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other members of the New Zealand Presbyterian Mission centred around the "Hospital of Universal Love" at Kong Chuen on the Canton Plains—and what happened to most missionaries inside Japanese-occupied China. Before invasion they had long months of bombing, food shortages, transport dislocations. During and after invasion they had isolation, pin-pricking surveillance, a weight of refugees (300 in this case) to support, recurrent attacks of bandits to beat off with no weapons except faith and courage, their own food to grow, and medical supplies to be maintained by the strangest and most devious stratagems. After Pearl Harbour came personal internment, slow starvation, and the leaving of their hospital to be carried on by already exhausted Chinese colleagues under added difficulties. After release they faced the re-starting of their life work, materially almost from scratch, among political confusion and economic need and with themselves eight years older and half a century wearier.

All this is told as the day's work. And when the more regulation sort of "adventures" turn up they, too, appear as part of that work—from a holiday in a guerrilla camp to the regular carrying of supplies through the Japanese lines to the Mission's Branch Hospital in Free China. And what they reveal is not the European and Chinese staffs' pluck and fortitude (for that appears in every event), but the standing and affection they must have had among the local Chinese, both leaders and masses, who helped them through one tight place after another. The Canton guerrillas had even a complete plan ready to rescue the entire body of missionary internees when the war unexpectedly ended.

Mr. Jansen has written throughout with Presbyterian readers and not the general public in mind. This was too modest. But the lack of propagandist intent gives the general reader a chance to see how missionaries really think and feel among the comparative privacy of their supporters.

AUSTRALIA'S FAR NORTH

BAD MEDICINE. By Victor C. Hall. Robertson and Mullens, Melbourne.

THERE is a big, empty expanse at the top of the map of Australia where fourteen thousand aborigines eke out their lives, watched over, exploited, and controlled by three thousand white men. This is the territory that Victor Hall describes in this novel—the story of one small episode in the life of a constable up there in the desolation. It is an artificially and badly-constructed novel, but the story is powerful and absorbing. In any case the novel is incidental to the tract embodied within the novel—a plea for better understanding and treatment of the native population of Australia. Without natives, he claims, no activity in North Australia can be carried on. They work in the mines, they run the cattle stations, they help the police track down their own kind. Yet their basic wage is 5/- per week, they are unrepresented in Parliament, and the Ministry of Native Affairs that controls them operates from armchairs in Canberra. Hall is loud and fierce in his denunciation of the Ministry of Native Affairs.

Australia, he cries, holds mandates over other native races. What about the mandate she holds over her own?

THIS LOVE

FROM THIS DAY FORWARD. By Elswyth Thane. Robert Hale, London.

SHE was a famous star from Broadway. She sang and danced, and she was beautiful and fragile. He was a professor of zoology and an authority on ornithology. He was tall and dark, not handsome, but he played the accordion and danced divinely and his hair fell over his forehead in a boyish lock. He fell over her feet as she sat among the

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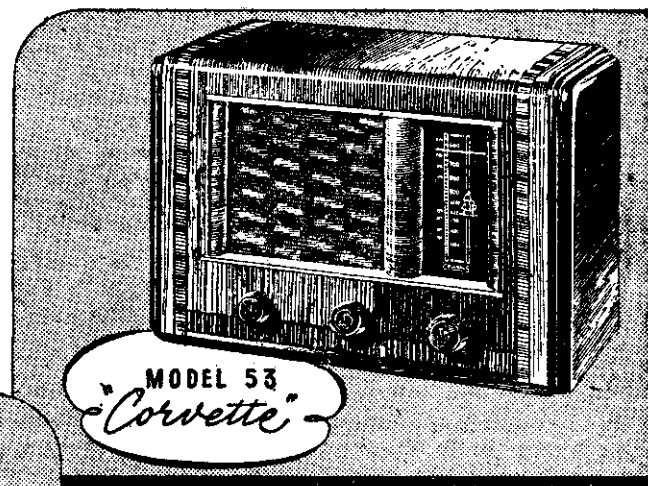
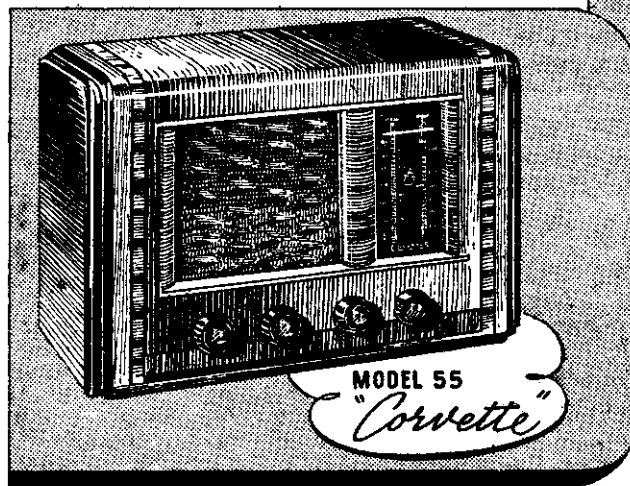
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