

YALE UNIVERSITY



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YUNNAN MISSION

STATION REPORTS

1924/25

Bdx

Kiulungkiang Station

D88 mys

1924/25

Yuankiang Station



A BIBLE CLASS AT TAI YA.



THREE TAI YA SCHOOL GIRLS.



MR. W. A CHEN, HEAD TEACHER IN CHINESE
SCHOOL, HIS WIFE AND BABY, AND
TEACHER HO,



SHAVING FRONT PART OF TAI YA WOMAN'S HEAD
BY MEANS OF CORDS MANIPULATED
LIKE SCISSORS,

REPORT OF KIULUNGIANG STATION

For year ending June 30th, 1925.

Personnel.

Claude W. Mason, M.D., Mrs. Mason (1906). Evangelistic and medical work.

Rev. L. J. Beebe (1908), Mrs. Beebe (1915). Evangelistic work; work for women.

Curtis M. Galt, M.D., Mrs. Galt (1923). Medical work; Station treasurer; Mrs. Galt, Station secretary; women's work.

Rev. and Mrs. E. C. Goodenberger (1923). Evangelistic and building work; Mrs. Goodenberger charge of school; work for women.

Mrs. Mason was on furlough throughout the year, Dr. Mason leaving for furlough December 1st. Mr. and Mrs. Beebe were transferred from Yuankiang Station arriving here in March. Miss Madelaire was here for five months, when she left to take up work in Kiangnan Mission. We are glad to welcome Edward Jerome Beebe, who was born April 14th. We are thankful to be able to report that the health of the Station has been good.

In April Mr. Goodenberger left for a seven weeks' trip to Siam on Station business. Among other things he was able to arrange for our freight to come up through Siam, thus obviating the difficulties of our freight passing through the French customs in Haiphong.

One important step has been the translation of the Chinese edict of toleration into Tai and the securing on it the stamp of the local Chinese magistrate. Heretofore though issued by the Governor of Yunnan this edict has had little effect here because most of the Tai do not read Chinese. It is now accessible to the Tai reading population. We trust that as it can now be understood and has the sanction of the local official, it will help to clear up misapprehensions regarding Christianity that have kept some from taking a stand.

Evangelistic and Church Work.

It has not been possible, with our small force of native workers, as well as missionaries, to do as much extended evangelistic touring as should be done. Our two native evangelists spent some time in the out-lying districts. In October and November Dr. Galt and Mr. Goodenberger with Elder Luang the Dispensary assistant took a three weeks' tour in the northern part of the field, and reported very good interest. We hope the coming dry season to follow up this work and visit many other parts of the field. Dr. Galt and Mr. Beebe took a short trip to M. Sung and the native workers have done much in the nearby villages.

An important step in advance has been made at Ban Met, our first Christian Community not in direct contact with the Mission compound. Heretofore everyone who accepted Christianity here has been compelled by the non-Christians to leave his village and come to live in the Christian village beside the Mission compound. Outsiders believed that the presence of Christians in their village would drive out the demons. This policy of the non-Christians has been aided and abetted by the Chow Fa (Lord of Heaven), the local Tai nobleman-landlord and, before the coming of the Chinese authorities, the ruler of Kiulungkiang. This Chow Fa has systematically opposed Christianity from the beginning, attempting to limit our work to the small group of Christian families living close to the missionaries. When two families in Ban Met, several hours travel from here, took a stand as Christians, the non-Christian villagers attempted to drive them out. It looked for a time as though they would succeed. They were backed by their landlord, the above-mentioned Chow Fa. The Chinese magistrate was minded to accede to their demands, and for the sake of peace, to order the new Christians to move to our local Christian village. But we pressed as strongly as we could the provisions of the edict of toleration, which now had his stamp upon it, and the magistrate, who is an honest and fair-minded man, finally supported our claim and allowed the new Christians of Ban Met to

remain in their village. This victory, by the blessing of God, means a big step in advance for Christianity in this field. With this precedent those hereafter becoming Christians may stay and witness in their own villages, and we may hope soon to have many Christian communities in this field. Other families in Ban Met, encouraged by the turn affairs have taken, seem nearly ready to give up their spirits and cast in their lot with the Christians. We have had an evangelist teaching in this village since the work began there and we hope this seed sowing will bear fruit in time.

As is sometimes the case in Tai fields a number here accused by their neighbors of witchcraft have fled to the missionaries for refuge and have become believers. Some of these in time become our strongest Christians.

Evening classes for new believers, communing Christians and native leaders have been continued for most of the year. It is our aim, though we are far from this yet, to have every Christian within reach, studying at least two evenings during the week. Midweek prayermeeting is conducted by the native Christians in the various homes. The noon meetings for workmen have continued, being led in turn by missionaries and native leaders.

Easter was observed with a series of meetings throughout Passion Week, taking up the events of Christ's last week in order on the respective days and culminating in the services of Easter Sunday. The attendance and interest was good throughout. The afternoon Easter service was given by the children of the Church, who, down to the small ones took part in songs and reciting of scripture passages in a way that was splendid. It was inspiring to note the amount of scripture these children can learn.

The condition of the Church is fair. Sunday services, which are conducted by the church leaders and missionaries in turn, are well attended. Two members have been suspended and two restored. Two have been received by letter and 19 on profession of faith. There have been two deaths. There are 15 catechumens who we hope will be received the coming year. 15 infants have been baptized. The membership now

numbers 89. Offerings, exclusive of missionary contributions, have amounted to \$53.25. \$5.14 were given for the China flood sufferers and \$8.25 for congregational expenses.

While we have not had the men to use as colporteurs in this Station we are using scriptures furnished by the American Bible Society, and we appreciate the work that the Society and its agent, the Rev. Robert Irwin, are doing for Yunnan. This work is especially noteworthy in Wei Yuen (Muang Baw), where Mr. Irwin has had colporteurs at work among the Tai for several years. Many there have expressed interest and have even said they would become Christians if the missionaries came there to work. It is the opinion of the Mission that Wei Yuen should be our third station, and we hope and pray that before many years the men and funds may be found to accomplish this.

Educational Work.

We have a small day school with twenty-four children enrolled. The school has been in session for twelve months with two weeks vacation at Christmas and two weeks at Easter. We have two native teachers. The average attendance was 15, nine boys and six girls. The day school is in session only during the morning, so the teacher of the older children has night classes for them two or three times a week.

Several families have moved into the village during the past year, bringing children for our school. The school is now in session four terms of eleven weeks each, with two weeks vacation between terms. This gives regular opportunity for promotion and admittance of new pupils. This is our first step towards grading.

Some Tai Yuen geographies and readers have arrived just recently from Siam. They are the only text books we have in Tai Yuen. We have some English and Siamese textbooks which when translated will be run off on the mimeograph, which must needs serve as a printing press for some time. For variety in the curriculum drawing has been taught the past two terms, also public school music.

On Christmas eve the children gave a program in the Chapel. It was the first program many of the children had participated in. Another was given at Easter. They like to give programs and they do it well. They are well trained in memorizing Bible verses, hymns and the catechism.

The new school building has been an incentive to maintain order, and a certain amount of cleanliness. Clothes, hands and faces are inspected every morning. But we cannot expect them to be spotlessly clean for some time to come. Dirt seems to be hard to part with.

Five of the school children united with the Church the past year.

Medical Work.

The medical work in this Station is frankly discouraging. The Station was opened over seven years ago and even yet there are not enough patients to keep a doctor interested, say nothing of keeping him busy. The former doctor seems to have had the same experience. While our statistics would seem to indicate that we do a fair business, it must be born in mind that a very large number of these are simply caravan men who know what medicine they want, and so we are simply a drug store for them. Our constituency is a mixture of Tai and Chinese. The former have no money and most of the latter are too careful about parting with it, but practically all our support comes from the Chinese, those at the Yamen and the caravan class.

A very wide and disastrous small-pox epidemic gave us a wonderful opportunity for doing good and making friends, but vaccine was months on the way and when it did reach here there were only about ten people interested, all the rest either having died or recovered from the disease or been vaccinated by men from Siam who came up here for that purpose and reaped a rich harvest.

Then drugs ordered September 6th, 1924, have not reached here and probably will not for several months.

A few patients have been induced to come into the Hospital and we may truly say that with the exception of one case,

have all been cured or definitely helped but most of them refuse to stay long enough for real cure and one hates to see the time and effort lost because they will not continue treatment. Since December 1st when Dr. Galt took charge of the work he has not been called for a single obstetrical case among the natives. There have been a few cases of interest and we are sure a few lives saved and we hope and pray that the fear and prejudice against foreign medicine will be broken down in time.

Much work has been done in the nearer villages by our evangelists, following up those who come to the Hospital for treatment.

Building Construction.

The building program in Kiulungkiang is truly oriental—construction emphatically conservative relative to time. Doubtless there are those who are well disciplined in the problems of a pioneer field who would take our situation in this respect as a thing to be expected, but some of us cannot come under that classification. However the last year has witnessed growth and progress.

Evangelistic residence (House No. 2) to the North side of the compound is well on the way to completion and should be livable by September 1st of this year. How much we need houses too! A third residence (House No. 4) is under way, the foundation is laid and the walls are up to the window levels.

A real addition in the buildings of the Station during the last year is a new school house. This is one wing of the substantial educational plant that is planned for the work here. The walls are built of cobblestone; these stone are quite uniform in size and are laid in courses making an attractive as well as a substantial structure. The two rooms built will accommodate from 50 to 60 pupils. Except for a few tables, plain benches and three small blackboards, equipment is yet to be supplied.

We had hoped to have tile (roofing) made before this rainy season, but here we have been disappointed. Promises and semi-contracts have failed to furnish us tile. Each year

a poor grade of tile is made and burnt for the temples of this district, but the people are very reluctant to attempt any work of this kind for the foreigner. A good bit of superstition and fear are directly associated with this unwillingness to cooperate. But this does not mean that we are disheartened. We fully expected to have 200,000 tile or more on the place before another year rolls around.

An important factor that has and is retarding construction is lumber. Besides having to get logs from one and a half to two days up the river, a more serious problem yet is getting these logs sawed up into lumber. Trained sawyers are not to be found in this district, so to help meet this need a crude mechanical sawmill has been constructed. This makes it possible to get out our lumber with coolie labor, save for the one man in charge. In all we feel that a growing efficiency and quality in workmanship is a true reason for encouragement, especially is this applicable to our Christian workmen. At least this means that the building program in Kiulungkiang has passed the first mile stone.

The work here in Kiulungkiang is now almost eight years old. While the growth has not been rapid, yet it has been normal and steady. From the beginning up until the last few months all who became Christians were driven out of their villages and were required to come and live on a plot of ground near the Mission compound, and so the local Christian village has been growing in this way. It now numbers 29 houses. While this feature has been a disadvantage in that it has prevented the wider spread of Christianity, yet it has resulted in more intensive instruction than would be otherwise possible. Now that we have the precedent, established this year at Ban Met, where Christians have been allowed to stay in their own village, we hope that new accessions in other places will be able to do the same, forming new centres of Christianity. And we are looking forward to the time when those who are living in the central village here will be allowed to return to their original homes, better equipped to teach their non-Christian neighbors than they could have been at the start.

YUANKIANG STATION REPORT.

Year ending June 30, 1925.

The only two foreign missionaries at present in the station are badly handicapped in writing an annual report. One of us has been here only seven months of the year, the other only two months. The report is mainly for the last half of the year. Statistics, however, are for the whole year, so far as they are given. We are sorry that insufficient data makes it impossible to give hospital statistics. Dispensary receipts and expenses are given.

Personnel.

Mrs. W. Clifton Dodd (1887). Evangelistic work; Work among women; Lang. Com. On furlough.

Rev. and Mrs. C. R. Callender (1896)—reappointed (1901). Evangelistic work; Chairman and Secretary of Mission; Chairman Executive Committee.

Chas. E. Park, M.D. (1913), Mrs. Park (1910). Medical work; Station Treasurer; member of Property Committee; Mrs. Park, Station Secretary; work among women; Language Committee.

Rev. and Mrs. Kenneth Campbell (1923). Language study; Evangelistic work; Mrs. Campbell assists in hospital work.

Mrs. W. Clifton Dodd is home on furlough. She has been absent from the field the entire year. Rev. Lyle J. Beebe, Mrs. Beebe and their daughter Mary were here till Feb. 17 when they were transferred to Kiulungkiang. We are sorry to report the sad death of their son Dickie. Dr. Francis Brewer, Rev. Kenneth Campbell, Mrs. Campbell and their little son Wallace were here till April 9. Dr. Brewer went north to take up work in another part of China; the Campbells went to Yunnanfu to study the Chinese language for a year. They will return with a double-barrel equipment—a knowledge of both Tai and Chinese. Those of us who know only Tai feel badly handicapped. Rev. C. R. Callender returned from



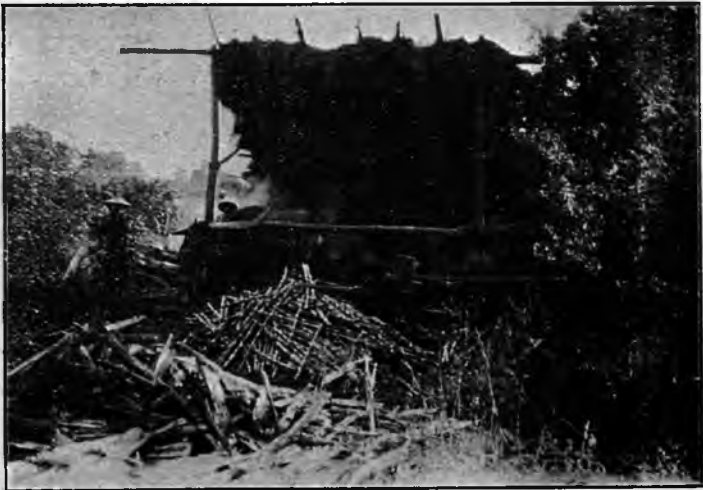
TAI YA SCHOOL. TAUNG YU AND KONG KAO, TEACHERS FROM SIAM.



**MISSION COMPOUND, VILLAGE BUILT UP AROUND IT.
MARKET ON THE RIGHT.**



PLAYING GAMES AND RUNNING RACES AT EASTER TIME.



MAKING SORGHUM. THE WATER BUFFALO TURNING THE MILL.

furlough Nov. 25. Mrs. Callender is still in America trying to regain her health and at the same time is looking after the children. Dr. C. E. Park arrived from furlough May 1. His family are remaining in Hong Kong till after the confinement of Mrs. Park. So the foreign missionary force now in the station consists of Dr. Park and Mr. Callender.

The station rejoiced in the presence with us of Dr. Mason and Miss Madelaire for a few days. The former was en route to the U. S. on furlough, the latter was en route to her station to which she has been transferred in the north. While they were here a meeting was held of all those present. Among the actions was one reiterating the decision of the Mission last year, making Yuankiang the second station. It was decided to make Yuankiang the headquarters of the station as soon as possible. Circumstances have prevented us from moving to Yuankiang, but the plan is to put the main medical plant there and for the Parks to live there on their return. (Dr. Park is now away, having gone to Yunnanfu to meet his family.)

Evangelistic Work.

Much of the work is done by the Tai workers from north Siam. During the past five months five families and a single man have returned to Siam, while only two families and two single workers have come to take their places. So Tai Yuan workers have been reduced in numbers materially. There are now seven families and six single workers from Siam.

We are glad to report satisfactory progress in the development of local Tai workers. At the present time there are seventeen of these local men at work assisting the Tai Yuan men. The zeal manifested by some of these men in the study of the Scriptures is remarkable. Mr. Callender reports as follows:

“Where I was touring recently it was possible for four of these local Tai men to come to me for study. They chose the book of Revelation. All four were intensely interested. The man who was teaching the catechumens in the village where I was stopping read on after the rest of the class had

gone home. So eager was he to learn, he read on by himself up to the time for the evening meeting, and then asked if the evening service could not be omitted so he could continue reading. His request was not granted, but the next morning when I first awakened the first thing I heard was the droning voice of this man reading out loud the book of Revelation. These fellows did not want to stop for meals. We completed the book of Revelation in three days. There was still a little time before we lifted camp, so, at the request of these men, we began reading the Acts. (I had expected to work on reports.) The men read the first four chapters without stopping, except casual explanations. The prospect of these local Tai Ya taking the place of the Tai Yuan from Siam in the not distant future is bright. The seventeen local men are distributed over an area five days travel in length. As far as possible these men are studying under the Tai Yuan workers. I plan to visit all the main points every three months, check up the work, baptize and receive to the Lord's table all who are ready. There are twenty-four places where catechumen are studying, of whom there are about 250.

"I have taken two rather long tours in connection with the work during the last three months. The first was to Yuankiang, proper, and to Nuang Chang. This last mentioned place is comparatively new work. Mr. Beebe cleansed over fifty houses in that district last year. In this district there are two elders from Siam conducting the work with four Tai Ya under them".

"One of the unpleasant tasks on this tour of over a month was the adjusting of a lot of petty persecutions. Eleven Tai families had been forced by the Chinese to pay the temple tax contrary to treaty rights. The whole sum did not amount to much, only about ten dollars U. S. money, but there was a principle at stake, so the matter was reported to the American Consul at Yunnanfu. He is placing the matter before the authorities there".

"There was ample opportunity to instruct the converts. Gambling, liquor drinking and some other social evils have been prohibited from the first; but there are two non-Christian

practices with which we have not done much: the custom of feasts at funerals and purchasing and selling wives. The funeral feasts are in honor of the dead and are supposed to assure prosperity in the next world. On this trip care was taken to place before the converts Scripture teaching on these and kindred subjects. While in Yuankiang a circumstance occurred that served to illustrate the Christian teaching in regard to funeral feasting."

"At Ban Yang there were two funerals only one day apart. One was a non-Christian funeral, the other a Christian. The first lasted several days, accompanied with all the pomp, feasting, drinking, wailing and piping characteristic of non-Christian funerals. A Christian man, who had been ill a long time, was taken home. The widow was requested not to have the ordinary feasting. After much parleying, including the whole Christian community, the woman agreed to omit the customary feast. A simple service was conducted, the corpse borne in a wooden casket to its resting place. The next morning the first sight that met me was a man carrying a large bucket of blood into the yard of the deceased, followed by a man carrying a quarter of beef. On inquiring of the widow, I learned that the dead man's relatives who live in another village had brought the beef over and were planning to have a feast in behalf of the dead. Given permission to order the thing stopped, my cook and I soon cleared the deck for action. The men were told that if they did not remove the carcass and the blood in double-quick time, the stuff would be thrown into the street for the dogs to devour. The men were not slow in taking the stuff away. The heathen orgies were held under a large tree near the village. A few days after this word came to my ears that a report had gone out from the non-Christian villagers that we buried the dead man without any ceremonies, not even covering the body. (I happened to be present and saw a new suit of clothes put onto the man.) I returned from this tour realizing with the Apostle Paul that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places,"

"A second tour of a little less than a month was taken to the north of the central place in Mosha, where the Mission compound is located. This tour took in all the villages in Huang Sai Luang (called in Chinese Kasai) and Muang Sai Noi. Two good elders in these districts have done splendid work, and the work is in a satisfactory condition. Communion services were held in three different places. Thirty adults were baptized and received to the Lord's table. A number of children were presented to the Lord in baptism. The services were well attended and listened to with wrapped attention, by the Christians.

"The Easter doings were postponed till the arrival of Dr. Park. So this day was not observed till the tenth of May. The day was a memorable one. The morning hours were devoted to the Easter services, the afternoon to the Communion services. In the morning services there were eight local Tai who took part. Charts were used to illustrate the resurrection of our Lord, and the men did well. This service was in the hands of the Tai, a teacher from Siam leading the service. At the afternoon service twenty-one adults were admitted to the Lord's table. These, together with those received on the tour, make fifty-four received this year. Last year there were thirty-four received and there has been one death, so the roll now stands at eighty-seven. These are certainly a good nucleus for a strong Tai church in this field. We hope next year to organize a church. In due time there should be several churches, perhaps five or six. We are moving slowly in order to be sure of our ground. The questions asked the candidates for baptism and reception are searching. The standard is set high. Not only do the catechumens have to learn the required questions, but they must have exemplary conduct."

"On Monday of the Easter time there were games, drills and singing by the school children, a play by the workers from Siam on the Prodigal Son, and a feast in the afternoon. There were about a thousand present, including some outsiders. The day closed with a song service.

"The quarterly Bible school was held right after the Easter doings, also the usual Tai conference, including both

the Tai Yuan workers and the Tai Ya. These meetings were very profitable. Some important measures were taken. For one thing, it was decided to stop the funeral feasting among the converts. The buying and selling of wives is to be discouraged with the purpose ultimately to stop it altogether. The matter of education was discussed thoroughly. It was decided to limit the study of the Tai to the primary grades and to stress the study of the Chinese. Tai schools are to be conducted only so far as they are necessary for the building up of the church. This means the study of the Scriptures and the hymnal especially, but it is necessary to have some knowledge in the rudiments of the written language. This is furnished in the Tai schools. In order to rise in the estimation of the Chinese officials it is necessary for a boy to study the Chinese. This is much more difficult than the Tai. Our local head man here says that three years study in the Tai are equivalent to seven or eight years in Chinese. The tendency, therefore, is for the children to want to study the Tai. This is good for Bible work, but it does not answer the requirements of the Government, nor does it give any promise to government positions in the land. The question of selfsupport was discussed, including the buying of medicines by the converts. Since the conference, I have been told, the receipts from the sales of medicines in the villages are increasing. Up to the present time most all of the church offerings have gone toward paying the local workers. Very little from foreign sources have been spent for this purpose. The bulk of the church offerings goes to this object".

"The Bible school was held immediately after the conference. Following the custom established by Mr. Beebe, the Bible school was held for three weeks, and is to take place every three months. Twenty-six were enrolled and most all came throughout. These young men showed an eagerness for study of God's word that is gratifying. The curriculum is simple and subject to revision. One elder gave them a course in the Acts, I gave them a course in Old Testament history, Prayers in the Bible, and First Timothy. The two school teachers in the Primary school, assisted by an elder, gave the

young men a course in reading and writing, and Kong Kae taught them singing. Seventeen of these young men are assisting in evangelistic work, especially teaching the Bible, catechism and other literature in the night schools".

The church offerings for the year amount to \$436.41 Yun., or \$305.49 Mex., spent as follows: Congregational expenses \$55.16; Missions and Benevolences \$209.16; Education \$40.65; Repairs \$0.52. About one-third has been contributed by the nationals.

An instance showing the spirit of giving is worth recording. In Nuangchung, two days away, a widow lost part of her house by fire, including a lot of her household effects. The elder in charge appealed to the Christians here in Nuang Ya for assistance. The matter was put up to the Christians, to show their love for one another by helping this widow. The gifts for this object amounted to \$20. Yun., one-half of which was from the natives. During the year an offering was taken for the famine sufferers in the north part of China. The offering amounted to \$24.10 Yun. A Bible day and an offering for the Bible Society are planned for sometime during this year.

Educational Work.

As has been intimated, there are two schools, one in Tai and one in Chinese. The Chinese school is run by the faithful and efficient young man loaned to us by the C. I. M. in Yunnanfu three years ago. His name is Chen Ven An and he is a marvel. Being very studious, he has picked up during his spare moments a pretty good knowledge of English. The missionaries teach him as they have opportunity. When he came here he knew nothing about the organ; now he plays for his school all the hymns and songs required in his school, and sometimes he takes the place of the organist on Sunday when she is absent. Another Chinese teacher came here about a year ago and assists Mr. Chen. He has become a Christian since coming here, the fruit of Mr. Chen's work. The emphasis we have placed on the study of Chinese has more than

doubled the number of pupils. There were forty enrolled in this school with an average attendance of thirty-six.

The Tai school is about the same as last year. When the former teachers, Kru Chan and his wife, Boon Pan, returned to Siam we had to send to Nuang Chung and bring Tawng Yu and his wife, Kong Kao, to come and take their places. They are doing well. Both were educated in Chieng-mai, Tawng Yu also receiving a good part of his schooling in Nan. Kong Kao is a product of Prae and Chiengmai. She began in Prae under Mrs. Park and Mrs. Callender and finished in Chiengmai. Both places have reason to be proud of her. In the absence of the missionary organist she plays the organ for all the services. Twenty-nine were enrolled in this school, average attendance was twenty. Sales from the supplies of both schools amounted to \$10.20 Yun.

Besides the two Primary schools there are twenty-four places where night schools are going on. The curriculum in these night schools consists mainly of the Bible, catechism and hymnal. However, in some of these places the alphabet is being taught and the children are taught to read, also some of the older young men; but they are not classed as primary schools in this report. Some of our very best work is done in these night schools. We realize that here in this field, as well as elsewhere, the future church depends upon the CHRISTIAN education of the youth of the land. Our policy is THE BIBLE FIRST, secular education second and subordinate. The children are too busy during the day herding buffalos, ducks and geese to attend day schools at the places mentioned, but they come at night, along with the elder. It is a common sight to see a little tot fall asleep in the class work. In Nuang Sai Luang the elder and his wife have four classes: one for the children, both boys and girls, one for young men, one for the older men and one for the women. It has been extremely difficult to get the older women to study. This place is an exception. The women cannot read, but they have learned by heart a number of hymns, the Lord's Prayer, the Commandments and part of the Apostles' Creed. This proves that perseverance and insistence with the women succeeds.

Selfsupport has been emphasized from the beginning. So far very little funds have been used outside of local contributions, except to pay the teachers. Slates and pencils are bought by the pupils and, in some cases books. A small boarding department was begun this last term. The rice crop was poor last year. Some of the pupils would have to stop school unless assistance could be given. The local committee were called together and it was decided to spend some church funds for the poorer pupils. Fifty dollars, Yun., were appropriated from the church offerings. Also the wage of the matron, \$4. a month, was taken from the offerings. (\$4. Yun. is worth about \$1.20 of U. S. money.)

Medical Work.

We have an interesting departure from the routine generally followed in medical mission work. This field is but four years of age. The many converts are one, two, and three days travel by caravan from our modest dispensary. Therefore, from the beginning of the work our dispensing, through necessity not choice, has been conducted largely through the efforts of the native evangelists who teach and heal as they witness for Christ among their less fortunate brethren.

There is the mutual understanding by all concerned that missions in foreign lands sooner or later become self propagating, self supporting, self governing institutions. There are many obstacles found in the way of the four year old, however, when it comes to assuming the responsibility of caring for the sick and dying under the scrutinizing eyes of their non Christian brethren who are in the majority when it comes to numbers, both in patients and in medical advisors. These "quacks" have the advantage of our evangelists because they are well known and in their natural environment. Our evangelists have the advantage however in that they have a few reliable drugs that will give results and bring about a cure in many cases where the spirit doctors fail. We have no chiropractors nor osteopaths in this vicinity but we assure you that we have something just as bad. The penalties that they

inflict upon their victims mentally and physically are most outlandish. To borrow "Mutt and Jeff's" words "their ignorance is refreshing." This of course applies to the patient as well as the doctor but it appears a bit worse against the doctor because he willingly inflicts his torture, whereas the patient in many cases is either too young or too violently ill to resist.

Is there not an opportunity here of enabling these people to employ what we term the old reliable household remedies, in our medical pharmacopoeia known as epsom salts and quinine for fever, boric acid solution for slight infections and iodine in fresh cuts and bruises, etc., taught to them by the evangelist and the missionary on his various tours, and not lean so heavily upon the medical department as a necessity in their Christian life as has been the case in fields where the medical department served as the opening wedge for beginning the mission work. In Yuankiang the Evangelistic side of the work has led constantly and has been, as we believe always should be, the important phase of any Christian movement. The medical department is in its infancy at the end of these three or four years.

During the past twelve months savings from sales of medicines have amounted to Three Hundred Seventy-nine Dollars and Eighty cents, plus One Hundred and Forty-four Dollars spent for assistants and paid to charity patients, makes a total of Five Hundred Twenty-three dollars and Eighty cents, received. This is very small considering the expense of the drugs used in treatment but when one realizes that this money comes from poor farmer people who have very little ready cash to spend and from shrewd Chinese merchants who do not yet realize the whole truth regarding the value of foreign medicines makes the proportion paid by the patients appear a bit more reasonable. One dispensary assistant is all that has been used of the local Tai people and he has proven very efficient considering his three short years of experience. A majority of the cases attended are believers. At a conference held recently it was agreed that the Christian people should pay for their medicines whenever they were able and it is encouraging to see them bring money with them although often the amount is not nearly sufficient. However when one realizes

that the site of our dispensary and mission buildings is two days travel from any definite caravan route and that we are practically located in the farming district the results already obtained are not to be scoffed at.

To represent the condition of the medical department of Yuan Kiang field, there is no short phrase that will for the time being express our sentiments better than one used by our new President of the Board of Foreign Missions on a recent occasion when he said something like this. "The Presbyterian Church is only playing at Foreign Missions." We are only playing at medical work here. We have patients ready to accept foreign treatment. We have supplies from the Women's Board to make these patients comfortable in a hospital bed but we do not have the Hospital or the bed. We have a modest supply of drugs and a reasonable good supply of surgical instruments but we do not have an operating room for our patient where there would not be danger of dirt from the ceiling falling into the site of operation.

The first aid treatment has its place out among the villages but we want something better for the patient in serious condition be it medical or surgical. The demand has justified this move to better housing and better location now for some time. We are here on the job ready to improve the opportunity.

Patients are numerous. When I seated myself to write this report I was obliged to take care of three patients before I was allowed to begin the first paragraph. The demands are for various diseases in various animals. The majority of these are people but it is surprising how many are among cattle, horses and water buffalo. Just yesterday I had a call for intestinal antiseptic for the water buffalo. The reader might be interested to know that we perscribe "moth balls" in these cases and the report is that they are quite beneficial in certain diseases of the alimentary tract. We prefer to perscribe for the human animal.

Urgent needs for Medical Department.

Land for medical plant	\$ 800.00
Hospital building	6,000.00
Hospital equipment	2,000.00
Dispensary equipment	2,000.00

Respectfully,

CHAS. E. PARK.

Total Dispensary receipts \$362.12 Mex. Expenditures \$117.96.

Buildings Operations.

The house built by Mr. Beebe last year has been reroofed with tile. A bamboo house has been put up in Yuankiang, proper, as temporary quarters for missionaries. The erecting of a permanent residence is planned for the next dry season. A chapel has been put up in the Nuang Tai Noi district. All the work was donated by the Tai converts, including the making and laying of the sundried brick. The timbers were secured from the Chinese and paid for. This sum was met by the Milton Stewart Evangelistic Fund, also the other building work mentioned. The woodwork of the chapel cost \$65. Yun., the bamboo about \$200. and the tiling of the house \$164.80, all of which may be put into Mex. by multiplying by .70, the present rate of exchange. All the above expense has been met by the M. S. Fund. Covering the wall in front of the Mission compound, costing \$22.40 Mex., has been charged to Repairs account.

Miscellaneous.

Some successful experimenting has been done in gardening. Dr. Park and Mr. Callender were much surprised to find on their arrival two gardens in Mosha where the Mission compound is located. Not only do these gardens supply a lot of vegetables for the missionaries' table, but they are an inspiration to the Tai people. Seeds have been given out to the people with good results. Tomatoes have been brought in and sold to the missionaries, after the missionaries' tomato

crop was finished. A tomato raised in Mr. Campbell's garden measured 12 inches in circumference; and one of the tomatoes brought in by the Tai measured 16 inches.

Goats have been bought and brought down from the mountains where they flourish. The milk furnished by the goats is good and helps materially in the supply of milk. A number have died during the hot season, probably due to the intense heat.

The new missionaries were badly handicapped in studying the language on account of the polyglot language situation. Dr. Brewer studied Chinese, the Campbells the Tai Ya. The Language Committee is not competent to pass judgment upon study in the Chinese language, so nothing has been reported in regard to Dr. Brewer's study in the Chinese language. The Campbells did faithful, efficient study in the Tai Ya dialect. Mr. Campbell had charge of seven villages where converts live. He also conducted the Sunday School for a time before they left, and Mrs. Campbell taught a class of women. The Language Committee sent recommendation to the China Council to pass them in their year's language study. Mrs. Campbell, being a trained nurse, has been very helpful in the medical work. The two lonely men here now are looking forward to the return of the Campbells with eagerness. And we are sorry to lose Dr. Brewer.

Problems and Difficulties.

These arise out of many sources: Financing a station in the jungle; wrestling with polyglot languages and dialects; trying to bridge the differences between the Chinese and Tai; adjusting the petty persecutions of the Chinese landlords; working two fields ten days apart—Yuankiang and Weiyuan (Tai Muang Baw). All these and many more problems require superhuman wisdom. The task is impossible, so far as human resources go, but things impossible with men are possible with God. However, God usually works through human personalities, and more consecrated personalities are needed for this tremendous task.

New Forces Needed.

An evangelistic family and a medical family are needed at once for the work in Weiyuan (Tai Muang Baw). The work there is opening rapidly. The two Tai workers who are at present in that field constantly write letters telling about the opportunities, urging the missionaries to come and begin work on a permanent basis. For several years Tai workers have been supplied for that field by the Rev. Robert Irwin, agent of the American Bible Society for Siam. The two men now there are bravely working on and pleading for the foreign missionary to come at once. A tour is planned to that field right after the rains. It is thirteen days travel away from Kiulungkiang and ten from Yuankiang. Already there are six or seven families who have broken with demons and taken a stand for Christ. The officials are favorable. The time is ripe in every way. It is impossible to answer the urgent call to that field from the present forces in Yuankiang. The rapid growth here, spoken of as a mass movement, will lapse into heathenism unless there are adequate forces on the ground to care for and instruct the converts. The two new families required for that new field should come as soon as possible and equip themselves for it by first studying the Chinese language, as the Campbells are doing now. The Tai may comparatively easily be acquired afterward. This dual language equipment is necessary in both Yuankiang and Weiyuan. The medical family would take the place of Dr. Brewer.

An educational family is also needed. At present this department of the work has to be conducted by the evangelistic missionary who has no time for it at all. A family for the educational part of the work would not only relieve the evangelistic missionary, but would make it possible to systematize the school work in the whole Yuankiang field.

We need a foreign missionary who knows the Chinese and their language, to take the place of the Perrys. Either a family or a single man would be acceptable. There is no one to look after the Chinese part of the work, not even Chinese workers, except those in the school where they are needed.

We have requested the C.I.M. in Yunnanfu to furnish more Chinese workers, but so far have not received word from them. Until such workers come very little can be done for the Chinese here, either evangelistically or educationally.

In closing this report we desire to record our gratitude to God for the continued gifts of the Milton Stewart Evangelistic Fund which has made it possible to begin this work and to maintain it up to the present time. The appropriations from the Board are inadequate to cover all the expenses required to conduct the work. And the generous gifts from this Fund enables us to take advantage of strategic opportunities otherwise impossible.

The American Bible Society, through their agent, the Rev. Robert Irwin, has contributed liberally to the support of this work, for which we express our appreciation. These funds help blaze the way for Bible distribution in the future. Most all the local workers own Bibles purchased by themselves. The sales are still small. Receipts for the year are only \$5.46 Mex., but a good beginning is made.

The Central Fund in the Siam Mission has contributed yearly to the work in this field from its inception. We express our grateful appreciation for these substantial helps; also for the Tai workers from north Siam without whom it would have been impossible to carry on the work here in this most difficult field. "The prospect is as bright as the promises of God."

Respectfully submitted for the station,

C. R. CALLENDER.