

DAY
LIBRARY

MAY 9 1925

The
West China Missionary
News

January

ANTI-OPIUM
CRUSADE

1925



Vol. XXVII.

No. 1



Published by

The West China Missions Advisory Board

(Registered at the Chinese Post Office as a Newspaper)

MOUTRIE ORGANS

Are Second to None.

The popular instrument for Missions and Schools.

All models are now manufactured in **Solid Oak**.

3 1/4 Oct. Rigid Case	- - -	Mex. \$ 50
4 Oct. Rigid Case	- -	Mex. 70
4 Oct. Folding (the new Portable)	-	Mex. 85
Studio	- - - - -	Mex. 130
Chapel	- - - - -	Mex. 225
Choir	- - - - -	Mex. 350

A liberal discount allowed to all Missions and Schools.

Send for our illustrated Price List.

S. MOUTRIE & CO., LTD.

SHANGHAI.

Bb
W34
V. 27-28

West China Missionary News

Editorial Committee

Editor-in-chief—J. L. STEWART.

Departmental Editors :—

Education—H. G. BROWN.

Medical—DR. C. W. SERVICE.

Evangelism—H. J. OPENSHAW.

Women's Work—Miss G. E. WELLS.

Sunday School Work—R. L. SIMKIN.

Business Manager—S. H. FRIER.

Subscription price in China Mex \$1.50 per annum, postpaid

Subscription Abroad Mex \$2.00 per annum, postpaid

All subscriptions should be paid to :

The Business Manager.

West China Missionary News

Chengtu, Szechwan, China

All other communications to :

THE EDITOR,

West China Missionary News,

Chengtu, Szechwan, China.

Vol. XXVII	January 1925	No. 1
Editorial	-	1
Geneva Opium Conference		4
The Anti-opium Crusade		5
Opium in the C.M.S. District		10
Luchow and District		14
Opium Growing Near Chengtu		16
Opium in Yachow District		19
Opium in Jenshow District		21
The Opium Situation in Kiating District		23
Opium in the Chungking District		24
Opium in Paoning District		26
Minutes		27
H. C. L. in China		31
Mr. Little Difference		33
The Union Evangelistic Campaign in Kiating		36
West China Religious Tract Society		37
A Further Note <i>re</i> Dairy Cattle		40
Methods of Removing Stains by Milk and other Agencies		42
More Odes of old Cathay		43
W.C.C. Union Notes		44
Correspondence		45
News Notes		50
Death and Births		56



IN THE OPIUM DEN

Kindness of "Christian Hope"

Drawing by Mrs. Kitchen

The
West China
Missionary News

JANUARY, 1925

EDITORIAL

Another Anti-Opium Crusade has been launched. It seems more accurate to say 'another', since for a time it appeared as though the fight was won, and the victory ours. From the entrance of missions into this vast land a constant war had been waged against opium in its many forms of slavery. Slowly but surely the public conscience both national and international was aroused, old treaties were scrapped and new laws promulgated. The planting of the poppy throughout this land was forbidden and the stricture severely enforced. Pipes and lamps were discarded, and tons of the drug, both native grown and foreign imported, gathered in heaps and burned at tremendous financial sacrifice to the nation. It was a day of rejoicing for all save perhaps the most enslaved smokers and a few conscience-less commercial cabals who accumulated wealth out of a great nation's wreckage. Here in Szechwan, though it was apparently possible to find it, in varying quantities in our larger cities and along well travelled roads, the traffic was decidedly diminished, in most cases almost to vanishing point, and it might well be felt that complete elimination was nigh.

Recent years have, however, brought an unhappy revival. We are back again in some cases to where we were twenty years ago. Indeed in many cases, morally it is much worse, for in those days the officials were supposedly either adverse or indifferent, whereas now there seems abundant evidence that in many cases, they are directly or indirectly forcing the people to plant the baneful poppy. In the old days the principal profits went to the farmer, the middle man and the den keeper. Now these receive but a minor share, the main part of the money going to the military in charge of that

particular section. Shops run openly and are taxed \$1. or \$2. per lamp per month, and once opened on any pretext are not allowed to close, or at least must pay as previously. Carriers of the drug are also taxed heavily as it is transported from place to place, and naturally the most sinister sorts of smuggling are springing up again everywhere. The smokers are expected to register and must pay a tax of any limit that ingenuity can impose in keeping with the wealth of the individual or his ability to bargain with the leeches. As for the farmer, he is, if willing, allured by promise of big profits but must live in constant fear of being taxed again and again as marauding bands drift to and fro, or even after yielding to false promises of being suddenly arrested for breaking the law, his crops destroyed and himself cast into prison. If unwilling, he is told that he must pay the tax anyhow, and run the additional risk of having other persecutions let loose for daring to thwart the powers that be.

It is a dark picture indeed but there are bright sides at times not a few of our workers, as will be seen in the reports herewith presented, represent their own districts as being comparatively free, or at least better than last year. Such evidence would further show that the places where the poppy is most widely cultivated are the remoted spots away from an enlightened public. There three tenths to nine tenths of whole districts are given over to the production and in one large county the traveller obtains the impression that the poppies form "one continuous field". Still that also is far away from the main arteries of traffic all of which seems to say, that there is a strong public sentiment against it and a sense of public shame aroused in most centres. Indeed in not a few places, though the order went forth that all should plant, great numbers refused, and in one, students and others so placarded the place against the practice that the common saying is, "We will pay the tax, but we will not plant the poppy". As to our church members, it is encouraging to note that though doubtless not a few have accepted what to them seemed the inevitable, yet in no case is compulsion reported, and in more than one instance they have had the courage to

resist and even lead the protest among their neighbors. The years of comparative freedom from this slavery have decidedly educated public opinion against a resumption of the practice and the great public is a mighty factor in our favor.

Naturally our native and foreign leaders have not been unconscious or inactive during this regression. It has been indeed a most difficult and dangerous situation with irresponsible soldiers or robber bands ready for any dastardly deed. For our **PRESENT EFFORT.** native preachers to assume active opposition would doubtless mean to risk even death to themselves and their families, if not also to their membership. Much of their agitation must necessarily have been done quietly, and though one regrets that he has not been able to dissuade some of his flock, rejoices that he has at least been able to strengthen fifteen families against planting. Doubtless his experience is typical of many others. As to our foreign forces, Kiating has apparently been most active. Here a regular campaign has been organized and many lines of advantage taken.

It is just such a campaign that we are being called upon by our National Christian Council and other representative bodies to commence. As will be seen from their challenge in this issue, already **THE CLARION CALL.** much has been done. Christian and non-Christian organizations far and wide throughout the land are rallying to the call. Petitions have been circulated and men sent to Geneva to add influence in the decision of that world body as to the future of the drug traffic. We are owing to our distance from the coast now too late to join in the first actions of the great campaign, but we will have no delusion that a policy even from Geneva will settle the matter. We need all the international cooperation possible, but the real fight will be in each local district with the powers that be and those possibly even greater powers of greed of gain and individual appetite. Surely Szechwan and West China in general which have been among the greatest of the sufferers from the scourge will plan with all its skill, and strike with all its might in the coming struggle.

GENEVA OPIUM CONFERENCE.

(The Second International Opium Conference is now in session at Geneva. As will be seen from the following extracts from the daily press, there are many conflicting opinions as to how the problem should be solved. But it surely significant that the whole civilized world are at work on a solution).

After eight hours' discussion yesterday the business committee of the Second Opium Conference drew up a plan which was submitted to the plenary conference this morning.

The plan provides for the appointment of two general committees for the purpose of considering plans for the limitation of manufacture of drugs and the limitation of production of raw material for export and also for considering general plans for amending The Hague Opium Convention. The plan also provides for the appointment of six sub-committees, one of which will be composed of medical, pharmaceutical and statistical experts, which will consider the report of the League's Health Committee regarding the need of drugs for medicinal purposes.

The Japanese delegate reiterated the necessity of a competent, international organization, independent of Government control of the world's opium requirements.

The Conference to-morrow will discuss the American suggestion that the production and distribution of raw opium and coca leaves should be controlled, also a proposal to prohibit the manufacture and distribution of heroin.—

Outlining the French attitude, M. Bourgeois said that he rejected the advisory committee's proposal and the American suggestion for the establishment of a special board of control. He suggested, firstly, the reduction of international control to a minimum; secondly, national control, which he declared had given good results in Great Britain, Holland and France; thirdly, replacing import certificates by official advices of export; fourthly, deposit security and Government authorization; fifthly, publishing centralized statistics and denunciation of any centre of contraband trade.

In the opinion of the All-India Congress Committee the opium policy of the Government of India is altogether contrary to the moral welfare of the people of India and other countries.'

The All-India Congress Committee is further of opinion that the people of India would welcome the total abolition of the opium traffic for purposes of revenue, and is also of opinion that the production of opium is out of all proportion to the medical requirements of India.

THE ANTI-OPIMUM CRUSADE

THE BULLETIN OF THE NATIONAL CHRISTIAN COUNCIL

The two events that seem to grip the minds of the public today are the civil war and the Anti-Opium Crusade. The latter, however, is very much more significant on account of the fact that the people themselves are really not at all interested in the purpose of the civil strife, but they have given whole-hearted support to the moral war against opium.

Response to the Call. Within the week news has come from over one hundred and forty-one cities in twenty different provinces that they are cooperating heartily in the movement. It is interesting to note that the crusade in different places was initiated by the Christians, but secured the hearty support of chambers of commerce, educational associations, and the local press. It is the inspiring mission of the church to utilize her eight thousand pulpits to voice the conscience of the nation, and in this crusade God has blessed the church greatly through her realization of her possibilities in China today.

The reports we have received indicate that we are right in the beginning of a big people's movement for the eradication of this drug evil.

Climax of the Movement. The National Anti-Opium Association which was formed by over thirty organizations, Christian and non-Christian, educational medical and commercial, has drafted two petitions, one to the Chinese Government and one to the League of Nations Conferences on Opium and Narcotics. These resolutions you will find at the end of this article. The former is to be sent to the Government direct from Shanghai by the Association; the latter is to be presented to the Geneva Opium Conference through the people's delegates, Chancellor Tsai Yuen-pei, Dr. Wu Lien-teh, and Mr. T. Z. Koo. At our

Annual Meeting, Mr. Koo was requested to act as a representative of the National Christian Council also at these conferences.

The Future Steps. Judging from the suggestions we have received as to the possibilities of this movement in the future, it seems evident that local organizations for anti-opium work, aiming both at the checking of the importation of narcotics from other countries, and the suppressing of opium planting, smoking, and traffic, in different parts of this country, ought to be immediately formed by Christians as well as non-Christians. Possibly it is up to the Christians to start these organizations. We have been informed that twenty-eight such organizations have already been formally launched, and twenty-two different cities are planning to form others. Some care should be taken as to the membership if the church is to take in the non-Christians as well. The members are to be those who not only pledge themselves not to smoke and not to plant opium nor to be in any way connected with the opium trade, but also to volunteer their efforts to smash the "two-headed snake." We hope these organizations will take in *three types of members*: Chinese citizens to be *active members*; the missionaries and the friends of other nationalities in business, educational work, or government service, to be *advisory members*; and the civil and military or police authorities to be the *honorary members*. If the above constituencies will see their way to organize themselves, we are sure there will be a successful suppression of this evil once for all.

As to the line of work for these local organizations to follow, it seems to me that three things may be suggested:

1. *Gathering and Spreading Information* about the actual status of the cultivation of the poppy and facts concerning the use of and traffic in narcotics. By making careful investigations, taking pictures of poppy fields, and in a word serving as a local information bureau for the national body, the local organizations can render an important service.

2. *Educating the Public* through demonstrations, posters, sermons, speeches, and the use of the local press. They can put up a permanent fight by wielding the force of public opinion until the opium evil is ousted.

3. *Demanding Law Enforcement*, and bringing the force of public opinion to bear upon local, civil, and military

authorities to compel them to enforce the law in regard to the planting, the use of, and the traffic in opium.

The Challenge to the Churches. Those who are closely connected with the developments of this anti-opium crusade in China cannot help but feel the immense task the Lord has opened for us. We see the vision of the Christ of Revolution who cleansed the temple of the Lord by the whip of public opinion and cut deep into the conscience of men and women by the spiritual sword which is the means of peace. The very fact that the whole country has responded to the call of the church in mobilizing the public conscience for waging this moral warfare, has made evident the inescapable responsibility of God's children to head up this crusade until we have a thoroughly cleansed country which is free of opium, the poppy, and the allied narcotics.

Petition of the the National Anti-opium Association to to the President and Cabinet in regard to the League of Nations Conferences on Opium and Narcotics.

Whereas, the manifest recrudescence of opium in China, as reported by the International Anti-Opium Association at the League of Nations Narcotic Conference, is such that the total production during the last year amounted to fifteen thousand tons, and

Whereas, this recrudescence is not only detrimental to the welfare of our nation but is also directly contrary to our pledge to the other nations, and

Whereas, the first of the two coming Conferences on Opium in Geneva will deal with the amount of raw opium to be imported for purposes of smoking in those territories where its use continues temporarily to be legalized and the measures which should be taken by the Government of the Republic of China to bring about a suppression of the illegal production and use of opium in China, and

Whereas, the League of Nations Conference on Opium and Narcotics has considered the report of China's Plenipotentiaries in regard to the opium situation in China as unsatisfactory and accepted the report of the International Anti-Opium Association as the basis of the opium situation in China, and

Whereas, it plainly rests with China to find a scheme for the suppression of the production and smoking of opium within her own borders, and

Whereas, the people who are the direct sufferers because of this evil have organized a National Anti-Opium Association and pledged themselves to an effective campaign, in cooperation with the authorities, to check the importation of narcotics and especially to suppress the production of opium in China, therefore.

We would respectfully petition you

(1) To make known to the people the official report to the Geneva Conference in regard to opium conditions now existing in China,

(2) To issue an order to the civil and military officials throughout the country to enforce the laws regarding the growth and traffic in opium ;

(3) To instruct our Plenipotentiaries to cooperate to the fullest extent with the other representatives at the Geneva Opium Conferences in their aim to limit the production of opium and allied narcotics to the amount needed for medicinal purposes, and also to affirm the determination of the government to eradicate the production and consumption of opium in China.

Petition of the National Anti-opium Association of China to the Conference called under the Auspices of the League of Nations for the Control of Narcotics

1. Whereas the welfare of the whole human race is threatened by the rapid increase in the use of opium and allied narcotic drugs for other than scientific or medicinal purposes, and

2. Whereas in China there is a manifest recrudescence of this evil in recent years, due to the prevalence of civil strife entailing the regrettable neglect of the law for the suppression of opium and in part to the increased importation of narcotics from other lands, and

3. Whereas Chinese emigrants and traders living in the Straits Settlement, East Indies and other territories under the jurisdiction of other powers have to a considerable extent been victims of opium and allied narcotics, and

4. Whereas we believe cooperation by all nations in controlling production, manufacture and sale of opium and its allied narcotics is the most effective way to deal with this menace,

We, who as a people have been the direct sufferers because of this evil, while affirming our determination, as representing

the will of the Chinese nation, to eradicate the production and consumption of opium in China in the immediate future and committing ourselves to overcome all obstructions to this end, hereby respectfully petition your conferences to secure an agreement among all nations to limit the production of opium and its derivatives and of cocaine strictly to the amount required by scientific and medicinal purposes, thereby greatly helping not only the Chinese but also the people of other lands in their struggle to overthrow this evil, and so using the unique opportunity to fulfill the mission entrusted to you to render a service to the whole human family.

THE REPUBLIC OF CHINA AND THE OPIUM QUESTION.

*A Memorial from the Medical Profession in China
To the League of Nations.*

Whereas, The League of Nations is endeavouring to promote the Public Health of every country by means of international regulations and agreements ; and

Whereas, Special efforts are being made to diminish and eventually eradicate the opium evil in all its forms, and important conferences on the subject will be held by the League of Nations next November ; and

Whereas, It must greatly strengthen the work of the League of Nations, and powerfully influence public opinion in China when it is known that the medical practitioners of China condemn the cultivation of the poppy and the unnecessary use of opium and its derivatives ; therefore,

The National Medical Association of China with five hundred members, representing the scientific medical opinion of the Chinese and the *China Medical Missionary Association* with a membership of five hundred and fifty composed mainly of British and American physicians practising in China, representing foreign medical opinion on the subject, respectfully present the following memorial to the League of Nations :—

1. We heartily approve the purpose of the Committees and Sub-Committees of the League of Nations to determine the legitimate requirements of various countries in regard to narcotic drugs and to restrict the world production to the amount actually required for medical and scientific purposes.

Further we desire to co-operate with the League of Nations in whatever other measures it may recommend for the suppression of the narcotic drug evil.

2. We hereby record our opinion that the habitual use of opium, and still more of morphia and heroin, is unnecessary, deleterious and morally degrading; we repudiate entirely the suggestion that the habitual or continual use of these drugs (except when prescribed by physicians in cases of advanced and painful diseases such as cancer) can ever be anything but harmful.

3. Recognizing that a certain proportion of the victims have acquired the drug habit in connection with the medicinal use of drugs, and as the habit so acquired is often worse than the disease itself for which it was prescribed, we desire to emphasize once again that the greatest care should be exercised by physicians in prescribing such drugs, and that no lay person should be permitted to purchase opium in any form except upon the prescription of a properly qualified medical practitioner.

4. We hereby record our conviction that owing to the nature of morphia and the other narcotic alkaloids, no measures to prevent smuggling can ever prove efficient, and therefore we heartily endorse the view that the production in all countries should be so limited that the total world requirements for medical and scientific use of these drugs shall not be exceeded.

OPIUM IN THE C.M.S. DISTRICT.

WILLIAM MUNN.

The district covered by our title should include the area bounded by Songpan, Mowchow, and Longan to the North, and Sintu, Mienchu and Chengchiang to the South.

I have not succeeded in getting any first hand information from Songpan or Tehyang. But the information I have to offer may be said to be representative enough to convey a general idea of the state of opiumgrowing in the large area represented.

The information in this article has been supplied by the pastors and evangelists in the places mentioned and their names are given at the first mention of their spheres of work.

I have not been able to improve on the series of questions supplied by the editor so I have arranged my matter under each in turn.

1. To what extent is opium being planted?

Mr. Huang Tien-luh writes from Hobachang, "About three-tenths of the land is sown with opium." In the Changmin district opium is grown in the out-of-the-way places. The authorities in Mienchow tell me that there is no opium-growing or smoking of opium. It is not taxed and so is discounted. Smokers if caught are punished. The Rev. A. G. Lee writes from Sintu: "Opium has not been planted in Sintu this year; but is found, to a less extent than last year, at Kintang and Hanchow." The Rev. W. B. Williston writes from Longan: "Not so much as last year but still one-third of the land is planted." The Rev. T. Caldwell from Minchu writes: "Not so much as last year; it didn't pay the farmers." Mr. Chang Kueh-t'ai of Mowchow writes: "On the West about seven-tenths of a district of 300 to 400 li in extent is planted. On the North about three-tenths of a district of 300 odd li. On the South about two-tenths of a district of 80 or 90 li in extent. On the East about two-tenths of a district of 200 odd li. The Rev. Keo Hong-en says, "About one-tenth of the land in Chongba district is planted."

2. To what extent are the people willing to plant, and how far are they compelled?

In Hobachang about five-sixths of the people are forced and one-sixth plants freely. In Changmin there is no forcing. My information as to Mienchow varies. The officials say they do not allow growing; some say the military are compelling. In Kintang and Hanchow the people are not compelled to plant; but Longan, Mienchu, Mowchow and Chongba all report that pressure is brought to bear. Commissioners are appointed to control the traffic and ostensibly to suppress it; but one witness reports that these men speak publicly to favour planting and the result amounts to pressure. There is evidently much pressure used.

3. What is the effect on the land, and the price of other products?

General witness implies that it does not hurt the land. One goes so far as to, say that it enriches it because of the

extra amount of fertilization given to Opium-growing land. Most agree that food products are dearer, and some declare that they are poorer.

4. What attitude do Christians take on the planting question?

In some places they are perturbed and dislike it; in others they plant unless the wrong is vigorously pointed out to them. We may remark here that in one or two cases where witnesses have said they do nothing to stem the tide except the ordinary Gospel-preaching their answer to this question has shewn that they do take definite measures to prevent Christians from planting, and this is a concrete gain to the community.

5. What is the result if Christians do not plant?

There do not seem to be any instances of Christians suffering through not planting. Some witnesses say there no results, or they have had no opportunity to test it. As compulsion is so general however it is unlikely that Christians do not sometimes suffer inconvenience.

6. Is smoking on the increase? Is it done openly? Is it taxed? How?

The general opinion expressed is that smoking is on the increase. All agree that is done openly, and is taxed heavily. The system of taxation as given by Mr. Caldwell appears to be representative of the general plan; but not all are so highly taxed as at Mienchu:—

i. Nominally nine dollars an acre is charged for planting, but really more is collected.

ii. Opium dens have to pay two dollars a month per lamp.

iii. The price for those who smoke in their own homes varies from one to three dollars. There are spies to find out those who smoke at home; and they get 40% of the fines inflicted. This lends itself to a lot of abuse. In Mowchow the smoker appears to be taxed according to the depth of his pocket. Mr. Lee says that in his district \$5 an acre is charged, payment in advance. When new armies come they demand the right to collect regardless of whether the tax has been paid already. Information from Changtmin says that it is not taxed on the land, only in the market. The only tax I can discover in Mienchow is on the lamp.

7. How is this affecting the community?

The answers to this question all bear witness to the seriousness of the situation. To put it shortly all agree that morals, health and wealth suffer from the habit of smoking. Smokers on the average in Hobachang are said to spend \$.50 cents a day. The ranks of bandits are swelled from those who cannot get opium in other ways. Mr. Lee's words are representative. "It is ruining the coolie class, and increases the number of idle parasites. In regard to the coolie class the hard social conditions are much more the cause of smoking than is smoking the cause of the conditions. Reform must include the whole social order to be effective." Another writes: "Bandits, thieving, adultery and everything evil comes from the opium trade." And again, "Standard of morality and public conscience is much lowered."

8. Who is securing the profits from the growth and taxes?

"Bad officials who often work together with heads of brigand bands." This from Hobachang where five big bandit chiefs have their headquarters. In Changmin the military are said to be lax because of the interest which powerful bandits have in the trade. As I have mentioned above commissioners are appointed to control the business, and in districts like Hanchow and Mienchu that are easily governed from Chengtu the recognized revenue is sent to the last named city; while in outlying places like Longan the head of the Secret Society "divides the profits with the official" and sends hush money to Chongba. A certain profit is supposed to go to the farmers; but exorbitant taxation, and continual bleeding by fresh contingents of the ever-moving soldiers make it a trade hardly worth their while. This fact is an incentive to them to avoid planting and so is good; but it makes more glaring the guilt of those who exploit them.

9. Have you been able to do anything locally to stem the tide?

In view of the above information it is quite obvious that the missionary has very little prospect of doing anything in a public sense. Chinese social and municipal life is permeated with the evil in many directions. The old accusing paradox that eleven out of every ten smoke seems no longer to be true. All Christian workers do what is in their power as preachers of the Gospel to witness against opium; one confesses mournfully that he has not yet succeeded in "persuading some old Christians

to give it up." They presumably have taken to it since baptism. The poster published by the society for Public health can be seen in several prominent places in Mienchow; and doubtless in many other cities. The witness above who mourns about his backsliding flock can also state that he has persuaded fifteen families of hearers to give up planting. That surely is good work! We may conclude that in every place where there are preachers of the Gospel there is a certain amount of witness against this evil. This is the most effective means that can be used; for the public conscience (i.e. the individual conscience in the aggregate) must be roused to a sense of guilt before there can be hope of reform.

LUCHOW AND DISTRICT.

J. R. SINTON.

Last year very little opium was planted in this district. The people were not sure enough that it would be allowed to come to maturity; nor were they sure that the tax would not run away with all the profit. The experience then was sufficient to show that their fears were groundless. This year Teng Hsi-heo issued proclamations forbidding the cultivation of the drug.

Strenuous efforts were at once made locally to offset the effects of these proclamations. About the time for planting emissaries visited the neighbouring market towns exhorting the people to plant. The terms in which the official will was made known could have left no one in doubt that it would be worth while to take advice. The result from the point of view of the revenue collectors was far from promising. "Moral" suasion was not enough; and so resort has been had to a very widely adopted and iniquitous plan the imposition, or at least the threat of the imposition, of "I'an chuen". (懶捐) That means that the farmer may plant or not at his pleasure, but he

must produce the needful just the same in either case. It is not surprising that pressure of this kind should prove irresistible, and the chances are therefore that the harvest will be a large one.

Probably some scientific investigation would be necessary to decide in how far opium culture affects the general productivity of the land. The Chinese say it is a heavy drain on the soil, and the amount of careful attention it demands means that the man power of the farm is diverted from other work. There are those who say that financially opium does not pay any better than if as well as, legitimate crops. About 1908 or 1909 when prohibition became really effective opium was largely replaced on dry ground by rape and beans. It looks as if these must soon give place again to this baneful thing. A large proportion of the opium is grown on rice land. Normally this land has for the most part lain fallow over the winter if it was not taken up with crops above mentioned, and it follows that constant cultivation must adversely affect the rice crop. Prices of foodstuffs are soaring here as elsewhere, but it is premature to decide in how far opium growing is responsible for this. The price of vegetable oil will inevitably go up, and growers are already deciding that it will be worth while to "hold" it this harvest.

It is painfully true that smoking is greatly on the increase. There is now no pretence at secrecy. The remark was made that if one spread his paraphernalia on the street no notice would be taken of it. True, there is a little innocent camouflage practised. (I have not looked up Webster to see if there is any difference between "pretence" and "camouflage"). There are places now all over the city with officially issued slips posted up announcing that they are "Cha hwa chu" (茶話處). This is merely a euphemistic name for "Ien kwan". (煙館) A rough estimate of the number of such places is given at five hundred. Each is licensed for two or three lamps, a military tax of a dollar a month being levied on each lamp. On top of this there is a police tax which is not so heavy. The tax is collected beforehand every five days. It seems a great many opium dens are opened by people who smoke themselves. In the first instance this was probably put up as an extenuating circumstance, but the officials have not been slow to take advantage of it. Having once started business one is not allowed to close down (歇業); at least he must still pay the tax, the argument

being that as the place was opened largely a matter of private convenience it must be continued for the same reason.

Apparently the rates here are reasonable compared with what they are in some places, where the tax may amount to two or three dollars a month. Nor is there very strict scrutiny as to the number of lamps. In some districts the "horizontal" accommodation is measured, and assessed according to the number of lamps that could be in use at one time. This tax—"Teng chuen" (燈捐) it is called is to be used for building a military school and barracks, but the foundations of these have not been dug yet!

Another means of raising revenue, the taxing of private individuals, is called "Chih ien chuen" (喫煙捐). It is the business of the street officials to find out who smokes and the victim is "mulcted" to the tune of from sixty cents to several dollars a month according to economic standing. This method has not yet been set in motion in the city, but a list of smokers has been prepared with a view to its early enforcement.

It is always humiliating to have to reply "Nothing" when asked what one is doing towards stemming the tide of some great wrong that threatens, as in this case, the very life of the community, but that is our position here so far as any organized, public attempt is concerned. A feeling as to the possibility of initiating something along this line drew forth the pregnant remark, "Na Ko kan?" (那個敢). This may indicate an unduly pessimistic attitude, but it lets in some light on the situation. While our hands should not be slack to grapple with this hydra-headed monster, it is difficult to see what can be accomplished when, in so many instances, the reins of power are in the hands of men who recognize no moral restraint in the means they use for providing themselves with the sinews of war.

OPIUM GROWING NEAR CHENGTU.

SPENCER LEWIS W.A., D.D.

On my journeys last spring visiting the towns where our student preachers go on week ends, I saw for the first time in many years large areas devoted to poppy growing. In my early

years in this the greatest poppy growing province in China I saw, when ever the month of March came round, one of the most beautiful, and at the same time one of the most depressing sights imaginable. As far as the eye could reach, it seemed as though nearly every foot of ground was occupied with the vari-colored poppy, then in full bloom. Millions of people grew it and more millions were cursed with the opium habit. All knew its harmfulness and acknowledged it, but that made little difference in their practice. It was a black, slimy devil which lured its victims to destruction. It worked mental, moral and physical ruin. Men of fine mentality became little better than grovelling idiots. Men who had been trusted by all could no longer be trusted. They were not merely doubted! it was assumed that they were untrustworthy. Men of strong physique, able to support their families in comfort, became a sodden drag on them.

Could we help them? We tried to. We plead with them and prayed for them, but to little avail. Large numbers entered our M. E. opium refuge in Chungking. At first the doctor was jubilant at the number who broke off the habit, but his jubilation did not last long. Many came again and again, but comparatively few succeeded in breaking their accursed chains. Probably in those years the opium habit directly and indirectly caused more deaths than the most prevalent disease. Can any one who lived through those days ever forget them. Seldom did any but the few scattered missionaries seem to care, and we were like helpless spectators, distractedly wringing our hands at the agonizing sight of never-ending procession of infatuated victims plunging over a precipice into oblivion.

What of the future? Will China get back where she was ten years ago, when the growth of the poppy had practically ceased? Is it a moral question with the people? No, and it never was, to any extent. Formerly, to the Government, it was an economical question, with some regard to face with other countries. The people had nothing to say about it. It was theirs to obey. Without a union of the whole country under a strong central government there is little hope for a change for the better. The economical question is tremendously important, but the moral question should be stressed the more. The matter needs to get on the consciences of the people. The mental, and physical also, if China is not to become a decadent nation.

Recently one of the best preachers among our students, of his own accord, in two towns, in speaking to crowds in temple courts delivered an excellent lecture of about an hour's length

against poppy planting and on the evils of opium. He was facing the very men in whose fields we had seen the poppy in bloom a few months ago. He pressed home the economic question with great skill, but the moral question was not neglected. He had the closest attention. To be sure they are not planting the poppy this year, for everywhere Governor Yang has had proclamations posted, threatening the confiscation of all land planted with the poppy, together with the arrest and punishment of the owner. But one can never tell when the turn of the tide may come and sweep into power a governor who will confiscate their land if they do not plant it with opium. Such proclamations have been reported elsewhere, for the Governor's writ does not run very far in these times.

The large district of Chienchow, which reaches quite a way down into the plain, to within about twelve miles of Chengtu, have been infamous for the past two or three years because of the planting of large areas with the poppy, due largely to the bad character of the district magistrate. This region was too dry last summer, with the result that the land left after extensive planting of the poppy has not produced sufficient for the food of the people. Many of the sweet potatoes are the size of one's finger, and large numbers of people are on the borders of starvation. Many farmers, noting the distressing situation, are disposed this fall to plant less of the poppy or none at all. But the military order them to plant not less than last year, or if they plant less or none at all, to pay the same tax of \$4.60 per acre just the same. How long O Lord! how long!

What is to be done about it? Is not this the time for the Church to be vocal, for young lecturers to go out in the midst of the people and seek to arouse their moral sense over this matter? Shall the Church be dumb and spineless in this distressing crisis? This is the time for pure patriotism to be transmuted into glowing speech and decisive action. Let the Church come to close grips with this fiendish traffic in the souls and bodies of men. Beware of an ingrowing church which is ever receiving and never giving out. Let us have anti-opium Sundays and anti-opium other days till the Christians cry, let us gird up our loins and go out and fight opium.

OPIUM IN YACHOW DISTRICT

C. F. WOOD, B.D.

"We never saw it this way", say some of the older people. This statement is proved by the fact that in some parts of the district the farmers are not complying with the orders of the military officials because they do not know how to grow opium.

Two months ago the order went out that for every ten acres three acres "might" be planted to opium and the "fine" would be three dollars per acre. Here is one county official's proclamation: "T—County Official D-. Orders have come from Higher Officials that the citizens of Yachow district request the officials to permit them to plant opium. It is herewith permitted. In T—, it is decided that in the mountains four thousand five hundred hills of opium can be planted to the acre and in the plain, three thousand hills to the acre. Every acre will be fined three dollars. The money must first be paid and then planting can begin. From the first of the ninth month to the fifteenth of the tenth month, it should be reported how much is to be planted. This year the military tax has been exceedingly severe. Higher Officials permit you to plant so as to help you pay for all this. This is a good opportunity for the people so I prepare this proclamation to tell you. I will immediately instruct the local officials how much you should plant. Do not hesitate. This is important.

To accomplish this general planting of opium throughout the district, men have been sent out by the officials to preach to the people the benefits of opium planting. Hundreds of bushels of seed were brought out from Fu Lin and Mu Pin and were distributed free to the farmers. Local officials in some instances brought pressure to bear upon the people to plant. Out of fear of jail or of heavy fines, many farmers have put in small patches of opium. These are scattered quite largely through the district, while the districts back in the hills, where opium has always been grown to some extent have spread down into the plain below. Planting has by no means been as general as the officials had hoped. But it has been wide enough to start little patches everywhere which next year may spread and which will release much more opium for consumption.

Opium smoking is very prevalent now. You cannot walk through a street without smelling it. Officials have to leave meetings to satisfy their appetite, some of the leading citizens come to conferences with the stench on their breath, poor carriers have to drop their loads at every rest place in the trip to get the "bracer". The homes of our church members have felt the curse even to the heads of families and the claiming of some who seemed most true to Christian ideals: Pipes, lamps and other fixings are sold openly on the street and are a part of the wares of most small peddlers now. Even the mouths of the idols, the people worship are smeared up with large gobs of the black poison. No tax is now collected for smoking in this district.

Our church has always been opposed to opium smoking and we have excluded many members on this account. First we try to get them to cure the habit and the Christian hospital makes special consideration for church members who honestly wish to cure themselves. Several of our most zealous church members are among those who were freed from the habit in the past. The church has a committee at work mapping out a program for opposing the advance of the evil, when this present crop comes in. The first thing in the program is "cleaning our own house", then a contest among students for the production of posters, the teaching of a campaign song to the students in the schools, the arrangement for anti-opium meetings throughout the district, the distribution of anti-opium tracts, the signing of anti-opium pledges. At present, we are trying to make arrangements with government and private school leaders for a cooperative movement.

When the orders to plant opium were made known, Dr. Crook, for the Yanchow hospital, preventative medicine department, sent copies of the booklet which included the anti-opium laws of China to all officials in the district, military and civil. The county officials in the district were each consulted and the military officials in higher command were communicated with, the consuls notified and the National Christian Council addressed. General Lan of the district answers: "Opium is an old evil in China, and in Szechuan. I have already given instructions for correcting the evil in my territory and will continue to do so." With this word from him we feel free to push ahead in our campaign and to enlist all the government schools we can. We also set a week of prayer for church members throughout the district.

With the Spirit of God leading us and a determined band of workers, we hope to strengthen many young people against the temptations of opium smoking in a February campaign.

OPIUM IN JENSHOW DISTRICT.

C. J. P. JOLLIFFE, B.A.

In October a strong effort was made to get the farmers of Jenshow hsien to plant the poppy. A deputy was sent around to the market towns who made public addresses exhorting the people to plant. The argument used was that the difficulties of the farmers in raising taxes was fully recognized and therefore the authorities could not but devise ways and means of relief. Now the planting of the poppy would bring this relief for would it not on the one hand bring a handsome profit and on the other help them to pay their taxes. The assessment was according to the class the farmer fell into. The 1st class were to pay \$2.00 a mong or 2000 plants, the 2nd class were to pay \$1.50 and the 3rd \$1.00.

It has been a great and pleasant surprize to find that the exhortation has not been regarded very seriously. We were in a large market town a day or two after the deputy had visited it with his efforts to persuade the people to start the growing of the plant. Of everyone was discussing the question and a common saying was, "We will pay the tax but we will not plant the poppy". I believe that this attitude is quite general with the result that very little opium has been planted. This attitude is said to be due to two reasons 1st while they are urged to cultivate it now, they do not know how soon they may be punished for the very same act, and 2nd many people have a conscience on the matter. They will not plant because they do not want to have a part in the destruction of their fellow countrymen.

In October there was a meeting of students and others from Jenshow who are now resident in Chengtu. They agreed to warn the farmers of their own hsien not to conform to the exhortation to plant. Posters were printed and sent all over

the county giving reasons why they should not do so. They were told that it would take up land that should be used for the wheat. It would drain off the water from fields where it should be conserved for planting rice next spring. It would not pay them for the land used and the labor expended anyway. Then an appeal is made to the higher motives and it is pointed out how it saps the spirits and strength of the people. And it is a means of increasing brigandage. Besides the growing of opium is only of advantage to those who are pressing the people to plant it. It is of no advantage to the people themselves. Again it is against the laws of the land so that to follow the order to cultivate the plant is following a command that is absolutely illegal and finally it will provoke the foreigner. The distribution of this poster all over the county must have helped greatly in bringing many farmers to a decision not to plant.

Regarding the opium situation as a whole, while there is a large section of the people who are opposed to the business, as the facts above will show yet there is a brazenness and openness on the part of those carrying on the traffic which resembles a little conditions in the days before 1909. The boiling of opium in the open and the dens carrying on right on the street are indications that it is quickly and surely creating the impression that if certain conditions are fulfilled it has the sanction of the authorities. It is no longer to be regarded as something that is outlawed.

The use of the drug is undoubtedly on the increase here. A Chinese friend said to me, "I don't know anyone who is stopping smoking, but I know of many, even boys, who are starting, the habit, so it must be on the increase". Another fact he drew my attention to was the very few who come now to the Mission Hospital to break off opium compared with a few years ago. "You see it is very cheap now" he added.

Notwithstanding its cheapness, it seems to be able to bring in a good revenue. Several times between when it is a little plant appearing in Chinese fields till it sends its user into the "Elysian fields," the drug is a paying business as far as taxes is concerned. If you plant you pay, if you smoke you pay, if you transport it you pay, if you retail it you pay. Smokers here pay \$2.00 a lamp and keepers of dens pay according to the number of lamps they possess.

The conditions here have furnished our Christians on this district the opportunity to oppose the planting. A friend told me he thought the influence of the church had been very

considerable. In one place where the village fathers were stirred up over the order to plant and yet did not feel that they should openly oppose it, our helper was asked to address a public meeting in the temple square. The same men sent asking for all the anti-opium tracts we could spare.

To sum up it may be said that while the use of the drug seems to be on the increase, yet there is a host of people who see the danger and are not willing to be a party to the debauching of their fellow countrymen.

THE OPIUM SITUATION IN KIATING DISTRICT.

ARCHIBALD G. ADAMS.

This is a brief report of the opium situation in the Kiating district, answering a set of ten questions asked by the Editor of the "West China News." The answers are given by the three pastors of the three missions working in this district so can be considered representative and fairly trustworthy testimony!

Opium is not being planted very extensively in our district, judging from all that can be seen from the main roads of travel. It has been seen planted between Ma Liu Chang and Yao Gu To, on the left bank of the Min River, between Kiating and Kienwei. It has also been observed in spots along the Tung River, while the natives claim it is being planted everywhere away from the main roads.

So far we have heard of no cases of compulsory planting in our district. Opium is being imported from Suifu and the mountains to the west, under military protection, so the natives tell us. Living has gone up seriously but hardly owing to opium planting, unless the planting be so extensive in other places local rice is exported to fill the need elsewhere and thus raise the price here.

It is hard to tell what the Christians' attitude in the matter is as the question has not come up for serious consideration. The acid test will come when planting is compulsory.

Smoking of opium is seriously on the increase. Foreign pastors are offered the pipe when calling, and find it everywhere

the custom now to keep the lamp burning and a pipe or two ready for guests. With the increase of opium dens has come a big addition to the police force in better uniforms, made possible by collecting taxes on the lamps used in dens. The Chinese estimate at least one third of the people are using opium. It is reported that in the big shops there are tens of tons of the drug in stock for sale. Two years ago the price per "liang" was nine dollars, now it has fallen to a little over a dollar.

It is difficult to oppose the sale and use of the drug here owing to the fact that certain officials has been well known to be slave to it. The nation-wide anti-opium day was observed here with meetings in all three churches and distribution of 2,000 posters. Recently the Kiating Christian Council has taken steps to do more. Letters are being written to all the city officials and heads of prominent organizations, following up the letters received by them from the national anti-opium society, and urging the suppression of the planting, sale and use of the drug. Ten thousand posters with graphic picture have been ordered for posting up on walls and general distribution throughout the city. A lantern exhibit of anti-opium slides, if feasible, will be shown in square on several consecutive nights when the posters arrive from Chengtu. Our Kiating doctor's tract on breaking off opium is to be printed as a poster and pasted up all over the city. In personal visits with our official one or two of his foreign friends among the missionaries have urged him to break off his habit. He promises to do so, or claims to be doing so, but refuses to come to the hospital or to the home of the doctor for that purpose. If only he could be saved there would be some hope of saving the city.

OPIUM IN THE CHUNGKING DISTRICT.

G. W. SPARLING R.A., B.D.

Your letter re opium planting has just come to hand and I might try to answer at least some of your questions though my information may not be complete.

I think that as far as Chungking District is concerned there is not a great deal of opium grown but I cannot say the same for the county of Lan Chuan. My tours through my district take me through one end of Chungking county into Lan Chuan and one can easily tell in summer time where one ends and the other begins by the amount of opium to be seen in the latter. From the information that I have been able to gather I would judge that the same condition prevails over the whole of that county. I am told that everyone is compelled to grow it and I can easily conclude that it is very wide spread from the part of the district that I have seen. As one travels along the road when the poppy is in bloom it gives the impression of being a continuous field and when time comes to harvest it the fields are full of men cutting the bulb and gathering the liquid.

I would judge that when planting opium was begun a few years ago there was quite strong opposition from many of the people but recently they have begun to accept the situation as inevitable and since they have to pay the tax whether they have the product or not, in sheer self defence and in order to make a living they are compelled to plant. There does not now seem to be any opposition to planting and that part of the province is very rapidly reverting to conditions of twenty years ago.

So much opium growing renders vegetable growing scarce and thus the price of vegetables is greatly increased. The general effect is to increase the price of everything but vegetables have been particularly affected. Our Christian people object to planting and would be glad to see it totally banished but when one questions them as to the stand they take their reply is that it is impossible for such a few people to make their influence felt and they are discouraged over the whole situation.

In Lan Chuan District smoking is greatly on the increase and there is no attempt to hide it. Places for smoking are open right on to the street and in several places there are advertisements upon the doors declaring the good quality of the opium sold within. Pipes and lamps are everywhere openly for sale and no one seems any longer to consider it a matter for shame.

The profits of the sale go to the military chiefly. As far as can be learned nothing goes to the government or public institutions. The tax is collected by the military and the revenue never gets beyond the pockets of the local military officials, at least a very small percentage if any does.

One cannot but feel that the military situation is largely responsible for this return to opium planting and as long as the people are so thoroughly under the power of the military and forced to support them there is but little hope of eradicating the evil. A return to peace and a stable government alone will give the people the courage and the opportunity of ridding themselves of the curse. It is the duty of the church to keep clearly before the people the evils and when the opportunity comes they will be ready to decide that the evil must go.

OPIMUM IN PAONING DISTRICT

BISHOP W. W. CASSELS

I am just starting to visit Pachow and a number of Out Stations in that direction, so I fear that I can only just give a very few moments to answering your Questionnaire with reference to the present position as regards Opium in this region.

(1) Very little is being planted in Lanchong, but a great deal in Ts'ang-ch'i, I-long and Pachow.

(2) It is compulsory in some of the above districts, and it is difficult to avoid cultivating it in some of the others.

(3) Of course, where, opium is largely cultivated, the amount of land for wheat and other cereals is reduced, and so the cereals are increased in price.

(4) I think none of the local Christians grow it, but it is quite possible they do in some parts of Pachow, for instance.

(5) As you are, of course, aware, where the opium cultivation is compulsory, the people have to pay the opium tax whether they cultivate it or not.

(6) Opium-smoking has, of course, greatly increased, and is done much more openly than before. In some cities there is a tax on lamps, in others on smokers.

(7) I fear that the effect on the community is a searing of conscience, but I am glad to say that many people are still ashamed of it.

(8) The military.

(9) We have been able to do very little locally.

MINUTES

of the 24th Annual Meeting of

WEST CHINA MISSIONS ADVISORY BOARD

OCTOBER 31st, 1924

The 1924 meeting of the West China Advisory Board was held at the home of Dr. Spencer Lewis, at the West China Union University, on November 31st, 1924.

203 *Devotions* were led by Dr. Lewis.

Roll Call was answered by the following :

Dr. Joseph Taylor,	A.B.F.M.S.
Mr. R. O. Jolliffe,	C.M.M.
Mr. R. L. Simkin,	A.F.B.F.M.
Mr. J. Hutson,	C.I.M. West?
Mr. H. H. Taylor,	C.M.S.
Dr. Spencer Lewis,	M.E.M.
Mr. G. M. Franck,	B. and F. Bible Soc.
Miss A. Harrison,	W.M.S.
Miss M. M. Welch,	W.F.M.S.
Mr. G. G. Helde,	Y.M.C.A.
Miss Ruth Fraser,	Y.W.C.A.

204 *Election of Officers* : Election resulted in the following list of officers for the coming year :

President	-	Dr. J. Taylor
Secretary		Miss R. Fraser
Treasurer	-	Mr. G. M. Franck

205 It was moved and carried that the three officers already elected find and appoint someone willing to take the office of Statistician.

206 The *Agenda* was presented and approved and the time of the afternoon session fixed for 1:30 o'clock.

207 The *Minutes* of the 23rd annual meeting were read and approved, and reports followed.

 REPORTS

- 208 1. *Treasurer*, Mr. Franck, reported a balance on hand of \$89.27, and credit from contributions due from two missions to the amount of \$50 additional. Hence it was
- 209 *Moved and carried* that \$100 of this balance on the Advisory Board books be given over to the committee preparing for the West China Christian Conference to be held in January 1925, for expenses incidental to the conference.
- 210 2. The *Statistician's* report was accepted as already printed in the West China News during the summer of 1924.
- 211 3. Report from the president of the *West China Union University*, Dr. Joseph Beech, was read and accepted.
- 212 4. Report of the *West China Religious Tract Society* was missing.
- 213 5. Report of a special *Committee on Preparing a Scheme of Cooperation between the Bible Societies in Szechuan* was read, and after some discussion, laid on the table.
- 214 6. Report of the *Committee on Editing the Minutes and Incorporating Changes in the Constitution* presented its report as published in the West China News for May.
- 215 *Moved* to delete Art. III in the By-laws, because the Educational Committee therein mentioned is a dead letter. Carried.
- 216 *Moved* to accept the Report of the Committee on Changes in the Constitution—Carried.
7. Report of the *Committee on Boundaries*.
 Dr. Lewis reported no advance in the preparation of boundary maps of the Mission territories outside of Chengtu. Mr. Hutson presented a map of the neutral area about Chengtu.
- 217 *Moved and carried* to accept this section of the Report on Boundaries, and that the larger Committee go on with the mapping of the farther divisions of the province.
8. Report of Union Committee for the West China Christian Conference.
 This report was given verbally by Mr. Jolliffe, who told briefly the plans for such a conference to be held in Chengtu, January 13-18, 1925.
 After some discussion, it was—
- 218 *Moved and carried*—that the Advisory Board ratify the action of the Executive Committee of that body in its

joint session with the Executive Committee of the Szechuan Christian Council in regard to preparation for a West China Christian Conference.

- 219 9. Report of the *Editor In Chief of the West China News* was presented verbally by Dr. Stewart together with his resignation because he goes on furlough in the spring.
- 220 10. Report of the *Business Manager of the News*, Mr. Frier, was presented.

Moved and Carried—that this report be accepted and a vote of thanks given Mr. Frier.

CORRESPONDENCE

1. Letters were read from the Baptist Annual Conference and from the Canadian Methodist Mission Council with regard to the Literature situation in West China.

Mr. Jolliffe spoke to explain the idea behind his mission's recommendations to the effect that they felt the Chinese Church should have a direct relation to the problem of literature; that an organization with wider scope and responsibility in the field of literature than any' now in existence is needed, and one more flexible for the future. For these reasons, he said, his mission suggested a council to head up all literature preparation and distribution in West China.

A similar recommendation from the Baptist Annual Conference was read to the effect that "the Advisory Board and the Szechuan Christian Council consider the amalgamation of the West China Religious Tract Society with the Central China Tract Society at Hankow and the formation of a strong Bureau of Literature for the production and distribution of Christian Literature in West China."

Discussion followed, and a letter was read from Mr. Sparling, a corresponding member of the Advisory Board, suggesting that any action taken with regard to the West China Religious Tract Society should not be too radical as it was felt by some that this body filled a need otherwise unprovided for, but that the work which it did not do might be carried on side by side with it by a literature council.

- 221 Finally it was *moved and carried* that the Advisory Board advise the mission conferences and the West China Christian Conference to organize a union Literature Council, and that this council, when formed, ask the West China Religious Tract Society to cooperate with it.

The Editorial Board of the News was elected as follows :

Editor-in-chief	-	Dr. J. Taylor
Departmental Editors :		
Educational		H. G. Brown
Medical		Dr. C. W. Service
Evangelism		Dr. Spencer Lewis
Sunday School Work	-	R. I. Simkin
Women's Work		Miss G. E. Wells
Business Manager		Mr. G. M. Franck

- 222 *Moved and carried* that Mr. Harry Frier be asked to help as Advertising Manager, and if he could not act, it be left to the editorial board to find someone else.

An interesting discussion of the problems of Rural Evangelism was opened by a short talk on the subject by Mr. Jolliffe, followed by Dr. Lewis who told of his experiences in the district near Chengtu. The importance of such work and of educated Chinese workers to do it was stressed by the speakers.

The Opium Evil was touched upon by Dr. J. Taylor, Mr. Hutson and Dr. Lewis. Not only the widespread increase of the use and growth of the drug were deplored but actual instances of the ruin of fine young men by the use of the drug were given and the following resolutions were passed :

- 223 *Resolved*, That this body, representing the missions at work in West China, hereby protest against the alarming increase in the production and use of Opium in all its forms.
- 224 *Resolved*, That we urge upon all Christian bodies at work in West China, the necessity of unceasing effort in seeking to educate the conscience of the Christian Church and of the community at large to the awfulness of the opium evil and also that we urge upon these bodies the necessity of attempting to line up the Christian Church more effectively against this powerful enemy of righteousness.

Meeting adjourned.

J. TAYLOR, *Chairman.*

RUTH L. FRASER, *Secretary.*

Later : Mrs. William R. North has been appointed Statistician for the Advisory Board for the ensuing year.

H. C. L. IN CHINA

C. W. BATDORF, B.A.

We have all come up against the difficulty of giving a suitable reply to the query,—“What did that cost?” To state the price of an article to our Chinese friends, either in terms of their currency or ours, is grossly misleading from the outset, because they immediately think of the price in terms of their own economic environment. They immediately conclude that our goods are very high priced; and that we are able to buy them because we are rich (according to their idea of the term). These people cannot imagine the wonderful abundance of material things which machinery produces for us in Europe and America; and, just using money prices for comparison, it is all but impossible to persuade them that the necessaries of life, as well as its luxuries, are vastly cheaper with us than with them.

The writer believes that he has found a fairly satisfactory and very simple way to answer the question cited above; namely, give the price in terms of days' work. To the poorer classes, who ask just out of curiosity, not contemplating a purchase, the quantity of gold paid for a rug, a gramophone, or an organ, looks like a fortune. But if you were to tell the same people that a carpenter or a mason in America could buy that rug for ten or fifteen days' work, and could buy a large Estey chapel organ for forty days' work, the price would not stagger them at all, and they would get a much truer conception of what things actually cost us, and of our economic status.

A comparison, on this basis, of prices in Tziliutsing with prices in, say California, yields some remarkable information; and I thought perhaps the readers of the NEWS might be interested in seeing a few of the results of such a comparison. I have taken the wage of a carpenter in each of the two places as a basis of comparison. Of course prices fluctuate rapidly, and things are higher in large cities than in villages, just as they are in other lands; but these values were very nearly true during the spring. Below I shall more often give the price of

the Chinese article to the Chinese workman only, and let the reader calculate the price of the same article in his own homeland.

And since Tzeliutsing is the city of salt, let us start with the price of salt. For the wage of a day's work a carpenter in Tzeliutsing can buy about six and a quarter (English) pounds of salt. A carpenter in California can buy sixteen times as much sugar with a day's wage as a Chinese can buy of salt; and he can buy eighty times as much salt as a Chinese can.

Fortunately sugar is a luxury and not a necessity. The light brown sugar costs a day's work for one and two thirds pounds; while for the same work one can buy but one and one eleventh pounds of the sugar crystals. This is the price for large quantities bought at the sugar mills. If bought in small quantities from the shops on the street, it costs a full hundred times as much as granulated cane sugar costs in California.

The price of rice fluctuates greatly. At the time that this matter was examined into about four quarts of rice could be bought for a day's work. As we know, rice takes the place of both bread and potatoes for the Chinese. And we know that many people are too poor to have rice, for several months each year. If we remove from our table all meats, milk, cheese, butter, eggs, potatoes and bread, (and sugar!), we can then begin to think what the poor have to live on.

For one day's work a carpenter can have his choice of the following articles in the market: (1), One and three-fifths pounds of (live) chicken; (2), nearly one pound of lard; (3), one and three-fifths pounds of pork; (4), sixteen or eighteen eggs; (5), thirty-one pounds of the best coal; (6), four and a quarter pounds of cabbage; (7), twelve pounds of unshelled green peas (the present price is nearly two pounds of shelled peas); (8), four pounds of flour; (9), one pound of (good, but not the best,) fish; and so forth.

A strip of blue cotton cloth sixteen inches wide and forty-one inches long, about equal to medium weight blue denim, costs a day's work. How many pairs of made up blue overalls could a carpenter buy with the proceeds of a day's work in California? An ounce of silk cloth costs three or four day's work. For a day's labor a man can buy only seven ounces of cotton, which makes winter clothing very expensive; while a cotton-wadded bed quilt costs twenty or twenty-five days' work.

The narrow, roofing boards, upon which the tile are laid, cost one day's work each, for the standard length, fourteen

Chinese feet, for the same price seventy pounds of lime, or about twenty-five brick can be bought. A family size "frying-pan" (ko), costs about eight days' work.

These are normal prices in normal times, and the reader can add to the list at his pleasure. And we all know that abnormal prices come all too frequently in this country.

If the above items give the value, in each case, of the labor of a "skilled" workman (who belongs to the Union!), what is the economic condition of poor widows? We all know that many sober, earnest, industrious parents, who love their children and try to provide for them, are often in a very bad way as to their livelihood. It is this which compels parents to sell or give away their children; and some poor mothers, if they cannot sell or give away a child, will dispose of it some other way, and hire out as a wet-nurse. The temptation to do this is very great, for in that capacity she can earn from half to two-thirds as much as a carpenter can. It is because of the H.C.L. that we get so many under-fed children in our schools, too weak to study or to ward off disease.

It is hard to be too deeply sympathetic with the poor of this land. The normal condition of things is not far removed from economic conditions in the South near the close of the Civil War. We can easily see at what a tremendous disadvantage, economically, the Oriental is as compared with the Occidental. A little reflection upon this will lead us to a deeper appreciation of the comforts and the abundance which our excellent mining, agricultural, manufacturing, and transportation machinery confers upon our civilization.

MR. LITTLE DIFFERENCE.

(A Chinese Story)

FURNISHED BY A. W. LINDSAY

Have you heard of the most widely known person in China? Were I to mention his name all would immediately recognize him, for all know his name and fame. His surname is

Difference, his given name Little, Mr. Little Difference, yes, that's the very chap. Every province, county, market town and village, every one has seen him or heard some one speak his name. He hangs on our lips daily for he is almost everybody's representative. Indeed if you look at him closely you will note that Mr. Little Difference's features are almost those of yours and mine. He has two eyes but seems to have difficulty in seeing clearly. He has ears but apparently does not hear well. He has nose and mouth but fails to accurately note smell and taste. His brain too is apparently of good size but he does not remember things in any detail. His whole thought is so very vague. He constantly says, "Ah well, if things things are about the same, but little difference, then what's the use of worrying about ten tenths clearness and comprehension".

When he was young his mother sent him to buy some refined sugar. He brought back some unrefined sugar instead. When his mother reproved him he just swung his head carelessly from side to side and said, "Refined sugar and unrefined sugar, aren't they both sugar. There's Little difference, why make a fuss?"

When in school one day his teacher asked him, "What province is just west of Peking?" He replied, "Shen-si". "wrong," said the teacher, "it's Shan-si." "Well," muttered the boy sulkily, "There's little difference, only one little sound".

Later, not succeeding very well at school, he left and by some influential friends secured a position in a Company as a secretary. He was expected to be very careful in writing letters and rendering accounts, but that is just what he did not do. He constantly wrote 10 for 1000, or 1000 for 10. The finances of the company naturally suffered very greatly through his lack of caution. When the managers reproved him he simply laughed good naturedly and said, "Oh, that. Why that's only a little thing. Isn't 10 about the same as 1000 There's but little difference, only a couple of nothings!"

One day they sent him to Shanghai on important business, cautioning him what train to take and the time. He started and sauntered slowly toward the station. He reached there at 8.32. The train had started at 8.30. He could see the smoke and the coaches disappearing in the distance. He gazed after it rather discomfited for a time then he turned around muttering, "Well, anyhow, I can go tomorrow. Tomorrow is a day and today is a day, both are days, there's little difference. But this railroad crowd are altogether too smart. Think of making a

difference between 8.30 and 8.32. "So he sauntered back as slowly as he had come quite unable to comprehend why a rail road train could not wait a couple of minutes for him.

He lost his position after that, and one day suddenly became ill. He ordered his servant to hurry to the east street and invite a certain Dr. Wong. The servant did as required but when he arrived at the east street found that Dr. Wong was absent. Having caught some of his masters spirit, he reasoned, "There is a Dr. Wong on the west street. He also is a Dr. Wong, and the street is a street. East and west that's little difference!" So he ran over and urged Dr. Wong of the west street to come in haste. When this Dr. Wong arrived the poor man was very ill, but he noticed the man who came was not the one he had called.

"Is your honorable name Wong," he asked rather feebly. "Yes," came the reply "And are you a doctor?" "I am." "What kind of a doctor?" "Why, I'm a veterinary doctor, Isn't that what you wanted?"

"Veterinary doctor, medical doctor, medical doctor, veterinary doctor," gabs the poor man, "No, that's not exactly what I wanted, but there's little difference and I'm awful sick, do go ahead and do something."

The new doctor hastened to obey the request and prescribed for him promptly and abundantly. In less than an hour his patient was almost out of pain. He was expiring. The doctor had given him the usual dose for plague stricken cow.

As Mr. Little Difference lay there breathing his last he gasped out, "Dead men and living men, They're both men. There's little difference. Every thing that has but lit-lit-lit-tittle diff-diff-diff-rence, aren't they-they-they just the same. Why make-make-make a fuss!" Having said this he expired. When he had died everyone praised him for he had been such an easy going person who rarely differed with any one in opinion and could change any he might have without notice to suit everybody. His fame soon spread everywhere and all recalled his dying words, numbers imitating also his example.

But why say more. You have probably heard all this before. Indeed it is quite possible you may know some of his followers intimately.

THE UNION EVANGELISTIC CAMPAIGN IN KIATING.

E. C. BAILEY.

The second united evangelistic effort in Kiating has recently come to a close, and once more we would render our thanks to God for His glorious Gospel and for blessing and help received in seeking to make it known.

The Sunday preceding the evangelistic meetings was devoted to an anti-opium crusade. Addresses were given in the three churches of the city and two thousand tracts on opium distributed. This was the day assigned for this purpose by the National Christian Council.

We were glad to welcome Mr. Openshaw again, and with him Mr. Lu Ding Fang of the Chengtu Y.M.C.A., and Mr. Han of Mei Chow C.I.M. We thank them for their zealous labours in our midst.

From September 28th to 30th twelve workers gathered at a retreat for Bible study and prayer, the first time such a retreat had been attempted in Kiating. It was so successful that the general opinion was that it should be repeated another year before an evangelistic campaign. The local pastors have been inspired to try similar retreats for church members. The women workers gathered inside the city each afternoon for prayer.

From October 1st to 5th evangelistic meetings were held daily at the three churches. The morning commenced with a service in each of the five mission schools followed by a workers' meeting. The afternoon services were for women and the evening for men. An encouraging feature this year was the interest and assistance of church members, this being a distinct advance over last year. A total of 3710 men and 1437 women attended the meetings, while services for several hundred children were held in a separate building. Of these 284 men and 52 women enrolled as enquirers. (Total 336 adults) Each church has organized work, such as Bible study classes and night schools for the teaching of new enquirers. After a lapse of two months one church reports an average attendance of over thirty at the Bible study classes.

WEST CHINA RELIGIOUS TRACT SOCIETY.

REPORT OF THE TWENTY-FIFTH ANNUAL MEETING.

Circulation for 1922-23.	1,485,286.
do do 1923-24.	2,028,293

A RECORD YEAR.

The Twenty-fifth Annual Meeting of the West China Religious Tract Society was held on December 2nd at the home of Rev. G. W. Sparling at 7.30 p.m. and proved a great success.

Dr. Hartwell, C.M.M. was in the Chair, and after the singing of the Hymn,

“O Zion, haste, thy mission high fulfilling, to tell to all the world that God is Light; that He who made all nations is not willing one soul should perish, lost in shades of night. Publish glad tidings; Tidings of Peace; Tidings of JESUS, Redemption and Release.”

Mr. B. Wigham, Friends' Mission, led in Prayer.

The Chairman said that the Meeting carried his mind back over some 30 years, and brought back to memory many of the experiences he and his had endured in those early days in West China. He recalled the momentous Conference which gave birth to the West China Religious Tract Society, and the enthusiasm with which it has since been supported, and carried on its great and far-reaching work. He told how even during the past few weeks on his recent tour in the Province he had gone up to the Village Streets each day when his boat was anchored for the night, and found the people most politely willing to receive the Tracts which he gave them. He was as full of ENTHUSIASM NOW for the Society and its work as he was in days of long ago, and he hoped that all those present would contribute LIBERALLY to its work.

The Hon. Gen. Secy. also recalled the days that have gone, when he reminded his hearers that several Agents of the National Bible Society of Scotland, in West China, had come to the help of the W.C.R.T.S. by acting as Hon. Secy. one of them even giving largely of his time and strength by building the Society's Depot and Foreign House. That being the case, when, on Mr. Knipe's leaving for Furlough last year, the R.T.S. was once again in need of such help he was glad of the privilege, and pleasure with the consent of his Home Board, of acting as Hon. Gen. Secy. and thus continuing the "Historic Succession".

This co-operation of the National Bible Society of Scotland and the West China Religious Tract Society, had proved a great success, each having been a true helpmate for the other. The work had largely extended its borders in the four provinces of Kansu, Szechwan, Kweichow and Yunnan, which are all included in "West China." At the commencement of the Year he had asked the LORD to enable him to circulate 1,000,000 Copies of the Scriptures and 2,000,000 Tracts etc during the Year. The circulation for the N.B.S.S. had, indeed, reached the RECORD figure of 1,039,705 copies, and he was glad to report an INCREASE of over 300,000 copies for the Tract Society, the year's figures attaining a Total of 1,800,000 copies, but this figure is not the full total as final returns have not yet been received from the Branch Depot.

(Since the Annual Meeting, these returns have been received, and the FULL TOTAL for the Year is 2,028,293 Copies, an INCREASE of over 540,000, so that his prayers have been answered "exceeding abundantly.")

This great total constitutes the "RECORD YEAR" for the Society.

There were large supplies of Literature on the shelves of the Depot, but the difficulty was to get the Christian workers, Missionary and Chinese, to take advantage of the daily opportunities of Tract distribution. Rev. Ding Li Mei said "that one of the difficulties of Evangelism was within and not without the church. According to my (Mr. Ding's) personal observation in many places, the majority of church members are fast asleep." He might say that some Missionaries also appeared to be in this state judging from a story told him by a fellow-missionary, who said that when he was once travelling with several other men of his own Mission, they "sat in their chairs all day, but I who walked, and generally arrived at the Inn almost as soon as they, was able to distribute some 600-700

Scripture Portions and Tracts to passers by each day." It is quite possible that the others slept in their chairs, but think of all the golden opportunities that they had of Tract Distribution at each stop along the way. He contrasted this with an old gentleman he had known, who came out to China as a Missionary when he was over 70 year of age, and although he only knew a few sentences of Chinese, yet filled his pockets each day with Gospels and Tracts, and even in the bitterest winter weather went out on the streets of a great inland Chinese city, and sold the books from shop to shop, until the LORD one day called him to his great Reward. In conclusion, he appealed to those present, not only to do all they could to further this great Ministry of Tract Distribution themselves, but also to try to reach the wider circle of their friends in the more distant parts and urge them also to do their utmost whilst the Door of Opportunity is still open in West China.

The Hon. Treasurer then read his Financial Statement for the year, when it appeared that Sales had reached the good sum of nearly \$6400.00. There was still a Balance in hand of some \$1200.00 to carry on this years work, but he pleaded with those at the Meeting for further support.

Rev. W. McCurdy, M.E.M., moved the adoption of the Secretary's and Treasurer's Reports, and said that after being away from China for some year and a half he was, indeed, glad to find himself on his return at once in a Meeting of the Tract Society. As he looked around at the Posters displayed there, he saw none of the old ones, but all were new. It was good to see such progress being made, and he could not over-emphasize the IMPORTANCE of our doing our utmost to distribute these Tracts everywhere, these "Silent Preachers" which continued their ministry when the distributor had passed on his way.

Mr. Blanchard, M.E.M., seconded the motion, which was put to the meeting and carried unanimously.

Mr. Shedd, Y.M.C.A., proposed a Vote of Thanks to the Religious Tract Society, London; Canadian Methodist Mission, C.M.M. Woman's Missionary Society, M.E.M. Woman's Foreign Missionary Society, and all other donors, both Foreign and Chinese, who by their gifts have enabled such progress to be made during the Year. He told how he had been impressed whilst working in North China, by what he had heard from the late Rev. Murray Frame of the power of the printed page in the founding of Christian communities in Districts where there had been no Missionary pre-

aching, and urged us all to do our utmost to further this great "WORTH-WHILE WORK" of distributing the Tracts.

The Chairman warmly seconded this motion which was carried wholeheartedly. During Refreshments, THANKOFFERING SLIPS were distributed to those present, which when collected later on showed a Thankoffering of \$200.

Mr. Bernard Wigham, F.F.M.A. proposed a Vote of Thanks to the Host and Hostess, to Mrs. Blanchard for the music with which she had delighted the gathering, and to the Chairman, Hon. Gen. Secy, Treasurer and Auditor for their Services, which was carried. After the singing of the Doxology the Meeting was closed with the Benediction.

Some of the Posters and publications of the Society were exhibited on a Stall in the room, and a brisk trade was done before the guests returned to their homes, after having spent a very happy evening.

The Result of the Ballot for the Executive Committee for the Year 1924-1925 has resulted in the flection of the following :

Dr. H. L. Parry, C.I.M., Rev. G. W. Sparling, C.M.M., Rev. J. F. Peat, M.E.M., Mr. B. Wigham, F.F.M.A., Miss E. P. Sparling, W.M.S., Miss D. Jones, W.F.M.S.

We ask for your Prayers for them, the Hon. Gen. Secy. and and Office Staff for their work during the coming Year.

A FURTHER NOTE *RE* DAIRY CATTLE

F. DICKINSON, B.A.

Dr. Barter was one of the first to definitely set about the improvement of dairy cattle in Szechwan. Before 1910 he was busy looking about for "superior" Chinese cows. At Penghsien, he collected a stablefull of cows well above the average and during his stay in Kiating succeeded in selecting a cow which yielded 30 cups of milk a day. His work was going well when in 1919 the dread disease "rinderpest" lost him between 10 and 15 head. Undaunted, he began again and was well underway when Mr. Quentin brought the first foreign stock from Shanghai

in 1920. Since that time the Barter stock has been crossed with foreign bulls and has been scattered throughout the Missionary communities of Luchow, Yachow, Suifu etc. Dr. Barter's luck seemed to be bull calves so that his stock is now bringing the part foreign qualities to the stock in the above mentioned localities.

Mr. Quentin has the honor of introducing the first foreign stock into this province and when one hears the story of his difficulties between Shanghai and Kiating, one agrees that he merits all the honor that he may get. Returning from furlough in 1920, he brought \$200 gold to purchase dairy cattle for Szechwan. It was a gift from his mother and Mr. Harris (Mrs. Quentin's father). In Shanghai, through the interest of Mr. Evans, he purchased 4 young animals—two bull calves 6 weeks and 6 months old respectively and two heifer calves, 6 weeks and 3 weeks old respectively. The older bull was "Pioneer" and the younger was "Secundus". The stock was not pedigreed but was high grade stock and well recommended. Pioneer's sire was an Ayrshire and his dam a Jersey. "Secundus" was from a Swiss cow and sired by a Japanese-Holstein.

The trip from Shanghai to Kiating lasted over four months, taking 47 days for the trip from Ichang to Chungking. Various difficulties were encountered from custom's regulations to robbers. First the feeding gave trouble showing that tinned milk and bean curd were far from a complete diet. One heifer died near Ichang but with care the others were brought safely through. Twice customs duties had to be paid and at Ichang the animals were not even allowed to disembark. The usual river dangers overtook them. The trackers cables broke and the boat whirled down dangerous rapids, the robbers stopped them several times and on one occasion, only a ransom saved them from the pot-roast of the "bandits".

The heifer never produced any offspring so that only the male side has affected the dairy stock of the province. Secundus was sold to the Chengtu community for \$250 Mex., and the next Summer died from "Rinderpest". He sired some dozen calves which are now about breeding age. Pioneer has been kept in Kiating and used more widely. He has now some 50 calves and they are showing signs of improved milking qualities.

METHODS OF REMOVING STAINS BY MILK
AND OTHER AGENCIES.

Mrs. A. EDWARD BEST

*(from notes taken at Toronto Normal school from an
old domestic Science teacher.)*

INK. 1. Sweet Milk. 2. Allow Milk to sour on article if necessary. Soak in any mild acid such as vinegar. 3. Salts of lemon. 4. Javelle water.

MILDEW. 1. Soft soap and starch. Cover spot with a paste of soap and starch and let it stand in strong sunshine for hours.

GRASS. 1. Ammonia and water. 2. Fels Naptha Soap. Use this with warm water. 3. Molasses. Spread on and allow to stand. 4. Alcohol. Soak stain in this and it will dissolve it.

FRUIT. 1. Boiling water if stain be fresh. 2. A mild acid or javelle water. 3. Sulphur fumes. Allow fumes to pass through stain. Never bleach anything dry.

MEDICINE. 1. Alcohol. Wash it in it

PAINT. 1. Turpentine. Saturate the spot with these, and rub hard. If stain be an old one, soften it first with oil or lard. Then apply solvent. 2. Benzine. 3. Gasoline. 4. Naptha.

SCORCH. 1. Sunlight. Lay the fabric in strong rays of the sun. 2. One onion. Two ounces washing soda. One half pint vinegar. Two ounces Fuller's Earth. Extract the onion juice, then put other ingredients into it, and boil gently. Strain and bottle for use. Spread over the scorch and allow to get quite dry. Then rub it out. Repeat this if necessary.

TEA, COFFEE

COCOA. 1. Boiling water (only when stain is fresh.) Spread stain over a bowl, and pour boiling water on forcibly. 2.

Borax. Sprinkle stain with powdered borax. Soak in cold water, then pour on boiling water. 3. Javelle water. An obstinate stain must be soaked in this.

IRON RUST. 1. Acid. Saturate with any mild acid. 2. Salts of lemon. 3. Chloride of lime.

After the use of most reagents, rinse carefully that the fibre of the cloth may not be acted upon. Soap sets these stains.

JAVELLE WATER. 1. lb. washing soda. About two quarts boiling water. One quarter pound chloride of lime. Let these substances dissolve in the water, and allow solution to cool and settle. Pour off the liquid, bottle and label.

MORE ODES OF OLD CATHAY.

*(Following Legge's Prose Translation of
the Book of Odes. Ed.)*

The Modest Maiden.

Lovely is she, modest maid.
Waits she me by yonder wall?
No? Ah, Love, how I'm dismayed!
Scarce my senses can recall!

Beauteous is she, modest maid.
Gave she me this crimson reed.
Brilliant colors cannot fade,
Love of beauty ne'er recede!

Pluct she me a spray of white,
Truly rich and truly rare.
Nay, not spray is my delight,
'Tis a gift from one so fair.

Does not that read quite modern and Western? Here is another which shows how a thousand years B. C. the Chinese viewed dignity, deportment and proper conduct.

Rated Less Than A Rat.

Behold the Rat.—It hath a skin !

But shorn of dignity within,

To name a male a man's a lie !

What should he do, but quickly die ?

Behold the Rat.—It hath its teeth !

But e'en a brute, he is beneath

Who lacks deportment. Why take breath ?

What should he wait for, but for death ?

Behold the Rat.—It hath its claws !

But lacketh he, for any cause

Propriety, that man's a lie.

Let him haste forth, and quickly die !

W.C.C.E. UNION NOTES.

The newly appointed members of the Executive committee and the Chairmen of Standing Committees for 1925 are given herewith.

EXECUTIVE COMMITTEE.

Dr. Beech, Miss Ellison, Miss Steele, Mrs. Dye, Miss Thompson, Miss Hutchinson, Mrs. Rodwell, Mr. Dickinson Mr. H. Taylor, 1 C.I.M. member not yet named, H. G. Brown, Miss Bassett, S. H. Fang, Mr. D.Fay, Mrs.D. Fay, Li Yueh T'in, Yang Sao Ch'uen, Kiang Shu Yong, Yang Wei Tso, H. S. Hwa (Two more to be co-opted).

STANDING COMMITTEES.

Committee Chairman.

Religious Instruction, D. L. Phelps ; Chinese, S. H. Fang ; Primary Arithmetic, Mrs. Hibbard ; Geography, R. J. Davidson ; History, Liu Le Hsien ; English, Mrs. J. R. Davidson ; Drawing Mrs. Dickinson ; Agriculture, Mr. Dickinson ; Algebra & Geometry, Miss Steele ; Handwork, Mr. Elson ; Physical Exercises, Dr. Yates ; Music, Miss Brayton ; Domestic Science,

Miss Steele; Kindergarten, Mrs. Tompkins; Vocational Education, Mr. Soper; Primary Science, Mr. Batdorf; M. S. Science, Dr. Stubbs.

NOTE.—Superintendents and teachers of our Christian schools are urged to write the Chairmen of Standing Committees or the Secretaries of the Union any suggestions they may have in regard to the Course of Study to be prescribed in the various subjects studied in our schools.

CORRESPONDENCE.

Dear Missionary Friends :

Re Anti-narcotic campaign.

This is to remind you that the National Christian Council is endeavoring to secure action on the part of different organizations in China looking to the total suppression of the planting of the poppy and the use of narcotic drugs for other than medicinal purposes.

Since the Annual Meeting of the N.C.C. in May a National Anti-Opium Association has been organized. Its headquarters are at 23 Yuen Ming Yuen Road in the offices of the National Christian Council. It has been created by the cooperation of some thirty organizations, both national and local, which have endorsed the purposes of the movement. These include the Society for the Advancement of Education whose membership embraces educational associations throughout China and her dependencies; the General Chamber of Commerce, the Kiangsu Educational Association, the Chinese Red Cross, and the China Medical Association, in addition to the National Christian organizations such as the China Medical Missionary Association, the Council on Health Education, the National Committees of the Y. M. and Y. W. C. A.'s, and the W. C. T. U.

The National Anti-Opium Association is working in close co-operation with the International Anti-Opium Society of Peking in endeavoring to stir up Chinese public opinion throughout the whole country with a view to the total suppression of the use of these drugs. It is hoped that it will be found that the volume of opposition to their use is sufficiently great to have an important bearing upon the two Anti-Narcotic

Conferences to be held in November in Geneva under the auspices of the League of Nations. The Association has appointed ex-Chancellor Ts'ai Yuen-pei of Peking University, Dr. Wu Lien-te, and the National Christian Council's nominee, Mr. T. Z. Koo, to represent it as "People's delegates" at the Geneva Conferences.

We enclose herewith an anti-opium poster prepared by the Council on Health Education.

It is suggested that large use be made of the posters by pasting them up in the market towns and villages of China. These may be secured from the office of the National Anti-Opium Association at \$1.20 per hundred or \$12.00 per thousand. You are of course free to reproduce locally if you can do so more cheaply. We shall also welcome copies of any other posters which you may design and which you find useful in this campaign.

As missionaries your help is sought by the Association and by the National Christian Council in connection with the campaign of education which it is hoped to promote throughout all the schools and churches in the country; in seeing whether steps are being taken to organize in your locality anti-opium demonstrations or societies and in studying what is the best way by which such organizations if formed will really be made use of to end the trade in narcotic drugs and not degenerate as has happened in a good many localities into organizations for the promotion and legalizing the trade in these drugs.

In certain sections people are being enrolled in societies the members of which all undertake not to smoke opium, even in times of sickness, nor to use pills containing these drugs; not to plant the poppy nor trade in opium or in narcotic drugs; to try to help smokers and users of these drugs break with the habit; and to give information regarding the breaking of the laws against the use of these drugs.

It is desired to make this movement as far as possible one in which the Chinese take the lead, and anything you can do to make this movement a success will be deeply appreciated. Kindly keep the National Anti-Opium Association informed of what is taking place in your district. The Association is particularly desirous of receiving information regarding successful efforts that have been made in dealing with this most difficult question.

Yours very sincerely,

K. T. CHUNG

L. H. ROOTS

H. T. HODGKIN

E. C. LOBENSTINE

MISS Y. J. FAN

C. Y. CHENG

Kiensi, Kueichow, Nov. 21 1924

Dear Editor News.

You do not seem to have requisitioned any one as correspondent for W.C.M. News in Kueichow, as I never see anything from this province in the News. Of course you may be pardoned for neglecting such a small corner of the land. I noticed when in Chungking once I attended the meeting of the Missionary Association that the dear friends I met were quite puzzled how to hide their uncertainty as to what or where this Kueichow from which I had come was! But there are a few of us here for better or worse carrying on the campaign of the Lord. Conditions are very difficult at present. People everywhere are most civil and friendly, with the exception of our Yunnan military despots. Even the brigands show us special favor and would not willingly harm us I think. But so long as we insist on our principles respecting opium there is little likelihood of much numerical progress in our churches. Everybody is more or less implicated in the dope trade and it seems almost impossible for them to leave off. Many of the christians have been growing poppy, ostensibly under compulsion of their landlords; but I fear they too often like to hide behind this excuse for getting a share of the great gains supposed to await growers. This year has been very bad for the opium business, and as grains are all very high priced a good many farmers are planting more wheat etc. this fall. We hope the christians will show readiness to give up the poppy. But it would have been so much more to the honor of their faith if they had done so when poppy was supposed to be the most profitable crop available.

A long neglected opportunity of our mission work in Kueichow has at last been seized by the opening of medical work in Kueiyang. Dr. Rees has been at work there for some time past and negotiations are progressing for the joint working of Kueiyang and Anshuen by him and Dr. Fish. The distance of 3 days between these cities makes it difficult to carry on both places, but they are trying it.

Our force is badly depleted by furloughs and brigands. Two or three of the stations whose workers have been on furlough are now apparently quite inaccessible. There seems no sign of a change for the better which the new cycle was to bring. In fact conditions get worse. People are hopeless of improvement till 'Fate' sends a change. The very elements are threatening.

This year there were heavy hail storms in many places in September a thing unheard of before. Next thing we shall probably be hearing, the bed-bugs have migrated as they do of course when calamity is about to fall on a family! But thru all that is happening people are just as unwilling as ever to repent of their sins and learn to do righteously.

Yours in Service.

D. W. CROFTS,
China Inland Mission, Kiensi

(Kueichow notes are always heartily welcomed. Kindly educate the Chungking people regularly, through the News Ed.)

Dear Editor News,—

Here are some thoughts on "Occasions"

"And he was going to Chengtu to attend the General Conference and walking, he met many folk, who looked earnestly at him, and he"

"And he was eating dinner in an inn, and a fond parent bearing a small child with unwashed face drew very near, hoping to draw the stranger's attention to the little one, and he....."

"And as he was walking through the country, a scholar showed a disposition to talk with him, and in polite language asked him his name, and from what honorable country he came, and he....."

"One days a farmer attached himself to him, and asked him if beans grew in the land from which he came, and he....."

"And a soldier walked with him one day, and as they walked the soldier wishing to justify his profession, said that the one way to manage the people of his unworthy country (China) was by show of force, and he....."

Stanley Hall says "Jesus was certainly a Master Opportunist in seizing on every occasion as it arose to impart his precepts and was in vital rapport with both the individuals and groups he met."

A. TRAVELLER.

Wanhhsien,
Dec. 10th. 1924.

Dear News :

Your correspondent was evidently misinformed concerning the marriage of Mr. Moss to Miss Schooley in Wanhhsien. The ceremony on that occasion was not performed by me, nor did I know of the event until some days later.

Yours sincerely,

T. DARLINGTON

Wei Hsi, Yunnan, Prov.
Nov. 10. 1924

Canadian Methodist Press
Chengtu

My DEAR SIR:—

Your letter of Sept. 19th to Mr. Lewer just rec'd and I am sure you will be sorry to hear that on the very day you wrote you a letter Mr. Lewer went to the Better Land. He was going to Burma to meet new workers and while crossing a ford in the Mekong river was drowned. Our hearts are very sad about it all but the Lord is giving my sister Mrs. Lewer and us all His sustaining grace. Almost the last thing he did was to order all those books, (Miao Hymn Book and Catcheism), and we are glad he did as he seemed to have faith for many more to turn to the Lord amongst the Lisu Tribe.

We hope to receive the books in time for Christmas but the mails are very irregular and many times robbed, however, we know the Lord can protect the books for His glory.

It has been pathetic to see the Lisu come in bringing their gifts of chickens to try and comfort our hearts and we wept together—how they did love him for he became one of them.

Now must close, yours in the Master's service,

ADA R. BUCHWALTER

(The above sad letter was not written for publication but we trust the writer will pardon us. Deep sympathy from our workers will go to Mrs. Lewer and her mission in their affliction—Ed, News)

NEWS NOTES

C.M.S. Notes.

The following sailed for the Diocese on 'The City of London', and reached Shanghai on Oct. 30, and are on the way to us;—Church Missionary Society, Miss M. E. Gardge and Major Iles. Bible Churchman Missionary Society, Mr. & Mrs. R. Cordner, Mr. G. R. Woodhams, B. A. Durham, Mrs. A. Foger (Bible Training Institute, Glasgow. China Inland Mission, Miss S. Gower, Miss E. Hayward for Accountant's work, Paoning.

Major Iles was for some time in the embassy in Peking and has been for a long time keenly interested in Missionary work. He leaves Mrs. Iles behind in England. Miss B. Caswell who had been re-accepted for work in West China has been kept at home by her sister's illness. Miss Mannett and Miss Cooper who were to have sailed in September were kept back by the home authorities in Australia because of the disturbed conditions in West China.

Mienchow.

Five of the seven boys who graduated from the Middle School last year are now in the employ of the Mission. There are seventeen (17) new boys in the school, twelve (12) of whom come from the Mienchow Higher Primary. Both Middle School and Higher Primary are going well. Mr. Homer Brown's brief, bright and breezy visit was much appreciated.

Nganh sien.

The Hong Teng Chao people have looted Tsao Hai Kai, a village ten or twelve li distant for the sixth time. The people lost clothes, bedding and household possessions even to the firewood. Four church members were supposed to have been carried away captive. Three have now been ransomed and returned home but the fourth, old Mr. Liu, has been killed by a



ABBOT (AGED 78) AND LAMAS
KANG-KANG-KIAI LAMASERY, NEAR LI-FAN, TRIBES LAND

(Kindness of West China Border Research Society)

brigand. On Nov. 5th an abortive attack on the city was made. Foiled in their attempt to sack the city the brigands set fire to the North suburb and burnt out every house.

Shih Chuan has been robbed three times by the Red Lantern Sect and the fine rope bridge there has been destroyed. Mrs. Donnithorne is now better.

Long An.

Mr. Williston has been on a trip to the Tribes' Country. At Huang Long Si near Songpan the head Lama of the temple asked him to preach there and to visit and preach to the 1,000 families in the district. Yang Ting Seng from the Chengtu Union Middle School is now in charge of the Long-An schools.

Sintu & Hanchow.

A week of preaching was held in Sintu and the workers were encouraged by the attendance and attention. Later on another week of evangelistic effort was held in Hanchow beginning on Nov. 7th. Mr. W. Keh Chang has now settled down to pastoral work in Hanchow leaving the Chengtu pastorate vacant, though Mr. C. S. Song gives Sunday help.

Chongkiang.

Mrs. R. C. Taylor is now better and about once more. Mr. Chu Uin Hsi has arrived from Hanchow and has taken up evangelistic work here. The new guest halls are now finished.

China Inland Mission East.

Mr. & Mrs. Wupperfeld and Mr. & Mrs. Funnell were to sail in October. Mr. & Mrs. Jennings and Miss Rice sail in January.

Paoning.

Welcome to Dr. Hillier and Miss Roberts who have arrived here and to an equally new comer, Patricia Margaret Bruce, who arrived on Oct. 8th and will devote the next two or three years to getting English and Chinese without brain fag.

Pachow.

Mr. Denham has been ill with dysentery. In one month the ladies here have been called to deal with no less than forty cases of opium suicide.

Lanpu.

Miss Culverwell has been down with dysentery. There has been a great deal of this disease in the city, Rice is 8900 cash a bushel (50 basins).

Suiting.

At Tai P'ing the men's side of the church is crowded out with soldiers. The Christian Major and some officers give much help in preaching and conducting the services.

In the city the Government Middle School students attend on Sundays from 9 to 10 A. M. to enquire about Christianity. They themselves suggest topics e.g. "What is eternal life?" "Why does Christianity succeed in bringing prosperity to a nation while Confucianism fails?"

Chuhsien.

The city narrowly escaped looting by brigands on Oct. 1. The brigands had nearly reached the North Gate, when reinforcements arrived to help the small garrison there. "The grateful citizens gave \$2,000 and five pigs to their rescuers".

Liangshan.

Mr. Robinson has been investigating the opium production of the county. He finds that in six markets 105,000 pounds (catties) of opium is raised, that the military tax \$90,000 and the opium dens are taxed \$50,000. He finds that \$10,000 are paid annually for soldiers to escort opium to Wansien, that the total military tax is \$240,000 that there are about 30,000 victims of the opium habit.

—H.H.T.

C.M.S.

Bishop and Mrs. Mowll were welcomed here on Nov. 5th. A feast for church members and for the womens and girls schools was held Nov. 6th and for the boys school on the 7th.

Chongkiang,—A successful womens bible school has just been held. Miss Carleton came over from Mienchow to help. Bible teaching has been commenced in the new guest hall on Tuesdays and Fridays and large numbers are attending.

C.I.M. East.—

Paoning,—The girls school had their annual prize giving and display of work and drill on Wednesday, Nov. 19. Much admiration was expressed by the visitors at the girls beautiful needle work.

The District council meetings were held here on Friday and Saturday, Nov. 21 and 22nd. Special addresses were given by Rev. G. J. Denham at 7.30 and the morning session each day began with a bible reading by Archdeacon Ku

A wedding feast was given for Bishop and Mrs. Mowll here on Saturday Nov. 11th

The meeting of the C.I.M. east provincial council was called for Nov. 14th, but as the members present were insufficient to form a quorum, the proceedings were informal. The treasurer of the financial board presented a statement of accounts. It was decided to celebrate the 30th anniversary of the Bishops consecration to the Episcopate by (1) a personal gift, (2) a porch to be built for the Cathedral, (3) a missionary district to be launched to be entirely under Chinese management. Arrangements were made for sending delegates to the Chengtu Conference.

Kailhsien,—On the departure of Miss Lewis and Miss Dibley for home, they were presented with beautiful Lianghsien scrolls and \$40. with which to buy silks in Shanghai.

H.H.T.

Chungking News—

Wedding Bells continue to ring in Chungking. They will mingle their chimes with the Christmas bells on Dec. 27th. when Miss Edith Tufts of the Canadian School Chungking is to be married to Dr. J. Lincoln McCartney. We understand the couple will remain in Chungking at least for a few weeks, though a trip to Hankow is planned shortly.

Chungking friends have been glad to hear that Mr. Victor Butts is being moved to Chungking by his company—Brunner Mond & Co. and is due here any day. Mrs. Butts preceded her husband to Chungking and is staying with her parents Dr. and Mrs. McCartney. Mrs. Butts has been the centre of more than one social function.

A large Baptist party has passed through Chungking enroute to Chengtu. Mr. and Mrs. Dye were returning from furlough while Dr. and Mrs. Webb and Misses Nelson, F. Skevington and G. Skevington are newcomers. We understand Dr. Webb served with the R.A.M.C. during the War.

Basketball is in full swing in Chungking and the Chungking team is stronger than ever this year. Some big scores have been made against the U. S. Gunboats Palos and Monocacy. The best game so far took place on Saturday Dec 6th. when the two stars of the Chungking team Messrs Irle and Bolton played with the Monocacy and were instrumental in the gunboat beating the remainder of the Chungking team 36 to 26.

Volley Ball is also proving popular though the crowd is not so large as last year. But every fine day sees a few devotees hard at it on Dr. Birks' court.

Are you going to the Conference is the question of the hour, and the answer is usually in the affirmative. We are glad

to hear that the Capital appreciates the honour about to be paid her and is widening her streets and fixing herself up generally.

The M.F.M. are enjoying a visit by Bishop Grosse and the whole community is sharing in the pleasure as the Bishop was rushed from his steamer which arrived just at dark, directly to the community prayer meeting at which he delivered a most helpful talk. On Sunday he addressed a union meeting of Chinese leaders at the Guild.

“CHUNGKING.”

Dec. 8th. 1924.

Yachow—

Colonel Lan has entered Tachienlu. Fighting is reported as severe at Fu Lin. Conditions remain very unsettled.

There is a very small attendance at our Inquirers' Classes this year because of conditions. The poor fear being impressed into service and the rich dare not leave their property.

Dr. Andrews and family S.D.A. went through to Tachienlu this month. The foreign children enjoyed the company of the three little fun makers: Bobbie, Susie, and Gene.

The Yachow community had a jolly Thanksgiving at the “Manse”. Mrs. Jensen was a good mother while the rest of us were children or cousins or aunts. Miss Shurtleff was a jolly Aunt Dinah. The afternoon was given to outdoor games and the evening to a sing and parlor games. We missed “pa” who is at Ning Yuen.

The Yachow Kindergarten is planning for its first graduation of twelve pupils who have completed the two years' course this month.

At the Culture Club this month, Miss Catherine Smith and Masters Philip Smith and William Jensen entertained with dramatization of various selections. The program included: “The Barmecides Feast” Arabian Nights, “Lady Moon”—Lord Houghton, “Swing Craded Swing”—Lullaby, “The Wee, Wee Woman”—Folk Lore, “If I were Queen of Anywhere”. Mrs. Joshua Jensen was director.

C. F. W.

University Campus :—

The meeting of the Saturday Night Club is usually the first general gathering of interest each month. For December Dr. Taylor gave a delightful evening to the people who enjoy Dickens, on *Dombey & Son*. Dr. Taylor has given similar evenings

before and when they are announced ever person plans to hear him again.

Mr. and Mrs. D. S. Dye of the A.B.F.M.S. reached Cheng-tu a few days ago just in time for Christmas. Both look extremely refreshed by home associations. Dr. and Mrs. Webb, Misses Skevington and Miss Nelson for the same mission accompanied them.

Dr. Manley has returned from a short business trip to Tzechow.

Mr. and Mrs. Hughes of the S.D.A. are among the new arrivals welcomed to the campus. Both are students in the language school.

A very pleasant affair was the Reception tendered to Bishop and Mrs. Mowell by President and Mrs. Beech on the 20th. Numbers of friends came to extend their felicitations to the newly wedded pair.

W. G. and Mrs. Sewell of the F.F.M.A. have also arrived on the campus safely piloted by Mr. and Mrs. Dye.

Fowchow Notes—

Whilst waiting at the river for a steamer recently eleven tons of opium was seen being loaded on a steamer flying the Chinese flag for down-river. This was under a strong guard of soldiers some on the small boats and some on the steamer. Evidently there is good money in this if they can get it through. The price here is reported to be 80 to 90 cents per ounce whilst at Shanghai it is reported to be as much as \$3.00 per ounce.

Extracts from letter received from Fowchow, Sze.

My itinerating work takes me through parts of Changshow and Fowchow counties. Last spring I was out while the poppies were in full bloom and estimated that within the range of my eye something like 100000 acres were growing poppies. Judging by adjoining plots of wheat here and there I should say that the same land at the same time was capable with less work and less drain on soil fertility of producing 3000000 bushels of wheat and from where I was I saw only a fraction of the opium fields of the two counties.

I have just been out again and though the plants are just starting I saw enough and learned enough in conversation that

I fear the planting is just as extensive this year. For many weeks it is the farmer's chief business whether on his farm or at market. The soldiers are supported largely from taxes and surtaxes on opium and they coerce people into growing it. People of all classes are becoming more and more addicted to it and it is used openly all through the two counties.

DEATH

LEWER—Rev. A. G., of the Pentecostal Mission, Weisi, Yunnan. Drowned whilst crossing a ford in the Mekong river on September 19th. He was on his way to Burma to meet new workers.

BIRTHS.

KILBORN—On December 1st, to Drs. L. G. and J. M. Kilborn, C.M.M. at the Union University, Chengtu, a daughter, Mary, Eleanor.

SILCOCK, On December 5th, 1924, to Mr. and Mrs. Arnold Silcock, the University, Chengtu, a daughter, Diana Margaret.

FOR SALE

HEATER Practically new. Large size. Apply to John Kitchen, Chengtu.

NEW CORONA TYPEWRITER FOR SALE.

This typewriter came as a duplicate order and is now reposing in Chengtu, with Miss A. M. Tallman. The Corona people are asking \$55.00 American currency; and there is an additional \$6.50 Mexican for custom duties and storage fees. Anyone interested may see the machine, or write direct to Dr. E. R. Cunningham, Tzeliutsing, Sze.