West China Missionary News

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No. 9—"Pumping" Water
Those of us who live in the western parts of West China are familiar with the far towering mountain tops with their eternal snows which mark the mystery land of Tibet. Some of our workers have penetrated Tibet short distances into the vast domain and will recall the lines of evergreen below the snow line, the grasses and herds in the valleys, and the roaring streams in their midst accompanied by wild pigeons and beasts of prey. They will recall too the small fields of barley and maize, the fort like stone houses with successive stories for cattle and servants, the family, the priest and the ever fluttering prayer flags. They will recall likewise the stalwart people with their yaks and ponies, tea and tsamba, ear rings and prayer wheels, and clothing of rough hides or coarse brown cloth. Most of all they will probably recall the big lamasaries with their golden domes, extensive buildings and well fed arrogant lamas.

To aid further us in the better understanding of the people, their primitive beliefs and social and religious problems, our co-workers of the United Christian Mission, at work in the Batang district, Tibet, have spent no small effort in preparing MEDICAL contributions to this number of the News. To them and to “Tibetan” we will all feel greatly indebted. The picture presented of the unfortunate who becomes ill, is certainly a sad one. Here in China we are accustomed to cupping, great doses of drugs based on fantastic formulas, and the wizards band beating their drums, gongs and shouting incantations. But it is doubtful if we can find any form of treatment quite so tantalizing and torturing as that of forcing the unfortunate to remain constantly awake. It is abundantly evident that the modern medical man with his scientific treatment and explanation of disease is a dire demand in their midst.
Educationally, evidently Tibet does not lack for literature so far as quantity is concerned. We are told it contains works on "religion, medicine, history, grammar, composition, agriculture and ethical. From another source we have a description of some of these books, "The principal work, the Bkahgyur, the great code of the Scriptures, is a book comprised of one hundred and eight volumes, each of one thousand pages. It contains one thousand and eighty three distinct works. A European bookseller would stand aghast if called upon to handle in the course of trade many copies of such a work. For each of the volumes weights about ten pounds and forms a tome twenty-six inches long and eight inches broad by eight inches deep. To transport the volumes a dozen yaks are required. The blocks from which they are printed, movable type being unknown, requires rows of buildings as a warehouse." As the contents of this literature comes mainly from Sanskrit, Chinese and native Tibetan sources, we may well judge its value for modern civilization. This lack of value even as a crude moral standard is all the more manifest since the books are not so much read for their meaning as repeated to charm away demons and disease.

The effect of all this is again seen when we are introduced to the ceremonies connecting the people and their priests. Water, we say, does not rise higher than its source. A people does not rise higher religious than its leaders. Leaders, in the main, do not rise higher than their literature. The result is lamaism. Collectively, as revealed by our correspondents, it is apparently mainly a means of making a living for the masses of monks. They know well how to rouse the fear of the populace by prophesying plague or other calamity, then by spectacular ceremonies in which the gods come down, the hand of mercy is extended, but it must always first be becomingly crossed with silver or its equivalent. "Tibetan" shows us the leaven of the literature from another angle, the esoteric. Here the seeker hopes by silencing all appeals of sensation, destroying desire and reversing reason to attain the state of Not-being, that death to emotion, ambition, useful activity and citizenship, which
is Nirvana. A walled in hole in a hill with a human being covered with filth and varmin is a sad goal for a literature so great in volume and age.

One turns with hope to the brave little band in far Batang, with their medical men, teachers, preachers and women workers. Back of them stands the learning of the west and its literature, and back of that NEW the ever conquering spirit of the Master: the LEVEN. Way, the Truth and the Life. We thank them for the glimpses they give us of their fallen leader, Dr. Shelton. Our sympathies still flow out to them in their great loss. We trust that still through them his spirit may go marching on. A suggestion in another communication that deeper penetration into Tibet is impeded not by the Tibetans themselves but by one of our foreign powers cannot but arouse query. Is it true that well accredited missionaries are so debarred, or is the local official only hiding behind a far away name?

In this issue we have pleasure in presenting the claims of literature from another standpoint. The West China Religious Tract Society has added another year to its history and presents a report of its twenty fourth annual meeting. It NEW LITERATURE. is heartening to read that “In spite of war, brigands, and bad times in general, the work of the year compares very favorably with that of any former year.” We quite heartily agree with the Secretary that “production will avail us little unless we solve the problem of distribution.” This naturally does not in any way minimize the importance of proper production. China, as one of the speakers took pains to emphasize, was never more rapidly changing, and we must be ever producing the Christian solution for her changing problems. There is little gain in assaying to slay the ghosts of the past while great and growing giants of avarice, militarism, robbery, lawlessness, gambling, opium growing, irreligion, atheism etc are stalking through the land. Some tracts have naturally a timeless value for they deal with eternal themes, but in the main we need tracts for the times, and such avenues of distribution that answers shall be available for the asker of questions while wonder is still warm in his soul.
THE UNVEILING OF LHASA

EDMUND CANDLER.

The following quotation from the above book gives a picture of Tibet’s mysterious capital as seen by the author during the Younghusband Expedition, 1904. It should not be wholly inappropriate as a preface to this Tibetan Number of the News.

“We reached Lhasa today, after a march of seven miles, and camped outside the city. As we approached the road became an embankment across a marsh. Butterflies and dragonflies were hovering among the rushes, clematis grew in the stonework by the roadside, cows were grazing in the rich pasture land, redshanks were calling, a flight of teal passed overhead; the whole scene was most homelike, save for the bare scarred cliffs that jealously preclude a distant view of the city,

“Some of us climbed the Chagpo-ri and looked down on the city. Lhasa lay a mile in front of us, a mass of huddled roofs and trees, dominated by the golden dome of the Jokhang Cathedral.

“It must be the most hidden city on earth. The Changpo-ri rises bluffly from the river bank like a huge rock. Between it and the Potala hill there is a narrow gap not more than thirty yards wide. Over this is built the Pargo Maling a typical Tibetan chortan, through which is the main gateway into Lhasa. The city has no walls, but beyond the Potala, to complete the screen, stretches a great embankment of sand right across the valley to the hills on the north.

“We found the city squalid and filthy beyond description, undrained and unpaved. Not a single house looked clean or cared for. The streets after rain are nothing but pools of stagnant water, frequented by dogs and pigs searching for refuse. Even the Jokhang Cathedral appeared mean and squalid at close quarters. The only building in Lhasa that is at all imposing is the Potala. It is not a palace on a hill but a hill that is a palace.”
In writing about the customs and superstitions of the Tibetans in sickness and death, it is not my intention to go deeply into the whys and wherefors of the subject. In the first place, the subject is too large to be handled in a short sketch and, in the second place, I am not qualified to do so. These are just a few observations and circumstances that we continually see and meet in our every day work and like among the people of this locality.

When there is sickness in a home, a pile of rocks and ashes is placed at the front door. This is a sign to all would-be visitors to keep out, lest, in entering, they bring in evil spirits.

A sick person is not allowed to go to sleep and a servant or some member of the family is stationed beside him to keep him awake. By gentle means, if possible, such as tapping on the head with a stick, but, should he insist on stealing a nap in spite of this, harsher treatment, such as pricking with needles, is used. The belief is that if the patient sleeps, the demons will be able, in this unguarded moment, to make way with his spirit and take it down to the "Lord of the Dead."

Another custom, in case of severe illness, is called "the freeing of life." Some member of the family goes on the street, preferably to the butcher, where he finds a goat or other animal about to be killed. He pays the butcher a little more than the market price, takes the goat, pierces its ear, ties a red tassel therein and sets it free to die of old age. Woe unto the one who kills one of these animals so freed. His sins are greater than he can bear.

Persons suffering pain in different parts of the body, tie red strings around their necks, arms, wrists, ankles, toes, and in their hair, to appease the wrath of a certain god who has a peculiar aversion to that color.

In most diseases, the Tibetans would rather take a dose of poison than to eat an egg or take anything having salt in it. While the soup and flesh of a black chicken are very efficacious in the healing of wounds.
Fainting is a very mysterious circumstance and is attributed to a "heavenly body" striking the person so afflicted. Not long ago one of our hospital assistants was coming along by the river and either fainted or became dizzy and fell in. He does not know just what happened, but all the people who know about it declare he "was hit by a planet". Some even saw it come out of his mouth. If it had not, he would have died. There is a story to the effect that last summer some country people were struck so hard that their skulls were cracked.

Two years ago Dr. Hardy was called to see a young woman who had all the symptoms of opium poisoning and, in spite of most rigorous treatment, died in a short time. The lamas had been working over her for nearly a day before the doctor was called, and, when he was, it was too late. The family declared she was "struck by the Heavenly Dragon," and denied suicide by opium.

When a person is critically ill, and the lamas and family are sure there is no hope, the lamas perform the burial service over the body. This consists in the saying of prayers and the scattering of grain and holy water over the patient. This ceremony "opens the road" to Hades where Aki Chu Dje, the "Lord of the Dead", reigns and pronounces judgment upon all souls.

When a rich man dies, all his personal belongings, such as clothing, jewelry, weapons, bowls and so forth, are divided and sent about over the country to different big lamas as pay for prayers for the departed. Also, all the lamas of the local lamasary are hired to pray for a day. This costs from two to three hundred rupees in Batang and more where the lamasaries are bigger.

Not long ago a man who was considered very wicked died in our hospital. His death took place just as the sun went down and the Tibetans all said that was a very bad sign. The next day, just as the funeral procession started for the grave, clouds overcast the sky, and that was worse yet. The following night, the valley was visited by a heavy frost, a very unusual thing at this time of the year, and the deceased got all the credit for this calamity.

One quite common practice in case of illness, is to make images of tsamba and feed them to the dogs on the street. In this way, the demons, causing the disease, are enclosed in the tsamba, and the dogs' eating it does away with them.

Many times, in going through the streets, we come upon a crowd of beggars, children, and poor folks assembled around a big caldron of soup cooking in an open place. There is sickness in the family and, in order to please the gods, and lay up merit, they make a big show of feeding the poor. This is also done when some disaster is threatening the crops.
To be critically ill among the Tibetans is to be in torture. Instead of quiet and the care of skilled and loving hands, the patient is subjected to cruel treatment, the clang of cymbals, the rattle of drums, the blare of trumpets and the monotonous mumbling and incantations of the lamas, as they endeavor to drive forth the disease producing demons. If the disease is not serious enough to produce death, the treatment certainly is.

EDUCATION IN TIBET.

R. A. MacLeod, B.A., B.D.

Among the reforms instituted by the Tibetan king, Srongtsan Gambo, a contemporary of Mohammed, was one which provided for education. Buddhist-Sanskrit literature was introduced and an alphabet for the Tibetan language was invented, so that the Buddhist scriptures might be available to the Tibetans in their own tongue. He also forced the Chinese emperor to open the national schools of China to the children of the chiefs and rich men of Tibet, in order that they might be taught the Chinese classics, and invited Chinese scholars to his court. In this way, a system of education, partly Indian and partly Chinese was established in Tibet about the middle of the seventh century, and has continued without much change down to the present time.

At first, the work of the Tibetan scholar was confined to the translation of Sanskrit works into Tibetan. This was a tremendous task; but, in the course of time, it was accomplished. The Tibetan language was organized according to the principles of Sanskrit grammar to such an extent that the wealth of Sanskrit literature was made available to the Tibetans in written form. In this task, Sanskrit scholars from India rendered much aid to the Tibetans. It was several hundred years later, however, before the Tibetans became so well versed in the art of composition that they attempted literary productions of their own. Several histories were written and legends and songs were reduced to writing. Later, when the Chinese completely conquered Tibet, much work was done in translating Chinese literature into Tibetan. All this body of literature,—Indian, Tibetan and Chinese—contains treatises on Religion, Medicine, History, Grammar, Composition, Agriculture and
Ethics, and is the center around which all Tibetan education is formed.

For the most part, schools are confined to the monastaries, where the young monks are taught to read, write, chant and dance. Little attention is paid to the meaning of what is read. It is sufficient if the pupil can, with good time and rhythm, chant what is in the books, so that he may be able to perform religious ceremonies, the words of which have mystic power within themselves. The meaning is entirely neglected. The result is that only a few understand and are able to interpret Tibetan literature. In the monasteries where teaching is done, discipline is very severe. The garment of the pupil is sealed to the floor; so that he cannot leave his place without permission. Stupidity, carelessness and breaches of etiquette are punished by the most severe flogging. In most of the monasteries, education is neglected and many of the priests can neither read nor write.

In Kham province, the laymen are educated by private tutors; but as only children of wealthy parents can afford to engage tutors, educated laymen are few in number. This private education consists of learning to read and to write. Arithmetic seems to be generally unknown. In trading, the rosary is used as an abacus. When commodities like wool and butter are sold by weight, a device similar to the steelyard is used. A stone of a certain weight is agreed upon as representing one rupee's worth of the commodity. The sack of butter is weighed. Then, a sack of small stones equal in weight to the sack of butter is gotten together. These small stones are then divided into weights equal to the stone agreed on as the equivalent of one rupee. In this way, each heap of small stones is made to represent one rupee's worth of butter. This system takes many small stones, much time and talk, but as these are all cheap in Tibet, this method is universally used. Bookkeeping is generally done by cutting notches in a piece of wood. The majority of laymen are illiterate. The education of women is almost entirely neglected, except in the case of royal families.

At Goom, near Darjeeling and at Batang, western schools have been opened, and western methods of education introduced. Suitable school books are being prepared. The school in Batang was opened in 1909 by Mr. James C. Ogden. During the fourteen years of its existence, over two hundred pupils have been enrolled. At present, the enrollment is a hundred and two. All those enrolled speak Tibetan. Seventy-five percent speak Tibetan only. For the twenty-five percent who can use the Chinese language, the course of studies prepared by the West China Christian Educational Union is used. The interest in the school continues to increase, and many children come from the upper-class families. So far as we know, these are the only foreign schools among Tibetans.
It is reasonable to expect that, in the near future, Western education will be in demand in Central Tibet. Foreign inventions like the telegraph and postal system are being introduced. Foreign trade is increasing. Foreign methods are beginning to be admired and desired. With these things will come a desire for foreign education. This foreign culture is a disturbing element and, without doubt, will make trouble for the priest-king of Lhassa, thereby disturbing all Tibet. The authorities of Tibet have good reason to fear western education. They have only to see what it has done for China, where it has set the ignorant free and placed them in the seats of the mighty. In India also, the Tibetans may perceive a discontent which has come with western notions of liberty. But, the sure safeguard of liberty is education. Give the Chinese and the Indians more Christian culture and they can manage their freedom with success. Christian education, by its very nature seeks to propagate itself. There is no force under Heaven that can successfully prevent its progress. It has begun its work among the Tibetans. Nothing can stop it. Even though it will confuse for a time, it will eventually help save Tibet. The appeal of the prophet is the appeal of Christian education: “Come, and let us return unto the Lord, for he hath torn and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us, in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning: and he shall come unto us as the rain, as the latter and former rain unto the earth.”

A DAY OF LAMA CEREMONIES.

J. RUSSELL MORSE. B. A.

Last February was an eventful month, because it was the Tibetan and Chinese New Year season. Many pages would be needed to describe it all, so I can tell you about only one of the events. First, a little sketch of “background”.

Ever since the middle of January there has been quite a “scare” among Batang folks, because of an epidemic in other places. It was reported to have decimated the populations of
Tachienlu and Litang, and to have killed large numbers of people even in Lhasa. The lamas (Tibetan priests) of Batang tried to frighten the people as much as possible, so that large sums would be paid to them in return for charms, prayers, etc., and they succeeded quite well. Then the strange disease came to Batang, and every day we heard of a number of people dying. Such are the times when the lamas fill their treasure-chests with money, jewelry, and many other valuables. They are ever on the lookout for opportunities to impress the people with their power over evil spirits, and to bind them yet more strongly by fears of all kinds.

On the morning of the 28th of February, while Mrs. Morse was studying with our Tibetan teacher, I went up to the lamasery to have a "look around". In the outer court of the lamasery a few lamas were practising for the "prayer dance" (to take place several days later), while others were beating the drums for them. But the main activity was at the temple. Since quite a number of Tibetan laymen were going hither and thither, I ventured to enter the temple vestibule. A large sheet was stretched across the inner door, but hardly anyone could miss guessing that a lamaist "prayer-meeting" was going on inside. Many voices were chanting the prayers, to the accompaniment of the measured clanging of cymbals, and once in a while long, weird blasts would be given on the great copper trumpets.

And, right there in the vestibule, was the most horrid idol, I believe, that I have ever seen,—Kam-ba-ma the goddess of cholera. Of course the Tibetans are so ignorant about diseases and medicines that this goddess is made to preside over plagues and sicknesses of all kinds, as well as cholera. The idol had been molded of "tsamba", then painted black, and the various features were outlined in varicolored butter. One "kata" or ceremonial scarf of honor, hung down so as to thinly veil much of the face. Beneath this scarf, the great red tongue of the idol protruded to an amazing length. There was a repulsive loathsomeness about the whole figure that is indescribable, and I was glad to be gone from her presence.

In the afternoon, about two o'clock, a large crowd assembled for the main part of the ceremony. After a great deal of ceremonial "hocus-pocus" in the temple, the "Kam-ba-ma", seated on a raft-like platform with carrying-poles attached, was carried to a place just outside the western gate. Because of her dangerous nature, rather than because of her "divinity", she had an escort of a half dozen Tibetans armed with antiquated guns. Just before she was taken away from the lamasery, these Tibetans fired their guns at her, as is the custom. Then she was carried to the river, where the raft was launched, with many prayers for a LONG and safe voyage. As she drifted away, the Tibetans fired a last volley after her, that she might travel more
swiftly and be less ready to return. On the raft, in front of the goddess, was a very small image made of “tsamba” (pardhened barley flour), called a “leen”. This is supposed to be the effigy of a sick man, offered to the demon-god as a substitute or ransom for the actual person. There was also a picture, or rather a cartoon, showing four adults and a child. This, I suppose, is also because of the Lamaist idea of vicarious sacrifice. “Kam-ba-ma” is deceived, perhaps, by the picture, and is satisfied to have these substitutes instead of the possible human victims. In addition to these, the floor of the raft was heaped with cakes and cones of tsamba, called “dorma” intended to ration the goddess for her trip to some far away place where she could do no harm to Batang.

Just as soon as “Kam-ba-ma” with her escort had been sent to the river, the entire lamasery became even more busy with a devil-driving or exorcising ceremony, almost identical with one which had been held twelve days before. That first ceremony had been the regular annual affair, intended to produce disciplinary effects upon the evil spirits in general; this second ceremony was a special one proclaimed by La-Ka-lama, the “living Buddha”, as an extra preventative measure against the pestilence.

Following a long series of blasts from the great copper trumpets, an aged magician-lama came forth from the temple, with a large number of ceremonially gowned lamas following him. The lamas all wore their long red woollen robes, and had large, tall hats of dark yellow cloth, for the Batang lamas are of the “yellow cap” sect (Gelug-pa), or “virtuous order” founded by Tsong-Kapa, the Martin Luther of Tibetan Buddhism. My first view of the chief exorcist was enough to convince me that this ceremony is largely a survival of the pre-Buddhist Bon religion, for the head magician-lama wore the ancient hat of the “Chief Wizard”, around the brim of which is fastened a deep and broad band of black velvet hanging down to below his eyes. In his right hand he carried a “dorje” or symbolic thunderbolt, the emblem of invincible power. Each of the others carried a “pur ba” or symbolic dagger, always used by lama exorcists in their ceremonies for that purpose (theoretically) of stabbing demons. All of these fled swiftly down into the outer court. Everything seemed to be permeated by a certain weirdness, as the lamas made a great semicircle about the head exorcist. There was much blowing of trumpets, clanging of cymbals, and prolonged groanings and mutterings of incantations. This part of the ceremony was concluded by the pouring out of “sen shen” an offering of tea to the gods for the good success of the efforts against the spirits of evil. Beer or wine may also be offered.

A large “dorma,” made in the form of a pyramid, and surmounted by a miniature skull, was ready and waiting for the
The auspicious moment. With it was a small image similar to the
one which had been sent to the river with the idol “Kam-ba-ma”

While all this was going on in the outer court, a strange
performance was going on upon the steps of the temple. In
fact, it was so strange, and so different from anything else I had
ever seen before, and so amazingly puzzling, that any descrip­
tion I might give of it would, at best, be very clumsy and in­
complete. The center of this part of the ceremony was a hand­
some youth whom I had often seen before, Ah-tsen, the
personal servant of La-Ka Lama, the abbott. He is a lama­
in-training, or “ben-chung” not having y#i been to Lhasa. His
costume reminded me of pictures I have seen of ancient Aztec
King. And, while thus regally robed, it was the purpose of the
lamas to cause the “guardian deity” of this part of the country,
named “Trin-leh-jeh-boh” or “King of the North” to become
incarnate in his body during the ceremonies, that the devil­
driving or exorcising rites might have unfailing success. I
suspect that the ones who engineered the performance knew
that it was a big fake and imposture upon the credulity of the
people, judging by some things that I noticed, including the
pulling about by them of several poorly hidden strings.

Several means were used to produce a rather delirious or
physically abnormal condition in the lad. He was given some
tea to drink, but, so far as I could see, he did not drink much of
it. Then, handfuls of some kind of grain were thrown into his
face, until it became puffy and red. And, between the handfuls
of grain, clouds of incense were blown at his face. Then, still
seated upon the stool, he was made to rock back and forth,
much as though in the throes of a violent stomach-ache. This
is said to be the sign that the “god” has come and taken pos­
session of the body for the time of the ceremony. When the
young man seemed to be wholly intoxicated and “out of his
head”, he was dragged, stumbling and reeling, a few steps far­
ther toward the outer court. Here he was again made to rock
back and forth, and his limbs to jerk about as though pos­
sessed by some strange spirit. Then he was brought a few steps
farther, into the outer, and the rocking, jerking and reeling was
repeated (the young man being seated upon a stool whenever
this done).

Just as soon as Ah-tsen, with the “King of the North” in
possession of his body, reached the outer court, group of the
exorcists (already described as being in the outer court) seized
the “dorma”, and all hastened to the scene of final action, an
open space just outside the western gate of the lamasery. In
front went a plainly dressed lama with a whip, which was freely
used in clearing the way for the procession. Several times I
saw small boys stung smartly by his whip. And when the
lines were formed for the ceremonies outside, the crowds were
kept back by several such as he. A lama with a whip, that is a good symbol of this religion.

Material for a goodly fire had been assembled before hand, and, after the prayers and incantations had been continued for some minutes with ever increasing vigor and volume, the small image molded of tsamba and decorated with vari-colored butter was cast into the flames as an appeasing gift to the gods, demigods, saints, etc. The offering of this small figure is supposed to guard against epidemics, plague, drought, famine, etc.

Then came the climax, which seemingly was very exciting to all the natives, when the large “dorma” was dashed to the ground and zealously torn to bits by the people, to the accompaniment of the chantings of the lamas. The evil spirit of the “dorma” was supposed to be helpless, because of the mighty charms and incantations of the Tibetan priests. It is thus that the people are held in a bondage of fear by the lamas, who, it is believed, can loose the demons upon whosoever may incur their displeasure.

After the “devil”, or rather, this particular devil, had been disposed of for the ensuing year, all the lamas retired to the court before the temple. Ahsen was stripped of his regal costume, and was carried away in a seemingly unconscious condition. Above the large outer entrance was hung a beautiful painting of Buddha, done upon some kind of fine cloth and framed in brocade. The lamas gathered before an altar on which were small vessels with a variety of foods, which, after some ceremonies, were taken inside the temple to be devoured by the gods. Then the lamas began making a dismal noise, somewhere between a groan and a growl, accompanied by the clanging of cymbals, perhaps all intended as worship of Buddha. After keeping this up for some time, all the lamas went into the temple, and the ceremony was over.

Is it any wonder that, when the people are so taught to fear the devils and their lama masters, none of the lamas are ever without food, clothing, and a fairly comfortable living-place (according to these standards), and that they hold the bulk of wealth and power of Tibet in their hands?

Several days after the above ceremony, the abbot of the lamasery announced that on a certain afternoon he would bless all of the faithful who would come to the lamasery, and would give them something to drink (made from medicines just received from Lhasa, he said) which would, if they remained faithful, protect them from the pestilence. I did not get to see it myself, but Tibetans who attended say that the crowd numbered a thousand or more people, and that everyone “emptied their pockets” to the abbot’s treasurer, as well as pulling off all their jewelry for him, in gratitude for the mercies of the “living Buddha.”
Such is the BEST "free-will offering" that this religion of fear can get from its devotees. With fear goes selfishness. So far as I have been able to find out, the common people have no love for the priestly class, their oppressors. And the "gods" are so identified with the priests that the people have very little if any love for the gods, either. Fear, fear, fear, that is all that this dreadful religion knows, so far as practical results are concerned. Fear is a good BEGINNING for a good religion, but no GOOD religion stops there. "The FEAR of the Lord is the beginning of wisdom"; but "Thou shalt LOVE the Lord thy God" is necessary to crown a religion with glory and usefulness. FROM FEAR TO LOVE, that is the path along which the word of God can lead these people.

REMINISCENCES OF DR. SHELTON UPON HIS LAST TRIP TO BATANG.

MARION H. DUNCAN B. A.

People can live in the same community for a life time and not learn to know each other intimately. But let them live together in the same house or work in the same office, or best of all contacts, travel together for a few months and most of the traits of character are revealed. Traveling in the Orient with all of its discomforts, annoyances of delay, the adjustments to the needs and desires of other members of the party and the constant wearing of nerves in the hiring of coolies and animals, try the stuff a man is made of. Dr. Shelton, as the guardian of five people withstood all of these trials with an equanimity that was admirable, with a fortitude which was our envy, with a patience which astonished us and a control of temper that was only once slightly lost.

With a large physique, Dr. Shelton attracted the attention of all men as he rode upon his big mule flanked by his two servants dressed in their half Chinese and half Tibetan costumes, one slightly ahead and the other in the rear. Upon the rainy days, which were the usual days from Yunnan to Talifu, the Doctor wore a yellow Chinese raincoat sheltered beneath a huge blue umbrella. Towering high above the short Chinese he reminded us of an Eastern potentate stately riding thru the streets.
The Doctor was a great lover of animals. He had two big mules one red in color and the other a black. Both were called Abe in spite of the femininity of the black one. His pockets usually bulged with sugar lumps which he fed to the mules whenever we rested. He secured two pups in Yunnanfu and, as they were too young to walk, hired natives to carry and care for them. All the mules he ever owned were named Abe and likewise all of his dogs were called Jack. Often he would call for one of the pups to carry it for miles in his coat front. His kind treatment of animals was a perpetual wonder and exemplary lesson to the natives.

Much as he loved animals, he loved people more. He never tired of coddling Eugene the infant son of the Morse's, talking to the baby in affectionate terms that were characteristic of his cheerful robust nature. The comfort of the rest of us was always considered first. He continually insisted upon us having rooms even if he slept out in the open or squeezed in a granary, a frequent occurrence during the last part of the trip. Even when unwell he would not consent to us giving him the better accommodations. Dr. Shelton was solicitous of the welfare of others. When we stopped in large towns where there were foreigners, he took quarters in the town because so many sick people came to him for treatment. Days of rest for us were not days of rest for him. The days of delay were the hardest for him as he would be busy all day treating the sick. We never understood how he had the strength to treat the afflicted until late at night when we would be in bed worn out with a day's riding.

An incident occurred at Taiifu which illustrated his skill and fame as a surgeon. A wealthy Chinese merchant brought his wife a hundred and fifty miles so Dr. Shelton could operate upon her. It was not a slight operation a large tumor in the upper part of the arm. As we stopped a day in Taiifu the Doctor removed the tumor with the aid of a Chinese doctor whom he himself had trained in Batang and we two greenhorns, one of whom had never even seen a major operation, as assistants, handing out instruments and swabbing material. We thought then what a vast amount of courage it must take for a missionary doctor to undertake a serious operation with no conveniences and often untrained assistants. What a tremendous mental strain it must be for him.

As a leader of men Dr. Shelton was a pastmaster. Trained thru years of dealing with Tibetans and Chinese, wise from many trips into the interior, he was able to keep all the caravan contented though often marveling why they were so satisfied. He handled the officials so skillfully that we always had the escort necessary for the day's protection. Twenty to sixty soldiers were our usual escort thru the dangerous sections of the country. It is a big task to keep a caravan moving continuously and
smoothly as ours did. We newcomers not understanding the wily Chinese often thought we were being cheated and remonstrated but his kindly bearing and gentle explanation smoothed away all difficulties. We were threatened at Likiang with loss of our chairmen because of their fear of the cold and of the hostile Tibetans. Since we had a contract with them to go all the way to Batang, we wanted to force them to go on which would have been foolish. But the Doctor's wise and tactful appeal with an increase of wages prevailed and no further trouble was experienced. We made the trip more quickly than any previous record. A trip into western China in an almost continuous journey of fifty-four days could rarely be made with less friction and discord. Most of the credit was due to the masterful personality of our Doctor.

Money to Doctor Shelton was a means not an end. Money to him was valued only as it might produce happiness or relieve pain. His theory that any new object which we possessed must be rolled in the mud or made to look older before it would be of much value to us was based upon the worship of material things. The vast majority of people are afraid to use new things which they have and mourn unduly if they are lost. He looked upon everything from the standpoint of continual use. It is worry over the little things of life which mars most of our existence. To us Dr. Shelton was a perpetual example of a well-balanced life, concerned much about the vital things and indifferent to the little annoyances which rob life of its perspective. His only comment when thrown into a muddy rice field by the slipping of his mule, damaging some of his personal effects, was that he was glad it wasn't any worse. If he lost a valuable possession, he did not fret or fume, but went to work against a repetition of the loss if possible, if not he forgot about it. He had learned, what most people never learn, to look at life and its deeds in their right proportion. We had a cook whom the Doctor knew was robbing us too much, (of course we expected a little eating of money,) but he waited patiently sixteen days before he caught the wily Chinaman, in the act. We others raved about the loss some days and probably would have raved longer if we had been told sooner. This was the means of discovery and its dramatic climax was illustrative of the Doctor's kindness and wisdom. Our cook had paid all of the expenses, including the inn money, and it was then his habit to charge us about three times the regular price, pocketing the difference. Three days out of Likiang one of our servants charged the landlord of stealing his overcoat, which he had mislaid. The landlord aroused by the accusation brought us the fifteen cents in cash which the cook had given him for the
night's lodging. The cook had charged us a dollar and a half. Dr. Shelton paid the landlord the proper amount with an extra dollar to soothe his wounded feelings. Then he calmly took the pitiful string of cash and handing them to the cook remarking that the landlord did not care for his money. The cook was overwhelmed with mortification and knew the game was up, so he disappeared, as we expected, that day at noon. We mourned the robbery while the Doctor mourned the fact that our wives must cook our meals in filthy Chinese inns.

Many favors came to us upon the way thru the friendships of Dr. Shelton. A man is gauged, not only by the company he keeps, but also by his capacity for making friends. The Doctor was able to be friends with all classes of people, illustrating a remarkable adjustment to all kinds and conditions of men's lives. Upon the ship coming over a certain physician who was an atheist and opposer of missions radically changed his viewpoint thru acquaintance with him. This atheist told me that he had the greatest respect for Dr. Shelton and he was convinced that the work the doctor was doing was worthy of support, wishing he could go with him. Worldly men admired him. The whole ship gathered to hear his testimony of Christ and mercy of God in rescuing him from the bandits. At Likiang we had the privilege of attending a Chinese wedding feast thru the Doctor's friendship with the bride's father. This new father-in-law was a wealthy man rendering valuable aid to Dr. Shelton by securing rupees for his proposed trip into Tibet. The nearer we approached Batang the greater the number of friends who came out to welcome him. At one town ten Tibetan soldiers came out a mile to escort us into their village, where Dr. Shelton had ministered to them in a scourge of smallpox. Outside of Yen in the Mayor and a large following came forth to greet us assuring us that our animals were ready for the last lap of the journey. It was Dr. Shelton's ability to make friends which secured for him the request to come to Lhasa, as any physician of marked skill could accomplish the medical services which he rendered.

His was a highly sensitive nature. When he was working hard to keep the caravan going smoothly an unthinking implication upon the part of one of us that he might have done better hurt him to tears. When a Tibetan woman, whose toes had been thrust into boiling water by bandits seeking to force her to divulge the hiding place of her valuables, was brought to him, his indignation at such cruelty was unrestrained. We remember how sadly he turned away when a man with a rotting foot was carried before him. The man had injured his foot and lamas sought to cure him by thrusting hot knives into the injured member. The foot was badly infected and all Dr. Shelton could do was to relieve the man's pain for the short time he had to live and soliloquise upon the ignorance of the people. It was
undoubtedly his highly sensitive, sympathetic nature which gave him such a hold upon the affections of the people.

Dr. Shelton's keen appreciation of other men's good traits impelled him never to give up trying to help them to overcome their bad habits. He worked for years to cure the second prince of Batang and other men of their opium smoking. His presence would hold their habits in check, only to hear in his absence they had fallen by the wayside. No other missionary has been able to influence closely and intimately both the princes and wealthy men of this border and at the same time the poor farmers of the fields. He had no taint of jealousy lest other men would overshadow him. He knew the world was big enough for all men to achieve the utmost they were capable of doing.

Dr. Shelton had his faults, but as we traveled along we fell under the mesmerism of his personality. As a lover of men and of nature's creatures, thru his skill in smoothing the hardships of the journey, by his capacity for friendship, his sympathy for the suffering with true appreciation of men, by his patience, in his valuation of men and material things, and in his masterful control of men, Dr. Shelten manifested his greatness. He life is fused with ours so he cannot be forgotten. Great as he was, a traveler, a surgeon and a missionary, he himself as a high type of manhood, imbued with the spirit of Christ overshadows all the things he accomplished.

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TIBETAN TREATIES AND TREATMENT

WILLIAM MOORE HARDY, M.D.

About eighteen months ago, when writing for the News, I spent some time in showing how wide open Tibet was, and telling my pipe-dreams of our early entry into the forbidden country. Like most of the stuff written about political conditions eighteen months ago, what I said then is now entirely out of date. Likewise, what I am about to say now will probably be untrue in a year or less, but here goes.

It will be remembered that the "agreement for the restoration of peaceful relations and the delimitation of a provisional frontier between China and Tibet" as "signed and sealed at Chaimdo this nineteenth day of August, nineteen hundred and
eighteen” by “General Liu Tsan-ting, commanding the Chinese troops at Batang, and acting on behalf of China, the Galon Lama, commanding the Tibetan troops on the frontier, and acting on behalf of Tibet, and Mr. Eric Teichman, of his Britannic Majesty’s Consular Service, acting on behalf of the British Government” was never ratified by the Peking Government. Locally, the Chinese and Tibetans have kept the frontier therein delimited and the peaceful relations thereby restored. All the trouble we have had since the signing of the treaty has been between the Chinese Officials and their Tibetan subjects, rather than with the Tibetans under the Lassa Government.

Section six of this treaty closed as follows:—“Peaceful traders and travellers, however, shall be permitted to cross the border without interference”. It was under the protection of this clause that a number of foreigners went into Tibet and others were planning to go. You can imagine Dr. Shelton’s surprise when, on February 15th (1922), and after he was one day out of Batang on his way to Gartok, he received a letter from the Governor of Eastern Tibet, asking him not to proceed until special permission could be obtained from the Galon Lama. Furthermore, watch his surprise increase when the messenger’s verbal message informs him that this new order has been received in Chaimdo from Lassa and that it came from England through India to Lassa. All the doctor could do was to start the next day back to Batang, and it was on this return that he was wounded, death claiming him the next day.

On September 25th, 1922, Brig. Gen. Geo. Pereira wrote Batang from Chaimdo that he was leaving there the next day with the Galon Lama’s permission to proceed to Lassa. He reached Lassa in due time and went out through India.

Just a little before this, Mr. Theo. Sorensen, of Tatsienlu, armed with a special passport from the Commissioner of the Boarder, was turned back in his attempt to enter the part of Tibet governed by Lassa. Mr Sorensen was told that “the order forbidding foreigners from entering Lassa came from, or was the result of an advice from, The Great Ruler of India, and that the Tibetans had no objection to my travelling in any parts of Tibet.”

So it seems that England has repudiated the Treaty of 1918, or at least part of that treaty, as well as China, and just now we don’t know “where we are at”. It also appears that England is discriminating against certain “peaceful travellers and traders” unless the Brig. General is classed as unpeaceful. Others have been in Tibet and to Lassa from the Indian Border, but this Chinese Border is closed to some classes at least.

When Chaimdo was under Chinese rule, Mission Work could have been opened there, and, had it been opened, it could
probably have been continued under the Lassa rule. From 1918 to 1921 travel (and probably missionary occupation) could be enjoyed under Tibetan rule. These opportunities were lost, and we are waiting for others, hoping the next time to have the force necessary to occupy the country, at least in one spot.

This opening of the country may occur by the capture of Batang by the Lassa force. There is continual friction between the Border Officials, and, as China is asserting her “sovereign rights” in and around Peking, she is too busy, probably, to look after an insignificant line in Western Szechuan. Some day she may wake up to the fact that another slice of the country is ruled by others. Constant rumors indicate that the Tibetan Officials across the Border are friendly to those who make trouble for the Chinese Officials on this side. If these rumors are true, some day we may wake up under the yellow flag on which the blue lion is embroidered.

In preparation for that day, regardless of whether we enter Tibet by capture or by being “peaceful travelers,” Mr. Ogden is bringing with him when he returns this fall, two new evangelistic families, a medical family and a nurse. These recruits and the force in Batang will, when all are ready for work, be sufficient to man two stations. Now is the first time in the history of our work here when we can see, or even think we can see, a chance to open more work. So, if Tibet does open again, we will probably be prepared to enter. Until it is open, we have plenty of territory yet in China in which we can work with the Tibetans while we wait.

In America, Sunday February 18th was observed this year by many of our Churches as “Sheilton Memorial Day.” Our Board asked the Churches for a hundred thousand dollars for Tibetan work, and at the end of March, more than half of that amount had been sent to our Treasurer. Whether the full amount will be realized or not, (and it seems that it will) we will be supplied with funds to keep us here for quite a while, following the good American policy of watchful waiting.

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**THE LAMA**

"BY TIBETAN."

The word Lama in the Tibetan language is a hyphenated term meaning “La,” superior and “Ma,” the negative. The term, therefore, signifies that there is nothing superior to the dark, red, yellow robed figure who inhabits “The roof of the World.” Literally the term means, I am the highest and above
me there is nothing higher. The word, however, is used in a very general sense for the Tibetan priest, the Lama of Lamaism, and covers practically all the orders in this mystic religion. The priest, monk, friar, mendicant, acoiyte, anchorite, are all within the pale of Lamaism and are known by the name of Lama. Those who live on the inside of this mysterious land, however, make very sharp distinctions. The Lama, the superior individual comes first; the Geiong, the beggar of virtue comes next; the Draba, the scholar and disciple follows the Geiong, and further down the scale comes the Dranbo, the sham beggar. Highest of course stands the Dalailama, the supreme religious head, and lowest sits the Amcho, the reader of sacred books, and between these two extremes there are various grades and shades, but all are covered by the term Lama.

Why a Lama? You can understand a man being a merchant or a journalist or a plumber, but why anyone should be a Lama demands some very serious thinking. In the civil and domestic life of China there is room, and time and place for the Buddhist and Taoist priest. We may call it ignorance, blindness, superstition; the Chinese priest has his work to do. In Putow, Hangchow, and other religious centres you may find the temples crowded with Buddhist priests, but the number seldom exceeds fifty or one hundred. Here on the Chinese border of Tibet you will find Lamaseries containing two and three thousand Lamas. In three large temples in Eastern Tibet, Litang, Ganise, and Derge, the number is not far short of ten thousand. H. G. has accounted for many things can he account for this? I have lived in the above three Lamaseries, heard the Lamas in their public worship, watched the Lamas in their private life, seen the Lamas enjoy their hours of recreation, talked with the Lamas about their hopes and ambitions and I must honestly confess the Lama, Lamaism and Lamaseries are great mysteries. Colonel Waddell in his masterly survey has tried to account for "The land of the Lamas" The Lama as we see him here in Tatsienlu or meet him throughout Eastern Tibet is dressed in yellow, or red, or brown, or rags. He may be clean and neat, well clothed and comfortable, ragged and dirty, jovial and friendly. He is always superstitious, frequently uneducated, seldom intelligent, uniformly tolerant, invariably fanatic.

The Lama at a distance. Thus viewed you see him "climb the steep ascent of heaven through peril, toil, and pain." Arnold's "Light of Asia" shows you the Lama,

"Until-greater than Kings, than Gods more glad!—
The aching craze to live ends, and life glides—
Lifeless-to nameless quiet, nameless joy,
Blessed Nirvana-sinless, stirless rest—
Thou change which never changes!"
The Lama as we know him here in Tatsienlu and Eastern Tibet would strenuously deny that such high and holy desires ever characterised his walk and conversation. The Lama is made of flesh and blood like every other human being and is just as fond of life and all its pleasures as the rest of mankind. Among the thousands of Lamas throughout Eastern Tibet one may be found here and there whose ambition is, 

"Blessed Nirvana-sinless, stiriless rest,—

He is, however, generally stoned up, caved up, or hermitised in some inaccessible, inapproachable, inappealable fastness in the Tibetan mountains, where he,

"Grows pure and sinless; either never more-

Needing to find a body and a place,—

Lighter and lighter not to be at all,"

In one of the Temples quite near us here there is an old Lama whom they say is perfectly desireless, he has reached that blessed stage and state in meditation when the things of sense make no appeal to him. He has just about approached the "Not to be at all". In Gantse there is a Lama living in a stone edifice with only a small aperture in the wall for conveying his food, by the tone of his voice, which is quite childish, they say he is just about Nirvana. This high and holy and lofty ambition is confined to about one Lama in ten thousand. The Lamas around Tatsienlu have their wives, but take no responsibility for their families. They drink a little wine, smoke a little opium, and enjoy a little gamble. The sublime ethical teaching of Lamaism and the ambition to be nothing or the desire to be, "Not at all" makes very little appeal to our friendly Lamas around here. Chinese pork and Tibetan yak, and rancid butter, and barley wine and asceticism are not yet mutual friends. The Lama's nameless joy and nameless quiet are by no means sinless and stiriless.

The average red robed priest as we find him in Eastern Tibet has generally speaking three great desires and five or six ways of realising them. The first and supreme ambition of every Lama is to become a Buddha, or an Incarnation. According to Buddhistic doctrines this is the highest acquisition of any human being; the assuming of divine nature by means of his own holiness. An Incarnation who visited us the other day was very much interested in "Punch", The American Geographic, the gramaphone, and our foreign dwelling. The only difference we could see between this Incarnation and other Lamas was that he was fatter, wealthier, and more intelligent. I was much surprised to find how keenly interested he was in Chinese affairs. He referred quite frequently to the "Chang-Cho" the northern Chinese party, and "Lho-Cho" the southern Chinese party. The Tibetans, undoubtedly, are taking a tremendous interest in
China's present disorganised condition. India is also being keenly watched by these intelligent Lamas.

The next desire in the heart of many Lamas is to avoid the “Place of Torments”. According to the pictures covering the walls of many of the large Lamaseries in Eastern Tibet a short visit to the “Place of Torment” is not a happy or pleasant anticipation. Every conceivable and in conceivable scheme and system of torment is carefully depicted; beginning very low and rising very high. The unfortunate victim is seen passing through scalding oil and other fiery places. The scheme of torment seems very skillfully planned and the prospect of even a short term there is quite enough to make the Lama pray very hard and very fast. These hideous pictures are frequently seen just as you enter the Temple and impress you very forcibly with the “Place of Torments.” To avoid even passing this “Place” the Lama will suffer and endure untold hardship and pain.

The next ambition in the philosophy of Lamaism is a sure and certain entrance into the pure and holy Blysium, where Buddha resides and where Buddhism prevails. This is also the place of non-existence Nirvana.

These three desires cover, in a general and popular view of Lamaism, the ambition of every Lama in Tibet. A few, a very few become Incarnations. This attainment assures a safe passage past the “Place of Torments”, and a certain entrance into the Paradise of Buddhas. Here you see the Lama at a distance. Here you see the priest in his sacred perambulations, slowly, persistently, religiously, circumambulating some holy pile of stones. He turns his prayer wheel, he counts his beads, he utters his phrase, he aspires after nothing, attains it and reaches Nirvana. This is Lamaism in its very simplest form.

To become a Buddha, an Incarnation; to escape the eighteen regions of hell; to obtain perfect annihilation of existence, demands something more exacting than circumambulating a sacred pile of stones.

WEST CHINA RELIGIOUS TRACT SOCIETY.
TWENTY-FOURTH ANNUAL MEETING.

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

The Twenty-fourth Annual Meeting of the West China Religious Tract Society was held on August 2nd, 1923, at 4
This year we returned to the lawn of the China Inland Mission bungalow, which, as in former years, proved a very pleasant place for such a meeting. The attendance, while not large, was representative of all the Missions at work in this part of China.

Dr. Parry occupied the chair. After the singing of a hymn Rev. H. B. Burwell led the meeting in prayer.

The Chairman explained the reason for holding the Annual Meeting to be an opportunity whereby those who had recently arrived on the Field might, from the beginning, gain a knowledge and interest in the work which is being carried on by means of the Tract Society. The Society is the helper of all the Missions, and it needs the help of all the Missionaries. It would be well if, from the very beginning of service in West China, each Missionary became linked up with the Society, taking a lively interest in the work of distributing Christian literature, and sharing enthusiastically in the endeavour to extend the kingdom of God by this means. It was also a great opportunity for those who had been for many years friends and helpers of the good work, to gather together to hear of the problems and progress, successes and hindrances which the Society had met with during the past year, that existing interest might be freshly stirred, that convictions as to the necessity, not only of maintaining, but of extending the influence of the Society might be confirmed, that with enthusiasm and steadfast purpose they should see that it is God's work, to which more thought and prayer must be given to make it worthy of our Lord and Master, and a channel of richer blessing to the people around us.

The Rev. W. L. L. Knipe, General Secretary of the Society, gave his Annual Report, which was one of the finest yet given, very comprehensive, and written in excellent style. It is impossible in this short report to give any idea of what his Report contained, but we would recommend that all should read it. In spite of war, brigands, and bad times in general, the work of the year compares very favourably with that of any former year. The problem before us as Missionaries is how to get our literature in the hands of the people, or rather, into the minds of the people. Or, in the words of the Report, "There is a growing conviction in the minds of many Missionaries that literature is the least developed force within the Christian Movement in China to day, and that, while it is imperative to maintain an over-increasing output, production will avail little unless we solve the problem of distribution, and succeed in getting into circulation the valuable literary material thus produced."

At one point in the Report, the Secretary seemed to strike a pessimistic note, when he told us of the amount of different kinds of books and tracts that were on the shelves, and had been
there for years. The question that flashed into our minds was, "Is this due to the failure of those concerned to do the work of distribution, or a failure of the Chinese to desire the books, or was it due to the fact that the literature may not be the kind the people care to read?"

The Rev. R. O. Jolliffe was called upon to move the adoption of the Report, and in doing so drew our attention to another side of the situation. There was a danger that in work of this kind we might fail to realize and adjust ourselves to, the conditions that prevailed around us in China today. The real environment surrounding the literature situation is largely unnoticed, due to the more spectacular military operations; and there are many movements taking place which the casual observer might fail to see. For example, a Conference of Educators took place in Shanghai recently to revise the textbooks for China's Schools, and it has made important contributions to the advancement of learning in the country. A great social and economic revolution is taking place, but it passes unnoticed. One of the curses of China has been the confusion of tongues. Professor Hu Shih and his group are working throughout the country to nationalize the language, and have one tongue adopted. This is a difficult and heart-breaking task, yet it goes on year after year, unnoticed and unheralded. Many more examples could be given, but these will suffice to show that China today is different from yesterday, and our literature should suit the situation of the present moment. Revolutions in other countries have largely been literature movements, and the one in China today is such, and Christian Literature should have its place in the revolution and seek to guide it.

But the question might be asked, "Were our efforts in the cause of Literature at all adequate to the situation?" The total funds available this year, including grants from Home Societies and Missionary and Chinese subscriptions, did not amount to $3,000.00. The reading population of West China was estimated as from 8,000,000 to 10,000,000. Taking the lower figure our expenditure for literature did not amount to three cents for every eighty readers, which was not enough to provide each one with even one sheet tract. Surely all would agree such a ministry is totally inadequate to accomplish the immense task which is set before us.

The Rev. G. W. Soarling seconded the motion for the adoption and printing of the Secretary's Report, which motion was then put to the Meeting and carried.

Mr. J. R. Hayman, of the National Bible Society of Scotland, then proposed the second resolution as follows:—

That thanks be given to Almighty God for so graciously providing for the financial needs of the Society during the past year through His STEWARDS:—
The Religious Tract Society, London, and The Canadian Methodist Mission, who have generously contributed to the LITERATURE FUND, also to the Church Missionary Society, Canadian Methodist Mission, C.M.M. Woman's Missionary Society, and M.E.M. Woman's Missionary Society, and M.E.M. Woman's Foreign Missionary Society, who have continued their valuable support of the SECRETARY FUND, also to the Chinese Churches and individual Contributors to the GENERAL FUND, to all of whom, in His Name, we say Thank You."

Mr. Hayman said he had great pleasure in moving the above Resolution, because in his work in the North Eastern District of Szechwan he had been enabled to distribute many thousands of Gospels and Tracts, and these tracts would not have been available if it had not been for the West China and other Tract Societies, from whom he had received many Grants. He was specially pleased to move the vote of Thanks to the Religious Tract Society, London, because when he was at home on Furlough he had called at the Headquarters of the Society, and had an interview with the Secretary, the Rev. F. T. Thorburn, who, when he heard his visitor was from West China, greeted him very cordially, and when he claimed personal acquaintance with the Secretary of the West China Tract Society, manifested still greater interest, and wanted to know minute particulars about the country and the people, and the conditions under which the distribution of literature is carried on. The Committee of the Tract Society in London take a great interest in the Tract Society in West China, and our thanks are due to them for the grant of £100.0.0 which has helped on the printing of so many books this year.

In conclusion, looking forward to greater triumphs of the Word of God in the future than have been gained in the past, Mr. Hayman quoted the Challenge of God to Jeremiah, with its accompanying promise: Call unto Me, and I will answer thee, and show thee great things and mighty, which thou knowest not.

As this verse had already been quoted in the Secretary's Report, it might well be taken as a working motto for the ensuing year.

The Resolution was seconded by the Rev. H. H. Irish, put to the Meeting, and carried.

Misses Allen and Richardson then favoured us with a duet, "The old Rugged Cross."

Subscription Blanks were then handed round, and the collection realized $290.00.
The Secretary announced the result of the ballot for the Executive Committee for the ensuing year, as follows:—

Dr. H. L. Parry, China Inland Mission,
Mr. B. Wigham, Friends Foreign Missionary Association.
Miss H. R. Galloway, Woman's Foreign Missionary Society.
Mr. J. R. Hayman, National Bible Society of Scotland.

Dr. Sheridan moved a vote of thanks to the ladies for the refreshments, to Misses Allen and Richardson for their song, to the C.I.M. for the use of the compound, and to all who had helped in the arrangements. In former years, he remarked, it was also usual to include a vote of thanks for the loan of flags, but this year our eyes had been rested by the greenery growing around us, and the shade and quietness had been delightful.

The singing of a hymn and the Benediction brought to a close what every one acknowledged to be a very enjoyable meeting.

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EVANGELISTIC AND SOCIAL WORK IN MEDICAL MISSIONS.

(Being the substance of the opening address in a discussion of this subject at a recent Conference called by the British Advisory Board on Medical Missions.)

BY THOMAS COCHRANE, M.B., C.M.

In missionary work in every field much time and energy are often expended in opening doors which from lack of strength are never entered. A school, for example, may not be a spiritually efficient piece of missionary educational work. A school opens, or ought to open, the doors into the homes of pupils, and more effective evangelistic work could be done in these opened homes than could be done in other directions where there are not any contacts. Again, the Christian work in school is
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sometimes not as carefully planned as the ordinary teaching work, and finally, when pupils leave school very frequently they are not followed up, and thus advantage is not taken of the openings which they create in places to which they go.

What applies to educational work applies also to medical work. There is a field in every hospital much more promising than many of the more remote fields to which the evangelistic staff goes, and the contacts that could be made with towns and villages through ex-patients are too much neglected.

In a recent extensive journey I was greatly disappointed to find this kind of waste very much in evidence, but there were many very important exceptions, and I should like to refer to a few of these.

The first is the Union Medical College, Peking. In the visit I paid to that institution last year, I found that the religious and social work was being planned as carefully as the scientific work. I wish this could be said of all our missionary institutions.

In mission institutions we are often in danger of taking too much for granted. Because the chief members of our staff are Christians we conclude that the Christian work is being done efficiently. It does not by any means follow that this is so. Many institutions are so inadequately manned that nothing is done well; the staff is so overworked that the atmosphere and leisure for spiritual work are lacking. Do such institutions pay from the spiritual point of view? Are we justified in continuing them if we cannot improve them? The Union Medical College considers it as an essential to have a staff wholly devoted to the religious work of the College and Hospital. The object of the Religious Director is to permeate the whole institution with spiritual influences. The students are regarded as in a character clinic, and they are expected to work the truth they receive into their own lives by working it out in relation to patients and others by personal talks, in night schools, in social work, in Bible Classes, and in other ways.

The most careful records are kept under various heads, and these are summarised from time to time. For example, one table gives the summary of work done by the evangelistic staff in follow-up calls. Last year the follow-up calls totalled over a thousand. Another table records interviews with patients, another summarises previous religious interests of patients, and in another the results of the religious work among hospital patients are recorded and the Churches to which patients have been introduced are given. Last year these introductions totalled one hundred and fifteen. When I was there other plans were being thought out; for example, it was proposed to make a map on which all the places to which patients returned would be marked, with the intention that these places should be visited.
or the influence conserved by correspondence or in other ways. The object aimed at by the employment of all these means is the spreading of a small mesh net so widely that as nearly as possible one hundred per cent of results may be obtained.

Patients with whom contacts have been made in the dispensary are followed to the wards, and through the wards out into the world again, and here the social department most fruitfully reinforces the religious work. The first approach to a patient may not be on a subject of religion at all. It may be an approach on a subject in which, through the first advances of friendship on the part of the religious worker or some member of his staff, the patient is found to be interested. The best religious approach is that which seeks to meet the patient's felt need. When the patient leaves the hospital interest in him does not cease. For example, a beggar boy was brought in suffering from gangrene of the foot. When he was discharged, follow-up work was commenced, he was apprenticed to a coppersmith and a premium paid. His education was not neglected, he was placed in a Presbyterian night school in the vicinity of his work. In other words, an interest was shown in the whole boy—body, mind, and soul—in order to finish the work begun in the hospital.

Regarding much of the work of the social department I have not time to speak. I have seen its records and, although I spent so many years in China, the revelations these records contain were an eye-opener to me. They are of extreme sociological value, and will make a great contribution to the study of sociology when they are examined and edited. I never fully realised before the importance of the social aspects of medical work. A great field lies here for our medical missions to occupy.

Before leaving the subject of Peking I should like to say two things. First, I think the members of the staff there will agree with me when I say that Christianity has a direct bearing upon medical and surgical efficiency. Given two women—the Christian nurse and the non-Christian nurse,—or given two men—one a Christian doctor and the other a non-Christian doctor,—other things being equal, the Christian man or the Christian woman will be the more efficient. His, or her, Christianity gets into the very finger tips and gives a quality to the touch which can only be described by saying that it transmits a virtue which the non-Christian does not possess. Secondly, I should like to underscore the fact that the Union Medical College in Peking is setting an example in religious work which it would be a great thing if medical missions could copy. It is making a unique religious and social contribution just as it is making a unique scientific contribution. It is a union of science and religion.
The Union Medical College is controlled by a Board of Trustees on which there are six representatives of missionary societies. These societies should take a greater interest in the religious work of the institution than they do at present. If the missions would each give a man who would, under the Religious Director, give half his time to the hospital and half his time to follow-up work, the city and the country around could be divided into sections according to the district in which each mission is at work. Thus, to the great advantage of the churches, the religious work of the College could be tremendously augmented and its value enhanced.

The next example I want to quote is that of a mission hospital at Tsangchow, in the country south of Peking. In this hospital, and at one at a place called Siaochang in the same province, the doctors were at one time much concerned because they felt that much of the preaching and teaching in the hospital did not result in the patients absorbing the essentials of the Gospel, and in the case of the illiterate patients the memory of what they had heard could not be revived by reading. They therefore determined to use a phonetic script for the purpose of equipping illiterates so that, if they should never see them again, these patients would not only be able to read the Scriptures and to read again the essentials of the Gospels, which had been put into book form for them, but they would act as evangelists wherever they went because of their new power to read. Many of these people go into the villages and sit in the courtyards and read aloud—as is so common with the Chinese—and their voices penetrate the open doors and the paper windows, thus their friends and neighbours hear the Good News for the first time.

During the average of three weeks that the patients are in hospital it is possible to teach them to read, and the doctors estimate that fifty per cent of the men patients and sixty per cent of the women patients, who come in as illiterates, are sent out able to read. It is a pity that the phonetic script is not much more widely taught in hospitals in China.

The next instance I wish to refer to is at Hankow. An awakening to the importance of the spiritual element in physical healing took place in two or three hospitals in Central China owing to the visit of Mr. Hickson, who has been touring the world on a Mission of Healing, and when I went to Hankow some time after his visit, I found that special attention was being given to the careful cultivation of the spiritual life of the hospital staff and to prayer for the patients. The matron of a Men’s Hospital said to me: “Every member of my nursing staff, including probationers, is a Christian. I am hoping that one day we shall have all the coolies and cooks Christians as well, but the fine spiritual atmosphere generated
explains," she said, "the splendid evangelistic work done and
the great results obtained. We have had several conversions
recently of men who immediately became keen to preach. For
example, there was an army captain who won some of his
fellow-officers and five of his men. Again, there was a proud
Confucianist who was converted to Christ and is now a student
in the Divinity School. This Confucianist was a secretary to
a general, who with most of his officers, was killed by troops
who had not received their pay; the secretary was attacked
also but escaped with a compound fracture of the leg. He went
to a Japanese hospital where, as he had not enough money, they
would not take him in. He was much impressed by the fact
that the Chinese doctor in the Mission Hospital did not ask
him about money but straightway examined his leg; his attitude
was that of mercy, not money."

The baptisms in the neighbouring Church were nearly all
patients from the hospital. There is a daily prayer meeting for
the very bad cases, and the staff declare that they have had
many answers to prayer in the healing of cases they could not
cure.

The visit to this hospital impressed me afresh with the
potentialities inherent in a mission hospital staffed entirely by
Christians, which recognises the relation of the spiritual to the
physical. I make bold to say, that if the spiritual implications
come first in our thinking, our medical work, from the standpoint
of scientific efficiency, will not suffer but gain.

Now for the fourth and last example. In the Korea Mission
Field for July, 1922, there is an article on Hospital Evangelism
by Dr. A. G. Fletcher, of Taikyu. This article is to be reprinted
and will be sent by the British Advisory Board on Medical
Missions to all medical missionaries. Dr. Fletcher told me
about his evangelistic work when I visited him in Korea. Taikyu
is one of the most perfect examples I came across of an attempt
to see that none of the energy expended in the evangelistic work
of the hospital is lost for want of systematic methods and
follow-up work.

Last year in this Hospital, in which dispensary patients
numbered 17,364 and in-patients 548, there were 322 patients
who professed conversion; and as a result of follow-up work
seven new church groups were formed, with a membership of a
hundred and eighty-four.

Such results are obtained by the closest possible co-operation
of evangelists and keenly interested medical workers. Corres-
dpondence is kept up with ex-patients and they are put in touch
with the Church which happens to be nearest to them. Among
the hospital converts the staff select those who live three miles
or more from an established church and in a sufficiently large
village to produce a church clientele, and then write asking the
patient if he will co-operate in helping the evangelist and Biblewoman to preach in his village. If the patient is willing and glad to co-operate, the evangelist and Biblewoman go to his village and reside there one month. Within this time, using the patient as a lever, they are practically always able to prise open the heathen doors of the village and win sufficient converts with which to establish a new group or church.

Dr. Fletcher says: “Perhaps the hospital offers a better opportunity for purely evangelistic work than any other form of Christian endeavour on the mission field.”

Reprinted from “Medical Missions at Home and Abroad,” Jan, 1923.

NEWS NOTES

Batang-Tibet.

Americans do not realize, until they are beyond the reach of apples, what a very necessary and enjoyable part of their diet this fruit affords. Just as the Hebrew children, long ago, sighed for “the flesh-pots of Egypt”, so we foreigners here have sighed for apples. Seven years ago Mr. Baker, then of our mission at Batang, procured apple seeds from home and planted them on the mission compound. This year, these trees are bearing their first fruits, and we are eating delicious, golden, sweet, mellow apples, and enjoying them very much.

The sickness which has been quite prevalent for the past several weeks still continues and averages a death a day. This is in spite of all that the lamas have done to try and get rid of the plague.

At the present time there is a feud between the Be-Yung Be-See and the Nye-Ba Rong-Wa tribes of Tibetans living near Yengin. The latter tribe, who are Catholics, killed three of the former tribe. The feeling runs high. The Batang Catholic priest, M. Nussbaum, has gone to Yengin to try to settle the matter. But he reports that he has been unable to do anything because the Nye-Ba Rong-Wa are at fault.

The Tibetans from inner Tibet are now collecting a tax of two rupees per load on all goods passing through Bamotang which is Chinese territory.

Hostility between the Chongai Lama and the Chongtsa Lama is suspended for the present by the defeat of Chongtsa Lama at Chongai. About twenty of the Chongtsa Lama’s men,
seven Chinese and seven Tibetans of the Chongai Lama's men were killed.

It is reported that the Governor of Markham Province, west of Batang, is supporting the Chongtsa Lama located east of Batang.

Two spies sent by the Chongtsa Lama to Batang were executed here during the last week.

The Chinese officials have given the old lamasery grounds west of Batang to the lamas. The remains of the old buildings, destroyed in 1905, show that they were the best constructed of any buildings in this part of the country. It is reported that the lamas intend to rebuild on this old site, which is indeed a much better place than the present location.

The Chinese military official here has demanded that the Batang lamasery pay him three thousand rupees.

Ju Lama, a "living Buddha" of Batang, died from drinking too much Chinese wine.

The missionaries here have been much excited and pleased over the arrival of ten loads of parcel post packages within the last few weeks. Some of these parcels have been on the road from sixteen to twenty-two months.

About one hundred and twenty loads of much needed grain bought in Gartok by the officials, arrived safely. Within five days the grain has all been disposed of, and the citizens have now been asked to give the amount varying according to the size and number of fields owned. This has never been done before at this season of the year, and it is working quite a hardship on the people, as the grain has not been cut yet, and most of the people have hardly enough of last year's grain to last until harvest. Within a few days another caravan is going to Gartok for more grain.

Chungking.

The Rev. R. B. Porter of Shunking and Mr. E. R. Williams of Mienchow recently brought to this city a party of five ladies from their vicinity. These ladies—the Misses Hughes-Hallett, Goudge, Engly, Weid, and Cooper—left for furlough on the 11th. The two gentlemen will return to their stations shortly.

Dr. and Mrs. E. W. Wallace reached here on the 13th and leave for their new home in Shanghai on the 16th.

Mrs. Crutcher accompanied Dr. and Mrs. Wallace to Chungking, and with her three younger children, is spending a few days in the city before moving to Dan Dze Si where she will be the Matron in the new C. M. M. School for Missionaries' Children. The fall term is to open there on the 24th of this month.

During the summer most of the missionaries were on the hills opposite the city. Miss Cumber went to Omei as a wel-
come change after years in her school here. Miss Frida Wall of Suiifu was with the R. J. Davidson family for a few weeks, and Miss Eila Dale of Luchow spent some time with the Canadian ladies.

There were a few illnesses and indispositions, but on the whole good health prevailed.

The Chungking Missionary Association had one meeting during the summer. This was held at the Rape bungalow and was chiefly of a social nature. A committee was appointed to attend to the matter of the erection of a tablet to the memory of Mr. Hooker in the Hill Church. Mrs. Hooker has sent up the tablet which will be placed, as desired, in the church.

The Annual Meeting of the West China Religious Tract Society was held on the 2nd of August. A full report is given elsewhere in this issue of the "News".

During the time of our stay on the hills Chou Hsi-cheng paid three visits, making his head-quarters chiefly in the village of Whang Go Ya on the first range. The dates of the visits were as follows—July 14th to 21st, August 20th to 26th, September 4th to 9th. At these times ferries were not allowed to ply across the river and those on the hills were more or less cut off from city news and affairs.

The American gun-boats did some crossing of the river and were of considerable aid to many. Although there was a good deal of firing around the foreign bungalows, especially on the occasion of the last two visits, no foreigner was so unlucky as to stop any of the bullets.

On the 15th of September the foreign residents of the city were invited on board the "Loong Mow" to witness the ceremony of the turning over of that ship and of the "Shu Tung" to their recent purchasers, the Butterfield & Swire Company. As whistles blew the B. & S. house flag took the place of that of Mackenzie & Company. After the ceremony a buffet tiffin was served. These two ships are well known to all West China people. They will, of course, remain on their usual runs and their names will not be altered until the end of the season.

Mr. E. O. Parker, one of six or seven mission workers sent out last year by the Pittsburgh Bible Institute to Ichang, has just been in this city looking into its need for Christian work. The Bible Institute is contemplating opening activities in this province. Mr. Parker is visiting Wanshsien on his return trip to Ichang.

Mrs. Neave has been ill with a light attack of typhoid. She is now progressing nicely.

The Rev. R. O. Jolliffe, Mrs. Jolliffe and family, with Ruth Sparling, Egbert Carson and Jimmie Neave left for Chengtu by the "Chuan Dong" on September 12th.

Grace B. Service.

15th September, 1923
Church Missionary Society. Mienchow.—

The home-going party, Misses Hughes-Hallett, Goudge, Weid and Fugl went down the river to Chungking escorted by Mr. E. R. Williams and arrived safely on the 11th.

Owing to our tragic losses it has been necessary to make a rearrangement of our forces. The Rev. Wu K’ien Chang and Miss Mellodey are now at Chengtu. The Rev. E. A. Cook is now at Mienchow in charge of the Middle School. No changes except those absolutely necessary have been made at present. But in our depleted condition and with the uncertainty about the return of some on furlough, the whole situation has to be reconsidered. Therefore it has been decided to hold a conference early in the month of October to consider our future policy and the distribution of our forces. The conference (of foreign missionaries) will begin Oct. 17. The District Council meeting of Chinese and foreigners will be held on the Monday and Tuesday previously. 'Ora Pro Nobis'.

The C.M.S. party who left Chengtu early this month for Chongkiang and Mienchow had a very rough experience. Rev. E. A. Cook, Miss Belcher, Rev. and Mrs. R. C. Taylor and children waited for a week in Chengtu for the promised official escort. This was ultimately arranged for on condition that they did not go the Hanchow, Tehyang Road. They therefore arranged to go via Kiao Chia Fu and their heavier goods were placed on a boat. Late on the night before they started the leader of the escort arrived, expressed great surprise that they were going that way and said he could only escort them the Hanchow way. Therefore they went unescorted as it was impossible to change arrangements at that point. Between Kiao Kia Fu and Tao Kia Fu they were fired on and compelled to come to shore and there relieved of 82 dollars. The party describe in an amusing manner the evident struggle between two sections of the brigands one of whom retained the old respect for foreigners and wished to let them alone; the other encouraged by immunity, urging to robbery and threatenings.

Miss who should have come to Chengtu for language study has been detained at Mienchow owing to the lawless state of the road leading to the Capital.

The Mienchuh Tragedy.

Readers will be anxious to know what has been done to punish the perpetrators of the dastardly outrage in the mountain district bordering on Mienchuh. Thanks to the indefatigable energy and persistent push of Mr. Combe, the British Consul, something has been done. Full particulars are in the hands of the Consul and the C.M.S. missionaries at Mienchow
and a full account may be given later on. It is sufficient to
say that investigation shews that the murder was a cold-blooded
and premeditated one and that our friends were encouraged to
set forth on the last day of their journey by a messenger who
assured them that the road was perfectly safe. Later on two
unresisting men who told the robbers to take what they wanted
were shot down at close quarters. Whether anything would
have been done but for the Consul’s steady pressure it is hard
to say. There seems however little doubt now that most of the
murderers have been either captured or shot. The leader, a
robber chief named Ma, was arrested but on his way to Mien-
chuh died of poison whether self administered or not we have
no evidence. The missionary who was called to identify him
could of course only say he had seen a dead body. But at any
rate some move has been taken and some belated justice dealt
out. Much credit is due to H.B.M. Consul for the courage and
steady persistence with which he has handled this trying
matter.

H. H. T.

A.B.F.M.S. Notes.

Mr. J. P Davies of Ningyuenfu writes of holding a ten-days
summer conference at Hueili with Mr. Waterman of the Austra-
lian Christian Mission. After the Hueili conference was over
Mr. Waterman returned with Mr. Davies to assist in holding a
similar conference at Ningyuenfu. The programmes of the two
conferences were similar:—6 A.M. Arise, 6:30 Setting-up Ex-
ercises, 7 Morning Watch, 8 Prayer Meeting, 11 Bible Study in
John’s Gospel, 12 Educational Lecture, 1 P.M. Social Welfare
lecture, 7 Lecture and Discussion on some important Christian
doctrine. The Hueili conference was held in a temple outside
the city. It was planned to hold the Ningyuen conference in a
temple overlooking the lake, a few li from the city, but owing
to the danger of Lolo attacks the conference was held in the
Boys’ School inside the city.

Dr. and Mrs. Joe Taylor sailed from San Francisco Aug. 29
and planned to stop over in Honolulu until the 12th of Sept.
to visit with Mrs. Taylor’s sister. The Moncrieffs and Miss
L. Crawford are also expected back from furlough this Fall.

Mr. Dye writes of interesting and busy times at home. Both
he and his wife planned to study at Columbia this fall.

B.E.B.

C.M.M. Notes.

Dr. F. F. and Mrs. Allan and family, G.S. and Mrs. Bell and
family, Miss B. G. McNaughton and Miss Dr. Story reached
Shanghai on Sept 8th. The latter is the fiancee of Dr. E. R.
Cunningham and it is expected that they will shortly be married at Chungking. The others we welcome on their return from furlough.

In later parties the following are also expected Dr. G. E. and Mrs. Hartwell, Dr. W. E. Smith, W. B. and Mrs. Albertson and family all returning from furlough, also Dr. Agnew and wife to aid the work in dentistry and Dr. and Mrs. Brown for educational work.

Letters from home report that J. H. Arnup one of the most popular and efficient of our C.M.M. Secretaries, and who has been suffering severely from sleeping sickness, is on the highway to recovery.

We are happy to report that Mrs. R. E. S. Taylor who returned to Canada last year on sick leave is making favorable progress.

A subscription list in aid of Japanese earthquake sufferers is being circulated throughout our mission.

Children from various parts of our mission have traveled to Chengtu to attend the Canadian School. Despite the very unsettled state of the roads we are grateful to report that no banditti have been encountered.

Mrs. Soper has been ailing for some time and hope was entertained that she might recover here upon the field. However it has been thought best that she proceed home for better recovery. Mr. Soper and family accompany her.

S.

Tatsienlu.

The last of our summer visitors, Mr. and Mrs. Ogden and child left us on Sept. 10th for the Plain. They greatly appreciated their stay on the Border and returned home feeling the strong, fresh, Tibetan air had done them much good. The visitors this year came with the avowed purpose of "doing" Tatsienlu. Everything of interest was visited, explored, and examined. Mr. Graham, Miss Eaton and Miss Peebles went over the Che-do (14,500 ft) to the Tibetan grasslands. They thoroughly enjoyed this visit and the close contact it brought them with the Tibetans over the Border.

Mr. and Mrs. Ogden had the opportunity of watching one of the great attractions of Tatsienlu, A Devil Dance. This year it was held in Dor-Je-Dra, one of the Tibetan Temples outside the south gate. Unfortunately the other visitors missed this performance. However, Graham did the Temples as diligently as he turned up stones. Wherever you go around Tatsienlu you are forced to remark, "Why old man Graham's been here" During his visit to the Frontier I think he carried off more "Bugs", (what an unfortunate word to use), than any other
naturalist who has visited Tatsienlu. We have a perfectly wonderful variety of Lepidoptera here on the Border and why call these beautiful creatures "Bugs"?

All the visitors this year camped near the Wa-li sulphur springs and within sight of the Ya-cha-ken snow range of mountains. The novelty of camping and bathing at an altitude of 10,500 Ft was very much enjoyed and our visitors returned to their different spheres on the Plain feeling that Tatsienlu had really done them good.

R.

Book Notices

A complete English $1.80 Grammar for Chinese Students, by David Eattimore published by the Commercial Press, has come to our desk. It is a book for Middle schools, is all in English, and made simple enough to use, with plenty of exercises taken from every-day sentences, and deals with none of the too complicated rules and exceptions which confuse. It contains special and helpful chapters on difficult places in the study of English. It has 518 pages, printed in good type.

W.M.C.

Exercises in Elementary Physics, W.W. Stifler, (Commercial Press. 65 cents) This neat little volume is an interesting contribution to the subject of experimental physics.

S.B.D.

The News:

The date fixed by the Executive Committee of the Szechwan Christian Council for the Annual Meeting of that body is Nov. 23-24 at the Sutherland Memorial Church, Chengtu.

Will the Missions please see that delegates are appointed—six from each Church.

Secretary Chung of the National Christian Council will be with us. Also Miss Brown of the National Y.W.C.A.

(Signed) H. J. Openshaw, Secretary.

A telegram from Dr. Hodgkin, Secretary National Christian Council, Shanghai, has been received urging the churches to send aid for the Japanese disaster. Notices have been sent to many of the churches and it is hoped that there will be a liberal response. Contribution may be sent direct to Dr. Hodgkin, 5 Quinsan Road, Shanghai, or to the undersigned.

(Signed) H. J. Openshaw.
The following itinerary for Pastor Chung and party has been agreed on by the Executive of the S.C.C. Due to the difficulties of road travel etc., changes may be found necessary.

| Oct.  | 5—11       | Wanhsien  |
|       | 12—13      | Travel    |
|       | 14—21      | Chungking |
|       | 22—Nov. 10 | Big East Road |
| Nov.  | 11—29      | Chengtu   |
|       | (23—24     | ANNUAL MEETING SZECHUEN CHRISTIAN COUNCIL) |
|       | 30—Dec. 1  | Travel    |
| Dec.  | 2—5        | Kiungchow |
|       | 6—7        | Travel    |
|       | 8—13       | Yachow    |
|       | 14—15      | Travel    |
|       | 16—20      | Kiating   |
|       | 21—22      | Travel    |
|       | 23—27      | Jenshow   |
|       | 28—29      | Travel    |
|       | 30—Jan. 3  | Junghsien |
| Jan.  | 4—5        | Travel    |
|       | 6—10       | Tzeliutsing |
|       | 11—12      | Travel    |
|       | 13—17      | Suifu     |
|       | 18—19      | Travel    |
|       | 20—24      | Luchow    |
|       | ??         | Fowchow   |

Will all pray for journeying mercies for the visitors and that God's richest blessing may be poured out on the Leaders and church members. All branches of our work should profit from the visit of this the first representative from the National Christian Council.

(Signed) H. J. Openshaw, Secretary.

**EXPRESSION OF GRATITUDE**

Mrs. R. A. Whiteside and Mrs. F. J. Watt desire to express their deep gratitude to the friends who have written sympathising with them in their bereavement, and who have been upholding them in prayer. The prayers have been abundantly answered and "the sure and certain hope" of Re-union when the LORD returns gives strength for the days to come.
BIRTHS.

SIMPSON:—Born to Dr. and Mrs. E. K. Simpson, Canadian Methodist Mission, at Fowchow, a daughter Wilda Pauline on August 8th, 1923.

RACKHAM:—At the Union University, Chengtu, on September 15th, to Rev. Geo. E. and Mrs. Rackham, C.M.M., a daughter, Annie Elizabeth.

WATT:—At Mienchow, on Sunday September 23rd, to Mrs. F. J. Watt (C.M.S.) the consolation of a little daughter, Gwendoline Mary.

INTERNATIONAL HOSPITAL . . . Chungking . . .

Located on the first range of foot hills opposite Chungking, in a quiet neighbourhood commanding an unsurpassed view of the river and nearby hills, also extensive private lawns and tennis court. It furnishes an ideal place for those seeking rest and recuperation after a prolonged illness.

The operating-room facilities are unsurpassed by any in West China.

MRS. E. N. SUHAREVA, D.D.S.
a graduate of the University of Moscow, has opened an office in the hospital, where she is prepared to do all branches of DENTAL WORK. Patients from a distance are invited to live in the hospital while their work is being done.

MRS. SUHAREVA, who is also a nurse from the Military Hospital at Omsk, is in charge of the hospital nursing.

Special Hospital Rates and Dental Fees to Missionaries

All enquiries to be addressed to the undermentioned

J. H. McCARTNEY, M. D.
Supt. of Hospital.