

that something of this sort took place with the 'water-sucker,' and suppose that no shepherd were at hand to repair or replace it, what should then be done after the villagers had come to depend upon it?" A lady member of the station to whom this was reported aptly observed that this was a wise word. "Father Hunt" once imported a force pump into Peking to be used in the deep wells there, but the fine sand at great depth clogged the valves so that they would not work, and it was necessary to pull the pump up again! In view of these various considerations, is it surprising that the somewhat discouraged shepherds gave up the plan of interfering with Oriental industries, or that the obligation to the village was finally acknowledged by the payment of a sum of money which they used (theoretically) for the repair of a rampart about the village, but which really went nobody knows where or to whom. The Roman Catholics have introduced the art of repairing watches among their converts, and it has proved a means of support for a multitude of persons in China; but the number of possible industries of this sort appears to be small. Electro silver-plating has also been introduced to some extent, and may have been a partial success, but it certainly opens an avenue to fraud which the average conscience of the Chinese is unable to resist. The plaiting of straw braid has been a new and valuable industry in many parts of Northern China, but this has been greatly interfered with by the inevitable tendency to adulteration of good straw with bad, and to short weights and short measures. No experiments of this sort are successful unless they remain successful.

Manual labor schools in a country with so complex a civilization as China meet with difficulties of peculiar obstinacy, but by long trial these can no doubt be overcome. There is space to speak but briefly of another aspect of this polyhedral subject—the function of charities in dealing with Oriental civilizations. We in the West have but just come to the consciousness that we know very little about this matter, and that most of what we have hitherto supposed ourselves to know is erroneous. Famine relief in India, with its relatively altruistic Anglo-Saxon Government, is one thing. A similar relief in China, with its patriarchal rule, where the emphasis is principally laid upon the patriarch himself, is quite another thing. Wisely conducted, famine relief has often been the means of presenting Christianity to the Chinese in a very favorable aspect, and was, under God, the golden key to unlock hard hearts long and obstinately closed to the true light; but we cannot for a moment disguise it from ourselves, that such relief, viewed as a sociological force, either as a cure or as a preventive, is wholly out of the field. We can never relieve a millionth part of the distress which we see, and we are wholly powerless to do anything which even remotely tends to prevent the recurrence of the miseries which are so frequently to be met in China. In the autumn of 1893 a conference of the missionary societies working in the Province of Shantung was held in the city of Ch'ing Chou Fu, at which two papers were read on