

THE COMMUNITY CHURCH NEWS

Vol. III

Friday, March 20, 1936

STOW, OHIO

No. 12

MINISTER'S COLUMN JUST WHAT DOES THE COMMUNITY CHURCH

STAND FOR?

1. The Community Church stands out boldly and definitely to merge denominations and absorb the scattered church interests into one mighty force for Christ and humanity. We take warning of the restlessness of this age, of the shocking disregard for the Bible and religion generally. We feel that the rumblings of discontent at home and abroad should bind and unite God's family everywhere. The Community Church contends that there is vastly more in Christianity than the divided churches can possibly vouchsafe to a weary and sin cursed world. Therefore, the Community Church would warn denominations that christianity is at the cross-road, that christianity must save itself before it can save the world. The Community Church contends that these perilous times demand the casting out of half-truths, of non-essentials, of every bit of rigging not honored by the Spirit of the Almighty.

2. The Community Church stands for freedom of thought. If you believe in sanctification, O. K. If you believe in holiness, O. K. If you believe in baptism, (any form) O. K. If your persuasion favors fore-ordination or predestination, alright. But the Community Church objects to any one or any school imposing their interpretation on the church body. We grant that the liberty of thought is an inherent right, but insist that no man

has the right to coerce or quarrel with his brother because of a difference in belief. Jesus Christ walked this earth proclaiming the doctrine of peace. Now there is more contention among christians about Christ than anything else on earth.

3. The Community Church is committed to the task of simplifying, of making straight the paths of righteousness. Dogmas, complex and hard to understand, theories and bones of contention are eliminated from our curriculum. One is our master, even Christ and all we are brethren. Matthew 23:8. We hold the doctrine of salvation is so simple that wayfaring men, though fools, need not err therein. Isaiah 35:18.

4. The Community Church stands for a deepening and broadening of the long ago community spirit. We feel that it is great for brethren to dwell together in unity. Psalm 133:1. Jesus taught the world its greatest lesson on being neighbors. Luke 10: 30-37. The Community Church, therefore stands for every spiritual and social development that makes every community a cluster of neighbors in spirit and in truth.

GEO. M. HULME

QUESTIONS and ANSWERS

Please explain Psalm 79: 11. "Let the sighing of the prisoner come before the according to the greatness of thy power preserve thou those that are appointed to die."

This 79th psalm is one of three or four psalms that is credited to Asaph, pronounced Asaf. He was

Rev. Hulme will preach Sunday on "Excuses".

STOW COMMUNITY CHURCH
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 859 Ardmore Ave., Akron Tel. HE. 8275

THE COMMUNITY CHURCH NEWS
 Stow, Summit County Ohio

SUBSCRIPTION PRICE 50¢ A YEAR
 Published Weekly F. R. Howe, Pr. Akron
 H. J. Stockman - - Editor and Manager
 Box 191 R-3 KENT, OHIO

Address all communications relating to this
 Paper to the Editor

CHURCH CALENDAR

BIBLE SCHOOL - - Sunday 9:30
MORNING WORSHIP - - Sunday 10:45
CHRISTIAN ENDEAVOR Sunday 6:30 p.m.
ORCHESTRA PRACTICE Wed. 6:30 p. m.
CHOIR PRACTICE - - Wed. 8:00 p. m.

one of the three chief musicians of King David. The psalm expresses a great sorrow for the cruelties inflicted by the Babylonish invaders,

the destruction of the Holy City and the wanton slaughter of innocent people by a pagan foe. The bitter cry of the composer shifts from his despair in this awful calamity to a fervent and passionate prayer, verse II, that God will be merciful to the unfortunate, taken prisoner, who are scheduled to die at a future time according to the whim of the conquerors.

What scriptural ground is there for the Community Church?

On this rock I will build my church. What rock? The confession that Peter made, that this was the Christ. Matthew 16:18.

Judaism was ritualistic in the extreme, overloaded by a train of Priests, Levites and ceremonies. A mighty organization was the Hebrew system of the worship of God. Judaism was doomed, it was marked for disintegration, it was to pass out. A simple church, free of all garnish and trimmings, a group of saved folk with Jesus only, and Jesus always the head, was to be ushered in. Eph. 5:23. This church was to be actuated by the Holy Spirit, Acts 1:8, and was to be a witness to all people, Matthew 24:14. My friend, study the old Hebrew ritualistic order of worship that fell into disfavor of High Heaven. Then consider the plain group of believers, followers of Jesus that are to bear His name, live His life, and share His glory. See then where the church of 1936 has drifted. Is it a mighty gathering of believers with God in their midst, or is it a burdensome and endless round of machinery exhausting and choking its own great purpose? Think again, what brand of a church the New Testament church was. I read of a church at Ephesus, a church at Thyatira, a church at Jerusalem, at Laodicea. All of



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the same order, each actuated by the same burning zeal, the object of each and all being one and the same.

GEO. M. HULME

REGRETS

We regret the appearance of the announcement appearing in last week's issue of this paper regarding the WPA Concert Orchestra Musical. We regret exceedingly that the Musical could not be held as originally planned and we regret not knowing about the changed plans in time to have cancelled the notice regarding the proposed event. We regret very much the inconvenience caused the many hundreds (?) of people who read that Musical notice and on strength of same braved the furious storm (?) last Wednesday night and were disappointed. We regret exceedingly. The only thing about it which we don't regret is the fact that due to this change our own Bible School Orchestra under Mr. Kurinsky's direction were able to practice as usual Wednesday evening.

—PERSONALS—

For your information:

News is scarce this week.

Mrs. DeRusha has a haircut.

Donald Dike was twenty years old last Saturday.

Paul Monteith also had a birthday recently.

Theodore Francis, West Graham road has a new Chevrolet.

Leo McCracken has given his lady friend a new diamond ring.

Mrs. Foster Young of West Ardendale road has a new white hat.

Jim Cross, John Stahl and ten other ladies sang in the choir last Sunday morning.

Mr. and Mrs. Chas. Gillam and son Palmer are now in Cumberland, Md., enjoying the flood.

Mrs. Guy O. Vough would very

much like to have her "hubby" buy a new Ford.

Levi Moyer dug a large number of dock roots out of the church "lawn" last Monday.

Mrs. T. J. Bahel's father, Mr. Cunningham of Pittsburgh, died suddenly the fore part of this week.

Mrs. Patch, 5th grade teacher, has been away from school this week on account of illness.

Mrs. Sanor, 7th and 8th grade teacher, is now back on the job after an illness of ten days.

The ladies of the Stow Church of Christ are planning on getting a new pipe organ.

George Miller, a former Stowite, who has been in Honolulu, Hawaiian Islands for the past 5 years is visiting Arthur Pardee. On account of our weather he is returning next week in place of in June as originally planned.

We are informed that the High School Senior Class Play will be given on Friday evening, April 3rd, and it is rumored that the P-T-A will put on a movie show April 2nd at the High School Auditorium, providing they don't change their mind.

George Dike played the role of Caesar in the Kent State University production, "Caesar and Cleopatra," a satire by George Bernard Shaw. The play was given Wednesday and Thursday evenings of this week.

A bouncing baby boy was born last Saturday morning to Mr. and Mrs. Burton B. Woodring, Diagonal road, Akron. This makes C. M. Woodring grandpa once again.

Mr. and Mrs. S. A. Friend write that they have finally arrived in Florida and are enjoying the sunshine there. On the way there a two day stop was made in Georgia on account of the illness of Mr.

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STOW

Friend. Mrs. Friend has been in good health since leaving Stow.

Last Saturday night unknown cash customer with little girl left pound of olea at Ham's grocery. May have same by calling at store.

Sunday evening of last week Bert Mineard and friend left for Florida in a new Dodge truck. They were back on Wednesday with 7000 pounds of oranges and grapefruit.

Eddie Palmer was stuck in the snow drift with the school bus last Tuesday morning. He also experienced difficulty getting around in the evening. However Eddie was not the only one who had trouble with the snow. Mud and water under six or eight inches of damp snow or a sizeable soft snow drift. —and there were lots of them. made it quite difficult for all those who would drive a car.

Rev. Hulme tells us, we do not escape the storm because we are Christians, but, as we were given to understand in last Sunday's sermon, the Christian is the one who has the Master on board to "still the tempest." (See Matt. 5:23-27). Quite often there sleeps in our soul—one, Jesus Christ—who if we but waken him will quiet the storm.

Hannah A. Prior, age 91 years

died on Wednesday of last week at the home of her niece Mrs. P. A. Bixler, 156 Munroe Falls road. The funeral was held Friday afternoon at McGowan's. Burial in Stow cemetery, Rev. Gregory officiating.

Mrs. Prior, formerly Hannah Beckley, was born in Stow in the house which is located on the Kent road across from Bridgewater. She was a member of the Stow Church of Christ for seventy-five years.

Last Sunday Rev. Hulme reminded us of the place in 1st Kings 19 where it tells about a weary man, who, finding shelter in a wilderness cave was called out on the mountain to witness the storm. He did not find God in the storm or any of the accompanying phenomena, but in that "Still small voice" after the storm. Man today (in Akron) has stirred up a furious storm. God is not in the storm.

GARDEN CLUB

Wednesday evening, March 25th. the Stow Garden club will meet in the Stow Public Library. The evening's program will consist of a talk by Mrs. S. Mousdell on "the Culture of Delpheniums," a talk by Mrs. M. Marlow "Reminders for April" and the roll call—"My Flower Project for 1936."

Delayed Non-Sense

The author of the following has without much doubt **POOR JUDGMENT**—You are not advised to read this atrocity,—however it might be worse—so go ahead:

CAN YOU IMAGINE:

W. V. Smith giving up smoking,
Clate Rickets attending Sunday school,

A large attendance at church nite business meeting, or,

Claude McColgan with a car costing more than two dollars?

CAN YOU IMAGINE:

All Community Church debts paid,

Mrs. C. W. Stahl smoking a cigar,

C. V. Cross getting anywhere in a hurry, or,

Wm. L. Case not in favor of the Townsend Plan?

CAN YOU IMAGINE:

N. W. Biggs a farmer, !

Clyde Gerber going to Sunday school

The C. E. Social Committee giving a party again or

Jack Marhoffer married to a girl in Orville?

CAN YOU IMAGINE:

Raerick of Isalys unable to smile,
Kenneth Deacon weighing only ninty-five pounds,

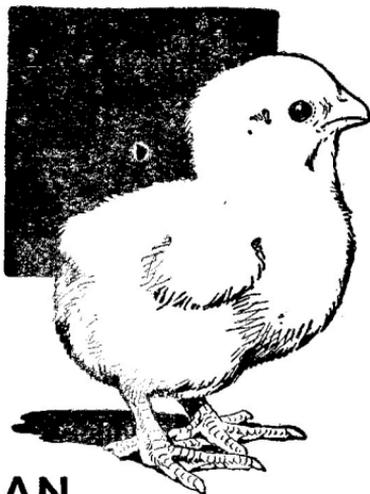
All mail boxes on Arndale road in their proper place, or.

Martha Spaght very much interested in a Stow bachelor?

CAN YOU EMAGINE:

- Ethyl Mae Carlisle being tall,
Donald Wiley unable to sell you a Post,

The school board without any problems, or,



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Eddie Parsons with oodles of hair on his cranium?

CAN YOU IMAGINE:

The church lot landscaped,

C. M. Woodring unable to make a wisecrack,

R. S. Zink attending Sunday school once again, or,

Rev. Gregory taking a fishing trip to Canada this February?

CAN YOU IMAGINE:

All township taxes paid,

Rev. Hulme chewing tobacco occasionally,

Charles Furst in church each Sunday A. M., or,

The folks on River road giving a party for the Men's Bible class?

CAN YOU IMAGINE:

No mistakes in the new directory,

All Fire Department members ardent church men,

Gaynelle Olson pleased to see her name in this paper, or,

Friendly Democrats and Republicans.

CAN YOU IMAGINE:

Allan J. Goodenberger married.

C. W. Walton unable to tell a fish story,

All business houses in Stow closed on Sunday, or,

Ralph Haartje attending orchestra practice without Ona?

CAN YOU IMAGINE:

F. H. Cox not interested in horses,

George Emery and Harold Spaght "bcoz-em" friends,

Regular Wednesday evening prayer meetings at Community Church, or,

The President of the Stow Culture club considering this paper literature?

CAN YOU IMAGINE:

Russell Houch with green hair,

J. B. Hites going to church—at all,

McGrail unable to talk about the fire department, or,

The C. E. Look Out committee bringing in a new member?

CAN YOU IMAGINE:

Joe Fischer in Florida,

Mr. Judy attending church regularly,

No one discussing the labor situation just now ,or

Mrs. Troesch unable to differentiate between a major and a minor premise?

CAN YOU IMAGINE:

Our deacons functioning one hundred percent.

John Stahl taking a back seat in Bible school.

Mrs. Sidney Nash receiving just recognition for services rendered, or,

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H. R. These unable to laugh?

CAN YOU IMAGINE:

James Cross unable to repair a radio,

Eddie Ruggles playing in the Bible school orchestra,

A plumbers or a doctors bill being less than expected, or

Al Stein looking into the church kitchen the night of the carnival?

CAN YOU IMAGINE:

The ladies' guild never paying for anything,

Bill Gerber giving up chewing tobacco,

H. J. Stockman buying a new Twin Coach bus, or,

Mrs. Creighton attending church regularly?

CAN YOU IMAGINE:

Joe Kurinsky unable to play a fiddle,

The Mrs.— being always on time for S. S.,

The Men's Bible class chorus—a live organization, or,

Secks that remain clean, pure, and sweet indefinitely? •

CAN YOU IMAGINE:

Chet Holt winning a fat man's race,

There being no heathen in Stow township,

A. J. Brust "moving on" when told to do so by a tough guy "from Chicago"; or,

"Herb" and "Chas." Waugaman

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of Munroe Falls each happily married?

CAN YOU IMAGINE:

"Pop" Lantz not being able to cook,

Members of the Men's class always being able to agree,

J. A. Walker not being able to sing, or

Lester North being unable to eat?

THE PICTURESQUENESS OF THE PAST

(Continued from last week)

trade, worth only a few cents, was a constant source of delight. The shoemaker set down his portable last wherever a customer appeared. The porcelain mender would rivet a plate together anywhere. The pipe seller fitted new stems into the metal pipes of the neighborhood. Masseurs, butchers and chiropodists also plied their trades in the open while passers by obligingly made a detour to leave them room. Barbers shaved their customers on any convenient doorstep. Lepers and lunatics wandered

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about unchecked displaying their nakedness and their wounds.

When the curfew sounded from the Bell Tower, people went to bed. No police force existed then, but a night watch, patrolled the city fitfully. Shopkeepers and householders protected themselves and each other by guardians and at night the city was musical with the noise of these men going their rounds while clapping two bamboos together "to let the thieves know they were coming." This sound is seldom heard these days except in the outer districts.

Of the splendor of the palaces of the city. Walls, walls and more walls hide the great beauty of the buildings and the gardens of the rich man's establishment. No beautiful lawns, flowers, shrubbery, trees, etc., as in other countries may be seen, due to the everlasting walls around all homes. Taking a rick-a-sha ride down Nan-Chih-Tze one will find shops, garages, and homes, the latter only the roof being in view and the brilliantly large entrance door. Even when the gate is opened the view of the house within is impeded by a Spirit

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of a passerby, the directions given would be according to the points of the compass, and to keep the north, south, east and west clearly in mind throughout the turnings and twistings of a Peiping lane is not easy. Even when moving a piece of furniture a native servant directs his underlings to go "more to the north" or "further to the west."

Hindrances to traffic increased his difficulties by the poor beggar frozen at the street corner, the furniture movers bent under their loads, the droves of pigs or sheep being herded to the butcheries, the dogs asleep in the middle of the street, all forced him to take a round-about way to his destination. But the long lines of wedding or funeral processions are the most serious impediment.

Such processions may still be seen, and on certain days, fixed by the soothsayers as "Lucky," they follow one another so closely that, but for modern police regulations, they would still seriously impede the traffic. These old-fashioned processions are kept up even if it forces the family to beggary for years afterward. The bride's cor-

SAY IT WITH FLOWERS

FROM THE
SILVER LAKE
FLORISTS

tege may be a mile in length, and include hundreds of coolies carrying drums and lanterns, the pair of geese, emblems of connubial felicity, besides trays full of presents and household goods. Silken coverlets embroidered with the figures of "the Hundred Boys," emblems of many sons, are folded on red lacquer tales to show their richness, dishes, baskets, clocks and cooking utensils are borne along with the camphor wood trunks containing her clothing. And as we watch the red "flowery chair" go by one can but feel a pang of pity for the little bride tightly closed up in it, going blindly to the home of a husband she has never seen.

The pomp and circumstance of both wedding and funeral processions are so similar that until the bride's chair or the catafalque comes in sight, one may easily be

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mistaken for the other. There are the same tatterdemalion bearers in both, carrying lamps and banners, groups of musicians drawing melancholy sobs from gilded instruments like gigantic garden syringes. The beaters upon old gongs, round and yellow as full moons, that whenever the drumsticks touch their thin and quivering surfaces with trembling force, wail out volumes of protests. The more piercing the vibrations, the more awe inspiring the din, the better pleased are the assistants.

But here the similarity ends. Half the procession has now passed. Instead of tables of gifts and dowry chests, men are carrying paper effigies to be burned at the grave. There will be models of servants, of carts, of horses, of favorite books or robes or pipes—of everything the dead person has used, to follow him in smoke for the consolation of the spirit in other worlds.

Behind these bearers come the chief mourners dressed in sackcloth and staggering along supported by servants or relatives. An official master of ceremonies walk-

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ing directly in front of the bier gives signals for the music to stop at intervals, and the wailing to begin. When he says: "Gentlemen, it is time to weep," a melancholy rends the air, and when he says: "Gentlemen, it is enough," sobbing ceases.

The bier itself is an enormous catafalque covered with gaudy red satin embroideries, draped over a skeleton of poles painted red. But the coffin it covers is simple. It may be of fine wood or lacquer and owing to the great weight, the number of bearers is always considerable. Coffin-carrying in China seems to be the profession of the very lowest class of loafers, but the fact that the pall-bearers or unwashed beggars in torn dirty green robes and battered hats—lent them for the occasion—does not detract in native eyes from the impressiveness of the cortege. The coolies are in charge of a foreman supplied by the undertaker. He walks in front of them and by striking two sticks together gives the signal to change the heavy poles from shoulder to shoulder. His two assistants throw into the air the circles of white paper supposed to

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represent road cash for the spirits who might obstruct the path of the departed.

To visit the Sea Palaces and Coal Hill, the Museum and the Winter Palace, especially the latter two would require many days if one were to make a careful study of the bronze. The show-cases are roped off in such a way that visitors are guided for a complete tour of the works of art.

Second only to the Palaces in splendor, and surpassing them in holiness, is the magnificent temple dedicated to the worship of heaven. "The Temple of Heaven and Altar of Heaven." Apart from the worship of heaven and of the forces of nature—official rather than popular rites—there were many religious cults in China and many temples to different faiths in Peiping.

It is nearing

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To dwell on the "Temples" of the Tartar City, the Imperial City, the Chinese City and Temples and Tombs outside the city would require pages and pages. The visitor to Peiping is taken by rick-a-sha or car to the various temples—hastily listens to the broken english of the guide—sees the temple, grounds, etc., and learns but little of their former splendor. Probably the best known to foreigners is Ta Chung Ssu or Temple where they understand the Secret of Existence, renowned for its mighty bell—to which clings a story of filial piety. The bell is 17 feet high, 34 feet at its greatest circumference and eight inches thick. Weight variously estimated at from 20,000 to 80,000 pounds. Though the big bell of Moscow is larger, this is the largest hanging bell in the world and like most Chinese bells it has no tongue and is not rung but struck from the outside by a log of wood swung on chains.

Yung Loh himself commanded it to be made in the 15th century. According to the Imperial desire, it was to be of such a size that when struck the sound should be heard for a hundred li (30 miles), therefore the bell was strengthened with brass and deepened with gold, and sweetened with silver, and though the casting was made twice, each time the result was worthless. Whereupon the Emperor grew so angry that he sent word if the renowned bell-smith failed again, his head would be severed from his neck. Then the bell-smith consulted a soothsayer who, after a long silence, made answer: "Gold and brass will never meet in wedlock, silver and iron will never embrace until the blood of a virgin be mixed with the metals in their fusion."

When the beautiful daughter of

the bell-smith heard this, she determined to save her father from the fate hanging over him. So, on the day of the third casting, she leaped into the white flood of metal crying: "For thy sake, Oh! my father." The whirling fountain of many colored fires absorbed her and no trace of her remained except one tiny shoe. When the casting was finished, however, the bell was more perfect in form and more wonderful than any other bell. And when it was sounded, its tones were deeper and finer and richer than the sound of any other bell so that its voice, like summer thunder, was heard at a distance of twice 100 li. Yet, between each stroke, there was always a low moaning which ended in a sound of sobbing and complaining as though a weeping woman softly murmured: "Hiai!" And when that sharp, sweet shuddering came in the air, then all the Chinese mothers in the many-colored byways of Peiping whispered to their little ones: "Listen, that is the dutiful daughter crying for her shoe. Hiai! That is she crying for her shoe."

Again in a motor car the visitor is taken to the Summer palaces and the Jade Fountain—close by to the Temples of the Western Hills, the famous Great Wall of China and the Ming Tombs, the Imperial burial place.

When one has seen all the palaces and "done" all the temples and tombs, there still remains a never failing source of interest and amusement in the Peiping—the curio shops. Few strangers can resist the temptation to bargain for old porcelains, bronzes, embroideries, or whatever appeals to individual taste. Leaving the Hotel De Peking or De Wagon Lits with a rick-a-sha boy a visit is

(To be continued)