

obeyed the summons at once, and after carefully examining the body of the dead child, returned home, and gathering together thirty or forty women, each armed with an awl or sharp pointed instrument, came to execute vengeance on the murderers. The two women, however, managed to hide themselves, and the infuriated mob were obliged to disperse after being assured by the bridegroom, who was horrified at the dreadful death of his bride, that a grand and costly funeral should be given in her honor.

In another instance within my knowledge, a mother-in-law who had beaten her daughter-in-law to death did not escape so easily. In this case the murderer was caught by the mob of women armed with awls and sharp metal pins; they dragged her out into the street, stripped her of her clothing and pricked and jagged her furiously. Then they dragged her over the stones the whole length of the street two or three times, and finally left her, after pushing a quantity of briars and small thorns into her flesh. She was carried home by her friends more dead than alive. "No one in that village has dared to kill her daughter-in-law since that time," was the significant conclusion given by the Christian woman telling me the story.

It is frightful to see a woman deliberately "nourishing wrath," as the Chinese express it. The word translated "nourishing" can also be rendered "kindle," as in "kindle a fire," and is most expressive in connection with the working-up of anger. It was once my unfortunate experience to see my nurse-maid "nourish" or "kindle" wrath. One day, after having a quarrel with the washerman, she sat down in spite of my remonstrances, and deliberately gave way to her evil passions. She drew her breath in with great violence at long and regular intervals, until she became wholly unconscious of her surroundings.

In this state, which lasted about forty hours, she threw herself about violently, and talked deliriously, especially after I had applied the mustard plasters which I had heard were effective in such cases. Altho I learn toward homeopathic treatment, on this occasion I made two plasters thick and strong, one foot broad by two feet long, and applied them on her chest and down her back. While I was preparing the plasters my cook told me that the Chinese would call one in this woman's condition "possession of demons." I am glad to state that by the aid of those mustard plasters, I exorcised the demons, and, better yet, that they have never dared to return to that woman!

She came legitimately by her temper. She often told me of her grandfather, who had a long wished for and only son born to him late in life. He was so greatly delighted that he went in and out of his wife's room, exclaiming, "Aren't you happy! aren't you happy!" After repeatedly replying in the affirmative, the old lady final-

ly becoming irritated answered emphatically, "No, I am not happy." Whereupon the old man "nourished wrath," refused to eat and drink, and died in a few days. Serious illness or death often follows this deliberate giving way to anger.

Women who claim to be possess of a "fox or a wolf god" are much feared and revered by the Chinese. I once asked an intelligent Christian woman, Su May, whether she had ever known any women claiming this possession. She answered that she had met with very few, and those all claimed to be possess of a "fox god." When a pupil in one of our Christian schools, she had been allowed by the matron—who had not yet given up all her heathen superstitions—to witness the attempted healing of a very sick child by a woman possess of a "fox god."

Several of the school-girls stole into the room while the woman mumbled her incantations—intelligible only to herself—and it was not long before she turned angrily to the matron, and declaring that her god could do nothing in the presence of those believing the "Jesus doctrine," gave up the case and went away. She afterwards bitterly reproached the woman who had conducted her to the school, saying, "You should not have taken me there. Don't you know I have nothing to do with people holding their belief?" She declared that the child would surely die, as she was the run-away soul of a little nun, who had in her previous existence broken a bowl, and her mistress was calling to her to come back and account for the damage done to her property. But the child recovered in spite of this prophecy.

After Su May left school, her father took her for a visit among old family friends whom she had not seen since a little girl. Nearly every woman and child in the village crowded to see the natural-footed girl, who had been educated by foreigners, and among them came a woman who at once caught Su May's attention from her resemblance to the woman possess of a "fox god." She entered the room in a gliding, serpentine manner, with averted eyes, which were never lifted in a straightforward, direct look into the face of another. By slipping behind some of the other women, she sought to avoid notice, but Su May said to her at once, "You are possess of a 'fox god,' aren't you?"

"Dreadful!" the woman gasped, "How do you know? No one told you about me, for I have been watching you."

"I have a way of recognizing you," answered Su May, "but I won't tell you my way."

"Are you possess with a god also?" asked the woman.

"Yes," answered Su May, "I have the true God in me. He is with me all the time. Is your 'fox god' with you? Let him speak to us through you."

"My god has gone to Shanghai," con-