasonable that we should be giving this subject a great deal of careful attention.

A second area is that of character measurement, of character testing. Chave and Thurston have done some work along this line. Two books have come out during the last two or three years—the work of two men for the Character Education Enquiry Commission. Hartshorne and May are the investigators. The first book is called "Studies in Deceit". I should like to see the same tests given here. It would be interesting to know

just what in Chinese students' eyes is deceit. What is the ideational side of deceit? Then, in actual practice do they live as near to their idea or ideal, as we do in our home countries. Again, do certain parts of our work bring improvement? For example, do the formal teaching of religion, the holding of morning prayers substantially affect their lives in this respect. A second, and in some ways more satisfactory study has been that reported in the book "Studies in Service". Suggestions come to one at once. Is there any correlation between excellence in arithmetic and Chinese in a school, and readiness in the matter of mutual service. May schools be graded on the basis of mutual service? Are our Christian schools conspicuous for their mutual helpfulness? If so, why? Is there any correlation between Christian teaching in a school and mutual helpfulness among the students?

There are those who feel that little has as yet been accomplished to reduce character education to a matter of scientific procedure. The claim is that religion is caught, not taught, that the Spirit moveth where it listeth. On the other hand the whole trend of the present day is to assume that spiritual forces are subject to laws as are physical forces, and it is for us reverently to try the spirits and the methods they suggest, and see if they succeed, in other words, whether they be of God or not.

A third field which has received only small attention at home, and that is the pathological. Religious education has been inclined to pay attention to normal cases only. I wish we could establish a clinic for mental cases in West China. It would be grand if we could send out doctors who have sufficient appreciation of religion, and preachers who know enough about mental troubles, and with a becoming appreciation of the medical profession, so that together they might help in cases of mental distress. Some doctors over-estimate the value of physic, and some preachers underestimate what their faith might do for people possessed of devils. By rights, our Christian doctors should be the right-hand men of the preachers, even prescribing religious exercises of certain sorts, and having something to say about order of service, and the spiritual needs of the flock. But before this can be done, we need some study of what has been learned elsewhere and some research into the mental troubles of the communities of West China.

A fourth field we might study is the vocational emphasis of our Christian schools in West China. What occupations most deserve religious approval? Is it as good a thing to be a

zealous, religious farmer, or a business man, as it is to be in a profession. Which way does religion tend to drive young people vocationally? What about Confucianism? Buddhism? Christianity in this respect? What percentage of our students who do not continue at school—continue in the church? To what extent do they feel that if they are not teachers or preachers in Christian schools, that their place in the Christian movement is small?

A fifth area might be called a study of "church experience" What happens to people when they join churches? What happens when the church they join disintegrates or dies? What happens to people when they join certain types of churches? What happens to a man when he listens to sermons, sings the church hymns, listens to the preacher pray, accepts as his own the ceremonies as conversion, marriage and death? What happens to a man when he does not expose himself to these religious influences? I have seen a reference to a study in the "Behaviour Sequence of Dying Churches", in which it is shown, they say, that not only do churches disintegrate, but church members personally disintegrate with their churches. Here in West China, we ought to extend this study to the joining of other religious organizations than our own. There is great reason to believe that an active religious life under the Buddhist faith is a help rather than a hindrance to entrance into a deep Christian religious experience,

The sixth area is the history of individual religious groups. we have a little church in Chungking. Its membership comes from outside one of the city gates, at quite a distance from the church. It has been there for twenty years or so I suppose. A history of that church, why it has continued and what it has meant to its membership would be very enlightening. A history of one of our schools in so far as Chinese co-operation has been involved would be an interesting study. A sort of Taoist priest passes the medical building nearly every day. He, they tell me, represents a little independent religious movement outside the South Gate. These dangerous times turn men's hearts to the thought of a refuge of some sort. What strength, what idea of safety does this little group live upon? How was it started? Why does it continue? Mr. Torrance's study of the Chiang would make a good example of this sort of research. A study of the Miao among whom the United Methodist Mission of England is working would be at once interesting and valuable.

Finally, the reach a perfect number, a seventh area is that of the ideas of the divine and the lives of the great religious heroes of the past whose influence religious organizations are working hard to maintain to-day. Of the latter, Dr. Phelps' study of Pu Ti Damo is a good example for which we congratulate him. Mrs. Jolliffe has made a study of Gautama Buddha. The little work that I have done has been rather along the line of ideas. Assuming that the great thing in life is a man's view of the divine, of God and the meaning of life, what ideas are being promoted by the religious leaders of the day.

In conclusion, I am not sure that these suggestions are so mutually exclusive as they should be, nor when taken together anything like all-inclusive. It will, however, be a matter of satisfaction if some of our members set themselves the interesting and vital task of bringing a part of one or other of these areas into the clear light of our common knowledge.

(*Note:* For a number of the ideas in this address I am indebted to an article by Professor Arthur Holt in Religious Education, April 1928)

WEST CHINA BORDER RESEARCH SOCIETY

The annual meeting of the West China Border Research Society was held on the evening of May 23rd. at the home of Dr. and Mrs. Lindsay. Following a particularly appropriate repast of "border fare" four addresses on the various phases of activity of the Society were given.

Dr. T. H. Williams outlined some of the problems of West China that confront the medical practitioner, and which need investigation. West China, with practically only one road of communication with the rest of China, is a fine field for studying the influence of routes of travel upon the dissemination of disease. Furthermore, with certain more or less isolated tribal communities on our borders we ought to be able to contribute something to the knowledge of the influence of local environment on disease, and on physiological and anatomical standards.

Certain fascinating problems on the distribution of disease await investigation. For instance, if kala azar does not occur in Szechwan, and it has never been proven to occur here, what is the cause of its non-appearance?

Dr. Williams closed his address with an appeal to the whole community to use all possible opportunities to educate the people to the need of autopsies. More postmortem examinations would very greatly contribute to our knowledge of disease in West China. Although quite a few autopsies have been performed during the past year the number of people giving consent is still much too limited, and a considerable amount of educational work is needed before this deficiency in our medical education and research is removed.

The address of the next speaker, Mr. H. G. Brown, is published in full elsewhere in this issue.

The third speaker was Dr. Liljestrand, whose talk on "The Lure of the Border," brought again to the minds of all who have known the mountains of the Marches the sense of mystery and of magic that possess one in their presence. Two short poems from Dr. Liljestrand's own pen embody the spirit of his address.

Magic

Enwrapped in mist and purple magic
 The moody mountains lie afar, and seldom seen
 Deep hide enchanted strongholds, and
 The Golden Temple few have seen, nor found again.
 Their veins of gold and nerves of jade
 And secret thoughts in turquoise and burning camelia
 And dreams in marble many hued,—when it is cut, behold,
 The dream is ready pictured—stream and crag
 And forest haunts.

There grow the medic herbs neath wind swept stars
 Whose rays—red, blue and yellow, shed strange powers
 A compound light to render potent root and sap.
 Flickering and blinking, the stars answer
 The silent thunder of the sleeping mountains,
 Signalling to them the secret formulae of life
 In distant worlds. The mountains' heart deep throbbing
 Is tuned to the same harmony: and deeply wonders
 At myopic crystal gazing men,
 Groping for the ultimate knowledge.

Come Soul!

Come, Soul, and break thy fast
On this sweet mountain crest
Where trees commune with God
And birds sing his behests.

Where bloom the flowers His love set down
Thy cup of sorrows and of fears:
Now drink His cup and healing get
The chalice of His joy and tears.

Faith is the drinking of God's cup:
See how He comes to blend
Some sun, some soil, some cloud to make
The miracles of wine and bread.

Mrs. Dickinson was the fourth speaker, and by her remarks upon "Some Researchers I have Known" fittingly concluded the programme.

Twenty-nine new members were welcomed into the Society, and changes in the constitution were adopted which removed the former limitation of membership to twenty-five persons. With the enlarged membership it is hoped that a better journal may be published, possibly at shorter intervals. Any resident of West China who is interested in the life of the country will be welcomed into the Society, and non residents who are interested in the aims of the Society may become corresponding members.

The election of officers for the year 1931-32 resulted as follows:—

President :	D. S. Dye
Vice-president :	S. H. Liljestrand
Secretary :	L. G. Kilborn
Treasurer :	D. L. Phelps.
Fifth Member of Executive :	F. Boreham.

DIETETIC PREPARATIONS OF LIVER

Liver Juice—serve cold.

Score the raw liver and sear slightly in a pan for less than one minute. Place the seared liver in a square made of gauze (several folds) and squeeze out the juice. May add orange juice to taste.

Broiled Liver

Dash liver in hot water, remove the skin and broil until done, or may pan boil in mineral oil. Allow about five minutes for cooking.

Scraped or Sieved Liver

Dash liver in hot water and remove the skin. Broil until cooked through, perhaps five minutes, or ten. Scrape over sieve or through potato ricer.

Liver Stuffed in Green Peppers or Tomatoes

Stuff sieved or finely chopped liver (cooked) which has been moistened with tomato juice or broth, in the green tomato or pepper, and bake. Onion may be added to the chopped liver for flavor. One pepper or tomato will hold about 60 grams of liver.

Liver Soup

Add 90 grams of scraped or sieved liver to 200 c.c. of clear tomato or chicken broth, with fat removed. Season with onion as desired.

Creamed Liver Soup

120 grams of chopped liver 220 c.c. milk, 4 tsp. flour, 10 grams butter. Make white sauce and add liver.

Liver Hash

ground liver	1/4 cup	100 grams boiled rice	1/2 cup.
salt	1/2 tsp.	chopped onion	1/2 tsp.
bread crumbs	1 lb.	parsley	1/2 tsp.
pepper		egg white	1

Add egg to liver, then seasoning and rice, mix well. Turn into a buttered casserole, cover with bread crumbs and bake 30 minutes. May also serve with tomato sauce, or may vary flavor.

Browned Hash

ground liver	$\frac{1}{4}$ cup (75 grams)	mashed potatoes	
bacon	2 slices		$\frac{1}{3}$ cup
salt	$\frac{1}{2}$ tsp.	onion	1 tsp.
pepper			

Grind or chop the bacon, turn into a hot frying pan and brown. Mix remaining ingredients and add to bacon, pouring off any excess of fat. Brown and serve.

Liver Groquettes

ground liver	$\frac{1}{3}$ cup (100 grams)	salt	$\frac{1}{3}$ tsp.
milk	$\frac{1}{4}$ cup	pepper	
flour	1 tsp.	celery salt	
butter	1 tsp.	onion	1 tsp.
egg		lemon juice	$\frac{1}{4}$ tsp.

Add seasoning to ground liver, make a sauce of butter, flour and milk, add liver, mix well and shape. Roll in egg and bread crumbs. Cook in hot fat. Drain and serve immediately.

Liver Patties

liver	$\frac{1}{4}$ cup (75 grams)	butter	1 tsp.
mushrooms	2 or 3	flour	$\frac{1}{2}$ tbp.
salt	$\frac{1}{2}$ tsp.	milk	$\frac{1}{4}$ tbp.

Make a white sauce of butter, flour and milk. Add liver and mushrooms which have been chopped or ground. Continue cooking for ten minutes. Turn into casserole and serve at once.

Liver Balls with Soup

ground liver	$\frac{1}{3}$ cup (150 grams)	flour	2 tbp.
egg	1	salt	1 tsp.
onion juice	1 tsp.	pepper	$\frac{1}{2}$ tsp.

Combine the ground liver and beaten egg, add seasoning and flour. Drop by teaspoonfuls into boiling vegetable soup and cook for 15 minutes. May substitute $\frac{1}{2}$ cup rice or potato for flour. May substitute green pepper for onion.

COLD SLICED LIVER, A La Chine

COLD SLICED LIVER and "Ri Tzi", A La Chine.

LETTER FROM NATIONAL CHRISTIAN COUNCIL
SHANGHAI RE SZECHUAN CAMPAIGN

To Rev. Donald Fay M. A; B. D ;

Your letter received in good time. Our Conference was quite satisfactory, and the proceedings will be forthwith published. As soon as this is done copies will be forwarded to you. We were sorry that you were unable to be with us in the Conference.

Regarding Szechuan we are very glad that you are preparing a study conference. As you request we shall be glad to send speakers for fall conferences. We have discussed this matter with our General Secretary, Dr. C. Y. Cheng, and the following policy has been adopted, and now recommended to you,

1. We leave Shanghai Oct. 15 and must be back in Shanghai by Dec. 31.
2. Can visit two places, Chungking and Chengtu.
3. Each place may plan for ten day conference.
4. Name of conference—"Five Year Movement Discussion Conference".
5. At each place the delegates should number from 120 to 200.
6. Delegates should be appointed by all missions in Szechuan.
7. Delegate's travelling expenses should be met by missions concerned.
8. Entertainment and printing expenses of Conferences will be half borne by the National Christian Council.
9. The N.C.C. speaking delegates will have all expenses provided by N.C.C.
10. Visiting speakers will be—Dr. C. Y. Cheng, General Secretary, and Secty. Dr. Chue Hsien Hsiang, Miss Kwan Tsue Dzen, Mr. Chang Fu Liang, Mr. Sen Ngen San, Dr. Fan Ding Chiu—asst. Secty. Chinese Christian Church (Church of Christ), and Bishop Wang Chi Pin of M.E.M.

Signed by Chiu Li Deh, Shanghai, May 1, 1931.

At the last meeting of the Executive committee of the Szechuan Christian Council it was decided to recommend three conference meetings of a week each at Chungking, Suining and Chengtu. Also that two of the delegation be asked to visit Paoning on the return trip.

The American Baptist mission is being asked for the services of Rev. Donald Fay, M. A. and Dr. Openshaw to act in the capacity of secretaries to organize these conferences. All the Missions are being asked to appoint an associate secretary to assist. Rev. S. F. Kan, B. A. has already been appointed by the Executive of the U.C.C.M. Conference. Also Mr. Kan has been appointed their representative to attend the National Christian Council Conference this summer. This Chairman of the Executive is Dr. Lo Pin San; Chinese Secretary, S. F. Kan; English Secretary, A. J. Brace. Missionaries and workers interested in the fall conferences should write the secretaries for further information.

A.J.B.

JUNE 9th, 1931

WEST CHINA UNION UNIVERSITY MIDDLE
SCHOOL CHENGTU

FALL TERM ANNOUNCEMENT.

We are constantly receiving letters from different parts of the province asking for particulars about entrance of Junior Middle School graduates of both government and mission schools to the Senior Middle School. We are sending out the following information as a guide to those who may be able to direct students to our school.

1. Entrance examinations will be held September 1st and 2nd. Each student should bring the government or school diploma together with a letter of recommendation from the principal of the school to show that the student has completed the Junior Middle School work satisfactorily.
2. All new students will be given a physical examination. Final registration in the school will not be approved until the student has passed a satisfactory physical examination. Physical examination fee 50 cents. Students should come prepared to pay a small medical fee for such minor corrections which may be dealt with in the University dispensary while the student is pursuing his regular studies.
3. Classes begin September 14th.
4. Tuition \$15 for the fall term.
5. Students who fail to register by September 14th, will be charged an additional fee of \$1.00. Only under extraordinary circumstances will students be allowed to register after September 21st.
6. Board and Dormitory Fees will be approximately \$22. The exact amount is determined upon the opening of school and is governed by the price of rice at that time.
7. It has been indicated from Nanking Bureau of Education that each school should have its own uniform and that all students registered in a particular school will be expected to wear the uniform of that school. Should this become effective by the opening of school in the fall, the student should be prepared to purchase the school uniform which may cost from \$5 to \$7.
8. Each student should provide himself with an athletic suit.

Note—Mission schools should bear in mind that students from non-registered schools wishing to enter the Senior Middle School without government diploma in the autumn of 1932, may find it difficult for their students to gain recognition. Again thro' the pages of the News we urge early registration with the government.

S. C. YANG.

PRINCIPAL.

29th May 1931

ENCOUNTER WITH BANDITS BY THE
MISSES MANLY.

The following extracts from a private letter are printed with permission.

"You have probably had word of our robbery a day above Chungking, in which we lost over \$2000 (Mex) worth of goods, some of the stuff belonging to others. We are sorry about losing other people's things, and hope you will excuse us. It is just one of the things that happen in China. Grace went down to Chungking next morning to report and get some money for us to go on with, while I spend the day trying to sort and pack the mess. Every trunk, every box except nailed cases, every paper or cardboard package was ransacked, except my hat box, and one large suitcase that was down below and wedged in so tight they either overlooked it or could not get it out. Every container of powder or odds and ends was torn open, and the whole boat was littered with tangled clothing, loose papers, books, smashed phonograph records, anagrams, file cards, and smashed chocolate creams. The only thing that saved our trunks and suitcases from being hacked to pieces was our willingness to unlock.

"I don't believe they intended to take anything but money, jewelry, watches and firearms originally, but being disappointed in the scarcity of such articles, they simply took everything they fancied. All men's clothing was taken, except one pair of trousers, a shirt and three neckties. I don't know whose the neckties are. The shirt and trousers are Cyril Canright's. A suit for Soo, one for Mr. Vichert, and some shoes for Mr. Openshaw are gone. The rug for the Wilford's was taken out of its case, and abandoned on the rear deck. Dozens of small articles were simply bundled up and carried off by accident. The tennis balls are all gone. Grace Liu's tennis racquet is safe. I lost almost all my own shoes.

"Of our own things, what we "Seh bu deh" the most are our typewriters, watches, my valuable little German camera, all our blankets, all Grace's coats except one old one, and about 200 marks worth of German surgical instruments. We lost practically all our winter clothes, and a couple of my best

dresses. Grace snatched Ovidia Hansing's velvet dress out of the loot as it went past her. I snatched back a number of things and cached them under the bed, but it did no good, for they upset the cot as they were leaving, and bundled up everything in the bedding and took it with them.

"Everything was so confused. There were so many of them—six or eight rumaging, several on guard, and others on their own boat alongside. I think I could have saved my instruments and possibly the camera, if it hadn't been for the confusion. I'd just get something back from one of them and stick it down some place they had already rumaged (which I mistakenly supposed they were through with) when some one else would take it again. And, then, part of the time we were tied up. I got my hands loose twice, but the third time they got a tighter hitch. That time, luckily, they put Grace and me together on her cot, and we gradually untied each other. We kept our hands behind our backs until they had forgotten we were supposed to be tied. By that time they needed us to unlock things, so they left us free.

"I got back just one thing personally of all the things I begged or snatched from the bandits, and that was a special kind of flash light for my O. B. work. The light is on a headband, and connects to the batteries by a long wire. You carry the battery in your pocket, and your hands are free. One of the men found it and was using it to look for things. But he did not perceive the correct way of applying it, and found its two parts a nuisance in his hands. I kept following him around and asking for it, saying I needed it to "chieh sen", and he said he did not intend to keep it, he was only using it to look for money. Just as he was leaving the boat with it, I raised my voice in violent lament, and called on all to witness that he had promised to give it back to me, and I needed it in my business. And for a wonder he did give it back.

"We are both well, though a little bruised. There's plenty to be thankful, for."

TUNGCHWAN NOTES

Tungchwan Sze. Since the special meetings we had for a week in November, in connection with the five years' movement, there has been increased activity in personal evangelism. A Five Years' Movement Auxiliary was formed, and is divided into little groups, who go after individuals, and try to lead them into real Christian experience. Periodical meetings of this auxiliary are held, and reports are made by the groups. Reports are made too of the work done in furtherance of the five years' movement in other parts of China. Very little news comes to hand, we might mention incidentally, of such activity in Szechwan. I hope our beloved province is not lagging behind others.

At China New Year time, as usual, there was a special evangelistic effort, and large numbers of women came. The Christian women, foreign and Chinese, addressed them earnestly. Some of our people had evidently been stirred up, probably through the Five Years' movement mentioned above.

The schools have very large enrolments this spring, the boys' school, (higher and lower primary) numbering over two hundred and fifty. We have the same excellent principals at the schools, Ho Chin-han and Miss Tan Su-yün. The outstation schools also, at Tainochen and Chinfuwan, are flourishing.

In March Miss Tebbutt had a women's school for about three weeks at her home in this city. About sixteen came from city and country and studied Chinese characters, arithmetic, the Bible, and other subjects. It was a great event in the lives of some of them.

Miss Riley's family is increasing rapidly, and the orphanage's capacity is rather strained. The children are growing too, and we have been watching Ngen-ts'z and Ro-lan learning to walk independently of outside assistance. But the wonderful thing is how Miss Riley and all of them get help, divine and human, in answer to prayers of faith.

At the end of May, Pastor Hsüe Mung-tse came and held revival meetings for five days. Besides our city people, over thirty men and women from the country came. Not only his earnest and pointed exhortations and his striking expositions of scripture, but his zeal and earnestness, wonderful indeed in a

man well over sixty, very much impressed the congregations. He is now holding meetings at Taihochon, and is expected at other stations of Friends, C.I.M., and perhaps others.

Our Missionary staff remains the same. Our neighbours at the Salt Inspectorate are Danes, Mr. and Mrs. Mathiesen and Christian. They are very good friends to us and to many others. We have not had any foreign visitors for many months, till Dr. Davidson of Suining came for a fortnight just lately, staying with the Mathiesens, and resting his ears and other parts after the month of firing he had been listening to at Suining.

We have had no fighting or disturbances here, but there was a battle near Taihochon, and a number of wounded soldiers came to the hospital here.

Since last September, Dr. Yin has been working at the men's hospital. We hear that he is soon going back to Army medical work.

L. W.

JUNE 2, 1931.

MISS B. G. McNAUGHTON

Sunday, June 14th, 1931

Dear Friends.

Miss McNaughton passed away peacefully in her sleep last night at 8.30.

Dr. Sheridan sent letters to many stations yesterday telling of the accident which caused Miss McNaughton's death but in case this should come into the hands of any who have not seen Dr. Sheridan's letter I will explain.

Yesterday, Saturday, Miss McNaughton was about her usual duties in the Hospital Dispensary. She had filled some bottles with alcohol from a tin. Finding some alcohol still left in the tin she tried to seal it with hot wax apparently bringing the tin near the flame she was using to heat the wax. The tin exploded and Miss McNaughton was burned over practically her whole body except her face. Chinese nurses working in the dispensary rushed to her assistance at once and covered her with carron oil. She was assisted to the Hospital and later taken to her home at Djiu Chin Kan. Dr. Sheridan was in the Hospital at the time and heard the explosion and

was in attendance almost immediately and remained with her till the end. Mrs. Veals and Miss Riddell happened to be at Miss McNaughton's house and also stayed with her. Mrs. Sheridan and Miss Peters were also on hand very soon after the accident. Miss Harris was on the Hills but was sent for and arrived within four hours of the accident which took place just before noon.

Miss McNaughton knew from the first that she had practically no chance to live and at once set about giving instructions about her affairs. She wants all her furniture to go to the Foreign Wards in the New Hospital. She dictated a letter to Dr. Sheridan sending messages to her friends at home in which she said: "If it is God's will that I go now, I am Oh so happy to go; I am Oh so happy to go. If I had my life to live over again I would give it to China".

To her fellow missionaries she left this message:—"I wish to say that it has been a rich experience to have had the opportunity of working with you and pray God's blessing may rest on yourselves, your families and your work, so that there may result in many, many, many being brought to Jesus Christ. If by any manner of means I have ever said anything I should not have said, I pray you will forgive me."

Dr. Sheridan in reporting the end says: "A great content seemed to come to her then and almost immediately she dropped into a deep exhausted sleep, breathing very deeply and slowly. She roused and talked to Miss Harris when she arrived from the Hills, and when I asked her questions as to pains or any sense of cold or discomfort. About eight hours after the accident she just breathed less and less deeply and slept away."

The funeral will take place to-morrow with a service at the Djiu Chin Kah residence and then after at the Foreign Cemetery at Dzen Gia Ngai.

Yours sincerely,

GORDON R. JONES

FOWCHOW NEWS.

Miss I. K. McIntosh, nurse in charge of our hospital, is spending a week or two in Chungking in *conference* with the dentist. She reports that the latter has already made a big *haul* out of her and that she hopes to escape home within the next few days.

Mr. H. J. Veals, whose home is in Chungking but who has work on the Chungchow and Fowchow Districts as well as in Chungking is spending a few days here on mission business. He returns to Chungking tomorrow.

Messrs H. J. Veals and E. W. Morgan have just returned from an eleven days' itinerary on the Fowchow District where they held examinations in the schools and Bible classes among the members at the various stations. In almost all the schools they found a large enrolment. The church members gave them a warm welcome everywhere, and the people throughout the district were quite friendly. As rumours of recent local robberies were abroad there was some solicitation on the part of Chinese friends for their welfare, especially as they passed through the Bao Djia Miao area where Mr. Bridgman and Pastor Din were captured by robbers last year. But they found a clear road and encountered no difficulties. A number of the leading citizens at Bao Djai Miao called on them at the chapel and went out of their way to see that the missionaries should be protected from any possible danger. Mr. Veals and Mr. Morgan report an encouraging trip.

The Baby Welfare Work started some years ago in this station by Mrs. C. A. Bridgman, now of Pehnsien, is being carried on by a Committee with Mrs. R. B. McAmmond as its chairman. Washing babies is very popular these days. For the south gate area a Baby Welfare Station is opened at the hospital, while the city area is served by a station at the church. In addition to these two Miss Mary Lamb has opened a station at the W.M.S. Womans School to serve the western suburb of the city. At these stations meetings are held once a week. In addition to washing the babies and instructing their mothers how to care for them lectures on hygiene and addresses on Christian teaching are given. At the meeting held last Monday at the church over 80 women were present, and 50 odd babies were washed. This is a door leading into many homes and lives.