

THE CHINESE CHIMES.

Dedicated to the proposition that the world needs more harmony.

DRAGON NUMBER.

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FROM THE DEPTHS OF THE DRAGON'S DOOZER.

Were you to ask us where we are now, and we were to answer according to the best light we have we probably would reply, "In the depths of the Dragon's 'doozer'". (Doozer, or tu tzu, as it is usually spelled, is the Romanized form of the Chinese word for stomach, or belly.) Should you ask further, "What do you mean by that?", it would not be easy for us to explain unless you also chance to be living in Dragonland.

Briefly we might make an attempt as follows: Everybody knows that China is the Dragon. No one knows just *what* a Dragon is, or was, but we are quite certain *that* the Dragon is, and here is our evidence. About two years ago when the northern Chinese militarists were fighting among themselves the cunning old Dragon stalked his way across the rough country from Canton to Hankow, where he gobbled up everyone in that region. You can't blame him for being hungry for it was a hard journey that he had over the mountains. Before it was accomplished no one believed that such a journey was possible, but that only reveals people's ignorance of the nature of a Dragon and the feats that he can accomplish. This long overland trip was hard on the Dragon's feet, however, and knowing the value of water for tired feet he waded down the Yangtze to Nanking where he helped himself to another choice morsel before continuing on to Shanghai.

We have reported at quite length in an earlier issue of the Chimes that we suffered no serious results when the Dragon reached Paotingfu and we went sliding down the "little red lane" of his throat. Simply being swallowed didn't hurt much, but the question of whether you were to be digested, spewed out or turned into a dragon yourself was the disquieting feature of the whole experience. We had not had much experience with dragons but we were willing to get acquainted, even though it had to be done within the dungeon of the Dragon's "doozer". Now that we have been there a year those of you who are on the outside may be interested to know how things look to us here in the dark.

HOW HUMAN IS A DRAGON?

In spite of the fact that dragons are usually pictured as wearing scales, sharp claws and spiked-tails we are inclined to believe that dragons are very human in that they are not as bad all the time as they are some of the time. We assume that this characteristic will be admitted as being true of most humans, as we have found it to be in the case of dragons during our short acquaintanceship. We don't claim to know as yet whether dragons can be tamed or not, neither are we sure that it would prove them to be different from humans if we should discover that dragons can never be domesticated. To those of us who are so beast-like as to claim close kinship with the monkeys it is easy also to see that we have much in common with dragons. In fact, we flatter ourselves that we see the Dragon imitating us in many ways: We have enjoyed ourselves posing as reformers in the past but since the Dragon arrived in our midst we have come to realize that we were only making believe - we were pretenders - the Dragon is the real reformer. We haven't seen a queue for months and women all around us are unbinding their feet or paying fines for neglecting to do so. There are many other evidences that the Dragon is a real reformer. We used to think that we knew something about organization, and took much pride in the forms of cooperative activity that we carried on, but we are a back number now. We may have organized our thousands but the Dragon doesn't deal in such trifles. His idea of a perfect number for an organization is a "thousand ten thousands" and he begins by organizing every five families into a unit. We once thought of ourselves as propagandists but we are beginning to question our qualification for such a title. We never posted slogans, posters and declarations all over city walls, sides of buildings and other conspicuous places. It takes a Dragon to do that. We used to think of ourselves as religious beings but we are not too sure about that any longer. Didn't we use to require our students to attend daily chapel, weekly church service, Bible classes, prayer meetings and other religious meetings? The Dragon has outshone us in this respect. He has produced his own

bible and not only does he require all of his students to study it year after year in the native language of the student but later on he must study it in English as well. The Romanized name for this Dragon's bible is "San Min Chu I" and one of the wits in our mission reported recently that he had heard it said that this book now holds such magic powers that if a man got on the train without a ticket all he had to do when the conductor came along was to raise his hand and say "San Min Chu I" at which he would be passed up by the ticket collector. Every Monday the students in the domain of the Dragon must come together for a memorial service to their deceased leader, the author of their bible. The leader's picture is on the wall and after listening to, or repeating, the last will and testament of the leader all must make three deep bows to the picture on the wall. Maybe that isn't religion but it has come to take the place of what we once called religious services, and it looks to us as if much of it had been copied from us.

DARE WE BE DRAGONS?

Having flattered ourselves that the Dragon has seen some things in us that he considered worth imitating we make haste to give the Dragon his due, and raise the question as to whether we might not sometimes profitably imitate the Dragon. You are probably all familiar with the fact that the militarists had such a good opinion of themselves as hideous creatures that they thought they might be able to frighten the Dragon when he got to Shantung and thus prevent his reaching the Northern Capital, Peking. The "Tsinan incident" was the result and this incident reveals two important things:- the low mentality of the Japanese militarists, and the lack of fear in a Dragon's make up. For months the Tsinan problem worried not only Japanese and Chinese leaders but people of other nationalities as well. We don't need to repeat the details that have appeared in the papers and magazines already. The point that we wish to make is that the problem is settled and it was settled without going to war. How about our taking a few lessons from the Dragon in the art of settling international problems?

Just recently another serious problem has been settled without having to resort to war. The Dragon became possessed with a "multiple personality". In other words he thought he was two beings; one in Nanking and the other in Hankow. It looked for a while as if we were in for another civil war in Dragonland but the Dragon proved to be only a shadow and peace was preserved. Just now there is another war cloud in Honan. Feng Yu Hsiang has denounced Chiang Kai Shih as a despot who does not follow the "San Min Chu I". Chiang retaliates by declaring that Feng is a traitor and must be exterminated. We hope that it will prove to be another case of "multiple personality" and can be cured by suggestion without resorting to surgery. We don't mean to argue from the instances above that we can prove that dragons are always peaceful and tactful. We only want to give publicity to evidence that may help us to realize that possibly we can learn something from dragons. As we look back over the past year and note what the Dragon has accomplished and remember the tremendous difficulties that he has had to overcome we feel like doffing our hats and offering our congratulations. We are not yet convinced that we want to become dragons but we do believe that we should try to understand them and if they can teach us their secrets we should be as willing to learn as we have been ambitious to teach.

MISSION MEETING.

Whether the Dragon had anything to do with it or not we can't be sure but our annual Paotingfu mission meeting was somewhat different than usual this spring and we suspect that the Dragon knows why.

Before the meeting had actually started a group of "laymen" presented the leaders of the executive committee with a letter demanding that the powers of the executive committee be turned over to the "laymen". To one who did not know the inside situation this might seem like an event calling for the singing of the Doxology, or the Hallelujah Chorus. Haven't we been advocating for years that the laymen should have a more prominent part in our work? Haven't we been trying to get laymen to rise up and take over responsibility that now rests on the shoulders of paid workers? Yes, but you must remember that this is Dragonland. The group of "laymen" who

were so eager to take over responsibility proved to be mostly made up of those who have at one time or another been paid workers and have for some reason been dropped from the payroll. From an inside point of view it looked as if there may have been ulterior motives in the back of the heads of those who were so anxious to become the leaders of the church work.

Be that as it may, the annual meeting was in some respects like a presidential election in the good old U. S. A. - it was a battle between the "ins" and the "outs". No power was "turned over" to the "laymen" but in the election of the new committees more laymen than usual were elected, for which, we suppose we should be grateful to the "insurrectionists". They also probably were the cause for another change which may or may not be a step in the right direction. We refer to the number of foreigners that were elected this year. We have been rather conspicuous for our absence on committees during the last two or three years, and were glad to have it thus, but this year every foreigner available was elected and we usually received more votes than any Chinese nominee. We suspect that this was the result of both "ins" and "outs" preferring us to their opponents. This may seem like a skeleton better suited for a closet than to be exposed to public view but this is Dragon Number and our staff doesn't possess a censor.

NORTH CHINA COUNCIL MEETS IN PAOTINGFU.

Another mission meeting, surrounded by a somewhat different atmosphere, was also held in Paotingfu this spring when the North China Council of our Mission gathered there for its annual meeting.

Delegates to this Council have usually been one foreigner and one Chinese from each of the seven mission stations. During the last two years committees have been working on a new constitution and as this new constitution was to come up for ratification this year each station was asked to send one extra delegate, so that there would be one from each station representing each branch of the work-medical, evangelistic and educational. Although no restriction was made as to race or nationality every station but one sent a Chinese for its extra delegate. Even the station that sent a foreigner was offset by another station which sent a Chinese in place of its foreign representative, so that there were just twice as many Chinese as foreign regular delegates.

The new constitution which was adopted this year provides for three delegates from each station, the same as attended this year. The medical, educational and evangelistic delegates met this year, and will continue so to meet each year, in separate groups to discuss and pass measures concerned with their work. Later the three groups meet together to approve or reject the suggestions of the smaller groups.

There was a fine spirit throughout the meeting this year and we feel that the new constitution marks the most important event in the organization of the work since the former constitution was adopted, fifteen years ago. That was a great step in advance in that for the first time the Chinese delegates were put on the same basis as the foreigners. Each station was to send one Chinese and one foreign delegate. The new constitution makes no distinction of race or nationality. It is now possible that all delegates may be Chinese.

The new name that was adopted--China Promotional Board--comes more nearly describing the real nature of the body than did the old name, Council, for it is not like the Federal Council of Churches in America, nor like the National Congregational Council. It is more like a cross between the American Board and the American Missionary Association. There may be a council of Congregational Churches in China later, or there may not be. There is a National Christian Council but that is undenominational. Perhaps it is just as well not to have any more denominational councils. We believe that our new name is an improvement, and especially so when viewed from the Chinese point of view. It helps to emphasize the fact that this body is not a church federation of churches; it is only a promotional board.

PAOTINGFU MISSION MIDDLE SCHOOLS UNITE.

One of the important events of our station a few months ago was the union of our boys' and girls' middle schools. The boys' school has been registered with the government for three years and during that time it has prospered and made a notable reputation for itself. The girls' school has been less fortunate. When it applied for registration last winter the government refused to grant it on the grounds that the teachers were of too low a grade and the financial backing was too limited. To remedy this situation, and to save money in the running of the two schools, we decided to unite them into a coeducational institution. The government approved of this action and the schools have been so run since they opened for the second semester at the end of February. Dragonland is no longer afraid that her boys and girls shall see each other and we believe that the church is in a better position to take the lead in coeducational work than any other body.

The principal of the boys' school, Mr. Yang Sheng Wu, is acting as head of the union school but he insists that a new principal, or a board of control, be secured before the end of the summer. He wants to keep his close contact with the students and this will be impossible if he has to shoulder too many responsibilities as principal. We rather expect that a committee will be appointed to help Mr. Yang so that he will still be largely in control for he has had remarkable success in developing the boys' school. We believe that there is more need for a good girls' school than one for boys. There are other middle schools for boys in Paotingfu but with the exception of the Presbyterian middle school, which will not register with the government, there is no good middle school for girls.

During the three months that we have been running as a coeducational school we have not met with any serious difficulty. The girls live in their own school buildings but go to the boys' building for some of their classes with the boys. We hope to have a new building for recitations this fall which will be located between the two old schools and convenient for both groups. A few weeks ago there was a picnic breakfast for the whole school at an apple orchard, a few miles from the school, belonging to the father of one of the students. There was a program of songs, stunts and speeches at first after which the school divided up into several smaller groups for games and breakfast. With students and servants and teachers there were nearly 500 people and each one had his breakfast wrapped in an individual paper. As a matter of fact the wrappers were American news papers and as we ate our breakfast of boiled eggs, biscuits, cookies, oranges, bananas, sugar cane and candy we were able to read the news of San Francisco or look at the movie actresses of Hollywood. We often wonder what the Chinese think of us when they see our newspapers that are shipped to them for wrapping paper. The orchard where we ate certainly looked like a picnic ground and although we did not gather up the paper the owner would be glad to have us leave it because wrapping paper is scarce and the wrappers from our breakfast packages could be gathered up and used again.

STATISTICS FOR 1928 SHOW GAIN.

In spite of the tremendous changes that took place in North China last year our Paotingfu reports show that we received into the church during the year 269 by baptism and 442 on probation. As this is nearly a 50% increase over the record of the year before we don't feel like complaining. Our total receipts for the year amounted to over \$69,000. Mex. and \$38,000. or more than half of that amount, was raised here in China. That includes hospital fees, tuition and board from students in our schools but it came from Chinese sources. We did not spend quite as much as we received but because some of the funds were not transferable from one department to the other we had balances in the medical and evangelistic work but a deficit in the educational work.

FAMINE STALKS ABROAD.

Although the area in which we are working was fortunate in having reaped a fairly good harvest last fall, and has good hopes for a fair wheat crop this summer, there are large areas in other parts of China where conditions are terrible, even worse than eight years ago. Funds are coming from America and are being raised in China so that relief is being administered in various forms. Mr. E. W. Galt, who was our colleague in Paotingfu, is now giving his entire time to relief work in northern Shensi and reports that such relief will be necessary until autumn crops can be harvested. The newspapers bring us frightful reports of conditions in Shensi and Kansu and a Chinese guest stated in our home recently that people who have children and are able to buy food for them in some parts of Shensi do not dare to let their children get out of their sight for fear that they will be kidnapped and eaten. Dependable reports of cannibalism are not uncommon these days and that is about as good evidence that there is a real famine as one can ask for. If any of the readers of the Chimes wish to help in this work of mercy, you can send money to Frederick A. Gaskins, Treasurer of American Board, 14 Beacon St., Boston, Mass., who will forward it to China. Some money has already come from Mr. Gaskins for relief work and doubtless more will come later.

SEND DOWN MORE HAY!

We believe it was Tom Thumb who called out from the paunch of the cow that had swallowed him, "Don't send down any more hay! Don't send down any more hay!" Perhaps it is because that friends at home don't realize that Dragons' "doozers" are not cows' paunches that there has been a shortage of "hay" recently here in the place where we are located. Certainly we have not been imitating Tom's call and we would like to correct any impression that our situation is like Tom's in all respects, although we do have some things in common. Of course if we were to be spewed out we might lose some of our interest in keeping the Dragon alive but so long as we are inside we very much prefer that the Dragon be not allowed to starve.

We realize that much has been said and written lately about the independent church in China, and no one wants to see it realized more than we, but we have some grave doubts as to whether the best way to bring it about is to starve the Dragon. Certainly the Chinese Christians with whom we work don't think so. They want the church, and the work that the church is doing, to become independent as soon as possible but with the economic conditions of China as they are financial independence for the church is out of the question for the present.

The special gifts that we receive from America for our work in Paotingfu have taken a terrible tumble recently so that we have had to cut down our staff. It is not the policy of the Chimes to plea for funds but if any of our readers are interested in our shortage of "hay" we shall be glad to give you some detailed information if you care to write for it.

JUST AMONG OURSELVES.

Some of our readers who are personally acquainted with the members of our station may be interested in a word as to our whereabouts, state of health and plans for the future. Beginning with the eldest, Aunt Mary Andrews is out walking around every day and attends church services, compound suppers and other public gatherings. She even still rides in a ricksha to the west suburb occasionally when the church service is over there.

The Galts, whom we still count as members of our group, are located in Fenchow, Shansi, but Elmer is spending several months in Yulinfu, Shensi, doing famine relief. He and Altie expect to make a trip to Peking soon and we hope to see them then.

The Hubbards are still on furlough and from their letters we gather that they are finding much to keep them busy. They are booked to sail back to China August 16 and we shall be glad to have them back in Paotingfu. Mrs. Hubbard and the children haven't been here for more than two years.

The Hunters who have been living in the Hubbard house this last year have made some strong ties here and Paotingfu requested the Council to leave them here but Tungchow was foresighted last year when they permitted the Hunters to come to Paotingfu and had an agreement with the Secretaries that they would guarantee that the Hunters would be returned to Tungchow at the end of one year, so we had to yield.

Miss Chapin is back home after several weeks in Peking where she was detained with a broken clavicle and a dislocated shoulder. The bone is not knitting together as it should and she still has her arm in a sling part of the time but she is "on the job" and we hope she won't overdo.

Miss Phelps keeps busy in her school work but finds time twice a week to give the Cub Reporter elocution lessons. We don't know whether she expects to produce a Demosthenes, a Henry Ward Beecher or a William Jennings Bryan.

Miss Breck is still in America and if she returns to China this fall the Council voted that she should be located at Lintsing.

The rest of us - The Staff of the Chimes have had an unusually good year, so far as health is concerned, and we are trying to make the most of our last year as a united family. The Cub Reporter goes to Tungchow for school this fall and the Sport Editor will probably follow him a year later. We plan to spend the summer in Peitaiho and hope that the present disturbance of the railway service won't prevent our getting there and back.

As we review these members of our compound family we don't see much evidence of their being "down in the mouth", even if they are "down in the doozer."