

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1994

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material
Relié avec d'autre

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

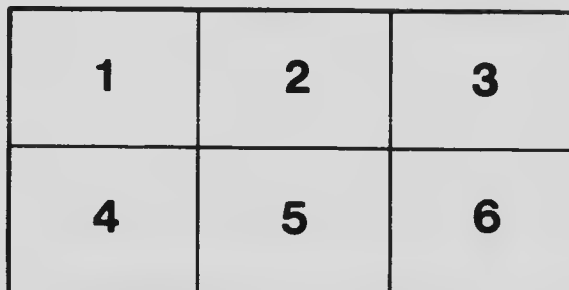
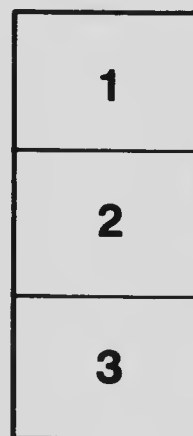
Douglas Library
Queen's University

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Douglas Library
Queen's University

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

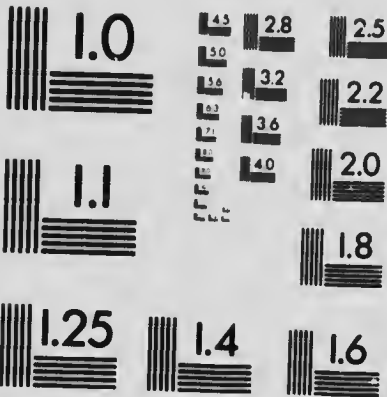
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

**The
Old Priest
of
Mount Omei**



**Chinese
Superstitions**



BY

JAMES R. COX, M.D., C.M.

F50 B. L. 1903] 1877

The Heart of Sz-Chuan

The Story of Our Work

IN

WEST CHINA

BY

Edwin Wilson Wallace, B.A.

Price, Paper, 35c.; Cloth, 50c.

ORDER FROM

F. C. STEPHENSON

METHODIST MISSION ROOMS, TORONTO

CHINA is awake! She is giving up the traditions she has had for centuries and sending her young men to Japan to be taught modern thought and educational methods. Among all China's millions none are more progressive than the Sz-Chuanese, ten million of whom are under the care of the Methodist Church, Canada, in that great province on the Thibetan border.

The Sz-Chuanese are seeking Western knowledge. Our missionaries are besieged with would-be students, our work demands new hospitals, schools, colleges and more missionaries, but above all it demands that the people in the home land should know the history of the West China Mission, so they may understand present developments.

In "The Heart of Sz-Chuan," Mr. Wallace has given us the history of our West China Mission from its founding in 1891 until 1904. This text-book should be in every Epworth League and Sunday School library. Every department of work is taken up—the special chapter on the work of our Woman's Missionary Society is very interesting.

The current history of our work in West China is found in the *Missionary Bulletin*, which is used for references and supplemental study in connection with the "Heart of Sz-Chuan."

Those wishing help in studying the "Heart of Sz-Chuan" in study classes, Epworth Leagues, privately, or in the monthly missionary prayer-meeting, are requested to send in their names to F. C. Stephenson, Wesley Buildings, Toronto.



REV. V. C. HART, D.D.
The founder of the Canadian Methodist
Mission in West China.

LAOTTO SHANG
The priest of Mount Omei.

52/68

26
1885

Note

Dr. J. R. Cox is a graduate in medicine and surgery of McGill University, Montreal. He left Canada for China in the fall of 1903, and arrived in Chentu in February, 1904. He is supported by the Epworth Leagues of the Roland and Carman Districts of the Manitoba Conference. The following letters, written by Dr. Cox are published in **THE MISSIONARY BULLETIN**, for which he writes regularly every quarter.

It is hoped that many of Dr. Cox's friends and supporters write often to him, and that all will subscribe for the **MISSIONARY BULLETIN**, which contains over 160 letters each year, written from missionaries on the various mission fields. The annual subscription is 60 cents per year.

ADDRESS

Rev. F. C. Stephenson, M.D.
33 Richmond St. W., Toronto, Ont.

LETTER FROM

James R. Cor, M.D.

CHENTU, CHINA.

Supported by the Epworth Leagues of Carman District.

CHENTU, SZ-CHUAN, CHINA,

November 20th, 1904.

Dear Leaguers,—Your missionary is plugging Chinese characters, I mean the written ones. I will not say with what success. Having no work of interest to report,

**Will You Pray
for the Priest
at Mt. Omei?**

and being averse to attempting a description of Mount Omei, which has been so well done by others in former numbers, I send herewith a little sketch, or rather a glimpse of the life story of one who answers to the phrase, "one of nature's gentlemen," if he were not so greedy for silver. Will you pray that this old man, and many others like him, may find that which they seek, though they know not how to define it, in Him who said, "I am the Way"?

Lao Ho Shang, the subject of this sketch, is not a person from whose story one would expect much of real interest for those who would know about missions in China, for he belongs to a class not often influenced, and from which missionaries do not expect much help. Yet his story may throw some light upon the working out of the religious thought in at least one Chinese mind, and may be as a crumb in the great feast of missionary and social information supplied to you through THE MISSIONARY BULLETIN.

Lao Ho Shang, to commence with, is a priest of the Buddhist practice—I had almost said teaching; but Buddhism, having grown senile and decrepit in China, has ceased to teach, and is now entirely busied with ancient rites and ceremonies of worship.

He is remarkable nowadays, first, because he is of the

minority among the priests of China, one of those who have entered the temple service after reaching manhood's age.

The majority of Buddhist priests of modern days are, like Samuel, Israel's ancient king-maker, presented absolutely to the temple service when mere children, sometimes being not more than four or five when they enter upon the daily routine of prayers and chants. Only, while Samuel was the first child of a mother of comparative wealth, who was anxious to offer her very best unto God, the acolytes in

**How the
Priests are
Trained**

Buddhist temples are usually the younger sons of poor parents, who, being unable to feed many mouths, obtain merit by relinquishing all claim upon a child and presenting him to the priesthood, where they are satisfied he will at least have sufficient food and clothing.

In the case of Lao Ho Shang it is even more noteworthy that he was formerly a literatus, having advanced beyond his B.A. until he was only one step removed from a Master's degree. Now, we are often told that the literati are Confucianists rather than Buddhists; that they do not worship idols; and that Buddhism is the religion of the common people. This is true in a general way, but

**The Religions
of China.**

all three religions of China—Confucianism, Buddhism, Taoism—are found growing together, and it is difficult to separate the people into adherents of this or that form. The parents of many of the literati are farmers or shopkeepers, and, while they may sneer at Buddhism and Taoism, they do so because their classics teach them to regard themselves, when compared with the other classes of society, as "superior, princely men." At heart the literatus is ready, as occasion demands, to worship at whatever temple he thinks will bring him the longed-for good fortune. Thus is shown the power of his home training. And, still more strange, Lao Ho Shang was an official, apparently in favor and possibly on the way to wealth—the god who commands most devotees in China as in other lands.

But it is well to commence at the beginning, which I have not done.

Lao Ho Shang was born into a farmer's home, and his father, being in comfortable circumstances, he was brought up as befitted his station, and early taught to recognize the characters and to memorize the classics. In due time he obtained his B.A., and continuing in his studies, had successfully taken his preliminary examination for the degree equivalent to a Master of Arts at home.

Lao Ho Shang's Early Childhood

Having obtained favor, he secured official appointment, and served in various positions of local importance, and at the time of renouncing the world, in a limited sense he it understood, was an official in this district in which is situated one of China's sacred mountains.

At the age of forty Lao Ho Shang's heart was still sad, for, though he had had three wives, they had all died childless, and he was left alone without a son to bury him with the proper regard for his resting place, to see that his spiritual wants were supplied by regular offerings of food, etc., and to honor his memory and revere his tablet. Probably in the Chinese eyes this is the worst misfortune that can befall a man.

At this time he made a pilgrimage to the top of Mount Omei, whether from semi-official duty or with the hope of securing the favor of the gods before taking unto himself another wife, I do not know.

On the way up he stopped at a particularly dilapidated temple, which, having lost its former glory, now in its old age was fast going to ruin, with only one old priest to continue the prayers and offerings before its dust and smoke begrimed idols.

As he was about to continue on his way a large dog, also an incumbent of the temple, stood in the road and had to be driven away before he could proceed. Soon the "golden summit" was reached, the incense burned, the hundreds of bows made, the oft-repeated petitions offered and probably his fortune told by a double arrangement somewhat like a combination of drawing lots and casting dice, only two shell-shaped pieces of wood are used instead of dice. On each

The Telling of Fortunes in the Temple

drawing of lots (which are numbered sticks) from a box, the shells must be tossed and fall in a way called for, either one convex and one concave surface up or any of the other possible combinations. Until the fall is as asked for, the lot drawn is not the proper one. When the proper stick is drawn, or rather shaken from the box, a paper with a corresponding number is given, which paper is supposed to have written upon it the answer to the petition offered.

Probably, also, he gazed upon the wonderful (in his eyes) "Buddha's glory," a shadow of his own head surrounded by a miniature rainbow, as he looked, at high noon, over the edge of the precipice upon the mists below.

If he was fortunate and the night was dark and clear, he also saw the mysterious "spirit lights" far away in the valley, thousands of feet below, said to be caused

**The Spirit
Lights**

by the fires of charcoal burners and farmers who are trying to keep the wild pigs from their corn, but which some foreigners with eyes for the marvellous say are caused by "phosphorescent gases." The Chinese, preferring to forget the charcoal burners and the farmers and knowing not of will-o'-the-wisps and bog lights, ascribe them to supernatural agencies.

Then, with scarcely a look at the beautiful panorama of valley, hill, plain and mountain, stretching away on the eastward to the river and beyond, or to the west to where the eye is arrested and the view bounded by the eternal snows of the Thibetan hills (for the Chinaman has little appreciation of the beauty of landscape; I, a foreigner of less than a year's residence, aver it), he commenced his downward journey. Being a Chinaman, and withal a "princely man," he would descend soberly and with as much dignity as compatible with going down myriads of flights of steps, not with the feverish and unseemly haste of the foreigner, who would not think of taking a whole day, much less two, but rather delights in attempting a record of five or six hours. So he again passed the afore-mentioned temple and was again confronted by the same large dog, who opposed his progress. Seeing something strange and mysterious in this, he turned in to speak to the solitary priest about it.

As he talked with him, he heard a story now told at nearly every temple ; a story of days which have ceased to be ; a narrative of a condition which we hope Christianity will so effectually bar the door against that it shall never return ; a tale of ancient splendor and glory, when officials and some of the learned and wealthy entered the priesthood and elevated the praise of Buddha. It was the pitiable story of the temple's former greatness, and to it was added the tale of its present decay and how that he only was left to administer its languishing affairs. Like any Chinese gentleman would have done, Lao Ho Shang sympathized with the forlorn priest and uttered the polite phrase, "Would that I could stay and help you." His words were taken up literally, and he was exhorted and invited to do so. This, coupled with the strange behaviour of the large dog, appeared to him a call from the gods, and forthwith settling his affairs, he cut off his queue, shaved his head, and joined the priesthood.

Because of his gentlemanly nature, his education and former official rank, he soon became known and admired both by priests and people, so that when the Temple of Ta-O-Si, then a single group of old and rather time-worn buildings, lost its head priest, the brotherhood called him to be its chief for three years ; and, his conduct of its affairs proving very satisfactory, he was afterward elected to that office for life.

Many years before, Lao Ho Shang had seen and gained information about an insect which, living upon a tree not growing in these parts, covered the branches with a peculiar material which, when boiled and freed from the bark, made an excellent hard white wax. With an unusual degree of initiative enterprise for a Chinaman he imported some of these trees, and annually, by forced marches, men bring the larvæ of the insects from their native haunts, so that in the course of a few years the white wax industry has become a source of much wealth, not only to his temple, but to the whole mountain side.

**An Appeal
Which
Touched the
Heart of Lao
Ho Shang**

**The Introduc-
tion of the
White Wax
Industry**

With the increase of wealth came the desire, or rather the possibility, of the fulfilment of a long-cherished desire of making Ta-O-Si resplendent in Chinese eyes. A new court was formed and another temple of much grander proportions was erected higher up the slope. And if you look for a motive, what more natural than that an old man in China, who had had three wives and still without a son, should erect as his largest and most glorious idol, P'u Shan, the

**The Idol the
Priest Built—
Its Worshipers**

goddess whose favor it is to grant children unto faithful devotees ; for does not Buddha teach that this present existence is only one of many lives, and perhaps P'u Shan in the next or maybe in the following life will consider his devotion and be gracious unto him. And so, seated upon a lotus flower which rests upon a high rock, in shape like an elephant's back, we have a twenty-foot gilded image of P'u Shan, holding in her palm a little child. Before her many times a day and at frequent intervals during the night Lao Ho Shang and his assistants chant the Buddhist prayers, beat their gongs and bells—for bells are beaten in China—and offer up incense. At her footstool annually thousands, yea, tens of thousands, of pilgrims court fortune for children, success in business, the cure of sickness, or the satisfaction of the soul hunger within them.

In later years, beginning with Dr. V. C. Hart, the missionaries here come to spend the summer away from the heat

**We Sell Scrip-
tures and
Tracts in this
Temple**

of the plain and the accompanying fever-bearing mosquitoes ; come into the courts of her temple, where they even sell and give away many copies of the Scriptures and of tracts showing the folly of her worship. The silver contributed as rental for the rooms which they occupy has been consecrated to the enlargement and improvement of her buildings, while the old priest, Lao Ho Shang, now long past the allotted span of life, happy when he can squeeze a few extra pieces of silver from his foreign guests, looks with satisfaction upon a prosperous temple, with visions of yet greater magnificence before it, and as he

looks away into the future, hopes that the years of prayer and service will in some other life be remembered before P'u Shan.

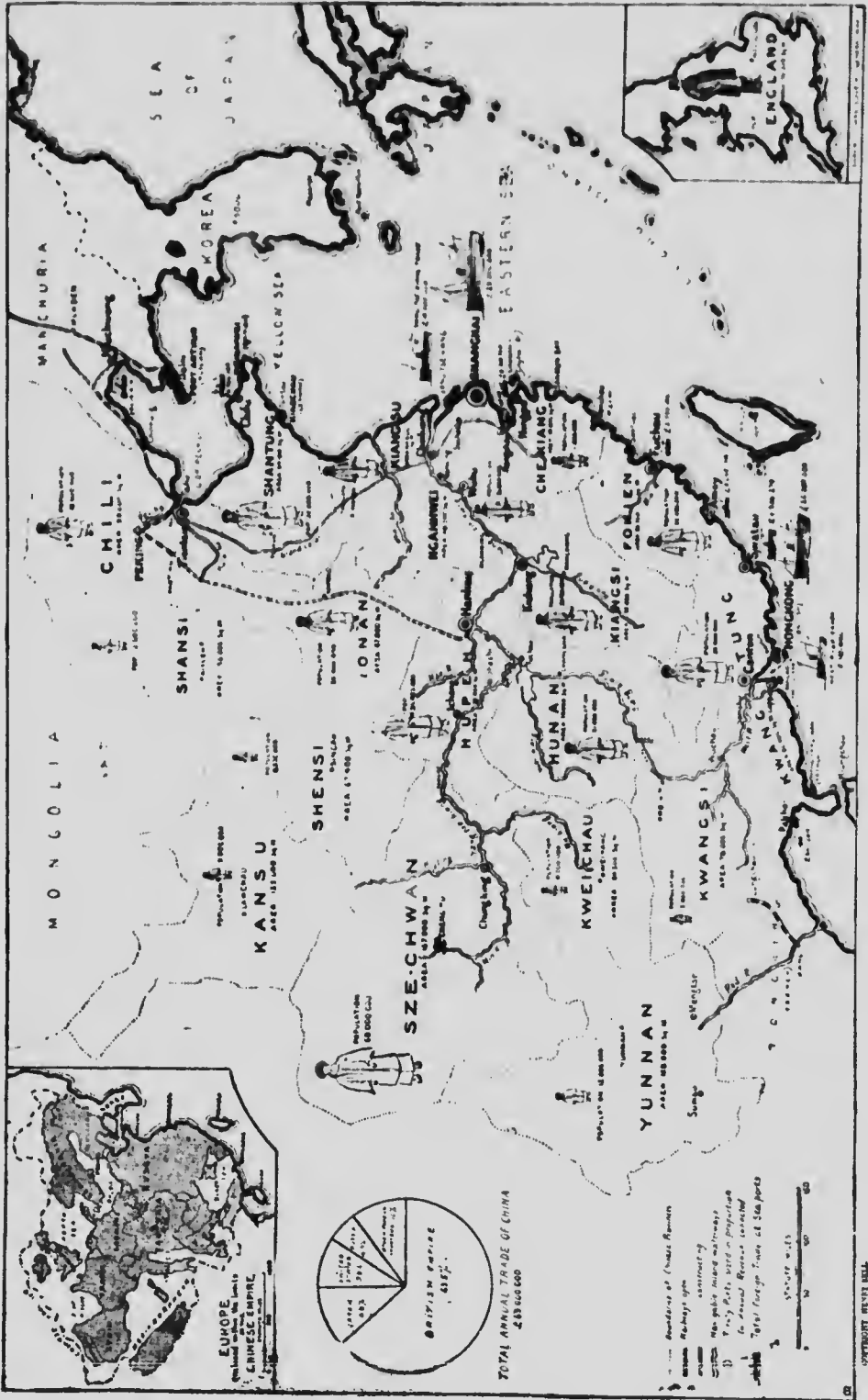
"Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not ; eyes have they, but they see not ; they have ears, but they hear not ; noses have they, but they smell not ; they have hands, but they handle not ; feet have they, but they walk not ; neither speak they through their throat. They that make them are like unto them ; so is everyone that trusteth in them."

—Psalm 115. 4-8.

Your fellow-worker,

JAMES R. COX.





RELIGIOUS CENSUS OF THE WORLD



"The Kingdom of Heaven is like unto Leaven, which a woman took and hid in three measures of meal till the whole was leavened" MATT. 13,33.

This is a copy of one of three charts lithographed in colors, 3 feet by 3 feet 8 inches in size, and mounted on rollers. Price, \$1.00 for the set, to be had from F. C. STEPHENSON, Methodist Mission Rooms, Toronto, Ont.



A RIVER JUNK, WEST CHINA.

CHENTU, March 13th, 1905.

Dear Friends,—I hardly know what to write about, for there is a great deal of sameness and little of special interest in the first couple of years of a missionary's life out here.



J. R. COX, M.D.

The study of the language supplies the work, and it is generally sufficient to keep one out of mischief. Sometimes a week passes without my being out of our own compound. At a recent meeting of our "Chentu Association," we listened to a very interesting paper by Mr. M. J. Vale on the superstitions prevalent in West China.

It has occurred to me that a few extracts from his paper would be of interest to you. As I say these are only a few, for the superstitions by which this people are bound are legion.

The first I quote was intimately connected with the riots of 1895, in which our property was destroyed.

"A curious local superstition is connected with the throwing of plums on the east parade ground. Previous to the year

1895 great crowds of men, women and children were in the habit of congregating on the parade ground on the 5th of the 5th moon to witness the throwing of these plums. Bands of young men, more or less under the influence of drink, collected on the (U-tan-shan) U-tan hill, or the city wall, at the northeast end of the parade, and threw unripe plums at the crowds who assembled below. Any man securing a plum was sure of prosperity in his family for the ensuing year; any woman, desirous of obtaining a son, eating one of these "spirit plums," would surely obtain her desire and give birth to a son. This custom, the origin of which is wrapt in mystery, was suddenly brought to an end by the provincial officials after the riots of 1895, as this superstition was largely the cause of those riots. A stone tablet erected at the southwest corner of the parade, near the entrance to the Si-shen-tsi street, the one on which our mission is situated, is a witness that the outward form of this superstition, the actual throwing of the plums, has been stopped for the future."

The next is also connected with that time, for some of our own missionaries were those in hiding on the street mentioned.

"Any night you pass along the street you may see sedan chairs, with the blinds closely drawn, and three sticks of incense alight stuck into the roof of the chair. The first time I heard of this custom was on the night of the riot in 1895. Some of our present company were hiding in a small house near the Ku-fuh-an till night came on when they might venture to get to the yamen in chairs; the chairmen who came to carry the chairs, suggested that the incense should be fixed to the roof of the chairs, as then no one would dare touch it. I supposed at the time that such a sign denoted that some official's lady was in the chair, but later on I found that there was a superstition connected with it as follows:—If a mother, with her child, goes out visiting, and the child should go to sleep in the house they visit, the

Leading Back
the Soul

child's soul may leave the body during the sleep and remain in the house visited ; and the child in consequence sickens and dies. The incense on the roof of the chair is supposed to induce the soul to return with the chair and be thus reunited to the child's body."

Some of the superstitions connected with the various occupations are interesting, because we meet with them so frequently.

I quote two classes, boatmen and chair coolies.

"One of the first superstitions in connection with boatmen which strikes the newcomer to this land, is their belief in 'lucky' and 'unlucky' days. Every boat captain about to start on a journey, ascertains which is a lucky day for casting anchor ; and though he may only move a few hundred yards on that day his heart is set at rest as to the success of the journey itself. In connection with the casting of the anchor there is also the sacrificing of the "cock" to the god of the river, amid the firing of crackers, and the beating of the gong. Another boatman's superstition is connected with whistling and howling for the wind.

Boatmen's Superstitions Boatmen, too, are very superstitious about fixing the place for anchoring at night. If you ask such a question you rarely get a decided answer, as he supposes that to name the place is unlucky, and some accident may happen in consequence. Women are not allowed to enter a boat over the bow, but always from the side. No one is allowed to stand on the extreme end of the boat at the bow, as this is the place occupied by the river god. Any one unwittingly doing this is liable to a fine of a 'meat dinner' for all hands ! Boatmen consider it unlucky to count the number of persons on a boat, as some may be missing before the journey's end in consequence. Most foreigners break this rule immediately they start on a journey, as they are anxious to see that the captain has the full number of his crew ! Many of the names of articles in use on a boat are changed if the sound has anything at all unlucky connected with it : For instance, no word with the sound of *fan* to 'overturn'

must be used, for fear that that calamity should happen to the boat. For the same reason no boatman will use the verb *tao*, to 'pour out' or *tao*, 'tumble over' but always substitutes the word *ch'üin*. A vegetable much used by boatmen called *wong ts'ai*, which sound is very unlucky because the word to 'engulf' or 'submerge' is *wong*; therefore the name of this vegetable is changed to *ts'en-t'en ts'ai*, lest at some dangerous rapid or whirlpool the unlucky boat should be 'submerged' or 'engulfed.'

"The Chinese 'landsman,' who first takes a boat journey, is careful to enquire what are 'the words to be avoided' on board, lest having unconsciously transgressed, he finds all the crew on a strike and himself obliged to pay a 'meat dinner' to all on board before they can be persuaded to continue their journey!

"A chair or other coolie is very careful, when about to start on a journey, not to use the words tiger, dragon, demon or snake, for fear that one of these creatures should meet with him on the road.

"Chair coolies regard the cross pole on the front of a chair as sacred, and no lady is allowed to enter or come out of a chair stepping over this pole. Anyone doing so is liable to a hearty cursing from the chairman, as he supposes that boils will grow on his shoulders in consequence of her disregard of this rule. The same rule applies to the carrying pole of the coolie. Coolies are always careful to rest their poles against a wall when not carrying anything lest anyone should step over them. A chair coolie whilst carrying a chair must not remove the ashes out of his pipe by knocking it against the poles. If he does so the poles are sure to break before the journey's end! Chair coolies have three places where they must not change shoulders when carrying a chair: in front of a temple, lest they show disrespect to the idols; on a bridge for fear of offending the bridge guardian; in front of a chair shop lest some one should take his job from him! Chair coolies object to carrying old straw sandals on the back of a chair; they also throw old sandals out of

**Chair Coolies'
Superstitions**

reach of 'Sandal Collectors,' who use old sandals as fuel, lest they get blisters on their feet. Coolies are very superstitious about getting their heads wet by rain when on a journey, because they believe that each drop of rain produces a creature, the name of which rhymes with house!

"No chair or other coolie must dress standing on the bed, but must first descend to the floor before doing so. This is said to be one of the greatest offences a coolie can commit and is punished by the whole party refusing to proceed on their journey that day, and the whole of the men's expenses being charged to the transgressor. The reason given is that a man thus standing on the bed 'exalts himself above his fellows,' and betokens that robbers or some evil characters who 'oppress' their fellows, are lurking on the way."

The section on superstitions of the literary classes is so interesting that I quote nearly all of it.

"In most civilized countries superstitions are largely confined to the more ignorant classes of the people, and are not found among the educated, but in China the literati and gentry seem quite as superstitious as the common people; in fact, they are the leaders in many of the common superstitions, such as the 'feng-shui' and reverence for written characters.

"Every district city has one or more pagodas built by subscriptions from the gentry, to control the literary influences of the district. No mining operations may take place in certain districts for fear of disturbing the literary influences so precious to the superstitious gentry and scholars. In some cities no flour mills are allowed for the same reason.

"When we arrived at Kai-ting Fu in 1888, a fine white pagoda, which had only been built a few years previous, was being pulled down because the literary influence of the surrounding district had been disturbed by the Dragon, who was feeling uncomfortable by the excessive weight upon his body; the result being that no M.A. degrees had been obtained for several years. When the pagoda had been

Superstitions of
the Literati
and Officials

reduced to one-half its height, the M. A. degree was obtained by a scholar of the city who received the congratulations of the rejoicing literati.

"Disrespect shown to written characters, or the wilful misuse of printed or written paper is a great crime in the eyes of the literati; and societies are formed for the collection of such paper; and paper 'Treasuries' are built in every city, where such paper is carefully burned by the agents of the societies who collect it. My first teacher, a proud Confucianist, used to tell of cases, known to himself, of men who had gone blind, and others who had come to want, through neglect to reverence written characters. In my innocence I ventured to ask what would happen to rats who dared to gnaw the Sacred Books? His prompt reply was: 'They will lose their teeth.' This same teacher also informed me that the essays of the scholars, who entered for the Triennial Exams were burned in a 'clean place,' and the ashes sent by the officials to the manager of the provincial mint, who used these ashes to form moulds for the brass coins in common use. 'That is the reason,' said he, 'that the characters on the coins are so distinct!' The literary class are not noted for being over religious, but when they are about to enter the examination halls they are in great fear of demons and they often give alms, burn incense, distribute moral literature, pick up bits of written paper, etc., etc., in order to get merit and counteract the influence of these demons who are seeking to destroy their chances of success. When a district is fortunate enough to produce a poet Laureate, the wife of this man is requested by the people of the district, to visit all the city gates and scatter before each a handful of rice, that the whole population may share in the good luck of her household."

How like some of these, which the author calls "old wives," superstitions are to many still current in Canada.

Rats Crossing
the Street

"It is considered very unlucky for rats to cross the streets at night. It is commonly believed that it betokens fire in the house they have left.

Cawing of the Crow The Chinese are much alarmed if crows, in their flight, set up a wa, wa, wa sound, as it is believed to indicate death to some one in the house they fly over.

Dog or Cock on the Roof "If a dog or a cock is seen on the roof of a house they are hastily driven down as this is a sure sign of fire in the house below.

Dogs Howling at Night "If dogs set up a low whine or howl at night, they are supposed to have seen demons enter the house and a death is sure to follow.

A Snake in the House "A snake found hiding in a house causes great alarm to the inmates, who believe it to be one of their ancestors returned in that shape because of the neglect of their descendants to supply their worship with offerings. The unlucky visitor is worshipped and sent forth with incense or paper money, or in some cases it is fed and cared for till it 'moves off' on its own accord.

Lucky Days "Lucky days are carefully calculated and recorded in the Imperial Almanac, and are rigidly observed by all who wish prosperity in any calling in life. A boy cannot go to school till the lucky day comes round; the master announces a series of lucky days upon any of which the scholars may enter school; the business man, the boatman, the coolie, the student, in fact all sorts and conditions of men are bound by this superstition. There are certain days which are very lucky, others that are a little less so. The same applies to unlucky days, and there are twelve days in the year which everyone must avoid.

"Soon after arriving in Kia-ting, I was suddenly awakened one night by a deafening banging of doors and window panels; thinking that a fire had broken out I ran outside to enquire where it was, but was informed that it was the 'nine-headed monster' flying over, that had caused the commotion! The common belief is that this creature, in the shape of a large bird, has nine heads and drops down blood as it flies over

Nine-Headed Monster

which causes death of some one on whose house it drops. The banging of the panels and doors is to hurry it on its way. One moonlight night I discovered that this dreaded monster was a flock of wild geese flying overhead at a great height ; but I failed to convince the Chinese that what they



RAIN GODS.

so much dreaded was nothing more dreadful than a flock of harmless wild geese.

“The Chinese are firm believers in ghosts, and haunted houses, with their blood curdling stories, are staple conversation in the tea shops. These stories are told with

great zest by the gossips who frequent these places. If a person has been killed, or died under suspicious circumstances, their ghosts are seen reflected on the walls or tiles of the house on a moonlight night, and no one will stay in such a house for that night. Sorcerers are called in to 'cleanse the house' if the people cannot move elsewhere. But if they are able to move, no family will stay in a 'haunted house:' thus a desirable house is often sold cheaply because no one will rent it.

Haunted Houses

"One of the most silly of the Chinese superstitions which the new comer observes, is the closing of the city gates by order of the officials, in times of drought or floods. If there is too much heat, the 'South' gate, which presides over the 'fire element,' is closed; if too much rain the 'North' gate, which presides over the 'water,' element, is closed. Butchers are forbidden by the officials to kill animals; dragons are carried in procession by half-naked men, and the inhabitants throw pailfuls of water over them as a hint that they would like a supply of the cooling rain which he is supposed to preside over.

Blessing City Gates

"Demons 'fly in a straight line,' therefore walls are built crookedly to intercept them; they also may be trapped like eels, so it is a common practice to hang up an ordinary eel trap over the doorway of a house supposed to be visited by demons. These traps, made of bamboo, are of various lengths and sizes; but that used for demon trapping, is about a foot and a half long by about six inches in diameter. These traps are conical in shape and are so plaited that an eel or demon having once entered is unable to come out again. The trap is hung up by a piece of string immediately opposite the front door, and the demon in his search for the door accidentally enters the mouth of it and finds himself a prisoner.

The Eel Trap

"Every government office, public building or temple has a high wall built across the entrance some distance from the door for the purpose of preventing evil spirits from

entering these places. Many private houses, if they face an open space, or are overlooked by some Partition Walls unlucky building, also have these walls. These walls are often built in a zig-zag manner to prevent demons 'who are said to go in a straight line,' from getting into the house. The walls in front of a government building have a 'monster,' somewhat after the shape of a lion, called a 'Coveter,' painted in gaudy colors to remind the official that he must not covet. The animal is represented as trying to grasp at the sun whilst trampling the 'eight treasures' under its feet, as being beneath his notice.

"Ague is very common amongst the Chinese, and is supposed to be caused by evil spirits taking possession of the body of the person affected. A common cure is to cut from a proclamation the impression of the Governor-

General's seal, place it in a piece of paper with a few copper coins belonging to the reign of Chien Long, A.D. 1736-1796, called 'Golden Dog Cash,' or 'Birthday Cash.' A few grains of red pepper and a small quantity of white rice are added, and then the paper is carefully folded and placed in the pocket of the one afflicted. When he goes for a walk on the street this pocket is slyly dropped on the road and the person who picks it up becomes affected with the disease and the other is relieved!

"A few cash only forms a sure bait if dropped on the street in the same way.

"The morning when the bride leaves her home, a bushel measure covered with red paper is placed outside the door of her parents' house, and as she is being Marriage forced out of her home, for she must not go willingly, she steps into the bushel measure and breaks a hole in the paper; at the same time some one throws a pair of chopsticks over her shoulder into the door of the house she has left. The meaning of this is not quite clear but is supposed to be a desire on her part that her parents may have plenty of rice and chopsticks to eat it with after she has gone.

"When a person is at the point of death a hole is made through the roof and a bamboo pole placed through the hole, to allow the *Sha* 'or baneful influences,' to escape. A tile or earthenware pot is dashed to pieces on the ground outside, that the noise may effect the same purpose.

Death The person is washed and dressed in an odd number of garments; an even number is unlucky and might entail the death of another member of the family. Fur garments are not used lest the wearer should be transformed into an animal in the next life. A short inner shirt is not worn lest the next life should thereby be shortened. Brass buttons or metal of any kind is tabooed, even the button on the cap of a mandarin is made of gilded wood. The fear is that the weight of the metal should hinder the soul in its upward flight, nay, might even drag it down to the abyss!

"A willow wand is placed in the right hand and a small loaf in the left. These are to keep off the 'Spirit Dogs;' if the bread proves ineffectual, the stick may serve the purpose."

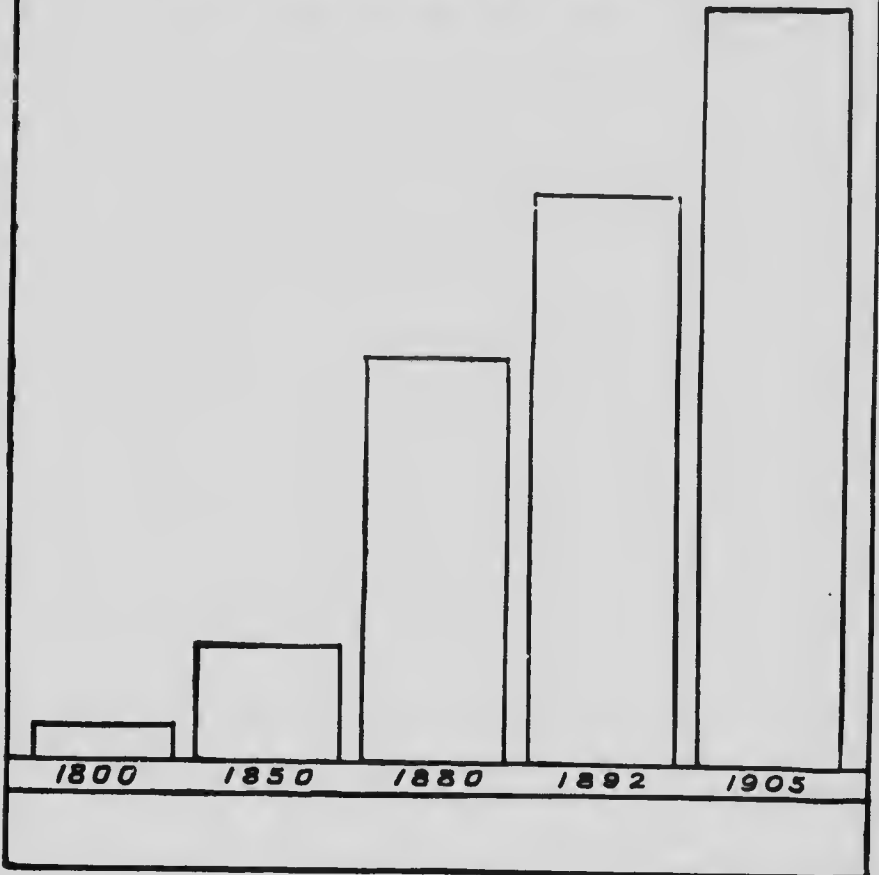
The foregoing is only a selection from among the many superstitions of this superstitious people, but it will give some idea of the bondage to which they are subjected, and I trust will stimulate us as missionaries to use our best endeavours to break the bonds which bind them and lead them into the Liberty of the Gospel of Christ.

Yours in the battle against superstition,

JAMES R. COX.

WORLD MISSION PROGRESS

GAIN IN COMMUNICANTS SINCE 1800 IN THE FOREIGN FIELD.



AUTHORITIES.

Communicants, 1800, 70,000, G. Warnlek, D.D., *Missionary Review of the World*,
 April, 1900.
 .. 1850, 210,957, Dorchester, "Problem of Religious Progress."
 .. 1880, 857,332, " " " "
 .. 1892, 1,224,605, " " " "
 .. 1904, 1,600,108, corrected total, *Missionary Review of the World*, Janu-
 ary, 1905.

This is a copy of one of three charts lithographed in colors, 3 feet by 3 feet 8 inches in size, and mounted on rollers. Price, \$1.00 for the set, to be had from F. C. STEPHENSON, Methodist Mission Rooms, Toronto, Ont.

Do You Read

The news from all our Mission Fields reported quarterly by our Missionaries in

The Missionary Bulletin

Not to read the Missionary Bulletin means that you are not as well informed about what the Methodist Church in Canada is doing month by month for missions, as it is your privilege to be. Your Sunday School, Epworth League, Prayer Meeting, Class Meeting, Missionary Study Class, Ladies' Aid, Mission Circle and Woman's Missionary Society may not know that the Missionary Bulletin is a mine of Missionary information and stories. Would you like to introduce it to your Church Societies and friends? It will cost them

60c. Per Year. Three Copies to separate addresses anywhere in Canada or the United States for **\$1.50**

We will lend you a copy as a sample.
(Send 5c. for postage.)

F. C. STEPHENSON

Methodist Mission Rooms Toronto, Ontario

Published by the Department of Missionary Literature
of the Methodist Church, Canada.

Price 5c. per copy : 25 copies for \$1.00
100 copies for \$3.00.

Address F. C. STEPHENSON
Methodist Mission Rooms, Toronto, Ont.

