

# *The West China Missionary News*

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MAY 1932

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## EDITORIAL

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### **This Young World.**

One of the new ideas that has come home to thinking people of recent times is what a delightfully young thing our dear old world really is. We used, in the old days, to be told about the dim ages of the past and the last days to which we had now come. "The end of the world" was a thing which might happen any day and quite a lot of intelligence was expended on working out how it would happen.

Now we are getting beyond all that. The people who really know things now-a-days tell us that this world is a very youthful little affair after all. It is still in the nursery in fact, and as to the human race, why it is still in the age of the rattle and the feeding bottle. The problems of humanity are not the problems of senile decay. Not a bit of it, they are the problems of the one-year-old just learning to walk. Its faltering steps and tottering gait are not the signs of advancing age, they are the blundering endeavours of the young adventurer who rashly leaves the shelter of the play-pen to make his hazardous way across the floor to the table-leg. At least, that's what they say now and I am inclined to think it may be true. The species Man is not hoary with age but awkward with the inexperience of the fledgling. Now if this is true, if the human race is still in its infancy there are one or two comforting thoughts that come to me.

The first thought is one of Hope. The path still lies ahead. It is far too early to talk of failure in anything. The mistakes and blunders of the past will be compensated with the fruit of experience down the far-reaching avenues of time long ages ahead. Time will come when our great-great-great-grand-children will read with a tolerant smile (if they do anything so old-fashioned as to read by that time, they may only have a tele-perception) of the dark ages of unbelief, scepticism and materialism in the twentieth century when they are living in an age of deeper and wider apprehension of spiritual truth.

The seed to which the Kingdom of God has been likened is so far only in the sprouting stage. Its life, its growth its fruitage lie ahead. The Missionary Movement of the nineteenth and twentieth centuries is not part of the climax of the history of the human race, it is an episode in the growth of this wonderful plant, a new root, so to speak, sent out to strengthen and nourish the young shoot, the fruit of which will come in long distant ages. I am looking forward. My most delightful recreation at the moment is to jump into Mr. H. G. Wells' "Time Machine" and plant my imagination amongst my fellowmen eighty-thousand (or eight hundred thousand) years hence. But when I get there I thank him politely for the use of his machine and part company with him, resolutely going my own way. Then, I see that the work of Christian Missions, the League of Nations, the World Fellowship and kindred movements are bearing fruit already after that comparatively short interval, and will continue to do so when years are reckoned by light-years and myriads have given place to millions.

When I take a short sight and glance at the immediate prospect I am often a pessimist, but when I take up a telescope and look down the long avenues of time into ages far away I am an optimist of the deepest dye. Why is this? I suppose it is because a long time gives more time for God's purposes to ripen. I notice that often the Prophets of Israel seemed to be utterly depressed when they spoke of immediate events "The whole head is sick and the whole heart faint." "The poor and needy seek water and there is none" "Your land is let unto you desolate" and so on. But in the wide and distant view, in the far-stretching land, they

always saw the King in His beauty. Their ultimate conclusion was seen on the ultimate horizon. "The earth shall be full of the knowledge of God as the waters cover the sea."

A long view gives time for growth. The blossom-time of ideas is Eternity. In a world where the whole environment (as far as we have trained our senses to perceive it hitherto) rings of matter it must take a long time for a man to creep cautiously from a material outlook to a spiritual conception of life. We are just beginning—I hope. But the process is likely to take longer than the cautious progress from protoplasm to homosapiens, a long time.

The life of the race is a process of discovery and disappointment, of fresh discoveries and adventures, conquests and defeats but withal a sure and steady progress on the whole. The writer to the Hebrews said of the men of old time "They seek a country, a better, a heavenly country" and St. Augustine finely adds "They were still wandering and seeking a country, but with Christ as their guide they could not stray. The way by which they travelled was "The Vision of God". That is the beauty of it. The search is not unaided, the country is not entirely unexplored. In the course of this onward progress, once God met us in human form, and while He removed an impassable barrier that blocked the way He pointed forward along the road ahead a new and living way which He had opened by the shedding of His own blood. Once He intervened by the Incarnation to help this forward march and again, for He has promised it, He will appear to help towards the goal "When Christ, who is our life, shall appear, then shall we also appear with Him in glory" How or when God only knows, but when I think of this time does not press and the setbacks of the moment cease to annoy for in the long-run there is Hope, there is Faith, there is Love, above all there is God. There are not the slaves of time but the heralds of Eternity.

But all this does not mean that we may neglect the duties and tasks of the present. Opportunity is a ruthless tyrant. Slighted, he wreaks a terrible revenge. Scattering the landscape with ruins of the might-have-been, he stabs the workman with poisoned arrows of remorse. The opportunities for Christian work today

are unique. If used the fruits will be seen for ever hereafter. If neglected the whole race will suffer. There is plenty of time for God's plans to ripen but there is never any time to waste. The note of urgency must always characterize the operations of the Christian Church for opportunities never exactly repeat themselves.

So I am comforted by the assurance of our scientists that this good old world will last a few thousand million years more. But I refuse to be deceived into thinking that we can slacken our efforts and I will not be lulled into a careless indifference to the urgency of our task. In the battle for truth and righteousness centuries may be lost by the neglect of one opportunity. It is eternally true "Now is the accepted time, now is the day of salvation." History is one long object-lesson of the bitter results of lost opportunities. The Church has again and again failed to enter the open doors at the right time and the progress of the Kingdom of Heaven has thus constantly been retarded.

If this is so in the wider sense, how much more true it is of the individual life. Opportunities for service, for intercession, for spiritual growth are crowded out by things of greater immediate attractiveness but of less ultimate importance. There is never enough time for prayer, but plenty of time for other things. The loss is an eternal one. Life is poorer and weaker for ever in consequence of these lost opportunities.

There are some consequences that are inevitable. Even a hearty repentance cannot avert them "How often would I . . . . But ye would not. Now your house is left unto you desolate because you knew not the time of your visitation." If the world rolls on for millions of ages it can never recover the ground lost there.

Along with these thoughts of hope and warning I am inclined to grasp at another idea which is more of the nature of a question. If the world is going to last so very long what future line of evolution is the human race to follow? It seems that the tendency of evolution is always to increase the variety of activity, to urge its way towards clearer and fuller consciousness and more far-reaching relations. The early amphibian crept forth from the waters and learnt to walk and breathe. That must have been a stupendous adventure. The early

vertebrates launched out into the thin and tenuous air to become pterodactyls, bats and birds. Life, as it proceeds, must for ever grow, it must ever explore some new trackless range of the unknown. It has always been so. Well then, if the process, as they say, is to go on for countless millions of years more what is to be the line of progress for our descendants? I think that together with the conquest of material limitations with the aid of applied science there is a higher and nobler path of progress open of which perhaps this will be the handmaid, namely the cultivation of spiritual faculties, the insistence on spiritual values, the development of the capacity for fellowship with God. It is for those of us who see the importance and the possibilities of this to insist with all our might that along this line alone lies the real hope of the future. Such people may be few, the burning bush holds only blackberries to those who have no eyes for spiritual truth, but God has always worked out his advancing purposes through a chosen remnant. Our special task is to be that minority that insists on the reality of the unseen, for the things that are seen are temporal, but the things that are not seen are eternal.



“NOTES ON HYMNOLOGY”

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In this article we shall deal with the life and work of the Wesleys. John Wesley was not only the founder of Methodism but he might almost be called the “Father” of Methodist Hymnody, as he edited and published the first Methodist Hymnal. The names of John Wesley (1703-1791) and his younger brother Charles (1707-1788) are so closely associated it is almost impossible to consider the life of one without the other. It has been stated that while John preached Charles sang, and history has proved that “a hymn may reach him whom a sermon flies”. It cannot be doubted that for one person to-day who reads John’s sermons, thousands are helped by Charles’ hymns.

John and Charles Wesley—fifteenth and eighteenth child respectively—were the sons of Susanna and Samuel Wesley. Their father was a curate in the Established Church and lived at Epworth. There the family received education, the boys later proceeding to Oxford. John became a curate in the Church of England and later worked under his father, and Charles was ordained a priest in the same church. While Charles was at Oxford he and some of his associates, by strict attention to duty and exemplary conduct, won for themselves the derisive epithet of “Methodists”. When later John returned to Oxford, for further study, he became the leader of this “holy club”.

After their father’s death in 1735 John and Charles decided to devote themselves to missionary work in Georgia. It is a well known story that when the brothers were on their way to Georgia their vessel was overtaken by a storm; and while most of the passengers were terrified a company of Moravian emigrants quietly gathered together and sang hymns. The scene deeply impressed John. He secured a copy of their hymn book, and on his arrival at once began translating the hymns. Thus recast into stately English verse, by a master of the English tongue, they were first introduced for public and private use to little companies of Christians in Georgia.

As a revivalist and Christian reformer, the work of John is known and read of all men. Nearly all of the Wesleyan hymns are commonly accredited to Charles. But, as John states that he and his brother mutually agreed not to distinguish their

hymns, it cannot be definitely known that John himself is not the author of some of the hymns accredited to Charles. It is also stated that John not only checked and corrected, but improved his brother's work.

There was one hymn written by Samuel Wesley the father of John and Charles, which while not so well known now, was much used by the brothers for evangelistic purposes. One stanza of this hymn ran:

Behold the Saviour of mankind  
Nailed to the shameful tree!  
How vast the love that him inclined  
To bleed and die for thee!

This next stanza is from a rather interesting hymn written by Samuel Jr., the eldest son of Samuel Wesley. He received his education at Oxford, too, but never became reconciled to his brothers becoming Methodists.

The morning flowers display their sweets,  
And gay their silken leaves unfold,  
As careless of the noontide heats,  
As fearless of the evening cold.

John is known to be the author of numerous translations from the German, and these are among the most successful translations and finest hymns in the entire range of English hymnology, being marked by deep spirituality and lofty devotional thought. Possibly the best known are the following, both from the same poem but used as two distinct hymns:

Commit thou all thy griefs,  
And ways into His hands,  
To His sure truth and tender care,  
Who earth and heaven commands.

and this:

Give to the winds thy fears;  
Hope, and be undismayed;  
God hears thy sighs and counts thy tears;  
God shall lift up thy head.

John's finest translation is supposed to be one of Zinzendorf's hymns. Here is one stanza:

Jeaus, Thy blood and righteousness  
My beauty are, my glorious dress;  
'Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head.

Emerson declared the hymn from which the following stanza is taken to be the finest translation of any hymn into the English language :

Thou hidden Love of God, whose height,  
Whose depth unfathomed, no man knows,  
I see from far Thy beauteous light,  
Inly I sigh for Thy repose ;  
My heart is pained, nor can it be  
At rest, till it finds rest in Thee.

Vida S. Sibley.

### THE SUBLIMATION OF A CREED.

With apologies to all and sundry (See News, June 1931, p. 32.); and  
With suggestion to those timid souls who may fear that something  
essential has been omitted, that they note carefully what and how  
much is included. D. S. Dye,

#### *The Introduction :*

- a. I believe in truth.
- b. I believe in the quest of truth.
- c. I believe in the realization of truth.

#### *The Body :*

A. I BELIEVE IN TRUTH, and that fear of truth is a sin.

A. I. *I believe* in the human mind :—

That it can recognize truth.

That the young mind has the boon of unprejudiced curiosity.

That the experienced mind has the wealth of tenacious perspicacity.

A. II *I believe* in the natural universe as a good (it is not the best possible) stage for the creation of character :—

That it is uniform.

That it is continuous, causeful, progressive (positive, and or negative).

That it is reasonable.

A. III. *I believe* fearless knowing knowable truth which makes men free re relations in the psychical and physical universe:—



That relative truth is preferable to superstition.  
 That isolated truth is preferable to half truth.  
 That unified, correlated and systematic truth, absolute truth is a goal.

B. I BELIEVE IN THE QUEST OF TRUTH, and that refusal of truth is a sin.

B. I. *I believe* in theory : —

That it is a psychological necessity for the normal human mind to rationalize the universe.

That preliminary ideas must predate successful experiment.

That supposition is a tool, not the product, a way-station, not a terminus.

B. II. *I believe* in experiment : —

That observation is essential for arrival to truth.

That qualitative experiment is highly desirable.

That precise, quantitative experiment is peculiarly valuable.

B. III. *I believe* in the inclusive lawification of proved truth : —

That apprehended truth should be formalized.

That truth should be clarified by statement with inclusions and relations.

That truth should be presented in its purity.

C. I. BELIEVE IN THE REALIZATION OF TRUTH, and that "ornamentalization" of truth is a sin.

C. I. *I believe* in the mechanization of truth : —

That truth visioned by mind should be mechanized.

That truth attained by theory and experiment should be utilized.

That truth can remake human environment.

C. II. *I believe* in the personalization of truth : —

That truth's main contribution is in terms of thought and character.

That truth is not ten-tenths truth—for us—until it is more than a formula, until it is manner of thinking and realization.

That truth has arrived—for us—when we characterize it in personality, in home, in society, in government and human relations generally.

C. III. *I believe* in the spiritual implementation of truth which puts the life in life : —

That a meaningful universe postulates an adequate cause.

That a reasonable universe demands a personal God.

That the human mind and a manipulative world requires personality, choice, a role that is not automatic but cooperative and creative in a God universe.

*The "Continuum" (not the Conclusion) of such a Creed :*

Hereabout reverts the physical remains of

One who has used the experimental method.

One who has found truth in the field, the shop, the laboratory,  
the study as well as in revelation.

One who has incarnated truth in living.

But, to use the words of Daniel Webster, "I still live" hereabouts, or thereabouts, or whereabouts, an integrated personality ; and, or for those others who cannot extrapolate the curve of life beyond the grave, I did live in a perceptible way a life at One, in faith, in hope, in love, in TRUTH.

So may it be. Amen.

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#### LOSSES IN YUNNAN

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The United Methodist Mission in Yunnan has recently sustained two sad losses in the deaths of the Rev. C. E. Hicks and the Rev. Frank Dymond, which took place in England within about two months of each other.

Both these missionaries returned to England during 1931, Mr. Hicks under medical advice, and with no possibility of a return to China, and Mr. Dymond on ordinary furlough and with high hopes of returning this coming Autumn.

Mr. Hicks came to China in 1895, landing in Shanghai on January 1st. 1896, and with the exception of a few years in the English Ministry spent his life in Yunnan. Though everywhere there are evidences of his devotion, he will be specially remembered for his labours in establishing Christian Education and Training work for preachers, first at Tong Ch'uan and subsequently at Chao T'ong. Many of our preachers owe their position and their wealth of spirit to Mr. Hicks, and, were it possible, would wish to join in this tribute of affection. A further form of service which Mr. Hicks rendered was in connection with the Nosu people, one of the many aboriginal tribes of West China. Amongst these very worthy folk Mr. Hicks laboured long and faithfully for a number of years, and at all times gave the wealth of his mind and his spirit to this service.

Mr. Dymond, with Rev. Sam. Pollard, came to China in the year 1887, being one of the famous "Hundred" sent out by the China Inland Mission at that time. Long years of service have been gladly and faithfully rendered at Yunnan Fu, at Tong Ch'uan and at Chao T'ong. The name of Frank Dymond is fragrant to all those who know anything worth knowing about Missionary work in West China. His fluency of speech and flaming zeal in proclaiming the Evangel must be familiar to many, and now he has entered into his eternal rest and reward.

To the sorrowing relatives and friends of both these devoted missionaries we would offer our deepest sympathy, and would pray that Divine Grace and Comfort be granted them, and that their deep gloom might be dispelled as the Light of Christ breaks in upon their hearts.

March 29th., 1932.

R. HEBER GOLDSWORTHY,  
CHAO T'ONG FU,  
YUNNAN,

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## REPORT OF THE SERVICE FUND FOR THE PAST YEAR.

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The committee administering the annual Service Fund again wishes to thank those who have so generously subscribed to the fund the past year. Nearly one hundred and fifty individuals have received help through it. Each case that received help from the Fund has been worthy of this assistance. No worthy case has been refused help. Each case has been told of the purpose of the Fund and that it has been given by the Chengtu community in memory of Dr. Service.

The benefits of this Fund have gone much farther than the actual work of healing. It has been a potent agency in bringing people into contact with a practical demonstration of the Christian way of bringing help into lives of need and suffering. By bringing this help at a critical time as a trust and not as a charity, it helps the patient to keep his self-respect. Several who have been helped through it have later returned and reimbursed the fund either in whole or in part that others might

have help. The staff of the four institutions through which it has been administered feel that it is a very potent influence in helping build up a tradition of service worthy of the Christian ideal. As such, they ask that the people of Chengtu will give of themselves in prayer with their gifts that the patient might know that the physician.

" . . . dressed his wounds,  
But God healed him". (Ambrose Pare')

Of the nearly one hundred and fifty cases helped in the three mission hospitals and dental clinic this past year,

Several blind boys with gangrene of the feet received help until they recovered. Four other blind boys had hospital care and help through this fund in the general surgical wards.

Many surgical conditions due to tuberculosis have had their operation fees and their hospital bills paid through this fund. One young girl with a tuberculosis of the foot needed four different operations before final recovery.

Two old ladies with broken bones that would not heal until they were reset through operation are well now thanks to help.

Several patients were given intravenous injections for relapsing fever. They had no money. The Fund opened the way for their care.

Six old people blind for years from cataract are leading happy seeing lives through its helpful provision of their needs.

Over \$200.—has been used for diphtheria antitoxin for poor children suffering from diphtheria. Tetanus antitoxin in accident cases who could not pay for it was made possible.

Fifteen other eye conditions have had their expenses wholly or in part from this fund.

Several harelip cases have been enabled to take a normal place in society well.

Three mastoidectomy cases have had part help.

One tracheotomy case has had all expenses from this fund.

One case came five days journey with a metal tube inspired into the lower trachea. No funds left, the sole support of an old father yet he came in faith. The tube was removed, the pneumonia cured, a new tracheotomy tube was supplied and the young man is back working again.

Dental cases with noma or gangrene have been helped through a long, lifesaving course of treatment.

A man about sixty years of age pulling a heavy cart loaded with stone was run over and his leg badly fractured. Two operations and finally an amputation. His meager funds were supplemented by help from this Fund-

A man over fifty years of age, a peddling tinsmith, bought a bomb from a soldier for a few hundred cash and thinking it was iron started to melt it. The bomb exploded blowing off half of one hand, injuring the other, and sending bullets into his face, body and arms.

He brought in the hospital fees but could not provide the operation fee. This was supplied from the fund. He is well now, very grateful and back at work.

Other patients have been in the hospitals in various services for a long time and have spent their resources only to find that they were within sight of permanent relief but without available personal or borrowed funds. The final help to complete their cure has been supplied through this fund. One such case was a little Mohammedian lad from Northern Kansu with a severe mastoid infection. His father has taken him back home with a wider conception of the meaning of Christianity in action.

These are only a part of the cases that have been helped but they show the need for just such a fund that can be administered as a trust fund for their help.

There was received for subscriptions in 1931. . .	\$2054.40
Paid to Women's and Children's Hospital . . .	.\$400.—
Paid to Dental Hospital . . . . .	150.—
Paid to Eye Ear Nose and Throat Hospital. . .	500.—
Paid to Men's Hospital . . . . .	1004 40

These amounts were administered according to the following rules as agreed to at the first meeting of representative of the various hospitals concerned:

1. That the name shall be The Service Fund.
2. That patients receiving help be told that the money comes from the missionary group and other Christian friends.
3. That the use of the money be reported in the West China News.
4. The fund is not available for servants.
5. The funds are not to be invested.
6. The Orphanage children and Blind School students are legitimate claimants.
7. Chronic cases whose funds are exhausted and who cannot get more funds may be helped.
8. Student cases are to be considered on the merits of each case.
9. The year is from April 1st to March 31st.
10. Division of the Fund to be to the hospitals at the ratio of
 

Men's Hospital . . . . .	85
Eye Ear Nose and Throat Hospital . . . . .	40

Women and Children's Hospital . . . . .	40
Dental . . . . .	15
Total . . . . .	180

(There may be minor adjustments in the ratio to meet special needs in any particular hospital.)

We shall expect to wait upon each of you for help in the near future and hope that your loyal support may help us continue this phase of our work. Your support of this Fund helps the hospitals to care for the needy and distressed who look to hospitals for healing. With falling appropriations and increasing cost of drugs and equipment, we need your help that we may carry on the tradition that none worthy of help need be turned away a Christian institution of healing.

IN HIS NAME

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#### DAIRY IMPROVEMENT

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We have tried in various ways to interest people in a practical way in our Dairy Improvement scheme, but with very few exceptions had little response. We cannot however, let the opportunity go by of sharing with you part of a story which has just come to our desk. Mr. Merton Moore has recently written a brief history of the Carnation Cream Farms, "the story of a snarling, twisting river that would not stay in its bed; of a jungle of mighty trees and stumps and tangled undergrowth defying man; of floods and fires and staggering losses, and heart breaking discouragements. The story of one man who set his jaw and fought and won; a man who simply would not give up." E. A. Stuart, with his love for the farm and a vague sense of the practical help he might render to farmers of the Northwest, were two factors that caused him to purchase in 1909 the original property that now forms a portion of the Carnation Farms. The herd has grown from a 'few' until at present there are over 500 purebred animals in the herd. Some 300 offspring of these Carnation animals are sold each year to dairy farms throughout the world. The business has grown until it now includes Europe,

**Chart Pedigree of**  
**Holstein Bull No. 415349. KAIFENG KING SYLVIA MODEL. Born July 12 1923.**

**Kaifeng King  
Sylvia  
Model.  
No. 415349.**

**Sir Netherland Doede  
Banostine No. 394001.**

**Ormsby Hartog Sylvia  
No. 674194.**

Before this cow was 3 years old she milked 48 lbs or 100 cups of milk in a day.

General Feng Yü Hsiang succeeded in getting Dr. Sallee, Baptist College, Honan, in putting the cow on the train of sending her to Peking, so that the President Yuan Shi Kai, could see what a real cow looked like.

**Sir Elmwood Netherland Gak  
De Kol No. 209440.**

**Miss Paula Doede Banostine**

**King Echo Sylvia Model.  
No. 213454.**

His seven nearest dams average 35.49 lbs of Butter in 7 days He is a grandson of the Holstein Queen May, Echo Sylvia, and his sire is a son of the first cow to produce 44 lbs of Butter in Seven days.

**Duchess Ormsby Hartog  
No. 466,555.**

**Sir Hengerreld Oak De Kol  
No. 61380**

**Elmwood Marie Netherland  
No. 262390**

**Maple Crest Butter Boy  
De Kol No. 94156**

**Buffalo Paula Doede  
No. 204409**

**CHAMPION ECHO SYLVIA  
PONTIAC No. 154779.  
Best proven son of May Echo  
Sylvia whose son sold for  
\$106,000.00.**

**Belle Model Pietje 2nd  
No. 275396**

**Colonel Pietertje Hartog  
No. 151065**

**Concordia Duchess Ormsby  
No. 190041.**

Africa, North America, South America, Japan, China, India and Australasia.

You may ask what has this to do with the Sze Chuan Dairy Improvement scheme? Well, in this short history there are a few paragraphs under the caption;

"A SENSATIONAL EVENT," which should arouse us to definite action to enable the province and other provinces to get some of the results of our adventure.

"On June 8, 1918, a six-months-old bull from the first and only cow to produce over 1,000 pounds of milk in a week (and sired by a grandson of that cow) was put up at public auction at Milwaukee, Wisconsin, and E. A. Stuart attended that sale for the sole purpose of buying that calf. He did not reckon that five other men, likewise seeing a need for a bull for breeding in their operations, would also attend for the purpose of buying this animal. This, however, proved to be the case and the crowd, sensing the situation, gathered around this calf before the sale discussing the possibilities

By the time the young animal entered the ring there was of course, considerable excitement which grew to fever pitch when the bidding opened at \$10,000.00 (ten thousand gold dollars), and began rising at the rate of \$5,000.00 a bid. Up and up without a pause it went. It reached \$50,000.00 without a stop, at which point two of the five bidders dropped out. Some 6000 people (both men and women) were standing in their chairs now. At \$75,000.00 another bidder silenced. The crowd went wild. Hats were thrown in the air and never recovered. Still up and up went the price, and the auctioneer said "I have a bid of \$100,000.00, who will make it \$101,000.00. The bid came \$101,000.00 "One hundred and one thousand dollars", shouted the auctioneer, who'll make it one hundred and two thousand. There was a hush. Mr. Stuart who had bid \$100,000.00, by this time was showing considerable nervousness but he felt that this bull was worth more to him than to anyone present. All eyes were on him. What would he do? In a moment he made up his mind. "One hundred and six thousand dollars" he called, and the calf (later named Carnation King Sylvia) became the property of the Carnation Farms."

You will hardly believe it when I tell you that "Kaifeng King Sylvia Model," registration number 415349, is a direct descendant of May Echo Sylvia, the cow, whose son, like a great earthquake rocked the animal husbandry financial world when he was sold on the open market at the astonishing price of one hundred and six thousand dollars gold.



## THE BULL IS MORE THAN HALF THE HERD.

Iowa Experiment station after 15 years of experimenting in breeding for production have given out the following results;—

The average production of fifteen lactation periods of three scrub cows (and these are much better than the Chinese cows we draw milk from) was 3,688 pounds of milk and 218.91 lbs of butter.

The average production of fifteen lactations of three daughters of the above mentioned cows, first cross of the Purebred Holstein bull was 6,747 lbs of milk and 345.8 lbs of butter—a milk increase of 83% and butter 58%.

The average production of sixteen lactation periods of six granddaughters, second cross of a Purebred Holstein bull was 10,325 lbs of milk and 499.3 lbs of butter—a milk increase of 180% and Butter 128%.

A Carnation bull went to India some years ago—and this bull, bred to native stock improved the amount of milk in one lactation period in some cases over 100%.

Now you may ask, and rightly too, what success in improvement has the Purebred Holstein demonstrated with the local Chinese stock.

First. The lactation period of every first cross has been improved to such an extent, that in most cases, his daughters, instead of drying up for several months between lactation periods—have to be dried up to give the animals the necessary rest between lactation periods. One young heifer milked 17 months with her first calf. Several cows now in the barn have had a calf every 12 months, or thereabouts, and milked for 10 and 11 months of the year.

Second. Increased daily and yearly production of milk. At this time of writing there are 10 cows in the home milking stable—all giving more than thirty cups of milk per day. Our present standard has been set, that no cow will be kept in the herd which does not give 30 cups of milk each day when fresh, and this will be raised 40 cups in a year or so. Two of our best improved animals have produced 60 and 56 cups of milk respectively.

Third. Increased size of animals. While we do not have, at this time any actual weights or measurements of the animals one can easily see that the actual size is being increased at least 25%.

Study the pedigree of the only purebred bull in Sze Chuan--Kaifeng King Sylvia Model. Then go out and interest your friends in this project. Think of it, we have slaughtered several sons of this fine bull because we cannot use them and we cannot afford to keep them. We are willing to meet the needs of any community or individual when we have young bulls for sale. Put your name on the waiting list for an animal—Now. Develop a program in your own section of the country for dairy improvement. This is one way, in which you can help to uplift a rural community— one way to make a definite economic contribution to the needy farmers.

It is our conviction that the demand for a better life can be stimulated and people attracted to the Christian cause, when the Church and its followers put forth a deliberate and concerted effort to improve the general conditions of the country-side. It is absolutely essential that the rural people of China shall be convinced with the fact, that the teachings of Jesus Christ not only mean the salvation of the spiritual in man, but, that this message has the power for changing the economic, social and political life of the nation.

F. DICKINSON

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#### UNIVERSITY NEWS.

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In former years Government Spring holidays have usually coincided with Easter but this year they came one week later. This gave us an opportunity to confine Easter holidays to the Easter message. Formerly advantage was taken of these holidays to make trips to Kuanhsien and other nearby towns for inspection of schools or scientific tours but with the Spring holidays coming one week later it was not necessary to do this and only one holiday, Good Friday was declared. The Committee in charge of Church Services arranged for special services on both Good Friday and Easter. At eight o'clock on Friday morning a service opened in the chapel of Vandeman College building led by Bishop C. T. Song who spoke on "The Seven Words of

Jesus". In a series of three short addresses Bishop Song very clearly and effectively referred us to the seven utterances of Jesus while hanging upon the Cross. In the evening two short miracle plays were given in the Educational Building depicting the crucifixion and resurrection of Jesus. Then on Sunday evening to a joint gathering of the Middle School and University students which crowded the Assembly Hall a special Easter service of Music with two short addresses was given. This seems like a suitable way of celebrating the Easter season and we look forward to making such services a special feature of the Easter holidays.

The Student Association has re-organized for the Spring term with a girl student Miss Kwang as President. Many of the honors as well as much of the responsibility of student affairs are being given to the girl students who seem capable of carrying them with dignity and efficiency. On the evening of April the twelfth a reception was given by the student Association in honor of Dr. Beech, new teachers and Miss Thexton who is leaving on furlough. Speeches of welcome were given with replies and the evening closed with games and refreshments. Such occasions afford an opportunity for a happy union of the student body and the members of the Faculty, and are a very essential part of college life.

The general topic for addresses at the student morning assembly for this term has been "The Life and Work of Famous Men". Already several very interesting and instructive addresses have been given. Two men selected have been famous in Chinese history and these addresses were given by Mr. Liu Lu Hsien and Mr. Chen Chih Hsuan both of whom are versed in Chinese history. Dr. Wei of the Government University in the city and who studied for seven years in Germany and was a pupil in classes of Mr. Einstein gave an address on the life and work of Mr. Einstein. Dr. Wei is probably the only man in SzeChuan who has had the privilege of studying under this famous scientist and thus the only man qualified to give such a talk. Rev. Hsiao Wen Roh, who has an advanced degree in Philosophy and who wrote his thesis on the Philosophy of Mr. Bertrand Russell spoke to the students on the work of this man who a few years ago was a great favorite among Chinese students. Dr. Taylor has also given us a short summary of the life of one of the great figures of modern world history, President Hoover. Two addresses of the term have been exceptions to the general topic one by Dr. Morse on the Future of Research Work in our University and by Dr. Beech on the Story of an

Ambulance in which he told of his experiences in bringing our new ambulance to Chengtu.

A few weeks ago we heard of the coming to Chengtu of a representative of the National Government who was travelling in the interests of the China Foundation which has endowed several chairs in various universities in China. It was decided to invite Dr Peh to come to our university to inspect it with two purposes in view, one that he might possibly think that our university was worthy of a recommendation to become one of the beneficiaries of the China Foundation fund and also that he might give a favorable opinion to the National Government on his return to Nanking which would help to expedite the matter of the registration of our university. We are told that no further progress can be made until some government appointee has made an inspection of our institution and we are hoping that Dr Peh might be recognized as such. Dr Peh spent the whole day with us and saw all our buildings and classes at work in various laboratories. He expressed himself as well pleased with what he saw and promised to give a favorable report to the government. Dr. Peh is a native of SzeChuan, he has an advanced degree from Chicago University and is a cultured gentleman.

The organization of a tennis club including teachers from the government university in the city and other schools has been a very pleasant feature of the past months social life in the university. There are about a dozen visitors in the club among whom are some very fine tennis players. Quite a number of the members are returned students from England and America and we suspect that it was there that they learned the game. We hope that these men will continue to come and that this may become a permanent feature of our social life.

An Order has been issued by the Municipal authorities of the city demanding that all practicing physicians must register. When the order was issued a request was sent to the university by several of our graduates who are practising in Chengtu that we should render what assistance we could to facilitate their registration. This we agreed to do and Dr Crawford has been appointed to assist in the matter. The latest report is that the applications are being favorably received and probably all of our physicians will be recognized and given first rank in the classification of Doctors.

## THE RATIONALE OF WEIGHT REDUCTION

BY DR. FRANGIS G. BENEDICT.

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The weight reduction wave that threatened to reduce all our young women to "bean-pole" outlines a year or so ago has happily in part receded, yet even to-day the interest in weight reduction is so great that the lecturers on physiology, medicine or nutrition has but to introduce the words, "weight reduction" at any part of his discourse to change a quiet sleepy into an eager, agitated, expectant band of zealots, all on edge to secure any last minute advice on the methods of losing flesh. To paraphrase a well-known text we may say. "Some people are born fat, some achieve fatness, and some have fatness thrust upon them." At the outset it is well for the body to be well nourished but not too fat. Babies are usually well nourished. One seldom hears of any effort to make babies thin, although after they begin to be fed artificially there may be over-feeding with an over-fat baby, in the period of youth and adolescence there is usually, especially with boys, such a tremendous amount of surplus energy and muscular activity that there is ordinarily no problem of weight reduction. With girls, too, in the grammar and high-school age little difficulty arises. One season I had occasion to wait at the front door of a large high school for girls, containing 700 pupils. Not five of those pouring out of doors could be charged up as being decidedly too fat.

But now, as to those that achieve fatness. The girl who gives up husky or tomboy activities for mid-Victorian repose and gentility begins to have trouble. She loves sweets, she loves delicacies and goodies just as before, but the exuberant activity of the early teens has by convention been repressed. The love for sweets has not been repressed and in goes the food and there is not the former outlet for the energy. Our patient now begins to acquire fatness and the fight begins. Frankly, until 35 years of age the question of overweight is a matter chiefly of fashion, for a little extra plumpness is from the standpoint of health a real asset in the first three decades of life, since apparently it aids materially in helping to ward off the dread disease, tuberculosis. Now statistics perform some curious things, for apparently the night that you are thirty-five years of age the chances

for a longer life are somewhat under rather than over weight. It is between thirty-five and sixty years that the greatest danger appears and the struggle against the excess poundage is a real one. Why do people grow fat? There are, to be sure, a relatively small proportion of people with disordered glands who perhaps may be excepted, but in the vast proportion of cases there is just one answer, you eat each day a little more than you require. I repeat that you eat a little more than you require. If you eat the equivalent each day of an ounce of butter more than you need, what happens? You don't lose it you can't burn it, it is digested, assimilated, and note this—it is deposited as fat. One extra ounce of fat means a pound in about two weeks or twenty-five pounds a year. All this from but one ounce, say three pats of butter, extra each day. Please note that I emphasize extra, that means three pats of butter above your daily needs. This goes on gradually, I might almost say insidiously, until the weight increases, the creases, and there you are.

All this is not sudden. You may not note it or you may wilfully disregard it. You may say, "Oh well, in the spring I'll get out work it off." How ill the bathroom scales help us in this matter? If you have bathroom scales use them at least once a week. If necessary write down your weight and watch the change. Pay no attention to sudden changes either up or down. Let us see! What about sudden changes? Perhaps the most remarkable instance of a sudden change in weight that I ever knew of was that of a football player who on a warm fall afternoon lost 14 pounds during the afternoon and in this time he had played strenuous football for one hour. Now, thanks to careful analysis and studies in the physiological laboratory, it is perfectly possible to analyze this loss. Is it all body tissue? Is it fat? Is it water? What part of it is water and what part of it is fat, etc? We know that when a football player plays to the limit of human endurance he can not produce more than say 605 or 700 calories of heat on one hour in an extreme case 900 calories.

Of course, during this time he is eating nothing, and this heat must come from material that is burned in the body and we will assume that it comes from fat. If this is all derived from fat it would require about 100 grams of fat to furnish these 900 calories. 100 grams of fat would be about 3,1/2 ounces. As a matter of fact, he probably would not burn exclusively fat, he would burn a little carbohydrate and some protein, but we can make an extreme case and say that he might have burned all told 100 grams of fat and 50 grams of either protein or carbohy-

drate. This is an extreme illustration. This makes a total of 150 grams of dry body tissue burned, that is, about one third of a pound. Now dry body tissue is peeled off the either internally or externally as such, it is accompanied by water, and in this particular case we can see that if he burned only one third of dry body material and lost fourteen pounds there must have been thirteen and third pounds of that loss due simply and solely to water. This was really a drying out of the body and it was probably all regained in the water and other liquids consumed, so that in one or two days at the outset the weight was essentially back to the original level. This furthermore illustrates the futility of trying to "work off" fat that has been deposited in the body. If it takes the terrific strain of one hour's football competition to work off or burn up one third of a pound of body tissue, what change has the untrained, soft non-athlete to work off any material amount? Work means heat. The heat is derived from food or from body substances, so that by working one does work off body substances but as we have seen in very small amount.

To come back to our ounce of fat, let us make it rather than an ounce, a pat of butter, about one third of an ounce. This one third of an ounce yields a certain number of calories when burned in the body. Now if this one third of an ounce is taken in excess of the daily needs only a little more, to work off that particular extra pat of butter taken on that particular day you would have to do work equivalent, for example, to walk from the bottom to the top of the Washington Monument.

The best way of all to lose fat is not to get fat. If you are fat then it is nearly hopeless to attempt to "work it off." There is only one way to lose it intelligently and that is to limit your daily food intake slightly and burn it up slowly, but remember that if we ate each day 3 pats or one ounce of butter less than we really needed, 25 pounds of fat would disappear in the course of a year. Of course, this could be done more rapidly, although with some danger, by complete fasting. In thirty-one days of complete fasting you could lose nearly 30 pounds, but again a good deal of this loss would still be water. It is impossible to lose weight and not lose some water, for the body is really 60 percent of water, but what you want to lose is the fat, and that is the main objective in weight reduction.

Bathroom scales are a very good index for the long pull, for reduction covering months, and you can not reduce except in terms of months. These fat zealots wish quick results, but think, those of you who are really overweight, how long you

were putting on the extra poundage, usually several months if not years, so that you take off that fat in a proportionately moderate way.

Reduction without the continual cooperation of a good physician may really be dangerous. Rapid results can not be expected. No overnight treatment is of value. Most of the innumerable proposals for weight reduction other than by intelligent diet control are not worth serious consideration.

Every extra calorie that you eat, be it from starches, sugars, fat or protein, must be looked upon as a potential fat producer. Fats are, so to speak, twice as concentrated as starches and sugars, hence if one avoids all visible fats in the foods this is helpful. Cutting out visible fats is usually not a great hardship, but of itself is of value only when there is no compensation by overeating of other equally fat-producing materials. It is useless to cut any particular article of the diet, such as bread or potatoes and then fill up with ice cream. Diets of salads and greens which produce a feeling of fullness are sound in principle but may easily be overdone and produce digestive disturbance.

Exercise in moderation is of course, essential to health. Extreme especially especially if one is not used to it, may be easily overdone, and then there is always this point to bear in mind—a ten-mile walk to “work off fat” usually is a wonderful stimulant to an appetite all too ready to be appeased.

The use of patent preparations to produce slimness, such as various chewing gums, is nonsense. While it is true that certain glandular extracts and drugs hasten the burning up of material in the body and thus contribute in a small way, at last, to reduction, they are without exception dangerous to use without the continued advice of a competent physician. There is no royal road to slimness, Diet reduction, at times demanding a Spartan-like abstinence from especially loved foods, is the only really logical procedure. It all boils down to a careful, intelligent curtailment of food or full intake. It might be termed “scientific stoking.”

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#### A TAILOR FOR OMEI

The Tzeliutsing tailor will go to Omei this summer if sufficient work is guaranteed him. Will any person desiring to employ him, kindly correspond with the undersigned?

ETHEL M. VIRGO.



REPORT OF THE ANNUAL MEETING OF THE  
WEST CHINA COUNCIL ON HEALTH  
EDUCATION

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The meeting was held on March 31st, in the Exhibition room of the Council in the Dental Building.

The Chairman gave a brief outline of the work of the past year. The work is encouraging, but there is still room for expansion. Numerous new tracts have been proposed. Anyone who is interested in the very important work which the Council is doing should without delay, pay a visit to the Exhibition rooms, and see the plaster casts and models illustrating the work. The Director, Dr. Crawford, will be delighted to explain them to you and also show the tracts which are available.

The following officers were elected:—

Chairman	Dr. P. S. Lo
Vice-Chairman	Dr. S. H. Liljestr�nd
Treasurer	Mrs. Boreham
Secretary	The Director, Dr. W. Crawford

The Constitution was presented and after some discussion it was resolved to continue the present policy of the Council for this year.

The price of Tracts will be higher this year than last because of the increased cost of printing.

R.G.K.

## MT. OMEI NOTICE

KIATING, APRIL 12, 1932.

The Editor,  
West China Missionary News,  
Chengtu.

Dear Sir

I have the following announcements to make in regard to the arrangements for the summer at Mt. Omei:

Mr. B. Ririe is to have charge of the store again this year. If you are planning on using any large amounts of any of the things usually handled by the store, it would be well to send him word in advance. Last year the store had on hand the following: Wood, Coal, Coke, Charcoal, Bran, Rope, Baskets, Oiled Paper, Grass Sandals, Brick, Tile, Lime, Lumber, Poles, Nails, etc., but did not handle Kerosene, Rice, Flour, etc. I presume that the former practice will be followed. Mr. Ririe has not mentioned the matter to me but I am sure that he would welcome advance payments from those who expect to get much from the store.

Mr. J. C. Jensen is to be the transportation manager this year for the up trip. Please send in your dates early, as he will list the people in the order in which the letters reach him, if there are conflicts—and there are sure to be conflicts from about June 27 through to about July 11 or 12. The rates for the men have not yet been fixed, but they will probably be about the same as they were last year—possibly a bit more. It has been the practice to ask people to send a remittance of 50c. per man ordered at the time that the reservation of the date is made, and this practice should be followed this year. If the men are held here at Kiating waiting for people to arrive, the usual charge has been 20c. per man per day, and this will also be the practice this year. However, we very much hope that there will be no occasion for anyone to pay out such money. The delay disarranges the schedule for the succeeding parties. Some have preferred to have their boats go to Tang Fang, some 15 li or so on the road to Omei, and this will also be possible for those who prefer that.

Mr. Jensen has not yet returned from a trip into the district but I wish to get this letter sent in time to be included in the next number of the News. It is probable that he would have other suggestions to make if he were to write the letter. Those interested should write to him for information.

Yours sincerely,

L. A. LOVEGREN

Secretary, Omei Bungalow Owners Association.

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#### KIATING NOTES

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Mrs. R. L. McIntyre and son Herbert have just arrived in Kiating. I quote from a note from Mr. Ririe: Mrs. R. L. McIntyre has just returned from furlough (she has been working in the Tribes work at Yungning) accompanied by her son Herbert. They are stationed at Chin Lung Chang (the nearest large market to the Omei summer resort). He is looking forward to starting work on the Lolo border, presumably Opien Ting, but at present will be studying the Chinese language.

All have been busy with the work this spring, and the people are open to the Gospel message. Mrs. Lovegren reports unusually large women's meetings. Schools are well attended. Mr. Jensen has not yet returned from a trip up the Ya river. Rev. Hu Güin Djang, of the Baptist church, has hardly been home at all this spring. He is due home today from the third extended trip since the Chinese New Year.

All Kiating has shown great appreciation of the return of Mr. and Mrs. A. P. Quentin. He has a large place in the affections of the people of this district.

Mr. and Mrs. T. Cook and Miss May Grainger recently spent some time in Mapien doing evangelistic and medical work. They report a fine time. Toward the last the Lolos began to come in increasing numbers. The C.I.M. are making arrangements for the opening of work in that center, with the intention of specializing on work for the Lolos.

Mr. Reed the last days of March went to Chengtu to escort the six Kiating children attending the Canadian School down to Kiating for the spring vacation. They could not travel by bus so made the distance to Pengshanhsien by rickshaw, and then came from there by boat. Alternative arrangements had previously been made so the boat was ready for them.

On April 5th I escorted the children back to Chengtu. When we were about 30 li or more the other side of Kiakiang, Julia Quentin said, "Oh, look at the tulips." That was the first field of "tulips" that we saw that day, but it certainly was not the last. The poppies were in all their glory and we soon saw fields after fields of them. Some were in solid colors, and some mixed, and they were of all of the usual poppy colors—beautiful, but deadly. Meishanhsien (Meichow) and Pengshanhsien had practically all of them, but there were a few in Hsin Tsin Hsien, although only a very few fields. I remember only one or two small fields on the Chengtu side of the river. There were none in Lohshanhsien (Kiating) nor in Kiakianghsien, but they began very soon after we had crossed the border of the latter county. On my return six days later most of the flowers had lost their petals, and the opium harvest had begun.

L. A. LOVEGREN.

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Chengtu, Sze. April 16, 1932.

To the Editor of the  
West China Missionary News,

Dear Mr. Boreham:—

In a recent letter from Mrs. Openshaw there is the following paragraph, which may be of interest to the readers of the NEWS. It may not be so interesting to some of our persistent Curio Sellers.

"When out walking today I dropped in to a Jeweler, who has a model of the Gem Mine in this County. (Letter written from San Diego.) Quite interesting to look at. They find three kinds of gems tourmaline, topaz and another unfamiliar one. He had heaps of amber, turquoise etc., and I asked about amber. He said there is no such amber as that of Denmark, tossed up by the waves. Chinese amber is mixed with a little gum and so is not actually pure. Korean amber of old time has great beauty because of its honey color. Aside from the



COPY OF A LETTER TO THE  
LONDON FRIENDS

18TH APRIL, 1932

*Dear Friends;*

Very many thanks for your kind and thoughtful letters. We are all very sad and dejected over the serious rupture between China and Japan at this time. Manchuria and Shanghai seem to testify to the Doctrine of Might, and it seems as if "Might is Right". We cannot believe that however. We believe that "Right is Right". Our Ancestors and Philosophers taught us the futility of war, and instructed us to "Yield the Path" when the aggressors came. We have sought help from our friends and advice from the League of Nations. Is there no such thing as Justice in the world? As teachers of the New China we have endeavored to teach that Justice triumphs in the world. We have a great responsibility toward our students who are very much excited and worried at this time, as to whether they should sit idly at home and see their country destroyed, or should they honorably bear arms for their country in this time of great need.

We know there is a better way than war to settle the Manchuria question. Today in Manchuria and Shanghai thousands of innocent lives have been sacrificed to the god of force. Shell fire and the dreaded bombs rained down from aeroplanes have caused untold suffering. Many thousands of orphans and widows are left in want and suffering as a result of this needless war.

We Christians, especially the Quakers who have a message of peace, have a great responsibility for the peace of the world and for the civilization of the future. We agree with the sentiment of your later letter, that, "there is need for the people to approach this question from the standpoint of the world interests and not from national view-point". Also the traffic in munitions of war from the West to the East should be stopped. We are the children of God and "members one of another". Although we live in different parts of the world we are all "One family under Heaven" and should live peaceably together,

rather than revert to the practices of former centuries when men acted more like wild beasts than humans.

Here in Chengtu and Szechwen we are raising money for the sufferers in Shanghai. Also in Chengtu the Friends have formed prayer circles for daily and weekly intercession on behalf of the conditions in China and across the world. We assume that you in Western lands can do more than we can in mobilizing public opinion for "Worldpeace", but we are seized with the importance of this thing, and are unremittingly engaged in the task of making it possible for the next generation to make more advances than we have. Let us all work hard and pray unceasingly for this happy result.

The representatives of the League of Nations have already arrived in Shanghai. Also accompany of Christian Friends have arrived in Shanghai from Japan, including many Japanese and our Gilbert Bowles. This is hopeful as the efforts peace lovers in Japan have been making have been suppressed in Japan. Even the friendly tract of Kagawa has been suppressed. Let us hope the visitors will be able to make a real contribution to the question of peace and justice at this time.

Yours sincerely,

S. C. YANG

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TIBETAN CHRISTIAN MISSION  
BATAND, HSIKANG, CHINA

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MARCH 1, 1932.

The Editor  
The West China Missionary News.  
Chengtu, Szechwan.

Dear Sir

Your request for renewal came at an opportune time for news as I enclose check to continue subscription through 1933.

In the first place this Mission has been ordered to close its work and all of the missionaries commanded to come back to America as soon as possible. As the Tibetan proverb says "It is easy to cut a poplar tree and it is easy to speak to a poor

man" which being interpreted means that we would keep this work going if we had the money but since we have not we are trying to obey orders and may be expected to see some of you before another year rolls around.

In the second place the Special Commissioner appointed by the Nanking Government, a boy born and raised in Batang with eight years of adult life spent in Nanking, has returned and last Friday night by a *coup de etat* seized the authority here and established himself as the local ruler at least. Some two hundred shots were exchanged with one man killed on the side of the new ruler and two slightly wounded on the other side. Excellent order has since been maintained and we have suffered no violence.

The new Ruler whose name is Whang Tien Wha known here more by his Tibetan name Gezongtsering is now conscripting every native of the city for service as soldiers and Home Defense Guard. He seems energetic and full of ideals. He was a former student of the Ogdens during early days of this Mission. Some of the leading spirits, besides him, have been teachers and students in the school during the regime of the writer.

We watched the shooting between the opposing parties during the early morning about nine o'clock from our own yards as we were to one side of the course of fire. Except during that one day we have been on the streets with perfect safety. We hope that such a state of affairs will continue. We believe that this local government can govern the country better and with less antagonism of the part of the people than can the Chinese from Szechwan so we hope that the Szechwan authorities will not hinder this present regime by aggressive movements for that would cause much suffering and waste of money for this Border has cost the Szechwan authorities much money without any financial return. If China can hold this Border with no great outlay as the present new ruler can likely effect it will be better than the costly expenditures put into Tibet during the past. When the people have self-rule or rule under which they are pleased it is usually far better than outside domination which requires such large forces of troops to hold the people in subjection.

I shall let you know of further events which may be of general interest to your readers.

Sincerely yours.

MARION H. DUNCAN



## UNIVERSITY BOOK CLUB

APRIL, 1932

The list of recent accessions :

Asquith, M.	Margot Asquith An Autobiography Vol. 1,11
Besier, R.	The Barretts of Wimpole Street
Buck, P. S.	East Wind : West Wind
Farnol, J.	The Jade of Destiny
Gibbs, P.	The Golden Years
Morley, C.	John Mistletoe
Oppenheim, E. P.	The Man From Sing Sing
Queen, E.	The Roman Hat Mystery
Wright, S. F.	Down

## MARRIAGE

DUDDINGTON-DUDROW. On Thursday, April 28th, 1932, Miss Irma Dudrow, China Inland Mission, Chengtu to Rev. John W. Duddington, Church Missionary Society, Mienchow, at the Pi Fang Kai Church, Chengtu.

CODE ADDRESS  
BEAMAN'S SHANGHAI  
MISSIONS CODE USED

PHONE 35459

## BEAMAN'S.

A REST HOUSE FOR TRAVELLERS

W. F. BEAMAN  
PROP.

338 AVENUE JOFFRE  
COR. RUE CHAPSAL  
SHANGHAI

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## THE GARDEN.

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By May and June most of the spring flowers that we have so much enjoyed will be over, and there will not be any great variety now until the hot summer days are gone. Nevertheless there are a good many things that should now claim our attention:—The fast growing dahlias should be securely staked as before described; the newly rooted chrysanthemums planted out; while weeding and watering will keep any enthusiastic gardener busy. About this time also it is a good idea to put in another sowing of tomatoes which should yield young plants ready to begin fruiting in September, and which we may expect will continue to bear fruit until the weather becomes too cold for them.

Geraniums are among the best flowering plants at this time of the year, and it is worth every gardeners while to have a good number of them. They are easy to cultivate, and may be grown from seed or by slipping. The most of mine are in pots, and a long double row of geraniums of different colours makes an imposing and pleasing effect. The larger plants in big pots in the back row, with the smaller ones in front hiding the larger pots. Where there is not much ground space in your compound for flowers the geraniums will thrive in pots set out on a stone courtyard. One great advantage of growing these plants in pots is that in the cold weather they may be removed to some sheltered spot for protection from the frost, for if left out in the open on a hard nights frost they are almost sure to sustain serious damage. Unless you have the plants now it is too late to prepare expect much this year but you should begin right away to prepare for next year. The first thing to do is to get a collection of pots together, and then “beg, borrow or steal” slips from your friends who may have any to spare. A slower method is by saving or buying seeds, but this has the advantage of yielding a larger variety of colours.

The calla lilies have been wonderful this year, and I have never had any thing like such a large crop of blossoms. Most of us keep these plants in pots, and now that the flowering season is over the tendency is put them aside and to forget them. Consequently they suffer from lack of water. They are a very

thirsty plant and cannot thrive without plenty of moisture, and so be sure to see that they are often and regularly watered. They require to be kept damp all the year round, and if left to dry out the plants will become weak and puny if indeed they do not perish entirely.

G.M.F.

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### CHENGTU NOTES

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A very pretty wedding was solemnized at the Pi Fang Kai Church, Chengtu on Thursday afternoon, April 28th, 1932 when the Rt. Reverend H. W. K. Mowll, Bishop in West China united Miss Irma Dudrow, China Inland Mission, Chengtu in marriage to Rev. John W. Duddington, Church Missionary Society, Mienchow. The bride was attended by her bridesmaid, Miss Signe E. Lundberg and Misses Muriel and Gwendoline Kitchen, who acted as train-bearers. Mr. John W. Rudd supported the groom.

Immediately following the ceremony a reception for the bride and groom was held at the home of Mr. & Mrs. J. R. Sinton, Ku Fu An. Rev. & Mrs. Duddington will reside in Mienchow.

Messrs Brace and Liversidge spent a day or so in the United Church of Canada Mission Hospital, Si Shen Tsi following an operation for the removal of their tonsils. Mr. Liversidge is a visitor in Chengtu for Luchow.

Misses Kilborn and Thexton left Chengtu during the last week of April. They expect to travel to Canada via Europe.

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### BORN

REED—To Rev. & Mrs. F. J. Reed, United Church of Canada Mission, Kiating, on Friday, May 6th, a daughter.