

|| *The West China* || || *Missionary News* ||

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EDITORIAL

On Being Enquired Into.

The article in this issue by Dr. Dryden Phelps draws attention to the Laymen's Enquiry. The fact that Overseas Missions have attracted so much attention in America as to occasion this Mission of Enquiry is all to the good. Christian Missions have nothing to fear from investigation. The pity is that so many people have been content to swallow without investigation the rumours and reports which have been published to the detriment of missionary support. All honour to these brave laymen who are not content to take rumour for truth or calumny for gospel. We respect their independence of thought and their courage in facing the difficult task before them.

It cannot be doubted that all missionaries in West China will gratefully and joyfully render all the help they can to those who have been sent into this district to prosecute their enquiries.

At the same time these searchers for facts have our sympathy in attempting what is well-nigh impossible. Who can measure the work of the Christian Church, scattered as it is in many small towns and rural districts, by visits paid only to large centres like Chengtu and other great cities? Who can estimate the moral trend of lives by a visit which can last at the most only a few weeks? Above all, who can tabulate spiritual values or tell by a cursory comparison what are the invisible forces and influences which are shaping men's lives, not for time but for eternity?

"The Kingdom of God cometh not with observation." Dr. Weymouth translates it. "The Kingdom of God does not so come that you can stealthily watch for it. Nor will they say See hère! or See there! for the Kingdom of God is within you." Can even this sincere and well-organized body of enquirers see enough and report enough to convince those who have not the eyes to see nor the hearts to perceive spiritual realities which lie beneath the surface?

For those who are supporters or opponents of Christian Missions the Laymen's investigation has intense interest and importance but for those who are engaged in the work in the mission field and have consecrated their lives to this work "for better, for worse" the criticisms on the one hand and the findings on the other may be regarded with a detached interest. Whatever the immediate and visible results may be, as seen from outside, the missionary has the witness in himself that the job is worth doing, the ultimate triumph is certain and the Master in whose cause he fights is more than worthy of the cost. An inner voice constantly reminds him that "The battle is not yours, but God's."

Nobody knows better than the missionary the flaws and weaknesses in the church and in the lives of many Christians, not least in his own. Nobody is more distressed about them than he, but he has faith to believe that these small beginnings have one redeeming feature. Like the mustard seed, small and insignificant in itself, they have the germ of life within and are capable of growth.

Christianity is a transforming power, whether in China, Peru, England or America but it is well-nigh impossible for a descendant of centuries of Christian influence in England or America to estimate the subtle changes which are taking place in the mind of a first-generation convert in China. It takes an insight more than human to mark the stages and judge the values of such a process.

While welcoming the Commission of Enquiry and wishing every member the highest success and joy in his task, we shall look forward to its findings in the eager hope of receiving valuable help and constructive criticism which will enable us to improve our present

methods and bring into cultivation much of the fallow ground which surrounds us.

We have no right to think that we have found the only or the best way to accomplish the end we have in view. It may be that there are new methods or new adventures open to us which our eyes have not seen. As Dr. J. H. Oldham said at the C.M.S. Congress in London last September.

"If God is Creator, the living God, then every period of time must have its adventure for those whose ears are open to His call. Every generation, every situation is immediate to God. We cannot hear God's call if we think we know already what it is going to be. We continually limit God by refusing to recognize as His voice what does not accord with our own preconceived ideas. God is in Heaven and we are on earth. His thoughts are not our thoughts. We renounce the humility which is the soul of true religion when we identify God who is infinite with our circumscribed experience of Him or what our fathers have learned of Him in the past. If God has some new purpose for us it will be different from what we have thought or understood or believed up to the present. The call of God is often disquieting or disconcerting. It breaks through our routine. It dislocates the order of life to which we have been accustomed. It disturbs our cherished convictions. It summons us, often at great cost to admit into our minds new ideas, and to venture forth on untried ways. To recognize this fact will save us from assuming that the new adventure is merely fresh advance along familiar lines. We shall not take it for granted that the call will mean the occupation of a new field or an increase in the income of the Society. It may mean either or both of these things but it may equally well point in a different direction altogether."

Rats!

Rats are obviously in the air. There came to the Editor in one day two articles, one written in China and the other in England, dealing with the dangers of this pest and its prevention or eradication. The coincidence was so remarkable that we are publishing both of the articles. The first issues from the West China Council

on Health Education the second is from Mr. W. G. Sewell, who is now in England. Readers will welcome this useful contribution from a valued fellow-worker.

Christianity and the Home in China.

The critics of Christian missions are quick to remind us of the disruptive influences of Christianity. The break up of the clan system and the old Chinese idea of a home is due not to Christian influence but to the changes in the social system and conditions of employment which have resulted from the adoption of western and modern modes of life. At the same time the situation presents a challenge to the Christian Church. As the old clan system disappears, a new ideal of home life must be substituted, a home life based on Christian ideals. Perhaps nothing is harder to establish than that. It cannot be done by outward observances and customs. It cannot be organized or made according to regulations. Home depends more than anything else upon a certain spirit or atmosphere that pervades its members. You cannot make a home according to law. The most grand-motherly government and the most efficient police force in the world cannot turn out homes to order. Homes have to be born not made. They emerge from a true Christian marriage, a true sense of parenthood and the true spirit of brother- and sisterhood. What force is there on earth that can command these things? Yet Christ can bring about their evolution. A high ideal of marriage, a consecration of Mother-love, a spirit of consideration and unselfishness, these are some of the chief ingredients that go to make up a Home. There is nothing more helpful towards this end than the regular habit of family or household prayers. It is a thing for which to be deeply thankful that the programme of the Five Year Movement gives this subject such prominence.

THROUGH THE SANDALWOOD DOOR

by

Dryden Linsley Phelps

WHAT DOES THE LAYMEN'S INQUIRY MEAN?

MISSIONARIES LEAVING CHINA BY THOUSANDS

SHANGHAI, Sept. 27 (AP)—Harassed by hordes of bandits and communists and the anti-religious attitude of the Chinese Nationalist government, the ranks of the Christian mission workers in China are dwindling.

Every boat leaving for America or Europe takes a few more back to their homes, and the majority of them, carrying memories of the smoking ruins of mission buildings and deaths of colleagues, never return.

Since the first of the year a month has seldom passed without its report that some missionary—American or European, Catholic or Protestant, man or woman—has fallen into the hands of brigands, either to be tortured to death or kept in miserable captivity until release was obtained through ransom or consular intervention.

Number of Missionaries Decreased by Thousands

Where there were 8250 Protestant missionaries in China on January 1, 1927, there are now 5496. The number of cities with resident missionaries, not including Catholics, was 279 in 1927. It was only 333 in 1928, rising to 650 last year, but falling back to 340 after the Changsha and Nanning incidents this summer.

The decrease in the number of Catholic missionaries is approximately 50 per cent, but when the Chinese government takes its share of the number

So goes the Associated Press in the San Francisco CHRONICLE for September 27, 1930. Thus Mr. Average Citizen receives from some habitue of the Shanghai clubs his notion of the retiring of the Great Frontiers. Less crude, but equally

'convincing', is Mr. Embree's funeral oration over missions to the elite perusers of the November 1930 ATLANTIC. In "A Conversation in Peking" one runs upon such deft flourishes as these :

The prosperous son of a missionary, who was expounding the transforming power of Christianity, had been pushed further and further into a corner by his Chinese and American friends...

"If Christianity has a transforming power, it should show itself in Chinese, or Armenian, or Siamese converts, as well as in church members in America and England. So far as China is concerned, no such change seems to occur. I know many Chinese who live flawless (sic) lives filled with love and kindness, but they are not Christians; I know also a few Chinese Christians, but I do not seem to find them any more interested in brotherly love or the Golden Rule than their neighbors who follow the ancient teachings of Confucius."

This declaration was met by general protests.

'Very well,' said the Chinese philosopher, 'I shall be satisfied if any of you can name a single Chinese convert whose way of life over a period of years can in any essential be attributed to the influence of this new religion.'

There was an astonishing absence of examples...

Thus missions, like the Light Brigade, have cannon to the right of them, cannon to the left of them, with not a little smoke and thunder from behind. It is a fact that many editors, travelers and countless persons outside the Christian Church do not know the facts, but prefer to digest such allegations as those above, obviously distorted by inexperience and prejudice. Under the caption: "Missionaries Also Making an Investigation" THE CHINA WEEKLY REVIEW for 13 December, 1930 writes: "While the foreign newspapers on the China coast have made much noise about the visit of various economic missions to China, not one word has appeared in any of the papers regarding an equally important investigation which is being made into the status of missionary work..." Well, it is no fresh news that Christ's Gospel should arouse in the bosoms of the hard-boiled hatred, calumny, studied contempt. "My Kingdom is not of this world" is the word of no dreamer.

Fact-finding is however not the monopoly either of science or business, as certain gentlemen discovered a few years ago to their acute amazement and chagrin when the Church revealed

the sombre facts of the Steel Strike in America. A few months ago a small group of important laymen, large supporters of missions, met together with John R. Mott. They were angered yet perplexed by the allegations and insinuations which appear in *THE CHRISTIAN CENTURY* from time to time. (Read J. Darroch's enlivening and pictorial account of Paul Hutchinson's actual capacity to answer the question: 'Can Christian Missions Be Saved?' in *THE CHINA BOOKMAN*, October 1930, pp. 13-19.) The 'frank statements' by 'men who have lived all over the world' such as Moore Bennett and the exotic plausibilities of Edwin Rogers Embree (with whose quaint prejudices against Christian work I have been familiar since 1916), aired in the pages of *THE ATLANTIC*, have not clarified the situation for these honest and devoted laymen. Suspecting the candour of their self-elected informers the laymen decided to hunt out the facts for themselves. The Laymen's Inquiry is the result. It is entirely financed and organized by them in consultation with the trained experts in the New York Institute of Social and Religious Research. The respective mission boards merely cooperate by rendering facilities for the ingathering of facts. These laymen belong to the following groups: Northern Baptist, Presbyterian, United Presbyterian, Methodist Episcopal, Congregational, Reformed Church in America. The Protestant Episcopal and the United Church of Canada may also join. The names on their Executive Committee suggest the calibre of the men behind this Inquiry: Albert L. Scott, President Lockwood Greene, Engineers, Inc., New York City, Northern Baptist, Chairman; James Spears, of McCutcheon Co., New York City, Presbyterian; Franklin B. Warner, White Plains, New York, Congregational; Frank A. Horne, President Merchants' Refrigerating Co., New York City, Methodist, and W. Edward Foster, Vice-President American Sugar Refining Co., New York City, Dutch Reformed.

This study will be done by two groups. First, the facts will be gathered by experts in Urban Economics and Sociology and Industry, Rural Economics and Sociology, General Education, Medical and Public Health, Church Organization and Evangelism and Woman's Work. This investigation is under the general direction of the Institute of Social and Religious Research. Then a group of commissioners, with these facts in hand, will visit Japan, China and India to interpret the facts and draw the final conclusions.

It is essential for each one of us involved in this Inquiry, both Chinese Christian and missionary, to understand at once

that it is conducted by Christian laymen who are large supporters of missions. "If there is criticism in the findings it will be constructive criticism, for the men concerned are friends of missions." Neither 'white-wash' nor its opposite will be applied to the facts Mr. Scott asserts. On the contrary it will be "*a dispassionate study of conditions, methods and results, to ascertain if possible, exactly what (has) been accomplished with the vast treasure of money and lives which (have) been poured out during the past century, and to discover how existing methods might be improved.*" The facts about this Inquiry to bear in mind are: it is friendly to missions, it is honest—the cards are on the table, it is in the hands of capable men and women—not amateurs, it is constructive, its results are calculated to stimulate Christian Missions throughout the world.

West China may congratulate herself on the representative of the Laymen's Inquiry who has come to Szechuan. Among the groups sent to each of the three countries was at least one "old hand". Mr. Guy W. Sarvis is an "old China hand." Furthermore, his white hair and his Chinese name Hsia like Mr. Openshaw's will give him *carte blanche*. Fourteen of his fifteen years of his missionary service as member of the Disciples' mission in Nanking were spent as Dean of the Faculty of Arts in the University of Nanking. The lines of organization under which the present institution is now running are mainly his handiwork. He was exceptionally successful in bridging the gap between the former separate institutions and the union enterprise. There came the time when the positions on the Board and administrative offices including that of the deanship could be filled by his own students. Under their protests he therefore resigned that the new men might have full rein. After leaving China Mr. Sarvis became Dean of Hiram College. He has done a great deal of study in comparative religions and in practical sociology. The three things that impress one about Mr. Sarvis are: his sound experience and knowledge of China, his ability to get at valid and significant facts, and his thorough-going enthusiasm for the missionary enterprise. The Inquiry wanted one person in each field who had practical personal knowledge. Mr. Sarvis was recommended for China by Mr. Mott because of such training, his judicial temperament, and his experience in acting with Irving Fisher in setting up the "China Foundation for the Promotion of Research" under the 1924 Commission.

Those places which fall within the scope of the Inquiry

will receive further notices of the kinds of information desired. May I quote here Mr. Sarvis' own statement of the purposes and methods of the Inquiry?

"The laymen who have sent groups of inquirers to India, China, and Japan are large supporters of missions. They have sent to each of these countries about a dozen Christian men and women, unattached to missionary organizations, who are specialists in various fields of knowledge. They have done this in the belief that if mission work in its total reality can be described by disinterested persons, such a description will be an important contribution to the cause in which they are so deeply interested. At the request of the laymen, the Institute of Social and Religious Research of New York has undertaken the direction of the Inquiry. We have most emphatic instructions to tell the truth as fully and frankly as we can, but these laymen believe that there is nothing to fear and much to hope from such full and disinterested statement. Our report will be confidential to the laymen, but will be used by them as they think wise. One missionary leader recently remarked that this Inquiry will probably be the most important missionary event in this generation.

It is obvious that our greatest danger is that we shall tell partial truths which will be in effect untruths; and that we shall fail to make sufficiently real the spiritual and intangible values and facts. We therefore come to you asking for your fullest cooperation in helping us to tell the whole truth. The representatives of boards whose laymen are cooperating in this Inquiry have a special obligation, but we hope that, quite regardless of denomination, nationality, or theological position, we may have the fullest cooperation of both Chinese and missionary workers.

Specifically we seek your cooperation in securing the following:

1. The most complete and careful possible replies to the questions in our schedules. These have to do with the more definite and tangible aspects of the inquiry. They are imperfect and may seem to you to be in some respects irrelevant. However, every question is there for a reason, good or bad, and the schedules are the working basis of our study. The more returns we secure, the less subject to error will our reports be.

2. Thoughtful attention to the opinion ballots which deal with more general topics; and an expression of your judgment on those concerning which you have a judgment. We are very

desirous of securing both Chinese and foreign opinion, but we expect few persons to vote on all these questions.

3. Details concerning conspicuous successes or failures in all kinds of mission work—evangelistic, educational, medical, industrial, social, cooperative—with an analysis, in each case, of the causes. We are interested in failures quite as much as in successes. We are interested in every bit of distinctive work, large or small, that we can discover.

4. Stories of outstanding Christian personalities. We want to be supplied with vivid, illuminating, and typical illustrations of Christ expressing Himself in human lives—humble folk, preachers, pastors, teachers, business-men, doctors, mothers, children. Perhaps the most searching question we have to ask is, what does the missionary have to offer to the Chinese in humble life which he should find worth paying for? The answer is partly, at any rate, in such lives as this.

5. As many detailed studies of institutions as those in charge are willing to make. Forms are provided for hospitals and for the various grades of schools, and there are three forms for churches. We are particularly interested in churches of all sorts, large and small, flourishing and failing, old and young. We want to know the human, economic, geographic, methodological facts which enter in the situation. This means detailed analysis of this membership, their occupations, their family make-up, their giving, their worship, etc. We want, in so far as possible, to understand the quality of Christian experience and the motivation of Christians. We believe that this is one of the most important studies of the Inquiry.

6. As complete a picture as possible of the staff which is carrying on all forms of mission work, and of the provision that is made for their happiness, efficiency, and permanence. We want to know a little about their quality of life, in so far as this can be inferred from certain objective data. For the missionaries, much of this information is available from the boards. For the Chinese we have provided a special form, Data on Chinese Personnel.

7. What has been your experience with reference to shifting responsibilities between Chinese and foreigners? What is the future of Chinese and foreign leadership? What of self-support? We are particularly eager to know details concerning institutions that are going "under their own steam."

8. A description of the various forms of local (station) and central (mission) organization and administration. Where does authority reside? How does it work? What records are kept? Our inquiry is not concerned with individual unadjustment, but we are interested in prevalent aspects of unadjustment among missionaries, between missionaries and their boards, between foreigners and Chinese, and among Chinese workers.

9. We are interested in larger missionary strategy for the region. What of the "Church of Christ in China?" Are there forms of integration or division of labor in the region that ought to be considered? Are the National Christian Council and other national and regional organizations worth what they cost? Have you suggestions looking to a more adequate service on their part?

10. The laymen have asked us to study adjustments between Oriental and Occidental elements in culture and religion. What foreign elements are needlessly imposed? What Chinese elements are needlessly excluded or could be profitably included? What has China to offer to the West which the West might accept if it were persuasively presented?

11. All possible evidence of the direct and indirect effects of the presence of missionaries upon the community. This would include social change, economic effects upon mission employes of all grades and upon workmen, merchants, artisans, and, in a word, all who supply the wants of missionary and Chinese staff. We hope to have a sufficient number of station studies of this sort to afford a basis of generalization. Particular pains should be taken to include the bad with the good.

12. We are anxious for details concerning religious and humanitarian movements originating in and carried on by non-Christian groups. Do native religions show vitality? Have there been revivals of activity in recent years? In what ways do they meet human needs? Is the net result good or bad? In what ways can the Church work cooperatively with them?

13. Finally, and already included in all the above paragraphs, we wish to learn all we can concerning special activities by and for women and children. Because of its peculiar significance, this has been made a distinct section of our study."

I suggested to Mr. Sarvis that there might be some among our Chinese and foreign workers who might be suspicious of such an inquiry. He replied: "We refuse absolutely to pass judgment on any individual or institution. We would not do so even were we qualified which we are not. That is the responsibility of the organization to which they belong. Nothing in the Report will embarrass any individual or institution. Nothing of a critical nature will be stated, and in general no names will be mentioned. We are dealing with perspectives and the total situation, not with units." Mr. Sarvis has attended several sessions of the West China Baptist Conference, explained his methods in detail. We feel the fullest confidence in him, and in the significant value to the entire missionary enterprise of the successful completion of this Inquiry. Let every one co-operate to the full!

BIRD NOTES.

Among the birds in Chengtu March is a month of courting and mating, nesting, and song. For most of us it is especially the song which is noticeable. Then, too, March introduces the season when the actual observing of birds is more difficult, due to the fact that foliage reappears upon our trees and hedges. If one can recognize a bird by its song it is especially helpful now. Unfortunately, or perhaps fortunately, bird language does not lend itself to any system of romanization, or even of phonetics. Every individual needs to listen for himself and do his own interpreting. But perhaps a few hints and suggestions may prove helpful.

Our largest bird, the Black-eared Kite, has an eerie sort of call which he utters either on the wing or from a perch. One hears it the year round, but more especially during the mating season.

Crows and Rooks seem to have approximately the same language the world over. If there is a difference between the two I have not learned to recognize it. The single individuals which "caw caw" from our ridge poles are usually crows.

The Tree Sparrows are now all a-twitter around our houses as they proceed with their building operations. They have another twittering season in the autumn when they seem to have annual gatherings, with great numbers of individual collected in willows or other trees. But this nesting season seems to be their noisiest.

The common Magpie has a coarse call all its own, which does not noticeably vary with the season. But one can easily tell by the *amount* of the sound when they are having trouble, such as having a nest pulled to pieces by the crows.

The Chinese Bulbul is quite tuneful at this season of the year, though I believe it does not have any new mating song. The White-browed Laughing Thrush is another which seems to have only the usual year-round loud, harsh call. And the little Red-headed Tit sticks to his usual twitter-twitter habit, while his cousin, the Grey Tit merely uses to a somewhat greater extent his see-saw note.

But several of the birds have special songs for the mating season. The little Pallas Willow Warbler develops a very sweet, canary-like repertoire. It is difficult to catch a glimpse of the little fellow in amongst the foliage, and when one does find him one is surprised to find that such a volume of song can come from such a small body.

Our long-tailed friend, the Chinese Blue Magpie, becomes vocal at this time of year. The song is a very decided, distinctive one, sounding like "pick-a-r-e-e, pick a r-e-e", with an upward inflection on the last syllable.

The Dayal Bird, also, tunes up especially in the spring time. One may mistake his song for one of these of the Black Thrush, but it really has quite a different quality. It may be translated as "I say, but you're a fine fellow", with an especial accent on the *say*. There are variations in the number of syllables.

In a previous article I have suggested that the Black Thrush may be considered the counterpart of the American Robin. Now I would suggest that cheerful announcer of spring, the Song Sparrow, also has its counterpart here in the Dark-faced Bush Warbler. Unlike the Song Sparrow, the Bush Warbler is with us right through the winter, but is very quiet as he moves about in our hedges or low evergreens, keeping himself quite out of sight. If one tries to watch him, he does scold considerably. But just as soon as a touch of spring comes into the air a volume of song pours forth from his little throat—"O-o-h sweet bird" or "O-o-h sweet birdie", with the *oh* much drawn

out, and a rising inflection on the last two or three syllables. I defy you to find him, and if you do catch a fleeting glimpse he is just a plain non-descript brown. But if you enjoy the thrill of the first bird song in the spring, make his acquaintance.

Another little fellow whose song and method of rendering it are more interesting than his appearance, is the Rufous Fantailed Warbler. Take a walk into the fields when the broad beans and the rape are in bloom, or a little later when the wheat is just ready to harvest, and you will catch sight of a little fellow who mounts up and up from the field in a jerky sort of fashion, uttering a sharp single-note call; then suddenly he turns to descend, and at once the song changes to a double-note one, which is kept up until he disappears again among the leaves. The bird is somewhat of a ventriloquist, and often one has to look and look to locate it. Because of this elusive characteristic the Chinese say that this song is that of the earth worm.

There is a similarity in the call of some of our water birds, but a little practise will enable one to distinguish them. The Little Blue Kingfisher has a single shrill note "P-e-e-t", uttered at intervals as he skims along over the surface of the water. The call of the wagtails has the same shrill quality, but the note is a double one. The sandpipers also have a shrill call, but there are usually a series of notes, descending in scale.

Some songs which have been alluded to in previous articles do not need further mention here. And the Golden Oriole and Cuckoos, whose notes attract the attention of everyone, do not arrive until later. So with these few suggestions this article is closed, with the assurance that anyone who wishes to study it for himself will find the subject an intensely interesting one, and one which makes his environment a far richer and more pleasantly meaningful one.

February, 1931.

JANE B. DYE.

RATS

Possibly there is no living creature to-day which is as great a rival of man, for the possession of the world, as the rat. The extent of the depredations of the common rat is not generally realized. They levy a ruinous toll on agriculture, commerce and industry. They are the bane of the housewife, and the children gathered at her knee. Great as is the loss to commerce, and economy in general, the greatest loss is in the field of public health. Let us acquaint ourselves with some of the dangers of this worldwide pest and try to learn some remedies against man's greatest foe.

Rats are cosmopolitan, rats are ubiquitous. Originally we do not know from whence they came, but there is no small quarter of the earth's surface today where the death dealing rat is not to be found. Its fecundity, cunning and adaptability to almost every kind of environment has enabled it to flourish and establish a foothold everywhere.

There are many kinds of rats, some three hundred species in all, but we need only concern ourselves with one kind. There is also the mouse, which survives the brown rat only because it is able to get into smaller recesses than the ubiquitous brown rat. He is larger, stronger, more robust, more prolific, and more ferocious than any other rat, hence the greater consideration given him in this paper.

An idea of his fecundity is given when we learn that a pair of brown rats, in one year will produce 1130 rats, and if we extend the time merely two months longer, his progeny will amount to the enormous total of three thousand and fifty. According to Professor Chambers of Pennsylvania University, the progeny of a pair of single rats in one round of six years would amount to over fifteen million. And James Rodwell, goes into the multiplication of the progeny of the English brown rat more carefully showing that in four years a pair of brown rats will produce ten million, nine hundred and thirty four thousand, six hundred and ninety posterity. Gentle reader, is the rat not a very strong contender for our place "in the sun"?

There are four hundred million people in China and a very conservative estimate of the number of rats would place it at, at

least, four hundred million, or a rat for every individual. And experts have estimated that rats cost the world's population over five billion dollars per annum. I have never seen any estimates of the losses in China, but it must be tremendous, when we learn that the losses in Great Britain run into seventy five million dollars annually. France loses some fifty millions, Germany about forty millions and United States estimates a loss of two hundred millions per annum. Judging at this rate for China, a conservative estimate would place the figures at something like gold dollars eight hundred million, at least two dollars per capita.

The rat cultivates and spreads disease-producing organisms and it is one of the greatest travelling agents of the organisms of death. Time will not allow of the telling of all of the ravages to the human race, on this earth, of the rat. Of the one disease alone, Bubonic plague which is carried by fleas that infest the fur of rats, it is estimated that two billion people have died. We can place on the red side of the ledger against the rat, the following toll of diseases, for which he is rightly responsible, Typhus, Measles, Foot and mouth disease, Rheumatism, Plague bacillus, Trichinosis, Rat-bite fever, Tetanus, Diphtheria, Malta fever, Rabies, Scarlet fever, Tuberculosis, Vaccinia, and the toll is being added to almost daily. Surely such an array of man's disease, which can be said to be carried by the rat, should make one consider just how terrible an enemy of mankind the rat has become.

In modern times the rat has been responsible for some of the greatest and most deadly epidemics the world has known. Bubonic plague has raged for untold centuries in the Oriental countries and even in recent years great epidemics, traceable to the rat have ravaged North and South China. During the Hongkong epidemic of 1894, the causative agent of the plague was isolated, being given the name of *Bacillus Pestis*. It was this epidemic which spread westward, carried no doubt by ships, into Bombay, other parts of India and then on to Madagascar, the Philippines, and other Southern Pacific islands coming finally to America, and entering at the port of San Francisco. During this epidemic, at least a million British subjects a year, for seven years, succumbed.

While excellent work in the isolation of the bacillus which caused the disease, and the terrible deadly plagues, was done by one Kitasato, a Japanese, and also by a Frenchman named Yersin, it was the British Plague Commission in India which was the real factor in determining the causative agent of the

disease, demonstrating the rat-flea-human method of spread of the plague. This demonstration proved conclusively that the control of the spread of the epidemic, was the control of the rat.

The rat, because he is carnivorous, as well as a vegetarian, becomes infected with the intestinal parasites of the animal. This is especially true of the parasites of the hog, which meat the rat is very prone to eat. Around slaughter houses where the rat can get portions of raw pork, he soon becomes infected with the parasites of Trichinosis, as well as in the neighborhood of pig styes, where the rat can feed on the excreta of the pig. And, while you may not know it, the pig will eat pork, as well as picking up, with its food the excreta of the rat and this way becoming infected from the rat, with the same parasites as the rat itself. Thus the infection is carried to man, who eats pork too poorly cooked, and is the victim of intestinal parasites, and the parasites to the Trichinosis.

It has been found that the rats have been harbourers of the spirochetes, showing, as we have mentioned above that one cannot foretell how many organisms, pathogenic to man, the rat can carry, to the infection of man. The rats become carriers of all kinds of organisms in its wanderings in garbage, dirt, filth and later on in food stuffs to be consumed by man and animal. "It is possible to find all types of bacteria and even animal parasites on or in the body of the rat", says Dr. Louis Gershenfeld. "It may be that in the near future it will be found that the rat is the direct or the indirect cause of many of the disease conditions in man, the source of which has not as yet been clearly established."

Even though man has waged ruthless warfare against this pest for centuries, and human ingenuity has been taxed to the utmost to eradicate it, rats are still with us and their numbers are only slightly diminished, while their destructiveness, not a whit. Preventive measures, possibly more than curative measures will be of greater value in exterminating the rat, if such is to be accomplished.

Now, to eradicate the rat there are two most important measures to remember. Less food means less rats. No place for rat habitation means no rats. Any scheme or plan which lessens the amount of food, means that the rat will leave that locality and seek his fortunes elsewhere. And any measure which excludes the rat from our homes, outhouses, barns, garbage piles, etc. will mean that he will vacate that locality. If all will unite to fight this, greatest of all man's pests, we would soon

eradicate the rat from the land. Slow education, and care on the part of those who know will go a long way to make life miserable for Mr. Rat, and steady education of the less intelligent, will help to drive him from our midst. A good cat is invaluable, a good rat terrier, better, than a cat. It is pointed out that the rats, with a very excellently developed sense of smell, will leave a place where cats dwell, as they fear the cat.

Other good friends of the human, which destroy the rats are the owls and the hawks. Of the fifty odd species of hawks and owls there are only some three which live on poultry and birds, the rest killing off rats and mice, and small rodents. Ferrets are natural enemies of the rat.

Snakes are very efficient rat catchers, and as there are practically no poisonous snakes in West China, we should take care not to kill off these assistants of ours against the rats. They can get into the holes and small openings into which the rats go, where other ratters cannot make their way.

But the very best cure for rats is to keep the premises free of the materials which a rat can eat. Garbage and rubbish harborage are the very best inducement to rats, the opposite is the case as well.

Do not depend upon poisons. Their attendant dangers are too great to make them of real value. In the hands of some they may be a success, but cleanliness is the better method.

Traps, there are many kinds, and these fail more often than they succeed. The contamination of the trap with the human hands, etc. makes it very difficult for the individual to be successful with the trap. In setting traps one should use gloves, and be most careful not to contaminate the trap with the human touch.

Rats are just as damaging to-day as they were centuries ago and from an economic standpoint we sustain greater losses to-day as a result of the rat's ravages than any time since the beginning of civilization. To rid localities of rats, needs not only individual effort, but frequently an organized campaign, with united action by the community at large. Let us unite to kill the rat.

References,—

- 1 Rats, and How to Destroy them. Hovell.
- 2 Diseases Transmitted from Animals to Man. Hull
- 3 Hygeia Nov. 1930
- 4 Practice of Preventive Medicine, second edition, Fitzgerald.
- 5 Preventive Medicine and Hygiene Rosenau.

MORE RATS

Have you rats in your rafters? Do they hold track meets on your "tien pung?" Perhaps they do if you live in a Chinese-style house. We shall never forget one awful moment when, after a noisy scuffling, two rats broke a hole in the plaited ceiling, fell onto the head of a surprised old gentleman below and scampered away under the door.

Nor can I forget the care with which the cupboards in the Chemistry Department of the Union University had to be opened for fear of reagent bottles rolling to the floor. Quite a number were knocked over every night by rats, which ate the corks and occasionally the contents.

A last memory of Szechwan is of stepping on a scurrying rat in the dark Chungking streets as we went to the steamer. The thought of it, even at this distance, makes us shiver.

Rats abound in Szechwan and are loathsome, sinister animals, respecting neither our food stores nor crockery. They foul our kitchens and carry disease both to man and other animals.

In Great Britain under the *Rats and Mice (Destruction) Act* it is a punishable offence not to destroy rats and also not to take all necessary steps for the prevention of infestation. As an aid to the carrying out of the Act the *Ministry of Agriculture and Fisheries* have published a leaflet (No 244) upon *The Destruction of Rats*. Some of the information contained in it should be of value to those who live in China.

One of the most important measures is that of prevention but that is just the most difficult to apply in China. It is difficult to imagine any Chinese house being rat proof; with drains, doors, windows, floors, walls and roof all sealed in such a way that no rat can find a place to squeeze through. With foreign-style houses it is difficult but not impossible. However it must be remembered that no gap larger than half an inch may be allowed anywhere. Doors must not be more than half an inch from the ground; and wire grids of a mesh not greater than half inch must guard all ventilating and other openings. Any old rat-holes should be filled in with cement, sand and broken glass or crockery.

One of the important facts is that rats come in search of food. If they cannot find any there is little danger of infestation. One of the most valuable preventive methods is to keep all grains, nuts and other foodstuffs in metal or perforated metal receptacles or wind-cupboards with closefitting lids or doors. Similarly all refuse should be burnt, or stored, until disposed of, in garbage cans with tight lids.

In China we must perforce rely on remedial rather than preventive measures. This means that constant war must be waged. *The Ministry of Agriculture and Fisheries* suggests four different methods of attack.

(1) *Hunting*. In West China we shall have to use man-power rather than ferrets and dogs. What household is there that has not some tale to tell of a hunt at midnight, when, armed with sticks and dressed in pyjamas, staid missionaries chase a nimble rat throughout the house and finally dispatch him by compression behind the chest of drawers?

(2) *Trapping*. This is a good method. The traps should be placed in regular rat runs and should always be boiled in water before using a second time so as to remove any smell which might give warning to other rats. The traps should be of the type that kills outright, or else should be wire traps of the eel-basket type from which the rat cannot escape but suffers no hurt. A squealing injured rat in a poor trap is an unnecessary cruelty and also a warning to other rats.

In choosing bait for a trap the guiding principle should be to use something of a different type from the food the rats usually obtain. For example if they usually eat your oats or rice try a little fish or meat. It must also be remembered that some times rats must be first attracted by feeding them in places where later it is intended to trap or poison them. In difficult cases they should be fed off the unset traps until they have got over their anti-trap complex.

(3) *Poisons*. Poisons not only kill rats but also other animals. If a rat drops some of the poisoned bait on human food it may lead to serious illness or even death. It is therefore essential to exercise the greatest care in putting down poison. Domestic animals should be protected and a record of the poisoned baits should be made lest any are forgotten. Any bait not taken in a short period should be destroyed. The leaflet unhesitatingly condemns the usual poisons which consist of a phosphorus paste, or of arsenic or strychnine. It recommends barium carbonate or toxic red squill, either as bulb, powder or liquid extract. These could easily be obtained for

use in Szechwan. Red squill should be used when there is any danger of poultry or other animals eating the bait as it is the less dangerous of the two. Recommended recipes are as follows:

- (a) Barium carbonate powder 1 part by weight.
 Rolled oats 2 parts " "
 Dripping 1 part " "

Melt the fat and mix with dry ingredients to form a thick paste. In summer use less fat.

- (b) Barium carbonate powder 1 part by weight.
 Fine oatmeal 2 parts " "
 Castor sugar 1 part " "

Rub through a fine sieve and mix well. In case of (a) and (b) an additional attraction is to add a slight trace of aniseed oil.

- (c) Red squill powder 1 part by weight.
 Fine oatmeal (or rolled oats) $2\frac{1}{2}$ parts " "
 Dripping $1\frac{1}{2}$ parts " "

Mix as in method (a).

- (d) Red squill powder 1 part by weight.
 Fine oatmeal 2 parts " "
 Castor sugar 2 parts " "

Mix as in method (b). In all these four methods for each bait use a small teaspoonful and lay wrapped in small twists of tissue paper.

(e) Soak pieces of stale bread in a mixture of liquid extract of red squill and an equal quantity of boiled and cooled milk until it forms a thick paste. Lay the bait in saucers or tin lids. This may also be made by mixing red squill powder into thick bread and milk, using 3 or 4 ounces per pint of milk.

In addition the Medical Officer of Health for Manchester suggests: (f) Barium carbonate mixed in equal parts with a mixture of dripping and tallow, and thickly smeared on small pieces of bread.

All these recipes are given because rats are very suspicious and the appearance and form of the bait must be altered at intervals. Lay ten baits for every rat you expect to catch. If

the rat holes are known it is a good plan to stop them up with a paste of equal amounts of barium carbonate and dripping. The animal in eating its way out gets a poisonous dose.

Rat viruses are not good. They depend on causing intestinal diseases which spread by fouling of the nests and food. They are unreliable. Rats become immune and there is danger of human infection through contamination of food. Several cases of death and many cases of illness (enteritis) in human beings are on record caused by these preparations.

(4) *Gassing*. This method, while of use in large factories, is impracticable in West China.

Sometimes an animal dies in a hole and an unpleasant stench results. If the carcass cannot be recovered bore a hole in the supposed vicinity of the odour and add zinc chloride, which neutralises the offensive products of decomposition and a little perfume or pinewood oil. Cork up the hole. Lysol or carbolic acid may also be used for this purpose.

Without combined effort rats cannot be entirely exterminated, but by following out the above hints it ought to be possible to keep dwelling-houses free—especially if a cat is kept in addition!

WM. G. SEWELL.

REPORT OF THE CHENGTU CHRISTIAN STUDENT MOVEMENT.

I. HISTORY OF THE CHRISTIAN STUDENT MOVEMENT.

Some years ago there was a Student Volunteer Band in the West China Union University. But it only lasted two or three years, then died. This proved that the students have felt the necessity of religious activities as well as of academic training.

Nearly two years ago Mr. Neander Chang, came from Peiping and brought a message from the National Committee of Y.M.C.A in Shanghai to start the Christian Student Movement here in Szechwan. Finally eleven students both

men and women in this university got a real vision from the gospel and felt the necessity to start the Movement in order to draw students to Christ. They devoted themselves to be the beginners of the Movement.

The Movement shows a great deal of initiative power in the students. They desire to arrive at their conclusions in religion from personal experience with Christ. So this Movement is absolutely new to many people here. Thank God such spirit is growing greater and greater. It is worthwhile to show its purpose as below :

“We should come together as a band of comrades who look to the spirit of Jesus so to inspire and sustain us that His Kingdom may spread from our hearts into the needy world around us.”

Mr. Wallace Wang, one of the eleven students, was engaged to be the organizing secretary of the Movement.

II. ORGANIZATION OF THE C.S.M.

A. Advisory Group.

The students think that they must have a group of experienced people who are to be the advisors of the Movement. And this group is expected to take a part of the financial responsibility. They are :

- Dr. L. G. Kilborn—Chairman, Associate Dean of
Medicine, W.C.U.U.
Mr. S. H. Fong, Treasurer, Dean of Studies,
W.C.U.U.
Miss M. E. Streeter, Y.W.C.A. Secretary.
Miss P. B. Fosnot, Instructor in Education,
W.C.U.U.
Mrs. O. G. Starrett, Lecturer in English, W.C.U.U.
Mr. L. G. Dzang, President of the W.C.U.U.
Dr. L. D. Phelps, Dean of Arts, W.C.U.U.
Dr. H. G. Anderson, Assistant Professor of Me-
dicine, W.C.U.U.
Dr. S. L. Chen, Professor of Philosophy,
Chengtu, University.
Mr. A. J. Brace, Y.M.C.A. Secretary.
Mr. D. Fay, Secretary of West China
Baptist Convention.

B. The Board of the C.S.M.

It is a representative board with nine members from four different schools namely; West China Union University, West China Union Middle School, Girls' Normal School, and U.C.C.M. Girls' School.

C. The C.S.M. Unit.

We call a school a unit or a group in the C.S.M. Each unit has its own organization and it has freedom to form any kind of group.

III. WORK OF THE C.S.M.**A. BIBLE CLASSES.**

There are eight classes with ninety students in attendance. They are given as below :

3 Classes in the W.C.U.U., led by Dr. L. G. Kilborn.

1 Class in the W.C.U. Middle School, led by Mr. Walmsley and Mr. Wang.

1 " " " Senior Medical Students Dormitory, led by Dr. Best.

1 " " " U.C.C.M. Girls' School, led by Mr. Wallace Wang.

1 " " " Girls' Normal School, led by Mr. Wallace Wang.

1 " " " M.E.M. Girls' School, led by Mr. Wallace Wang.

B. PRAYER MEETINGS.

Every other Sunday morning the members of the Movement hold a prayer meeting at 6 A. M. We believe the life of the Movement is in this meeting.

C. CONSECRATION SERVICES.

One was held April, 1930, in the Friends' College. Last October all the girls in the Movement held one in Dr. Mullett's house. The meeting was very spiritual and inspiring.

D. RETREATS.

We hold this kind of meeting many times a year. The last one was held on the first of Jan. 1931 in the Educational Building. The topic of that meeting was "RURAL WORK".

E. SUMMER CONFERENCE

Please read "Chengtzu Student Summer Conference" in the West China Missionary News, October number of 1930, you will find something interesting in that article.

F. SERVANT DEPARTMENT.

A Night School has been running for a year, and half in the Administration Building four evenings a week. It is taught by volunteer students.

A service for servants meets every Sunday morning at 10 A. M. in the Hart College and it is also led by the students.

At Christmas time a big feast and celebration was given for the campus servants in the Hart College. It was under the auspices of the C.S.M. It was the proper thing to give servants a share in this festival, as well as students and teachers.

G. CHILDREN'S DEPARTMENT.

Forty-five poor street children are gathered to form a school by the Movement. They are coming twice a week. This department is most successful in its work. It is managed by two girls and four boys in the University. The Christmas celebration showed its successful work.

H. WOMEN'S DEPARTMENT.

All the wives of Chinese members of Faculties have been formed into a group, and child specialists are invited to give lectures on the prevention of children's diseases. It usually meets every other Sunday Afternoon.

I. COUNTRY EVANGELISM.

The students are very enthusiastic about the country work. In the last Summer vacation six of them went to four market towns to lecture on health. On our National Day (Oct. 10th) two groups of them went out in the country again. And thirdly at Christmas time they went out to She-poo and helped the church there. In the winter vacation they will spend a longer time doing this type of work.

J. LECTURES.

Our Movement has been inviting a number of foreign teachers of the University to give lectures on various subjects in the government schools in the city. A good feeling and friendly attitude may come out from this.

VI. FINANCE OF THE C.S.M.

It all comes from private contributions and the University, Y.M.C.A. and Y.W.C.A. of Chengtu. The private subscriptions are solicited from members of the community by the members of the Movement.

V. QUALIFICATIONS FOR MEMBERSHIP.

The Movement is free to every student in the city of Chengtu. But one who wishes to join the Movement must first join a Bible Class and work with the members of the Movement, then he will be introduced by his coworkers as a regular member of the Movement. We do not like students simply take an interest in the name of the Movement. They must show a spirit of service too. At least they must be in a Bible Class. We have seventy-five members in the Movement but twenty of them have scattered to different parts of this province.

WALLACE WANG.

(Secretary of the C.S.M.)

THE
C.M.S. CONFERENCE, THE WESTERN DEANERY
SUB-SYNOD, AND QUIET DAYS

Dr. T. Z. Koo in his article in the "Student Movement" entitled "The latest tendencies of thought in China", shows that while in the first period of the "Chinese Renaissance" the scholars of China fought for their own emancipation, in the period which has just dawned they are fighting for the emancipation of the classes. First an apprehension of truth, and then an application of it! That, in a very much smaller degree, has been the phase through which the C.M.S. of West China has been passing these last few years. First, a prayerful feeling after a new policy, then a waiting upon God for power to put it into effect! "Put into effect". How aptly do these words express the spirit of the Conference meetings held at Mienchu this year, and how often were these words uttered in Chinese at the Sub-Synod and during the three days of retreat afterwards. A day of quiet on January 1st at our various stations and a united one at Mienchu on January 28th prepared us for action. Dr. and Mrs. Lechler had most kindly arranged to accommodate us all at the hospital so that no time would be lost in convening the meetings. We set to work. Archdeacon Boreham very ably took the chair and Miss Stewart was re-elected Secretary of Conference. Without any undue sense of rush, such rapid progress was made, that in four days we had not only covered all the business that had to be done, but in the evening sessions had profitably discussed, and found partial solutions to, such practical problems as the holding of periodic quiet days for all the members of the mission, the sending of students to England for further education, and the calling out and preparation of evangelists, deaconesses and pastors for the ministry.

At the Sub-Synod it was most encouraging to learn from the Rev. Un Shuen Hsi, our treasurer, that even allowing for added foreign contributions, every church had collected more money this year than last, and that there was actually a considerable balance in hand on the year's estimates. Several suggestions were made as to the use of this money. It was

proposed and seconded by two pastors that the money should be returned to the Home Mission, but the other workers failed to rise to this high level. It is an indication however of the trend of thought, and we do well to encourage this spirit of self-support as much as possible.

During the three days' retreat for Chinese workers held at the close of Sub-Synod, Bishop Song spoke very helpfully on the Christian life in action; Archdeacon Boreham gave some very practical helps on Church Worship; and the Rev. H. A. Maxwell led the workers to see the present pressing need for a powerful evangelism. In this last connection one is extremely thankful that the Parent Committee has given an extra grant this year in order to help forward the "Five Years' Movement" in this deanery.

No account of these days would be complete without reference to the fine devotional spirit that pervaded them. Speaker after speaker led us in thought and prayer to realize that our greatest need was a deepening and enrichment of the inner life. "Perhaps we are busy people, and not loving people, and it is hard for others to approach us". "Our work here is to make God look handsome in the eyes of men". Is there not a danger of saying, "I need Thee every Conference, I need Thee every retreat", instead of saying, "I need Thee every hour". Such are a few typical sayings that brought home to us our need of the Christ through Whom all things are possible. And when on the last day of Conference at morning prayers, we were asked to pray by name for one another, we were drawn together in such love and unity, that it was easy to offer the most intimate petitions. It was indeed good to be present on this spiritual hill-top, and the memory of it will last when we are called down once more onto the plain.

Conference had its humorous side too. The jokes, conscious and unconscious, are too many to record, but one must mention what a delightful surprise it was to find on our social evening, that Miss Amy Johnson, a French priest who most opportunely rescued her from his converted but still war-like cannibals, and a very promising "kindergartener", were all members of Conference. A sing-song, round-games and family-worship brought to a very happy close a most enjoyable evening.

This is the first time for many years that Bp. and Mrs. Mowll were absent from us. They were frequently in our thoughts and petitions, and a message signed by every member of Conference assuring them of a very warm welcome on their return, was sent to them.

CHANG HSIEN CHONG
THE SPOILER OF SZECHUAN

Rev. T. Torrance

In the History of China we read of many devastating rebellions. Every dynasty records one or more. Oppressive taxation, court intrigues or the unprincipled ambitions of officials have plunged the land as periodically into armed strife as the quarrels of the royal families of Europe used to drench their countries in blood. But in addition to these common upheavals there have arisen a few terrible cataclysms of civil war to which for wholesale loss of life only the depredations of Attila the Hun or the recent military crimes of the Kaiser can be compared.

For instance the rebel Huang Tsao (黃巢) of the T'ang (唐) dynasty is said to have caused the death of 8,000,000 persons, and in the Taiping rebellion A.D. 1851-1865 more than double this number fell. Yet Huang Tsao or Attila or the Kaiser never exceeded the personal atrocities of Chang Hsien Chong who despoiled Szechuan. Cruelty was the breath of his nostrils. He revelled in murder for its own sake. He lived to kill; he schemed to kill and he gave out that God had appointed him to kill.

This human monster lived at the close of the Ming dynasty. He was a native of the province of Shensi. As a boy he was a failure at school. Then his father sent him to herd goats and sheep. But his natural inclinations soon led him hence. He first turned thief, then robber and, as often happens in China, finally soldier. In Camp he was charged with the abduction of a girl and found guilty. It was only the mistaken clemency of a military official that saved him from the extreme penalty. His comrades in the army nicknamed him the "Yellow Tiger" and the "Pah-ta-wang", terms signifying respectively the ferocity of his disposition and the leading part he took among the blacklegs. His tall wiry figure, light yellow complexion and coarse beard sixteen inches long marked him out to them as an uncommon being.

A time of drought and the non-payment of many soldiers gave Chang Hsien Chong (張獻忠) and Li Tsze Cheng (李自成) the occasion to rebel. For three years they defied the government from their strongholds but hard pressed by an army sent against them in A. D. 1633 Li Tsze-Cheng escaped into Shansi and Chang Hsien-Chong into Szechuan. The Szechuanese troops were soon on Chang's track but not fast enough to prevent him pillaging and slaughtering all the way into Hupeh. Along the sad red route of his retreat a plague sprang up carrying off many who had escaped the sword. This registered the beginning of the sorrows of Szechwan from this bearded fiend. Alas! the others that were to follow were for more dire than this.

The following year A. D. 1634 he returned. An inert officialdom had made little preparation to defend the Wushan and Kweifu gorges and Chang took Kweifu (夔府), Taining (大寧), Tachang (大昌), Kaihsien (開縣) and Sining (新寧). The people at these places fled as he approached. But at Liangshan he was given a hot reception. An old official named Tu Yuen (涂原) came out of his retirement, raised a defending force, blocked up roads and lay ready with poisoned arrows, etc. When the robbers appeared they had to beat a hasty retreat with heavy loss. Pachou (巴州) also proved too strong for them. Likewise Taiping (太平). Here a female chieftainess from Shichu (石碚) gained the honour of the day. Her name was Ts'in Liang-Yu (秦良玉). Her husband had been a military official. With him she had studied military science. After his decease she led his command by government appointment, and unless when overwhelmingly outnumbered her men were always victorious. Paoning (保寧) withstood a seven days siege when it was relieved by the rebel chief seeing an apparition by night of a giant sitting on the city wall with his feet in the river and a serpentine lance in his hand. Thinking this was the shade of Chang Fei (張飛) whose tomb and temple are at Paoning come forth to battle, Chang sacrificed to him and raised the siege. Kuangyuen (廣元) which he next attacked defended itself so valiantly by hurling stones at the rebels that after five days they were glad to withdraw. The government troops by this time had managed to get going and they drove the rebels through the Pachou and Wanhsien mountains to Kueifu when they escaped back into Hupeh.

The Central government appointed a General named Chen Chi-Yu (陳奇瑜) to take supreme command of the troops in

Shensi, Honan, Hupeh and Szechwan against the rebels. Under their combined pressure Chang Hsien-Chong and Li Tsze-Cheng linked up their men. In Shensi near Hsinganhsien (興安縣) they were cooped up in a *cul-de-sac* in the mountains called Choehsianghsia (車箱峽). In this extremity all must either have perished or been captured had not the General underestimated their numbers. Thinking he could easily control events if they surrendered their arms and agreed to return to their homes he accepted their bribe and allowed all to march out free. Too late, he discovered they were 36,000 strong. Moreover no sooner were they at large than they began to loot and murder as before. This was in A. D. 1635.

During A. D. 1636 the guards on the northern border held their trust intact. Nowhere could the rebels break through. But it was otherwise in A. D. 1637. An earthquake at Yachou (雅州) which extended through the Lolo country to Suifu (叙府) and Luchow (瀘州) presaged to the native mind great impending calamities. A second earthquake occurred at Longanfu (龍安府) a third at Yuinhsien (榮縣). These portents turned all hearts to fear. And verily trouble came, though this time from Li Tsze-Cheng and not from Chang Hsien-Chong. Of the two Li was the lesser sinner for if he found loot and power he was not given to wanton destruction of life or property.

In the fifth moon he took Nankiang (南江). Following up the success he attacked Tongkiang (通江). The city proving too strong for him he tried taking it by stratagem. A local lad was taken partly by force and partly by fair words to lead a number of men to the city gate. He was to announce that they were loyalists come to their aid and to encourage him a liberal reward was promised. But the mettle of the youth revealed itself when he called out instead that they were Li's rebels. Sad to relate the young hero lost his life for, seeing the city gate instantly shut in their faces they cut him down on the spot. He saved the city but he could not save himself. His fellow citizens buried him with the greatest honours.

In the Autumn Li captured Ningchiangchou (寧羌洲) in southern Shensi and, dividing his army into three divisions, invaded Szechwan by as many routes. Kuangyuen fell this time, also Chaohua (昭化), Kienchou (劍州), Tszetong (梓潼), Kiangyu (江油) and nearly every city as far as Chengtu (成都). The General of the northern army retired before the enemy to Mienchou where he died in a desperate attempt to stem the

on rush. Thirty-six cities fell before the rebel horde. Sintu (新都) and Pih sien (郫縣) were burned. The Capital itself was surrounded for twenty days. Then the news that several armies were hastening to its relief compelled Li to retire north. He got his booty as far as Tszetong in safety. Here an army from Shensi under Hong Cheng-Shon (洪承疇), thoroughly defeated him in the first moon of A. D. 1638. Li and a small remnant of his men fled back to Shensi. From here he made his way alone to Hupeh to see Chang Hsien-Chong. His former companion had it in his mind to kill him but the equally cunning Li escaped him. With Chang there was no such thing as honour among thieves.

Soon after this Chang Hsien-Chong who was at Wancheng (宛城) offered to submit. Tso Liang Yu (左良玉) the General to whom he made the offer invited him to an interview. Chang not caring to trust an old adversary arose and fled. Tso pursued when the arch-rebel was wounded by an arrow in the forehead. Tso actually got within striking distance and wounded him in the face by a sword thrust. But Suen Ko-Wang (孫可望) a robber leader managed to save his chief from capture. While nursing his wounds an epidemic nearly exterminated the rebel camp. Chang now had no option but to submit *until he was again fit*. With the assistance of a friend with a glib tongue and the gift of a very rare string of precious stones he persuaded the Siangyang (襄陽) official of his sincerity. He was allowed to stay at Kucheng. While at this place Li Tze-Cheng came again to see him. He had been defeated once more and having nothing to fear in case Chang at present was not independent called to discuss their mutual affairs. Chang gave him some men and horses and sent him on his way to Shensi.

Several months later, A. D. 1639 Chang again rebelled. An old Shensi rebel companion called Lo Ru-Tsai, (羅汝才) nicknamed Tsao Tsao (曹操) joined him with his commands. Tso Liang-Yu resumed the taste of hunting them. Chang caught him in an ambush and left few of his men alive. Heading for Shensi Chang was checked and obliged to cross the Tapa mountains into Szechwan. Several successes gave him Taning. He however was soon defeated when Lo Ru-Tsai left him to go his way. One went to Hupeh and the other to Shensi.

Lo at the latter end of the year appeared at Wushan. He planned to force his way through the Kueifu gorge. But never did any one beat a more inglorious retreat. Tsin Liang Wu, the Szechuanese Joan of Arc, was in charge of this district.

She cornered the blacklegs in the mountains and slew six hundred of them. Hanging on to their rear she captured a leader. A third time they suffered severely from her tactics. At last the flag and second in command were taken. Lo fled terror stricken from the province.

Notwithstanding this victory the spring of A. D. 1640 was a time of intense apprehension in Szechwan. A widespread earthquake, when the earth is said to have roared or rumbled, made all hearts tremble. And certainly trouble came again. The roving irrepressible Chang returned in the autumn. Tso Liang-Yu had thrashed him soundly at Malashan. He retreated west and joined forces with the defeated Lo. Fearing to try the Kueifu route he ascended the small river from Wushan. A series of unfortunate circumstances gave him an opening and made it appear as though the powers infernal had all conspired together to assist him. Shao Chieh-Chuen (邵捷春) the Szechuanese General in charge, in the first place, listened to a false and spiteful charge against one of his commanders and had him executed. The whole command revolted and not only that but went over to the robbers and showed them the way in. In the second place Shao refused to listen soon enough to the female Chieftainess' advice and have the important mountain defiles properly guarded.

When he at last, at her urgent remonstrance sent General Chang Ling a brave and noted soldier of over 70 years to Tachang the robbers had already gained entrance. Chang Ling unexpectedly was slain by an arrow and his army driven back. So also was a contingent of Tsin Liang-Yu's men sent to its help. The situation was now alarming. Tsin Liang-Yu to her honour made one last bid to save the province. She pled with Shao Chieh-Chuen to allow her to bring up 20,000 of her own men and she would subscribe half her government army allowance to defray their expenses. These, she argued would be sufficient to route the rebels. The proud Shao could not stoop to take advice from a woman and declined with thanks. Tsin Liang-Yu realising the terrible calamity impending left weeping bitterly. In the camp was an exrobber who had submitted. He counselled that 20,000 newly enlisted soldiers should be sent against Chang as the robbers were sure to be faint from lack of sufficient food in the mountains. The victory, he said, should be comparatively easy. To him the General listened with the result that the whole 20,000 were wiped out. After this miserable generalship and defeat Shao retreated to Liangshan and afterwards to Mienchou.

Somewhat prior to these happenings a new Generalissimo named Yang Tsi Chang (楊嗣昌) had been appointed in Hupeh. He followed the robbers West. His plan was to box them up in Szechuan that Hupeh might be quiet. He thought to drive Chang west and if the various government armies in the north and south of Szechwan closed in he should be surrounded and destroyed or otherwise forced into the inhospitable mountains of Songpan (松番) where the tribesmen would soon settle the score. The plan appeared feasible and might have been realised if Yang himself had been more active and if he had not been trying to catch the very mobile "Yellow Tiger".

Chang and Lo passed through Kaihsien and Tahchou (達州) heading west by devious routes till he came to Kienchou which he took. His intention was to visit his native province of Shensi but the border guards prevented entrance. He accordingly retraced his steps southwards to Kienchou. A mixed force of Hupeh and Szechuan soldiers drove him to Tszetong. He turned round at this place on his pursuers and got the best of the encounter. Shao Chieh-Ch'uen retired on Chengtu from Mienchou before the robbers arrived. After plundering the city they hurried south to Anyoh (安岳) as a fresh army from Paoning was close on their heels. To elude the loyalists they doubled across to Luikiang (內江). It happened that an aboriginal chief was stationed here with his clansmen and he, knowing better how to tackle wild animals than the Chinese, trapped many in an ambush. The "Yellow Tiger" however, was only wounded. With wild cunning he struck unexpectedly north to Chengtu where the fear of his coming had partly passed. The citizens behind their strong walls bore an easy siege for 20 days. Time was in their favour. The situation changed when they noted the rebels burrowing a mine under the wall. A host of Tongpu (董卜) aboriginees from Muping at once issued forth and slew 10000 of them. The rabble now beat up north to gather spoils at Shihfang (什邡) Mienchuh (綿竹) Anhsien (安縣) Tehyang (德陽) and Kintang (金堂). Proceeding down the T'o river they passed Kienchou (簡州) and Tzeyang (資陽). at the latter place a large army diverted their route to Yuinchang (榮昌) and Yuinchuan (永川). The next city to be plundered was Luchou (瀘州). Government soldiers hereafter hunted them north as far as Hanchou (漢州) Tehyang (德陽) and Mienchou, thence to Pachou, Tachou, Sining, Kaihsien and Kueifu from which place Chang went on East to Honan.

Yang Tsi-Chang moved East along the Yangtze as the rebels chased through North Szechwan but lost the race. Dispirited and hopeless he camped at Shasze (沙市). After Chang took Siangyang (襄陽) and the whole object of his expedition was lost he ended his misery by suicide. Shao Chieh-Chuen whose blundering allowed Chang to enter the province was recalled to Peking and executed. The Tiger had been nearly six months in the province. Though many armies had sought him, even wounded him repeatedly, his very rapid movements saved him. He raced around and through his hunters easily. If approached closely he clawed back fiercely and burned, sacked and murdered where ever his course lay. Thus ended his third visit to Szechuan.

After he had gone the people still suffered from robbers. Some years before two leaders called Yao and Huang (姚黃) from Hanchong (漢中) had arisen who came to lead numerous bands who harried the country districts in North and East Szechwan unmercifully. These outlaws ransacked wide stretches of territory killing, terrorising and gathering what Chang Hsien Chong had left. For nearly a decade the peasant classes were in sore straits from them. Walled enclosures or strongholds were built on mountain tops, residences made high up on the face of precipices etc. where families could live together in safety. When the district was clear the men went down to farm; on the first note of warning they rushed back to man their walls against the invaders. Robbers and soldiers alternately kept coming and going, the soldiers themselves often plundering till between the two the sons of the soil were reduced to the most miserable straits.

In the East, Chang Hsien-Chong did not at first make much headway. He was once so badly defeated that he went to seek help from Li Tsze-Cheng as Li had once done from him. Lo Ru Tsai who had joined the northern rebels helped him also with several hundred horses and sent him off. Chang soon rode at the head of another great army. He went plundering through Honan, Hupeh, Kiangsi, Kuangsi, Kuangtong and back to Honan. Many a city ran blood by the butcheries of his men. Still Li gained the ascendancy. Chang was too much of a vandal to have any chance of ultimate success, his competitor therefore outdistanced him in the struggle for the throne till at length Wu San-Kuei and the Manchus destroyed the hopes of both. Once it came to pass that Chang encamped at Yochou. Tso Liang-Yu who had repeatedly trounced him lay then at Wuchang. Afraid therefore to move East he decided to march

West. To Szechuan therefore he came for the fourth time and made it this time a scene of terrible desolation.

It is to this fourth coming of Chang that tradition assigns the erection of the "Seven Kill Tablet" 七殺碑 at Chengtu. The story is that he and a few others while in Hupeh went by night to steal the golden pinnacle of a temple at Wutangshan. Here he was scared off with a vision of an idol threatening him with a whip and who said "If God had not set you free to take away life I should have beaten you to death but hurry get thence." Whereupon Chang announced that he had been divinely appointed as Heaven's instrument of punishment to men. In Chengtu, therefore, he had a tablet erected with a moral inscription and seven "kill" characters engraved on it, viz., "Heaven has given all things to men, men have given not one thing to Heaven; the spirits perceive this clearly; examine yourselves and see if this is not so; kill, kill, kill, kill, kill, kill, kill," (天以萬物與人, 人無一物與天, 鬼神明明自思自量, 殺殺殺殺殺殺殺) Though no one living has seen this extraordinary tablet the Chinese positively assert it still exists and point out the exact spot where it is buried. Superstition has it that the day when mortal eyes see it again some great calamity will befall Szechwan.

In the first moon of the closing year of the Ming dynasty. A. D. 1644 Chang Hsien-Chong with an army of over 100,000 men came to Kueifu. The renowned Tsin Liang Yu was there but had to retire before so vast an array. Chen Si-Chi (陳士奇) the Governor, as careless as his predecessors had been, left the female General unsupported. Only a handful of men guarded the door of the province. How terribly culpable this was later events amply demonstrated. Chang began his atrocities immediately. He had the literary men of the city with the old and young driven to the river side and butchered *en-masse*. While the dreadful work was proceeding the heavens grew dark and a thunderstorm raged as if in protest. Chang swore at this unwonted interference with his actions and ordered his guns to fire at these celestial antagonists. After the bombardment the clouds, it is related, very soon cleared.

At Wanhsien (萬縣) a flood on the Yangtze river delayed him three months. He filled in the interval with sport such as his soul loved. When a famous local worthy refused to join his staff he hacked him to death and the son likewise for moaning over his father's end. The many refugees from the city he beguiled back again by a solemn promise of safety and then remorselessly drove them into the river.

Chang probably, heard here of the taking of Peking by Li Tsze-Cheng and of the death of the Emperor. As an offset to him Li sent a General to invade Szechwan from the north. Between these two armies and the Yao Huang robbers the province groaned in the midst of a threefold woe. Troubles from without, troubles from within, troubles everywhere even from above. The sun and moon turned into blood. The stars did not give their light. Signs in the heavens foretold fearful judgments about to come. A pestilence stalked through the land in threefold form. The very children had a rhyme that these plagues of Shang-Ti (God) came to clean up what the sword had left.

Two Szechuanese armies lay across Chang's path Westwards. The vital mistake was that they had not been sent to stop the easily held gorges at Wushan and Kueifu. There, as Tsin Liang-Yu advised they could have saved the province by keeping the rebels out. Here they were almost useless. Though General Tsen Yin (曾英) had a temporary success at Chongchou (忠州) by burning a hundred rebel boats and taking toll of a thousand lives Chang soon reformed his front and advanced irresistibly up both banks of the Yangtze. Tsen-Yin sustained a severe wound and his men fled helter skelter into Southern Szechuan. The road now lay clear up to the outer defences of Chungking. (重慶).

Forty *li* below the city a stiff defence had been prepared at the Tonglo gorge (銅鑼峽). In Chungking the Governor supervised the operations. It was determined to roll up the rebel ranks at all costs. But Chang with a superior skill outmanoeuvred them. At Fuchou (涪州) he divided his men. Part he sent forward on a frontal attack. Part he secretly rushed across the mountains to Kiangtsin (江津) and seizing all the boats there came down river surprised and captured Futukuan (浮圖關) a fortress a mile or two above Chungking. From this place they went on and attacked the Tonglo gorge also from above. The soldiers taken in the rear as well as attacked in front fled panic stricken.

The investment of Chungking forthwith began. The garrison, however, were most resolute in defence. They threw over the walls rolling wooden bombs which wrought severe execution amongst the attackers. The latter retaliated by opening graves to secure timber for artillery stands and kept up a galling bombardment. Under the corner of the wall sappers succeeded in secreting a great quantity of powder which was exploded by fire arrows. A wide gap by this means was

blown open through which a wild host surged inside. The unexpectedness of the rebel action dismayed the defenders. On promise of mercy to those who submitted all laid down their arms. Chang this time did not forswear himself. He did spare their lives but he slit their noses and ears and cut off their fingers. Thirty seven thousand mutilated men thus experienced the diabolical truthfulness of his word.

A Ming Prince happened to be in the city when it fell. He, the Governor, all the officials and 10,000 of the citizens were murdered in cold blood. The heavens again frowned at the massacre and again Chang pounded those thundering powers with his artillery for their presumption.

The failure of a rebel General to reduce Luchou (瀘州) sent Chang himself in fury to capture the city. A detached army now took the wealthy city of Hohchou (合州). After Chungking these were the two most important river centres in central Szechuan.

About this time Li Tsze-Cheng's men under a General named Ma Ko captured Paoning (保寧) and Hsuenching (順慶) which fortunately prevented Chang's men from going further north as the northerners merely wanted territory and were not given to wholesale murder.

The officials and people at Chengtu were by this time in great apprehension. Since they had driven the murderer off before with heavy loss he was sure to attack the capital with terrible fury. Chang began his march north-west without delay. Before him lay the richest fairest stretch of land in the province, behind him he left it a blackened smoking wilderness. To all the horrors of an army living on the land were added the vandalism of a soldiery purposely incited to deeds of rapine and murderous cruelty. All who could fled at his approach.

On the fifth day of the eight moon A. D. 1644 he surrounded Chengtu. A new Governor, Long Wen-Kuang (龍文光) who had hastened thither with an escort of 3000 men became the soul of the defence. The Prince of Shuh had shown himself a slacker. Until the enemy were almost at his doors he had refused to do anything adequate to ward off the coming danger. The citizens themselves long used to ease and pampered with wealth had no martial spirit left. The paid soldiers were its only defenders.

Long Wen-Kuang went out and threw his men suddenly on the rebel lines. They recoiled two or three *li*. If ordinary conditions had prevailed he would have made a long and perhaps successful resistance. The city ramparts were so strong and

the enemy tactics so well known that there was plenty of room for optimism. But one night there came on a violent thunder-storm. The rain fell in such sheets that the soldiers on the wall everywhere took to shelter. The rebels seized the occasion to mine a spacious cavity under the north-west corner where there stood the Eight Cornered Tower. Into this cavity they placed coffins containing over 10,000 catties of gunpowder which they fired in the morning. The explosion sent up a cloud of brick and dust that darkened the sky. Through the gap raced an army of desperadoes before those inside could rally to the danger spot and defend it. Thus the city fell. The Prince of Shuh, his brother and many of the palace ladies committed suicide. Long Wen-Kuang drowned himself in the Kuanhua steam. The city officials were killed. One named Lui Chi-Pu hailed from the same district as Chang. Chang wished to spare him if he would take service under him. Lui repudiated the offer with scorn. He said rather give me an extra stab if it will spare one of the people. He was shot with arrows and his corpse hacked to pieces.

To be concluded in the April number.

UNITED METHODIST CHURCH.

SOUTH WEST CHINA ANNUAL DISTRICT MEETINGS.

These were held at Chao T'ong from January 12th. to the 18th. under the Chairmanship of the Rev. A. Evans. The Missionary Executive met each morning and joined with the Chinese representatives each afternoon.

We met again this year 'neath the shadow of loss, for since our last gatherings Dr. Hadden, who had so soon but so certainly won the hearts of all the people, has been from us. Suitable resolutions, both in English and in Chinese were recorded. The matter of Missionary Appointments only served to show our dire need of re-inforcements. Owing to the furlough of two members of our staff Rev. A. Evans is transferred to Yunnan Fu and Rev. Fred Cottrell to Tong Ch'uan.

Certain necessary time was spent in routine business, though certain items of special interest claimed our attention. It is proposed to erect a Women's Ward in connection with our Chao P'ong Hospital, and this will be known as the Hadden Memorial. This will complete a scheme which the doctor himself had hoped to carry through.

Encouraging reports were received from the various Circuits and Departments, and these showed that in spite of many adverse conditions the Spirit of God was still mightily with us, and so we were enheartened.

Careful thought was given to the future of our Middle School at Chao P'ong, and by special resolutions it was decided to link it still more closely to the Church in order that its special Christian character and witness should be ensured. These are hard times for Christian Education in China. Hence our desire to re-emphasize the definitely Christian character of our School.

We would thank Rev. A. Evans for his sermon to the Executive, in which we were reminded of the necessity of cultivating 'obedience of faith', and also Revs. W. H. Hudspeth, K. W. May and C. H. Iang for their Sunday discourses in Chinese in the District Meeting Sundays.

R. HEBER GOLDSWORTHY.

CHENGTU NOTES.

Miss Haddock is in the W.M.S. Hospital ill with typhoid. We sincerely hope that she will have a speedy recovery.

The Baptist Conference is meeting in Chengtu this year. Out-of-town guests are Dr. and Mrs. Tompkins, Mr. and Mrs. Smith of Ya-chow, Dr. and Mrs. Crook, Miss Brodbeck, Mr. and Mrs. Lovegren and family, Miss C. Shurtleff, Mr. C. Wood.

Mrs. Reed and children are the guests of Mrs. Hibbard, while Mr. Reed is attending Council in Chungking.

Mr. Edgar is another welcome visitor to Chengtu. We are always glad to see him.

The Music Department of the Canadian School is very much elated over the purchase of a new piano which they bought in a shop in Chengtu at a very reasonable price. Expert opinion considers it an excellent purchase. It has a good tone and is in excellent condition.

Mr. and Mrs. Walmsley have also purchased one. The school piano bought last fall in Shanghai is not here yet.

Mr. Openshaw is again confined to his room by illness. Hurry up and get well "Uncle Harry". We miss you.

KIATING NOTES

With part of the Canadians at Council in Chungking and others in Chengtu, while most of the Baptists were at Conference in Chengtu and some of the C.I.M. folks were in out-stations, the remainder of the Kiating community has been having a very quiet winter vacation.

Just before Chinese New Year, Miss Swann returned from a very pleasant visit in Chengtu. Mr. Jensen also returned from Conference but others are en route from Chungking.

Times are very hard, especially for the farmers because of last summer's poor crops. The more fortunate Chinese gave out New Years rice and money. One day, when a great many poor had gathered at a temple to receive money, a door was accidentally pushed down by the crowd, killing several persons. Others were trampled to death in the panic which ensued.

L.B.J.

THE GIRLS SCHOOL. SHUTING

This school which the three Chinese ladies have been conducting so very efficiently during the past eight years, and for which so many friends have been praying, is about to undergo a change. Not a change as regards efficiency, nor we trust as regards prayer, but in management. The three ladies are retiring from the work, feeling the need of rest after a

strenuous period of service, and the school will be taken on by two of the Middle School students who have just finished their course in the school. Miss Wang who will be Principal is a daughter of Evangelist Wang of Tachuh, and has been in the school from a little child. She is a keen Christian an excellent student, and very capable in every way, and should make a first rate principal. Her assistant, Miss Cheng, has also been in the school some years, a keen member of the Christian Endeavour, and is a relative of Miss Hsu, one of the retiring ladies. These two will be assisted by Miss Sanderson who will reside in the school. The Middle school class has now finished, and only Higher Primary classes will be held under the new regime. Will friends continue to pray for these girls and the new teachers, that God's blessing may be upon the school in the future as in the past, and even in greater measure.

The closing exercises in January when the Middle School class graduated, were an interesting gathering. A number of visitors and friends attended, among them being the Head of the local Education Board, who has been so very friendly to our schools, and a help in many ways to the Principal. In addition to speeches by all the teachers, representative girls from each class also spoke messages of farewell and exhortation. There was manifest a real love and affection for the old school, where some had been for five or eight years, and even longer, and there was a touch of sadness about the whole proceedings. Miss Lu's address to the school for the last time was most excellent, and a powerful testimony, as she reviewed the past eight years, of her service. She told of God's blessing upon them, wonderfully guiding and providing for all needs, and sending help from unexpected quarters when most needed. She told too times of stress and danger, when places all round them were robbed and looted on one occasion, but no harm came near them. And she related many wonderful answers to prayer, when in her extremity of weakness or need she had called them together to wait upon God, and reminding the girls of all they had been through together during these years, she exhorted them all with full purpose of heart to cleave to the Lord. The gathering concluded with the presentation of diplomas and prizes. It was an inspiring occasion, and one felt there was real fruit from the work done during the past years. Seven of the graduating girls are going into some form of Christian work. We commend them all to your earnest prayer, that they may be kept during these difficult days, and their testimony may continue bright.

T'ung Ch'uan,
Szechuan,
18th Feb. 1931.

Dear Missionary Fellow-Workers,

Whilst on furlough I had money given me especially to start an orphanage for abandoned girls of China. This is now in existence, but the place where I am too small for the work to go on as it should.

I am fully persuaded that the time has come to find a place suitable for the orphanage.

Funds have come in a wonderful way. There is enough, and money in hand to extend.

I would be extremely grateful for advice as to a likely place to move to.

Missionaries in West China are welcome to send abandoned girls.

At present I have seven girls and a woman sleeping in one bedroom. By next September I plan to enlarge.

This orphanage is entirely for the glory of God and the extension of His Kingdom.

The Chinese have shown great interest and have helped with funds.

Yours in the service of Jesus Christ

ELLEN R. RILEY.

TO THE MEMBERS OF THE CHENGTU
BOOK CLUB.

Ten years ago the five dollar subscription to the Book Club bought a book. To-day it will buy only a thin emaciated book or an old book, and they are not the "best readers."

We are looking toward the possibility of increasing the membership dues at the time of the annual meeting. In the meantime you may notice that our monthly accession lists contain not a few gifts and loans. We are greatly indebted to those who have shared their books, and perhaps the rest of us have felt stirrings of conscience about those new books, reposing on our private shelves.

Would you all be good enough to loan to the Book Club your best new books, when you have read them, and so help on the troublesome problem of exchange, improve the public mind, and win the more particular thanks of the unworthy executives.

Such books may be sent to the Secretary of the Book Club at the Library. She would be glad to have them to-day.

Odelia Starrett
President

Alice Lindsay
Secretary.

The West China Union University Library is very desirous of completing the files of the West China Missionary News and of the China Mission Year Book. Neither publisher is able to supply us with the missing numbers.

Of the West China Missionary News, we lack two copies, January and December of the year 1924. Of the China Mission Year Book the year 1926.

We would be exceedingly grateful if, by purchase or gift, we could secure these numbers.

Thank you,

West China Union University Library
Alice W. Lindsay, Librarian