

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

APRIL, 1935

EDITORIAL.

MORE UNION IN MEDICAL WORK.

This month, we return to the report of the London Conference, whose recommendations were set forth in the March issue of the NEWS. The first of these was the one suggesting "that the present Hospital Board in Chengtu should extend its function to cover the whole Province, and further form a Provincial Medical Board." It would appear that this recommendation is eminently wise. There is a need in Szechuan for a wider and a closer organization of the medical forces at work in the province. The start that has been made in Chengtu should be followed up until it extends to all the hospitals under Christian auspices. If this is done, it will tend to bring each hospital up to a standard of equipment and service that can hardly be attained by each institution working alone. It should be remembered that any provincial organization will probably call for such adjustments of plant and staff as will make it possible for each hospital to function more efficiently than it is doing at present. Moreover, such a provincial organization is likely to call for heavier budgets for each hospital, and also for augmented staffs. It is time that missions and their Home Boards should realize that union work is not necessarily cheaper work. One lone hospital off in a district city may manage to muddle along on an insufficient budget and with a much depleted staff—even, at times, having to close its doors when the one missionary doctor leaves for furlough. And such a hospital may do a lot of temporary good. But no one will venture to say that such procedure comes anywhere near the ideal of that lone doctor. Multiply that one doctor by the number of hospitals in this province; then add to that resultant figure a Chinese doctor for each of these hospitals, together with a larger number of

nurses, and we begin to get an idea of what a Provincial Medical Board will be like. Now we get a number of ideals instead of one; and these ideals are checked up by standards set forth by the China Medical Association. It should be clearly understood that when these ideals and standards of service come to be put into operation there will be demands for considerable sums of money with which to bring each hospital up to the standard set by the Provincial Medical Board. The Suggestion sent by the London Conference bristles with implications. It is a question whether Home Boards have thought their way through all the ramifications involved in this simple and straightforward recommendation. But if it is put into force, the Home Boards will begin to appreciate what is involved in the matter of staff, funds and equipment. Further, we suspect that some of the missions at work in this province will be astonished at what is involved in the working of out of this innocent looking resolution. We must all recognize that Union cannot be had unless we are prepared to pay the cost of Union. Those uniting must be ready to rethink medical missions in Szechuan. They must also be willing to accept the outcome of co-operative thinking even if it runs counter to their own personal conclusions on this matter of medical work in Szechuan.

NEED OF A BROADER BASE.

Having said this much anent the Provincial Medical Board, we venture to go beyond the suggestion of the London Conference and suggest that the time is ripe for the formation of the Szechuan Medical Association. The thought is that there is an opportunity to unite all the medical forces in this province, whether Christian or non-Christian. Those who have been in West China from the time of the founding of the Republic, will agree that there has been a great advance in medicine and medical practice in Szechuan during the last twenty-five years. And this advance has not been confined to Christian Missions. Here and there in some of the larger cities, medical men have "hung out their shingle" and sought to practice their profession. The Christian hospitals have, almost all of them, reached the point of saturation in the matter of receiving graduates of the Medical College of the West China Union University. This year it is found to be difficult to place all the medical graduates of the

university. Next year, a still larger class will finish their training. These young doctors look to the Medical College to provide positions for them. This seems to be the case with all college graduates. Their thought seems to be that the college or university which has trained them owe them a position. They begin to see the possibility of their swelling the ranks of the unemployed on their graduation.

Would it not be possible, through a Provincial Medical Association, to check up on this situation? Perhaps the Medical Colleges are accepting too many students. It may be that some of those who enter are found to be unsuited and should be led to adopt some other course. And it may be that some who are graduated are not sufficiently equipped for their calling. It also is possible that some who have been out of college for some time have been found deficient and should not be allowed to practise medicine. Yet there is no body at present to set standards for all medical doctors in this province. It is too early to expect the Provincial Government to give close attention to this matter. Could not a Provincial Medical Association take this matter up and at least set worthy standards of efficiency and character! We have heard of nurses inadequately trained, setting up as physicians. Intimations of unethical practices seep through a committee and the whole medical profession is brought into disrepute. It is, of course, not possible for any medical society to enforce worthy standards; but it is possible for such an organization to set and promulgate such standards. And it is possible for such an organization to safeguard the hospitals in the province from unprepared or unworthy members of the medical profession. If a trained physician were writing this paragraph, he would be able to add much more to the development of this subject. Being a mere layman, the editor has greatly ventured in putting forth this concrete expression of further union in medical work.

It remains to be said that this provincial association would seek affiliation with the China Medical Association. The advantages of such a union would be reciprocal. The national organization could carry out suggestions coming from the provincial body. On the other hand, the provincial society would gain much from being represented in the national body; and could through such union carry forward higher standards of service. The two organizations with mutual ideals and a well integrated procedure lift the practice of medicine in China on to higher levels. And it would

prove to be another example of Christians and non-Christians working together for the good of society.

We invite discussion on these two projects for further union in medical work in Szechuan.

A PRAYER

FOUND IN CHESTER CATHEDRAL

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best.

Give me a healthy mind, good Lord
To keep the good and pure in sight,
Which, seeing sin, is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh.
Don't let me worry over much
About the fussy thing called I.

Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness from life,
And pass it on to other folk.

—Clipped.

REUNION: ITS NECESSITY AND FEASIBILITY

It has needed residence over only a short period in Szechwan to realize what a leading part the province plays in the affairs of the nation. The modest saying, "What Lancashire thinks today England will do tomorrow" may be applied *mutatis mutandis* to the province in which we dwell; and this particularly in respect of the Church and its manifold activities. The lead which has been given in co-operation, whether educational, medical, or in evangelistic literature, has rightly afforded an example worthy of emulation.

Almost a generation ago the subject of Church unity in West China was seriously discussed, and genuine efforts were made to implement some of the resolutions then formed. Why greater success has not attended these efforts only those could say with authority who have lived and worked in Szechwan through the intervening period. It may be, and probably is the case that the nearly five hundred civil wars which have occurred in the province since the Revolution have had much to do with keeping the Church engaged in other directions; but if this is so, then surely the need for the witness of a united Church is so much the more greatly emphasized. Of late the subject has re-emerged for earnest discussion, and it is well that the Editor has thrown open the pages of the 'Missionary News' as a forum.

It will be well resolutely to face facts, however unpleasant these may be, for only in this way can the remedy be applied when the disease and its extent are clearly known. There are said to be some 120 distinct Christian organizations in China, and many of these are mutually exclusive. There are over 150 in India and over 130 in Africa. It is difficult to see how the non-Christian world can be won by forces of such a fissiparous character, or even what worth while contribution a Church so divided can bring to a world torn and rent by strife. It gives cause for much gratitude that many among us are greatly concerned over the question of war and peace. It is well also to realise that reunion and a warless world are subjects with a connection much closer than might be expected.

Mission comity in Szechwan has attained a high degree of excellence, but viewed from the wider standpoint of

citizenship of the Kingdom of God, it seems difficult to justify the creation of a Methodist or a Baptist or an Anglican merely as a result of geographical accident, and the consequent necessity of some legal enactment before permanent membership of another branch of the Christian Church can be attained. "Spiritual hospitality" is generously dispensed, it is true; but as a matter of fact, ecclesiastical fronts are guarded almost as jealously as those of neighbouring Balkan states. Not so will the kingdoms of this world become the kingdoms of the Lord and of His Christ. If it is a fact that the Kingdom of which we profess to be citizens knows no distinction of race or colour, can it be right to retain that of sect?

The future of Christianity, whether in China or elsewhere or in the world as a whole, and the unity of the Church, are one and the same problem, and it is well that we should recognise the fact that until there is unity in the whole there will not be unity even in the parts. It is not too much to hope that the differences between Anglicans, high and low, and Baptists, open and close, will disappear when Baptists and Anglicans alike are members of the one great Church. Much controversy still rages around the question of the Ministry and the Sacraments; but till the Church is one and undivided all ministries are irregular and all sacraments invalid. "The only full and complete Orders" says Dr. Headlam truly, "would be those given in a united Church".

We do well therefore to approach the discussion of this supremely important question in the right spirit; and first of all, this surely will be with the desire to do God's known will. There is no need to quote the classic passages in the New Testament touching this matter. We shall also, all of us, be truly repentant that that will, although known, has remained so long unfulfilled, and we shall show the proof of true repentance in bringing all our strength to bear on efforts to change the present state of affairs; and this not merely for the sake of economy or "rationalisation", but to release the huge volume of spiritual and intellectual power that is now dammed up by our miserable divisions.

We shall, further, try to rid ourselves of suspicion of each other that our motives in exhibiting keenness are not quite what they ought to be, that there is the desire either to absorb others or to force on the whole what has been valued only by a part. We shall seek freedom also from fear that loss may be involved or some great sacrifice demanded, and instead, a willingness that if these are inevitable they may be suffered

in the spirit of Christ. We may assure each other that no one will be asked to give up the best treasures proved through long generations to possess essential value, but only to bring them in correlation with the treasures of other churches. We shall be desirous to know all that is possible about others, and to discover the positive value that has been conserved in their doctrinal emphasis or special polity; and when this is discovered we shall be ready generously to make suitable acknowledgement.

There are many definite reasons for encouragement and hope as we again essay the task of reuniting the Church, and especially the persistence throughout the last generation with which this effort has been prosecuted. Though zeal has varied greatly over different regions, it has been constantly before the mind of the Christian Church as a whole ever since Edinburgh, 1910. After long years of preparation there was the great Conference on Faith and Order held in Lausanne, and in due season a similar gathering will be convened. Christian unity was the one great practical question which emerged at the Jerusalem Missionary Conference in 1928.

Other encouragements are the definite and concrete schemes that have been carried and are now actually in operation amongst those of not too strikingly different ecclesiastical polity, as witness the United Church of Canada, the United Church of Scotland, the Church of Christ in China. The patient perseverance with the South India Union Scheme and the sympathetic reception accorded it by the parent bodies of the uniting churches are tremendously encouraging also. It is not improbable that in the near future this scheme will actually be put into operation, and be completed within a generation; and if, by the grace of God, this is accomplished, a Church union composed of elements differing so much in tradition and polity must provide an example which it would be sinful to disregard.

Although most of us rejoice in membership of autonomous churches in China, our link with the mother churches in the West is still close, and we cannot but rejoice over the signs of a drawing closer together on the part of the historic Christian communities there. During the last few years helpful conversations have been held in Great Britain between the various denominations. Speaking officially in Convocation less than two months ago, the Archbishop of Canterbury is reported as saying that the possibility of reunion between the Church of Scotland and the Church of England is very great; and as the son of a past and brother of the present

Moderator he should be able to speak with authority. The Report submitted by Anglican representatives who conferred with those from the free Churches and accepted by Convocation, is no less hopeful.

Here in West China circumstances would appear to be specially favourable to success if effort is made honestly and with perseverance. Thanks to the wise work of the Advisory Board there is little or no friction due to overlapping. As mentioned already at the beginning, there is a comparatively long history of practical and fruitful co-operation in many phases of the Church's work. Further, there is the fact that all the non-Roman missions are of a definitely evangelical type, and appreciative of each other's work. It is fairly certain that mutual and kindly enquiry would discover that what really unites us is much greater and stronger than what keeps us apart.

What then can be attempted in the immediate future? We can all definitely study our own branch of the Church, and enquire honestly to discover what special value it is we possess which can justify our continuance as a separate part of the Body of Christ. We can also study with sympathy all that concerns Christian bodies other than our own, to discover the justification of their original separation—and this would not be difficult—and their *differentiæ* whereby they could enrich the whole.

We can further study schemes already completed and in operation, such as that of the United Church of Canada, and also those in process of creation, as for instance the South India Union Scheme or that proposed for Kenya, and their possible application to our own local circumstances; and we could with the greatest profit and certainty of blessing, at a suitable time and place, meet in retreat with this definite purpose in view.

Whilst it is true that we may not be free to act independently of the great parts of the Christian Church to which we severally belong, there can be no doubt that genuine concern and honest effort along the lines indicated would have far reaching effect on the Church as a whole. It cannot be doubted that the greater practical importance now being given to this whole question in the homelands has been largely the result of Kikuyu and South India, and Szechwan must not be behind these. If Moses, for the sake of his rebellious people, were willing to be blotted out from the book of life; and St. Paul could wish that he himself were accursed from Christ for his brethren, we who are inheritors of their spirit

will not be unwilling to make some sacrifice for the good of the great whole. Through us is to flow the water of life, Shall we not be divinely dissatisfied with the miserable trickles among the boulders of the world's difficulties, and pray for the mighty torrent of power which shall join us in the one great stream to sweep them all away and to become the river which shall make glad the city of God?

JOHN HOLDEN

TO WHAT PURPOSE IS THIS WASTE ?

Rinderpest, an oriental disease which attacks cattle, water buffalo and goats, takes its toll annually in tremendous losses—amounting to millions of dollars a year in China alone from the farmers, small holders, and those who use cattle and water buffalo as beasts. One of the most serious epidemics we have known in this part of China has been going on for months in the north-west section of the province of Szechuan. The losses of cattle in that area has been so serious and widespread and complete, that men, women and children are being yoked to the plows in an attempt to turn over enough land for farming purposes, in order that the families may eke out a mere existence. When this disease carries off the cattle or the water buffalo from the stock-in-trade of the farmer it carries off the greatest single investment of the farm. Rinderpest being endemic in China, epidemics are always to be dreaded, and the farmer who feeds his one or two cattle for farming purposes, or the dairy-man, who tries to build up a small herd of dairy cattle, thanks the good spirits, if, when the epidemic comes, he is lucky enough to have his stable of cattle intact when the disease has run its course of destruction. We have seen dairy men gradually build up through selection, better feeding, and breeding, small dairy herds numbering twenty to thirty head of cattle, and when one of these epidemics has struck the herd—the number left has been the odd head only. There has been enough research done on this disease, and sera prepared, to demonstrate that even the ravages of this dreadful disease can be halted, and

immunity in cattle, water—buffalo and goats built up. What is needed, is assistance from the National Government in the production of anti-rinderpest serum on a large enough scale to make it possible for supplies of serum to be kept under refrigerator condition in those provinces where this disease is known to appear, and for teams of qualified extension workers to be ready with hyperdermic needles and serum to inject cattle, water-buffalo and goats in specified areas.

HOG CHOLERA.

Hog Cholera is one of the most widespread of the acute infectious diseases found amongst domestic animals, and like rinderpest amongst cattle, this disease takes its annual toll amongst pigs in Szechuan—also amounting to millions of dollars. Through the years of study and observation in Szechuan, we find that this disease appears in its most virulent form during the months of July, August and September. Those who are travelling through the country when an epidemic of Hog-Cholera is on, will see HOG-CHOLERA meat offered for sale—cheap, showing how desperate an attempt is made on the part of the farmer to secure some cash from the dead pigs. The only protective treatment that will give satisfactory results is injections of hog-cholera serum. Where the serum treatment is not given, all the hogs on a farm may die—as the mortality from cholera runs from eighty-five to one hundred per cent. Prompt use of the serum in an infected piggery will save most and possibly all the pigs. As a PREVENTIVE TREATMENT in sound piggeries, serum will protect every hog against cholera. It has occurred to the writer many times during the last few years while travelling through hog-cholera epidemic areas, that here is a place where the National Government Department of Agriculture could well come to the help of the farmers and produce a serum in large enough quantities, have this stored under refrigerator conditions in the different provinces, and from this source, qualified extension workers could, during the months when the epidemic is most likely to appear go forth in twos and threes to wage war against this disease, which, with many other things, keeps the farmer's surplus in financial returns down to the line of mere existence.

POULTRY EPIDEMIC.

One of the most serious poultry epidemics that has come under our notice during the last decade is that which has

been sweeping through farm flocks or the few birds kept by the private family. This epidemic was first reported to us late in the fall of 1934 as advancing like an army of destruction down the Big East road. One could almost see it coming through the country as report after report came to us of the devastating losses were given. Small farm flocks were cleaned out 100%. People who kept the few—thinking they would be immune, would suddenly become aware of the fact, that even the householder was not to be spared. For months, this epidemic amongst poultry has been thinning the country side of poultry. Long before the great Chinese New Year feast days, the pet cockerel or hen had died, thus robbing the family of a special dish for the occasion of all occasions. The real seriousness of this epidemic was brought home to us with terrific emphasis, when we found that, through the purchase of a few local hens for hatching purposes, the disease had been *brought into* the University flock early in January. By the end of January, in spite of desperate attempts to save a few birds from the onslaught, we found that our Chinese birds, first and second generation improved, as well as the pure-breds all went down before the disease in a most disheartening manner. Nothing that could be administered in the way of medicine, or care, helped to save the birds. Of the few birds that made a partial recovery, semi-paralysis chiefly of the legs, and sometimes of the neck, laid out the remnant few like humans stricken with infantile paralysis. At present we know of no serum or vaccine that can be used to counteract this poultry disease, and until research is carried through, and an anti produced, this poultry epidemic will undoubtedly stalk periodically through the land and lay waste the products of the farmer.

Cattle and poultry diseases challenge the National Government and other philanthropic organization to come to the aid of the farmer of China.

Dr. T.H. Williams, M.D., C.M., Department of Pathology, West China China Union University, has given us the following pathological and bacteriological findings, which should form the basis of definite research in the interests of the farmer.

PATHOLOGY AND BACTERIOLOGY
FINDING IN AUTOPSIES

ON POULTRY, DEAD OF AN UNKNOWN INFECTIONS
ACUTE AND FATAL DISEASE.

Chengtn, Szechuan, China, January 1935.

Signs and Symptoms.

When ill the birds stand in a fairly alert attitude, with beak partly open and dripping saliva. The neck is stretched out and up, with the head held well up. From time to time a hard cough occurs. There is no apparent diarrhoea. The birds are breathing rapidly, panting if one may use the term with regard to hens. Death occurred in from two to several days in the great majority of cases, and only a few of the one hundred and fifty birds in the University flock survived.

Autopsy.

At autopsy the birds were emaciated. The comb was somewhat darkened, but not black. There was considerable pus-like saliva smeared about the head. The beak contained pus-like secretion. There was no distention of the sacs below the eyes, no pus contained in them. No false membrane could be found in the mouth, pharynx, larynx, or trachea. The oesophagus part way down, and the trachea in its full extent, was coated with pus like secretion. Cultures were made and direct smears were stained. A gram positive diplococcus in almost pure culture was found in these. No diphtheria organisms were encountered. On opening the crop it was found to contain food in some birds and to be empty in others. The liver appeared normal in color, except in one bird which was tuberculous, and in another it appeared rather pale. The spleen was normal in appearance except the tuberculous one. The heart was deeply congested, its blood vessels turgid with blood, and the heart was itself distended with blood. The lungs in every case contained pus-like material from which cultures were made and showed gram positive diplococci. The lungs were congested and red in appearance, but floated in water when removed. The pleural fluid was increased and the pleural surface showed greyish exudate adherent to it. The intestines in most cases

contained semi-solid faeces and the intestinal wall appeared normal. In one bird the faeces were thin gummy material and a few small pin point red areas were seen on the mucus. In this bird the faeces near the vent were well formed semi-solid masses. Kidneys appeared normal. The ovaries appeared normal with many yolk bodies of varying size.

Microscopical findings.

Liver. The liver of one bird was found thickly studded with tuberculous material recent, and old caseous foci being present. The liver of another showed a very pronounced leucocytosis in all the blood vessels and capillaries. Leucocytes were also everywhere infiltrated between the parenchyma cells. The parenchyma cells showed degeneration, cloudy swelling and fatty degeneration. This fatty degeneration was seen in other cases, and also in some sections were seen well defined areas of round cell infiltration.

Spleen

The spleen in the one bird was thickly studded with tuberculi foci. In the other birds, it showed congestion but little else.

Kidney

The kidneys showed congestion and cloudy swelling of the tubular-epithelium.

Ovaries

Testicles—appear normal.

Intestines.

There is no apparent pathology seen.

Lungs.

All lungs showed extreme congestion and the presence of exudate in the alveolar spaces to a greater or lesser degree. In some this exudate consisted chiefly of red blood cells and serum with some admixture of fibrin. In others, where survival had been longer before the fatal termination, the exudate is seen to consist chiefly of pus cells and fibrin. Under low magnification the grey appearance of this later lung slide is well shown. The various lung slides demonstrate well the progress through congestion to red hepatization and

finally grey hepatization with the exudate softened and composed of acellular debris and leucocytes. In the same slide some alveoli have chared while others are still filled with red blood cells chiefly. Masses of cocci, some bacilli and yeast like filaments are present.

Bacteriological.

Smears and cultures show a predominant of gram positive diplococci some of which in pus smears are encapsulated, pneumococci.

Diagnosis.

An infectious epidemic among poultry causing rapid death with the production of pneumonia. Etiology not satisfactorily proven.

FRIENDS' ANNUAL MEETINGS 1935.

The Szechwan Yearly Meeting of the Society of Friends was held at Tungliang shortly after Chinese New Year. It was preceded by both the annual meeting of the foreign workers of the Friends Service Council, and a special conference on policy. It was followed by a meeting of the Central Executive of Yearly Meeting. The gatherings had been postponed from before New Year so that a certain amount of fear was felt for the success. While it is true some familiar faces were absent, there were representatives from all stations, and those who gathered did so with a sense of deep concern. The meetings were among the best held recently, and a number of decisions were arrived at which may well prove landmarks.

In a Society which has neither ordained clergy, bishops or other such folk set aside as leaders, naturally the responsibility rests upon every individual present. The high level of the discussions was marked and there was an evident desire to seek reality.

In all the meetings consideration was given to the needs of the great masses of the people, so many of whom are

without hope and know of no way of escape from the pressure of materialism. For them, as for our own Society, we could see no clear way out apart from Jesus Christ. The darkness which covers not only China but also so many other countries can only be dispelled by the light of Love. Over and over again each present asked himself whether he was really willing to put self aside and be guided by the Divine Spirit.

In considering a policy to give more direction to our work it was felt that we must meet more nearly than before the fundamental needs of the people of this province, through mass education, rural experiment and the development of a network of dispensaries centered around our hospitals and visited at regular intervals by doctors and nurses from them. It was considered that such work should be undertaken only in cooperation with the extra-mission communities, and that it should in the main be supported locally and not dependent on grants from foreign sources.

Much thought was given to the question of foreign grants and the Yearly Meeting, under the joint chairmanship of S. C. Yang and K. P. Yang, decided that our institutional work should be reviewed. In the case of long established ventures only those which showed real evidence of securing local support should be fostered, the remainder being cut off unless there were very special reasons to the contrary. We heard with pleasure that the Chungking meeting no longer required a grant of money from abroad, unless it was desired to undertake new work. The Yearly Meeting as a whole, moreover, decided to inform the "Mother Society" in England that during the next three years their total grant should be diminished annually by a tenth.

Steps were taken to secure that the children in our schools should receive more instruction in the Christian Faith. It was also decided to close the Boy's School at Tunghwan, which is dependent on an incommensurate amount of foreign funds and whose headmaster is unable, through sickness, to carry on.

Naturally the relation of our schools to military training received full attention. It was agreed in all the meetings that Szechwan Friends could not continue to support any school that had such training. The resignations of members of the staff from administrative positions in the Union University was upheld; and it was felt impossible to reappoint S. C. Yang or any other representative to the Board of Directors as long as military training was included in the University curriculum. It was further decided to advise the Friends

Service Council in London that unless the training were discontinued by the next meeting of the Board of Governors Friends should give notice of withdrawal from the University.

The meetings welcomed Dr. Lucy Harris on her return from a short furlough in England. She is resuming work at the Tungchwan hospital. It was decided that A. Irene Hutchinson on her return should be stationed at the Wen Fung Ta School, Chungking. Leave was taken of Leonard and Laura Walker of Tungliang and Rose Tebbutt of Tungchwan who were going on furlough.

Our meetings gained inspiration through the presence of some of our members not employed in our institutional or other work. For these people meeting after the Chinese New Year has many advantages. It was therefore agreed that next year we should hope to meet early in the New Year at Suining.

In these days of transition it may be of interest to add a note about the modes of travelling to and from the meetings. Most representatives preferred chairs. Lucy Harris speeded up her return trip from England by flying from Hankow to Chungking. The Chengtu party went by car, taking two days to reach Tungliang. The first day they reached Suining just before midnight after an adventurous day and evening. On the return they waited several days for a car which never arrived. Then leaving Tungliang one day at noon they went by road to Bi Shan where they caught the public bus. After two days this partially disintegrated on the Lung Chen I hills, necessitating a walk in the dusk to the town. Next day they reached Chengtu by rickshaw.

W.G.S.

BUNGALO AT BEHLUDIN FOR SALE OR RENT.

The bungalow has eight rooms (three upstairs and five downstairs) besides kitchen, servant's quarters, etc. It also has a large verandah on three sides downstairs, and a small verandah upstairs. It is furnished with most of the necessary furniture, including a foreign kitchen stove, etc.

Rental terms reasonable.

Sale price,—a bargain, and terms of payment to suit.

Fuller particulars on request.

E. N. MEUSER

DEVELOPMENT OF PHARMACY IN WEST CHINA

By E. N. MEUSER

Dr. Lawall, in his splendidly written book "Four Thousand Years of Pharmacy," gives an exceedingly interesting account of the ancient history of Egyptian and Babylonian pharmacy. Comparatively little mention is made, however, of the pharmacy of ancient China. He writes—"We know less about the pharmacy of ancient China than we do of that of either the Egyptians or Babylonians. This is probably because the Chinese have always been un-communicative and secretive to an unusual degree, and because there has been less research into the ancient literature of the living nations than into the literature of races that have disappeared". This is, I believe, unfortunately only too true, and the fact constitutes a challenge, or opportunity for those with the time and inclination in this direction to delve into what I feel would be an exceedingly fascinating study of Chinese pharmaceutical lore reaching away back into forgotten ages. The written history resulting from such a study would be a very valuable contribution indeed. The ancient type of Chinese medicine shop conducted by a combined pharmacist-physician continued fairly generally until the arrival in China of the medical missionary and the representatives of Western Pharmaceutical Manufacturing Concerns. With the introduction of Western medicines there has been a gradual transformation of the old-time, small, floor-less drug shop with its miscellaneous assortment of crude native drugs of mostly animal and vegetable origin cluttering the walls, ceiling and counter, to the modern type of drug store—larger, cleaner, bright and airy, and with a great variety of drugs, chemicals, surgical supplies, chemical apparatus and patent medicines on display, and with quite up-to-date drug store fixtures and furnishings.

Unfortunately, in most cases these drug stores are in charge of people who have not had pharmaceutical or medical training, and there is, therefore, the promiscuous buying and selling of Chinese and Foreign drugs, potent, poisonous and otherwise. This obviously constitutes a real danger to public health. The Chinese Government Ministry of Health, realizing this danger, has prepared considerable legislation

governing the practice of pharmacy in China. It provides for the sale of medicines and the dispensing of prescriptions by pharmacists only who have the necessary qualifications. It also endeavors to provide for efficient dispensing of medicines in hospitals by stipulating that there shall be qualified pharmacists on the staff of all hospitals.

Because of the great amount of medicine required in so vast a population as that of China, and the fact that China herself produces such a tremendous variety and abundance of crude drugs, the task of research in these crude drugs, and the subsequent manufacture into modern medicines calls for the services of many trained pharmacists.

Obviously, without schools of pharmacy in which to train these pharmacists neither this important work of research and manufacture nor the enforcement of the laws of the Central Government, as just mentioned, can be carried out for the time being. However, in order to try to meet these needs a few schools of pharmacy have been opened in different parts of China during the past three years. Not the least important among these schools recently opened is the Department of Pharmacy in the West China Union University, Chengtu, W. China. In this Department a course of four years of instruction is given leading to the degree of Bachelor of Science in Pharmacy (B.S. in P.).

When the Department of Pharmacy of W. C. U. U. was opened in the Fall of 1932 there was an enrollment of sixteen students in the first year. In addition to these, there were four other splendid students who had already completed two years of studies in Science and who transferred from other departments and registered in the third year of pharmacy. In June 1934, therefore, these four students having finished their studies, had the unique distinction of being the first class of pharmacists to graduate from any University in China. This is but the beginning of other and larger classes to follow. These graduates are now doing splendid work in their respective positions.

In 1934 the Central Government of China, at Nanking, showed its general interest in the development of pharmacy in China, and its special interest in and recognition of the Department of Pharmacy of the West China Union University by making a grant of five thousand dollars (\$5000 Chinese) toward the purchase of Equipment for the department. This, naturally, was highly appreciated as it enabled us to secure some of the apparatus most urgently needed.

Then also, the department was the recipient of a further gift of what is expected to be an annual sum of money from a well known firm of Pharmaceutical Chemists in Germany toward equipment and salary of an assistant teacher. This, too, was much needed and was gratefully received.

While these grants have given pharmacy in West China a good start, further financial co-operation will be constantly needed for maintenance.

As an industrial profession, modern, scientific pharmacy has a real, vital, missionary service to render to China. In its various phases of work such as research in crude drugs, manufacture of medicines, hospital dispensing, and private practice, it offers in a very practical way a workable solution for some of China's economic problems by giving pleasant and remunerative employment to those engaged in the profession, while at the same time rendering a materially helpful service to the public.

The future prospects for the Department of Pharmacy of the West China Union University are quite encouraging, and those of us engaged in this work count it a privilege to have a share in this phase of God's great work in China.

HOW BIG IS THE WORLD?

T'was such a little, little ship
That toddled off to sea;
But sea was only puddle big,
To moon and stars and me.
I held my hand up to the sky;
I poked my fingers through
My feet were dusty with the earth,
I pillared up the blue.
Horizons riches and miles away
Rushed close and stifled me;
Till I was tangled in a net,
Of sky and earth and sea.
I tried to tear the world apart
And fling it into space.
I tried to scream but folds of sky
Fell over on my face.

Betty Dickinson.

The Upper Room

THE SECOND STEP.

Reading; JOHN IV:27-42.

J. TAYLOR.

No sooner was the woman of Samaria converted than she set off for the village of Sychar to call her neighbors to Jesus. Her whole being had undergone a most remarkable experience. In the days of our boyhood we should have said that she had been converted. That is, she had been turned round in her heart and mind and the direction of her life completely altered. There is no reason to discard this word; it may be old-fashioned but so is the gospel—so are most of the great, true things of life. To-day it is becoming more and more fashionable to speak of this soul-experience as being "changed". Well, I for one welcome it. If people can better understand what we mean when we call this vital experience a change, we certainly ought to be ready to adopt the term. The two words are spelt differently but they point to a living fact—the soul has started in another direction.

This new convert at once thought of her village friends and went after them. This, after all, is the one clear duty of one who has found Christ. We may be reticent; we may hesitate to intrude upon the privacy of another soul. Yet unless we tell the message to someone and that very soon, we rob ourselves of the glow of this new and changing experience. Leslie Weatherhead tells this story: "The only other case I will allow myself to quote is that of a young girl, shy and reticent, who, within the last few weeks has found Christ. She was persuaded to go to another church to help start a group very similar to the one in my own church. I quote her actual words without asking her permission. 'Last night I went with the other Brunswick fellowship people to the meeting at X. I really think I enjoyed myself more than I have ever done before. Even after all you have said in sermons, and talks, about wanting to pass it on once you have got the real thing, I do not think I ever thought it possibly true for me. But I am definitely certain I wanted

to last night. It helped me tremendously to do it and gave me such an exhilarating feeling.' There is not the slightest doubt that to bring others to Christ is not only, as it were, to haul our flag to the top of the mast, but I know nothing that so strengthens our own faith or so deepens our experience". (Discipleship). There is the whole pith of the matter.

How long the woman was away the narrative does not tell. But she did not come back alone. "Now many Samaritans belonging to that town believed in him *on account of the woman's testimony.*" (Italics mine). But they did more than this. They came to Christ to verify her witness. This is what may be called the second step in the Christian's experience. It is often necessary to accept the word of another about some great and significant fact. We have to get a good deal of our knowledge by hearsay and reading. There is a place for the preacher in this world. We should be badly off without teachers. It is a great help to us to have a worldwide press. And we can get a lot of knowledge by way of the radio despite the advertisers and the cheap music. We are all dependent on others for a good deal of what we know. But there comes a time when we are in duty bound to verify what we have heard. That is, we cannot live a virile Christian life even on the sermons that we hear from the very best preachers. We ought not to live a second hand life on books and magazines. We must really test out our religion for ourselves in thought and experience. These villagers after listening to Christ and being attracted by his character pledged themselves to him and so the Kingdom spread. "We no longer believe on account of what you said; *we have heard for ourselves.* we know that he is really the Saviour of the world." That is the order of this wonderful experience. First, the message of the woman. Then the seeking friends. Then the soul in the presence of Christ. Then this new and added testimony.

Now let me venture a word about all this. Turn over to Acts, VIII: 4-8, and read about the visit of Philip "to a town in Samaria." "And the crowds attended like one man to what was said by Philip . . . so there was great rejoicing in that town." Is it too much to suggest that Philip had such a rewarding experience in that town in Samaria, because Christ met that woman by Jacob's well; and that she went to the village and brought her neighbors to Jesus? Sometimes, we fail to connect things and events in the spiritual realm that belong together. Anyway, those Samaritans who took the second step there at the well-side

were prepared to help any travelling evangelist who might visit their village at a later date. We all need to get ready for future usefulness in the Kingdom.

CHINESE EVANGELISTIC BANDS NOW WORKING IN SZECHWAN.

BETHEL BAND.

Comprising a team of workers from Bethel Mission, Shanghai. Rev. and Mrs. Andrew Gih, Rev. Frank Ling and Miss Betty Hu. At the time of going to press the Bethel Band is conducting a series of meetings at Chungking. Times of great spiritual blessing and encouragement for the local workers were experienced both at Liangshan and Fowchow—places just visited. Crowded churches of earnest listeners to the Gospel message greeted our friends from Shanghai. The first days of April the Bethel Band plan to be in Suifu, then on to Tzeliutsing and Tzechow. Your cooperation in prayer is asked for all these meetings.

EVANGELISTIC BAND FROM KANSU AND CHINGHAI.

The following, by Rev. W. W. Simpson, Minchow, Kansu, has been received. The letter introduces four Chinese Christian workers now conducting missions in this part of West China.

ASSEMBLIES OF GOD.

W. W. Simpson, Pastor.

Minchow, Kansu, China.

To Whom Presented:—

Mr. David Chow, accompanied by Pastor Hsia Wei-sin, Joseph Ma, and Liang Peng-chi, are recognised preachers of the Gospel in Kansu and Chinghai Provinces. Having finished their summer evangelistic tour among the Tibetan Nomads

of Chinghai they have been commissioned by the Holy Spirit to spend the winter in evangelistic work among the Chinese of South Kansu, Szechwan, Hupeh, Kiangsu and Shantung Provinces. The Assemblies of God in Kansu have officially recognised their call as of God and have approved of their going forth to minister the Gospel in the Spirit as the Lord leads.

Mr. Chow is from Shanghai where his father (now deceased) was a pastor of the M. E. Church (South). He came to Kansu a year ago, held revival meetings in various places in Kansu and Chinghai: and then spent some three months in evangelizing Nomad Tibetans in Labrang, Rongwo and the region between those places and the Yellow River at Raja. His ministry has proved very helpful in scores of cities in Shensi and Kansu.

Mr. Hsia labored with my son—William E. Simpson—for many years opening up N. E. Tibet to the Gospel. He has suffered untold hardships in his efforts to preach the Gospel to those benighted people, sometimes walking hundreds of miles carrying a pack, fighting Tibetan dogs, in danger of robbers night and day, just simply to tell about Jesus Christ so people who had never before heard might have at least one chance to learn that He died on the Cross for their redemption. He also has had wide experience in preaching to the Chinese all over Kansu and Chinghai.

Mr. Liang was once in an Evangelistic Band and travelled in many parts of Kansu preaching the Gospel. Later he was stationed in Tsinchow when the notorious Ma Ting-hsien with his horde of Moslem rebels took and looted the city, massacring thousands of the inhabitants. The terror of those days caused the death of his wife and child. Since then he has been preaching in other places but now goes forth trusting God to supply his needs while he preaches Christ in Szechwan and Yunnan.

Mr. Ma was reared in a Christian family, educated in a Christian school: and has been preaching Christ for many years. He was practically a dead man in 1930 from pulmonary tuberculosis, having constant haemorrhages for months, but the Lord raised him to life for the express purpose of preaching the Gospel in China. His brother Luke is Pastor of the Assembly of God in Tsingtao, Shantung, where he has laboured acceptably for many years.

All of these men go forth depending alone on God to supply their needs, as directed in the Word: "They that preach the Gospel shall live of the Gospel." While I gave

them a little road money to start them off, I am in no wise responsible for their support. All offerings given them will be surely used to spread the Gospel of our Lord Jesus Christ.

We and the Assemblies of God in Kansu and Chinghai commend them to the hospitality and Christian fellowship of all who love the Lord wherever they go. Our prayers follow them and we know the Lord's blessing is resting on them in the Spirit-filled ministry.

Yours in the Love of Christ,

(Signed) W. W. SIMPSON.

Editor, West China Missionary News,
Chengtu.

Dear Sir;—

In the January issue of the "News" there was a contribution under the caption, "Soy Bean Milk". This article advocates the substitution, in case of emergency, of soy bean milk for mother's milk. I had hoped, before this, that one of the medical fraternity would probe this article in the interest of scientific baby feeding as a protection against any over enthusiastic attempt to try such substitution, until a detailed and accurate daily feeding program could be given. Soy bean milk, properly prepared, and with other additions to the diet of the child in the way of animal proteins and other vitamins, might be advocated as a "supplementary feed" for the baby in place of Mother's milk—but hardly as a substitute. It is a well known fact, that, the milk of animals, such as the cow, water buffalo, goat, etc., is the only satisfactory 'complete food' that can be safely "substituted" for mother's milk. It is also a well known fact, that, artificially prepared foods containing animal proteins and vitamins, and imported into China are much too expensive for the poor families who cannot afford to buy milk. Take for instance the sentence;—

"Cod Liver oil should in all cases be added to give more of the necessary food ingredients."

•

How many of the Chinese who cannot afford to buy cow's milk can afford to buy imported cod liver oil at several dollars a bottle? Tens of thousands of poor families cannot even afford to purchase the necessary 'fruit juices' which are suggested as part of the necessities to make soy bean milk come nearer to the 'complete food' for which the eventual mixture is supposed to substitute. The tomato is practically unknown to the big majority of Chinese. One would like to see those who are advocating the wholesale use of Soy Bean Milk—a mixture of 'one pound of beans and five pounds of water, (poor baby), enough to feed three vigorous 'Kid Goats' for a whole day, and have some left over, give a practical scheme.

We dread to think of the baffled, puzzled perplexities of the frantic mother, after having prepared this small bucketful of 5-1.

What is really needed is a scientific formula, worked out according to Holt, or someone else, giving the actual amounts of soy beans, water, cod liver oil, fruit juices, etc, etc, according to the age, weight and phasical fitness of the baby, and then ascertain if the substitute is practical and safe in the hands of the financial poor mother.

ONE INTERESTED IN A PRACTICAL AND SCIENTIFIC
SUBSTITUTE—FOOL PROOF.

AN OPIUM RETREAT.

Bung-ng-ng! Bung-ng-ng! The huge temple drum re-echoed through the spacious Taoist temple. The unshaven long-haired priest was performing his evening devotions. Clang-ng! Clang-ng-ng! The iron cast bell disturbed the quiet of the twilight hour as it announced the worshipper to the Taoist Pantheon above. The fragrant incense permeated the fresh evening air, making even the onlooker have a feeling of reverence and worship. The reflected light of the setting sun behind the Tibetan hills, emphasized the thin features of the aged priest as he knelt before the Taoist idol. In the foreground could be discerned a tall incense urn, literally covered with feathers, the remains of the days sacrific-

ial victims—because many worshippers had to-day sought special favours. The monotone prayer of the priest reverberated through the temple and with the sweet-scented incense created a comfortable resignation.

What are these other voices coming from the lower temple? "Time for your medicine." "Come and get your hypodermic." Strange voices these for a Taoist temple. Two white clad figures are discerned. Sleeves are rolled up the hypodermic syringe flashes—the bared arm twitches—another flash and the man departs. Another takes his place and this is repeated gain and again. Is this a new type of Taoist priest injecting the fluid of immortality?

We are in one of Yachow's outstations and have crossed a 10,000 foot pass enroute. This village of Han Yuan Gai is located on a swift mountain stream and is surrounded on all sides by towering mountains. Towards the west rises high mountain peaks and beyond merge into the eternal snow fields of Eastern Tibet. Han Yuan Gai is a prosperous commerical and farming centre. Like so many places in Szechuen, opium has made devastating inroads on all walks of life. Several of the villagers have made the long and expensive journey to the Yachow Hospital and have been cured of the opium curse, but many more have neither the time nor the money for such an extended trip. We have had repeated requests to visit Han Yuan Gai and to help them break the opium habit. The difficulty of giving such treatment outside a hospital and the local political condition has made us hesitate to go so far away. However, the early summer of 1934 was opportune so a graduate nurse and I responded to their request. We first visited three villages where we held daily clinics and treated several hundred of the sick. By lectures and health literature we also emphasized preventative medicine.

Upon our return to Han Yuan Gai we found that forty-eight had registered to take the opium cure. Among them were represented officials, teachers, merchants, farmers, artisans, and laborers—in fact all walks of life. The village was filled with soldiers so no suitable place could be found for a temporary hospital could be located. A large Taoist temple about a mile from the village was suggested. This proved to be very satisfactory and White Horse Temple became our opium retreat. For twenty days we lived with these addicts, sharing their food and participating in their play. Only he who has had experience with opium addicts, can fully appreciate the problem before us. The patients had been addicted

to the drug on an average of seven and one half years—the longest being twenty-three years. They smoked on an average of several drams daily and the heaviest smoker had to take three ounces every day before he was satisfied. He used two servants or "pipe helpers" to prepare his pipe. Only five percent had commenced smoking as a relief from some disease; the other ninety-five percent began "for fun" as they term it. Since our time and facilities were limited, we carefully examined the patients and advised these with any serious disease not to take the cure. Thirty-five thus remained to take the cure. Unfortunately we had not provided enough medicines for that number. A special runner was therefore dispatched to Yachow for the needed drugs. On the return trip the runner was delayed by bandits and his box of medicine opened. When the gentleman robbers saw that the box only contained drugs from the Yachow Hospital for the Opium Retreat at Han Yuan Gai, they returned the contents but relieved the runner of most of his clothing and all of his money. It required seven days for the round trip.

As the treatment proceeded we had a most dissatisfied, complaining, and wretched lot of men that I have ever seen or ever want to see again. They required special care day and night. But as the days lengthened into weeks a true metamorphosis became evident. Smiles replaced frowns; thanks replaced curses; appetites were regained. As a result of the treatment twenty-two were definitely cured, seven questionably so, and the remaining six were not cured. Our failures were due to lack of control so that some smuggled in opium pills.

I must mention our star patient. An old man who has been smoking for twenty-three years and who now takes one and one-half ounces of opium daily, came for treatment. At first we refused to treat him. His sallow color, almost black teeth and general weakness made him a poor risk. However, he persisted in pestering us so that we finally weakened, thinking of Jesus' parable of the importune neighbour asking for the loaves. He turned out to be an excellent patient and was cured. By the use of scalpel and curette, no other instruments being available, I laborously cleaned his teeth and with tile scrappings and soap gave them a finishing polish. The gratefulness of this one patient amply repaid us for the nightmare-experience we had lived through.

All our patients have departed. We are packed ready to leave in the early morning for Yachow. Again the huge bell

booms and the iron bell peals out its timbre tones; the mumbling prayer of the priests is again heard and the fragrant incense fills the evening air. Again all is quiet. Yes, as new type of priesthood has invaded this Taoist Temple. Its creed is loving Service. Its backers are thousands of American Baptists.

FROM A VISITOR.

Dr. Herbert M. Phillips, B. S., Univ. of Chicago; D.D.S. Northwestern University; resident of Chicago.
Bride Marion Christy Phillips, A. B., Knox College; former resident of Galesburg, Illinois.

My wife and I are making a work-as-you-go tour of the world. Working as dentist and self-instructed manicurist, we are rounding the world "by tooth and nail." Our hobby is visiting dental schools and dental personalities even when they are in the foot-hills of Tibet.

In my flying trip to Chengtu I witnessed three wonders of the world—one a natural monument, two are man-made. The Yangtze Gorges must be considered of number one scenic value. Flying in the interior of China from Hankow to Chengtu in nine hours is the second wonder. Last but not least is the quality and personnel of the College of Medicine and Dentistry of West China Union University, thriving eight hundred miles from a railroad—truly a world wonder. I would call the institute the Taj Mahal of China; but I think it is infinitely more useful.

BUNGALOW TO RENT—On Mount Omei, "Camelot", a good sized cottage, three large rooms downstairs, and six bedrooms with large sleeping-porch upstairs—Furnished. Situated on the lower level of the mountain resort, it commands a very fine view. For further information, apply to Miss M. L. Lamb, Chungking.

MISSIONARY SCHOLARSHIPS

Three of the nine Missionary Fellowships and Scholarships assigned for 1935-36 by Union Theological Seminary, New York, came to China. The appointees were :

Rev. R. J. McMullen, Th.M., Ph.D., D.D., Hangechow Christian College, Zakow, China. The American Baptist Foreign Missionary Society, under appointment to the Chair of New Testament in Nanking Theological Seminary.

Prof. M. O. Williams, Jr., M.A., The Methodist Episcopal Church South, Soochow University, Soochow, China.

Mr. Egbert M. Hayes, B.D., Department of Religious and Social Work, Peiping Union Medical College, Peiping, China.

The others went to Japan (3), India (1), Turkey (1), and Egypt (1).

Several Missionary Fellowships (yielding \$750 a year and limited to Seminary graduates) and Missionary Scholarships (yielding \$450 a year) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already been engaged in actual service, not undergraduate students. *Applications for 1936-1937* should reach the Seminary by January 1st, 1936. Further information can be obtained from the Registrar.

Twelve fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar.

BIRTH—To Rev. A. F. and Mrs. Lutley, Chefoo, on February 10th, a son, John Herbert. The News extends congratulations.

*EXCEPTIONAL VALUES IN OUR
ANNUAL SPRING SALE.*

Woodbury's Facial Soap	\$1.20 Now \$.60
Williams Toilet Soaps, all Floral odors, Box of three large cakes	2.00 Now 1.20
Squibb's Toilet Lanolin Cream. Fine for Babies. Large tube	1.20 Now .60
Kofa Baby Powder, Extra large tins	1.50 Now 1.10
<hr/>	
United Drug Co., Capsicum Plasters	1.00 Now 2 for \$1.00
United Drug Co., Kidney Plasters	1.00 Now 2 for \$1.00
United Drug Co., Quick Acting Anti-pain plasters,	1.00 Now 2 for \$1.00
United Drug Co., de Luxe Health Belts, all sizes, Fine Quality	22.00 Now 12.00
<hr/>	
Bathroom Scales, fine quality. Ivory, Orchid, Nile Green Enamel	35.00 Now 22.50

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HANKOW.

When writing to advertisers please mention the News.

MISS HARRIE AMY GOUGH.

One of our most valued fellow-workers, Miss H.A. Gough, entered into rest at Nanchung (Shungking) on Sat., Feb. 23rd., at about 9 p.m. Although those at Shungking, where she had been devotedly nursed by her attached friend Miss Amy Wilson, had been expecting it for some time, the sad event will no doubt come as a shock to some others.

Our sister came to China in Oct. 1902 and had thus completed 32 years of service for God on behalf of the people for whose spiritual welfare she so gladly spent her life. Miss Gough laboured at Siutientsi and Paohow, but will always be especially remembered in connection with her work as Principal of the Girls' School at Paoning where she had the joy of seeing a number of the girls yield their hearts to the Lord, some of whom are now actively engaged in His Service, and others it is to be hoped witnessing for Him in their home life. The number of scholars was often over 100 and it was a pleasing sight to see the long procession coming from the School to Church on Sunday. Miss Gough always put the spiritual interests of scholars first, and was untiring in her efforts to this end. She was much valued by the Chinese Church, including her services so gladly rendered as organist; and in accordance with the wish of the Church leaders at Paoning the final interment, if the Lord opens the way, will be in the Cathedral grounds, where lie the late Bishop and Mrs. Cassels, to whom she was so much attached.

Yesterday the funeral service was conducted partly in the Church in Shungking and, after an orderly and striking procession through the streets, the orphan children and others singing hymns as they went, the remainder was taken in the grounds behind the German ladies Dispensary, where the coffin thoroughly protected rests for the time being. In the Church Mr. Pu, the evangelist, spoke appropriately and sympathetically from: "I have fought the good fight, I have finished my course." And so God is calling home his servants one by one. May we who remain "work while it is day".

Nanchung, Szechwan.

C.H.P.

Feb. 26. 1935.

THE FELLOWSHIP OF RECONCILIATION.

A group of foreigners and Chinese in Chengtu has recently completed the reorganization of a local branch of the Fellowship of Reconciliation. They have adopted as the statement for the local group the statement of the National Council for China, which reads as follows:

"The Fellowship of Reconciliation began with a small group of persons in Europe at the time of the World war in protest against the war method. It has now grown to include similar groups all over the world who are convinced that war and other manifest evils in our present social order can only be abolished by a greater emphasis on the principle of creative love as embodied in Jesus Christ. We believe that the dynamic power of sacrificial love is stronger than evil, and that physical force and other forms of coercion should only be used when fully consistent with a loving spirit and a redemptive purpose.

"We therefore pledge ourselves:

(1) To refuse to participate in war, either offensive or defensive, and to do everything in our power to do away with war, and to foster goodwill among the nations.

(2) To work for new methods of dealing with offenders against society, which shall seek to transform the character of the wrongdoer rather than to inflict punishment which is mainly retributive in its aim.

(3) To strive for such transformation in industrial life as shall make possible the fullest development of each individual and of society.

(4) To bring into our association with those of other classes, nationalities, and races a spirit of mutual understanding, appreciation, and cooperation.

(5) To seek increasingly to discover new and more effective ways of applying the principle of love in all our relationships.

"This statement aims to present in broad terms the general position which we take, leaving to the members of the group the responsibility for working out personally, and in their own way, what this position involves. We deeply realize that the life of love is a life of creativeness and sacrifice, an adventure of faith; and that we need the inspiration of

a group for its realization. We, therefore, welcome to membership all who share the spirit and purposes expressed above, and are willing to take part in this venture. We also cordially invite to work with us as associate members all who are interested in finding a solution for these problems and who are sympathetic with our position, even though they feel that they cannot fully subscribe to our declaration.

“Issued by F.O.R. National Council for China November, 1929.”

During the past few weeks some small, as well as larger, groups, have been considering ways and means of doing constructive work in peace education. The following is a summary of the suggestions which have been considered:

Bible Study Classes: Leaders of Bible Study classes should be asked to do what they can to introduce the subject of peace into class discussions. Such a topic might naturally be brought in as a part of different class periods. Two or three are already at work on the preparation of suitable material for special peace lessons in Bible or Sunday School classes.

Teaching of History: The question of the way history is taught in our schools was raised, with a suggestion that it would be worth while to have school administrators brought together to discuss this problem, especially such as would be interested in developing a more wholesome international outlook than is now encouraged. A list of peace heroes might be prepared. It might also be arranged to have a group of Chinese students make a special study of peace heroes in Chinese history.

Lectures: Lectures on the subjects of peace and internationalism could be given with profit, not only to our own students, but also in government schools. In a survey of student interests made recently it was found that interest in peace stood high, as did also the interest in military training, showing that students are not thinking and correlating clearly, but need guidance along these lines. What actually has been and is being done by the League of Nations and other organizations in the matter of eliminating conflict needs to be brought out. The actual relation between military training and war would be a good subject for lectures or discussion. Internationalism in its various phases, such as Economics, Law, Education, Science would offer topics for an interesting series of lectures. Sunday evening services

and dormitory chapel exercises were mentioned as being suitable opportunities for occasionally bringing in talks bearing on the general subject of peace.

Short Courses on Internationalism: Leaders and helps might be provided for short term study groups in the schools. The periodical "Peace Action" was mentioned as one available source for material for such studies.

College Debate Subject: The question was raised as to whether a peace subject might not be selected as the question for the annual college debate.

International Club: The International Club just started as a project of the Student Christian Movement is an interesting experiment in the right direction.

Literature: A simple play "War and Peace" prepared by Isaac Mason some years ago for the use of Higher Primary of Lower Middle School students, was mentioned as being good. Investigation should be made as to whether such a thing is still available. Perhaps someone among our number may be interested in producing something of the sort, or other helpful literature.

Peace Publicity through Posters, etc: The possibilities of peace publicity through posters on bulletin boards, etc., was considered a real opening. Material which has been coming out in *Asia*, (on inner side of front cover); prepared by World Peaceways, was mentioned as very suggestive. Letters have been sent to this committee, as well as to Fredrick Libby, editor of *Peace Action*, and the Friends' Peace Committee of Philadelphia, to inquire re suitable material for use among our students. *Inter-collegian* and *Far Horizons* were mentioned as frequently having telling facts and statements re the advance of peace sentiment. Bits of information re the attitude of students in other countries toward military training would doubtless arouse interest among our students if posted on the bulletin boards. Mrs. Simkin has offered to act as a clearing house for useful material along these lines. Will those who find interesting, useable material along these lines please send it to her, and those who can make use of such apply to her.

Christian Graphic: It was suggested that the F.O.R. might subscribe for enough copies of the *Christian Graphic* from Japan to have it put into all our dormitories. It might be well to try to get extra copies of the January, 1934,

issue, which carried pictures and account of Takahashi, great poet and peace worker, who gave up a good position at Doshisha University on account of the adoption of compulsory military training there, and who later, when dying of disease contracted in work among the slums, said that he was giving his life for China, in protest against the actions of his country. It was further suggested that if the *Christian Graphic* is to be placed in the dormitories, there should first be definite preparatory work done among the students, so that they would understand and be sympathetic, rather than resentful.

Peace Essays: The offering of prizes for peace essays was mentioned as another good method of arousing interest. It is hoped that this may actually be done, with students from both mission and government schools participating.

Plans for Future F.O.R. Projects: It was suggested that whenever and wherever possible the question of suitable lines of work for the Chengtu branch of the F.O.R. be made the subject of small group discussions, and that the results of these discussions be passed on to the secretaries, preferably in writing.

It is thought that there may be those in other parts of West China who are interested in this organization and its work. If such will send their names either to Wallace Wang or to Jane B. Dye, with fee of \$1.00, we will be glad to enroll you as members or associate members, whichever you prefer. We shall also be glad to answer questions, or to receive suggestions re possible lines of work.

NEWS FROM LUCHOW,

War operations soon becomes something of the past particularly when the Chinese New Year comes along. The fear of actual invasion had passed and so people settled down to enjoy the occasion and enjoy it they did, in spite of the fact that fire crackers were forbidden and the streets were much paraded with armed guards, and the New militia sallied forth in all their glory, during those days.

Even after the fifteenth of the new Moon, people seemed to have forgotten that the holiday was over. Schools didn't

seem to think of opening, excepting on paper, until after the twentieth at least.

When out in the country on the evening of Feb. 20 we had the pleasure of listening to a half hour of severe thunder storm. Some predicted that that would mean many deaths during the coming year.

The many fields of opium are well in advance and will soon be decked in all their glory.

The C. I. Mission are holding a Conference here just now and if conditions seem favorable, the different workers will soon be going back to their respective stations.

The Reds that apparently got within the border of Yunnan, were turned back and took possession of some areas not far away from here, but have again been forced to suffer defeat. Although once more, very near us, people no longer have the same fear. The enemy doubtless is much weakened and probably will arrange to cover considerable area, so that they can pillage more conveniently.

Troops have recently been drawn to Hochiang and Chibsui and the air is disturbed with planes coming and going.

A.C.H.

FOR RENT

For the summers of 1935, 1936 and 1938 (one, two, or all): "BROWN GABLES"—bungalow on Pei Lu Ting. In perfect repair. Two bedroom; bathroom; large living room; two fire places; side and front porches; study; kitchen; iron kitchen stove; large upstairs drying room; store rooms (3); full equipment of wicker and wooden furniture, including two steel spring single beds; separate servants' quarters with a teacher's room. Forest of trees. Situated near centre of the P.L.T. bungalows. View includes part of the Plain, and all the Snow Mountains.

Rental: one summer, \$120.00; two summers, \$230.00; three summers, \$340.00. Apply to D. L. Phelps, Chengtu, Szechuan.

PARENT TEACHER ASSOCIATION.

(January, 1935).

Topic: "*Succeeding as a Family.*"

LEADERS: MR. AND MRS. MONCRIEFF.

Mr. Moncrieff analysed the factors basic to a happy family life. He listed four essential conditions upon which a successful family life depends:

1. A well-trying and enduring love between the parents.
2. A common purpose, or common devotion to a cause.
3. A diversity of individual gifts, interests and resources.
4. A sharing of responsibility and duties'' responsibility jointly held but variously distributed''. In a society where competition, rivalry and selfishness are rife, the family offers the best place to learn cooperation.

Mrs. Moncrieff gave some very practical suggestions and helps drawn from her own experience: "Every normal family has its ups and downs and disagreements''. In meeting the "downs'' of family life, Mrs. Moncrieff suggested the following:

1. Talk things over with the children.
2. Teach toleration.
3. Let children settle things themselves.
4. Ignore some things.
5. Sometimes a firm hand is necessary—and separation.
6. It is important that the parent keep an impersonal, humorous attitude. Comments should be expressed in polite, almost formal speech.

Perhaps the chief secret of successful family life, Mrs. Moncrieff pointed out, is "liking to do things together'' "to be friends'', in other words, cooperation.

Definite suggestions of things to do together:

1. Scrapbooks.
Working together, but each following individual interest.
2. Teeter-toy or other construction work.
Older children can direct the younger.
3. Jig-saw puzzles.
4. Project, like making duck serviette rings.
5. Coloring books, etc.

Note. Provide plenty of materials, crayons, paints scissors, etc., enough for each person to have his own, in order to avoid unnecessary conflict.

6. Reading together.

7. Bible study together daily, for 15 or 20 minutes (or for even less time if danger of younger members becoming restless). The reading to Rufus Jones' "The Boy Jesu" was suggested for this, or "The Little Boy of Nazareth".

8. Music.

One of the greatest factors in drawing the family together. Music is a means of developing pride in one another, a very good thing for family unity.

One mother said that the observing of birthdays and all special days with jolly surprises and much laughter had done much to draw the family together in her own childhood experience.

INTER ALIA.

Dr. Lucius Porter of Yenking University, Peiping, is at present in Chengtu. Dr. Porter is an exchange professor between Yenking and the West China Union University. During the spring term he is giving courses in Chinese Culture and Philosophy.

A Toronto paper carries a scarehead account of an exciting experience had by Mrs. Clarence Vichert on a journey from Suifu to Chungking. The steamer on which Mrs. Vichert was travelling ran on a rock and she was taken off in a small boat and spent the night on a sand bar. She finished the journey to Chungking in a junk. If our friends and relatives are regaled with such accounts of happenings on the Yangtze, it will be little wonder that they are anxious about us during these days of "Red" scares.

The departure of Dr. and Mrs. R. A. Peterson has been delayed by the doctor having to be operated on for appendicitis. However, we are glad to report that Dr. Peterson is making a good recovery and hopes to leave by aeroplane in a few days.

Dr. and Mrs. Ashley Lindsay left Chengtu early in March for furlough in Canada. A radio message tells of their safe arrival in Shanghai.

"It you want to make dangerous your friend, let him do you a favor."

After a term of rewarding service at Hanehow, Sze., Rev. and Mrs. V. H. Donnithorne have left for England for a well earned furlough.

The latest news about the Bethel Band is that they have a very helpful series of meetings at Liangshan. Their next stop was at Fowchow.

Dr. and Mrs. R. L. Crook have left Yachow for furlough in America. They are proceeding via Singapore where Dr. Crook is to take a course in tropical medicine in that city.

Religion is caught, not taught. — *Dean Inge.*

"God offers to every mind its choice between truth and repose. Take which you please you can never have both." — *Emerson.*

As these notes are being written the streets of Chengtu are gay with flags. Folks are cleaning up the fronts of their shops and houses. Men are busy stripping movie advertisements from walls. Opium joints are being closed. All this because General Chiang Kai Shek is expected by aeroplane.

It is still necessary to ask our correspondents to put "Business Manager" on the *outside* of the envelope when they are writing to Miss A. Harrison. The editor has spent several dollars passing on mail to Miss Harrison.

Murray Bayne secured his B. Sc. from Acadia University, Wolfville. He also held down Full Back position on the Acadia Football Championship Team and won his "A". Murray is the son of Prof. Parker Bayne, formerly on the staff of the West China Union University, at present on the staff of Acadia University.

BOOK CLUB.

Mar. 14, 1935

The accession list of the University Book Club for Feb. 14 to Mar. 14 is as follow:

Pollard, S.	In Unknown China
Sayers, D.L.	The Nine Tailors

Orczy, B.	A Spy of Napoleon
Buchan, J.	Oliver Cromwell
Oppenheim, E.P.	The Strange Borders of Palace Crescent
Bridge, A.	The Ginger Griffin
Douglas, F. & Lecocq, I.	Britannia Waives the Rules
Booth, C.B.	Bramwell Booth
Wharton, E.	A Background Glance
Sabatini, R.	Venetian Masque
Mantell, C.L.	Sparks from the Electrode
Cox, R.T.	Time, Space and Atoms
Sheard, C.	Life-giving Light
Cole, F.	The Long Load

. Kathleen F. Spooner

Secretary.

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