

THE NEED FOR A RECOVERY OF SOUL.

The hearts of many of his hearers must have thrilled responsively to the New Year address broadcast by the Archbishop of Canterbury from Canterbury Cathedral on the evening of December 30th, in which he claimed that what the whole world needs is a recovery of soul.

His Grace said: "Within 28 hours this old year will be dead and a new year will be born. It is good to meet each year as it comes with hope. On Tuesday this perennial hope will not be wistful only, it will be expectant, even confident . . . recovery is in the air, and for this we may well be thankful.

"But as with you this evening I look backward on the old year and forward to the new, I see the need of another kind of recovery. Let me call it a recovery of soul. I have not time to analyse what we mean by the soul; indeed, we know well enough what we mean. Suffice it to describe the soul as an inner region of our life where dwell our deepest intuitions, desires, fears, hopes, beliefs, and motives—so deep that often they are below the level of our active consciousness. Yet it is a region far more important than the outward regions of speech and action. For there our true selves are being formed. There conscience speaks. There we become aware of God.

"Can we doubt that the worth of all human life is determined by the strength or weakness of the soul? A great poet has said that by the soul only is a nation great and free; and his words are as true of individual men and women as they are of nations."

The Archbishop then referred to many facts and forces in our modern life which are imperilling the soul. "Faster and faster" seemed, he said, to be almost a motto of existence; and haste and hurry infect us with heedlessness of soul. We are hurried along over the surface of life: and in the jostle of sensations we have no time to stop and think. The soul is unheeded, and God is crowded out.

Almost all the things of which he had been speaking were in themselves good, or capable of good. "But," said the Archbishop, "they have outstripped the capacity of man's character to adjust itself to them and to control them . . . We must call in the spiritual world to redress the balance of the material world . . . You are concerned about prospects of recovery—of health it may be, or of business or of work. These are recoveries which are not wholly within your own control. But there is another recovery which is—a recovery of soul. Nothing moves me more than to note the way in which so many who are suffering from lack of work refuse to become embittered or depressed and keep their courage high. They are giving proof that the soul has resources which can overcome untoward circumstances. These resources will gain their full strength and power if the soul finds its way to the true centre of its own world—God Himself dwelling among us and within us in Christ Jesus.

"Build the life of the soul on the rock of this unchanging Reality—God's presence, God's care, God's love. Then, whatever changes and chances the New Year may bring, you will have strength to meet them.

"May the Blessing of God be upon each one of you, and upon your home, your work, your soul."

BLOOD GROUPING.

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An essential preliminary of modern blood transfusion is that both the recipient and the donor should have been grouped and satisfactory evidence produced that there is no danger of transfusing an incompatible blood, with the possibility of a fatal termination for the patient. An incompatible blood is one which when transfused will be agglutinated by the recipient's serum, causing collapse and even death of the patient. In addition, to being quite sure that the donor is of a suitable group, it is also very necessary to be assured that the donor is not suffering from a transfusible blood disease, such as malaria, syphilis, etc.; in actual fact the donor is always required to be in the very best of health.

Early History.

Blood transfusion, despite its comparatively recent introduction into modern medicine, was apparently known and sometimes practised in both ancient and medieval medicine. It is on record that an aged Roman Emperor was transfused with the blood of two young and healthy boys in the hope of restoring him to his youthful vigour; unfortunately we do not know the result of this very interesting early effort. It is also alleged that blood was transfused into Pope Innocent VIII; again there seems no record of the result. When it is remembered that the circulation of the blood was not then discovered the accuracy of these very early reports seems open to a certain amount of doubt.

Experimental work was certainly carried out in England in the seventeenth century, mostly on animals and apparently a direct method of transfusion was employed, the vessels of the recipient and the donor being joined. Later a considerable number of human transfusions were done, mainly with sheep's blood, but it seems fatalities were frequent and coagulation of the blood a great source of trouble. The practice was then largely forgotten, until the existence of agglutinins was established in 1901, and the classification of all humans into four blood groups by Jansky in 1907.

The Great War brought blood transfusion to the fore, and now it is safely carried out night and day the whole world over; those of us who personally have had a transfusion know well the almost miraculous results that may follow this simple operation.

The blood volunteer has perhaps received more than his fair share of the attentions of the popular Press; certainly now, provided accurate grouping has been carried out, transfusion is perfectly safe for both donor and recipient, and in experienced hands the donor suffers very little discomfort.

Blood Groups.

There are four blood groups, classified I, II, III and IV, and the blood is not transfusible from one group to another unless either the patient is a "universal recipient" (group I), that is to say a recipient who may receive blood from any one of the four blood groups, or the donor is a "universal donor," that is, can give (but not receive) to any group.

These groupings are based upon the classification of Moss. It should, however, always be kept in mind that there is an alternative system, the Jansky, though this system is not in common use in this country. Jansky's system of grouping differs from that of Moss in that the two end groups, I and IV, are twisted round, IV being I and vice versa. The following table illustrates the relation of the two classifications.

[previous page](#)

[next page](#)