

# *The West China Missionary News*

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DECEMBER 1932

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## EDITORIAL

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What is it all About ?

For more than a month the city of Chengtu has been badly disorganized. Scares and alarms have led to the shops being closed and business has been brought to a standstill. Barricades on the streets have hindered traffic and plans for the future have been left very much in the air. Three separate armies, the 24th under Liu Wen Hwei, the 28th under Ten Hsi Heo and the 29th under Tien Song Iao held various sections of the city and at any moment hostilities between them might be expected to begin.

On November 16th fighting began between the 24th and 29th armies, and the scene of the battle was around the Imperial City in that congested area in the very heart of Chengtu. There was a desperate and fierce battle for twenty four hours during which it is estimated that several thousand soldiers and civilians were killed and wounded. Buildings were burnt and destroyed by shell-fire. Students were killed in their schools. Houses were looted including the house of Bishop Mowl in the P'i Fang Kai where the fighting was intense. The 29th division retired towards the north end of the city and after a week's fighting withdrew from the city walls. During that week the shooting has been continuous, causing the inhabitants of parts of the city to live in constant terror.

On Saturday and Sunday (Nov 19th and 20th) aeroplanes flew over the city and dropped some bombs. These caused some deaths and wounds but still more are said to have been caused by the ineffective shell-fire which was intended to hit the aeroplanes but fell in the city and environs.

Not only Chengtu but other cities are suffering the ravages of war and the whole of the province is thrown into disorder, and has suffered much more severely from air raids.

The question which constantly recurs is "What is it all about?" For what purpose have thousands of people been killed or wounded, and others lived in terror of death? Why should this great city of Chengtu be made a desolation by day and a terror by night, while all trade and work is brought to a standstill? Merchants and shopkeepers are being ruined by war which is waged with the taxes they have paid. Yet the warring armies are all fellow country-men, of one flesh and blood, of one province. They kill each other and murder innocent citizens for nothing else than for lust of wealth and power on the part of the few leaders.

We hope by the time this issue of the news is published the fighting will be over, at least for this time. But how soon will it begin again? And if not in Chengtu, where else? There can be no solution and no end as long as these vast armies under separate and individual control are allowed to divide up the territory and occupy cities at their own desire.

Of the many schemes that are suggested from time to time by which the conditions might be improved and the country saved from utter ruin, we must leave our readers to choose for themselves. They may be found in any and every political journal, which this is not.

But to all it must be clear that what is needed is a change of heart, a real repentance that will exorcise the colossal demon of selfishness which at present holds sway.

On Thursday, November 24th, the city was relieved to have a respite from shooting and strife. The 29th Army left the city and the 24th remained in possession, with the 28th Army still neutral and holding the scales for peace. But while the 24th is for the moment triumphant inside the city the allied Army from the

South is approaching and may attack at any time. It cannot but be that further fighting will take place unless there is some miracle to avert further war.

*Note.*

The present issue of the "News" is unavoidably delayed owing to the fighting in Chengtu during which communications between different parts of the city were severed and the work of the Press discontinued. Owing to the interference with mails some contributions which were expected have not arrived.

Editor.

### HOME MAKING.

On the University Campus a series of weekly classes is being held for Chinese Ladies, the wives of Faculty members and others, for instruction, discussing and planning of various aspects of this important work. The subjects discussed and planned for are as follows:—

- A School for very small children.
- Home Nursing
- Simpler Entertaining
- Children's Clothes
- Child Training
- Home Decoration
- Preparing for Christmas
- Games for Home Entertainment
- Laying by for the Education of children
- Housekeeping Hints.

This should be a very valuable contribution to the Christian Homemaking of Chengtu and district, and we hope similar series may be started in other places.

THE FIGHTING AT THE P'I FANG KAI CHENG TU.

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P'i Fang Kai, Chengtu.  
23rd November, 1932

Dear.....

You will probably be hearing rumours of events in Chengtu during the last week and so that you may know the facts I am sending this letter.

The situation had been very tense for some weeks in the city. The 24th army (Liu Wen Huei) and the 29th army (Tien Song Iao) had held different parts of the city and were facing each other ready to fight at any moment. Barricades had been built in the streets at all strategic points. Fighting started round the Imperial City on Wednesday, November 16th at 2 o'clock in the afternoon. The P'i Fang Kai was the hottest centre of fighting and the opposing armies actually faced each other at a point outside the Hostel. Fighting took place on the roofs of houses and the soldiers not only came on to the roofs of the buildings of the Hostel Compound at about 2.30 but they entered the compound itself and fought there. Shells, handgrenades and bullets were flying and falling all round. The 24th army got possession and entered the Bishop's House, the top storey of which they used as a firing base. There they remained shooting and being shot at for twenty-four hours during which time several of them were killed and wounded. During the night the 29th army captured the Long Men of the Bishop's House at the corner of T'ieh Chia Hang and used the upper floors of the garage and other rooms there as a base for attacking the 24th army who were in the house itself. A battle went on for several hours, but after considerable casualties the 29th were driven out of the Long Men rooms.

The house and buildings of the compound are shattered and riddled with bullets and fragments of shells and grenades. The soldiers in the Bishop's House looted it entirely, breaking open every cupboard, drawer and box and taking everything they wanted, leaving the remainder in a terrible state of disorder and ruin. They tried to force open the safe but failed.

They tried to take the Bishop's car, breaking open the garage door to the street, but Miss Mannett, Bishop Song and Mrs. Kao persuaded them to desist and they did the car no damage.

As you will easily imagine this was a veritable reign of terror for all the people within the compound. Miss Mannett was the only foreigner. Her courage and patient endurance and those of Bishop Song and family are simply beyond praise. The Y.W.C.A. House and Bishop Song's house were entered by the soldiers but were not damaged except by stray bullets and fragments.

On Friday (Nov. 18th) as soon as I heard what had been happening I came in from the University and have been here ever since. Mr. Lutley was staying at the Si Shen Ts'i and he also came over on Friday and has been staying here with us. There has been continuous shooting as this street has been the "No Man's Land" between the two opposing forces. Each night there has been heavy firing all round us. Aeroplanes came over the city on Saturday and Sunday and dropped a few bombs, but not near here.

It is a matter for deepest thankfulness that there has been no loss of life or injury to anybody in this compound. Although the damage to property and the Bishop's goods are a severe loss, there is very much to be thankful for.

The fighting is not over yet but today the situation round the P'i Fang Kai is much easier, although there is shooting going on around us as I type this letter. Mr. Lutley has gone over to the Si Shen Ts'i and will try to get away to Sintu if it is possible to get through.

During the fighting the loss of life among the soldiers and civilians has been very heavy. Estimates vary from one to ten thousand. There are about 600 wounded in the Si Shen Ts'i hospital now and many more in the military hospitals. Some students of the Si Ch'uan University in the Imperial City are said to have been killed in the fighting round there. Other schools have been destroyed by fire.

You will, I know, join with us in thanksgiving for God's protecting care here and in prayer that the fighting may soon cease entirely. We also pray that Bishop and Mrs. Mowll may be comforted and strengthened in the endurance of the loss of their belongings and when they come back to their damaged house.

Yours sincerely,

## THROUGH THE SANDAL-WOOD DOOR.

*Kagawa Prays for the Mighty Rushing Wind of Revival*

O Wind of God, blow on,  
 Blow away our pettiness,  
 Blow away our self-centeredness,  
 Blow away our discouragement,  
 Blow over this vast land the breath of Thy Spirit.  
 Lift us up and bear us away from our corner,  
 Swirl us out and up and along in the blast  
 Till we see the people--  
 Yea, as Thou seest them, swept clean from dead leaves and dust.  
 Blow away our irritations,  
 Blow away our impatience,  
 Blow away our memories of past wrong,  
 Blow away our anxiety  
 Sweep clean away all the various dust and the ashes.  
 Lay bare the reality, the rock which Thou didst make,  
 And which Thou, even Thou, didst put on the promontory  
 For a witness to the people.  
 Blow warm from the illimitable sea of Thy Love  
 And cold down from the glistening heights of Thy purity.  
 The bamboos bend low  
 And turn pale before Thee,  
 The bird wavers and falls back  
 Before Thy blast.  
 Thou didst make and hast conquered all Nature--  
 Conquer us, O God!  
 When we see from the level  
 That which is near is largest.  
 Lift us up--let us see, as Thou seest  
 The innumerable number of living things,  
 And that which is small,  
 And that which is large in truth,  
 Yea, that which is gold and that which is glass.  
 We are confined by the house which we have made for ourselves;  
 Sweep us out into Thine immensity.  
 We are weary of our dust and our lowness,  
 We long for the shining peaks which we see in the distance

But we cannot bring ourselves thither.  
 We feel Thee as Thou passest over us  
 And remember that there is no place which may not be cleansed  
 by Thee  
 Yet the people are suffocating  
 For want of Thy life-giving breath,  
 They are in the stifling darkness  
 Behind closed doors.  
 We are helpless till Thou dost revive us with them.  
 Blow on Thy world, savingly, resistlessly,  
 O Cleansing Spirit, O Omnipotent One,  
 Blow!

## 祈禱神風

賀川豐彥

啊，神風啊，吹罷！

吹去那小事的草草旁人，

吹去那一切的自私自利，

更吹去那呀，失望與灰心。

把你的靈的氣息散播大地，

使我們從角落騰起更得而超昇。

旋轉，旋轉，我們在狂風中飛奔；

我們要俯視那一切的人們，

對呵，就是你所看見的人們，看他們各個都脫離枯葉泥土  
而淨潔無塵。

請你吹去我們的盛氣凌人，

請你吹去我們的出言不遜，

我們過往雖受冤却，望你吹散那呀，對牠的記憶，

更請你吹去我們煩惱，於無形。

各種的灰塵都望你掃滅罄盡，

把大地與岩石還牠一個面目眞眞。  
這岩石由你創造，更由你置於海岸以顯示衆生。  
請把熱度呵，從無邊的愛河中騰起，  
再望你由光明的，絕頂之純淨散播威嚴于人們。  
竹葉們相互低垂：  
在你的權勢下他們枯萎。  
你大風四起，  
鳥雀飛去復飛回。  
你是創造了而且征服了這大千世界，  
上帝，再請你征服我們。  
我們從平地遠視，  
物愈近者更覺廣大萬分。  
讓我們超昇，——讓我們，有如你，  
看一看宇宙裏的色色形形。  
讓我們看那外表很小的物事，  
讓我們發現他是很大的。  
對呵，讓我們發現他實際是金子，他實際是玻璃。  
我們是作繭自縛，  
你無邊的廣大，請求你容納我們。  
我們厭倦了污穢與卑鄙，  
那遠處的明亮山頂我們是要求達到的，  
但是無邊的我們又怎樣能夠達到呢？  
我們知道你在我們身旁走過  
我們又知道無處你不能淨潔。  
可是，人們因難得生息，  
早日悶塞欲死  
在緊關的門後，  
恐怕的黑暗這麼深深。  
我們是無望了，除非你復活人們。  
慈悲的兇猛的，吹遍大地  
呵潔淨之神，阿萬能上帝  
吹，吹！



## AS IT LOOKS TO YOUNG CHINA.

The Student Christian Movement has recently published another interesting compendium of opinions by outstanding Chinese Christians.

Each writer describes the conflict of old and new forces and ideas in the life of China to-day.

Mr. William Hung opens the series with an introductory chapter on the general aspects of change from the old to the new China, using the Taiping rebellion as the pivot on which China swung over from ancient to modern. The remaining chapters on the Family (by Timothy Tin Fang Lew) the School, the Vocation, the Nation, the World, the Church show the details of the various phases of the struggle which is still going on in China.

In this book there is little that is new to those who have lived in China for a few years. But we would strongly recommend its study to newly arrived missionaries and to those in the home lands who wish to study with sympathy and understanding the currents of thought, the dreams and aspirations of the best Christian leaders in this land. As a study in the modern sociological aspects of China the book would be a useful handbook for those Chinese students who can digest the English in which it is written.

The chapter on the Family is wider than its name implies and brings us up against the whole social system of modern Chinese life. "There is a growing recognition that Christianity has definite contributions to make to Chinese family life." What are these contributions? We wish Mr. Lew had gone a step further and enumerated some of them in detail.

The art of home making is one that has yet to be learnt, experimented on and developed by young Chinese married couples. The independent home apart from the old clan-system has certainly come to stay, and the Chinese Church has a clear-cut and urgent duty here.

All teachers and others in the educational institutions of China would do well to read the interesting chapter on "The School" by Professor K. Ma of Yenching University. Here we see the difficulties of a student coming from an old fashioned home to a modern institution and the barriers of prejudice and

suspicion that he has to break through in order to profit by the "advantages of a modern education". Perhaps a study of this chapter would give us foreigners more patience and sympathy with our students.

The book closes with a stirring appeal for the fellowship and co-operation of Western Churches.

It is published by the S.C.M. Press, and the price is 2/6. A copy will be found in the Bookroom, Chengtu.

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A STORY, too good to be lost, is going the rounds of the City. An elderly lady entered the Bank of England and presented a parcel of War Loan. "Madam, is this for conversion or redemption?" asked the Bank officer. "Young man," retorted the lady, "is this the Bank of England or the Church of England?"

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A CORRESPONDENT recently returned from India writes in the following true story was current in Nami Tal, India, in 1911, about the Sunday School there.

A teacher asked a boy to repeat what he had learnt the previous Sunday. He answered: "Our Lord said, 'Show me the tribute money,' and they brought Him a penny. He asked, 'Whose is this miserable subscription?' And they answered 'Cæsar's.' And He said unto them, 'Then give it back to Cæsar.'"

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The Editor of the "News" will be glad to receive from readers items of news concerning the work in their stations and articles of general interest relating to missionary work in West China.

## LEPROSY—A RURAL PROBLEM\*

DR. J. L. MAXWELL

Leprosy is a disease of very ancient history in China. Perhaps the first time when it was historically mentioned was in the case of a disciple of Confucius who suffered from this complaint. But it probably existed hundreds of years before this in China. Whether it was indigenous to this country, or introduced from outside is unknown. Historians say the latter, but you may have noticed that historians in every land attribute all that is good to the country itself, and everything bad to the world outside. Chinese historians are no exception to this rule.

*Number of Lepers*

It has been estimated that there are a million lepers in China. There is no way by which a statement may be gauged, but it is hardly likely that this is any great exaggeration, for, every leper that is known there are many that are unknown. More accurate figures must wait for a careful survey by experts, and thorough surveys in country districts in China are almost impossible in the present unsettled conditions.

In India where in parts this has been very carefully done it has been found that for every officially recorded leper some number up to ten, and sometimes more, of unrecorded and often early cases are found. The same will probably be also true in China.

*Incidence of Leprosy*

Leprosy is not spread evenly over the country, or even over those provinces where it is most widely prevalent. It is pre-eminently a disease of the South, but there are striking exceptions to this rule.

Probably the most highly infected provinces are Yunnan, Kwangtung, Kwangsi, and Kueichow, though comparatively

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\*An address given at the Student Summer Conference, Chengtu,  
June 1932

little is known about the last province. Fukien also has a large number of lepers in it, but the distribution in that province is markedly irregular. Kiangsi and Hunan have both of them a considerable number of lepers, and in Chekiang and south Kiangsu they are present but not in large numbers.

I have said that leprosy is mainly a disease of South China, but there is a striking exception to this in regard to an area that covers North Kiangsu and the whole of the province of Shantung, where the number of lepers is great, and this is certainly true also of certain parts of Hupeh. On the other hand Manchuria, Hopei and Shansi are practically free from the disease. In the case of Manchuria this is very peculiar as large numbers of immigrant lepers have reached that province from Shantung, and probably also from Korea. However the disease does not appear to spread in Manchuria, and cases introduced gradually die out. The position of Anhwei is doubtful and nothing is known about leprosy in Shensi and Honan.

This state of things is reversed when one comes to Kansu. There leprosy is fairly common, affecting the Chinese to some extent, and probably much more to the Tibetans.

We now come to the province of Szechuan in which you here are particularly interested. The position here is rather peculiar. Some two or three years ago I was told by a couple of your leading doctors, men of great experience, that leprosy was seldom seen in this province, and probably only affected traders from Yunnan. This is quite a mistake and I hope to be able to explain to you later how the mistake arose. The fact is that there are probably many lepers in Szechuan. Quite a few are certainly found to be found near Chungking and I understand that a few have been found in and round this city. There is certainly a center near Wanhsien. Leprosy is also undoubtedly common among the tribes people of West Szechuan, and among the Tibetans of the Border. Dr. Crawford has also heard of a probable centre south of Yuinchwan.

#### *The Old Treatment of Leprosy by Segregation*

Leprosy was common in Europe several centuries ago. The only method then of dealing with it was by driving the lepers out of the cities and confining them to certain areas. This was done with great brutality, and in England at least, it was not uncommon for the priest to read the burial service over the leper as an indication that he was to have no more association with living men. Leprosy disappeared from most of these countries but it does not follow that this was as a

result of these measures, personally I hold that it had nothing whatever to do with them, but was a result of improved economic conditions and healthier living habits. In any case what was possible centuries ago when there were no roads, and people often lived their whole lives in a village without moving out, where therefore strangers would be regarded with great suspicion, and if lepers were easily recognized as such—this would be quite impossible now when roads are everywhere, and travel is common by car, by ship and air, and when cities have multiplied and people pour into them from the country.

Segregation has only been tried on a large scale in one place of recent years and there has proved a total failure. Some thirty years ago this method was attempted in the Philippine islands, and was carried through with all the efficiency for which Americans are known. They believed that by deporting all known lepers to the island of Culion the disease might be eradicated in the course of a few years. The laws were very strict and any one denounced as a leper had to be arrested by the police and confined until he had had a full medical examination. There were some very amazing results from this as when a rival politician denounced his opponent as a leper on the eve of a political election, and so got him confined in prison until the election was over. At the end of fifteen years it had to be acknowledged that the law was a complete failure, and that while thousands had been segregated there were now more lepers in the islands than there had been before.

The explanation of this is very simple. Leprosy is infectious often in the early stages, and in many cases ceases to be infectious in the later stages. The early cases were easily hidden and remained a source of infection to the people, more so indeed than before, for to escape being seen they avoided the very measures that would have helped to heal their disease, while the advanced cases, many of them, no longer infectious, were the ones who could not be hidden, and so were seized and segregated.

During the last fifteen years the laws have been largely abandoned in the Philippines. Dispensaries for treatment have been opened in many places in the islands, the early curable cases have been persuaded to come out for treatment, and only the highly infectious cases are forcibly segregated. Through the success of the treatment now carried on at Culion large numbers have been led to voluntarily go for a cure. The disease is now apparently on the wane in the islands, and thousands have been released from Culion as cured.

*The Modern Treatment*

The modern treatment of leprosy is by the use of preparations of Oil known as Chaulmoogra Oil combined with good food and healthy methods of living, and where this can be carried out cure is very probable, and almost certain in early cases of disease.

Chaulmoogra oil is no new thing in this country. It has been used by Chinese doctors for centuries in the treatment of leprosy. The reason why it has not been much of a success is that most of the oil has been rancid and could not be taken in any quantity without making the patients sick. With the introduction of a pure oil and its use by injection instead of by the mouth its value has been enormously improved.

*Work for Lepers in China*

The first effort in the cause of lepers was begun some forty odd years ago by the Mission to Lepers (International) with headquarters in London. The Mission opened a home in connection with the Church Missionary Society in Pakhoi, Kwangtung, and shortly after in Hangchow, Chekiang. Later it opened another institution at Siakan, Hupeh, and still later at Tonghsien, Shantung. It also opened a number of small homes in country districts in Fukien, and lastly one in Lanchow, Kansu.

All this was done in the old days when no cure for leprosy was known, and when all that could be accomplished was the housing and spiritual care of many of these outcasts.

Since effective treatment has been introduced the Mission has opened a little hospital at Tsinan, Shantung for the cure of lepers. It is the only institution of its kind in China, and is doing a splendid work though its size is very limited. The Mission has also given considerable help for dispensary work for lepers connected with mission hospitals in China.

The next body to take thought for the lepers was the American Mission to Lepers, a branch of the International Mission. It supports homes especially in Kwangtung. The Roman Catholics have also a large home in Kwangtung, and are putting one or two up among the Tribes people of this province. They provide however no medical care for the inmates of these homes.

Lastly, a few years ago the Chinese Mission was founded, and this should eventually be the strongest agency for the care of lepers in this country. So far it has established a home for lepers at Nanchang, Kiangsi, and a dispensary for lepers in

Shanghai. The Mission fully realizes the necessity of dealing with the physical as well as the spiritual needs of the lepers.

#### *Leprosy a Rural Disease.*

I have entitled my paper—Leprosy—a Rural problem—this it truly is, and this is one of the most serious difficulties that we have to meet, and on this account I am particularly glad to have the opportunity of addressing you this evening.

Leprosy is emphatically a rural disease. It is not in itself a disease of cities, and though often found in cities it is usually in people who have come to the cities from the country. And here is the explanation, I believe, of the contradictory statements that one gets as to the prevalence of leprosy in different areas as for example in this province. Leprosy originates in rural districts and is mostly to be found there, whereas our hospitals are almost always, and must be, in the cities. The people are very sceptical as to the possibilities of cure, though usually they recognize the disease early. Further, the treatment is necessarily a prolonged one, lasting for months or years, and for these two reasons they seldom visit our city hospitals unless special provision for their treatment is made, and even then they find it almost impossible to keep up even free treatment. Hence even though cases may be common in districts not very far removed from a hospital, few ever go to these for treatment and the impression may be formed that cases are few even when there may be neighboring country districts where many lepers are to be found.

#### *The Future—Surveys*

It must be quite clear that no real attack can be made on leprosy in this country until we know how much there is, and exactly how it is distributed. For this expert surveys are required, but, as I have already pointed out, wide surveys of country districts in China are at present practically impossible. Can nothing then be done? Much can be done in the way of preparatory work without which the best surveys under the most peaceful conditions would be very difficult and probably ineffective.

Leprosy is not only a rural disease, but one that seems to center itself in certain localities leaving neighboring areas free from the disease. Why it does this we do not know, but the fact seems certain even in the most heavily infected provinces. It follows therefore that it is not so much a general survey of the country that is required as local surveys of highly infected areas, and in many places such local surveys might be possible

even in districts where a wide survey would be impossible. But, before of course, even this can be done we must know for certain where these highly infected areas are.

My attention was specially drawn to the possibility of doing something quite simple and easy, given the wide help both of hospitals and of bodies like your own, by a communication I had recently from Dr. Watson of Yunnanfu in response to a request from me for further information about leprosy in Yunnan. Dr. Watson sent me a rough sketch map of the province of Yunnan, marking on it the names of all towns and villages from which lepers had come to the hospital. I was able to add some more names from other hospitals, and just for a beginning succeeded in getting a map that gave some remarkable information about the distribution of leprosy in that province.

I am convinced that this will be a method of the utmost value as a preliminary to any full survey of any district as it will give information as to where leprosy is likely to be found most common, and will give a starting point for local surveys in such regions where these are possible. Further it is something that can be done at little cost and at a very small expenditure of labour.

I only got this sketch map from Dr. Watson a few weeks ago but I have been thinking of the matter very seriously ever since, and I am prepared to devote some little time to it myself if I can get the necessary support from the hospitals and such go-ahead people as you. I do not expect to be back in Shanghai until September, but when I do get back there, I am going to prepare blank maps of the different provinces, and shall be glad to send copies of these free to anyone who will undertake to mark into them names of villages or towns where they know lepers are to be found or from which lepers come to hospitals. I should ask that such maps be returned to me in a year's time, and if I got a number of these with only two or three names on each map, I should be able to draw up a final map of the province that would give some idea as to the districts where leprosy was prevalent, and where a survey if practicable might be done. I am quite sure that in the course of a very few years of such work our knowledge about the disease in China would be enormously enlarged.

#### *The Future—Treatment*

Knowledge is power, but only if it is put to proper use. Given the knowledge we desire what is to be the future of prevention and treatment of leprosy in China?



The disease is not being dealt with effectively by our hospitals at present, but that is not the fault of hospitals but is owing to certain peculiarities in the disease. Let us look then for a moment at the conditions which favor the spread of leprosy and the difficulties which have to be overcome, both as to prevention and treatment.

### 1-*Psychological*

People believe that leprosy is a very dangerous disease easily acquired and impossible to cure. It is neither. Leprosy is only acquired by long contact with another leper or with infective material from a leper. It is likely that the common way in which it is caught is by residence in a house with a leper, and young children are especially susceptible though the disease may be years in developing. It is also caught by wearing a leper's clothes, using his bedding or in any other way that brings a person into frequent and repeated contact with a leper or what he uses. Even then the disease does not easily develop. It is probable that some other debilitating cause is always necessary to make the leprosy develop. Such causes are insufficient and improper food, lack of exercise and concomitant diseases, such as chronic malaria, chronic dysentery, hookworm and syphilis.

As regards cure, this can nearly always be accomplished in early cases but becomes more difficult in later cases, and may be impossible in those that are very advanced.

### 2-*Practical*

Leprosy, though not confined to these, is particularly a disease of the poorer classes of people who are apt to be dirty in their habits and insufficiently nourished.

The treatment is a very prolonged one at the quickest many months and sometimes several years; and both because the disease is a rural one, and no hospital is available near their homes, and also because continued treatment for such a length of time is difficult for poor people who have to work all day and every day, it is especially difficult to provide for this class of persons.

Improvement from treatment is slow and it is particularly this class of people who quickly abandon such treatment if results are not immediately evident. The treatment consists of weekly injections of certain drugs, the treatment of concomitant diseases, and the teaching of health habits.

How then is it possible to meet the needs of these poor sufferers? I believe that three classes of institutions are required.

1. *Homes or colonies for the advanced cases are required*

Many of these people are mutilated by the disease, are hated by their neighbors and are a burden to themselves. Others not so advanced have reached the stage where they can no longer earn their own living. Settlements should be provided for all such cases. This can be done with a minimum of expense as nearly all of them can do some work, and an essential part of their treatment is that they should do regular work.

I know of one settlement in Korea with about 800 lepers in which only two non-lepers are employed. The lepers do all their own work--grow their vegetables and rice, build their own houses, rear their own pigs and rabbits for food, do their own carpentering and tinsmith work, have their own church, nurse and help in their own hospital, and give each other their own injections. The place forms an entirely independent unit, and the cost is very low. Yet because of the healthy situation, the regular work and adequate food, and the Christian spirit that pervades the place, the improvement of even advanced and seemingly hopeless cases of leprosy is simply marvellous, and the deathrate is reduced to 2% per annum much lower than that of surrounding population.

I believe that one, or at the most two, such settlements in each of the more highly infected provinces of China would amply meet the needs of the case, but such places must be in healthy situations, amply large to provide for the inmates, with trees for timber, ground for cultivation, and if possible stone for building, and must be run by those who love the lepers, and will give their lives to this work.

2-*Small hospitals, or beds provided in existing hospitals, are required for dealing with cases needing hospitalization, for the treatment sometimes of concomitant diseases, and occasional exacerbations of leprosy. Treatment in such hospitals should be for limited periods only.*

3-*For the mass of the work and for all early cases, and these are the most important of all, we must depend on dispensary work and it is essential that such dispensaries be brought within reach of the lepers. It is quite hopeless to expect that they will come long distances into the cities every week for treatment that may take months or years.*

Such dispensaries should be travelling dispensaries, and as treatment is ordinarily needed only once a week, a single dispensary could cover quite a large district. This will be especially possible as motor-roads develop, and might be in the form of an ambulance fitted up for the purpose.

There is no reason why such travelling dispensaries should be costly to run. They should be headed by a nurse not a doctor, as he or she could adequately do all that was necessary in the way of treatment. Only an occasional visit of a doctor to each center would be required, to establish the diagnosis of doubtful cases, and to advise about the sending of special cases to hospital for limited inpatient treatment, and of advanced cases to the settlement.

Indeed a nurse, if with good public health training, would be of far more value for such work than a doctor for the nurse would be able to teach the people about healthy living and would get a more easy entrance into the families. This last is very important. I have said that leprosy is only acquired by long contact with another leper, it is therefore very largely a family disease, and the leading authority on leprosy has claimed that the disease could be stamped out if all lepers could be followed up to their homes, and all the inmates of their houses examined every six months for a few years, and treatment given to early new cases of leprosy as they arise.

### *Conclusions*

I have sketched here a preliminary method of investigation of the prevalence of leprosy, and have suggested methods of treatment which I claim are easily within the range of possibility in China at present. But I want to tell you frankly that I see no hope of much being done for the lepers in this country except in and through the spirit of Christ. Leprosy is a loathsome disease and is hated and feared by most people the world over. It was not till Christ came and stooped and tenderly touched and healed the leper, and earnestly commended these sufferers to the care of the disciples, that anything at all was done on their behalf. Even yet in the Christian Church it is hard enough in some places to find those who will give themselves to work among lepers.

Then again leprosy has a peculiarly depressing effect on the sufferer themselves, partly on account of the nature of the disease, and partly on account of their being ostracised from society, and nothing but Christianity can lift them above themselves and above their physical ailments. As a result I know of few happier places than a Christian leper settlement, and few more depressing than a purely government one.

Both on account of the religion you profess and for the needs of the sufferers who were specially near to the heart of Christ, I appeal to you this evening for all the help you can give

in the cause of the lepers of China. Such help might be both in helping as I have suggested in determining the prevalence and distribution of leprosy in this country, and in supporting your own Chinese Mission to Lepers in their great effort to rid China of leprosy.

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## A Christian Monastery for Buddhist and Taoist Monks

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THE TAO FONG SHAN CHRISTIAN INSTITUTE,  
SHATIN.

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ITS ORIGIN AND PURPOSE BY DR. KARL LUDWIG REICHELT.

It is just about 10 years since The Christian Mission to Buddhists opened up its work in Nanking.

The aim of this mission is to give the religious people in the Far East (Buddhists, Taoists, Confucianists, etc.) an opportunity to study the Christian Religion under the best possible conditions.

We try to bring together those people who, according to the gospel of St. John, in a certain sense are "the children of God, that are scattered abroad," the truthseeking, yearning souls, who are longing for Divine light.

We believe that such people in a very real sense belong to "the other sheep" whom our Lord himself mentions in the 10th Chapter of the same gospel "and other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice and there shall be one fold and one shepherd" (John 10, 16).

Consequently we try to approach the non-Christians in a sympathetic way, using the points of contact which exist in all the greater systems of religion, showing them that their highest aspirations may be fulfilled in Christ Jesus, the all-embracing Word of God, the eternal Logos.

As a mission we emphasize the picture of Jesus Christ which is given us in the New Testament, especially through St. John's gospel and St. Paul's writings, the picture of the Cosmic Saviour, through whom the world and all things were created, He who is the real source of life and light, shining into the darkness through all generations and illuminating every man that cometh into the world.

As a Light, Christ has been shining in the darkness through all generations. The darkness did not comprehend it and still, the power of this eternal word, the Logos, the Christ has been so strong that every where, in every religion, in every culture we find some scattered beams from this source of light. "He left not Himself without Witness" (Acts. 14, 17).

Therefore we firmly believe that all which is good and true and noble in every religion, and in the different cultures and civilisations originates in Christ Jesus as the eternal word, the eternal Logos from God.

And we give honour to this holy name when we, in the missionary enterprise, earnestly try to utilise the good material and all the points of contact which Christ himself has prepared through the historical development of the nations.

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From this brief statement you will understand the nature and the aim of our mission work.

On this basis the work was conducted also in Nanking, and on this basis God crowned the work with his blessings.

We started the work there—my colleague Mr. N. N. Thelle and I—on the 1st November, 1922.

During the Nanking period more than 5,000 Buddhist and Taoist monks and many other religious devotees visited our home. They came from all over China. Many of them spent days, weeks and months with us for study and religious fellowship. A small church was established and a wider circle of "Friends in the Logos" numbering something like 2,000. "Tao-jeu" (as it is styled in Chinese) was founded and the Institute was arranged as a monastery with a "Hall of Hospitality" where the monks could live, a chapel where we met every morning and evening and on the Sundays for Christian worship, and a school where courses and lectures were held. We had also a day school with provision for about thirty young novices, mostly sent us from the temples. So it comes to pass that we now have interested friends scattered around on the holy mountains and in the big monasteries not only in China, but also in Formosa

and Malaya. These friends form something like a vanguard for our work throughout the East of Asia and by their influence we have access to the big religious centres of Buddhism in the Far East with our lectures and literature.

During the spring of 1927 the work in Nanking was brought to a standstill, and you will understand the reason. It was the year of the great upheaval and disturbances. Most of the mission buildings in Nanking were destroyed and our mission suffered badly.

We continued the work in rented premises in Shanghai for three years. During that time many important journeys were made here in the Far East and it became clear to us all that when reopening the Institute we ought to have a place from which there was easy access to the whole of East Asia. It was also imperatively necessary to find a place which, humanly speaking, could be considered safe and secure, a quiet and beautiful place, which could easily be reached and at the same time was separated from the bustling and noisy world.

By the providence of God we were led to these regions, the New Territories near Hong Kong and more especially to the hillsides which surround the beautiful Shatin Valley.

We found this place which by its very situation and atmosphere from old times has attracted the hearts of religious people, yearning for the Divine light and peace.

Through the kindness of the authorities it was made possible for us to buy this wonderful hillside, and the very appropriate name of "Tao Fong Shan" was given to it. In this name the great aim of our work is given, such as our Friends and supporters of the Lutheran home churches in Norway, Denmark and Sweden and we ourselves wish to have it stated.

Many of you will know the rich and wonderful word "Tao," as we have it in "Taoism." It is deeply akin to the rich Greek word "Logos," the way, the wisdom, the innermost structure and Rhythm of life. Of course it is the one word which is used in the Chinese Bible to render the exact meaning of the famous saying in the gospel of S. John "In the beginning was the word the Logos." So now the Tao stands as the typical name for Jesus Christ through which God revealed Himself in the flesh. The next word "Fong" means "Wind," but as in so many other languages "Fong" (Wind) also means the Spirit, the Holy Spirit. The third word "Shan" means mountain. And now you have the whole meaning "Tao Fong Shan," the mountain from which the Christ Spirit, the Logos Wind is blowing.

Here is our great aim: We wish that everybody who comes up to this mountain top and dwells in the buildings to be

erected here may come under the unique, powerful, renewing spirit of Christ—that they may get that physical, mental and spiritual blessing which emanates from the living and all-embracing spirit of Christ. Here we will welcome all religious people of whatever nationality and whatever religion, welcome them in the open court of the universal, the cosmic, the all-embracing Saviour Jesus Christ. Here we wish that you all may feel at home in company with religious people, on this quiet and magnificent hill top, where the Logos Wind is blowing. Here we hope to get a resting place, a place for meditation and holy fellowship, which may enable us to go out into God's wonderful world with a burning desire to serve humanity in love and wisdom.

May the place become in the deepest sense of the word a sanatorium for body, for soul and for spirit.

*O LORD and Master Jesus Christ, let this hillside be sanctified to Thee. Be Thou always with us as a living, purifying and illuminating wind, blowing through our hearts, our thoughts and our very Beings. Let everybody who ascends this mountain and enters the rooms come into living touch with Thee and through Thee with the Father. To Him be honour and glory for ever and ever. AMEN.*

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## FERTILIZERS FOR THE CHINESE FARMERS.

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One of the greatest single problems that the farmer has to face is that of securing the proper amount of fertilizer to keep up the fertility of the soil. Up to the present time no artificial fertilizer has been manufactured in China, and importation from abroad is almost prohibitive, especially when taxes, legal and illegal together with interior transportation charges have to be added to the original price. J. Lossing Buch in his survey of a large number of farms around Nanking, says, that the animal density of these farms is enough to keep the land in fair fertility. Dr. Harold Brown found that approximately ten per cent of the total cash income was spent for the purchase of night-soils both on the Chengtu Plain and on the low-lying hills near Mt Omei. All physiological waste of both human beings and animals, all residue of vegetable decay, all ashes

from the fire, mostly wood ashes, are returned to the soil to support the growing plant,

Individual plant service seems to be the motto of the intensive vegetable grower as well as the general farmer. Applying the fertilizer where it is needed seems to be the way in which the Chinese have kept up their fertility.

In spite of the depression in countries like Germany, England, Canada and America, the government is actually subsidizing farmers in order to encourage the farmers during these days of stress to keep up the fertility of the soil.

As a matter of interest and information to readers of the "News" carrying with it a possible suggestion of one practical method for bringing help to those living in the rural areas of Szechuan, the following figures showing the consumption in several countries in the world of Sulphate Ammonia may be of assistance.

	<i>Amount in Metric tons.</i>
Japan	631,068
Germany	444,534
U.S.A.	391,990
France	388,350
Spain	262,796
Great Britain and Ireland	162,243
China	145,631
Russia	126,214
Java	114,524
Belgium	100,971
Italy	97,807
Australasia	73,335
Holland	72,816
West Indies	58,714
Czechoslovakia	51,456
India and Ceylon	42,500
Philippine Islands	30,238
Canary Islands	21,223
Canada	18,301

The above figures for 1930-31 are given for practical workers, simple facts which may be suggestive as preliminary to projecting improvement schemes in different fields of Szechuan.



## IN THE OPEN LANDS OF TIBET.

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JOHN R. SINTON.

These are notes of a journey which I made in company with Mr. J. Huston Edgar, and Dr. Liljestrang and Oscar, into a part of the Tibetan border which has hitherto largely escaped the attentions of the globe trotter, or even the scientific explorer, although it has been visited by both. Alas, it has also, to a great extent, been neglected by the emissaries of the Prince of Peace. With the exception of the spasmodic visits of one solitary missionary, and the occasional visits of journeys of an N.B.S.S. colporteur distributing the Sacred Scriptures, no attempt has been made systematically to evangelize the large populations that inhabit the hills and dales of the Kinchuan. This is hardly to be wondered at, as until recent years the territory would have been considered inaccessible. Geographically it lies among the mountains that separate the low-lying lands of China proper to the East from the great grass-clad tablelands of Tibet on the West. It is at no part lower than 6000 feet, and is enclosed by mountain ranges whose lowest highways, from any direction, are 14,000 to 18,000 feet above sea level, and the traversing of which cannot be accomplished at any season without some elements of danger and difficulty. Then, too, it is "Tibet", and that name, in many minds, at once conjures up the words "closed" and "forbidden". Whatever may have given rise to the fiction it is clear that grounds for it no longer exist, and wide regions of well populated country are fully open to the Gospel messenger; and there is reason to know that at least his message will be given a hearing. During this recent journey thousands of Scriptures were distributed, in many cases sold, and it is the simple truth to say that they were seldom refused. One of the thrills of the trip was the occasion when, for the first time in his life, an old man read a tract, the first and only literature ever published in his own (Kiarung) tongue. The shock of surprise that came over his face as he read and cried out: "Oh, I understand", was something not soon to be forgotten. Those who are literate read Tibetan.

KINCHUAN—Golden Streams—is the basin of two rivers called by that name. The larger flows south roughly along the line 102 E. long. through three or four degrees to 31 N. lat., where it is joined by the smaller stream, which has flowed west through nearly one degree. Half a mile north of the meeting of the waters stands the town of Romidrangu, city of the Romi, and now called Tanpa by the Chinese. Here we are in the midst of towering mountains, forming in some cases perpendicular crags, through which there are literally no outlets save the river beds. These lead north, south, east and west out into more open country inhabited by native populations, which are still, one hundred and fifty years after the campaigns of conquest of Kien Lung, only partially under Chinese rule, many being virtually autonomous. I believe the recent attempts to place these peoples ethnologically are purely tentative, and for the present they are more usefully described by the languages they use. Those centring around Tanpa and spreading, a short distance north, and farther northwest and west, are known as Kes or Geshi-kia. Many are comparatively well “fixed”, some sections of the country producing luxuriously grains, fruits and flowers. The following paragraph was written one evening after we arrived at Ba’aam (Bawang), fifteen miles north of Tanpa.

The house on whose roof we sit is probably 800 feet above the rushing stream, and the mountain peak opposite reaches upwards 3000 feet. The top of the peak is a precipice destitute of vegetation, and comes down to a thick forest in the midst of which there shoots out another cliff. Below the forest, at about 1500 feet, begins cultivated land where fifteen families live in perfectly awe-inspiring situations. Below again are unscalable cliffs, and how the people make the ascent to the cultivated grounds is a mystery. Along the river bank are waving fields of maize surrounding villa-like homes. Away to the right, farther down the river beyond the forest-browed, beetling cliffs, is more land under cultivation; and continuing to the right the productive slopes above Tanpa are to be seen. The mountain in that vicinity is equal in height to the one opposite; the cultivated portion, which is deeply gored, by two fissures running down the centre, and one crossing obliquely, is surmounted by forest-clad steeps reaching to the summit. Sharp, needle-like peaks pierce the sky, while the nearer foreground immediately in view from here is like the Garden of the Lord. Fields of maize, with trees and shrubs picturesquely placed, make a perfect setting for the “Manor House”, whose

white and gray-brown walls blend harmoniously with the whole.

While every prospect pleases there is a "but" when we come to the human aspect. The scourge of goitre is said to attack more than half the population, and our observation confirms that moderate estimate. There has not been sufficient investigation to decide the cause of this malady: some of the natives say the water, others the salt which comes from the Grasslands. Dr. Liljestrand recorded particulars of a good many cases, but it is a field in which much preliminary work must be done before any conclusion can be reached. One outside suggestion is racial degeneration. Whatever the truth it is certain that the degeneration resulting from the disease must induce greater susceptibility to its ravages. Fortunately it is endemic within a comparatively small area. What is physically true of the people of this limited area is true universally in a spiritual sense. It cannot be otherwise while their minds are darkened by the superstitions of Lamaism, every phase of which is said to be concerned with nullifying the influence of evil spirits. The Black Lamasery at Badi, which we visited, exercises a baleful influence on the whole district. We were cordially received at this place, however, and the lamas and acolytes accepted gladly the Scriptures offered. The lamasery itself is a gruesome place, with nothing attractive whatsoever. The sacred urns are interesting: in some of them a sacred light, fed by butter, burns perpetually. A large library seems to suffer from neglect rather than from use. The mural decorations were too much obscured by the religious dimness to permit a clear view. Externally the noteworthy feature is a wide black band that encircles the entire edifice near the top. Mr. Edgar opines that this black sect is of Persian (Mithraic) origin.

Two days west of Romidrangu on the small Kinchuan is the town of Mowkung. It is the most important of the five colonies established by the Chinese in the colonizing scheme of a century and a half ago, and may be called the capital of the Kiarung-speaking population. The Kiarung people are more numerous, and are distributed over a wider area, than the Keshkia. On the whole the territory inhabited by them is less productive than the great Kinchuan basin. Chinese occupy the towns and hamlets and rest houses in the valleys, and the native peoples, pushed out by the invading Chinese, now occupy, almost exclusively, the higher slopes and summits of the mountains. In these elevated regions moisture is more plentiful than in the lower, which are in some places semi-arid

and produce little but desert shrubs, and the beauty of these, where it exists, is not very nourishing! Banishment from the lower valleys is therefore not an unmixed misfortune. The crops are better higher up, and the difficulty of communications renders the populace less liable to interference from their conquerors.

Without an army of evangelists and colporteurs these sequestered heights must remain inaccessible, but fortunately for the Gospel messenger the people frequent the Chinese centres lower down, and market and fair days offer golden opportunities. In the Kiarung country there are numerous such centres, which, alas, at the time of our visit, were transformed temporarily into opium markets. It was the time of harvest, and Chinese from the outside had taken in quantities of merchandise, chiefly cloth, and were exchanging it for raw opium. The result was that almost the entire population was engaged in the production and sale of the drug. We travelled only the main river beds the lateral valleys, which are legion and give access to large populations, are still unvisited. I should like to say here how indefatigable is Colporteur Yang, the "wild Turkoman", travelling, and seeming to enjoy it, in conditions and among people that would be impossible for the most seasoned European. He pointed out as we went along at least one rocky recess where; he had rested for the night, and mentioned other occasions when he was night stayed and bivouaced under a grassy bank. He carries in his pack all he needs of creature comforts, and was able to supply me once with a saddle blanket.

During certain seasons of the year caravans from distant parts provide the means of distributing the Word of God to places "unknown to the geographers of the West". It is in work of this kind that the missionary is specially indebted to the Bible Societies, whose generous gifts of Scriptures and money have made possible the dissemination of the Truth in these but little known regions of the earth's surface.

J.R.S.

## SHUNKING NOTES.

Missionary forces in Shunking were strengthened in May last by the arrival of two new workers, the Rev. G. H. Aldis and the Rev. R. D. Guinness. The former is the son of the Rev. W. H. Aldis, who used to be in Paoning, and is now the Home Director of the C.I.M. in Great Britain. The latter is a son of the late Dr. Harry Guinness.

September marked the 20th anniversary of the opening of the girls' and infants' school by the German ladies here. In connection with the special celebrations Miss Seidenberg invited Pastor Ts'ai Fu Ts'u and the Rev. G. T. Denham to speak at special evangelistic meeting. On three days the use was secured of the theatre in the public park, from 2 to 4 p.m. each afternoon, and an audience of about 600 men listened to the preaching. There was no sign of opposition and much passing interest. But in this, as in the more regular evangelistic work, it seems difficult to establish lasting contact with the responsive.

In Preaching Hall work this year in the city, in response to a definite invitation at the end, individuals have come to the front and knelt in prayer. But such people do not seem readily to respond to the further invitation to come regularly for further instruction. So there seems need after the evangelistic effort of much close pastoral care to minister to the interested.

In October many of our plans for autumn work were brought to a standstill by military disturbances. For two weeks and more normal communication with the outside world was largely cut off, though the mail carriers managed to get through. There was fighting to the North, within earshot of the city on Oct. 6 and 7, between the 24th army and the attacking forces of Li Chia U. Mr. McNair, an American business man, who tried to proceed on his journey from Paoning to Chungking, had one or two shots fired on his boat some 10 li below Shunking, and came back to spend ten days with us before he could continue his journey. Lo Ts'eh Cheo's troops, on the opposite bank of the river to the East, stopped all normal ferry traffic, and at night there was intermittent rifle fire. The 24th army finally withdrew on Oct. 17 and 18, and by the morning of the 19th the troops of T'ien Song Iao and Lo Ts'eh Cheo had arrived and were disputing rights of possession. They

agreed, at least temporarily, to divide the spoil. For some days after that the city was swarming with soldiers, who literally came from all directions N., S. and E. They soon moved on Westwards towards P'engchi and Suining. We are thankful that during days of such tension there was no outbreak of trouble in the city. Things have now become more normal again, and since November began it has been possible to visit country outstations.

On Oct. 24 Miss Fritsch responded to a call to go 120 li North to Chowkow to help nurse the Rev. J. Carpenter, a new worker, who was ill. Dr. Gray also came down from Paoning and confirmed the opinion that the patient had typhoid. Happily it was only a mild attack, and Mr. Carpenter is now onvalescent.

(Nov. 10TH. 1932.)

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### TZELIUTSING NEWS

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November 18th, 1932.

Two weeks ago we reported all peaceful in the Tzeliutsing vicinity being assured by the military, that they were not going to fight. They have kept their word and are not fighting but retreating West. Luidjang on the big road, is now occupied by the 21st army and the 24th. army have retreated here carrying all their military supplies and silver. Hundreds of pack animals and coolies engaged in the moving. They retreated without fighting and are moving on West from here, to Kiating. The Fushun military refused to retreat so Liu Shiang's men opened fire on the city and dropped bombs from airplanes, causing great damage and many civilians were killed and wounded. The badly wounded civilians and officers have been carried to the Canadian hospital here, all the ordinary soldiers were sent to the military hospital here. Yesterday all the 24th army moved out and the leader came and begged us to take in 25 more wounded soldiers from their hospital. They

did not want to leave them to the incoming 21st. army but there may be many more wounded from Fushun for they are still fighting there. We give a peace sermon every day to the wounded officers.

Good news—Miss M. Macleod and Miss M. McIntoish two Canadian nurses arrived here on Nov. 14th. after a pleasant trip from Kiating. The longest spell of dry weather we have had this fall was from the day they left Kiating until today when it is raining again. I heard a Chinese remark today, that the nurses were surely in luck, landing all their belongings here perfectly dry and without being molested by the retreating soldiers only to a slight degree.

Our Christian leaders Chinese and foreigners are meeting every Tuesday night for special prayer and a Spiritual revival.

W. E. SMITH

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## FOWCHOW

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Miss Florence F. Jack, United Church of Canada Mission Chengtu, spent a few days in Fowchow on her way up river from Shanghai.

The Fowchow new church building which has been under construction during the past year is completed and was formally dedicated on Sunday October 16th. At 10 A. M. the congregation assembled in the old church building for a brief farewell service. At this service Rev. R. B. McAmmond, superintendent of construction, and Mr. S. T. Li, the builder, handed over the keys of the new building to the Pastor, Rev. S. Y. Din, and one of the Elders, Mr. T. Y. Whang. At the close of the service the congregation marched in a body to the new church, halting for a moment at the steps while a brief prayer was offered by the Pastor and the doors were opened.

The Opening Service was conducted by Pastor Din. The sermon was preached and the dedicatory service conducted by the Secretary of the Mission, Mr. G. S. Bell. In the afternoon a service for Young People was held. At this service the church was again filled to capacity. On Monday the 17th,

from 10 to 12 A. M., a second public service was held to which leading citizens of the city were invited. This was followed by a Chinese Meal for young and old, a meal long to be remembered for the numbers participating and the good fellowship enjoyed.

Following these two days of Opening Services a three days' Conference for workers and members was held. The special subjects for discussion were. Rural Evangelism. Public Health. Christian Education, and the Cultivation of the Spiritual Life. The special leaders for these discussions were Li Min Liang, Dr. Wallace Crawford, R. S. Longley, Chuh Tien Chen and G. S. Bell, all from Chengtu. Their addresses were both informing and inspiring. The meetings were well attended by workers and members from both city and outstations.

Modesty forbids the scribe to speak, but our visitors declared our new church to be the most beautiful they had seen in West China. We hope it may prove to be as useful as it is beautiful. Great credit is due Mr. McAmmond and Mr. Li for this fine building.

Mrs. Gordon R. Jones, Dr. and Mrs. Anderson, Miss Laura Riddell, J. G. Endicott and H. J. Veals, of Chungking and Miss Jack of Chengtu, were present at the Opening Service, of our new church October 16th and 17th.

E.W.M.

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### CHUNGKING JOTTINGS

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Miss F. Wall of Suifu, escorted by Dr. Tompkins and in company with Mrs. Ogden and Miss Young of Batang, reached Chungking about the middle of October. A stretcher was improvised to enable Miss Wall to board the steamer for Shanghai. The sympathy of all the community is extended to the Suifu friends in the loss of their co-worker.

After dental treatment Dr. Tompkins returned to Suifu. According to all accounts he had a somewhat exciting trip home and advises no junk voyages up river at the present time.

Dr. K. L. Reichelt and Mr. & Mrs. J. Prip Möller are in Luchow awaiting an opportunity of advancing to Chungking.



We are pleased to report that Mrs. Howard Veals is recuperating successfully from a major operation. She is steadily gaining strength.

The Chungking waterworks, which have not been operating due to trouble with one of the pumps, are once again in action.

Dr. Crawford and Mr. Longley of Chengtu have returned to Chungking from Fowchow and Chungchow. While here they made a short trip to Bei Bei.

Miss Streeter, formerly of Chengtu Y.W.C.A. returned early in November to an appointment in the Church Missionary Society. She has been a most welcome visitor in Chungking.

Miss Stuart, formerly of Chefoo, is in Chungking en route to Sintu, where she will be staying with Mr. and Mrs. Lutley.

Miss Spengler of the C. I. M. is reported to be steadily gaining strength after a most successful operation.

Mr. & Mrs. Robert L. Simkin and their two children arrived in Chungking on October 24th on their way back from a two years' furlough. They hope to continue their journey to Chengtu by junk as soon as civil war conditions permit. Their furlough was largely spent in the United States, but on their way west they had a delightful trip through Palestine, Syria and Europe.

Miss Steed of England arrived in Chungking on November 15th en route for Tongliang where she will assist Miss Ellen Riley in the management of the Girls' Orphanage. Mr. & Mrs. Leonard Walker of Tongliang will escort Miss Steed on the last stage of her journey. Miss Steed succeeds Miss Ethel Denton at the Tongliang Orphanage. Miss Denton has left for London.

Mr. Amos, accompanying his two small children passed through Chungking about the first of November.

Mr. Clements has returned to Chungking after escorting Mr. Parsons to Shanghai.

Miss Whitlow of Chiangtsing came to Chungking early in October because of the disturbed conditions due to fighting.

Mr. Howard Batstone is at Chiangtsing at present.

The first 1932 party of U.C.C.M. Missionaries reached Chungking on Saturday Nov. 5th. In the party were Dr. & Mrs. Cecil Hoffman, Miss Hilda Dunkin, R. N., Miss Pearl Nicholls, R. N. and Dr. Jean Millar. All were accorded a hearty welcome.

Mr. & Mrs. T. E. Plewman and family and Mr. Albertson are on their way up from Shanghai.

Mr. & Mrs. Robinson have returned from a visit to their

children at Chefoo and are on their way to their Kueichow station.

Miss Morton, Secretary to the American Presbyterian Mission, stationed at Shanghai, has been visiting Chungking. She shows a decided interest in the city and its missionary work.

The new Gamble Memorial Hospital for Women is soon to be opened for service by the W.F.M.S. of the Methodist Episcopal Mission. Dr. Lydia Ch'en and Dr. Fu have arrived to assist in the management of the Hospital. A warm welcome awaited them. A most delightful reception was tendered. Dr. Ch'en has been taking post-graduate work in America. Dr. Fu has been in America for nine years.

Miss Gladys Harger and Miss Rachel Pen are on their way up from Shanghai, having been in America for the past two years. Miss Harger is expected to remain in Chungking until the annual M.E.M. Conference.

Mr. Lacey of the American Bible Society spent a few days in town early in November. He addressed several gatherings of the Chinese Christians.

The members of the Chungking Missionary Association had a very pleasant informal hour with him at the W.F.M.S. home at Dai Gia Hang.

Dr. Crawford and Mr. Longley left overland for Chengtu in the middle of November. In their party were Dr. Jean Millar, Misses Stuart, Streeter and Dunkin. The party was accompanied as far as Bei Bei and Wen T'ang by Mrs. G. R. Jones, Misses Morton, Jack and Coutts.

M.J.C.

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### BIRTH.

VINDEN—To Revd. & Mrs. G. Vinden, C.I.M. Peng Shan Hsien on November 8th 1932, a son—John Patrick.

WOOD—At Suifu on November 15th to Revd. and Mrs. Chester F. Wood, a son—Richard Chester.

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NOVEMBER 1932

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