REPORT
OF THE
HILL MURRAY INSTITUTE FOR THE BLIND
IN SUCCESSION TO THE
HILL MURRAY MISSION
TO THE
BLIND AND ILLITERATE SIGHTED
IN
NORTH CHINA.

YEAR 1923.

"I will bring the Blind by a way that they know not."
"They bring a Blind Man unto Him."

Glasgow:
Printed by A. BRYSON & CO., Ltd., 92 Trongate.
1923.

Price, 1d.
Miss G. F. GORDON CUMMING.
OFFICE BEARERS AND COMMITTEE.

HOME BOARD.

Chairman.
The Rev. J. FAIRLEY DALY, B.D.

Committee.
Church of Scotland—Rev. JAS. E. HOUSTON, B.D.
United Free Church of Scotland—Rev. C. M. MACLEROY, B.D.
London Missionary Society—Vacant
Episcopal Church of Scotland—FREELAND FERGUS, Esq., M.D.
National Bible Society—W. P. URE, Esq.
Baptist Missionary Society—Vacant
China Inland Mission—GEORGE GRAHAM BROWN, Esq.,
Subscribers' Representatives—Miss DUDGEON.
Rev. J. FAIRLEY DALY, B.D.

Secretary.
JOHN GRANT, B.L. (Messrs Grant & Wylie, Solicitors)
140 West George Street, Glasgow.

Treasurer.
W. P. DRUMMOND, Esq. (Messrs. Honeyman & Drummond
Chartered Accountants), 239 West George Street, Glasgow.

Local Committee.
The Right Rev. Bishop NORRIS, Peking.
Mr. G. G. WILSON, Peking.
Dr. W. W. YEN, ex-Premier of China.
Admiral TSAI-TING-KAN, Vice-President Maritime Customs, Peking.
Mr. KUNG-PA-KING, M.P., Compradore Chartered Bank, Peking.
Rev. WALTER CANNER, Superintendent of Institute.

Secretary.
Prof. L. R. O. BEVAN, Professor of Law, Chinese Government
University, Peking.

Treasurer.
Dr. DOUGLAS GRAY, British Legation, Peking.
The Late Rev. WM HILL MURRAY.
WILLIAM HILL MURRAY.

The Institution known as the "School for the Chinese Blind," Peking, was never founded in the ordinary sense of the word. From the thought in the heart of a simple, sympathetic, generous soul, it grew. It first took shape to itself in a small dark back-room in an out-of-the-way lane in the City of Peking, and there, unseen, unheard-of, uncared for by anyone except the man who thought about it, watched over it, and prayed for it, the School for the Chinese Blind grew.

It was in the heart of William Hill Murray that the thought found its beginning. Hill Murray was one of Glasgow’s sons, of whom Glasgow might well be proud. He was born and brought up in a humble home. His father worked in a Saw Mill, and there at the age of nine, we find the boy helping his father at his trade. He would no doubt have continued at the Mill, but in an accident his arm was wrenched off, and so later he found a position as a Postman in one of the Suburbs of Glasgow. He was of a studious disposition and in his leisure hours he read much, thought many things, and ultimately, after several fruitless applications, succeeded in obtaining a position as a Colporteur under the National Bible Society of Scotland. The Directors of that Institution had great hesitation in accepting him, but "What could we do with a man who was praying himself into the work"? they said, and so they sent him to the Broomielaw to sell books.
Mingling with sailors from all parts of the world, the young Colporteur soon picked up a smattering of several languages, and this, coupled with his kindly ways, made him a most successful Colporteur, who sold more Bibles than any of his predecessors had ever done.

It was while he was engaged in this work that the desire to do Bible work abroad and become a Foreign Missionary came to him. He was allowed to attend the Classes of the University while still engaged as a Colporteur. It must have been a strenuous time. "All day long, through the gloom of a Glasgow Winter, he stood in the streets beside his Bible wagon, hurrying back to his lodging for a hasty supper, then studying till nine o'clock and rising daily at three a.m., even on chill winter mornings, in order to prepare for the Classes at College from eight to ten, at which hour he began again his daily work at street book-selling." Finally, having proved himself for full seven years a loyal and devoted worker, he was sent out by the National Bible Society of Scotland as one of their agents to China.

Murray soon picked up a working knowledge of the Chinese language, and in his capacity as a Colporteur undertook long journeys into the interior of the Northern provinces of Manchuria. He soon became a great favourite with the Chinese. They responded to his sympathetic approach. He loved them. They knew it. And very few Missionaries have been greater favourites with the Chinese than Hill Murray was.

The number of blind people he met with in his journeys and their hapless lot greatly exercised his mind. Nothing
was done for the Chinese blind in those days. Most of them, through neglect, died early, and those who survived lived for the most part by begging and fortune-telling. Murray pitied them. If only they could be taught to read, he thought, what a change it would make in their lives! If they could be taught useful trades they might become happy citizens, instead of being as they were, pests upon the street.

Brooding over it, Murray began to study systems for the teaching of the Blind. Finally he was attracted to the Braille system, and wondered if it could possibly be applied to the Chinese language. He pondered the problem long and earnestly, and at length the solution of it came. He used to speak of it as a vision. He saw it as if it had been written on the wall by an invisible hand. In patience and faith Mr. Murray spent his leisure hours in working out the plan thus revealed to him; and then inviting a few Blind lads from the street, he began to experiment. But nobody knew and no one cared about what Mr. Murray was doing for the Blind.

Then something happened—Miss Gordon Cumming came to Peking. This well-known traveller and writer had travelled through many lands and had written many delightful descriptions of her travels. In the year 1879, she reached China. To visit Peking was no part of her programme, and she was extremely anxious to get home—had booked her passage in fact—but she was persuaded by many friends at the last moment not to leave China without visiting the Capital, and so she came to Peking. She needed a guide. No one knew the City of Peking half so well as Murray did,
and no one could have been a safer guide to a foreign lady moving about the crowded streets of the great Capital. So it came to pass that Murray undertook to show her the sights. In the course of their wanderings through the streets and lanes of Peking, Miss Gordon Cumming asked many questions, and among others, questions about the work of the Missions. Mr. Murray told her of the Missionary work he was doing as an Agent of the Bible Society, of his interest in the Blind, and of his attempt to invent a plan to enable them to read. Hearing of the Experimental School that was going on, she expressed a desire to visit it. Late at night she stood at the open door of the little back room in Fish Skin Lane, seeing nothing, but hearing voices. She was told that the voices from the darkness were the voices of four blind beggars, and that they were reading the Holy Scriptures. It was the dawn of a new day both for Miss Gordon Cumming and for Murray's work for the Chinese Blind. From that moment a new interest came into Miss Gordon Cumming's life, an interest which deepened with the years, until every other ambition in life was laid upon the altar. The work for the Chinese Blind absorbed her mind. "This One Thing I do." For full forty years she has laboured incessantly, speaking, writing, planning for the Cause to which she has devoted her life with a wonderful consecration. Miss Gordon Cumming will be remembered long and for many reasons. She is strong and brave, and she comes of a strong and brave race. She visited many lands, wrote many books, and made many beautiful and interesting sketches, and by these also she will be remembered, but,
the best and most lasting memorial of Constance Gordon Cumming will be the "Hill Murray Institute for Chinese Blind," which, it is the simple truth to say, has been founded and nurtured by her incessant and self-denying labours.

Some years passed. The School grew in numbers and proved a blessing to many. Miss Gordon Cumming had interested friends at home and a suitable building was provided for it. The work which had been part of the National Bible Society's work was placed under the special care of a Committee of men at home whose interest, Miss Gordon Cumming had awakened. Among others, Principal Marshall Lang, Dr. Ross Taylor, Dr. Elder Cumming took a warm interest in the work. In Peking, Mr. Murray gathered round him a body of sympathetic men, British and American, —including the late Drs. Blodgett and Ament of the American Board, and Drs. Dudgeon and Edkins of the L.M.S. These formed Mr. Murray's Committee in Peking, and through the work of these two Committees, the Committee at the Home Base, and the Committee in Peking, several years of great prosperity ensued.

In 1900 came the Boxer Rebellion, when along with all other Missions in Peking and the North of China, the Blind School was entirely destroyed. Mr. Murray and his family were providentially preserved, although they endured great hardships: Mr. Murray, living through the terrible two months siege at Peking, and Mrs. Murray, during the greater part of that time, believing he had been killed. As for the blind pupils, of whom there were some thirty, little was ever heard of any of them. One or two escaped, but most of
them were massacred. The story of one or two of his old pupils has been told. One is that of Blind Chang the Manchurian Martyr who was one of Murray’s earliest pupils, and whose life and death have much of the apostolic about them. He was arrested by the Boxers and tried. He was offered a chance for his life on condition that he worshipped the Idols. His answer was “I can only worship one living and true God.” “You must repent,” they cried, “I have repented long ago,” he answered. “Then will you believe in Buddha?” “I believe in one true Buddha, even Jesus,” was his reply. He was then sentenced to death. Kneeling down, he sang “Jesus loves me, this I know,” and then prayed with loud voice “Heavenly Father, receive my spirit.” This he essayed to do three times, but before the third sentence was ended, the swords of his murderers fell on him and cut him down.

Here is a verse from a little hymn he himself wrote in the blind script he learned in Peking, translated by Dr. Ross, of Moukden:

Fast hold of Jesus’ hand I take
Life’s journey through to Heaven’s Gate;
Nor weal nor woe my hope can shake,
Jesus has died, on Him I wait.

A year or two afterwards a new beginning was made by Mr. Murray, but health failed. The storm and stress of 1900 left their mark deep upon him, and more and more the work of the School devolved on Mrs. Murray, who bore the heavy burden bravely until her dear husband died in the year 1911. For a number of years Mrs. Murray and members of the
family superintended the work of the School. It was the
dream of Mr. Murray, as it was the desire of Miss Gordon
Cumming and the Committee, that if at all possible one of
his sons should carry on the work, and for this purpose,
Samuel Hill Murray came to this country to be educated.
But the War broke out, and he felt it to be his duty to join
up and do his share of the fighting for his Fatherland. At
the end of the War, he met the Committee and explained
that he did not feel competent to undertake the continuation
of his father's work. Shortly thereafter Mrs. Murray in-
timated to the Committee that, on account of years and
failing health, she desired to resign. The Committee, both
at Peking and at home, accepted her resignation with regret,
and with the strongest expression of gratitude for the long
and faithful service she had rendered to the work so dear
to her husband.

The Committees in Peking and in Scotland were unani-
mously of opinion that the work which had been begun by
Mr. Murray in the Chinese School for the Blind should be
carried on. They recognised too that in view of the great
and rapid changes which were being made in the general
system of Chinese education, and particularly in the mode
of writing, the methods of the Mission must be modified.
The change involved, however, was one in the letter, not in
the spirit, and in all future work for the Blind in Peking, the
work of the honoured pioneer will be continued. In the new
Hill Murray Institute for the Blind, which is to be built on
another site two miles out of the city, he will have his most
enduring memorial. The Committee felt also that they
could not allow the name of Hill Murray to be dissociated from the work for the Blind in Peking. It has therefore been resolved to continue it and to develop and extend it under the name of the "HILL MURRAY INSTITUTE for the BLIND."

A new Constitution was drawn up, and in the forefront was placed a narrative of the intimate connection between the old Mission and the Institute. It is as follows:—

"In consequence of the death of the Reverend W. Hill Murray and the retiral of Mrs. Hill Murray from active work in connection with the Mission to the Chinese Blind and Illiterate Sighted, and also in consequence of changes which have taken place through the Great European War, it has been found necessary to alter the Constitution under which the work, begun by Mr. Hill Murray and carried on by him and Mrs Murray and members of their family for nearly forty years, has hitherto been directed. In altering the Constitution it is understood that the new Committees who are to direct the work in future are the real successors of the former Committees, and that the work to be carried on is a continuance of Mr. Hill Murray's work altered so as to conform to the altered conditions."

Mr. Hill Murray's name is perpetuated in the name of the new Institute, which is called "The Hill Murray Institute for the Blind," and the objects of the Institute are:—

"To educate blind Chinese along Christian lines, and enable them to become, as far as possible, self-supporting, through the Institute's industrial enterprises. The sphere of operations shall be North China, with headquarters in Peking."
By the Constitution the Home Board is made fully representative of all bodies interested in Missions in North China, as it has representatives from the Church of Scotland, U.F. Church of Scotland, The London Missionary Society, The National Bible Society of Scotland, the Baptist Missionary Society, The China Inland Mission, with two representatives from the subscribers to the funds.

The local Peking Committee consists of one representative from each British Missionary Society working in Peking, the Superintendent of the Institute, and at least four other members of whom two are Chinese.

As soon as the Constitutions for the Home and Local Boards had been drawn up, and approved of, the Committee took steps to have a Superintendent appointed for the new Institute. They were very fortunate indeed in finding a man qualified in every way to fulfil the requirements of the situation, which include the re-starting of the school near Peking (for the old scholars had all been dispersed), and also the erection of new buildings, for these had, for many reasons, been disposed of by the Local Committee.

The Rev. Walter Canner, the first Superintendent under the new conditions, was appointed in the Autumn of 1920, and the Committee took advantage of his being in this country at the time of his appointment to get him to visit and inspect all Blind Schools and Institutes at home, and gain such experience of the work in this country as might be advantageous for the work in Peking. Mr. Canner willingly agreed to do so, and spent a profitable six months in making his tour of
Revd. WALTER CANNER.
First Superintendent, The Hill Murray Institute, at Peking.
inspection, and sailed for China at the beginning of April, 1921, to take up his new duties. On 26th December of that year, Mr. Canner, with his Chinese Assistant, and one pupil, moved out to the new location of the Institute at Pa-li-chuang, fully three miles west of the City. The buildings were still in the hands of the workmen, and much had still to be done to make the place fit for habitation. Gradually Mr. Canner succeeded in bringing order out of chaos, and school-work was begun. Within a year there were six pupils, of whom two had been in the old school. Enormous labour was involved for the small staff in bringing the grounds, covering several acres, into cultivation—no easy matter in a phenomenally dry season, and after long neglect—and in sorting out the great heap of apparatus brought from the old school, of which every available bit was turned to account—even to the old books, which were re-pulped for future use. Mr. Canner has a genius for this kind of thing, and crippled type-writers, printing-presses, or knitting-machines, under his treatment function once more. Instruction was given in a variety of subjects, of which the three R's, with Religious knowledge, were the chief. In the case of blind pupils, this is not so easy as it seems. Apart from the Scriptures, no material for reading was available, and a good part of the summer holidays was spent in laboriously writing out books in Braille for use in the autumn term: several of the boys have become very clever at this work. In time, of course, suitable books will be printed at the Institute. Instruction in manual work had a considerable place in the curriculum, and gradually Mr. Canner has
discovered what kind of work can be most profitably done. Hand-loom enables the boys to provide the material for their own clothing, and sewing machines to make it and keep it in repair. Socks and stockings are knitted, and even boots are made of better quality than can be purchased in the Peking market. Basket-work, mat making, with rope and hemp, and brush making have their place. Carpentry serves many uses, and out-door work, with so much land to cultivate, claims its share of the boys' time. Games are not neglected, and foot-balls provided with little bells inside help to make the boys forget their disability.

The spirit of the little school is excellent, and its work is already well spoken of in and about Peking. What it means for the Pupils may be judged from Mr. Canner's description of one of them on his first arrival—"Another arrived, and I do not think I ever saw a more pathetic spectacle. He was dressed literally in rags, and his feet were very sore, for he had walked between sixty and seventy miles in two days, being led by his brother. They had brought their food for the journey from home, and it consisted of bread made of chaff mixed with a little coarse grain. He had no bedding, for the whole family, consisting of an old mother and three sons, had only one set of bedding between them, so that none could be spared. After being medically examined, he had his hair cropped (for he was wearing a pigtail), a good bath was given him, and after being supplied with clean clothes he returned to us a different being."

If this experience can only be multiplied sufficiently, the new
Institute will win for itself, as the old one did in its day, the
respect and gratitude of many, and take its part worthily in
commending to the Chinese people the religion of Jesus Christ.

The honoured Chairman of the Home Board, the Rev.
James Webster, D.D., who visited the Institute in the course
of his tour in China in 1922—with great advantage to the
Board and also to the Superintendent and other friends
in Peking, died after an operation early in June, 1923. This
great loss, coming so soon after the death of Mr. John F.
Adams, the Vice-Chairman of the Home Board, a most
loyal and generous helper of the Mission, is deeply felt by
all his colleagues. Dr. Webster was a friend of the founder
of the Mission, Mr. Hill Murray, and of Miss Gordon
Cumming, and his expert knowledge of China made his
counsel always of great value. The main portion of this
report, indeed, is from his hand. His name will always be
gratefully remembered in connection with this Mission, which
had a warm place in his generous heart.

The Home Board invited the Rev. J. Fairley Daly, B.D.,
to succeed Dr. Webster in the Chairmanship, and he has, to
the great satisfaction of all the members, accepted the
invitation. Mr. Daly's large experience of Christian work
in many lands, and the honour in which his name is held,
especially for his services to the Livingstonia Mission, and
as Convener of the Foreign Missions Committee of the United
Free Church of Scotland, will be of the highest value to our
work. Mr. G. Graham Brown, whose long and honourable
connection with China gives weight to his well-balanced
judgment on foreign affairs, has accepted the office of Vice-Chairman. Under guidance so wise and able at home, and with so talented and devoted a Superintendent, supported by eminent and sympathetic friends in Peking, we have reason to hope that the Hill Murray Institute will long continue worthily to fulfil the purpose of the pioneer whose name it bears, and of the noble lady who devoted the best of her life to its establishment and maintenance.

**Needs.**—The Institute has accommodation at present for 20 boys, and soon there will be room for as many girls. The greatest help could be rendered by friends at home, either individuals, Churches, or Sunday Schools, undertaking the support of one boy or girl. The cost of this annually will be £5 5/- for each.

Special needs are a good piano, a good small organ, gymnastic apparatus, such as Sandow developers, Harrison stocking-knitting machines, ordinary carpenters' tools, and any apparatus worked successfully by blind people at home. Particulars may be had from Mr. Grant, the Honorary Secretary.

---

**Statement by Superintendent.**

Since the foregoing was written the following short report on the work of the Institute up to date (5/10/23) has been received from Mr. Canner:—“This Institute, called after the name of the founder, the Rev. W. Hill-Murray, who commenced work amongst the Chinese blind in 1879, has been open two years. It was originally known as the Mission
2. Entrance Gate.
3. A Scholar.
to the Chinese Blind, and it was situated in Peking. The Committee decided that for many reasons the Peking site was unsuitable for the extension of the work, the result was that they sold the property and bought a piece of land outside the city walls, and upon this land the Institute now stands.

**The Situation.**—The new property is situated about four miles to the west of Peking, a little to the north-west of Pa-li-chuang. There are about 15 acres of enclosed land, upon which the new buildings have been erected. The situation is most healthy, and the buildings have been designed with a view to their ultimate use.

**Buildings.**—At present there are in use (1) a boys' school, capable of accommodating 24 pupils and the necessary staff. (2) a girls’ school, capable of accommodating 20 pupils and necessary staff.

**The Work.**—The work began in the new buildings after complete reorganisation. The endeavour is to make use of modern and up-to-date methods, founded on the experience of Home Institutions of a like nature. Each pupil is being trained with a view to eventual self-support. All the present pupils are passing through their school course, but great attention is paid to hand-work, with a view to teaching them suitable trades when the school course is completed.

**Boys’ School.**—There are 13 pupils in residence whose ages vary from 12 to 19 years. Full or part fees are paid for four pupils, the remaining 9 have to be provided for from a free scholarship fund, for which we have to rely largely on the generosity of friends.
The subjects for study in the school course are as follows—Scripture, Chinese Readers, Chinese History, Chinese Ethics, Geography, Arithmetic, Object Lessons, Plasticine Modelling, Physical Drill, Braille Writing, Hand-work. The older lads are about to commence Elementary Algebra, Simple Geometry, and Elementary Science.

Hand-work, to which three hours are devoted daily, consists of simple basket-making, cotton weaving, rug weaving, very simple brush making, frame knitting, and string netting.

The weaving shop is now sufficiently organised to take permanent pupils, as soon as their school course is completed. Other shops are being organised with the same object in view; in these pupils will be taught brush making on a commercial basis, carpentry, and the printing of Braille books, with the necessary book binding.

It may be of interest to note that much of the clothing and bedding used by the lads is made from material woven by themselves; all their shoes are made on the compound; the text books used by the new lads have been printed in our own shops.

Another item of interest is that the Institute has printed the last two numbers of the Braille Quarterly Paper for China, and that there is a scheme now being considered whereby the Braille text books for general use in Chinese blind schools, shall be printed here.

Other trades will be added as opportunity occurs and necessity demands.
**Girls’ School.**—This has been open one month. Two pupils are in residence; four others have been accepted and will arrive almost immediately. Fees are paid for two pupils, the remainder will have to be put on our free scholarship list.

**Staff.**—Besides the Superintendent (who is also chaplain), there is a staff of three; one school teacher and one weaving instructor in the boys' school, and one female teacher in the girls’ school.

One blind lad gives part time to instructing the smaller lads in school.

The work is gradually growing, and more accommodation will be required in the boys’ school in the near future. At present we have no chapel, we are beginning to feel the need of this, for there is no place where the children can go for private prayer. The work shops take up a lot of room, but they are absolutely essential in an Institution of this description, especially as it is very important that the lads should work under the best possible conditions. The lads labour under a severe handicap, and we have to do what we can to help them to overcome this handicap; this of course means heavy outlay in plant and material.

As our numbers increase, the call upon the free scholarship fund becomes heavier, and we are doing what we can to cope with the demand so that no deserving case may have to be refused.”

W. CANNER, Superintendent.

5/10/23.
THE HILL MURRAY INSTITUTE FOR THE BLIND.

LIST OF SUBSCRIBERS, 1923.

<table>
<thead>
<tr>
<th>Subscriber</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>All Nations Missionary Union</td>
<td>£0 5 0</td>
</tr>
<tr>
<td>Allan, Rev. W. G.</td>
<td>1 0 0</td>
</tr>
<tr>
<td>Carnegie, James, Esq.</td>
<td>10 0 0</td>
</tr>
<tr>
<td>Creed, Miss E. S.</td>
<td>0 2 0</td>
</tr>
<tr>
<td>Curteis, Miss Mary C.</td>
<td>0 10 0</td>
</tr>
<tr>
<td>Dell, Miss</td>
<td>3 0 0</td>
</tr>
<tr>
<td>Dow, Miss</td>
<td>30 0 0</td>
</tr>
<tr>
<td>Dupleix, Miss Mary</td>
<td>0 5 0</td>
</tr>
<tr>
<td>Dykes, Miss</td>
<td>0 7 6</td>
</tr>
<tr>
<td>Foreign Mission Association, South United Free Church, Crieff</td>
<td>2 0 0</td>
</tr>
<tr>
<td>Haig, Miss</td>
<td>1 0 0</td>
</tr>
<tr>
<td>&quot;In Memory of Samuel Marcus Russell,&quot;</td>
<td>5 0 0</td>
</tr>
<tr>
<td>Lennox, William, Esq.</td>
<td>3 3 0</td>
</tr>
<tr>
<td>Lupton, Mrs.</td>
<td>0 10 0</td>
</tr>
<tr>
<td>MacKenzie, Miss</td>
<td>1 16 6</td>
</tr>
<tr>
<td>M'Reddie, Mrs. M.</td>
<td>0 10 0</td>
</tr>
<tr>
<td>M'Vitie, Miss Jane G.</td>
<td>2 0 0</td>
</tr>
<tr>
<td>Primary S.S., Bridge Street U.F. Church, Musselburgh</td>
<td>1 13 6</td>
</tr>
<tr>
<td>&quot;Readers of The Christian, per Morgan &amp; Scott, Ltd.,&quot;</td>
<td>6 0 0</td>
</tr>
<tr>
<td>Scott, Miss M.</td>
<td>0 5 0</td>
</tr>
<tr>
<td>Scrivens, Miss A.</td>
<td>0 10 0</td>
</tr>
<tr>
<td>Valentine, J., Esq.</td>
<td>0 2 0</td>
</tr>
<tr>
<td>Walker, Mrs. A. Douglas</td>
<td>0 10 0</td>
</tr>
<tr>
<td>&quot;M.J.C.W. and E.M.O.,&quot;</td>
<td>0 10 6</td>
</tr>
<tr>
<td>Wright, Mrs. M.</td>
<td>0 5 0</td>
</tr>
<tr>
<td><strong>Legacy</strong></td>
<td></td>
</tr>
<tr>
<td>Granted by the late Mrs. I. Y. Manini</td>
<td>7 10 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£78 15 0</td>
</tr>
</tbody>
</table>
The Hill Murray Institute for the Blind.

Abstract of Treasurer's Intromissions for Year ending 31st December, 1923.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>To Balance as at 31st Dec., 1922, viz.:</td>
<td>£891 15 4</td>
</tr>
<tr>
<td>In Savings Bank of Glasgow,</td>
<td>£11 3 3</td>
</tr>
<tr>
<td>In National Bank of Scotland, Ltd on Deposit Ret.</td>
<td>395 0 0</td>
</tr>
<tr>
<td>In Commercial Bank of Scotland, Ltd., on Deposit Receipt,</td>
<td>177 12 0</td>
</tr>
<tr>
<td>In hands of Treasurer,</td>
<td>308 0 1</td>
</tr>
<tr>
<td>Subscriptions and Donations,</td>
<td>71 5 0</td>
</tr>
<tr>
<td>Dividends and Interest,</td>
<td>492 10 1</td>
</tr>
<tr>
<td>Income Tax,</td>
<td>178 3 1</td>
</tr>
<tr>
<td>Legacy,</td>
<td>7 10 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>£1,641 3 6</td>
</tr>
</tbody>
</table>

By Payments on account of General Expenses at and for Peking during year, £1,084
- Printing, Postages, and Incidental Expenses, 38 1
- Honorarium to Secretary, 5
- Treasurer, Allowance for Clerk, 12 1

Balance as at 31st Dec., 1923, viz.: £1,641 3 6
- In Savings Bank of Glasgow, £11 14 3
- In Commercial Bank of Scotland on Deposit Receipt, 477 12 0
- In hands of Treasurer, 10 14 1

GLASGOW, 9th February, 1924.—We have examined this Account, compared same with Vouchers, and found the whole correct.

(Signed) HOURSTON & MACFARLANE, C.A., Auditors.