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No. 6—CHINESE CHILDREN

THE BEGGAR BOY. (SLEEPING ON A DOOR STEP)
Have a hobby! That is a time honored exhortation. One is tempted to add to the adage, and at the same time increase its alliteration, the word "helpful", that is, Have a helpful hobby! Some may raise a question mark in the case of the missionary, and say that we should have no such side issues. They may possibly remind us of the words of the great missionary, "I determined not to know anything among you, save Jesus Christ and him crucified". Yes, assuredly, that is our great mission, and we would magnify not minimize its momentous demands upon all our time and energy. But anything that will aid us in more fully appreciating and accomplishing the great commission is also well worth while. This, a hobby within the limits of sweet reasonableness may well do. A hobby conduces to health. The old saying that 'A change is as good as a rest!' holds still in many ways. A hobby, especially in the sense of some investigation, will often give splendid side lights upon our problem. A hobby will give unexpected points of contact with classes of the people formerly rather unapproachable. But enough! We would not urge it as a matter of prime importance. Try it, and if you find in your case it does interfere with your life's work, then drop it, decidedly!

Possibly the word 'hobby' which we have chosen is not a happy one. We might have won better acceptance for our meaning by the use of the more dignified terms 'Investigation, "Study", Research'. Certainly we can find many missionaries who have enriched the knowledge of the world and increased their efficiency by such labors. Paton could write at length on the products of his islands. MacKay knew all the raw resources of Uganda. Livingstone explored vast reaches of Africa. Legge mastered, as few others, the Chinese language. And all these things have made for the progress of the Kingdom. Some of our friends in West China are doing such work on a limited scale here. We
welcome their contributions to this issue. But there are still vast fields of knowledge to be explored. Doubtless many others in our constituency have been making studies much to their own enlightenment. Will you not send us the results, and thus share your strength with others?

Our first article is a study of Chinese Military Strategy in Ancient Times. It is part of a much longer investigation tracing the theme down even to the present day. Dr. Mut is quoted as characterizing the Chinese as a “peace loving people.” That is doubtless true. So one might say are the Anglo-Saxons. The masses in America and Great Britain do not desire war. Canvassed individually, either now or in former generations, doubtless vast majorities would declare for peace. But a reading of our history would from many angles make us appear an aggressive and bellicose brood. The truth would seem to be that wars are not often a matter wholly of free will. They are forced on peoples by ambitious rulers, economic pressures, international complications. In these regards China has been no exception to other nations. Read her history and one is surprised at the long succession of struggles within and without the nation which occupy the pages. And in these conflicts her people have exemplified those high qualities which have marked the men of other races. When the occasion demanded it, her farmers and tradesmen have shown they could also fight, and have exemplified endurance, adaptation, cooperation and courage in high degrees. Such times have also produced for the most part capable leaders, men skilled in subtle diplomacy, isolation of the enemy, dissention in his ranks and all the refinements of trickery and tactics that go to make up strategy. Some of us need to learn these facts of their history again today in the midst of our turmoil here. We are too apt to look at these seemingly endless marches and counter marches as semi-comedy, and the soldiers as seven-tenths cowards. There are possibly instances which lend color to such conclusions. But let us not be too hasty in drawing universal deductions. The truth probably is that much of the campaigning we see is but half hearted, especially on the part of the lower officers and men. Unless they utterly deny their past, these great multi-millions can also be aroused to real war, and can wage it too with all its accompanying curses of...
craft and cruelty. Let us not judge wholly by the present. Let the past also speak, thus adding its urge to our message of peace and good will to all mankind.

The article referred to, however, questions a long held belief that gunpowder originated in China. A second article causes another long cherished tradition to totter, namely the general belief that PORCELAIN. "Chinaware" was first created in China.

Be that as it may, the beauteous coloring is all her own, and it is only now, with all our mastery through science that we can solve the secret and in part reproduce. What we westerners seem to miss in such splendid productions in porcelain, bronze or silks is the accustomed home surroundings. We want to find vast plants with belching smoke stacks, far clanging machinery and hundreds of highly organized employees. When we drift into some squalid shop or straw covered shed and find one or two quite ordinary looking men working away leisurely at an old fashioned potter's wheel or loom, we unconsciously discount their skill, howsoever wonderful the product. An article such as this shows the Chinese craftsman in his proper world setting and should lead us to raise our hats and our estimations in the presence of these apparently tireless toilers.

Again, there are few things we have ridiculed more regularly than the Chinese doctor and his medicines. Some of this is doubtless well deserved. But a fair share of it has been probably due to our DRUGS. superficial acquaintance with his drugs and their active properties. We belong to a generation when active properties are extracted and the greatly condensed product put up in tasteless forms or sugar coatings. We do not go far back, however, in our history until we stir up memories of pure goose grease, wormwood, bone-set, catnip tea and other nostrums. This pit from which we have ourselves been so recently digged, plus a pharmacist's assurance that many of China's drugs have really effective properties, may perhaps modify our conceptions. The article on Chinese currency, on the contrary would tend to show a confusion even worse confounded than we had suspected. The moral to all this seems manifest. It pays to investigate. Another article urges us to devote some of our summer rest period to such ends. Try the "doctor's prescription", later reporting results for publication.
INDUSTRIAL RESEARCH IN CHINA

The Bulletin of The National Christian Council just to hand informs us of a Conference on the relation of the Church to Industrial and Economic Conditions in China. Dr Eddy who was present raised the question, Do we need in China a Bureau of Industrial Research, or how can we get effective information pooled?

In this regard a condensed wording of the Draft Conventions adopted by the International Conference of the League of Nations is timely. It runs:

1. On Limiting Hours of Work. The adoption of an eight hour day or forty eight hour week was set as the standard.

2. On Unemployment. Measures for dealing with unemployment were recommended, and suggestions made for setting up free public employment agencies under the control of a central authority, for insurance schemes etc.

3. Employment of Women before and after Childbirth. Women should not work for six weeks before and after childbirth. Maternity benefits were also discussed.

4. Night Work for Women and Young Persons under Eighteen. With the exception of certain trades, women and young persons are not to work between the hours of 11 p.m. and 5 a.m.

5. Safeguarding the Health of Workers. Protection was planned for dangerous trades, also health services and efficient factory inspection were recommended.

6. Child Labor. Fourteen years was set as a minimum age for entering industry. In the cases of India and Japan this was modified to twelve years for the present.

How are conditions as measured by these half dozen standards in your community? Why not start investigations and a campaign of public education along these lines?
MILITARY STRATEGY OF THE CHINESE IN EARLY TIMES.

CAPT A. J. BRACE, F.R.G.S.

Persia, Egypt, Greece and Rome have given us rich legacies of military achievements and outstanding heroes but their empires, kingdoms, and civilizations have passed away, only memories remain. China with her 4000 years of history and civilization remain conservative of course, but surely awakening. What is the secret of this unparalleled longevity? John R. Mott says this is “because she has been a peace loving and agricultural people” True, but she has had a career of war and conquest of more than 4000 years and the patient student of Chinese history will be amply rewarded with thrills and interesting information on the military career of the Chinese.

True, the strategy is of a different order, and spasmodic in appearance. In fact the strategy is often a strange mixture of political and philosophic considerations. There is also a reason for this. As Williams puts it. “The precepts of Confucius taught the rulers of China to conquer their neighbors by showing the excellence of a good government, for then their enemies would come and voluntarily range themselves under their sway; and although the kindness of the rulers of China to those fully in their power is as hypocritical as their rule is unjust, those nations who pay them this homage do it voluntarily, and experience no interference in their internal affairs. The maxims of Confucian policy, aided by the temper of the people, have had some effect, in the lapse of years, upon the nature of this quasi-feudality.”

While this is true, Confucius also definitely advocated the policy that the only way to maintain peace is to be prepared for war, and at his request the Duke of Chou’s retinue included two generals. This kind of preparation for war accompanied by his moral suasion inducing the Chi state to return certain tracts of land they had occupied, crowned his diplomatic efforts, when he was minister of justice B. C. 501. He was not at all averse to war when everything else had been tried, and declared, “Lack of bravery in battle is no true filiality” (戰陣無勇非孝也)
One cannot carefully read the records without being impressed with the fact that Chinese soldiers were not cowards in the early days, and their strategy was again and again of the highest order as we shall try to demonstrate. Even as late as the Taiping Rebellion we have evidence of both strategy and skill in battle that in many ways compare in a most favorable manner with contemporaneous epoch making struggles in other countries. Andrew Wilson in the "Ever Victorious Army", — History of the Chinese campaign under General Gordon, — says, "The old notion is pretty well got rid of, that they are at all a cowardly people when properly paid and efficiently led; while the regularity and order of their habits, which dispose them to peace in ordinary times, give place to a daring bordering on recklessness in time of war. Their intelligence and capacity for remembering facts make them well fitted for use in modern warfare, as do also the coolness and calmness of their disposition. Physically they are on the average not so strong as Europeans, but considerably more so than most of the other races of the East; and on a cheap diet of rice, vegetables salt fish and pork, they can go through a vast amount of fatigue, whether in a temperate climate or a tropical one, where Europeans are ill-fitted for exertion. Their wants are few; they have no caste prejudices, and hardly any appetite for intoxicating liquors."

Gunpowder was probably known to the Chinese in the latter part of the Han Dynasty (A. D. 250), but its application in firearms at that time is extremely doubtful. The exploits of Kung Min in that period owe their interest to his use of gunpowder in modes like the Greek fire of the Byzantines. The theory that Europe obtained it from India rather than from China has considerable weight. Early Arab historians refer to it as Chinese snow and Chinese salt,—a fact which only shows its eastern origin—while the Chinese compound term of Ho Yoh—'fire drug' rather indicates a foreign source than otherwise. Mr. W. F. Mayer has amassed a considerable amount of evidence from Chinese sources bearing upon the introduction of explosives in native warfare and ordinary life. Coming probably from India or Central Asia about the 5th century A. D. the invention, he says, "perhaps found its way into China in connection with the manufacture of fireworks for purposes of diversion; and supplanting at some unascertained period the practice of producing a crenitating noise by burning bamboos as a charm against evil spirits". No evidence exists of the use of gunpowder as an agent of warfare until the middle of the 12th century, nor did a knowledge of its propulsive effects come to the Chinese until the reign of Yung-loin 15th century—a thousand years after its employment in fire-crackers.

In early times the armies of the various feudal princes consisted principally of charioteers and foot soldiers. The
strength and wealth of a state were measured by the number of war chariots it was able to place in the field. These were made of leather or wood, and their use it would seem, dates as far back as 1797 B.C. When in camp these chariots were arranged in opposite rows with their shafts meeting above to make a "shaft gate" over which a flag was kept flying. No mention of cavalry is made during the true feudal time. In fact this arm of military service was only introduced into China by semi-Tartar states about the year 307 B.C. when chariots disappeared.

The offensive weapons of the Chou Dynasty consisted of knives, swords, halberds, spears, pole-axes, and lances with crescent shaped blades on the side. These were all made of copper. Bows and arrows were much used. The defensive weapons were shields, cuirasses made of skins of rhinoceroses, and helmets made of skins or copper. The soldiers marched to the sound of a drum and retired at the sound of a gong. Before setting on a campaign it was necessary to rub the regimental drum with the blood of a victim; and after, to show the number of enemies slain, their left ears, instead of their heads were often cut off by the victors.

The doctrine of "rightfulness" practised in modern times by the Teutons were much in vogue in early Chinese warfare. Any ruse calculated to in-fuse fears into the minds of the enemy were resorted to. The battle of Cheng-pu 632 B.C. is especially memorable because one of the generals of Ch'in had the chariot horses covered with tiger skins. The Duke of Ch'in in this engagement, crippled the military power of Chu state for nearly half a century.

In this age beacon fires were used as a signal for the nobles to come to the defence of their overlord. Li Wen Bin in his history tells how Yu Wang of the Chou Dynasty lost his crown, his wife and his own life by a mis-use of the beacon system of mobilization.

Treaty-making in these times were very interesting procedures. Parker in "Ancient China Simplified" says, "Treaties were always very solemn functions invariably accompanied by the sacrifices of a victim. A part of the victim, or its blood, were thrown into a ditch in order that the spirit of the earth may bear witness to the deed. The rest of the blood was rubbed upon the lips of the parties concerned, and also scattered upon the documents by way of imprecation. Sometimes, however, the imprecations instead of being uttered, were specially written at the end of the treaty. Just as we say 'the ink was scarcely dry before', etc., the ancients used to say 'the blood of the victim was scarcely dry before' etc. etc'."

The most famous treaty ever recorded was that of 546 B.C. concluded by the leading states of Ch'in, Chiu, Chi and Tsin at the court of Sung, a feudal state of second rank in what is now the
province of Hunan. This was a sort of a "Hague Conference", Li Wen Bin says, and provided for a cessation of armaments.

"One of the greatest national works of the world" according to Sir John Davis, is the Grand Canal of China built in the 7th century and constitutes one of the most useful agents of warfare from those early days to the campaigns of Kublai Khan and since. This monumental piece of work was accomplished by Emperor Yang Di of the Sui Dynasty (隋). He built four principal canals, one connecting Cho Chuin (涿郡) with the Yellow river; the second prolonging the first until it met the Huai (淮) at right angles; the third connecting the Huai and the Yang Tze; and the fourth extending from Chin Keo (京口) to Hang Chow (杭州). This marvel of engineering for those days extended 700 miles from Hang Chow through the provinces of Chi-Kiang, N. W through Kiang Su and Shan Tung to Ling Chin, across numerous rivers, and lakes, cut through rocks, and drains several swamps. The number of flood gates that regulate it, bridges that span it, and the cities and provinces between which it forms a vast, easy and cheap system of communication constitute it one of the finest engineering feats of the world. The Emperor Yang Di made Cho Chuin, at the head of the canal, the base of operations for his three Corean campaigns. Here supplies of all kinds were brought in from the South. Kublai Khan in the 13th. century deepened and improved the canal for strategical purposes, and also prolonged it in the North surrounding Peking his capital with the Grand Canal.

Again in the North great military roads were built in the early dynasties, similar to the great military roads of the Romans that remain in England until the present. In the North and Central China the country is traversed in all directions by great roads 70 to 80 feet wide on the plains, lined with trees, and carried across rivers by great bridges often built of marble and substantially built with massive architectural adornments. Williamson says, "Few things impress the traveller more with the large-mindedness, ability, vigilance and vigor of the former Emperors and the greatness of the Empire than these marvelous roads."

The most stupendous engineering feat of the Chinese in the early days of course is the construction of the Great Wall as a military measure against the northern barbarian Hsiung Nu or Huns as they are better known. This was accomplished in the days of Shih Huang Di of the Tsin Dynasty who gave China its name. He is known as the "First Emperor" Williams says, "This monarch has been called the Napoleon of China and was one of those extraordinary men who turn the course of events and give an impress to subsequent ages". This gigantic undertaking was completed in ten years (204 B.C.), at a vast
expense in men and material. However, this important military measure appealed to the people as a great protection to the country, and they responded to the Emperor's appeal by supplying a quota of men from each place, fed and clothed them while at work, and continued this expense until their share of the wall was built.

The Great wall extends from Ling Tiao Long, 98.30 Eastward over 20 degrees of longitude, along the Northern frontier of China over mountains and through valleys, and on bridges across rivers to the Gulf of Liao Tung, a distance of 1500 miles. It is constructed mostly of earth and rubble bound in on each side by a coating of heavy brick, and fortified at intervals by towers. The wall is from 15 to 30 feet high, rests on a basis of stone 2 feet thick. It is 25 feet thick at the base and from 15 to 20 feet at the top. The towers are 40 feet square at the base and taper to the top and are 37 feet high. The work was executed under the supervision of General Mung Tien, who had previously driven the Huns out of what is now the Ordos country in Mongolia.

While discussing military equipment of the early days it will perhaps be in place here to outline the feudal system briefly explaining its outworking in the nation.

In the Hsia Dynasty the "Tribute System" (度法) of taxation was inaugurated. Each able bodied man received 50 mow of land from the government and was to pay to it as a tax the produce of 5 mow. The Shang Dynasty substituted for this system what is known as the "Aid System" (助法) This system required that all land that could be cultivated be divided into lots of 630 mow each, which was divided into squares of 70 mow each, and allotted to eight families on the condition that they were to cultivate the square in the center of the lot in common, and give the produce to the government as tax. The plan of division is best illustrated by the character jin (斤), hence its name Jin-tian (井田). When enclosed thus, we see there are 9 squares. The system adopted by the Chou Dynasty was a combination of the two, the tribute system for the more crowded cities, and the aid system for the outlying districts. The Chou people were also taxed by labor, the length of time during which a man had to work for the government varying according to the condition of the crop each year.

Under the Chou Dynasty the burden of military equipment rested entirely on the farmers. Every 64 jin (斤) or a Tien (甸) of 512 families, was required to furnish 4 horses, one chariot, 3 charioteers, 72 foot soldiers, and 25 other men. The king's domain was composed of 64,000 jin, hence its military strength was estimated at 10,000 chariots. The standing army of such a state was made up of 6 army corps, each of 12,500 officers and men; that of a first class feudal state of 3; that of a second state of 2; and that of a third class of 1 army corps.
RECENT RESEARCH WORK ON CHINESE PORCELAIN.

ARNOLD SILCOCK, A.R.I.B.A.

Although for many years collectors both in China and in Western countries have made a study of the various kinds of Chinese porcelain, of their glazes, the decoration and texture of their surfaces, and the shapes and colours of their bodies, yet until recent years there has been very little investigation of the causes by which many of these effects were produced. Collectors, as a general thing, have been content to admire and, in the case of Chinese, to reverence the works of antiquity, neither encouraging scientific analysis of the colours and glazes of their almost sacred possessions not even caring to know much about the technique of pottery in ancient times. Many Chinese writers have, however, given recipes for making various kinds of glazes and producing different colour effects, though these have generally been too vague and legendary to be of any interest, other than as examples of the capacity of the Chinese writer for saying a great deal without giving any information.

As an example of this we may take the case of the famous recipe given for making the well-known colour "Sang de boeuf," or as the Chinese call it "precious stone red" (pow shih hung). One writer states that this colour was invented by a certain Chinese, the secret afterwards being handed down in his family and therefore unfortunately lost when their line came to an end about the time of the Emperor Chien Lung. He goes on to say that the beautiful colour was produced by taking the usual powdered quartz, which is the foundation of the glaze and mixing with it finely pounded rubies. The old legend gives the name of this ingredient as "The Precious Stone from the West". The more modern writer has jumped to the conclusion that this must mean the ruby from North Burma and Thibet. Modern Science however tells us that were a ruby to be exposed to the fierce heat of a porcelain kiln it would inevitably lose its characteristic colour.
Mr. R. L. Hobson, who is in charge of the Pottery and Porcelain Exhibits at the British Museum, and who is the greatest expert in Europe, if not in the world, believed that he has discovered the real reason why this colour has always been known as “precious stone red”. After conducting experiments to support his theory he states that the “precious stone” used was the cornelian and that moreover it was mixed with the other ingredients not for the sake of improving the colour but to heighten the brilliance of the glaze and that the colour itself was produced by introducing very slight traces of copper into the glaze.

A great deal of research work is at present being carried on in England by Professor J. M. Collie, F.R.S. and Mr. Moore, a well known potter; these pioneers have discovered that what we know at the present day as red glaze, and which is used on articles of common china, was not only used in the Han dynasty in China, but much earlier than this in Egypt during the 11th dynasty from 2000-3000 B.C. This glaze was, in all probability, not an independent invention in China but was learnt from the western peoples during the Han dynasty, when intercourse between China and the West is known to have existed. Research has discovered that this lead glaze is in each case lead silicate coloured with oxide of copper.

We are so accustomed to hear that many things, such as porcelain, paper printing, etc. were first invented by the Chinese that it is interesting to find other peoples who have a claim to some of the laurels. In parenthesis it may be said that recent discoveries have led to the invention of glazed pottery being attributed to the Egyptians and its development to Assyria and Persia long before the Chinese had much skill and it is known that glass was first exported from Arabia to China, and cloisonne’ from Turkey to China.

Before giving any further technicalities it would be as well to make clear the various terms we are using, as they are interpreted somewhat differently in the various countries.

Generally speaking, the term pottery can be applied to anything which is “potted” or thrown on the “potter’s wheel”, whether it be earthenware, stoneware, or true porcelain. A certain amount of confusion and ambiguity has occurred in the use of this term porcelain, owing to the fact that the Chinese use of it differs slightly from that of foreign writers. Both agree that it consists of a body of “Kao lin” covered with a glaze of “pet tin tse”, described by the Chinese as the flesh and bone of the porcelain.
This "Kao-lin" is a non-fusible earth, allied to brick earth and in the best districts, such as Kukiang or Ching-te Chen is it occurs as a whitish clay. The white "pe tin tse" is said to be the same earth which, after undergoing disintegration and the processes of nature throughout the centuries, has been transformed into a felspathic stone and rendered fusible. "These two substances, which are by nature allied, when fired together in the kiln, form a homogeneous substance which may break or crack but from which the glaze cannot be chipped off." So far the two interpretations are the same but whereas according to the European standard, porcelain is this substance when translucent, resonant and so have that it cannot be scratched with a knife: the Chinese standard insists only on resonance and hardness. Therefore, although true porcelain, according to European standards was not manufactured before the Ming dynasty yet according to the Chinese it was being made during the Tang dynasty (618-906 A.D.), and possibly even earlier still.

The earliest pottery of which we have examples was made in the Chou dynasty (1122-256 B.C.). This however was merely earthenware and had no covering of glaze.

It is in the Han dynasty (126 B.C.-220 A.D.) that we first discover the use of the thin green glaze previously referred to as the lead glaze, similar in composition to that used on early Egyptian pottery. Between this time and the Tang dynasty (618-906 A.D.) very little development was made in the use of other glazes, although the lead glazes were more perfectly controlled and the pottery itself reached a very high standard. Technically the art reached its climax in China in the Sung dynasty (960-1127 A.D.), and at this time the potters gave up the use of the lead glazes. The Sung potters endeavoured to obtain the purest colours and the most beautiful glazes possible, while form and decoration were secondary considerations.

It is hardly necessary to say that the Chinese at that date knew nothing of Chemistry as we use the term, but they soon discovered empirically that by using copper in a glaze and subjecting it to various temperatures in the kiln varied colour effects could be produced. In fact almost all the colours we see on Chinese pottery and porcelain can be produced by firing at differing temperatures a glaze containing copper in varying quantities.

A typical Sung colour scheme on a bowl of porcelainous earthenware might be a very beautiful pale blue or lavender glaze with one or more symmetrical splashes of strawberry red. There is no doubt that this beautiful effect of the strawberry coloured splashes on a clear blue ground was at first accidental and due to a jet of smoke reaching the surface of the bowl.
while it was in the kiln. Of course the Chinese potters did not know why smoke should have the extraordinary property of being able to transmute colours and no doubt the early potters were surprised and delighted to find this, to them, magical change brought about without their agency. They soon learnt however to take advantage of this discovery and to control the phenomenon so as to develop the beautiful flambe' glazes typical of the later Sung pieces.

Present day scientists have discovered the following reason why these results were obtained, namely, that copper (which, as we previously stated, when used under different conditions in the kiln produced a great variety of colours) combines with the oxygen in different proportions to form different oxides.

To quote from a paper contributed by Professor Collie to the Transactions of the English Ceramic Society—"If the proportion of oxygen to copper is relatively high, cupric oxide (CuO) is the result; if the proportion of oxygen is relatively low, cuprous oxide (Cu2O) is formed. If at the time of firing, substances are present which have a greater affinity for oxygen than the copper has, then the latter has to be combined with less oxygen and its lower oxide (Cu2O) is formed; this is called "reduction". One method by which the attention of the oxygen is taken away from the copper is by the introduction of smoke (i.e. finely divided carbon) into the kiln, or by packing charcoal around the sagars". Note:—Saggers are the pottery cases in which pieces of porcelain are placed before being put in the kiln. They protect delicate pieces from damage until the porcelain is properly fired. The carbon united with the oxygen and prevents it from allying itself with the copper as fully as would otherwise be the case. On the other hand. If there is no distraction provided for the oxygen the copper from its higher oxide (CuO) and "oxidation" ensues.

"Reduction" may also be brought in another way: If the lower oxide of iron (FeO) is present, it will react upon the cupric oxide and rob it of some of its oxygen; indeed, it may capture the whole of it and leave the copper in a finely divided elemental state; probably the finest reds are due to the copper being in this condition. It is highly probable that cuprous oxide is rarely, if ever, formed in a sufficiently stable condition to persist, and there is no reason to suppose that the process of reduction proceeds to its final stage and copper itself formed in a finely divided state. It is also perhaps worthy of note that the most brilliant red colour is produced when the amount of copper is very small; when considerable quantities are present an opaque, sealing-wax red is produced (when copper is present in a lead silicate glaze or when tin is present) which has none of the brilliance and depth of the proper "Sang de bœuf".
The “reduced” copper oxide (cuprous oxide, Cu₂O), or metallic copper in an elemental state, produces the red colour in the copper glazes; the oxidised copper oxide (Cupric Oxide, Cu₂O) gives the blue and green colours.

Apparently the Chinese potters at Ching-te-Chen used secured mastery of the method. The pieces were placed inside a saagar which was perforated; the perforated case, with its porcelain, was then placed in an outer case, and the annulus between the perforated inner case and the outer case was packed with charcoal. On firing the kiln the charcoal produced carbon monoxide (CO), which is greedy of oxygen and unites with it to form carbon dioxide (CO₂) and so reduction of the cupric oxide takes place. In earlier times, when the potters were less scientific in their methods, they brought about their “reducing” atmosphere by skillful manipulations of smoke control.

While on the subject of the composition of glazes it is interesting to note that after the Sung dynasty and from the beginning of the Ming dynasty to the present day the potters again reverted to lead glazes.

We must give a few words on the research made into the causes of the bubbles which are found in these early glazes as they affect considerably the texture and destructive appearance of the porcelain. To quote from the same author and from the most recent book on the subject “The Early Ceramic Wares of China” by A. L. Hetherton—“The bubbles may be caused in two ways: their presence may be due to a chemical cause or a physical one. If small quantities of magnesium or calcium carbonate are present they will decompose at a high temperature to produce carbonic acid gas, which would remain in the glaze bubbles; or the bubbles may arise from air being occluded in the glaze when the glaze is put on in a powdered form and incompletely fused at low temperatures. Again, the presence of moisture may cause steam to be formed which remains in the glaze in the form of bubbles. These chemical or physical events may happen with any of the glazes employed in any age and the presence or absence of bubbles in large quantity cannot be regarded as specially distinctive of any dynastic technique. At the same time, the distribution and density of aggregation of bubbles play an important part in texture of the glaze; much of the soft effect of the early glazes appears, from microscopic examination, to be largely due to scattering of light from the surface of these globules of gas. The reader should remember that the opacity of the paper of this book is due entirely to the scattering of light by reflection from the various surfaces of the cellulose fibres which are placed at very different angles to any light falling upon them. If a drop of oil be placed on the paper, it will become semi-transparent.
because the oil fills up the spaces between the fibres and so diminishes the number of surfaces from which light can be reflected.

We have endeavoured in this short paper to give some indication of the researches that have lately been made and to show what a vast amount of work yet remains to be done. One of the greatest drawbacks to this research work is the knowledge that the information thus collected will undoubtedly be used by unscrupulous imitators of Chinese porcelain to help them to produce spurious copies which will render the task of the collector and the connoisseur even more difficult than it is at present.

Although many of the earlier wares are being copied by the Chinese at the present day, the finest imitations are made by the Japanese and though these can be honestly admired as objects of beauty yet they increase the difficulties in the path of the would-be collector and conductor of scientific research.

CHINESE DRUG RESEARCH

E. N. MEUSER, PHM. B.

The Drugs of China, like those of Western lands are derived from the three natural kingdoms, Animal, Vegetable and Mineral. Drugs of the Animal Kingdom play a very large part in Chinese materia medica though their use is tinged to a considerable extent with superstition. The use of mineral drugs is somewhat limited, owing largely to the lack of knowledge of chemistry for their development. The wealth of China in inorganic drugs will be tremendous as soon as Chinese and foreign chemists succeed in utilizing the country's vast mineral resources for the purposes of medicine. Medicines of vegetable origin are by far the most extensively used. Throughout the past centuries Chinese medical men have discovered, to a greater or less degree, the therapeutic value of many of these drugs, and while the constituents of the drugs are almost entirely unknown to them, their treatment of disease, with them is often attended with success, even though the method of administering etc., is, according to modern Western science, not scientific.

Through research, scientists have learned the active constituents of most of one western drugs as to their alkaloids,
glucosides etc., as well as the solubility, compatibility or incompatibility, miscibility or immiscibility of these in combination with other drugs. Of these characteristics the Chinese are largely ignorant, and it still remains for modern scientific research to come to the help of China in determining the real and accurate values of her own crude drugs.

Chinese treatises on the medicinal use of native drugs are quite extensive. Of these the Ben Tsao Gang Mu is perhaps the most complete. There is scarcely a known internal trouble, for which there is not one specific remedy or more recommended. The Chinese themselves, naturally have great faith in their own medicines, and as a result of several years experience among them, the writer is of the opinion that there is liberal justification for much of their faith. My respect for Chinese materia medica has grown very considerably during the past two or three years. That there are among the Chinese dregs riant at hand, remedies for probably every ailment peculiar to this country is surely not a provision too great for Providence to have made.

It is of interest to note that a large part of China's crude drug supply is produced in the western provinces of Szechwan, Kweichow, Yunnan, and also Thibet.

The following few drugs, with brief description as to characters, uses, etc. will serve as general examples of Chinese materia medica:

(Part of a paper given to the Saturday Evening Club at the Union University, May 5th, 1923.)

**Camphor**—used quite extensively as a medicine, is obtainable almost anywhere, and is produced in several different parts of China, but in the provinces of Fukien and Kiangsi the trees are said to grow especially large. The part used is the stearopten, or wax-like exudation, and is prepared by chipping the trunk, root and branches of the tree, and boiling the chips in a covered vessel lined with straw. The Camphor volatilizes, and the sublimed camphor condenses on the straw, and is there gathered in the form of flakes. It is then packed in lead-lined chests and is ready for the market. We have, for some time, been using native camphor purchased on the streets of Chengtu and the quality is of first grade.

**Rhubarb**—This is also called Huang Liang (黃良) "yellow efficacy" and Jiang Juin (將軍) "Captain-General", both showing the esteem in which it is used as a drug. It is produced in the Western and North-Western provinces. The best quality is of a reddish-yellow color, variegated or mottled, and firm in texture. The article on the market should be dry and not too light in weight. The purgative properties of Rhubarb are not made so much of by the Chinese as they are in Western lands.
It is regarded more as a general eliminant and tonic to the digestive tract. Large quantities of this drug are exported annually to Western countries, and owing to the bulkiness of the root, which is the part used medicinally, transportation charges are heavy, making the pharmaceutical product rather expensive in comparison with its market value here.

*Aconite* (烏頭),— Many species are met with in China. The principal names under which the drug appears in commerce are Tsao Wu (草烏), Tsao Wu Teo (草烏頭), Chuan Wu (川烏), Guang Wu (光烏), Wu teo (烏頭), Fu zi (絡子), Fu Pien (誘片), and Chuan Fu (川鬮). The drug is highly poisonous. Its taste is bitter, acrid and benumbing, the tubers being seldom worm-eaten. Both the Ben Tsao Gang Mu and the Customs Report, give the origin of the Chuan Wu (川烏) and Guang Wu (光烏) as Szechuan. Aconite is only employed after it has been prepared in various ways to diminish the poisonous properties of the plant. One method of preparation well known, is to soak the tubers in vinegar for a longer or shorter period of time before they are placed on the market. As is the case with most drugs having strong physiological properties, the aconites are prescribed for the widest variety of bodily disorders, and are considered to be especially efficacious in the many forms of dysentery found in Chinese nosology. Conditions considered to result from the disturbance in the balance between the dual principles “Yin” (陰) and “Yang” (陽) are differently affected by the different varieties of this plant.

*Panax Ginseng*,—*Ren shen* (人参), or *Shen Tsao* (神草)—This, with the Chinese, is the medicine par excellence. In bygone days it was reserved for the use of the Emperor and his household and conferred by Imperial favor upon high and useful officials whenever they suffered a serious breakdown which would not yield to ordinary treatment. It is very expensive, the superior sort costing over two hundred dollars an ounce. The best quality is found in Manchuria, though inferior Ginseng is found in many parts of China. True Ginseng is persistently held by the Chinese to have stimulant, tonic and restorative properties which give it its high place in their materia medica.

*Gentian* (龍胆) Lung Dan,—This plant is common in China, and is procurable on the markets of Chengtu. Though the root is of a somewhat smaller variety than our western Gentian, its preparations compare very favorably with those of the coarser roots. Its taste is agreeably bitter. It is prescribed in cases of general debility as a bitter tonic.

*Cardamoms* (蔻蔻),—The seeds are used extensively in Chinese medicine. Several varieties are obtainable on the market.
Cardamon as sold, is a capsule round or oval varying in size from 1/2 to 1 inch in length, thin, light, yellowish in color externally and white within, and containing the seeds in a globular coherent mass. Properties attributed to this drug are largely similar to those of our Western Materia Medica, it being used as a carminative and stomachic remedy. It is also reputed to counteract the effects of wine on the system, and is employed to correct offensive breath.

Jen Shao Mu (震燒木).—This is the wood of a tree that has been struck by lightning, and is given to those who have been frightened by a conflagration. It is also hung at the door to prevent the house catching fire.

Shu Kong Dzong Tsao (樹孔中草).—This is, as the name indicates, the grass growing in the hollow of a tree. It is placed over the bed-room door to relieve colic in an infant, and to stop its crying in the night.

Licorice (甘草).—This familiar drug is very highly prized by the Chinese and enters into the composition of many prescriptions. Though much less expensive, it is said to stand next to Ginseng in importance in Chinese pharmacy, being the great corrective adjunct and harmonizing ingredient in a large number of recipes. It has tonic, alterative and expectorant properties attributed to it. It is applied externally, mixed with honey, to burns, boils and other sores. The parts used are the roots and twigs, the latter being, however, of less importance than the former. Splended Licorice root is to be found in any quantity on the drug markets of Chengtu.

Chinese Pharmaceutical preparations are crude as yet, and the methods of manufacture rather primitive as compared with those of Western pharmacy. Most medicines for internal use are administered in the form of decoctions or infusions in large quantities of liquid. A few are given in pill form of varying sizes. It is said that when the disease is above the diaphragm medicine is taken after meals, and if below, it is taken before meals, externally, medicines are applied largely in the form of plasters.

**THE SUPPLY OF CHINESE DRUGS:**

The question may be asked as to how Chinese materia medica compares with that of other countries in quantity and variety. This may be answered briefly as follows:—From the most reliable source of information obtainable, namely, the Ben
Tsao Gang Mu, we find there are approximately one thousand and eight hundred different crude drugs dealt with. Of these about two thirds, or one thousand two hundred belong to the vegetable kingdom, four hundred to the animal kingdom, and two hundred to the mineral kingdom. As against this one thousand two hundred crude drugs of the vegetable kingdom recognized in the Ben Tsao Gang Mu, there are one hundred and fifty officially recognized crude drugs of the vegetable kingdom, described in the British Pharmacopoeia. There are, of course, besides these, quite a number of unofficial drugs not mentioned in the British Pharmacopoeia, the exact number of which is not available. In the United States there are said to be four hundred crude drugs of the vegetable kingdom. In addition to these crude drugs of the Western Pharmacopoeias, there are the myriad medicinal preparations made from them in all the various combinations.

With such an abundant variety of crude drugs at hand, we may readily conclude that, when by research their constituents are known, pharmaceutical science will be in a position to transform the crude material into an almost unlimited supply of the present day convenient, attractive, and palatable forms of medicines such as tablets, fluid extracts, etc., with definitely determined physiological action and accurate dosage.

There is an abundant supply of native crude drugs, and with such a variety as just mentioned, surely China's every need in the way of modern medicines may be provided locally, and still have a surplus to spare for other less favored nations.

**Comparative Cost of Chinese Drugs and Foreign Drugs:**

Observation and experience have led the writer to the conclusion that medicines prepared from Chinese crude drugs are so much cheaper than those purchased abroad, that whenever possible, native drugs should be employed in preference to those imported, in connection with our medical missionary work. This is not an untried theory or an airy flight of the imagination. In our work in connection with the C.M.M. Hospital for Men, Chengtu, limited though we are in respect to men, equipment, and time, we make from the native crude drugs a good number of the regularly used pharmaceutical preparations, as Fluid Extract of Licorice, Fluid Extract of Rhubarb, Tincture of Gentian Co., Spirit of Camphor, etc., etc.

The amount of money spent on imported medicines for medical missionary work in West China has been tremendous. Owing to the high cost of living and labour in Western lands medicines are costly. This, with the excessive expenditure...
charges added, brings the cost for imported drugs to us in West China very high, and in marked contrast to that of drugs purchasable at our own doors. Preparations of Rhubarb, Nux Vomica, Licorice, Castor Oil, etc., are practical examples of this.

To continue the expenditure of large sums of money in this way without attempting immediate measures of relief, would obviously be considered by most people to be poor business to say the least, and by some an extravagant waste of the "widow's mite". Why not spend the money we are spending on the prepared drugs, on men and equipment that would utilize the crude material at hand, and at the same time provide an object lesson to the Chinese themselves? Many of these crude drugs are parallel to those in our Western materia medica and are already familiar to us, but there is a large proportion in constant and favorable use by the Chinese which we would do well to investigate and use.

There lies before us therefore, in connection with Chinese materia medica, a great and splendid opportunity for immediate and effective missionary work in the development of research in and use of native drugs. This will not only directly benefit medical missionary work in China, financially and otherwise, but will, at the same time, prove of valuable service to the Chinese themselves.

CHINESE MONETARY SYSTEM

E. HIBBARD, B.A., B.D.

We would expect China with a continuous history stretching back into the dim past to be a pioneer in the use of money as she was in many other things. It is said that the ancient coinage of China which remains to this day represents the actual implements in daily use by the people of the time. We find representations of swords, bells, spades etc. These were the articles commonly used in barter and trade and as the real things became too cumbersome small tokens of them were made for convenience. It is said that in the process of evolution the
The West China Missionary News

round ring at the end of the sword handle developed into the cash used today. A currency was said to be in use as far back as B.C. 2953 but along with this they used at one time or another inscribed skins, tortoise shell, cowries, axes, spades, armlets, rings and silk. Gold was used as currency from the 11th to the 3rd century B.C. The standard was one cubic Chinese inch weighing one jin. Of course this could never become the currency of the common people. Iron was in use during the Han dynasty B.C. 206 in the various kingdoms of West China. In the 10th century A.D. iron was the common coinage in Szechuen and later during the T'ai Ping rebellion, 1851-61 when the supplies of copper from Yunnan were cut off recourse was again had to this common metal. Historic coinage dates from B.C. 1032 when under the Cheo dynasty metallic pieces were exchangeable according to weight. These were the conventionalised form of knife, spade and bell.

Silver has had a changeable existence as currency and might be said not to have obtained a lasting hold on the Chinese people until the foreigner came with his trade.

Curiously the first silver dollar to be used in China was minted in Tibet in the 57th year of Kien Lung, 1793, but with the coming of the Spaniards from the Philippines to the southeast provinces of China, silver coinage stamped with the guarantee of the Spanish government was introduced. These, the Carolus dollars, have been in use in the coast provinces south of the Yangtze ever since. So strong was the position of this Carolus dollar that the East India Company found itself under obligation to purchase them for its trade in tea and silk. In time these dollars reached a premium of over 80% over their intrinsic value so that trade by means of them became an impossibility and the foreign banks in Shanghai changed all their accounts in one day from the Carolus dollar to the Shanghai Tael. Owing to the demand for these dollars many spurious coins found their way into circulation and as a guarantee each local bank chopped the coin with its own ideogram, incidentally gouging out a small piece of silver. In time the coins became so battered and light that they were only accepted as so much silver bullion.

In 1847 the Mexican dollar appeared. This was 416 grains in weight and only 902 7/9 fine as compared with the Carolus 1000 fine then followed the American Trade dollar which was 420 grains in weight but only 900 fine. The French Indo-China Piastre was 416.66 grains in weight and 900 fine. The Hongkong British Trade dollar was 416 grains in weight and 900 fine and lastly the Japanese Yen which was 415.98 grains in weight and 900 fine. This latter was ruled out out when Japan adopted the Gold Exchange Standard. Each of these coins have had a limited currency in China.
The common silver unit among the Chinese until recent years has been the tael. What is the tael? It is not a coin for it was never minted. It is not a standard of value for there are all grades of silver used varying from 900 to 1000 parts fine. There are three taels that are in common use. The Haikwan tael used by the Customs. This is an arbitrary weight of 583.3 grains of pure silver according to the British Treaty of 1858 but the French treaty of the same date declares it to be only 583.1 grains. The par value of this tael has been fixed at Mex. $1.50 but the relation between it and the local tael is that which was agreed on when the local custom house was first opened.

The government taxes are collected in the Kuping or Treasury tael. This is 573.9 grains and 1000 fine but the receiving weight is 1.5 grains heavier than this to cover loss. The one tael in which most of the trade in China with foreign countries is carried on is the Tsaoping of Shanghai tael. Foreign exchange is quoted in this. This same tael in Shanghai is 542.25 grains and 980 fine but in almost every other port on the Yangtze it varies in both weight and fineness. In Chungking there is possible sixty different combinations of weight and fineness which make as many currencies. This gives some idea of the chaos which reigns in Chinese currency. The same applies to the dollars in use. Each province mints its own and without recognition of the central government. The lightest dollar is the one at present being issued in Szechuen. This is 397.325 grains. The heaviest is the Kwangtung which is 414.636 grains. The older Szechuen dollar with English lettering on it is 411.735 grains. These are the average weight of a number of coins in actual circulation. Their relative fineness it was not possible to determine but the Chengtu mint authorities claim that their silver is 900 fine. Szechuen has the distinction of being the only province in which the relation between the dollar and tael is fixed, namely 71 tael cents equalling one dollar. But as the dollar claims to be 72% of a tael we can easily see the reason for the reduction in weight of the Szechuen dollar.

As we have seen the foundation of China's currency is the brass and copper cash but this was so reduced in the reign of Kwang Hsu with the idea of preventing illicit melting that the government later introduced coins of multiple cash value. In the year of the Boxer rebellion, 1900, the government ordered the mint in Kwangtung to coin 10 cash pieces. These were originally supposed to be the equivalent in weight and value of the older cash but like everything else in China the inevitable squeeze came in and these have become just one more of the innumerable currencies under which the country is groaning. The 10 cash piece was also originally intended to be 1/100 of a dollar or one cent but as the banks failed to keep up this rate of exchange and the mints flooded the country with this debased coinage they
soon went below par and have never regained their place.

There were at one and the same time seventeen mints issuing copper coinage with two or more in some provinces. In Szechuen province there have been issued 5, 10, 20, 50, 100, 200, cash pieces and in some other provinces 1 and 2 cash pieces. One of the reasons for the enormous over issue of copper coinage and consequent fall in value compared with silver is that the mints are allowed to issue subsidiary coinage for revenue. The Nanking mint issued 3080 million one cent pieces on which there were a profit of $3,500,000 and on the two cent pieces there was a greater profit still. Some years ago I found that 1000 ordinary cash were equal in weight to 4400 cash when coined into 10 cash pieces and to 1,000 each when coined into 50 cash pieces and so on in greater proportion for the larger coins.

Just a few words about paper currency in closing. The first reliable record of the issue of this was under the T'ang dynasty in A.D. 866 when the emperor Hien Tsung on account of the scarcity of copper cash prohibited the manufacture of copper utensils such as kettles and basins and required merchants from other parts to deposit their coin in the capital and accept exchange drafts on their native province. This was continued by the Sung dynasty and in A.D. 1017 there were notes in circulation valued at 2,930,000 strings of cash. The state of Shu or Szechuen has the unenviable reputation of being the first place in China to issue true paper money, that is one that had no security behind it. The Mongols having stopped short of the southern provinces in their conquests were deprived of the chief sources of silver and copper and took the easier method of issuing their promises to pay in settlement of their debts. It is said that this abuse was one of the important factors that led to their overthrow in this country whilst they lasted for several centuries longer in India. The Ming emperors revived the custom of paying in coin and there were no notes issued by the government between A.D. 1405 and Hien Feng 1851-61. At that time two kinds of notes were issued one for copper and one for silver. Owing to the government failing to meet these when required, they shrank to about 3% of their face value. Just prior to the revolution the government became embarrassed for lack of funds and at the time of the revolution the military leaders took the now common method of making money at the printing trade. It is estimated that in 1915 there were $172,000,000 in circulation. No record of these notes was kept and as in numerous places the banks were looted by soldiers and others no one knows how much legal currency was issued. Much of this paper currency has been redeemed but there is still some in circulation down river. Szechuen had its share of this currency but is fairly free from it at present. There are of course some places where the local banks and cash shops
issue notes of their own which have a circulation as far as the bank is known. Luchow has such an issue in the denomination of 1000 cash. Down river and in Central China notes of the face value of 10 cash are reported.

Some attempts have been made to reform China's currency but like everything else these shewed great promise on paper and an elaborate scheme was drafted and became law only to become a dead letter immediately. The new scheme provided for a decimal system of currency with the silver dollar as the unit and with subsidiary coinage in silver, zinc and copper. This was to be under strict supervision as to quality and weight and to comply with modern standards but the Chinese are not in a hurry to abolish a trade by which many of them get a living and most of them sharpen their wits. It is a common saying that if you exchange a million taels ten times you will have nothing left. The bankers buy with one scale and sell with another. All this would go were a standard currency established but the country would gain infinitely in its ease of doing business and elimination of this kind of squeeze.

P.S. Classification of $5000.00 received from Young Bros. Bank, Chengtu, November 4th 1922 shewing the various kinds of currency in circulation.

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AN IMMINENT CONTAGION

(With a Suggested Treatment.)

W. R. MORSE, M. D.

Usually in June or July, the time varies according to the severity of the infection and ability to throw off complications which surround the patient, there is a serious exodus of missionaries due to the wide-spread contagion of vacationitis. This contagion should be universal, though possibly controlling measures may be suggested whereby better results to patient, relatives, associates and Chinese will be assured. The course of the contagion, however, chiefly from force of circumstances not entirely under the patient's control, may be too uniform; too many do the same thing, go to the same place each year, find the same scenes and associates. Some patients work harder during the contagion than before it came on; some work less; some do nothing. Each of these may be right. The results, practically always beneficial, might be improved by suggestion. No message is to men alone these days, so any message here contained is not for males
only, neither is it to the young alone. In fact, it is the writer's hope that the middle-aged will especially stop, look and listen, and act according to their best judgment. It is a contagion not necessarily to fear, but it should be controlled and directed.

Szechwan climate is not a bad one; were there less humidity it would be very difficult to improve on it. Szechwan is full of disease due to man's most dire enemies lice, flies, rats, mosquitoes. Were these eliminated or controlled, which is possible, Szechwan province would be one of the most favoured spots on earth. It is not the climate, per se, that makes vacations necessary, it is the fear of infection by disease, nervous strain, need of rest and change. Szechwan being full of and surrounded by the most glorious mountains in the world, we are exceedingly fortunate.

The expectation of life in the East for foreigners is one third that of those in England and America at the age of thirty. There is a subtle intangible difference between life here and abroad. Which tends to high nervous tension and high blood pressure. The tyranny of little things which tends towards irritableness, displays of nervousness, etc., due to "high weather temper", fretfulness, sensitiveness, etc., due to high humidity perhaps,—but the hourly contact with poverty and disease, filth and pestilence, gives an indelible mark—there is a tendency to consider the masses here as inferior in civilization and culture, and many of the Chinese think us inferior in culture. The ensemble is what the French called in an aggravated form which developed in soldiers during the war, "la psychose des fils de fer" (barbed wire complaint), and I think there is some justification in thinking that most of us have a mild form of this trouble. These things, together with hard work and heavy responsibilities, and the terrible inertia of wrong thinking which we oppose, continue to form a combination that needs all of the best and nothing but the best there is in us.

Work is the most blessed of panaceas and rarely are missionaries overworked, or if they are there should not result a diseased condition. If we eliminate worry and the despotism of the unnecessary trifles which we too often allow our minds to be filled with, and take proper recreation, our work will show better results. The doctrine of rest,—the will to be well,—are principles essential to us and must be correctly evaluated and orientated.

Vacations should bring a change of occupation, there should be some rest and quiet. Rest is not always best secured by quiescence; sometimes a change of work is all that is necessary,
and it is not bad psychology to free our friends and relatives from us for a season. A vacation should be a duty to prepare for better work.

The point of this article is to make our play count. Our missionary life is far too short, our responsibilities and opportunities so many, that efficiently planned and carried out vacations are essential. A suggestion comes from our unique situation here in West China. Here we are, working near a mysterious and unknown land, with people untouched (almost) by our religion or customs, and with relatively small expense and some hard work, a little courage and determination we can enter into this Pandoras box, and with kindly sympathy investigate conditions and customs so there will arrive benefit to all so great that one can scarce forbear to glory in our chance to work in our play—a partial fulfilment on earth where

"Only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of working,
And each in his separate star
Shall draw the Thing as he sees It,
For the God of Things as They are."

Research among the Tribes folk and Tibetans is the medicine that some of us have taken and found it a veritable elixir of life. It is a draught we hope many shall drink. We want careful, trustful, accurate observation along any line our natural abilities lead us. The principal gift necessary is common sense. "Let not him who seeketh cease from seeking until he hath found and when he hath found he shall wonder."

There must be organized conservation of material and to further this attempt the West China Border Research Society was founded. Several trips have been made and countless more are needed. Will not some of the readers of the West China Missionary News consider very carefully indeed the proposed panacea for our fatigue? Men like Edgar, Muir, Torrance, Ferguson, and others have done much good work, but more is needed. Won't you help others and help yourself? Edgar personifies Kipling's Explorer and the real spirit to the exploring researcher.

"Till a voice as bad as conscience rang interminable changes
On one everlasting whisper, day and night, repeated so
Something hidden. Go and find it. Go and look behind the Ranges.
Something lost behind the Ranges. Lost and waiting for you. Go!"
One scarcely knows how to stop when on such a subject, but I shall add a little practical suggestion. It is not necessary to state that we missionaries above all others should do all in our power to further the “Brotherhood of Man” in a practical manner. During one trip there was impressed upon us the fact that a beginning has been made to reach these people by the efforts put in Li Fan by members of the Home Mission Society of the Canadian Methodist Chinese Church. This is a purely Chinese work and is doing great good where it is so tremendously needed. Mr. Mao, the minister in charge, was also dispensing simple medicines, etc. Would it not be an excellent opportunity for us to assist them, *if the Chinese wish it*, by helping to finance a fifth or sixth year medical student to go to Li Fan and help during the vacation? “Many nickles make a muckle”. Will you help?

NATIONAL CHRISTIAN COUNCIL.

W. J. MORTIMORE B.A.

As the Annual Meeting of the National Christian Council has recently been held in Shanghai, May 10-16, and reports of its discussions and decision will presently be reaching us, it may be of interest, in the meantime, to mention some of the steps taken during the year to put this organization into working order. At the close of the Shanghai Conference last spring, the Council appointed an Executive Committee, and authorized it to “take over, at its discretion, the work, staff, and accounts of the China Continuation Committee”. It was further empowered to secure, if possible, the services of the four persons nominated by the Council as full-time secretaries. It had also to prepare a budget and plot out the future work of the Council. Now, what progress has been made?

1. STAFF.

An immediate difficulty presented itself in that the individuals nominated for the position of full-time secretaries had other responsibilities that could not be laid down at once,
but Mr. Lobenstine and Dr. C. Y. Cheng, former secretaries of the C.C.C. generously postponed their departure to America several months in order to fill the gap, and preserve continuity. At last Miss Y. J. Fan was released by the National Committee of the Y W C.A., at considerable sacrifice to their plans and work, and took up her duties as one of the staff on Sept. 15th. About the same time Mr. K. T. Chung was permitted by the Wardens of St. Peter's to give half-time to the N.C.C., and was officially released to become a secretary on Jan. 1st. After considerable negotiations, Bishop Roots has been released by the authorities of the Protestant Episcopal Church in China and America and after a brief sojourn in the homeland has returned and assumed his office about the middle of January. Dr. Hodgkin, whom all remember from former days, also finally replied that he could accept the call to full-time work with the Council, and arrived in Shanghai the beginning of April. It is a matter for profound thankfulness that the way has thus been opened for all four of these capable and consecrated leaders to devote themselves unreservedly to the large tasks to which they have been called on behalf of the Christian Movement in China.

As for the chairmanship of the Council, the Executive has been unanimous in urging Dr. David Yui to accept this very important position, and there is now strong hope that his work in connection with the Y.M.C.A. will be so adjusted as to enable him to respond to this call. I should also add that Mr. Lobenstine and Dr. C. Y. Cheng have been appointed as special representatives of the Council to the Churches of the West.

2. ATTITUDE OF THE BRITISH AND AMERICAN SOCIETIES TO THE N.C.C.

This has been markedly sympathetic. Dr. Hodgkin writes: "I left England with the conviction that the British Societies were prepared to give all possible support to the new venture... I found a very deep interest in what we were doing and a strong hope that the Council would help China to take a larger place than ever before in the world-wide programme of Christianity".

Similarly, Bishop Roots reports after his visit home: "The Committee of Reference and Counsel in America and the Standing Committee of the Conference of Foreign Missionary Societies in Great Britain and Ireland have given the Council every possible encouragement." "Having such support, it is evident that we have been duly commissioned to go forward with the work of the Council. Our friends in the West are doing their part, and we should therefore realize that the responsibility has been squarely placed upon us in China."
3. FINANCES.

The China Continuation Committee was able to hand over to the new Council a balance totalling over $20,000 Mex, and this has gone a long way toward meeting the expenses of this preparatory period. But for the coming year, April 1st, 1923 to Mar. 31st, 1924, when the full staff will be at work, it is estimated that $60,000 will be required, and for the succeeding year, with the natural growth of the work, an additional $15,000 Mex. This may seem a large budget, but with the support of the Home Societies, as indicated above, there should be no serious difficulties in raising the sums needed. Already, it is understood, the British Societies' share of the budget has been underwritten.

I was going to add something as to the activities carried on during the past year, despite the limitations in staff, but you have very probably all received copies of the Council's English Bulletin No. 2, and in its few pages you will find packed much information. May I urge everyone to read it through entire, so as the better to understand what is done by the Council at its Annual Meeting. I would also suggest that we start a discussion in the columns of the "Missionary News" as to what the N.C.C. can mean for us up here in Szechwan, and how we can give it our sympathy and support so that it will effectively represent the Church in China. From what Bishop Roots told us last year, it is the expectation that each year one of the secretaries will pay Szechwan a visit and seek both to link us up more closely with the work of the Council, and also to study the way the Christian Movement has progressed in our Province. Shall we not, too, frequently remember the Council and its activities in our prayers that it may be an effective instrument in God's hands for winning the Chinese nation to Christ.

EVANGELISTIC CAMPAIGN AT YACHOW.

REV. CHESTER F. WOOD.

We have just been through a strenuous ten days' evangelistic campaign at Yachow under the leadership of Mr. H. J. Openshaw and Rev. Kan Shiao Fung, and are now busy on the follow-up work. One hundred and seventy-eight people signed
ships expressing interest and a desire to know the True Gospel. These include people from the better classes as well as the poorer class of the city and of the district around here. People came in from many places and the people of the city attended the meetings in large numbers. We had to turn away many people some evenings because of lack of space in our big church.

The meetings lasted for ten days, with either Pastor Kan or Mr. Openshaw speaking at every meeting in the church and at many meetings outside the church. These two men surely have Christian zeal and lasting power. The meetings began at six-thirty each morning at the church and closed at nine o'clock at night. The meetings were given over to two meetings for members and inquirers. The afternoons were used for meetings at the government Normal School, government Middle School, and government Higher Primary School, and for personal conferences with the leaders and for the direction of follow-up work and calling by the local workers. Meetings were also conducted daily in the Mission Boys' School, Mission Girls' School and in the Mission Hospital. Some days, these workers addressed as many as six audiences and made as stirring a presentation in the last meeting as they did in the first. The Spirit of God was upon them.

We, local workers, had been directing everything for a month in preparation for the meetings. Every sermon and prayer meeting in the church had this in mind. Prayer meetings were held daily in different homes throughout the city. For two weeks before the meetings, after breakfast every morning, a group of Christians gathered at the church and fell on their knees in prayer to God for the salvation of their friends and neighbors. Sometimes there were as many as forty in this meeting; and the prayers were most direct and fervent. During this period, big Sunday evening meetings were held with the use of the stereopticon pictures in the "Life of Christ" which gave visual background to many for the message which were to come later. Brief visits to the cities and villages within a day's journey of here were made by one of the foreigners from here, when he conducted big popular meetings with the lantern in temple court yards and had prayer meeting with the local Christians. Posters were hung and everybody within the city and within a day's journey were given a chance to know of the meetings.

The Music was inspiring and helpful in preparation for the message. The Boys' School had prepared special songs, which they sung with real snap and life. The Girls' school, from their seats in the gallery, helped in antiphonal chorus and in special music. The song of the campaign was Dr. Chen's favorite, "Not that we love God, but that He loves us". The people who
attended the meetings have gone home singing John 4:10.

Great care was given to the seating of our audiences in the big evening meeting. The people we hoped to reach were put in the position and atmosphere where they might be impressed. The most trusted church members were organized into personal worker groups and were placed in seats where they could work to advantage. Then as people came in, they were directed by the ushers to seats near those people whom we felt might reach them. No small children were admitted to the big meetings. The church auditorium was filled before the speaking began; and no one left the room while the message was being delivered. Late comers were quietly seated in the vestry at the rear. God's Truth had every opportunity of access to these people's hearts as far as we could provide. After the meeting was dismissed, the people had an opportunity to sign slips which the personal workers had with them.

Every morning, the slips which had been signed the day before were gone over by a committee. Three or four people were assigned to every pair of personal workers. For this calling, the personal workers were paired, one experienced and trusted Christian with a member of less experience or an outstation member. Care was also given to sending the better class of church members to the best class people and the illiterate to their type of people. These personal workers called on the interested parties that afternoon and encouraged them in their stand, inviting them to an acquaintance meeting that afternoon at five o'clock. At this meeting they met the pastors and deacons and some church members. We had simple gospel talks together, answered questions, and prayed together. The last Sunday evening, all of these people were invited to sit together in a reserved section of the church, where they received a final message and were encouraged to attend church and support the local work. Out of those in the city who had signed cards we only failed to locate seven.

We are now conducting classes in Christianity for the interested people of the city, who are not in our schools, every evening this week. The attendance at the two classes is between fifty and sixty-five. Short courses are given in the “Teachings of Jesus”, based on the Sermon on the Mount, and in the “Life of Christ”, based on Mark, and work is done on the short catechism, Lord’s Prayer and Ten Commandments. For memorizing, the large group is divided into small classes. Four evangelists from our outstations are here and are helping in the teaching evenings, are free to give help to any at the church mornings, and are visiting those who are absent during the afternoon. The class attendants include several of the people of standing and influence in the city.
Among the one hundred and seventy-eight who signed slips, are thirty-six boys and young men studying in our school, about half of whom had expressed a similar desire before. Nineteen are pupils in our Girl's School, several of whom have been inquirers for some time. Fifteen are women, most of whom have been attending the women's meetings regularly before. Some were former patients in the hospital where our native evangelist is constantly at work. Twelve were signed-up in the Young Men's Guild, which the foreigner promotes. A good number came in with the evangelists and delegations from our stations. Thus our continued effort has been made to bear fruit.

The local foreigners had the following part in the meetings: Arrangements for meetings and direction of music, Mr. Jensen; Assistance in Direction of music, Mr. Smith; Organist and training of Boys' Chorus, Mrs. Smith; training of Girls' Chorus, Miss Roeder; Ushering, personal work, follow-up work, Mr. Wood; Women's work, Miss Brodebeck.

The effect of these meetings will be felt for a long while in this city and surrounding cities and villages; and we hope the start made by many will mature into Christian lives which last for eternity. Mr. Openshaw and Pastor Kan came and gave of all their time and strength; and the people of this district are indebted to them. We foreigners are grateful for the inspiration and help in the work we are trying to do.

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UNIVERSITY SUMMER NORMAL SCHOOL

JUNE 30TH TO JULY 31, 1923.

1. PLACE. The regular Summer Session of the Union Normal School for Men will be held as usual at Chengtu on the University Campus. Classes will be conducted in Hart College and dormitories will be at the disposal of the School.

2. DATES. The School will open on the evening of Saturday, June 30. All students are expected to be present for the opening exercises. Classes will begin on July 2nd.
3. REGISTRATION. Registration of teachers who wish to attend the School should be made on the proper form, which should be returned to the Principal of the School before June 15. Fees are to be paid at the time of registration. Should an applicant be unable to attend the School the board fee will be returned.

On arrival at the University students will register at Hart College.

COURSE OF STUDY.

4. The complete course is as follows. The subjects to be taught this summer are designated. Twelve classes are given in each subject.

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<th>Course</th>
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<td>SE 1</td>
<td>Introduction</td>
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<td>SE 2</td>
<td>General Method</td>
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<td>SE 3</td>
<td>Child Psychology</td>
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<td>School and Personal Hygiene</td>
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<td>SE 5</td>
<td>School and Class Management</td>
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<td>SE 6</td>
<td>The School and the Community</td>
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<td>SE 7</td>
<td>Methods in Chinese Language (a)</td>
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<td>SE 9</td>
<td>Methods in Arithmetic (a)</td>
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<td>Methods in Drawing</td>
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<td>SE 15</td>
<td>Drill and Games</td>
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<td>SE 16</td>
<td>Handwork and Industrial</td>
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NOTES:

1. Students who want credit for SE 9 and 10 must first pass a test on the four fundamental operations.
2. It is assumed that students have mastered the subject matter of the various Lower Primary subjects. For any who are below grade in subject matter classes will be arranged to meet the need, but such work will not count toward the diploma of the Summer Normal Course.
3. The school cannot guarantee that students will complete the course in two summers. The subject matter needs to be known or nearly known, and the work outlined above requires serious study.
4. The work in methods will be to a considerable extent laboratory work. The Dewey School will be conducted in Hart College for the benefit of the Summer School students. This will allow of observation and of practice teaching.
5. SPECIAL FEATURES. Special Lectures on interesting subjects, excursions, sports, and good times are being planned.

6. FEES: Tuition $1.50.
   Board   3.00.
   Books  2.00.

   The full amount, that is, six dollars and fifty cents shall be paid either to Mr. Tang Bo Chen or to Mr. H. G. Brown before the student attends classes.

7. EXAMINATIONS. Examinations will be held at the school from July 28th to 31st. Last year, the Educational Union recognized the school examinations. This year, it is expected the Union will take like action, and will issue a Teacher's Certificate to all who complete the course. Students who complete the requirements this summer will pay twenty cents to cover expense involved if they desire the certificate of the Union.

8. SCHOLARSHIPS: The University funds have been completely used up. No scholarships of any sort can be offered this year.

SPECIAL:

For the convenience of students who are proposing to enter the University, and who may not be up to grade in mathematics and English, the Summer Normal school is going to give a course of approximately four hours a day, two in English and two in Algebra for such students. Such students must adhere very closely to the rules governing Summer Normal school students. Fees for the school and for board are the same as for Summer Normal School students. Such students must present a certificate of having passed the preliminary examination of the Middle School.

Further information regarding the Summer School may be secured from the undersigned, at the West China Union University, Chengtu.

   T. M. Liu, Principal.
   H. G. Brown, Dean.

NEWS NOTES

Batang.

Our Tibetan Christian Mission in Batang consists now of four families on the field: Hardys, Mac Leods, Duncans and Morses. Dr. and Mrs. Hardy are spending their second term
in the work. The Mac Leods are nearing the end of their first term. The Marases and Duncans have been with us several months more than a year. Mr. and Mrs. O'Brien are in America on furlough. We are expecting them to return, by the end of the present year, and to bring with them such a crowd of new missionaries as to double our force here.

Besides the missionaries mentioned, and the missionaries' children, of whom there are nine in Batang, there is one other foreigner in Batang, Father Nussbaum, who has charge of the Catholic work at this place.

Outside of Batang, our nearest foreign neighbor is Mr. Gaston Perronne, a musk buyer in Adensi. He has been very neighborly to us, helping us to get our mail and freight packages up from Adensi, and extending hospitality to us as we pass through Adensi on our way to and from America.

We have heard recently from a Mr. Rock of the American Agriculture Department, who is planning to spend the summer in Adensi, and expects also to make a trip to Batang while there. Such visits to Batang are very rare, so that the visitors are in danger of being overwhelmed with welcome and hospitality when they arrive.

Our work in Batang includes, Medical, Evangelistic, Educational and Orphanage departments. We have a large hospital, a new big school building, a part of which is at present used by the orphans, and next year, we are planning to build a new chapel. The chapel building we are now using is a remodeled Tibetan house. We expect also to build an Orphanage Building within a few years. We have now thirty orphans, and there are more whom we should like to help, if we were prepared to do so. In our school, we have about a hundred pupils. Our attendance at Sunday School averages over 150 per week. Last month, Dr. Hardy reported the largest number of treatments of any month for several years, the number being 816. Our church membership is forty-nine, twelve of whom are Tibetans, and the remainder Chinese and half-breeds.

Robbers around Batang are as numerous as ever. Yesterday, a caravan left Batang for Yen Dein, carrying the money for the Yen Dein soldiers. The caravan was attacked by robbers, a fight followed, more soldiers were sent from Batang and the robbers were driven away. One Chinese soldier was killed.

Almost all of our American mail comes now via Yunanfu. While this route is much better than via Ta Chen Lu, still the service is very slow, especially for parcels. We have several loads of packages in Adensi now that have been there since before the Chinese New Year. Having waited so long the pleasure of the Chinese postal clerk stationed there, we are now sending our own man from Batang with animals to bring
up our packages. Freight also is slow, so that we need to anticipate our needs for the future. We are now sending to Yen Dgin for medical supplies ordered from America in 1921.

We hear from America that Mrs. Shelton has completed a book concerning the life of Dr. Shelton. We hope soon to have a copy.

One very important event which has lately occurred among us is the birth of Robert Howe Morse to Mr. and Mrs. J. Russel Morse, on April 8th.  

ESTER MAC LEOD.

Batang, Apr. 12.

[An unsolicited word of appreciation for the Tibetan Christian Mission comes from Mr. Eugene Y. S. Tan of the C. P. O. Batang who requests us to say that Dr. Hardy is very kind to all patients and that during Mr. Tan's recent illness the doctor went every day for several months to the C. P. O. to give him special treatments. Ed.]

Chungking

Dr. and Mrs. Homer E. Wark, who are visiting the work of the M. E. Church in China, Japan, Korea and the Philippines, recently spent a week in Chungking. Dr. Wark is head of the Department of Missions in the Boston University School of Theology. Besides the activities of the Mission in this city Dr. Wark saw something of out-station work during a trip to Lai Feng In and Pishan with Mr. Rape.

Miss Cora Simpson, the General Secretary of the China Nurses' Association, arrived here about a week ago, and has now left with Miss Lillian Holmes of this city for Tzechow, Chengtu, and other Szechuen centers, on business for the Association.

Mr. Carleton Lacy of the American Bible Society recently passed through this city on his way to Chengtu and the American Bible Society's agency there. Mr. Torrance met him here and they left by steamer for Suifu.

Mr. J. R. Hayman has recently arrived here to re-open the agency of the National Bible Society of Scotland in this city. On Monday, May 14th, he was married to Miss E. M. Humphreys of Reading, England. The ceremony was performed by Mr. Knipe at the home of Dr. and Mrs. Parry. The community is glad to welcome these new arrivals.

We are glad to have Mr. J. F. Peat of the M.E.M. here again, Mrs. Peat is in the States and will not return to China this year.

Miss Geraldine Townsend, the Secretary of the Epworth League in China, is in the city and hopes to go to Chengtu with
Bishop Birney's party. They wish to visit a number of cities if travel conditions permit.

Bishop L. J. Birney is expected in another week, and the M.E.M. have planned to hold their conference in Tzechow early in June, unless fighting or other travel difficulties prevent.

Our community has welcomed the arrival of Mr. and Mrs. James Neave, who are now living in a new residence on the C.M.M. property at Dan Dze Si, across the river from the city.

On the 5th of May occurred the Formal Opening of the Chungking Young Mens' Christian Association. The weather was most favorable, and the ceremonies were held in the court, which was roofed with cloth and gaily decorated. General Yang Sen and suite were present, and the principal speakers of the occasion were Mr. C. J. Spiker, the American Consul, and General Yang. Among others who spoke were the Chief of Police, the County Commissioner of Education, and representatives of various organizations, including the Chamber of Commerce, the churches, the Friends' Institute, and the Young Mens' Guild. The Orphanage Band added to the program.

The whole Y.M.C.A. Building was open for inspection and many went over it, also patronizing the new foreign-style restaurant just established there. In the evening movies were shown to a large crowd.

The Opening commenced the Association's First Annual Membership and Financial Campaign, and the various "teams" are now very busy, trying to get as many members as possible, and also to raise $20,000.00 before the 19th of the month. On account of recent military demands the money situation is not favorable, but the Association hopes to get the amount required for the year's budget.

The Reverend and Mrs. H. J. Howden recently went through here en route to Mien Yang after furlough. The Misses Wells and Martin were returning with them, and a new worker also accompanied them, Miss Settle by name.

The C.I.M. has two new-comers in Chungking, Mr. W. H. Batstone and Mr. R. A. Bossnardt, who are both living at the Parry home. These gentlemen bring the roll of recent additions to our Missionary Association up to seven, all of whom are most acceptable to the organization.

May 14. G.B.S.

Yachow.

We always felt happy at being situated among the mountains where the scenery is inspiring and the breezes cool. Now we are among the robbers, for the soldiers have been withdrawn from the Tibet road and the Yunnanfu road; and the robbers have come down within fifteen li of the city holding
up trade caravans and shooting the escort. Two soldiers are now in the hospital recovering from their wounds. We hope you will soon settle up the disagreement in Chengtu so that the soldiers will return to their outposts.

There was a large procession through the city and an enormous crowd on the river bank to see the Humphreys family sail down the river on rafts en route to Chengtu, where the Doctor joins the University medical faculty. The past week has been full of farewell feasts given by the Chinese.

Friday evening, the foreigners gave a farewell reception. A silver sandwich plate was presented to Dr. and Mrs. Humphreys. It being the occasion of Dr. Crook's and Mrs. Humphreys' birthday they were each presented a box of Yachow "sweets."

The regular monthly English preaching service was held on Easter afternoon at four o'clock. Principle Frederick L. Smith was the preacher and Mrs. Smith sang a solo.

We are very busy preparing for the big evangelistic campaign to be held the last of the month. Mr. Openshaw and Rev. Kan Shiao Feng from Chengtu are to lead the campaign. Mr. Jensen is holding daily morning prayer sessions in the church and daily prayer meetings in different homes throughout the city with the help of a promotion committee. Mr. Wood is visiting all the outstations within a day's journey with a stereopticon lantern and holding a big public meeting in large temple courtyard one evening; and a prayer meeting for church members and inquirers the next morning in the chapel.

Miss Emma Brodbeck has returned from her class in Han Yuan Gai and is busy with Children's Church and with women and girls meetings in preparation for the campaign.

April 21, 1923.

C. F. W.

A.B.F.M.S.

Dr. Bretthauer who has been recuperating at Kuing is again taking up her work in Suifu.

Mrs. Anna M. Salquist of Suifu expects to leave the end of June on furlough. Miss Archer has been appointed to Suifu after summer.

Dr. and Mrs. J. Taylor (home on furlough) announce the marriage of their daughter, Dorothy, to Mr. C. W. Daward at Newton Centre, Mass.

Dr. J. C. and Mrs. Humphreys have moved from Yachow to Chengtu and have taken up their residence at the Union University where Dr. Humphreys will serve in connection with the Medical Faculty.
A former Chengtuite, L. Newton Hayes, and Miss Frances Gray were married at Union Church, Shanghai, April 10th.

B.E.B.

**M.E.M.**

The Annual Conference has been fixed for June 4 at Tzechow if the conditions of travel permit. Bishop Birney is expected to be present.

J. F. Peat has arrived at Chungking after a furlough in America. Mrs. Peat will remain in America for another year.

Dr. Agnes Edmonds, formerly of Chungking Woman's hospital, is much improved in health and is living with Mrs. W. M. Crawford at 1423 North Marengo, Pasadena, California.

Invitations were issued last week for the marriage of Miss Constance Falstad to Rev. Raymond R. Brewer, the ceremony to take place at the W. F. M. S. home in Chengtu on Wednesday June 30.

B. F. Lawrence and family have left Suining to go to America where they go on account of the illness of their son, James.

W.M.C.

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**CORRESPONDENCE.**

Dear Sir:

Word has just come to me in a round about way that some of our colporters some weeks ago visited one of the hospitals in the city and distributed a supply of our Chinese literature. I hear that as a result of this, considerable feeling has been created among some of the members of the missionary community.

I do not know whether this actually happened or not, if it did it was entirely without our consent or approval, and had any of our mission known of the matter it would have been stopped immediately.
Let me suggest that under occasions of possible provocation the parties concerned go direct instead of passing the matter from one to another till it grow. We hold ourselves open at any time to suggestions that will make for harmony and good feeling.

Regarding the above matter I still do not know who is aggrieved, and suggest that if there is anything that can be done on my part to make amends I stand ready to do all that is consistent. Let those who have any suggestions or grievances come or write direct to me and I can assure you I shall not be offended by plainness of speech.

I desire to remain yours in the interest of mutual understanding and harmony.

Sincerely,

S. H. LINDT.

Chengtu
May 18, 1923

DEAR NEWS EDITER.

The time has come around again for us to push the work of THE DAILY SUMMER VACATION BIBLE SCHOOLS and our mutual friend Dr. Bovelle has written me re. the matter. He is anxious that the work be NOT run on foreign capital and asks that we secure at least one half of the total expended. He wants the Chinese to get under the work and push it, and suggests that returning students hold schools in their home towns etc. I have written him to send $300.00 and he will perhaps send that amount. We should go ahead I think and open at least as many as we did last year—more if possible. We only provided food for the Teachers last year, and I think that is a good basis to work on. I can't see where we can get much money from the Churches for this work. Should we perfect a better organization and get some representative Chinese on the Committees?

Sincerely,

H. J. OPENSHAW.

DEAR SIR,

During 1921, we ordered Korean Cloth from that school in Korea. The order did not come. Finally during the summer of 1921, while in Chungking, we were privately advised that there was a package of Korean Cloth in the Chungking Post Office and that the address was torn off, only the cloth remaining. There were six pieces, I think, in one package. We laid claim for the parcel in good faith and we got it. Recently the School sent us a refund, which seems to cover our lost parcel. We have used the cloth and yet we have been refunded our money, thus we have had it twice. In case someone claims it, we will refund the original value of the parcel. In case of a clue, kindly notify D. C. W Freeman, and have him write to us.

Respectfully Yours,

X.
NEWS NOTES

Chengtu, Intra-Mural.

Mr. G. C. Lacy, of the American Bible Society, visited us at the end of the month, having come up from Chungking with Mr. T. Torrance, the Chengtu Agent of the A.B.S.

We extend a hearty welcome to H. B. M. Consul-General, G. A. Combe, Esq., who has arrived in our midst since our last issue. Mr. Combe escorted Mrs. Ogden and baby up river, and arrived at the end of our most previous "seige" having had quite an experience in his attempt to enter the city.

Shortly after her arrival, Mrs. Ogden held an informal afternoon tea, in the Consulate, in honour of Mr. Combe, when the members of the Foreign Community were given an opportunity of extending greetings.

The Fortnightly Club has held the usual meetings during the month. At the first meeting, Dr. R. G. Kilborn presented a paper on "The development of missions in Szechwan" dealing with the growth of each Society from its beginning—taking the Jesuit Missionaries as the first. The second meeting, the closing one for the year, was given by Misses Brayton and Welch, who are to be congratulated on the excellence of the programme presented. The thanks of the members are extended to the Programme Committee, for the splendid papers presented during the year, and to the Social Committee, for a pleasant evening.

Interest is keen in the Spring Tennis Tournaments, which are practically completed. Both the Men's, and the mixed doubles, are now in the semi-finals, and games are being played at the Community Courts. Another week of good weather should see the finals finished.

We are sorry to report the illness of Mrs. T. Torrance, who has been under the doctor's care for two weeks, with a high temperature. In this class, too, comes the departure of Dr. R. G. Kilborn for Luchow, where Mrs. Walmsley, and Baby Walmsley are claiming her attendance.

Politically, we hear of fighting on the Big Road, just East of Chengtu, but the Generals of Yang Sen have not yet penetrated as far as Chengtu. For the past week, they have been trying, with intermittent success, to advance beyond Lung Ch'uen I, and most recent reports seem to indicate that the North is retreating slightly, under heavy pressure. Reports from elsewhere, however, show that Yang Sen is obtaining plenty of re-inforcements from Ichang, by steamer, so we are assured of one fact—the end is not yet.

Dr. and Mrs. Jouvelet, have left the city, on their furlough which they will spend in France and America.

S.H.F
BOOK NOTICES.

The following three books all in Chinese have been received from the Mission Book Co, 13 North Szechwan Road, Shanghai:

Christianity and New China by R. Y. Lo, PhD. 105 pages, price 18 cents. The ten chapters discuss Christianity and Science, Philosophy, The New Thought Movement, the Nation, Politics, Social Life, Family Life, Industrial Problems. The topics are timely and those who know Professor Lo will have confidence in his scholarship and attitude.


Illustrations For Preachers 558 pages, price 40 cents. The book contains 352 illustrations drawn from all nations and fields of life. It should be in the hands of all our native preachers. Dr. R. Y. Lo is editor, of both this and the preceding. The Publication Department of the M.E.M. is the publisher.

The Lure Of The Sunset: L. Newton Hayes. This is “The Story of a trip across China’s western frontier” and is “a personal account written for personal friends.” We are glad to be numbered among the latter, and to see again the snow clad peaks and hear the rush of mighty rives as they wind their way down from the forest primeval of the hinterland beyond Kwanhsien whither Mr. Hayes leads us.

BIRTH.

Swann:—At Tzeliutsing, to Rev. H. F. and Mrs. Swann, C.M.M., a daughter. Barbara Caroline.

DEATH.

Lechler:—On May 24th at Mienchuhsien, Lucy Euphemia, daughter of Dr. and Mrs. Lechler, aged 6 months.

CARD OF THANKS.

Mrs. A. E. Seward wishes to thank the many kind friends who have written letters of sympathy during her recent bereavement. On account of leaving so soon for England she regrets she cannot answer each one personally.
Important Notice.

The C.M.M. Press will be closed from July 20th. to August 13th. To ensure orders being filled they should arrive at the Press not later than July 15th. Please place your orders early and oblige.

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J. H. McCartney, M. D.

Supt. of Hospital.