

## **Supplementary Documents, 1911-1927**

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## ***Missionary Survey Excerpts, 1911-1921***

For about a decade, beginning in 1911, the Publication Committee of the Southern Presbyterian Church issued a monthly *Missionary Survey* that carried letters and reports from those active in the fields of both the home and foreign mission work. This was at the peak of the American Protestant missionary enterprise worldwide, and Presbyterians – of both Northern and Southern denominations – were in the thick of it. Robert and Emma McMullen went to China as newlyweds in 1911, and were witnesses of the revolution that overthrew the Qing Dynasty. The *Missionary Survey* carried a number of reports of the political upheaval in Hangzhou (one by McMullen), and for a few years thereafter it published regular updates on mission activity in the city and especially at the Hangchow Christian College. What is available is reproduced here. Such reports become less frequent during World War I, and the digital records of the journal (held by the Hathi Trust) become spottier. The *Missionary Survey* ceased publication in 1924.

## THE REVOLUTION IN CHINA—THE CAPTURE OF HANGCHOW, SOOCHOW AND NANKING

[The following letters and articles, while too late to be considered as news, will be intensely interesting to readers of THE MISSIONARY SURVEY. They relate to cities in which we have Mission stations and tell, in a wholly impersonal fashion and with an entire absence of self-praise of the heroic fidelity of the missionaries and Chinese Christians.]

### AT HANGCHOW BEFORE THE REVOLUTIONARY VICTORY

(Miss Annie R. V. Wilson)

**W**E ARE making history fast over here in China now, and before long, like our fathers and mothers before us, we will be able to speak of what happened "before the war."

We are hoping we are not going to see any fighting in Hangchow, but there has been preparation for it, if reports are true, in case the Manchus have to defend themselves. There are many Revolutionists in the city, and most of the Chinese we have heard express their sentiments, are with them. No one can tell what will happen, and so we are not allowing ourselves to brood over what may or may not happen, and I am very thankful that we are able to be calm, for it is a comfort to the poor, frightened Chinese, to see that we are not afraid. Some predict that when the city is taken it will be so quietly done we will not be conscious that anything unusual has happened, but some of the Chinese are very fearful of a conflict in Hangchow, and seem to have visions of former times when the Tartars entered the city and there was unmerciful slaughter of the Chinese, only this time they seem to think the Chinese will take their revenge on the Tartars. Idle rumors have caused panic among the people, and they have, and are still, leaving the city by the thousands, the rich people going to Shanghai, and the poor to the country. One of the missionaries has had pictures taken of the disconsolate people and baggage left in one of the railroad stations after

the train, laden to its fullest capacity, had pulled out. Many are going out into the mountains for safety. Chair-bearers and carriers are having their day, and one does not go out on the street now without meeting trunks and household possessions on their way to a place of refuge. It is pitiful to see the people so agitated, and to feel that perhaps they will "eat much more bitterness" by going than by remaining in the city.

Life at our station has been strenuous since we returned from our summer vacation, and the work has gone on as usual uninterruptedly until the past few weeks, when to a certain extent, the present state of unrest in the city has interfered somewhat with it. An evangelistic campaign had been planned and meetings were to have been held simultaneously at six points in the city, but it has been deemed best to postpone these, as it is not best to have large gatherings just at present. Opportunities for preaching on the street and distributing tracts were never so great before as now, and an English missionary said recently, that he had been able to have a hearing at seventy shops on Great Street, and that in half an hour one day he distributed six hundred tracts. The people seem so ready to hear. Oh, that they were ready to heed! But this good seed sown now, we feel sure, will yield a harvest later on, and perhaps this upheaval in China is to prepare the way for the rapid spread of the Gospel in this great land. We have continued our regular visits to the country, until the past week, but have decided not to go this week on account of the uncertain state of affairs. Excepting from mob violence, the missionaries have nothing to fear, and we hear that the soldiers have told the Governor that they will fight the mobs if they gather, but will not fight the Revolutionists; so we hope that they and the police will be able to preserve order in the city. Our presence here helps to

encourage the people, for they feel that as long as we go back and forth unconcerned, that things cannot be so bad as they seem. Miss French is busy with her dispensary, and the disturbed state of things have not lessened the confidence of the Chinese in her ability to heal and help them, and I have no doubt her presence among them is comforting to them. Dr. and Mrs. Stuart have recently returned from an interesting eighteen days' trip to the country, having visited thirty-nine places, ninety-two families, and examined seventy-eight children in the schools in that district. They found the people more cheerful than they expected, considering the floods in summer and early autumn that caused such injury to crops, and have caused famine in so many places in China. The Christians in that district were holding their own, and showing to their heathen neighbors that they are Christians. Dr. and Mrs. Stuart were away three Sundays, and spent each in a different place. They held meetings every night but one for Bible study. The above would have been an excellent report from much younger people than our veteran missionaries. God has wonderfully blessed them with health. Both Chinese and foreigners have been made glad by the return of Miss Boardman from her furlough. We are so rejoiced to see her well again, and it is my privilege to be associated with her in work. Miss Mathews is busy with her evangelistic work among the women, and Mr. and Mrs. McMullen are hard at work on the language. Dr. Lee and Miss Rebecca Wilson find their hands quite full with the Hangchow Gir's' School, which has enrolled this autumn one hundred and thirteen pupils, but the present state of unrest in the city has caused their numbers, as well as those of the day schools, to diminish, because frightened parents who fear dreadful things from the big guns, etc., have called their daughters home. The Hangchow College enrolls about a hundred students this autumn, but owing to sickness, and some having to go home to protect their families, they have at present only about

three-fifths of the enrollment present. Besides Mr. Warren Stuart's duties in the college, he and Mrs. Stuart have opened work in Zah-ké, one of the suburbs of Hangchow, and it is very promising. The college boys assist in the meetings held there on Sundays. Mrs. Stuart has also opened a day school there. Most of the government schools in Hangchow have closed, and it seems that the Christian schools are among the last to have their pupils leave, but when things settle down once more, we feel sure all will return.

It seems so unfortunate just at the beginning of the autumn's work that this trouble should come, but we have all felt it had to come at sometime—that was inevitable—and perhaps it is best for it to be carried through to a finish now that it has come.

We hear that the Revolutionists have expressed the hope that it will be a bloodless revolution, and God grant that it may. Poor old China is certainly suffering woe at this time. Unrest, rumors of wars and famine. Some of the Christians feel that the Church of Christ will flourish in China now, and one of them said he expected to see temples converted into churches and schools, and the Sabbath observed. I trust his expectation will speedily be fulfilled.

November 1, 1911.

#### THE REVOLUTION AND OUR WORK IN HANGCHOW

(Rev. J. L. Stuart, Sr.)

**WE** HAVE been passing through troublous times in China. We anticipated that there would be a desperate fight in our city, as there was a strong Manchu garrison here, and it was expected that they would realize that there was no hope of their escaping and so determine to sell their lives as dear as possible. We were more or less anxious for a month, but went on with our work about as usual, but the people became more and more anxious day by day. Multitudes fled from the city, seeking places of safety in all directions. Many of these

met with robbers and lost much of their money, clothing, etc., by the way. A serious rice riot broke out on the night of November 3rd, and most all the rice in the city was seized by the people. The Chinese in this region are all for the revolution, except those in office. Our Governor was a Mongolian, the prefect, third below him, was a Manchu. So there was friction between the Provincial Legislature, the Chamber of Commerce, the railroad managers, the leading citizens, and those in official positions. It was hard to keep order among the people. There was a Manchu garrison in barracks inside the city wall, but separated from the rest of the city by a lower and thinner wall. There are about 6,000 Manchus altogether, but only about 500 were soldiers. Then there was a camp of 200 Chinese soldiers in the city, a camp of 2,000 outside the North Gate, and another with 1,000 outside the South Gate. These Chinese were all supposed to be Revolutionists, and the officials did not trust them. Somehow it was agreed to begin the attack Saturday night, and a train with 300 soldiers from Shanghai arrived at midnight and entered the city. They directed the city camp to open the gates and let the other soldiers come in. They came in very quietly and took up strategic positions. Those that passed near us for a station north of the Manchu garrison, fired some muskets and blew their bugle, and we were wakened in time to hear one long, loud, shrill blast from the Manchu bugle in reply. Then we saw a straight column of smoke and flame about where the Governor's official quarters were, three miles away, and we knew that they were on fire. It was over in less than an hour, and things seemed very quiet, and we lay down and slept till morning. Then we learned that the police had white bands on their arms, and a proclamation was posted about the city by the revolutionary general telling the people that they would not be molested. Everybody looked happy and they congratulated one another. A demand was made on the Manchus to surrender or the attack would begin at 10 A. M. This

was changed to 12 M. and then to 3 P. M. We had our worship as usual Sunday morning, and as no firing was heard we had the afternoon service and had good attendance, though, of course, not as large as usual. About 5 P. M. the Manchus sent one of their smaller officers, a man well known to most of the missionaries, to negotiate terms of surrender. We did not know anything about it and expected the fighting to begin at any time. Our Mission Compound is probably three-quarters of a mile from the garrison, being nearly on a line with the city hill, where the Revolutionists planted their cannon, and the garrison, so that if their balls went beyond the mark, they might strike us. So we took turns keeping watch all Sunday night. There was desultory firing all night, but it was mostly blank cartridges, as we learned afterwards. But terms had been agreed upon, and at daylight Monday morning, November 6th, the Manchus opened the gates leading into the city and brought out their arms, and all was over. It was a bloodless victory!! How glad we were! Some four persons had been killed in different places, but not in the attack.

This revolution now going on in China is probably the most wonderful event that ever took place in the history of the world. It will attract the attention of the whole civilized world, and will be discussed by many able minds. Many causes for this great movement will be suggested, and they may all be true in a measure, but the real great tap-root cause is the Gospel of our Lord Jesus Christ. This Gospel has emphasized the principles of liberty and fraternity and equality. In all of the proclamations of the Revolutionary party, so far as I have seen, the great motives advanced are those of freedom and brotherhood, and the kind of political government they want to establish is either a limited monarchy or a republic. They discount the doctrines of Confucianism. The Imperialist party want to revive and emphasize Confucianism. Confucianism emphasizes the human relationships as between prince and

minister, father and son, husband and wife, elder brother and younger brother, and friends. The imperialist idea runs through all these relationships except that between friends, and Confucius taught almost absolute obedience of the inferior or the younger to the superior or elder. And the greatest stress was laid on the first, the subjection of minister to prince. Christianity teaches brotherhood and equality and liberty of conscience. These principles have been brought to the attention of the Chinese for the last hundred years, and they have been permeating the whole mass of four hundred million people, and they are now, in my humble opinion, the most active forces moving the people to this revolution. They, of course, do not know it, and would not acknowledge it, but nevertheless I believe that they are the basic motives impelling this people to throw off the Manchu yoke and assert their freedom from imperial power. It is a revolution against imperialism or the unlimited power of one individual ruler, and the seeking after the right of the people to equality in the government. Our great hope is that they will be led to seek after spiritual freedom and deliverance from the bondage of Satan.

#### THE REVOLUTION AT NANKING

(Rev. J. Leighton Stuart)

**I**N THE stirring surprises of the past few weeks, I thought I would wait until to-day—the limit given by our editor—to record our particular share in the revolutionary history so rapidly making. And as it has turned out, to-day (November 6th) has been the climax. For nearly three anxious weeks we have been waiting to know whether our seminary and medical school should disband, whether our families should flee, what was to happen to our city. Rumors and surmises, hopes and fears, plans for protecting others or escaping ourselves—all these have been more or less reproduced in other mission stations over China, and can be imagined by our friends at home.

The larger issues of this eventful War of Independence are being discussed elsewhere. I shall briefly tell of our experiences for the past two days.

Despite many apparent reasons to the contrary, we had determined to maintain our seminary, and Dr. Shields was planning to take his students into Red Cross work when the fighting began here. Finally our theological students became too excited to study, and we sent them out over the city to preach and calm the people. Every other school in the city had disbanded; perhaps six-tenths of the citizens had fled, the officials had almost ceased all attempts at maintaining order, looting was becoming daily more serious as the economic crisis grew worse. Meanwhile the new troops—the revolutionary nest—were sent out of the city; new recruits, made up of ruffians and other desperate characters, were being poured into the city. If the revolutionaries should besiege the city, these nominal soldiers would seize the chance for pillage, regardless of national and all other distinctions. Yesterday (Sunday) the excitement was tense. Last night we received an anonymous note from a friendly Chinese who is—if we are right in our surmise—closely in touch with the revolution, asking us missionaries to flee and take with us all the Christians out of the city and avert the horrors that were being perpetrated at Hankow. This was only one of several indications that there had been a sudden change. This morning I went to see the consuls on behalf of our seminary and the ladies in charge of the Presbyterian girls' and the women's training schools. I found both the British and American consuls quite aware of the gravity of the situation. After much consultation, during which I insisted that we foreigners could not run away and leave the pupils and others dependent on us, it was decided to secure quarters at the river landing for our ladies and children and such Chinese as should go with us. The Tartar General had just fled, the Viceroy had determined to make a fight and com-

mit suicide if he failed. Meantime the gentry and leading merchants of the city arranged an interview with him for this afternoon to ask him to surrender, as the only way to avoid lawless plundering and all the horrors of a more than half-deserted city with a vast number of unemployed, helpless people. In the midst of this the imperial edict came practically abdicating, ordering the Viceroy to surrender to the revolution. It would be hard to describe the relief this brought to us missionaries as ending for us the immediate crisis, and the joy it has given our students and every Chinese. The more intelligently patriotic welcome the escape from Manchu bondage and corrupt despotism. The others see rescue from temporary suffering and danger. After daily expecting an outbreak with all kinds of possibilities in its train, we can scarcely realize the new situation this edict has created. And, of course, it by no means ends political upheaval nor the economic distress; but it is the turning point.

We had set this afternoon for the laying of the corner-stone of our new dormitory being built on behalf of the Disciples' Mission by a young lady of that communion in Nebraska,—provided all were peaceful. It was a glorious autumn afternoon. We had the impressive service in the open. The improvised platform was adorned with superb Chinese chrysanthemums. Just before the hour the news of the edict arrived. There was a thrill in the audience and in the voices of the speakers as the beautiful new building was consecrated to the new China being born anew in bloodshed and the pulsing of a strange new life. Then as the sun went down all sung the Chinese version of "My Country, 'tis of Thee." It was a dramatic time for dedicating a building for theological teaching. For, as the chief Chinese speaker said, the success or failure of the new government on lines of liberty and human brotherhood will depend on the imparting of new ethical standards to the nation, and this will depend more than on any others upon the Chinese students who dedicate their lives to the service of Jesus Christ.

It was a disappointment that our new professor, Dr. P. F. Price, and Mrs. Price could not have been present at this ceremony, they having arrived in China just a week previous. But they have at least been spared much distraction and anxiety; and they sent on Rev. C. H. Smith, of Austin, Texas, who is loaned to Nanking while learning the language to prepare for locating at our prospective station, Changchow.

[The above letter came in the mail with one from Mrs. J. L. Stuart, giving a further account of the experiences of the Nanking missionaries. The distressing conditions have probably been considerably relieved, but the letters of Mr. and Mrs. Stuart help us to appreciate the strain and fortitude of the missionaries under excitement and possible danger of life.—H. F. W.]

(Letter from Mrs. Stuart)

Before we could mail the above letter we fled to the Consulate in Nanking, as alarming rumors came that night—leaving our baggage—that is, nearly all of the foreign ladies and children. There we had a guard of 150 marines from the *New Orleans* to protect us, although that might not have been necessary. After staying there two nights the Consul ordered us to leave Nanking, so we have been here for two days, but the place is so crowded, and it is considered safe, so we go to Kashing to-day for a while. All the husbands and men stayed behind to help protect the poor helpers, panic stricken, and students who remain. A few left before the city gates closed. They had been closed for two days before we left, but by a special permit they were opened to let us through. We can get no word from them. We are anxious, as we have heard that there was a terrible massacre in Nanking yesterday of men, women and children by Manchus. So far, there has been no anti-foreign feeling, but we do not know what to expect. There has been a number of surprises. The Consul is still in Nanking, and we think he can have the gates opened to let the foreign men out. We are trusting the same power that can save to the uttermost, and feel our husbands are all safe.

granted that those occupying interior sections will be kept informed of the course of events by those in touch with the authorities at the treaty ports, and that they will respond promptly to the call of our Consular representative whenever, in the judgment of these representatives, it becomes necessary for them to come to the treaty ports for safety. The Mission Treasurers are authorized to issue drafts for

any funds that may be needed to cover the extra expense of such measures of safety as you may find it necessary to take.

Praying that He who rules the raging of the sea and stills the tumult of the people may have you in His holy keeping, and that out of these troubles may come only the speeding triumph of His Kingdom in China, we remain, cordially and fraternally yours.

## MID-CHINA MISSION SURVEY—A YEAR'S WORK IN SUMMARY

REV. R. J. McMULLEN

**T**HE Mid-China Mission has a custom of electing some one each year to write a resumé of the work of the Mission during the year. The basis of this resumé is the personal reports made by the individual missionaries at Mission meeting. The Mission requests that this report of their work be sent to the Church papers for publication. It has fallen to my lot this year to prepare this report, a copy of which I enclose.

The "personal reports" made at the recent meeting of the Mid-China Mission, call our attention to many interesting and encouraging facts. Not the least significant of these is the fact that throughout our field there is evidence of an increasing willingness on the part of the people to hear. The Chinese have not always been eager to hear, and many were very bitter in their opposition to our work. This feeling seems to be giving place to a more friendly and receptive attitude. Dr. Stuart reports that, in all his long experience of over forty years in China, he has never seen the people more inclined to hear. Even the official classes seem favorably inclined at some places. Kashing, Kiangyin and North Soochow all report that the officials and upper classes are manifesting a friendly attitude to our work at these places.

Not all of the people are thus friendly to us. Mr. Smith has met great and organized opposition in trying to develop

our work at Ah Zah. At Changchow, also, we find difficulty in opening our work. But the reports indicate that where we are best known we are best thought of. It is certainly a cause of gratitude that God is giving his workers favor in the eyes of the people, and thus opening up the way for them to work for Him.

The opportunity thus offered has been taken advantage of by the holding of special evangelistic services at various points. Those in charge report the meetings well attended and close attention to the preaching. Many of these meetings were very interesting and resulted in great good. One of the most thrilling of these was the series conducted by Mr. George Sherwood Eddy, in Hangchow, for the students in the Government colleges. More than nine hundred of these college men attended and listened with almost breathless earnestness to Mr. Eddy's magnificent presentation of the claims of Christianity. About three hundred took their first stand for Christ. This is a very remarkable and significant insight into the attitude of those who are soon to be China's leaders.

The reports show that during the past year much emphasis has been put on systematic Biblical instruction. Quite a variety of plans were tried, with more or less of success. One of the favorite methods is the holding of a Bible Institute where the people of a section of country are



gathered together for several weeks at a time for Bible study. Mrs. Stuart reports forty women in attendance at such an institute in the Tehtsin district. Mr. Palmer DuBose reports sixty-seven in attendance at one conducted at South Soochow. Similar institutes were held by Mr. Moffett and others in their fields. Mrs. McGinnis tried the plan of spending three weeks at each of her out-stations in order to be able to instruct the women. Miss Watkins gave private lessons in the English Bible to Miss Li An Yih, thus increasing largely the usefulness of that very capable young woman. Miss Sloan conducted her Bible school as usual, with an attendance of twenty-nine. Mrs. Little has rendered excellent service in the Woman's Training Home at Kiangyin. Here thirty-nine women were systematically instructed in God's Word and eleven prepared to take the Bible Women's examination. Our schools have also laid stress on Bible study. Dr. Davis reports a very faithful class studying Acts in Miss Fleming's school. Mr. Warren Stuart gives nearly all of his time to teaching the Bible in our Boy's College. Mr. Leighton Stuart and Dr. Price will give their time to the Seminary and Bible Training School in Nanking. All this Bible study is in addition to that done in the regular Sabbath-school work and women's classes. It shows that our missionaries are awake to the importance of Bible instruction as the basis of all our Church development.

For many years our Mission has had to face two problems that always give more or less trouble in mission work. I refer to the problems of making the native church a self-supporting and a self-propagating body. These problems are by no means solved as yet in our field, but the reports present some encouraging facts along these lines.

In reference to self-support, we must always bear in mind the fact that the average daily income of our native Christians is less than seven cents. You may estimate how much of this they will be able to spare for church work. Yet of

their poverty they are giving increasingly to their Lord's work. Dr. Stuart reports that the average gifts of the Christians in the Hangchow field is the equivalent of a week's wages. Mr. Smith reports the average gifts of the Tunghiang Christians the equivalent of nearly two week's work. The Kashing church pays half its pastor's salary and all of its other expenses. The Tehtsin district of the Hangchow field, composed of eight out-stations, is entirely self-supporting with the exception of the salary of one evangelist. These facts give us hope of the early dawning of a brighter day along the line of self-support.

Another very interesting development along this line is what is known as the "self-help department" of several of our schools. Our college in Hangchow has taken the lead in this work. It is a plan by which students may work their way through school by doing manual labor. There was much of misgiving at first because of the attitude of the scholar class to such work. China's scholars still have long finger nails as a proof of their refraining from manual labor. Some were afraid, therefore, that college students and work wouldn't mix. Either the students would be unwilling to work or those who didn't would look down upon those who did. It is a great pleasure to report that neither of these occurred. The students were eager to take advantage of the opportunities offered to work their way through school, and their standing in the student body was not at all affected. The college is enlarging this department so as to help more young men help themselves. This is certainly an encouraging sign. It manifests an independence that is highly commendable and may be the destroyer of the old system of sycophancy so long the curse of our work.

In regard to developing a self-propagating church, there is much of discouragement. Yet here and there can be caught facts that point to better things in the future. Several reports speak of the faithfulness of our native helpers and Bible women in this regard. It is inter-

esting to note that three reports make special reference to the excellent work done by Miss Li An Yih. Miss Li is a graduate of our Hangchow Girls' College, and has made an excellent use of her training. She has made her home with Miss French, though she is not employed by our Mission. The women in our out-stations were greatly helped by her meetings. Miss Rebecca Wilson says, "It was a great joy to the Chinese women to have one of their own number talk to them. This deepens my own conviction that *our best work* now is to *train* others and send them out to win souls for our Master."

Another interesting thing was brought out by Miss Addie Sloan. She reports having found several Christians in the villages around Soochow who are accustomed to gather their friends and neighbors in each evening and read the Bible to them, explaining its meaning as best they can. Mr. Moffett and Mr. Smith both report cases where shop keepers voluntarily offered their shops for evangelistic services. The success of the evangelistic meetings held during the past year is largely due to the earnest prayer and efforts of the native Christians.

The reports show a steady but not unusual increase in church membership. In every station a number have been turned out of the church for various causes. It seems that Sabbath breaking is the chief rock of stumbling. These Christians have a very meagre living at best, and it is indeed quite a temptation for them to work on Sunday as everybody else does. This difficulty is not a lack of stamina, for they are willing to endure suffering for Christ when called upon. Miss Annie Wilson reports the case of a boy who endured several severe beatings rather than take part in heathen rites. Mrs. McCormack re-

ports a similar case of a woman persecuted by her father-in-law. It is not an unwillingness to endure suffering. It seems rather to be the same old trouble—"cares of this world and the deceitfulness of riches choke the Word."

The work that takes by far the larger part of the missionary's time is the routine station work in the chapels, day schools, etc. This work has been diligently carried on during the past year. The ladies have been quite active in the women's class and day school work. Their reports are very encouraging.

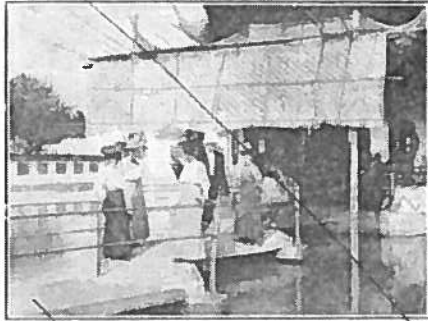
About twenty of our number are still working on the language courses. The Educational Committee reports this the record year for language study. Much faithful work has been done, and several records for progress in language work have been broken during this year.

Our doctors have been as busy as could be. More than 20,000 different people were treated in the hospitals. A more thorough organization of the work in our hospitals has resulted in their largely increasing usefulness. The Union Medical College at Nanking seems to be making steady progress under the leadership of its Dean—Dr. R. T. Shields of our Mission.

On all sides could be heard reports of shortage of workers. Mr. Blain is burdened with the work of three men. Upon Dr. Stuart, so deserving of lighter work, has been laid the entire charge of all the evangelistic work in our largest station. These are but samples of our need of workers. As stated before, the door of opportunity is open as never before. May the united prayer of opportunity and need be soon answered in the sending out of the reinforcements for which the mission has been so earnestly asking.



statement in the tenth chapter of Romans, of the conditions necessary to having the gospel preached to the heathen world.



CHINESE TEA HOUSE.

The literature for use on Children's Day will include a program, with exercises and music, recitations to be used in the program, "Except they be sent" mite boxes, suggestions as to the observance of the Day, etc. Last year the plan of sending the literature only to Sunday-schools as requested was adopted. The results were not satisfactory, and so this year the plan which has been adopted in preceding years will be followed: viz., the sending of literature to the superintendents of all the Sunday-schools. Mr. R. E. Magill, Secretary of the Presbyterian Committee of Publication, at Richmond, has kindly supplied the Educational Department of the Executive Committee of Foreign Missions with the addresses of the superintendents. Mite boxes and programs to the number of two-thirds of the reported enrollment of the Sunday-school will be sent to each superintendent. This literature is now being prepared and will be forwarded by express or mail, prepaid, in a few days.

It is hoped that pastors, and all who are in any way connected with the Sunday school, will take deep interest in the plans for this year, and begin preparations for the best Sunday-school Foreign Mission Day we have ever had. The minimum amount that we hope to receive from the schools is \$10,000.00 Think what this would accomplish in the way of sending



GREETINGS. CHINA.

missionaries to the fields, or, what is equally as important, the payment of traveling expenses to the home land of missionaries who, after their full period of services and separation from friends, must needs come home on their regular furlough. Let us all look forward to the Foreign Mission Day in the Sunday-schools with hopeful anticipation of a great Sunday-school rally which will long be remembered as an occasion of enthusiastic interest in the great cause, and a generous contribution toward the sending of the gospel through the missionaries that shall go as our representatives to the twenty-five million, or more, people that constitute our share of world evangelization.

## THE REVOLUTION AT HANGCHOW

A Description of the Stirring Experiences by an Eye Witness

REV. WARREN H. STUART

The account of the taking possession of Hangchow by the Revolutionary forces printed below, is from a letter written by Rev. Warren H. Stuart to the church, in Richmond, Vir-

ginia, that supports him in his field. We began reading the most interesting description with the view of condensation, but so graphically has the story of the change of

government in Hangchow been told that we are unwilling to omit any part of the account, and hence it is printed in full that readers of THE MISSIONARY SURVEY may enjoy, as they certainly will, the graphic story of the Revolution in Hangchow.—H. F. W.

**H**ISTORY has been making rapidly in China during the past two months. From one end of the country to the other a compactly organized wave of revolution has spread, virtually resulting in the capitulation of the Manchu throne. Called in 267 years ago to help out in a Chinese quarrel, the Manchus captured the country for them-



WEST LAKE, HANGCHOW, CHINA.

selves, and have ever since then sucked its choicest blood. They have been weighed in the balances and found wanting. The Manchu Government as far as we can see is completely gone, and even if the Imperial family by any chance remain on the throne, their power will all have passed to the self-governing Chinese.

Hangchow, where I live, the capital of China's fairest province, the Richmond, Virginia of the Chinese Empire, turned "rebel" Saturday night. An account of how it happened, by an eye-witness, may not be uninteresting to the readers of the MISSIONARY SURVEY. I personally witnessed many of the scenes, and as to the others have secured the best information obtainable.

The flame which broke out a month ago in Hankow has spread systematically from center to center under most effec-

tive organization. Most cities have just been quietly taken over by the People's Party. In one or two places Manchu garrisons have been slaughtered. Our city had such a garrison, and when two weeks ago it was reported that they were preparing to resist, and had placed cannon on their walls, a panic ensued such as one rarely sees or hears of. Day after day people left the city in thousands, the wealthy going with their possessions to Shanghai, all others going with what worldly goods they could carry, to all the country side around. In moderation, I put the number of such refugees at 100,000. Others gravely treble it. As for me, after some glimpses of the refugees, and some sight of the crowds still left, I am ready to believe any estimate anybody ever made of the population of China, or even of a part of it. Prices scraped the sky, while Peoples' hearts dropped correspondingly low, and man after man asked us, "What's going to happen?" "Do you think it will matter?" This suspense went on for two weeks, excitement growing worse and worse. When on Saturday morning we learned that the Chinese city of Shanghai had gone over to the rebels, we all felt that Hangchow must go very soon. But so close and perfect was the organization that even the head of their own Red Cross did not know on Saturday evening a coup that had been planned to the smallest detail.

Rumor says that on Friday and Saturday leading citizens met with the Governor and asked him to join them in declaring the province seceded on Sunday, November 5th.; that he at first agreed to do so, but on objection by one of his lieutenants demurred, and so lost himself to the popular cause. What we do know is that on Saturday night at seven o'clock he sent word to the Consul he could no longer protect any foreigners in the city. That seems to have been his last official act. At any rate since about three o'clock Sunday morning we have been living under Military government by the Peoples' Party. Long live the Republic of China.

Two military camps are located near Hangchow, one south and one north of the city, embracing all told some 6,000 soldiers. At eleven-thirty o'clock that night four soldiers of the southern camp came out and quietly cut the telephone wires, and then coming on the street ordered the suburban police to retire from duty, and walked on towards the city. Soon a shot was fired, answered by one from within the walls, then three in quick succession, and at once mulberry grove and truck garden sprang into armed men as if they had been sown with dragon's teeth. The whole company marched three abreast to the city gate, which opened as if by magic. At the same time a similar company came in from the north. A midnight lunch was served, and from headquarters one band separated to protect the various mission compounds, another to seize the telegraph office, and another went off towards the Governor's mansion. Four men knocked on his front gate, and by the glint of a pistol helped the dazed porter to make up his mind. His knees and the gate's hinges creaked simultaneously, and a whole company of soldiers followed the four inside. Further in, they were met by the Governor's personal body guard; but when one of their number dropped dead, the whole guard surrendered. Two demands were made, one for their ammunition, and the other for the person of their chief. The guard themselves arrested him, and took him under orders to a club house near the railway station, where he has been courteously kept. The mansion was then set on fire—the only fire that no one has tried to put out in Hangchow for many a day. My pen is not good enough to describe the dramatic scene. From the rebels rendezvous, arose a song and clapping of hands; from the terrified and effete Tartar braves, a lonely bugle call to arms; otherwise absolute stillness. To thousands of breathlessly interested people, this was the burning of their *Bataille*, the ushering in of a better day, best typified in their minds by the motto they have chosen,

“Kwang Foh,” meaning “Light Has Come Again.”

Two years ago last month, in company with two other friends, I called on this same Governor, who entertained us graciously in his inner drawing room. Three days ago with one of those same companions I went again. A dirty beggar picked old iron amid smoldering ruins where the Governor had sat. *Sic transit gloria mendi.*

The firing of the Governor's quarters was the signal for the taking over of everything by the rebels. Guards appeared at various schools, the hospital, the consulate, the custom house, to offer the new protection or assume the new authority. Hundreds of white flags appeared on homes and stores; hundreds of people tied white bands on their sleeves; and the city awoke to find itself mantled in white as silently as if by a gentle fall of snow. That was a rare Sunday in Sabbathless China. As we walked down Main Street, every store was closed, every face had a look of calm and ease. Groups of men gathered here and there, watching everything with breathless interest yet perfect order. It seemed more like Main Street, Richmond, on a Sunday afternoon than anything I have yet seen out here. Amid all the tremendous excitements of those two days, going all over the city and among the thickest crowds, I saw not a single quarrel or uncouth act, not a single man under even the influence of liquor. Can you think of any locality where that would have been the case?

But the Tartar garrison still remained. Three thousand revolutionary troops surrounded it, leaving only the side next the open country free. Of the original 5,000 men, women and children, the greater half had already fled. Those who were left had still every opportunity to do so over the unwatched outer wall. Sunday morning they were given till ten o'clock to surrender, the terms being the handing over of all arms and government funds. Ten o'clock came but no surrender, and for some time

there was a rattle of rifles—chiefly, however, blanks; again a respite was allowed until three, and yet no surrender. Rifle fire began again, supplemented this time by small field cannon placed on a 200 foot eminence inside the city and trained straight at the General's headquarters, some two miles away. Several of us were fortunate enough to get right by these field guns, as they were being fired, as shown in the accompanying picture. No Chinese, save the soldiers, were allowed up there, but five of us Americans were admitted and treated with the utmost good fellowship and courtesy. No country stands in with the Chinese like the good old U. S. A., thanks to Hay, Knox, and the hearty good-will out here towards China, No country is so admired and loved. The new leaders openly say they want a constitution like ours.

The afternoon firing kept on till about four P. M. Soon after that time a leading Tartar citizen named Kwei Hanshang, was let down over the wall by a rope, and allowed to meet the revolutionary leaders. Mr. Kwei is a man of fine spirit, much respected by both sides. He has been a pioneer of the new learning among his own people, having conducted since soon after Boxer troubles, a flourishing girls' school. Fifteen years ago he came under the influence of Christianity in one of our mission chapels, later rebuilt and enlarged through the generosity of a Richmond lady the very mention of whose name would bring instant grateful recognition to many of my readers. For many years he has been a Christian at heart, and at the opening of the *Christian Herald* orphanage here last fall, openly declared himself a believer, though not willing then to join any church. Day before yesterday my father went to call on this old acquaintance and writes thus of his visit in a letter to-day: "Mr. Kwei treated us very friendly, but he himself is very thin looking and very sad. He said that he felt his sins very acutely because he had never been a faithful and open Christian, and now God was punishing him and

tears came to his eyes. I certainly feel sorry for the poor Tartars in their time of distress and humiliation." But to return, Mr. Kwei concluded some agreement and at early dawn the new troops entered the dismantled garrison. I had the privilege of going all over the place a few hours later—a privilege that was denied to hundreds of Chinese who has just as much curiosity. The place of greatest interest was the Tartar-General's official quarters, which we ransacked from one end to the other. It were hard to imagine a more barbaric scene of sprawling emptiness. All personal effects had long ago been moved, and the soldiers entering that had smashed up his remaining furniture. All over his reception halls handsome mottoes presented by the Imperial Court, one of them written by the famous Empress-Dowager herself. They had started to tear these down but were dissuaded by my neighbor, Rev. Robert Fitch, who had gone early to view the spot. Besides these unkempt gardens and dusty halls were all that remained of the headquarters of the military satrap over eleven million people. Two cannon balls, hitting with deadly effect, showed what the new army could have done, had they not been more interested to threaten than to execute. Each of us was fortunate enough to secure some interesting souvenirs. Mine which I hope some day to show in Richmond, included the tablet of the local god of the spot, which had perhaps been worshipped the day before; a carved painted wooden fist, emblem of his rule by might; and paper window lights from his wives' bedrooms; and most interesting of all, a book on world religions, found out in his summer house. When we passed the guard of soldiers carrying out our "loot," one of them said to me "What do you want that (the god's tablet) for? It can't do *you* any good." But I knew and brought it on.

Later on the further proclamations were issued by the military government re-affirming the orders against plundering, and promising special protection to the life and property of foreigners, their churches and hospitals. Chinese coming

to the station were rigorously searched, and two Manchus who had deadly weapons were imprisoned and later executed. Two Chinese were shot down for not answering when challenged. One of those was a deaf man. The total casualties have been five killed, including the above, and eleven wounded, three or four of them fatally. Personal liberty was given to all the Manchus, along with three month's rations. The night pre-

vious, when the Governor had disarmed the police, many rice shops were plundered by the starving poor. One of the first acts of the new party was to reduce the price by a dollar a load.

Thus was ushered in a new era for Hangchow. So far, so good. What the future may bring forth, no one can tell. One cannot but believe that a new era has begun for the whole nation though many pangs are yet to come.

## FACTORS IN CHINA'S MARVELOUS CHANGE

REV. P. F. PRICE

Nanking

**I**N CHINA at this time we are living and working in an age on ages telling. Silent forces that have been at work for a long time have cumulated in a nation-wide movement that represents such progress as was scarcely dreamed of a few years ago. The changes that are transpiring are marvelous. China is breaking away from the traditions and customs of four thousand years. Disgusted with a corrupt monarchy, the Chinese are, with a skill and insight that must astonish the world, establishing a republic. The trappings and accessories of royalty are falling away like the autumn leaves. The axes of reform are cutting away what seemed a short while ago, inseparable parts of official and social life. The ruler of the people, instead of being "The Son of Heaven, the August Emperor of Ten Thousand Years," is now "Mr. President." The Change of the Calendar throws the whole system of lucky days and idol worship feasts into confusion, with little hope of permanent repair and it is boldly said that this was one intent in the adoption of the Grego-

rian Calendar. The Red Cross Society and other such like institutions, distinctly Christian in origin and spirit, are capturing the imagination of the Chinese people. The one cry is "civilization" with the ideal of Christian nations in view, especially the Central States. Christians are recognized as never before in the counsel of the nation and religious toleration is promised as a part of the new constitution of the Chinese Republic.

The most potent factor in bringing about the new moral and spiritual atmosphere that has brought about these results is the Christian religion.

And the only hope of China, the only steady, spiritualizing force that will keep this great people away from the rocks and shoals of materialism and guide them to a high destiny is the gospel of the Nazarene. It is, as it were, the beginning of the realization of a great promise. "A Nation shall be born in a day." Shall that promise be realized? Was the church ever before confronted with so great and thrilling an opportunity?



## WAR TIMES IN HANGCHOW

MRS. ANNIE CHESNUTT STUART

**Y**OU doubtless are hearing every day of the rapidly changing conditions in China, but there is a side to the Revolution which only those of us who are on the ground can fully realize. So many are out of work, with no prospect of getting any soon. In lonely country places robbers get in their work every night, and the poor, which means the majority of the Chinese, are finding the struggle for existence harder than ever. One of our most earnest Christian women, who came to see me a few days ago, said: "I have have been out of work so long and I knew I could never raise my little baby girl, so I have given her to a neighbor who will raise her to become her son's wife." There are many others who feel the same way. While in the end the Revolution will mean better industrial conditions, yet just now, while the struggle is going on, business is at a standstill and thousands are unemployed.

Let me give another instance. Our city of Hangchow has always done a thriving business in fans. They are not only sold in the home market but are shipped in advance, in large quantities, to the northern and western provinces. But the Revolution has struck the fan trade a heavy blow, as well as other trades. One merchant in this city who had built up a good business in fans, suddenly found himself with no income and his four hundred employees came to him and said, "We have wives and children depending on us, and we must have food. Unless you help us now, we will ruin your business. So the man mortgaged all his property and spends something like one thou-

sand dollars a month just in feeding these men and their families.

In many places there have been "queue cuttings," which are often amusing. A proclamation was issued by the military government ordering all queues off by a certain date. Countrymen coming to town for a day's shopping, found themselves suddenly seized by several men and carried into the nearest tea shop, they were not released until the scissors had done their work. We frequently hear such remarks as "When my queue was cut off and laid in my lap there was a pain in my heart, for it was like parting with an old friend; but it is all right now, and I find it much more convenient to have short hair." Foreign hats and caps of all shapes, sizes, and colors are to be seen; some so large that they rest on each ear like a shelf, and others about three sizes too small, and these have to be held on first by one hand and then the other, or they would be carried away by the wind. We can hardly recognize some of our old friends, so changed is their appearance. But on the whole the change does make them look nicer. Some of our school boys cannot understand why they should lift their hats to the ladies if they would act as gentlemen.

The changes that are taking place along every line are wonderfully rapid. As they themselves express it, "China has entered the family of nations and it has been done so quickly that we who have actually seen can scarcely believe our eyes." Our earnest prayer and belief is that before many years China will have entered the family of Christian nations.





Kwen-din, Miss French's adopted son), the day school teacher and his family, and the Bible woman. The twelve homeless natives without even a bed-quilt are crowded into Miss French's own little house. We are thankful all lives are saved.

Suffering has become very acute among the poor and unemployed in the city now, and the tales we hear, and misery we see are heartrending, and we are powerless to help many, but we do what little we can. We dare to hope that the peaceful

adjustment of political problems will soon bring about business revival, and relief from the present distress. It will soon be too late for those starving to-day, so there is much to be done on every side. We will do all we can, and you must not stop praying. We feel that the prayers of the Christian world has had much, very much, to do with the wonders that are being wrought in China to-day; we shall see even greater things yet if our faith fail not.

*February, 1912.*

## SUFFERING AT HANGCHOW

MISS ANNIE R. V. WILSON

China has astonished us, and some day, perhaps in the very near future, is going to be a great Republic, but she is going to undergo further suffering. Famine, flood and war within the past year have caused acute suffering in many places, and even here in Hangchow, and other places known as the well-to-do sections of China, are feeling these calamities keenly. We are told that many in the city are starving to death. In the Manchu city recently one family was so nearly dead for want of food, that the father killed his wife and children and then committed suicide. It is pitiful to see on the streets the household furniture and valuables of the people for sale. In a home visited by a missionary the other day there was absolutely nothing left except a table and two stools—not even bedding for a family of five people. Many are destitute now who were formerly in comfortable circumstances. Many of the rich people who ran away with their money to Shanghai have not yet come back, and the silk industry, the principal work here, is practically at a standstill, and that throws a great many out of employment. To have so much work shut down in the midst of a population of 800,000 is no small matter. I feel as though I would like to respond to every call; but what is one to do? Some of our own Christians have had to fall back on the "free rice gruel" given out by the Government.

To these eating places the people go by the thousands. To one place 2,000 women go, to another they estimate 5,000 men, women and children go daily, and there are other places of the same kind in the city.

There were never such opportunities before in China for preaching the gospel. People who three months ago would not have thought of going to church, or have a missionary visit in their homes, now have a very different attitude to the gospel, and we feel very much encouraged along many lines. We do wish the church in the homeland could realize her opportunity. Opportunities do not tarry and if not grasped and utilized will be forever gone. Men, women and money are needed, and the church has all three. What is the matter? When one looks at statistics and sees the amount of wealth possessed by Christian people and gifts to various enterprises and causes, and sees the place of the evangelization of the world—the supremely important of all—way down in the list, one can but ask "What is the matter?" Have we forgotten God's gift to us, that priceless gift—His only Son? Would that I had a gifted pen and could so set the needs before the church that the people could not help giving, and give until they feel it. There is something wrong somewhere, perhaps with the prayer life of us individual Christians.

forgets a character she has once learned in hymn-book and Bible."

Meanwhile our little girl had also found a home. One of our country Christians offered to take her for a little daughter-in-law, or rather for her grandson; a home where she will be treated kindly, where she will be brought up in the church. Yesterday the grandmother-in-law-to-be was telling of her with pride and affection, "bragging" of the way she could sing "Jesus loves me." just as if she had been her own blood granddaughter. The child's boy-betrothed is at school, and will be an educated Christian man some day, and a good husband.

One other was left at the hospital, the one we called "Nan-Min Dec-Dee." "dec-dee" meaning little brother. "buddy" being a more accurate equivalent in this case. As he was lame with no certain prospect of ever being perfectly cured, who would undertake his care? Though looked after

fed and dressed and, indeed, petted by the grown people as they passed to and fro, the small chap had a wistful knowledge that he belonged to nobody, and nobody belonged to him; that he had no place anywhere. So, rather solemnly and silently he took the picture cards or pieces of cake we bestowed; yet I don't think we dreamed he was wanting folks and a home he could call his own, a name, too, not generic like "Buddy." How did we find out these unspoken yearnings? By seeing him in a home where his merry laugh and chatter and satisfied air of possession proclaimed the fitness of his new name—Great Happiness. But the story of his adoption is a long one, because it brings in another. therefore I must stop with this slight sketch of three who, because the Gospel has reached China, can sing whole heartedly:

"Somebody came and lifted me.  
Who could it be but Jesus."

## A RECENT VISIT TO HANGCHOW STATION

REV. P. FRANK PRICE, D. D.

**Y**OU have full reports from time to time of the work of the Hangchow station by our missionaries who are resident there; but it may be that the impressions of one who is not a resident of that station may throw a sidelight on the work that is being done by our representatives in that busy center.



Just inside the concession at Chinkiang, China.

It was on a recent visit in connection with the work of the Hangchow College that I received certain impressions regard-

ing the work of our missionaries in Hangchow that I would like to pass on to the readers of THE MISSIONARY SURVEY.

It was very hot weather in June, and all of our missionaries were at their posts. Rev. John L. Stuart, D. D., our senior missionary there, and the oldest missionary in service in our Church, is carrying a very heavy burden for a man who is more than seventy years of age. With the aid only of Mr. McMullen, whose time must be still largely given to the study of the language, he has charge of some twenty-five outstations, with a large number of native workers. In addition to this there are continual calls to act on committees in connection with the work of other Missions. But Dr. Stuart's mind is clear and his judgment is true. The sweet spirit of a ripened and mellowed old age spreads its influence over all the work under his care. Though it was a very hot day on the day that I speak of, Dr. Stuart at-



Crew of the two launches, on the way to the famine relief.

tended and took part in the services during the whole day, walking also several miles.

Mrs. Stuart is doing no less remarkable work than that of her husband. These veteran workers have not only borne the burden and heat of the day, but are now bringing forth fruit in old age. And it is a pleasure to pay a loving tribute to their work. Long may they abide among us, and late may they go to heaven.

The afternoon service which I attended and took part in was at the Peace Bridge. Here Miss Emma Boardman and Miss Annie Wilson spent the whole day, as they generally do, among the Chinese, taking only a cold lunch as their dinner, sandwiched in between the preaching and teaching of the morning and afternoon. It was an afternoon on which the perspiration would pour off of one's hands and face while sitting still. But there was a good congregation, and the people were devout and attentive. I was not able to attend another point where in a similar chapel Miss Matthews does work among the women as these ladies do at Peace Bridge.

I missed Miss French, who had left the day before to return to her home outside of the city gate, where she lives alone, except for the Chinese, and is doing a very self-denying work in healing, teaching, and preaching to the Chinese women. Mr. and Mrs. McMullen have been working very hard on the language, and will in due time take their full part in the work of the station. Rev. Warren Stuart has the Bible Department in the Hangchow Presbyterian College; and Miss Venie J. Lee, M. D., and Miss Rebecca Wilson represent our Mission in the Union Girls' School. My impression of all these mis-



The Bund, Chinkiang, China. Notice the approaching official. From this Bund one could, at one time, count twenty-one Chinese warships. They came here to hoist the Revolutionary flag. This scene is in the British Concession.

sionaries is that they are working up to the very limit of their strength.

On the next day a reception was given by the foreign community to the Governor of the Province and other prominent representatives of the new Republican Government. These had showed marked courtesy to our missionaries, and this reception was given in recognition of their kindness. The reception was held in the evening on our shaded Mission compound at Tien Swe-chiao. The officials came in good force. There was an hour of social intercourse, and an afternoon tea, after which several speeches were made. These speeches, in which allusion was made to the Christian religion, showed that not only that there is a strong and growing feeling of friendliness between representatives of the Chinese Government and the missionaries, but also that they are nearer in thought than at any time before. The minds of many influential Chinese are open to information and appeal concerning a religion that an increasing number are recognizing as the conquering religion of the world. And it was a curious fact that this reception was held on the anniversary of the day which, twenty-one years previously, that is, in 1891, had been set for the slaughter of the missionaries in Hangchow. How wonderful the change within these twenty-one years!

Our work in Hangchow was established in 1867, and so this is the oldest station of our Mission. The work has been built up on a very conservative basis, and the fruits of the work have increased steadily from year to year. The great and crying need is for more workers to gather in the harvest.

of an act of self-sacrifice or of some tender, thoughtful kindness, it brings to my mind the sight and smile of those lovely white carnations.

But what about the palms? Why a rain came that night and destroyed all the

lovely decorations, but it watered the palms and every one of them took root. They are there now to remind us always of the love of a people we delight to serve.

*Canhotinho, Brazil.*

## NOTES FROM HANGCHOW COLLEGE

WARREN H. STUART

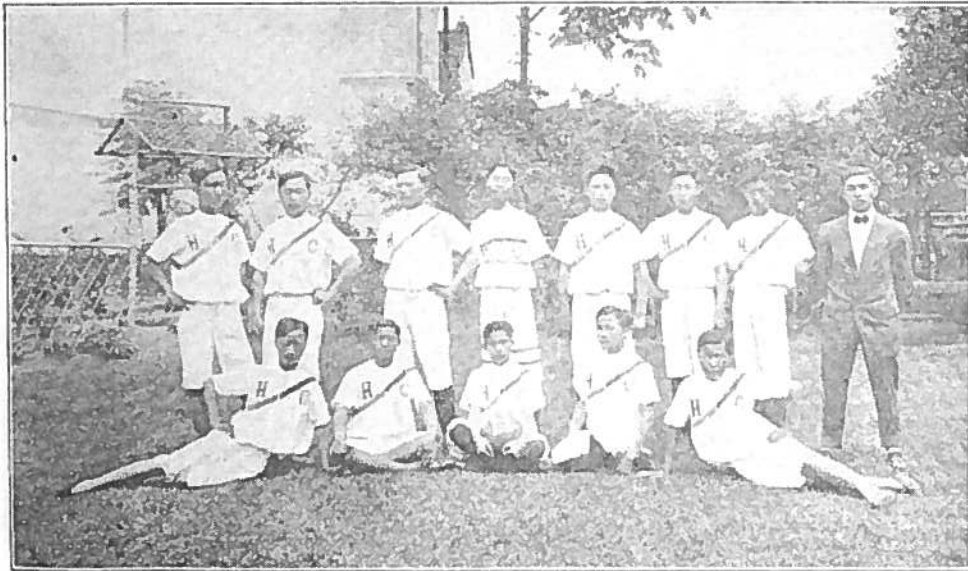
**O**UR "Crooked River" Institution (this being the Chinese name, so given because of its being located on a very winding river), is just closing what is perhaps the best semester of her history so far.

Since the beginning of the year a very handsome addition has been made to the property by the purchase of the bluff just to the east of the college, embracing some ten English acres. On a shelf in front of this bluff it is proposed to place several Chinese teachers' residences, for which the grading and necessary change of road has already been completed. At least two residences will be put up this summer. The campus has been graded, and a good many shade trees located. New seats and

tables, window shades and matting have been provided for Severance Hall. Water works have been put in, bringing pure water from the valley 3,000 feet away, such as we can drink without boiling.

An observatory on top of the hill, to contain the equipment we already have, is now nearing completion. And best of all, some kind friends have promised us a beautiful new chapel, completely furnished even to a pipe organ, where our young men can be taught to worship the Lord in the beauty of holiness.

We have had one hundred and thirteen students enrolled this term, of whom a few have now left. Thirty-two are in the college, eighty-one in the prep. department. The graduating class numbers



THE HANGCHOW COLLEGE "ELEVEN."

seven. Exactly fifty boys are working their way through in part, under a system of self-help admirably organized by Mr. Judson. Two of our college students, staying out this year, have succumbed to the prevalent fever.



A Relief Class for Girls, Hangchow Girls' School.

The Directors at their meeting last December approved the addition of three hours of English in all classes but the lowest, by which certain subjects are taught from English text-books; a change which has brought general satisfaction. The teaching staff has been enriched by a young returned student from America, Mr. M. U. Zung, who has just graduated from Millsaps College, Mississippi. His father was the first co-worker my father had, when pioneering in Soochow forty years ago—loaned to him by the Methodists. This may be the precedent for what we have done in these latter days—namely, to set such a great PRICE by a Methodist teacher of theology in the Bible Training Institute at Nanking. Mr. Zung is a breezy, typical Southerner, who likes “niggers” and hot biscuits, and who knows a college boy’s heart. We have other interesting personnel in our corps of teachers, of whom I may write in a subsequent letter.

The health of the boys and teachers has been unusually good, in pleasing contrast to conditions in the city, where typhus fever rages. Early in the term gymnasium classes were started under Mr. Crane, each boy having to attend twice a week. A small amount of apparatus has also been

provided. As the spring opened the boys began to kick football a good deal, and later the best of them were organized by Mr. Zung into a pretty respectable team, playing the Association style of football. They have played two match games with teams from the city, winning by 4-0 and 3-0.

The spiritual tone among the students also seems to be very good. Two joined the church last Sunday, out of twenty examined. The Y. M. C. A. binds them together in a very real brotherhood. A room in Severance Hall has been set aside for their use, and we have had the good fortune to almost fill it with a library presented by Tseng Chi-yung, grandson of the late Imperialist General Tseng Kuo-fan. (The Revolutionists began getting hot after him because his grandfather had helped to keep the Manchus in power, and he thought the best thing to do with his library was to give it to us; but that does not make the books any the less valuable.) The boys still take a good deal of interest in going out on Sunday afternoons to preach in the nearby villages. We have our own chapel and day school at Zah Kou, the southern extremity of Hangchow, about a mile and a half from the college. Recently at a village two miles up the river we secured the use, free of charge, of a nice ancestral hall, where a band of boys go to preach and teach every Sunday. In the fall we hope to rent a room for preaching services in another busy suburb on the river. In reaching these and other points a small motor pinnace, named the *Sunbeam* and carrying ten persons, has proven and will prove of great service. Pictures of our Gospel Army and Gospel Navy can be seen in an early number of *China's Young Men*.

Two Conferences will be held on the college campus this summer, one for preachers of all denominations in Hangchow and vicinity, one the regular Summer Student Conference of the Y. M. C. A. We earnestly hope they will decide to meet here every year.

Hangchow, June 20, 1912.

## A YEAR'S WORK OF THE MID-CHINA MISSION

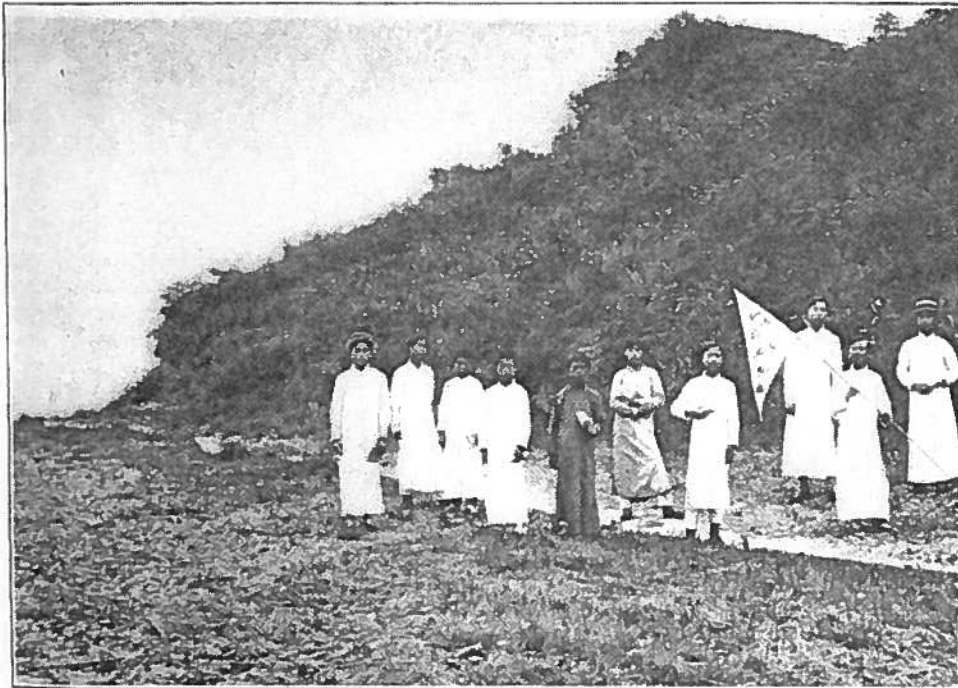
REV. C. H. SMITH.

THE annual meeting of the Mission is usually held in the latter part of the summer, and on Mohkan-shan, just before returning for work; and is the occasion for balancing books, reviewing the past year's work, and making plans for the next. It is then that we pause to see where we are, whence we have come, and as far as we can, whither we go.

Looking at the work as a whole, there is much for which to be thankful, for though it has been necessary to do our work under most trying and unprecedented conditions, yet there has been progress all along the line. And while the gains numerically have been small, yet there has been almost universally a gradual and healthy growth. And if, in spite of the disintegrating influence of a revolution and its paralyzing effect on trade and life

in general and in a year of famine and famine fevers which demanded toll of Christians as well as heathen, as was the case in Hangchow, the Church is able to make progress, it is surely not the work of man alone. And we would certainly not fail to mention the growth in spirituality, and a growth not in spite of the conditions but rather because of them, for in one of the reports from Kiangyin, after a description of the wild excitement and abject fear on the part of the people, which ended in a stampede in which about seven-tenths of the people left, we read: "The Christians stood calm. Oh, how they prayed and fasted, and God only knows how much this time of waiting upon Him in prayer meant to all."

In listening to the reports from the various stations, it was impressive to notice with what regularity the open door was



Evangelistic Band, Hangchow College.

mentioned and dwelt upon. Upon every side you hear that it is so much easier to gain access to the people, that the attitude toward the foreigner is greatly improved, that those in higher circles are more sympathetic and willing to listen. The opportunities, like the riches of Christ, are truly limitless. Heretofore, on account of the fact that the country people were more accessible than those in the city, much work was done in the country from the city, and in getting to this work one would pass out from amongst throngs who knew Him not, thus reminding us that our Saviour left the populous western shore of the Sea of Galilee and crossed over to the other side to heal the demoniac, and that He went down to the coasts of Tyre and Sidon to cast the devil out of the daughter of the Syrophenician woman. And while we thank God for the country work and country Christians who, during all these years, have been more responsive, it fills our hearts with joy that the upper classes in the cities—for as a rule that is where they live—are more inclined to look on our message with favor. And as a result of this increase of interest, or we might perhaps better say, as a result of the slackening of opposition, our Mission, together with two others, have secured land right in the heart of the city of Hangchow, where a great union evangelistic work is hoped to be carried on.

The Chinese have not only done things politically—casting off the Manchu régime—but have laid aside their religions to a great extent. One worker said that she asked a Chinese woman what they were doing now since they had left off serving idols, and the reply was, "We are doing the best we can." Since the doors have been thrown almost wide open, not only by one class but by all; since the people have no gods of their own, having seen the folly of worshipping the gods of their own hands; and since they are as God made them, that is worshipping beings with a capacity for God, but with no means of gratifying it, only doing as the woman said, "the best they can," can we fail to make an appeal for missions

for this land, though we, in making it, are conscious that we run the risk of accentuating an appeal that is already threadbare? And is not this opening of the way, this turning from idols, an answer in part to the prayer of the Church when we prayed that God would hasten the day when the heathen should turn from idols to serve the living God? And if we in this recognize an answer to prayer, are we not obligated the more to give them Christ? God in His dealings with them may have shown them the folly of idols, causing them to turn from them, but He says Himself, "How shall they believe in Him of whom they have not heard?"

In regard to that part of the work that is not strictly evangelistic, we refer to the educational and medical; this work is in the nature of the case easier to get at, easier to see what is being done, and the progress that is being made. For lack of space we cannot give any statistics, but those who are specially interested in any given work can get the detailed reports on application, either from those in charge of the work or from the writer.

All the schools, including the little day schools at the various stations and out-stations, high schools, College, Bible Training School for Women, Medical School and Seminary, have in spite of conditions been well attended, it being necessary on account of the revolution to suspend operations at only one station, viz., Nanking, and there not for long. And though the school system is not all we could wish, it is nevertheless in a fair state of development, and we feel that in standing for education in China we are not only true to our Presbyterian heritage but that it is a work which He Himself owns and blesses. And as an evangelistic agency, could there be any better? There is the little out-station school, where the Bible is taught in a prominent way, where on Sundays there is a Sunday School which interests the parents if they can be interested, and which serves as a feeder for our high schools. And these higher schools in turn supply us, as at present, with well trained preachers and Bible women;

and in a few years we hope to be getting doctors from the Medical School. In all of these schools religious instruction is emphasized and religious life exemplified. Thus we are able to give to the country, in those who do not enter mission work, a class of men and women that China otherwise would not have. It was helpful to learn that the Alumni Association of the Hangchow Girls' School, in addition to serving the ordinary purposes of such organization as that of boosting the school, does a work that is superior to this in keeping in touch with the girls for the sake of the girl herself. And we cannot imagine the temptations and obstacles that a girl encounters as a daughter-in-law in a large heathen family, and surely she needs all the help that can be given.

Whatever effect wars, overflows, and famines might have upon most forms of work, it is not expected that the number of patients at a hospital would for these reasons decrease to any appreciable extent. And as a matter of fact they did not, for we find that these institutions have been full, full up, and then some. Should we print for any given time the quantity of work done at one of these hospitals it would seem incredible.

To be able to save life and to relieve lives of lifelong suffering is itself a noble work; but a noble work is glorified when it is the means of opening a door for Him, who entering cleanses the leprous soul and gives life eternal. While

the reports show that a great deal of thorough going and efficient work is being done, yet professionalism is, as it should be, not the goal. The men in charge of this work are zealous both for quantity and quality that the opportunities for saving some may be proportionately larger and better. Besides the regular daily services and personal work done in the wards, we noticed with pleasure that in Kashing an effort was being made to follow the patients after they return home. This is done through correspondence. The Chinese Christian workers at the various stations are advised when a patient returns to the neighborhood, and are asked to call with a view, of course, of following up the seed sown in the hospital. And it was stated that in Soochow, even when room was needed for new patients, a man was sometimes retained in the hospital after he was well enough to return home, and retained in order that he might be taught Christianity. And while no purely philanthropic institution would follow such a practice, yet it is far better to minister to the soul of one man than to the body of another; and yet it must be the way our Saviour would do it, for though he came with healing in his wings, giving sight to the blind and strength to the maimed, yet He did it as a means to an end. He wanted the man's soul.

As I said above, in a report of this kind no details could be given, but will on application be gladly furnished.

*Nanking, China, Nov. 1. 1912.*

## “THE FATE OF THE GODS”

REV. J. MERCER BLAIN.

**U**NDER the above caption the Canton correspondent of the North China *Daily News* gives the following interesting incident:

“A strange duel has recently taken place at Ko Ming over the ridding of the temple at North Star of its idols. Because there was opposition by some who dwelt in the vicinity, the official who ordered the work to be done arranged that there should be a public debate on the virtue of the gods.

“The idols were, therefore, taken from their temple and placed in front of the Shin Tongs. Immense crowds were present. Indeed, one authority says, ‘The people from the hills and the people from the seas were there.’ The defender of the gods then clothed himself in the robes of his office and began the debate. He harangued on the virtues of the idols. He was followed by the official's secretary, who took the opposite side; the secretary was victorious.

“Meanwhile some of the country people, who had been watching what was going on,



V.2

## VISIT OF DR. SUN YAT SEN

REV. LOWRY DAVIS.

**Y**ESTERDAY was indeed a red letter day for Kashing, being the first time Dr. Sun Yat Sen had ever visited the place. The first part of the week he spent in visiting Hangchow, addressing crowds there, and attending some of the schools. One special feature of his Hangchow visit was his acceptance of the invitation extended by the Hangchow Presbyterian College, situated near Zahke. A festive occasion it was indeed. After the speech of the morning, dinner was served, of which Dr. Sun and twenty foreign guests partook. Dr. Sun made himself most agreeable with his foreign friends, especially as his command of English is admirable.

Leaving Hangchow yesterday on his own special train he arrived at Kashing almost on schedule time, or about 11:30 A. M. This is especially remarkable, and shows the doctor's adoption of Western methods, even in being on time. As every foreigner knows, the old method of Chinese festivals and entertainments of all kinds is truly represented by the Biblical parable, "While the bridegroom tarried, they all slumbered and slept." This was the old plan in China, and dreary waiting indeed it was for foreigners. But yesterday it was not so. We had marched our Kashing High School out to the Business Men's Hall, outside the East Gate, and had seated them, while we waited outside the building, not dreaming that our tarrying would be short. But it was as above narrated.

At the station a party of distinguished citizens met Dr. Sun with the usual courteous greeting and amidst a flourish of trumpets. Then he took his seat in his chair and was carried one mile from the station to the business hall, accompanied by soldiers, both regulars and volunteers, and by multitudes of people. Arrived at the hall, he was led into the dining room

amidst general acclaim, and was served with tea. He then came out and ascended the platform, where with distinguished gentlemen he addressed the audience. The auditorium was a quadrangle, covered only on the sides, leaving the centre an open court yard. On one side of the quadrangle seats were reserved for the Chinese ladies only. Several of the city girls' schools had come to listen to Dr. Sun, and learn that now in China woman is beginning to assume her right place as a companion in the home, instead of the slave she once was. Opposite the woman's side were seated a corresponding number of school boys from the city, among whom were the above mentioned High School students of the Presbyterian Mission with their flags. The court yard was filled with special guests, so that there was hardly standing room. Hardly one-third of the people could be admitted to the auditorium. Dr. Sun was then introduced in the usual Chinese style by two learned readers rather than speakers, whose Ven li essays of introduction were "sung" out from their papers just as Confucius did it, no doubt. Still the spirit of it was fine. Then Dr. Sun came forward and in truly western spirit and with western gestures (you might have seen a faint resemblance to the indomitable "Teddy" in his manner) made the place resound with his exhortations to patriotism. The points he made were somewhat as follows:

1. He spoke of the fine reputation Kashing had. Said there was no better city south of the river. Good for Kashing!

2. He advocated his railroad policy.

3. The building of good houses, keeping the streets clean, and caring for the human body. (Dr. Sun, with his manly features, his well built frame, and his foreign dress presented a fine example of his words.)

V2

### NOTES FROM HANGCHOW

REV. J. L. STUART, D. D.

*Dear Friends:*

THE month of January has been a season of many interesting events in our Hangchow station. Our Church has sent us a most unexpected but most acceptable Christmas gift in the persons of Mr. and Mrs. J. M. Wilson, who arrived two days after that gift day, and entered fairly on their life in our midst during this month.

The study class for leaders among the country Christians had begun the day after Christmas and was continued through the first week of the new year. The union conference for the Presbyterian workers in this region held their meeting at Kashing early in the month, and it was well attended and greatly enjoyed.

The board of directors of the Girls' High School, consisting of nine members, three from the Northern and three from the Southern Presbyterian and three from the Northern Baptist Missions, which form the union, held their meeting here. All these are important and interesting events, but the most engrossing event for our station was the examination of our day schools. Of these we have six in the city and its two large suburbs, and six in towns and villages within a few tens of miles of the city. These schools are under the care and superintendence of our ladies, but having one or two Chinese teachers to each one. We allowed a whole day for the examination of nearly every school, and appointed two or three of our number and one or two of the Chinese teachers to examine each school. The little boys and girls were as deeply impressed with the importance of this great event as any of the little scholars in the United States, and they were busy preparing for the ordeal early and late for days beforehand. The examiners had all the dignity and gravity of a typical examining board in the home land. The little scholars were just as keen to see or hear what marks they got as are their little antipodes on the other side of the planet.

The nearest school is on the Mission compound and has twenty-five boys and eighteen girls in it, so many that the teacher's wife has to help him. He is rather enterprising and has made small paper flags of all nations, over fifty, and hung them around his school room, and one exercise was to call on the whole school to repeat the names of the nations as he pointed to the flag. When the writer arrived in China if he had gone into any similar school and asked about any nation of the world, even the teacher would have been unable to mention any name except possibly England! What a change has come over the people! The schools have made great changes in their methods and their text books and their teachers, and a man must be up-to-date if he succeeds with his school. A Testament had been promised to each one in two of the schools who would recite all the golden texts for the year, and our ladies had the pleasure of handing six



Misses Wilson and two Chinese women. The Chinese woman sitting was blind for sixteen years and cured at the hospital.

Bibles and six New Testaments to those who recited perfectly without missing a word.

These twelve day schools have an aggregate of 310 boys and 85 girls. Two of them are girls' schools and there is a kindergarten connected with one of them with nineteen little tots. One has a number of large girls, all of whom were learning the golden texts in order to get a Testament, but their families forbid their reciting them at the examinations, so after the others had recited singly and received their prizes, the whole school rose and repeated the texts and the references in unison. These girls, who have only been going to school one year and then only in the afternoon, have learned thirty-three verses in different parts of the Bible, and can repeat any of these if only the reference is given out. But this is enough about the schools and I must leave the rest to your imagination.

We had a strenuous time during those examinations, but missionaries sometimes have social functions, even birthday celebration, and one of these occurred on January 8th, when the senior lady of the station was taken by surprise in an event of this kind. The birthday of the senior male member of the station had passed off quietly a month before that, but the good single ladies arranged to celebrate them together, and so invited all the old friends of the old couple to come to an evening dinner, and about twenty-five happy friends sat around a long table laden with an abundant supply of all the good things which the fruitful land of China can fur-



Misses Wilson and Boardman and two Chinese Bible women.

nish. Memories were active and many interesting events of the past were related by those who had been active participants in them, but the feature of the evening was the little impromptu address of their son, Warren, who paid a beautiful tribute to mother, made still more beautiful by being so true and so well deserved, as every one present realized that it was.

All these events and many more that could be mentioned are interesting and important, but to my mind there is still another which will prove far more exceeding important in its future results. Two days ago five missionaries and a Y. M. C. A. secretary met informally and talked over a plan to unite all the missions, the missionaries, the Chinese helpers and the Christians in one body with the supreme object of carrying the Gospel message to every part, and if possible to every individual of this great populous city. The Missions in this city are the Church (of England) Mission Society, the Northern Presbyterian, the Northern Baptist, the China Inland, the Southern Presbyterian, and the Young Men's Christian Association. We now have good hope of uniting all these forces, foreign and native, men and women, in one organized body for the evangelization of the whole city. This thought fills my heart with hope and joy. May each reader of these lines feel the same joy and join with us in prayer for the fulfillment of this hope.



Ten Days' Study Class for Chinese Bible Women.

and bought a Testament and one or two tracts at the book table, which is always spread with Old and New Testaments, gospels, hymn books and tracts, and



A native Christian family at Tunghlang.

always open to the public at the Yang Yoh Hang Chapel.

The streets are as full of handsomely dressed people, as though there was no poverty to be seen on every side. Many gentlemen in foreign clothing, from head to foot. Ladies, though still wearing native material, here have it made with tight, rather short sleeves, and a long skirt, often trimmed with ruffles, some

arrange their hair with a huge round puff and a little knot near the top of the head, this they call "a Japanese head," others wear the hair plaited and coiled in a flat knot, low in the neck, this is "the American head;" little ribbon bows make gay all the heads of the little girls, young ladies and the younger women.

There are plenty of children to fill all the schools; consequently, both the Boys' School and the Girls' School at this station are in a flourishing condition.

The doors of any home are open to those who go to carry the Message to them. Many women are seen in this way during the morning hours, while in the afternoons they are met at the chapel. The only difficulty is, that "the harvest is so great and the workers are so few." Two of the native preachers are to move to the country in a few days, leaving only two native and one foreign evangelist in the city; of these three, only one is left here on the Sabbath, two of them going to the country churches for the Saturday and Sunday preaching. Other stations have been receiving new workers, but this station has been trying to carry on the work with the few. Next year when furloughs are due there will be left only one foreign worker to try and hold the work together. Will not some preacher with his wife come out to learn the language and prepare to help?

*Soochow, March 26, 1913.*

## SIX YEARS OF DEVELOPMENT AT HANGCHOW

REV. WARREN H. STUART.

Dear Dr. Chester:

**W**HILE others have given you regularly views of the station work, it has occurred to me to review the growth and lack of growth of the station in the last six years, since I came to the field in January, 1906.

At that time our Hangchow missionaries numbered ten; since then nine have been added, and four (the G. Hudsons and L. Stuarts) removed, leaving our total force now fifteen, or a net growth of five, nearly one a year or fifty per cent. for the period.

Chinese workers (men) have in the same period increased from seven to thirteen, and women from three to five—percentages of 86 and 67 respectively, or 76½ average.

Centers of work have increased from twelve to twenty-four, 100 per cent. growth; property owned, from \$11,400 to \$18,200, 60 per cent. increase; and annual budget from \$7,000 to \$12,000, 72 per cent. increase.

Pupils in primary schools have increased from 79 to 111, and we have united in higher educational work for both

boys and girls, thereby vastly increasing our efficiency along these lines at small cost.

No new churches have been organized in this period, the number still being *four*. Elders have increased from eleven to fourteen and deacons shows a loss of one out of eight. Farther figures are tabulated below from the mission minutes:

Communicants—1906, 421; 1907, 470; 1908, 466; 1909, 461; 1910, 500; 1911, 515; 1912, 494.

Added on examination—1906, 89; 1907, 79; 1908, 62; 1909, 60; 1910, 33; 1911, 33; 1912, 17.

Total native contributions—1906, \$641.98; 1907, \$590.23; 1908, \$613.90; 1909, \$602.86; 1910, \$569.97; 1911, \$649.56; 1912, \$481.95.

Statistics by no means tell the whole story of growth; and are often misleading, but these returns suggest the following reflections:

1. The church statistics are the most discouraging. While the drop in 1912 can be partly explained by the revolution and resultant conditions, this excuse does not apply to the previous half dozen years, which constitute an arraignment against us and the home church that is hard to answer. Why this unfruitfulness? Are we only cumbering the ground, or is the fault in the Chinese? Let us seek the answer from God and by His grace secure for Him more visible results this year.

2. The greatest expansion has been in primary schools, in centers of work, and new workers; all in the line of capital

investment, scarcely ready yet to bear interest. Several of the centers have just been begun, others are not more than two or three years old. Of the net gain of missionaries five in number, three are still studying and the other two have just begun full work. The next six years ought to show much better results than the past six, during which the missionary force has lost four members, and been hardly more than able to mark time.

3. The period has been marked by union—union in the Girls' School, in the College, in the Presbytery, and, with plans now rapidly maturing, in city evangelism. What growth has been attained would have cost much more had it not been for the economies resulting from such united effort.

4. With all this expansion our field is not near covered yet. We bring the Gospel to the attention of less than a fifth of those to whom we are morally responsible as in our field, and of these only a very few come into vital contact with it.

5. Our greatest need is of more spiritual power, which can be obtained chiefly—I started to say, only—by prayer. The home Church can help us more by prayer than any other way. Nothing will more increase our efficiency. Why emphasize again something so palpable, fundamental? Because while leaving the results to the Owner of the Harvest, we feel there is still seemingly a lack of power under which one cannot be content.

Hangchow, April 1st.

### “MOTHER STUART”

THE Bi-Monthly Bulletin for April gives an account of a very interesting occasion at Hangchow on January 8th. This was the seventy-first birthday of Mrs. J. L. Stuart, Sr., familiarly known as “Mother Stuart.” A company of friends gathered in her honor at the mission compound and enjoyed a birthday feast, at which Miss Annie R. V. Wilson was the hostess. Rev. Warren H. Stuart, the youngest son of the family, made an address which was not intended for publication, but only for the circle

that had gathered to express their love and admiration for Mrs. Stuart on this occasion. But as the editor of the Bi-Monthly Bulletin remarked: “That circle is so large and this tribute is so altogether just and appropriate, that we will be forgiven for passing it on to the readers of this paper.” The address was as follows:

*Ladies and Gentlemen,*—I rise to make a few remarks appropriate to this occasion. It is a matter of personal privilege. I am not a ready speaker, as you all know, but my subject will afford the needed inspiration.

All of us in this company are alike in one

## THE UNION GIRLS' SCHOOL AT HANGCHOW

MISS MARY S. MATHEWS.

In a former article it was my privilege to tell the story of our Southern Presbyterian Mission's Girls' School at Hangchow. Dr. Chester has now asked me to give the history of its union with the Northern Presbyterian Mission and the Wayland Girls' School of the Northern Baptist Mission of this city and to tell something of its hopes and plans for the future.



Miss Mary S. Mathews.

### FIRST BEGINNINGS

Hangchow is the very first Mission station established by our Church, and the Hangchow Girls' School was the pioneer educational institution of our foreign mission work. The beginnings of things are always difficult and hazardous. With the very full mission literature of the present day it is difficult for us to realize how many unsolved problems faced those earlier missionaries, and in looking back on the history of those times one cannot but admire the courage and wisdom which was brought to the solution of those problems.

In at least the second year of its existence our station had a boys' school, a dispensary, and a school for girls, while the street chapel had been opened from the first days. Thus, while from the beginning in Hangchow, we have recognized the three-fold plan of our Lord in giving His message to the world, the preaching of the Word has always been stressed.

The station had strong and successful evangelists who were inclined to look askance at all forms of institutional work. After Dr. Fishburne's failure in health and return to the home land no further attempt was made to build a hospital.

While Miss Kirkland continued to dispense medicines and Miss French's remarkable talent for medical work has through many years borne rich fruit, our organized medical work fell into the hands of the English Church Missionary Society.

The boys' school prospered for several years, and some of our best preachers began their education in it; but the work proved too exacting for Mr. Painter's always feeble health, and the school for boys was closed. With the lapse of the boys' school the education of the boys of our Chinese constituency was delegated to the Northern Presbyterians, while we agreed to educate their girls. At this time the Northern Presbyterians had in Hangchow a boys' school in successful operation which has since become the Presbyterian Union College.

### EARLY STRUGGLES

The advisability of closing our girls' school was more than once discussed. During an interval of more than a year, when no foreign lady was at the station, it was allowed to continue only at the entreaties and under the management of the native teacher, Mrs. Chow.

Still through all its struggling existence our school stood firmly for the physical, mental and moral uplift of the women of China. Thirty years ago the crying wrongs against Chinese womanhood were foot-binding and childhood betrothals. Our school refused to receive pupils unless their feet could be unbound, while we refused to write contracts for educating girls unless their parents and guardians gave them the right of choice in marriage. The policy of mission schools at this time was by no means uniform on these points. Some schools



Mrs. Chang and her daughter, a matron in the Union Girls' School, Hangchow

wishing especially to secure pupils from the wealthier families permitted footbinding and others refused to act on the subject of childhood betrothals, claiming that it was a matter for the family of the pupil to decide. Personal cleanliness was especially emphasized and the Bible course mapped out by Mrs. Randolph and Mrs. Stuart was singularly like that of Dr. White, requiring a textual study of nearly every book of the Bible.

#### TEACHER TRAINING

At first the curriculum was necessarily primary, but soon Mrs. Randolph and Mrs. Stuart had visions of what might be accomplished by educating teachers for the future schools. Many of these dreams were afterwards realized. Each year one or two of the more promising pupils were kept to be trained as teachers. At that time it was not the policy of either the Mission or of the station which constituted the school board to attempt any work for the higher education of Chinese women.

Mrs. Essie Wilson Price began some advanced work in the school during her incumbency, and as the years passed the Chinese nation was broadening and developing her ideas in regard to female education.



Girls' School at Hangechow.

On returning to the city after the "Boxer" uprising in the beginning of 1901, Mrs. Stuart and Miss Mathews made a determined effort to raise the standard of the school to the grade of high school and succeeded. The first high school class

graduated in 1907. It was also the earnest desire of the ladies in charge to add two years of normal work and a college course of four years to the school's curriculum. With only two foreign teachers, a meager native faculty, and wholly inadequate equipment, this was impossible.

We realized that we stood on the threshold of a new era for China. There had at least come to this ancient nation an extraordinary awakening. Women and girls of all classes were suddenly demanding education, and schools for girls were springing up everywhere. There was a phenomenal demand for trained teachers which the mission schools were quite unable to supply.

Even girls whom we had considered inefficient were accepted with gratitude by the new schools as teachers and paid good salaries. It has always seemed to me that in remaining with us during this crisis, our own best teachers showed extraordinary moral strength. I recall one brilliant young woman who was offered a salary ten times as large as that we were giving her. She is now the happy and contented wife of a poor young preacher, who will probably never receive more than one-fourth of the amount of the salary offered to her at that time.



Miss Rebecca Wilson and Mrs. Ma, Hangechow, China.

#### IDEALS

The ideals for which our school had stood and which it had stamped upon the four hundred and fifty women it had sent out during the past thirty years had suddenly become attractive to the Chinese. China claimed these ideals as her own. The nation had caught a glimpse of the possibilities of Christian womanhood, and had risen in a noble effort to grasp those



Home of the Southern Presbyterian Ladies of Union Girls' School.

possibilities while dimly realizing the source from which they sprung.

We well knew that if the Mission schools failed to supply this demand for trained teachers China had no recourse but to secure them from the non-Christian government schools of Japan.

We were pressed to receive pupils. Our old buildings could accommodate only sixty girls comfortably. By using every possible makeshift we at one time raised the enrollment to one hundred, but we realized that this crowding endangered the health of the school. Moreover, at this time there were already in the city two other Mission schools for girls conducted on exactly the same lines as ours.

#### MRS. GARRITT'S SCHOOL

Near the close of the last century, Mrs. J. C. Garritt, who was formerly Miss Nannie McDonald, of our Mission, earnestly desiring to do some work for the Master, and being rather closely confined to her home by her family of small children, opened a day school for girls in the neighborhood near her.

In 1899 the Chinese Christians of the Northern Presbyterian Church expressed their warm approval of her work, and begged her to open a boarding school for their daughters, promising themselves to pay for the books, food, and clothing of

the pupils. As this was so much nearer self-support than anything that had been previously offered, it seemed wrong not to accept it. So after much consultation and many prayers, a friend from home having provided the funds, this school was opened.

#### THE BAPTIST SCHOOL

In 1898 Rev. and Mrs. W. S. Sweet of the Northern Baptist Mission were transferred to Hangchow, and began to press the work of that station along all lines. The work had scarcely begun, however, before all were obliged to flee from the city on account of the "Boxer" uprising. On returning to the city in the beginning of 1901, Mrs. Sweet found the great ladies of her neighborhood very friendly and visited much among them. It was in response to an appeal from these ladies that she opened a school for young girls.

One of these ladies rented a room near the Baptist chapel and lived there with her daughter and one or two other girls. A few girls from the neighboring families also came daily to be taught. Mrs. Sweet held her classes in the chapel. The work developed very rapidly. In 1907 the board granted an appropriation and sent out two young ladies to establish a boarding school for girls. When in 1908 the boys' school



moved into its new buildings the girls' school moved into those vacated by it.

Under the efficient management of Miss Nourse and Miss Wickenden this school soon outgrew its first home. A large Chinese building was rented and the school moved into it.

Thus our school stood on the threshold of a glorious era, yet without an adequate faculty or equipment to carry out her manifest destiny. The advantages of union were patent to all.

#### FIRST STEPS TOWARD UNION

As early as 1905 the Northern Presbyterians had approached us on the subject of union of the girls' schools. The theological seminaries of the two missions had been united before this time.

In 1906 the Northern Presbyterian Missions and ours appointed a joint committee "to consider the practicability of harmonizing and uniting our educational work." In 1907 the union of the two Presbyterian girls' schools in Hangchow was approved by both missions. During the summer of the same year the Northern Baptist Mission asked that their girls' school in Hangchow might unite with these two Presbyterian schools, and the overture was referred to committees by the respective missions.

In 1908 the joint Committee on Educational Work of the Northern and Southern Presbyterian Missions recommended that both Missions unite in the Northern Presbyterian College for Boys, and that a uniform curriculum be adopted for all elementary and academic work in both Missions.

When the union of the two Presbyterian girls' schools was approved in 1907 it was agreed that they should occupy the building vacated by the boys' college. In this way the practical union of the girls' schools was delayed till the beginning of 1911.

Finally the triple union was accomplished in 1912. In this union it was stipulated that there should be a joint capital of \$30,000, each mission furnishing \$10,000, and the representatives of the three missions were instructed to pur-

chase a new site. The site under consideration now is on the City Hill, not far from the original home of our Mission in a most healthful and desirable locality.

All of the measures mentioned above were referred to the home boards and committees and approved by them.

#### THE FACULTY

The foreign staff for 1913 is as follows: Our Mission gives Dr. Lee, the principal, an M. D. of Tennessee University, whose medical training admirably fits her for looking after the health of a large girls' school; and Miss Rebecca Wilson, a B. A. of Converse College, who has already had more than ten years of successful work in China. From the Northern Presbyterian Mission we have Miss Ricketts, a practical educator of rare experience and ability; and Miss Lois Lyon, a B. A. of Wooster University, who has the advantage of having been born in China. The Northern Baptists have appointed to this work Miss Nourse, a Ph. B. of Chicago, and Miss Woods, an A. B. of Mt. Holyoke.

The advantages of this union in economy, in efficiency, and above all in spiritual inspiration and uplift must be apparent to all. Each of the three Missions involved had felt obliged to open a school for the higher education of Chinese women, and by uniting they reduce this expense one third. The three Missions had each designated Hangchow as the place where this institution for higher education should be located.

The advantages in efficiency are even greater. By having six foreign teachers, we may be able to secure specialists for each department. As an example of the increased efficiency, I would like to mention the remarkable social work among the families of the pupils developed by Miss Rebecca Wilson and her Bible woman, Mrs. Ma.

Before the union, with only two foreign ladies connected with the school, this work was necessarily neglected.

A department of Foreign Correspondence, also, can now be established and

the school can be kept in close contact with its supporters in the home land.

But unquestionably the greatest advantage has been in the spiritual inspiration gained by the union. Who can estimate the influence of this object lesson on the Chinese Christians. Three Missions are willing to waive all minor differences, all secular ambitions and unite for the glory of their common Master. Besides, the union was easy. There has always been the most perfect harmony between the

five Missions working in Hangchow, and as I have pointed out, from the earliest days we have had federation in work. The basis of union in all our work has been that "the Bible shall be accepted as the Word of God and the supreme rule of faith and practice." The union was sure to come. It could not be resisted, for love was behind it—the mutual love we have for each other and the love of all of us for the Master, who prayed that "they might all be one."

## THE INTERNATIONAL MISSIONARY UNION

CLIFTON SPRINGS, NEW YORK

REV. GEO. C. LENINGTON.

**T**HE International Missionary Union will convene for its thirtieth annual gathering at Clifton Springs, New York, June 4-10, 1913. All missionaries of Evangelical Churches, whether on furlough from their fields or under appointment to go, are invited to attend this conference. Its purposes are united prayer for the world-wide enterprise, opportunity for comparing work and methods, and mutual acquaintance between Christian workers of every Church and every land. The latest information concerning every field is presented in this

annual gathering. The trustees of the Sanitarium place at the disposal of the missionaries the chapel and tabernacle that was built for this conference by Dr. Foster, the founder of the Sanitarium.

They likewise offer free entertainment during the conference to all missionaries. Friends of missions will find it easy to arrange for a visit to the gathering.

All who expect to attend, or are interested in the conference, may address the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, New York.

March 12, 1913.

## ANNUAL MEETING OF THE CONGO MISSION

REV. C. L. CRANE.

**T**HE annual Meeting of the Congo Mission convened on December 9, 1912. Only four of the older missionaries were present, the others, having resided in the Congo for periods varying from one month to a year. The only member of the Mission absent besides those at home on furlough was Mr. McKee, the distance from Mutoto being too great to admit more than one delegate from that station. Mr. Bedinger not only represented Mutoto but also the concession for which we are asking out in the hill country and towards

Lusambo. As he had recently made an itinerary with Dr. Morrison besides another in search of the concession at Lusambo, he could speak with authority on several important questions. The new missionaries whom God has recently called to the work were all present and lent their advice to some of the points in discussion. None of them displaying any unwillingness to shoulder the work that was given them to do during their term of service in addition to language study.

The placing of the forces—new and old—was the main point for consideration in

I do not ask your forgiveness for any injury or hurt I may at any time have done any one of you, for I am sure that has been granted long ago.

Pray for me, beloved, that Christ may be magnified in my body, whether by life or by death, and that I may be strengthened with all power, according to the might of His glory, unto all steadfastness and long suffering with joy, that faith may not falter, nor the vision be dimmed, when the last call comes. Pray for my dear wife, whom you know has borne so patiently the heavy burden of care and anxiety during the past three years, and upon whom such a crushing load of sorrow and responsibility must soon descend. Pray for my dear children, that God may cause this Providence to work out for their best good.

You will all be interested in knowing that every thing possible is being done for my com-

fort. I am being overwhelmed with kindness, and God is mercifully granting me much more freedom from pain than I have had during the past four months. His poor pilgrim had grown tired, and He knew it, and so the everlasting arms have been placed underneath me, and His right hand upholdeth me.

And now farewell, till we meet before the great white throne, to be forever with the Lord, and may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Affectionately your brother in Christ,

GEO. HUDSON.

## WOMAN'S WORK IN CHINA

MISS ANNIE R. V. WILSON.

**W**E WILL be aboard this little boat a few hours, so I will try to catch up a little on my correspondence, which both Miss Boardman and I deplore, having to seemingly neglect, but we have been kept so busy with our trips back and forth in country and city work.

I know by my past experience in trying



New arrivals at Hangchow. Reading from left to right, Mr. and Mrs. J. M. Wilson and Mr. S. C. Farrior.



Dr. J. L. Stuart and Rev. R. J. McMullen and nine of the Chinese preachers, of the evangelistic work; also Rev. Warren H. Stuart and Messrs. S. C. Farrior and J. M. Wilson, of the educational work; all at Hangchow, China.

to stir up an interest in foreign mission work how important it is to keep in personal touch with the missionaries and their work; that there may be fresh "fuel" for the missionary flame," but I sympathize with my fellow missionaries in not being able to reply promptly to every call for a letter in a way I could not do before I came to China.



Rev. John L. Stuart, D. D., and two senior Chinese preachers of the Hangehow station, Messrs Dixon and Sunz.

Formerly when we used a house boat we could write in between stations, as I am doing now, but Miss Boardman no longer has her little boat, and we use the train in going to two of our outstations, which, of course, is a great saving of time. For instance, two of the stations formerly requiring two hours and a whole day respectively, are made by the train now in a quarter of an hour, and less than an hour. To this last place, Lin-bin, we have just been and spent ten days. In some respects it has been one of the happiest trips we have ever made there. Miss Boardman has been giving me a little history of the work there. When it began the people of the place would not allow them a house in the place in which to preach, and the first chapel was a straw house, three miles from Lin-bin. The first school had three pupils, now we have a flourishing school of forty-three and could have more if we had room for them. On this trip we have been cordially welcomed into some homes, where formerly we could not go on account of prejudice to the Gospel. Along with the pleasures and blessings we enjoyed on this trip to Lin-bin were also sorrows of heart over some

of the sights one witnesses in a heathen land.

Some of our school children returning to school from their noon meal saw a poor little baby left to die in a field under a burning sun, tortured by insects and even worse, and when they reported it the kind-hearted teacher, who had lost his only little one, at once went to rescue it, and brought it to the chapel in a horrible state of filth and wretchedness. Warm water and soap seemed to make little impression on it, and for an hour or two it could not swallow any nourishment. However, after Miss Boardman had used her skill for some hours it finally yielded to treatment, and we placed it where it could be cared for. This is just one little glimpse of what goes on in a darkened land.

Others doubtless have written you of the plans for united effort on the part of the five missions located in Hangehow to evangelize that great city. We are hoping and praying for great things.

We are rejoicing over the good news of the payment of the debt, and trust now that the new missionaries may be speedily sent out, for they are greatly needed.

*Hangehow, June 13th.*

V. 3

### HANGCHOW COLLEGE SELF-HELP DEPARTMENT.

REV. J. H. JUDSON.

**A** QUITE a number of letters have been received making inquiries about the Students' Self-Help Department in connection with the Hangchow College, it has occurred to the superintendent of this department, that a brief account of its object, method, work, and results for the nearly three years of its organization might be of interest.

The object is simply to devise means whereby a worthy but poor student can help himself to get an education, of which he would be otherwise deprived, and is based on the idea, in which we firmly believe, that "God helps those who help themselves." It is only for those young men who are able, willing, and not ashamed to work. It should be distinctly understood that it is not an industrial department, where trades are taught. No trades, as such, are taught. We simply undertake to furnish some kind of work for them to do, which will be a help to them as well as remunerative to the institution.

As to the method, we have adopted in the Hangchow College what is known in American institutions as the communitive method, in distinction from the commercial. The latter is more like an employment bureau in connection with an institution, which

undertakes to find places of employment, where students will get so much pay for so much work. The work is generally, more likely always, outside of the institution itself. In the communitive method, the department forms an integral part of the institution. The work done by students, though not exclusively, is for the most part within the institution and for its benefit. This department takes its place with all the other departments, no one being considered superior or inferior to the other. In making out the time schedule for the daily class-room work, etc., this department comes in for an equal consideration, so that all are correlated together.

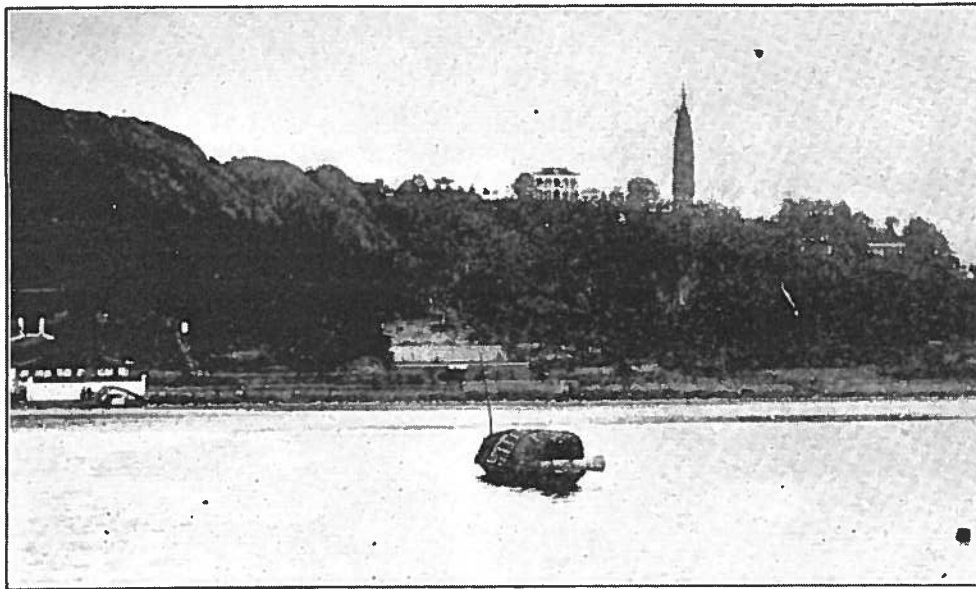
All things being considered, we believe this to be the best method, especially for China. It brings the students under discipline in this department of work, as well as in the departments of study. It teaches them many things which will be of inestimable value to them in their life's work but which the class-room fails to give.

The fundamental principles underlying the working out of the method are (1) that the hours of work should be consecutive, and not divided up into parts, and (2) the time schedule should be so arranged that some students will be on duty for work throughout the day. By such an arrangement, all the work in the buildings and on the grounds, which would otherwise be done by hired help can be done by students, provided of course the force of working students is large enough. This is now being done in the Hangchow College, with two or three exceptions.

The work naturally divides itself into two kinds. (1) special work and (2) general work. The former includes such work as must be done every day, like janitors' work, office work, care of laboratories, etc., etc. The general work includes all such as may come



Self-help Students Working in Truck Garden, Hangchow College.



The Needle Pagoda, Hangchow, China.

up from day to day, like working in the orchard, in the vegetable garden, making roads, moving furniture, etc., etc.

Each working student writes up an application blank, in which he agrees to work two hours each day and to do any kind of work assigned him.

The need of such a department is shown by the fact that fifty-odd students are availing themselves of the opportunity, and many others would do so, did we not have to limit the numbers for want of funds. Several have told us, that were it not for this self-help plan, they could not graduate from college, unless they borrowed money or were helped in some other way.

As to the results, they have been exceedingly gratifying. We have completed nearly three years. These years of trial have shown that the plan is feasible, workable, and necessary.

Some objections were made at the beginning, but it has been shown that they were more imaginary than real. The students have been willing to work on any job given them; they have been willing to work under the superintendence of a common laborer; they have done their work faithfully and well.

This, however, is one of the benefits growing out of the department; it will teach the students how to handle tools and how to work.

It was feared that such an innovation would keep out boys of a higher class. Thus far no signs of caste have appeared.

We believe this department will enable our best young men to complete a full college course, of which they would otherwise be deprived, and be thus better fitted for life's work both in the church and in the state.

As to the financial side of the plan, no one expects it to be self-supporting. *No student can be educated for nothing. It must cost somebody something.* Students who can pay the full cost should do so. But a large majority of our Christian constituency *cannot* pay. They *must* be helped in some way. We believe that this self-help plan, solely from a financial point of view, is the cheapest way of helping them. There are, however, more weightier benefits than the financial one. It gives to students stamina of character, independence, and a preparation for life's work which money cannot purchase or classroom work give.



The Desalvado Presbyterian Church, Brazil.  
Rev. Alva Hardie, Pastor.

on hand we had to borrow \$2,000.00 in order to put it in shape to use, and if we have any good friends in the home land who would like to help us in paying off this debt we would be very glad to receive their offerings.

We had the Rev. Dr. Erasmo Braga, of our Seminary in Campinas, with us on the dedication day and he gave us two fine sermons. The next ten days following we had several ministers, with fine interest all the time, and our congregations are increasing continually. A nice clean church building is one of the best means of spreading the Gospel that I know of. I hope you will pray that God will bless us more and more in this great work of His.

*Desalvado, Brazil.*

"You are getting out a GREAT magazine, and ought to have 100,000 subscribers."  
R. L. KINNAIRD.  
*Gatletsburg, Ky.*

#### THE FACULTY OF HANGCHOW COLLEGE.

REV. WARREN H. STUART.

**T**HIS College began as a small boys' boarding school in Ningpo in 1845, and in 1907 was transferred to Hangchow, the capital of China's smallest but perhaps wealthiest province. In 1910 it came under the joint control of the Northern and Southern Presbyterian Churches, and in 1911 was moved to a new site outside the city, overlooking the Tsientang river, famous for its tidal "bore." About 100 acres of land have been bought, and spacious new buildings erected, chiefly with gifts from a few friends in the Northern Church. The enrollment this spring term is 203, the largest on record, as against 120 odd last spring and 157 last fall, and all available room is taken.

The President is Rev. E. L. Mattox, D. D., a native of Fairfield, Iowa, who came to China in 1893. In addition to his manifold executive duties, he does

some teaching, and acts as pastor of the College church. Rev. R. F. Fitch of Ohio, the Vice-president, teaches physical science and looks after the construction of buildings, roads, waterworks, etc. The President-Emeritus, Rev. J. H. Judson of Pontiac, Michigan, now on furlough, gives what strength he can to the Self-Help Department. Rev. M. K. Chow, a graduate of the College, is Dean and Treasurer. Mr. A. W. March of Ohio, teaches Biology and English. The Biblical Department is in charge of Rev. Warren H. Stuart, of Virginia. Chemistry is taught by Mr. S. D. Li, a graduate of Shantung Christian College, and Mathematics and Elementary Science by two of our own alumni, Messrs. M. Y. Chow and D. S. Fang. English Language and Literature are taught by Mr. S. C. Farrior, of Rose Hill, N. C., a 1912 graduate of Davidson College. Mr.



The Mother and Daughter of Mr. Dali, Pastor at Valdosta Chapel, Hangchow.

J. M. Wilson of Louisville, a C. E. of Kentucky State University, will introduce a department of engineering and mechanics as soon as he has sufficient grasp of the language. The History course is taught by Mr. M. U. Chen, a

Chinese graduate of Millsaps College, Miss. Four Chinese scholars teach the intricacies of their own language.

Three of the foreign teachers are sons of missionaries. Each department of instruction is being organized under a permanent head, with assistants. If the number of teachers seems large, it must be remembered that the foreign teachers have a good many other responsibilities, and their time is further cut into by language-study and furlough. Moreover the Chinese government system, with which we try to fall in, requires more hours of teaching than the American system.

Six young men were graduated from the college course in December, and fifteen from the academy course in February. Of the six full graduates, two are teaching in academies of our own mission, two are preaching in the city, and two are teaching in government schools preparatory to entering direct Christian work later. Two former graduates go this summer to the United States for their theological education. Sixteen of our old students are now in the Nanking School of Theology. Of the twelve Directors of the recently organized Y. M. C. A. in the city, nine are old students of ours. It is our earnest desire to turn out men of multiplied usefulness to Church and State in China and for this we bespeak the intercession of every reader of this article.



Evangelistic Band, Hangchow.



## HANGCHOW CHRISTIAN COLLEGE.

MR. J. M. WILSON.

AS SOME of you know we sailed from Vancouver, B. C., aboard the *Empress of Japan*, October 12th, and arrived in Shanghai the first day of November, after a rather rough, but otherwise good trip at sea. We reached Hangchow November 2nd, and were mighty glad to see our old friends, both Chinese and foreign. After going through the usual details of getting a cook, cleaning house, etc., we began to look around and see what had happened in the college during the past fourteen months.

As to Americans on the staff, there are a number of changes. Mr. Wheeler and Mr. Scott, of the Northern Board, have left us. Mr. March is on furlough. Messrs. Day and Barkman have been added by the Northern friends and our mission has sent Mr. and Mrs. Andrew Allison from our Kiangyin Station to join our staff, besides two young men. Messrs. Creighton and W. E. Smith, who are here for one year only. Mr. Creighton is sent by the students of Occidental College, Los Angeles, California. Mr. Smith is a young lawyer who has just finished his course at Washington and Lee University. He is helping with the teaching of English. These, along with the old-timers, like the Stuarts and Mattos make a group that it is good to know and live with.

Last year, because of student strikes, we lost about sixty of our students, at least they were told to "go to school or quit," and that many quit, rather than sign a paper to obey all the rules of the faculty. Some of you may have heard of how the student class have joined themselves together all over the country for the purpose of aiding their country in her attempt to throw off Japan in Shantung and other places. This Students' Union has been a good thing in many

ways, but like the labor unions, they have felt their power and importance a little too much and have gotten to the point where they wish to dictate to the authorities in the schools. School boys are the same in China as they are in America—the truth is when it comes to thinking of plans for mischief the Chinese boy is not in the class with some Americans I have known. These students leaving, along with our inability to equip our institution as it should be, have caused a dropping off in the student body. The truth is if our Southern Presbyterian Church does not get under the load here in the way of equipment in the near future, the cause of Christ is going to lose considerable prestige in the eyes of these people and we are already losing the opportunity to teach and develop many leaders for the kingdom in the future. Being a Christian institution is no excuse for being an ill-equipped and inefficient educational institution. However, we still believe that the home Church is going to do her part in the near future.

We have for a long time noticed the trouble that many of our missionaries have in erecting their buildings. A missionary is called upon to do all kinds of things that he has never done before. One thing that almost every missionary has had to do sooner or later, is to build his own house, if he has had one, and probably his hospital or chapel or school-house. This construction has been very trying on the missionaries. It is said that the erection of one building on the mission field shortens a man's life by one year. Contractors at home have many ways of doing inferior work when they are supervised by our best trained engineers. This being the case, you can imagine the tricks that can be "pulled off" by a heathen Chinese contractor when

he is supervised by a minister of the gospel, who in many cases does not even know, until the house begins to fall down, that he is being cheated. I could write a book on things I have seen along this line; in fact, I could write pages on the things I have had both done and attempted on work that I, as trained engineer, was trying to do. For example, shortly after my return here our kitchen chimney began to smoke very badly. I sent a man to the top of the house to drop a weight down the chimney. The weight stopped short at the second floor line, where after tearing out the brick, we discovered that a wooden floor joist had been built through the chimney! This was very badly charred and we considered ourselves fortunate that the house had not been burned down.

Having had considerable training along these lines and also a good deal of experience—good, bad, and indifferent—building with Chinese labor, I am starting what will be called our Hangechow

College Construction Department. We propose to draw the plans and write the specifications in both Chinese and English for building work for any missionary of any denomination in this section of China. We will also try to supply, as far as possible, trustworthy Chinese to supervise the work. We will use our self-help students in making the drawings and it may be possible, at least in the summer time to use them as inspectors. I will be assisted in the work by one of my old students who has just been graduated from the Government Institute of Technology. We are going to charge a small percentage for this work to pay expenses and if there is any surplus, same will be put into the plant and equipment of this institution. We are hoping in this way to help the missions in their building operations and also to get hold of some very badly needed equipment.

*Hangechow, China.*

### FIRST CHRISTIAN BECOMES PASTOR.

Dr. R. M. WILSON.

WE ARE all rejoicing that "Elder Choe," as he is familiarly known here, has just been ordained pastor of the North Gate Church, Kwangju.

Just thirteen years ago when I arrived in Korea he was given me as a language teacher. He served in this capacity for some years, and at the same time acting as hospital assistant. He has assisted in many operations and is a pretty good "country doctor."

A few years ago he decided to study for the ministry and since has been in evangelistic work strictly, attending each fall and spring session at the seminary, and in December graduated from the Presbyterian Theological Seminary.

During the independence movement he was taking some part in the cheering and was put in prison for about a year, this delaying his graduation.

He was the first man to become a Christian at this station and for some years has been one of the most active members of the Church.

His father died of cholera when he was quite young and this threw the responsibility of the family upon him.

The past Sabbath was not only a red letter day from the ordination of Elder Choe, but the South Gate Church was divided and about half of the congregation goes with Pastor Choe to start the new church at North Gate. This promises to be a very strong church, because of the fact that most of the members who are merchants and independent are in that section and are able to support their church; also the church is right in the heart of the city with a large population all about the church. There were over a hundred at Sunday school there and it

## **Robert J. McMullen, “How to Conserve Results of Evangelistic Work”**

March 1, 1925

For nearly 20 years after his arrival in 1911, McMullen served as an evangelist in Hangzhou and its environs. Although the number of Protestant missionaries in the field grew steadily in this period, progress in winning Chinese converts to Christianity was slow and a source of continual frustration. In this 1925 article, published in *The Chinese Recorder*, McMullen delivers an assessment for the Shanghai Missionary Association that stresses the importance of the individual “touch” and the continued need to nurture the faith of those who are once won over.

## How to Conserve Results of Evangelistic Work

McMullen, R J

*The Chinese Recorder* (1912-1938); Mar 1, 1925;

ProQuest Historical Newspapers: Chinese Newspapers Collection (1832-1953)

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# How to Conserve Results of Evangelistic Work\*

R. J. MCMULLEN

**T**HE results of evangelistic work, how few and unsatisfactory they are! Reports made to the National Christian Conference state that although 7% of the membership of the Church in China are salaried workers, the annual increase in membership is 6%, that each year seven paid workers increase the total number of members in the church by six. It is further stated that of the six added to the church, two fall away within five to ten years and that two of the six are regular in their church attendance. The question under discussion in the light of these facts might be well changed from how to conserve results into how to secure results in our evangelistic work. When we think of the many members in our churches who give but little evidence of real conversion, when we think of the many conditions and attitudes in the church that are far from that which we would choose, we can but admit that many of the results of our evangelistic work are such that we do not desire to conserve. The fact that the results of our evangelistic work are so meager and unsatisfactory should impress upon us the importance of finding some solution for the

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\* Paper read before the Shanghai Missionary Association.

problem before us. The very scarcity of satisfactory results is in itself an imperative demand that we thus conserve.

How to conserve results? What do we mean? Webster says that to conserve is to keep something unimpaired or sound. It stresses the idea of maintenance of existing conditions. The question before us then is how to hold our own, how to keep from retreat. We recall the famous saying of General Foch: "My center gives way, my right recedes; the situation is excellent. I shall attack." Those of us who ride bicycles know that as soon as we cease making progress, we begin to lose our balance and fall. Guarding against retreat by attacking, keeping from falling by going ahead, overcoming evil with good, this principle seems as fundamental in our fight against evil as in any other warfare. To conserve is to make progress. Anything that will help us to expect and work for progress will be of value in conserving results.

Progress is an individual matter. Society can only make progress as the individuals forming society make progress. It is necessary that we, as it were, forget China's millions as we focus our thought upon the individuals whose lives we touch. We must seek from the Master His second healing touch that will enable us not only to see men as trees moving, but individuals, each in his own environment and each with his own demand for helpful service. I have at times found it helpful to keep a list of those with whom I became associated and who showed an interest in Christianity. I do not mean a card index system for names and addresses; I mean rather a book in which a sufficient number of pages is allocated to each individual to enable me to record the circumstances under which he lived, the attitude that he had towards our religion, the part in which he was interested and the plan that I had made to help him make progress. Here also an entry should be made of each visit or any change in attitude or any further development or change in plan for him. The study of a book of this kind will help us not only to keep in form regarding the conditions of each individual with whom we are working, but it is an invaluable check on ourselves in keeping us thinking in terms of individuals, in expecting definite progress from individuals and making definite plans for helping each individual.

Our co-workers in educational institutions find it necessary in order to do effective work to plan for certain definite progress to be made by each individual student within a certain specified time. Their whole work is so planned as to help these individual students make this progress in the time allotted. They have ways of checking up the progress to those who are found falling behind. Is there any reason for evangelistic workers being less efficient or having lower ideals? They recognized as do we the great need of the people at large and are trying to help the

great mass of illiterates to make some progress toward education, but on the other hand they find it necessary in order faithfully to instruct those under their care to limit their work to such a number as they have reason to believe they can help to make the progress required in the time allotted. Evangelistic meetings, tract distribution and other forms of work may create an atmosphere favorable to Christianity. This form of work is of vital importance. But we should plan from the great number of those who attend evangelistic services or reading Christian literature to secure a group of individuals who shall compose our class of beginners. Many of us have been greatly disappointed at how few of such individuals come from the great mass meetings that we have held. This should not make us less active in our general Christian propaganda, but it does show that because those that are reached must be reached as individuals that, the more we have a personal contact from the very beginning, the more easy will be the work of conserving the results. Evangelistic services held in the local church at which the preaching is done by the pastor are frequently found more fruitful of definite results than other larger mass meetings. Perhaps the most fruitful method used in our churches in Hangchow for securing a definite list of persons upon whom to center our work was as follows: For several weeks emphasis was placed upon the importance of Christians definitely praying and working for their friends and relatives. They were asked to speak to at least five non-Christians in their homes or amongst their friends. At the end of the month each Christian was asked to hand to the pastor the names of those with whom he had talked who seemed to be specially interested and for whom he wished special effort to be made. These persons were listed and composed the beginners' class for that year. Upon the Christian who gave in a name was placed the responsibility of seeing that the one whose name he handed in was given a chance to make progress. That is, he was to get him to come to the social meetings, to enter a Bible class, to see that various people visit him and that his interest in Christ and His Church increased. This plan was most fruitful as will be mentioned later. It focussed the praying and working of the church through individual members on the individuals that they touch from day to-day.

A second requirement it seems to me is that we should expect regular progress, and on the part of those with whom we work, and should so plan as to make it possible for this progress to be made. The group of beginners just mentioned were prepared for the making of the second step. They were asked to study, to know Christ and His teaching, rather than to make a decision for Christ before they knew what the decision involved. It was planned that within a definite time they should be given a general idea of what Christianity was and the demands it made upon the lives of those who should accept it. At the end of

this period a series of meetings was prepared. Admission to meetings was by ticket and under no circumstances was a Christian admitted unless accompanied by one or more non-Christians for whom he was responsible and in whose preparation he had taken part. No non-Christian was admitted unless he was prepared and accompanied by the Christian who had handed in his name. The whole aim of the meetings was to present the claims of Christ as Saviour to those who had been prepared to make an intelligent decision. As a result of these meetings several scores were received into the church. In some places the very helpful plan is followed of having the one who has introduced the new convert stand with him when he is baptized. At this time words of encouragement are given to the Christian and upon him is laid the responsibility of helping the new church member make further progress in the Christian life. Whatever the plan used with inquirers should we not always keep in mind the importance of having a definite list of those for whom we are working; of expecting from them definite progress within a given time; of providing for them means to make this progress, emphasizing always not only belief but conduct and the change required in one's way of living when he accepts Christ as Saviour and Guide.

If there is any place where we fail more than in expecting and providing for progress of inquirers, it is in failure to do this for church members. In either case it would be encouraging to know that some plan, however inadequate, was being faithfully used. There is reason to believe that in far too many instances no plan at all is made. Often evangelistic workers are so impressed with the tremendous number of unsaved about them that they seem to fail to provide means of developing Christians into the full stature of Christ. This group has been baptized; they have confessed Christ before men. Let us seek another group. This is as though a university was composed only of freshmen class, helping the new church member to secure more of the riches of grace in Christ Jesus to be more faithful witnesses of Christ, to understand more fully the church and its task and helping him more and more to do his part as a member of the church in accomplishing the task of the church. These are the most important considerations.

Many ministers are giving their time to the training of the ministers, many doctors feel the importance of training doctors, many teachers wish to train teachers; how many of us Christians feel the importance of training Christians, how many of us church officers feel the necessity of seeking out from the membership and training some to be officers? It will require a great amount of prayer, patience and tact. It may mean that we will spend more time doing the work less effectively through them than we should do ourselves, but it is of fundamental importance in the conserving of results that these members be trained to do their part as members, and then allotted the definite task in the doing of

which they receive our constant encouragement and support. As a Presbyterian, I would like to testify to the great value of the old time Methodist class system in the development of church members. We have found no better plan to keep up the interest of our members in church services, in Bible study, and in church work than dividing them into groups of ten, nine of whom are together responsible for the work of the ten. A leader is appointed for each group. These leaders gather together, form a fine body through whom the pastor and church officers can hand down to the individual members any knowledge of the needs of the church and the plan for the meeting of these needs.

Not only should we focus our work on the individual and follow him into the local church, seeing that he makes steady progress throughout his Christian life, but we should follow him as he leaves his mother church and goes to other places. It is very often found that the mother church seeks to retain a hold on the member received into her communion, and from him receive financial support, even though he is absent from the community in which the mother church is located and through a period of years has been unable to attend her services or help in her work. It is a great joy to know that some of our churches see the great mistake thus made, and are following their members into distant places, not in order to keep them connected with their own organization and giving their support financial and otherwise to it, but rather to see to it that this person becomes a member of a church near to his home and that some one in that church becomes responsible for seeing that he makes further progress in the Christian life. We should follow them even to foreign countries. The returned student is frequently criticised, because while studying abroad he has lost so much of his interest in Christianity, when we have been much at fault perhaps, in not seeing to it that this young Christian upon going abroad was definitely connected with certain individual Christians in the place to which he goes, upon whom is laid the responsibility of helping him learn from Christians abroad all that would make him a better Christian and prepare him to do better work as a Christian upon his return. Pharisees went to the ends of the earth to make one convert: Christ said they did. Can we followers of Christ do less?

Your problem in Shanghai is even more difficult than this following the Christian into another city and getting him connected with the church there. Yours is a problem of seeking out those Christians who come from other places and connecting them with your churches in Shanghai. Upon many of these much effort has been spent by your co-workers in other places. Some come from Christian homes, most of them had been trained in Christian schools. You may not even know that they are in Shanghai, and yet yours is the task of searching them out and of conserving the results of evangelistic workers elsewhere by helping



them to make further progress. A few years ago, I made an effort to find out from the colleges located in the lower Yangtze Valley names of their former students resident in Hangchow. My effort was not altogether successful for some institutions seemed unable to give the information sought. Nevertheless we did find quite a number upon whom much effort had been expended and several of these were linked up with our church and became some of our strongest members. Two elders and two deacons from one of our churches in Hangchow have come to Shanghai within two years. I know of five teachers from one Christian high school, who are now teaching in a Government institution in Shanghai. Four of them are Christians, one was greatly interested. Until very recently their presence in Shanghai was unknown to the Christian workers of the city. It is difficult to learn of the presence in Shanghai of these Christians from other places, but we must find out some way of knowing them and of linking them up with our churches here.

Not only are we to follow these individual Christians and inquirers through their Christian development in the church or into other places, but we are to follow them into their homes as well. I know of a few women who are not making progress in the Christian life that we wish, because their husbands stand in their way. There are doubtless many such. I know that there are many men whose development is greatly hindered by the opposition of their wives. It is even more necessary for us to seek to reach the family as a whole in China than in other countries. This means that it is essential for this working amongst men and women and children, to consult together as to how the home can be reached. Doubtless work is being done in all of our churches for men, for women and for children. This is not what I mean. We must work for this man, for his wife and for his children, seeking to make his home a Christian home.

Few of us missionaries realize how great is the break required to be made by one becoming a Christian. Frequently he is the first of the little group of friends to take the stand. Often it results in his being ostracized. We must provide him other friends. Often our homes can be used to bring into closer fellowship these Christians coming from different social groups, so that they will look upon each other as friends, and will not feel themselves alone in the world. More than one has gone back to his old non-Christian associates and accepted their friendship on their non-Christian terms, simply because we did not follow him into his social environment and furnish him Christian friends to take the place of those whom he had lost.

As we think of the tremendous responsibility and the very heavy burden resting upon those who would do effective work for the Master in seeking and saving those who are lost, we may despair of our ever having time or ability to do this work. A determination to do well our

part will drive us to Him whose we are and whom we serve. He alone is sufficient for these things. He is able to do abundantly above all we can ask and think and it is He that worketh in us to will and to do His good pleasure, through Him we can conserve our results, for He will turn defeat into victory leading us forth conquering and to conquer.



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## **Carrie Lena McMullen Memoirs, “Remembering,” n.d.**

Late in her life, the McMullens’ eldest child, Carrie Lena, recorded these memories of growing up in Hangzhou. Born in 1913, she was a teenager in the 1920s when McMullen was “itinerating,” attended the Shanghai American School in 1929-1930, and then left China for college in the United States. She never returned.

## REMEMBERING

Childhood in Hangchow China was normal and routine to me at the time, but it looking back over time and distance I realize it was a bit unusual. So, because it's fun to remember, I'm jotting down these recollections.

### At Home

We lived at Tien Sweh Giao (Heavenly Gate Bridge) which was the north gate in the old city wall. (This caused some confusion because we were the Southern Presbyterians, and the Northern Presbyterians had their Mission at the South Gate.) We lived in a "compound" - three homes and assorted back-houses enclosed in a 10ft. dirt wall. This was not a fortress. All Chinese homes (except shopkeepers who lived back of their stores) were walled in. A stroll through residential areas was through narrow alleys between walls which concealed all the beauties within. I recall watching repairs on our wall - a frame of boards with men on top packing the dirt down by foot, to the accompaniment of merry chanting. At the entrance to our compound sat the Gateman whose chief duty was to answer the one central telephone, but who was quite self-important and was certainly aware of all that went on. The three houses were identical: two storey, plaster finished, with porches all across the front. There were three large connecting rooms across the front, and a big hallway, toilet, storeroom and kitchen behind. Upstairs, correspondingly, were four bedrooms, the Amah's little room, and a bath - with a tub!

I might as well describe the plumbing right here. There was no running water. Our private stone well and concrete cistern were considered luxuriously adequate. The commodes were wooden boxes from which the pots were emptied daily by a carrier who collected such for fertilizer and carried his gleanings in open tubs swung on a pole over his shoulder. The bath tub was installed with great excitement. An insulated tank was hung over it and periodically filled with hot water from the kitchen and let into the tub like coffee from an urn. Of course the used water had to be carried down and out as well. I have dim memories of baths in a small tub before the big stove in the dining room, and then dashing through the cold hall and long stairs to bed (and the hot water bottle). This big stove in the dining room was our central heating, and the tin chimney went through the ceiling and expanded into a large drum to warm (?) the bedroom above. (A similar arrangement was made over the kitchen.) The stove (coal burning) also warmed the connecting living room, but the far front room was always chill. (There were also small grate fireplaces in these rooms.) Our winters were mild but damp. Only rarely was there snow, which was a real celebration, partly because then we could churn ice-cream!

An Yuh Saw was our Amah. That meant nanny, maid, laundress, and what not - and with five of us she was a busy lady. Also she had bound feet. That wasn't seen much any more, being a cruelly painful, ancient fashion. As a baby her feet were tightly bound into a sharp point and only grew to about six inches. She never let us see her feet which were permanently deformed, but she could thump around after us on her heels at a lively pace. I remember when she was finally persuaded to succumb to the dentist and wailed loud and long that by cleaning them he had so sharpened her teeth that her tongue was sore for weeks. Dzao Ling was master of the household - butler, houseman, go-between, purchaser, defender - a gracious Christian man and loyal friend. Ah Foo was cook and absolute lord of his domain - I don't remember much about him or his kitchen for we were rarely permitted into that realm. There was a concrete sink, and an imposing wrought-iron stove dominated by a large drum in which water was boiled for drinking. We seldom

had Chinese food because Mama didn't like it, and struggled to teach him western ways. And then there was a strong young ricksha man whose name I don't recall - in fact there were several in succession - who was constantly on call to take somebody some where. These "servants" were a real part of the family, and were expected to join us in family prayers every morning after breakfast, including kneeling down and offering prayers.

Next door lived the Mercer Blains whose two daughters were off to High School in Shanghai and seemed remotely grown up to us. Two maiden ladies had the third house, Miss Annie Wilson and Miss Rebecca Wilson - sweet and kindly and sometimes helping when we were sick. So we were the only children and made up our own play. In the big front yard was a kwie-wha tree (jasamine?) which somehow endured our tireless climbing. There was a jinko tree into which the servants were wont to throw rocks to knock off the nuts. I'm told that once I toddled out into this operation and was hit on the head, carried in all bleeding amid much consternation because Mama was out at the time. (I still have a scar, and wonder if that explains things about my brain). There was also a huge cinnamon tree that smelt good, and a large pecan tree which we all helped to harvest. Altogether it was a pleasant setting. Mrs. Blain had a large flower garden in front which extended across the middle of the compound yard. It was a constant challenge to us as we romped and ran and later wobbled on our bicycles. "M.B.F." (Mrs Blain's Flowers) was a warning constantly shouted - and I'm sure we were a despair to her. Mama's flowers were in the back yard, along with special vegetables. There was a larger vegetable garden across the street as well. We raised our own because of the Chinese process of fertilization, and all fruits had to be peeled or boiled. Once someone gave us a watermelon which was lowered into the well to chill. I remember Mama's dismay to find that before serving it the cook had boiled it! Staple groceries were ordered from Australia for months at a time - cases of Carnation Milk, tins of butter, and my favorite melon-ginger preserves. I really don't see how Mama managed without a neighborhood store! Also back of our house were the "servants' quarters" where they sat around. Only Dzao Ling slept there, although he had a family vaguely somewhere. There was a special room for own ricksha, and also a room where we kept a succession of pet animals - there were rabbits, turkeys, guinea pigs, and always chickens. It was an emotional crisis when one's own pet took its turn to the table. We never had a dog there - Chinese dogs ran in wild packs which were frightening, and most foreign (missionary) dogs caught strange diseases. That was one childhood pleasure I missed.

As a child I was very vague as to what Daddy "did". He'd be gone for a week or more "itinerating" which meant nothing to me. (Someday someone should write a book about his varied and significant activities!) There were often groups of Chinese coming in, and I remember one of Mama's classes as fun because she had a beautiful life-sized rubber baby doll and would show how to bathe and care for it. I dearly loved that doll and was thrilled when I was allowed to hold it. We had other visitors too, from all parts of the world, touring China. They came to Hangchow because it is a beautiful and historic city. It is on lovely West Lake, near the Dzien Dong river, surrounded by rolling mountains. It was the winter palace of Mandarin Emperors and their court, and a show place (even Nixon was taken there!). Daddy delighted in meeting and hosting these various persons and exchanging ideas. One was a Russian pianist, and when he gave an impromptu concert on our old piano Mama was afraid it would break down. A British gentleman was invited to stay for supper, and it happened that that night we had "big soup" - a stew which was the entire meal. We were all aghast when, offered some, he said "thank you, I won't take the soup course"! I was so surprised I don't remember how it was handled. Another meal I vividly recall had to do with dying. We were well aware of diseases; every spring we had vaccinations, typhoid and cholera shots, and

endless quinine. That night we children were alone for supper and I dropped a piece of bread. I picked it up off the floor and ate it, and then was overwhelmed with the certainty that I would get the dreaded cholera. I remember being especially sweet with the little ones, walking around looking lovingly at everything, and feeling sad that I would die without saying goodbye to Mama and Daddy!

I must mention Christmas. Of course there was no "atmosphere" of it around us at all, so we had to make it alive for ourselves. We had two Christmas trees planted in large tubs and featured in the flower garden. Alternately they were excavated and hauled into the house - a tiresome and foolish chore to the servants. The earthen tub was draped in an old red plush bathrobe, and the tree reigned in the far - cold - room. Days were spent in decorating it with endless paper chains, a few weary old ornaments - one year we got some popcorn - and it was all pretty sad by American standards, but exciting to us. I best remember one year when a large box arrived from the Highland Church in Louisville. We waited breathlessly until Christmas morning to open it - and found it full of lovely tree ornaments! Another "season" that we had there was Mei Tien. Along about May, I think, was the rainy season when for weeks it was wet. The plaster walls dripped with moisture and everything got mildewed. When finally the sun emerged we had to wipe and dry things on the front porch. All of Daddy's books would be opened and stood in rows to dry, and dear brother John delighted in innocently tipping one at the end of the row, causing a "domino" disaster. That was the setting of a choice remark: Mama had washed her long hair and was drying it in the sun when baby brother Bob exclaimed, "Mana, your hair is mildewed!".

Tien Swe Giao was a happy home, and we were a happy family. I marvel at how Mama and Daddy managed to make it so normal under the circumstances. We didn't know what we were missing, or, what exceptional experiences we were enjoying!

#### At School

This flood of memories has to be divided somehow, but really it was all part of a daily pattern. Of course we had to have school of some sort. So Mama ordered a set of Horace Mann correspondence courses and started out Mann-fully to teach me the 3 Rs. It soon became evident that this was a frustrating and time consuming procedure, so the various missionary mothers got together and established the Hangchow American School - a fine name for the two-room building and up to about a dozen students. Two mothers at a time took turns teaching for a month or so and then were (vastly?) relieved. Being one of the three in the first class I progressively had to give way to time spent with the younger ones. But it was a Great Thing to spend the day with other similar children and make real friends. (Before this we visited and played with the other children occasionally, of course, but not daily. We never had close Chinese friends, though knew several families and were invited to feasts etc. I regret not going to a Chinese school and learning to read and write the language, but I was busy learning my own ABCs.) There were Northern Presbyterians (on whose compound the school was built), YMCA families, Baptists (a school), British (a hospital) and kids from the College (Hangchow Christian Col. up the river a way where Daddy later lived as Provost). I really don't remember much about the school except that we soon learned which mothers were strictest, had fun-times like picnics and parties, and had good friends. I do remember how irked I was at being always pulled to School in the ricksha while John was allowed to tag along on his bicycle. We had to go the whole length of the city, and the shops, sounds, smells, and people along Great Street became familiar and loved.

We graduated from HAS (with great ceremony) to SAS (Shanghai American School) at the 8th grade. This was a boarding school for kids from all over central China, both missionaries, business and government families (white only). It was a very good U.S. with high American standards; its students had no trouble getting into any college. We didn't appreciate that - for us it was the only high school there was. For my eighth-grade year I was fortunate to live with my close friends, the BARNETTS, who had recently moved there from Hangchow. ("Uncle Gene" and "Aunt Bertha" in YMCA work, had arrived in Hangchow at the same time as my parents; they studied the language together and our families were always very close.) This greatly eased the transition from home at that early age, and I loved being one of their family. After that year it was Furlough, and then dormitory life which I thoroughly enjoyed.

At SAS there were, I guess, a couple of hundred boys and girls. The four buildings formed a quadrangle, and on dates we were allowed to walk around and around this area in couples, under the watchful eyes of chaperones (as well as all those in the dorms who had no dates), and it was a serious offense to step beyond the glare of the floodlights. But we managed to have a good time, and there were all manner of sports, dramatics, class rivalries (the Bust of Juno!) and many parties and celebrations. About once a week a movie was shown in the auditorium (and much as we enjoyed that, it was special fun to watch it all backward as it was re-wound on the reel! In Hangchow I had only seen one movie. This was brought to the YMCA when I was about ten, and what a thrill! It was Douglas Fairbanks in "Thief of Baghdad".) We studied hard too. I took French under a woman who claimed to be a refugee of the Russian Court, Latin with a philosophical Italian, and piano from a Czech (whose method was so drastically different from Mama's that my musical career ended in confusion and frustration). Our shopping expeditions into the French Consession were fun because we could cut down the tourist prices by bargaining in Chinese, to the astonishment of the salesman. We often picked up Chinese delicacies from street vendors (pao tze's!) and usually ended up at the British owned Chocolate Shoppe. An important phase of my education was in the misty realm of finance. Knowing that I would soon be on my own across the world, Daddy wisely put me on a strict allowance, and required detailed and balanced weekly reports. This was not just spending money but everything. The monthly stipend from the Mission Board was my income, and I paid tuition, board, train fare, clothes - the works, including even summertime board to Mama. This was, of course, good discipline, but a dreadful chore. I remember the large "misc." items, and since my payment was in American dollars, there was often a vague "lost in exchange" entry. This was one course I barely passed.

But, speaking of education, there is another phase for which I'm ever thankful - though at the time it too was a chore. This happened all through my childhood at Tien Swe Giao and mostly on Sunday Afternoons. After going to Chinese Sunday School and Church (and there were monthly English Services for all the missionaries in the afternoons), we were sequestered for two hours to memorize Bible and Catechism. The latter I think we all finally recited. The former was a schedule of passages, graded by age; each year we each had a new list to master, and as a result I committed to memory dozens of chapters and Psalms, which has been a blessing all my life. (The only trouble has been that Daddy used the American Revised version which, at the time, was the newest, but is seldom used now.) After this study and recitation we were rewarded with "Sunday goody" - cookies and candy, and were permitted to read the Christian Observer. Then, and another cherished learning, we would gather at the piano and sing hymns. How we sang! In four part harmony. We enjoyed it, and as a consequence I learned every hymn in the book by heart. We also sang other songs of every variety out of the "Big Green Book", and Mama and I banged away at a number of duets. Thrown entirely on our own resources this was our family recreation, and it was a gay and happy time.





It was always sad to leave Mokansan, but even harder to leave everything far behind when time came to go to college. There were endless preparations and admonitions, and I realize now what it must have meant to Mama and Daddy. For me, the sadness was overcome by the excitement of the long ocean voyage (with Miss Frances Stribling), the tourist attractions in Europe, and above all the great adventure of being on my own in far away America. In high school, visiting speakers would always tell us how fortunate we were to experience living abroad, and we would groan in boredom. But how true it was! It has enriched my feeling toward all other peoples and cultures, and blessed me with so many special memories.

How I wish I could sit down with Mama now and go over all this and more, with much laughter and love!

Carrie Lena - McMullen - Bright

## **Robert J. McMullen Letter to Eugene Barnett, Reporting on the Northern Expedition in Hangzhou and Zhejiang, 1927**

February 25, 1927

In this letter, written almost exactly 10 years before the events documented in the book, McMullen gives an eyewitness report on the movement of Nationalist troops under Chiang Kai-shek into Zhejiang and Hangzhou. He carefully differentiates between the “Southern” forces – those of the National Revolutionary Army – and the “Northern” warlord troops that they aimed to destroy in an effort to unite China under the Nationalist Party. This letter is a clear precursor to McMullen’s reportage and embedded experiences during the Second Sino-Japanese War. He describes step-by-step military advances in and around Hangzhou, specific regional and local details, and vivid (often condemnatory) descriptions of rapes, looting, and killing. Of note are his observations of Nationalist political indoctrination and a guarded relief that “there has been very little anti-Christian propaganda so far.” The latter statement was likely made in response to reports from other Mid-China mission stations regarding the mistreatment (and in some cases, killings) of missionaries and Chinese Christians by anti-foreign wings of the Nationalist and Communist “United Front” behind the Northern Expedition. The full letter may be found in the Rare Book and Manuscript Library at Columbia University (Eugene Barnett Papers, Box 4).

Private Letter From Rev. R. J. McMullen to E. E. Barnett  
re Transfer of Chekiang from "Allied" to Nationalist Control

February 25th, 1927.

My dear Doc:-

Perhaps you would like to get a bit of news from Hangchow. It has been a week today since the southern troops took possession of the city. It seems to be the opening of the next volume. The one just closed began with the independence movement of Hsia Tsao the middle of last October. From that time to this we have had troops moving back and forth and war has been our lot. Several times it was reported that the northern forces had been defeated and that the Southern troops would soon be here. A few days would bring a change and the tide would roll the battle up the river and we would wait another couple of weeks for the next chapter. The reason for this seems to have been the fact that the Canton forces were never more than some 10,000 men up to within the last ten days. These were aided more or less by the Chekiang troops of one sort or another that undertook to go over to the South. The assistance rendered by them does not seem to have been very much, however. They don't seem to know how to fight. This small group of Cantonese troops harassed the army of Swen Zun fang for weeks. Swen's army was some six times as large and had the advantage of position with good communications with their base, while the Canton troops had to bring all supplies over very long overland routes. In spite of this they have certainly gotten the best of such fighting as has been done. This division under General Hsih Ya has become a sort of spooky division and the Northern troops are constantly telling of almost miraculous things they have done. By retreating, making flank attacks, getting one group of Swen's men to fight another, using of propaganda and the spreading of rumor, this small body has cut Swen's army into half. This seems to be about all they tried to do during the last six weeks.

The arrival of Chow In zen's army and the southern forces that were following them turned the tide here. Chow seems to have been possessed of the idea that he was to become the head of the military here, replacing Mong Eao yueh. This caused some friction between these two generals and each distrusted the other. This did not make for effective cooperation when such was essential if the Southerners were to be held back. On the other hand large re-inforcements began to approach for the South. We had heard rumors of such for weeks and weeks but as nothing came of it we had begun to wonder if it would ever be more than rumor. But the first week in the Chinese new year large forces were reported to have arrived at Chuchow up the river from us. No one seemed to know certainly until they began to flow into Hangchow. The arrival of these forces together with the lack of cooperation between Mong and Chow did the business here.

On February 13th, Sunday, I went to Lingan for morning service. I found that the large number of troops stationed at Yuhang had moved up toward Sindzen as had the two companies at Lingan. At a place about half way between Lingan and Sindzen these troops got into touch with some of Hsih's men on Sunday morning and the battle was raging during our service. At the same time some of Tse Vong gyi's men had pressed on up toward Hangchow via Chuchi and had engaged a bunch of Swen's men sent over to head them off. The central line was through Fuyang to Donglu. On this centre

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some 500 Kiangsi army northern troops were surrounded and gladly surrendered. They had gone over to South up there and seemed eager to link up again with their other Shantung buddies. They were disarmed, disrobed, dressed in Swen's uniform, armed and thus made braves of the Anko-chuin. In spite of this victory that was widely published abroad, Swen's army was beaten on both flanks and the centre was pushed back. It looked like a rout. Southern forces were within 100 li of Hangchow on three sides. They didn't seem to be in force and the Northerners tried to make another stand for they didn't like to retire before so small a force. But they evidently found it difficult to do for after sending to Shanghai for reserves and supplies and sending 100 row boats with 30 launch trains 200 boats in all to Huchow for reinforcements they decided to retire to Hangchow. It seems that Chow was trying to use Mong's defeat as a means to outst him and that news of large troop movements up the river had gotten down. Any way they decided to give up the boat.

At 8 A. M. Wednesday morning I received word from Ts'ai the Civil Governor, through our friend Wu Gyin san that the jig was up and that the allies would perhaps be unable to hold the line much longer and that he would not be able to be responsible for the protection of foreigners, after the line gave way. He advised all foreigners who wished to get away from the city to do so right away. The early morning express left at ten o'clock loaded down and then some. The morning train from Shanghai was turned around and sent back, loaded again. This train leaving here about three o'clock Wednesday afternoon was the last train to get away. All rolling stock was commandeered for the army. The civil governor had a special train waiting for him from Wednesday morning till he made his get away Thursday about day break. Many of the officers of the allied army busied themselves all day Wednesday getting their families and belongings onto trains and away. Their soldiers seemed not to have entered into their plans.

At about midnight Wednesday night the defeated troops began to stream in and all day Thursday we were rather tense here. No one knew when they would begin looting and raping. Several trains left during the day of Thursday loaded inside and out with these miserable soldiers. It was raining and they certainly were woeful looking objects. There were not trains enough to take them away and the bunch that couldn't get away were the ones that left their impression on Hangchow. These were largely Chow In zeh's men. There were several thousand of them at the city station. The staff there had to flee for there were no trains to be had and they were commanded to produce them. Unable to do so they decided to beat it and it is perhaps well they did.

About six o'clock Thursday evening these men began to knock on the barred doors of the shops around the station. None opened of course. About eight o'clock one soldier broke into a shop. From this on till day break they broke into and looted all the shops in that district. Poor women were ravaged when caught. Many fled up on the tile roofs on a rainy night to get away. Some were nearly killed by the repeated rapings. One eight times so treated finally staggered into our Red Cross refuge only to faint at the door. Their cries were heard throughout the night. At dawn the street leading from the station to the Chien Chiao Street was guarded at every cross-street and the soldiers set to looting. About a

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third of these fine stores were broken into and money, jewelry and other valuables taken. This was kept up till about ten o'clock when they fell in and marched to the station and down the railway toward Shanghai. The reason for their withdrawal seems to be that they were given some ten thousand dollars by the Chamber of Commerce and the rumor that the Canton troops were within a couple of miles of them

Bad as this tale of Hangchow may seem it is nothing like as bad as the story from other points. Yienchow up the river was looted of everything of any value and then a third of the city was burned by these bandits of Swen Sun fang. Fairclough, C. I. M., was an eye witness of these things. He says that the stores and residences of all descriptions were looted time after time. Some as much as twenty or thirty times. Each gang that came demanded the money that those who came earlier had already taken. People were beaten, later their hands were hacked with bayonets and in some cases fingers were cut off by these fiends as they demanded money. Many of the people were killed. The people finally became so infuriated that they seized some of the soldiers guns and began to fight them. Every soldier killed provided another gun for these vengeance seekers. Those soldiers who fell into their hands were shown no mercy but were beheaded and many of them quartered. Hundred of stragglers were disposed of in this way.

Donglu and Fuyang suffered almost as badly. Everything of value in both places being taken. Linpin about fifteen miles from here toward Shanghai fared terribly. It was looted time and again by these men. When all was gone they set fire to the town and three fourths of it is no more. One of our deacons there kept a shop on the main street of this busy market town of some 10,000 people. He was robbed three times of all he possessed of value to soldiers. The fourth party stripped him naked with the exception of his drawers. They then poked him in the stomach with bayonets. Each thrust going deeper than the one before it until he felt that his end was near. Just then some one near fired a gun. The soldiers rushed to see what it was. The man ran out and hid in the country. Within fifteen minutes his place was on fire. He lost everything he had except one pair of drawers. Chienchiao, the camp outside the city, and Dzangan also suffered terribly but not so badly as did Linpin.

Reports from Kashing state that that place got off fairly well. The big stores and the banks were looted but smaller stores and the residences were not molested. One gang came into the hospital grounds seeking a rear entrance to the pawn shop next door. They borrowed gold rings from several women patients and some money from some of the men. One doctor, Tsang by name I think, had put \$130 into a little bag to take with him in case he had to beat it. Also got ready his best robe. As the soldiers came to call on him he got excited and took his fine garments but forgot his bag so the soldiers took his \$130 as a souvenir. The Crawfords house was broken into and searched but as far as I can hear nothing of value was discovered and so nothing taken.

So much for the farewell of the northerners. Suffice it to say that these gents are thoroughly hated down this way and their return would be fought by the common people everywhere. Many of them say they will fight them with their knives and axes if they can get no better weapons but they will kill any who come back this way. I find this bloodthirstiness

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all around and I believe the Southerners are making use of it. One man in Lingpin who volunteered to hack three captured looters to death because they had killed his wife was asked to become a lieutenant in the southern army. They have enlisted not a few of these men who are looking for a chance to wreak vengeance of these fiends. The people through the country are also being taught how they can help the southern forces defeat them in case they try to get back and I believe they will have no small part to play in this business in case they attempt to do so. That bunch know it and this is one of the two reasons why they will not make any fight against this southern bunch. The other reason is that they are loaded down with loot and want to go home, in Shantung, before they are killed or lose what they have collected. There is nothing down here for them, they would perhaps prefer to retire via Shanghai, Soochow, etc. etc. At Yuhang they threw away seventeen out of the thirty cases of ammunition that was distributed to them the last few days they were there. They didn't want to carry it. This has been found to be true all along the route. This gang is not planning to fight.

Now a few remarks re the coming of our present rulers. They first reached the city Friday afternoon February 18th. This was the division, about 4,000 men, under Hsih Ya. It was this tremendous army which with the help of some more or less useless Chekiang men had cut Swen's army in half and chased them pell mell down the river and later on back to Sungkiang. They were given a rousing reception. People lined the streets as they came by with thousands of people marching with them. This division left after two days for Kashing and after three days foot-ing it in the rain had cleaned these bandits out of the province clear up to Fongchin. They are reported to have retreated to Chiazun before the 40,000 that Swen claims to have there reinforced by a division that Moukden is said to have there. No other southern troops went up that way till Saturday, and Sunday 26th and 27th. Arriving in Kashing early Thursday morning they were given a rousing reception as at other places along the way. They were hailed as saviours everywhere.

General Bah got in on Saturday. He is a Kiangsi man about thirty formerly chief of staff of Chiang Kai Zek. He was the head of the gang coming down from Kiangsi. He was given a rousing welcome and made a big speech. I heard it. It was an appeal to the people to join the revolutionary party and support the army. He declared that they were going to Shanghai and from there on to take the whole country. General Ho In oh'in from Fukien got in here about three o'clock Wednesday afternoon. He was given a big welcome yesterday. It was the first day it had not rained so they could use the public playground near the lake. Some twenty thousand people all with flags and banners took part. Laborers being much in evidence.

The Southerners have claimed that they had 200,000 men coming this way. No one believed it for a minute. They thought they might have forty thousand. Now they have gone up to one hundred and twenty or thirty and some are beginning to believe they really meant what they said. There have certainly been a lot of troops passing through here. And all reports confirm the fact that the roads up the river and from Mingpe up are full of more coming. They are coming in force. They seem to have abundance of small arms and cartridges. Some of these side arms are of the latest and most approved type of rapid fire weapons. It is reported that

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the southern forces are headed toward Hanking as an objective, marching from Anhwei and Chekiang in nine lines. I know they are going on three routes and not a few are on the way.

The army seems well disciplined and the officers are young, intelligent and very courteous as far as I have connected up with them and as far as I can learn from other foreigners. They don't strut about but take off shoes and socks and walk along with their men. It is said that General Ho walked nearly all the way from Fukien and carried his part of the equipment. They stick by their men and eat bitterness with them. They are filled with confidence in the success of their cause and are enthusiastic about their campaign. Fitch says that only the word "crusader" will fit them. Even Ho and Beh are in their early thirties. All the men are young and as far as soldiers go seem to be an orderly lot.

Each section of the army has what it calls a "tsen z bu" or a civil administration or propaganda department. An army has an army bu, a division has a division bu, etc., etc., etc. In these there are a lot of fellows whose job is to proclaim the principles for which they are fighting. They teach them to the army and people alike and I only wish we evangelists could show the record for zeal that these men show now in expounding their tenets. They are enthusiastic and well informed. I have enjoyed many a good discussion with them. They have certainly changed the looks of this old town. Thursday you couldn't find a sign of a southern flag in this old city if you had searched every house. Friday afternoon they began to appear and by Saturday there must have been literally tens of thousands of them and now hundreds of thousands. They are made of every kind of material and are of all kinds of patterns. All tell of the white sun on the clear sky. Some mention all the earth as red. Posters have covered the town and now are being pasted over the ones that first went up. All walls are thick with them. They mention every conceivable subject. "Down with Swen Zun fang". "Down with imperialism". Take back the concessions. Laborers organize, etc. Within two days after the first troops marched down the city streets we had a full fledged strike on. Within a week we had three. The first was of postal employees. They were out five days. Got increases in pay ranging from six to ten dollars per month. Also other concessions including the firing of Dzien Ts fan an old Y. M. C. A.-ite and an elder in the Wusan. He was too much a favorite of the boss. He may be given another job. The street rickshas struck and not a one pulled for a day and a half. They got reduction of license fee from three to one dollar and of rental from fourteen to ten dollars per month. The employees of the silk filatures have also won certain benefits. These were all settled quite quickly and with comparative ease. It seems that the workers know from the experience of others what they can get and they demand it. The employers know what they will have to pay and they agree to pay it. Thus Hangchow gets through with these much more quickly than some other places. We will have more labor troubles but I don't believe we are going to have the difficulties they have had at some other places.

There has been very very little anti-Christian propaganda so far. To be sure, many church buildings have been used by soldiers. I rather approve of some of this for it shows that these buildings are not being given more protection than other buildings and thus the foreign taint is being rubbed off of the "foreign church". Our chapels at Linga, Yu-

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hang, Konzenchiao and Lingpin have and are being used. They made a demand for the use of the Union Girls' School buildings for the central tsen s bu of the whole province. They said that they would need it all and that it just suited them. Fortunately we had decided to open school in spite of the absence of our foreign staff of teachers and against the advice of such members of the controlling missions and of the Board as were away from the scene of action and judging as to what was best to be done in Hangchow from the viewpoint of Shanghai. Pastor Bau the Chairman of the Board and Mr. Vong the acting dean were roused out at three o'clock Saturday morning by the Hangchow magistrate and were told that the buildings would be taken at ten that morning. They showed them the advertisements in Hangchow and Shanghai papers announcing the opening of school and tried to show how it was too late to cancel it. They came back after breakfast and they had the few girls who had arrived keep around the front so as to give the impression of as large a crowd as possible. In the meantime I had taken up my headquarters at Olivers. They came back and forth to see me there and I phoned around, all without being seen on the school premises to aggravate the southern representatives. I got in touch with a close friend of mine who was chairman of the arrangements committee and he promised that the request would be withdrawn. He got on the job and because he could say that we were opening school he got the request taken back. The first week the girls have not been able to get in because of breaks in the lines of communication but school has been going on and after a week there are nearly seventy five on the job some fifty of whom are in the high schools and the higher primary. Many teachers have not showed up but volunteers are on the job and regular recitations begin on March 1st. They have had review up till then. Emma is teaching fifteen hours per week English in addition to all morning with her own kids. Enough of 'Ong Dao.

The C. I. M. on West Great Street and at the city station are being used for troops. Enquiries were made re Wayland but their opening got them by. The Kashing High School was not opened and so troops got in. I don't know how long they are to be used but they were being used for quartering troops last week. (It is now February 28th. Have not had time to finish this before.) On Saturday February 19th a Captain appeared at our dining room during supper and said that he had a hundred troops he wished to quarter here for the night. I told him he was welcome. I offered all the rooms in my house except two that I asked for my family. I urged him to use my place. He was most polite and steadfastly refused. I then offered Blain's house which he also declined. I then offered the ladies' home telling him the ladies were in Shanghai. This he insisted he would not use. I then offered the girls' school building telling him that we could move the fifteen girls over to our house. This he said was too much trouble for us. I told him to help himself to the downstairs of the school, the church, the primary school, etc., etc. I showed him all in the presence of the pastor and my enthusiasm was not in all cases shared by him. I expressed regret that we didn't know in time to get straw for them but said we could at least provide hot tea. He said at last that he had another place where he could put part of his company and he might be able to get them all in there, if not he would have to trouble me. I asked that he turn it around and come here first and as many as he wished to put in. He said he would see about it. He went away and in about ten minutes sent a seldier to express his appreciation of my courtesy and to say that he would not need our place. We have had none so



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far. Nor was all this insincere. I was so glad to see some folks in this town that could and would protect its people that I really wanted to show my feelings in some way. The Basel's house has been used for several days and Van is busying himself trying to get the idea across to some of the officers that he doesn't want them there. I think we should be careful not to put comfort and pleasure above some other things these days. The second floor of the Y is now in the possession of the soldiers as is the Y gym. They make a point of using church property and also foreign property. This shows the people that the foreigner is considered no better than a Chinese by the Southerners and the church has no special protection. As far as I am concerned I am delighted for them to prove both and will be willing to put up with some inconvenience if these two ideas can be gotten across to the people.

There have been a few anti-Christian posters but very few. There have been more anti-Jap poster and many more anti-British ones. Both civil and military administrations have sent me word through friends that we will be given full protection and I do not expect to see any anti-foreign outbreak. I have never been more courteously treated than during the last week. Students have been most cordial. Soldiers as well as officers seem quite friendly and the old guard of shop keepers and gentry seem even solicitous for our comfort. I am fully convinced that we did right in staying here and that so doing has been a great help in ending over this crisis. I have been constantly on the streets and often in large crowds. I fully believe that just mingling with them has helped reduce any anti-foreign feeling that might have been in the movement. It gave the impression that we did not consider it as against us and that in itself helped them to get rid of the idea that it was. I have had numerous evidences each day to prove that our staying here has been greatly appreciated by the people of the city and especially by the Christians.

So far then the anti-foreign and anti-Christian elements in this business have been conspicuous by their absence. Not only is this true in the city but through the country as well and two of our pastors who have just returned from Kashing state that during their week there they found no evidences of any such movements there and only regret that the foreigners had felt that they should leave. The happenings at the C.M.S. Hospital may seem to be evidence to the contrary. Over there the conditions seem to be as follows. After May 30th affair the authorities were rather stern in their dealings with the students of the college and nursing schools. Drs. Main and Sturton thought the movement was not patriotic but anti-British and therefore anti-foreign and anti-Christian. They held a very tight rein for some days. Were much less sympathetic with their students than they might have been. Afterwards they showed a much finer spirit and one of great tolerance but as is so of ten the case it was too late. The damage had been done. A large part of the students and nurses left. They held a grudge against the hospital. This complicated the situation which was already bad enough because of its being British and being so thoroughly identified with Dr. Main who is not popular to say the least in Kengchow. Then the authority of the hospital had been in foreigners' hands. Of late there has been an attempt to set up a joint administrative council of eight foreigners and eight Chinese. This has hardly got under way and now all foreigners have left. Many of the Chinese there are not greatly respected by other Chinese and it is reported that they are at outs among themselves. All these things aggravate what is already a very tense situation.

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While the civil administration of the new government is being formed the students got busy and "took back" the hospital. They hazed some of the doctors there who had been on the job while May 30th affair was on. They sealed up all instruments and drugs and forbade any members of the staff or employees to leave. Dr. Fu the senior doctor was bound and marched to the students headquarters and kept there till eleven o'clock at night. It seems to me that these students egged on by their fellows of the medical groups who had been fired from Kwang Tsi a year or so ago, in a very student-like way and without asking anybody's advice or permission went to work and tried to get even with the hospital because of old scores. When the civil administrator Hu Kong Yien heard of it he came around and made a speech in which he warmly rebuked the students and urged the staff to keep up the good work. The next day the students were messing things up again and the civil administration sent representatives to apologise to the staff. Now things are a bit better but not at all settled.

Ho In Ch'in in his address Sunday stated that all foreigners were guests of China and should be so treated. That preaching of Christianity was O.K. but that in the past the church had used hospitals and schools to bring pressure to bear on the young to become Christians. They welcomed all schools and hospitals that attended to their business and did not try to take advantage of the young and unsuspecting. They were opposed to anti-Christian posters. He had noticed some, that these were mistakes and should be torn down. Religion had been used to make people "superstitious drunk" and then they would be willing to submit to the authority of the foreigner or the organization. This was imperialism and must be rooted out. The attempt of the church to help people in schools to become educated and to cure disease in hospitals would be encouraged. All who wished to become Christians of course should be given freedom to do so but there must be no compulsion about it of any kind and religion must not be used to keep people from becoming dissatisfied with present conditions. The hospital was alluded to in his speech. He said that it should be taken back regularly and not by the foolish tactics now used. They must see that this institution was not used for imperialism but for the good of the people. All Christian institutions should thus serve the people and it was their duty to see that they did so. Whatever was done must be done by regularly appointed authorities and not by self-appointed agencies.

It is difficult to see the end of this but I suspect things will have to work themselves out slowly. In the meantime we will have many annoying experiences. These will often try our faith and it will take a lot of grace to bear much of it. I don't believe we can do else than trying to the very best of our ability to carry on under most difficult circumstances believing a better day is coming. The schools will, of course, be messed up by the student union. The Union Girls' School has already deputations come. This is not a temporary thing but will be more or less the expected thing until the revolution is completed in this country. We can only be as calm as we can and guide as much as possible. The head of the civil administration agrees that our schools should go on as before without any special change in regulations until things settle down more. They will let us know when the time has come to discuss changes. They will then indicate what changes they deem best. So we are in favour of all institutions going on as before insofar as possible. The college opened today with over fifty students and others are expected daily. Kashing High

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School had 2,000 soldiers quartered in it according to reports of college students just come from Kashing. They report no sign of either anti-foreign or anti-Christian feeling there. Hospital running O. K. Foreigners greatly missed.

Before concluding this book I will speak a word re Christians here during this turnover. They have risen to the situation in great shape. Their Christian Union has been having frequent meetings. Among other things they have done the following, explained to the incoming officers the nature of church administration in various denominations in Hangchow so as to show the amount of authority in Chinese hands. This was greatly appreciated by officials who seemed much surprised to learn the amount of autonomy granted Chinese. They kept the Y. M. C. A. buildings from all being taken and thus succeeded in keeping first and third floors. They have committee of four, Pastor Bao, Pastor Chow of C.M.S. Church, K. Y. Ma and Dzen Peh Yuen to help try to work out the Hospital puzzle. They have issued several statements to Christians and in them have shown a real regard for foreigners and their work. They have written a letter to each missionary encouraging them and stating their desire that they continue to help the church in Hangchow. I have never seen a better spirit of fellowship and willing service than is now being shown by them. They are all jumping in and by voluntary service making up the class hours left vacant by absence of so many Hong Dao teachers. Of course English falls on foreigners but the other work is all provided for by them.

The military seem put to it to find quarters for all their troops and organizations. They use not only mission property but two girls' government schools and many boys schools. They use all sorts of other Chinese buildings and yesterday took over the headquarters of the Hangchow Red Cross. So it is not entirely a desire to worry foreigners or show spite to churches that their property is used. I do think it is intended to show that all are equal and will be treated as equals. Ho In Ch'in took the civil governor's yamen, putting out the civil administration of his own government.

Blain is sick. This is the tenth day. He has fever and Dr. Bang who has had the case since foreign doctors beat it, was much worried about it. We wired for Drs. Goddard and Yin to come from Shashing. They came today Monday. They do not think it typhoid and think he is not dangerously ill. It may be a mean kind of malaria though they have not said positively. We are all well except Bob who has a cough. Emma and I are away from home all the afternoons, largely at Hong Dao and the kids have been getting out of doors more than they should these damp days. Your fine and much appreciated letter came today. First day we have had mail for two weeks. Love to all.

Yours as ever,

(Signed) Mac.