

CHINA MISSION

YEAR BOOK

1919

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THE CHINA MISSION YEAR BOOK 1919

(TENTH ANNUAL ISSUE)

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PREFACE

THE year 1919 will remain a memorable one in Chinese history. The Shantung award at the peace table in Paris profoundly stirred the student and business classes in all parts of China, and set in motion forces the full significance of which it is impossible as yet to estimate. The student movement is the most hopeful sign of an awakened public spirit that has manifested itself in China in many years. It bids fair to become a force strong enough to bring about some urgently needed reforms. If wisely directed it may well usher in a new day in China. In fact to many it seems that the new day has already begun. The support given the students by the business classes throughout China not only encouraged them to persevere in their efforts but also to reveal how widespread is the dissatisfaction with the present government and with its foreign policy.

The growing interest in popular education is another illustration that a new spirit is abroad. The proposals that from time to time emanate from prominent (government educational) leaders are very far-reaching and aim at nothing less than the making of "mandarin" a national language that can be universally understood throughout the country and that will eventually make unnecessary the study of the present written language by students who do not pursue their studies beyond the first six or eight years. The leaders in this movement see clearly that without such radical changes as are involved in the above proposals the great masses of the people can never, under existing economic conditions, secure even those rudiments of education which are essential if China is to take her place among the democracies of the world.

The significance of these movements for Christian work is generally recognized. They have already aroused new aspirations in the hearts of many Christians. The students in Christian schools joined with those of government schools in the patriotic uprisings of the past year. The Christians have felt a new sense of responsibility for leadership resting upon them in this hour of their country's need. Christian patriotic societies have been formed in different parts of the country and more recently a "China-for-Christ Movement" has been started. It is an attempt to provide a means by which Christians in all parts of China may unite in efforts to bring to their country those moral and religious blessings which lie at the foundation of any strong national life and which they feel that Christianity alone can supply.

During the past year many of the missionary societies have found their work seriously handicapped by the absence from the field of an unusually large number of workers and by serious loss in income due to exchange. They see little prospect of any considerable reënforcements in the immediate future and are bending every effort to maintain existing work. Others, more especially the American and Canadian societies, have been challenged by the Interchurch World Movement of North America and by similar movements in China to state their needs in staff and money if they are to take the largest possible advantage of the opportunities before them. The

amount of the combined "askings" of all the societies that are planning to extend their work is not yet known, but enough is known to make it very clear that the next five to ten years are to be supremely critical years for the Church in China, as well as years of unbounded opportunity.

There never was a time when wisdom was more needed than now in order that these enlarged plans may make for the upbuilding of a strong indigenous Chinese Church, deeply spiritual and fired by a passion to win China for Christ.

The beginnings of these movements are described in this issue of the CHINA MISSION YEAR BOOK. The different articles when taken together make an inspiring picture. They reveal again the great virility and strength of the Chinese people and the hold that Christianity has already gained upon them. They show the constant, and often bold advance of the Christian forces.

The book follows the same general outline as in recent years. The general statistics of the missions have, however, been omitted in view of the publication in the autumn by the China Continuation Committee of the Missionary Survey of China, which it has been conducting during the last few years.

We regret the delay that has occurred in the date of this year's issue. The aim is to have the book appear in January of each year. The delay has been due primarily to the difficulty of finding the time amid the press of other duties for the necessary editorial work. One or other of the editors was absent from China during the whole of the year and this not only meant a change of editors shortly before the book went to press, but the necessity of one man trying to carry two men's work in connection with the China Continuation Committee and the added duties laid upon him by the launching of the China-for-Christ Movement. Several unexpected delays were caused while the book was in the press, the most serious of which was with the failure of the writer who had promised to send the opening article. It was finally found necessary to secure another writer.

The China Continuation Committee is responsible for the CHINA MISSION YEAR BOOK only in that it appoints the Editorial Committee and the Editors. When articles in the book are the expression of the policies or the views of the China Continuation Committee this fact is made clear; in other cases the writer of the paper is responsible for the opinions expressed.

The Editors desire to thank most heartily those who have so kindly contributed the articles which make up the book, and especially Professor C. F. Remer, who upon a few days' notice undertook to write the opening chapter. Special thanks are also due to Mr. C. L. Boynton who has again, as in former years, kindly seen the book through the press.

E. C. L.

Shanghai, March 10, 1920.

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PART I
THE GENERAL SITUATION IN CHINA
CHAPTER I
CHINA SINCE THE WORLD WAR

C. F. Remer

The Armistice The armistice of November, 1918, which brought the World War to an end, brought with it a new situation in the Far East. To understand the internal affairs of China and her relations with other countries it is necessary to remember this fact. During the war it had been possible for the Western nations to look upon events in China as comparatively unimportant or else as temporary, having significance for the period of the war only. During the war it had been possible for the Chinese, themselves, to regard both internal affairs and foreign relations as subject to immediate and drastic modification, when the war should come to a close. The period "after the war" had been seen in that rosy glow which suffering humanity delights to cast around the events of the future. Enough time has now elapsed since the war to enable some conclusions to be drawn as to its present and future consequences for China.

For convenience the events since the signing of the armistice are set forth under two general headings, international relations and internal affairs, but it must be remembered that the impetus, which has given both the internal and external problems of China their present form and direction, was the sudden termination of the war in Europe.

China's Hope and Faith When China is criticized, as she has been, for expecting too much from the war, it must be remembered that she was encouraged in her hopes by the leaders of the Allied nations. The address of President Wilson, delivered on September 28, 1918, at the opening of the Fourth Liberty Loan campaign,

was translated into Chinese and widely distributed. It fell into the hands of many Chinese during the days immediately before or after the armistice. In this speech President Wilson said that no outcome of the war could be accepted which did not "squarely meet and settle" certain issues. In setting forth these issues he asked the following questions:

"Shall the military power of any nation or group of nations be suffered to determine the future of peoples over whom they have no right to rule except the right of force?"

"Shall the strong nations be free to wrong weak nations and make them subject to their purpose and interest?"

"Shall peoples be ruled and dominated, even in their own internal affairs, by arbitrary and irresponsible force or by their own will and choice?"

"Shall there be a common standard of right and privilege for all peoples and nations or shall the strong do as they will and the weak suffer without redress?"

To such questions the Chinese were ready to answer. They were ready to agree emphatically with President Wilson. They looked upon the asking of such questions as a promise for the future. It is easy to point out that they have not answered these questions satisfactorily in the field of their own political affairs, and that they did not appreciate the sacrifice of blood and gold that lay behind President Wilson's right to speak as he did. The Chinese have a habit, which they share with the rest of the world, of fixing their minds upon the generalization that promises them what they want. Such a generalization, "Might does not make right," was repeated again and again in the Chinese newspapers at the end of the war. Here also it is easy to say that the Chinese must appreciate that the power of right is that it attracts men to fight for it, that right is not some principle that destroys its enemies by magic power and offers its friends an easy life. Such criticisms are easily made, but who will say that there was not, beneath the shallow thinking that gets itself expressed, a sincere longing among the Chinese for justice and a sincere belief that justice would be done at the end of the war?

**A Plea
for Chinese
Representation**

There was in the minds of some Chinese in November, 1918, a doubt as to whether China would be represented at the Peace Conference. This doubt is the background of an article by Liang Chi-chao which was reprinted in the newspapers of the country at this time. This article set forth the reasons for Chinese representation and pointed out the fact that, if China were not directly represented, she would be indirectly represented with possible future complications. "The guilty appear in the court," said Liang. "China may not have done much for the Allies but she has done something. Even if she had done nothing she would have the right to appear where the problem of China was being settled."

**Her
Representatives**

As soon as the armistice was signed China appointed her delegates. On November 14, 1918, the cabinet approved the suggestion of the President that Lu Cheng-hsiang, the Foreign Minister, be made China's chief delegate. V. K. Wellington Koo, Hawking L. Yen, Hu Wei-te, S. K. Alfred Sze, and C. T. Wang were appointed at that time or later to serve with him. The final draft of the treaty of peace bore the names of Lu and Wang as China's representatives. Some of these men have earned the gratitude of the Chinese by their vigorous and fearless espousal of China's cause in Paris during a time when they could not be sure of continued support and when, it is reported, attempts were being made to intimidate them. C. T. Wang, who has been prominent in the Young Men's Christian Associations in China is looked upon by the Chinese as the man responsible for China's final refusal to sign the treaty with Germany and when he returned to China early in 1920 he was given an enthusiastic welcome.

**Her
Proposals**

The discussion within China as to what she should ask for at the peace conference shows that China's attitude toward the conference was that it was to be a world court. This discussion seldom turned upon what was to be asked from Germany and more frequently was concerned with what

China intended to ask of the whole world. One list of China's wants included the following:

1. The abolition of extraterritoriality.
2. The return of all concessions and foreign "settlements."
3. Favorable modification of the most-favored-nation clause.
4. The cancellation of the Boxer indemnity.

This list is more moderate than most. China expected the peace conference to do for her what no peace conference could do, that is, set her on her feet at once; she got less from the peace conference than any world conference could give her and still hope to have laid the foundations for permanent peace.

The Treaty of Peace

The history of China's part in the peace conference has still to be written. The world has not been told what happened. The result was a more complete failure than even pessimistic Chinese had feared. It is a strange coincidence that the telegram announcing the "Shantung" clauses of the treaty reached China on the seventh of May, a day that the Chinese have looked upon, since 1915, as a day of shame and humiliation. The storm of indignation that arose in China over these clauses has found its most vigorous expression in a boycott of Japanese goods that has continued through the year and in the "student movement" which is dealt with elsewhere in the YEAR BOOK. To March, 1920, the boycott has had no serious diplomatic consequences, though it was mentioned by the Japanese Foreign Minister in a speech before the Diet on January 21, 1920, as a matter that was being given the attention of the Japanese Foreign Office.

Section eight of the treaty of peace with Germany is given below. It is taken from the journal of the American Association for International Conciliation for September, 1919.

"Article 156. Germany renounces, in favor of Japan, all her rights, titles and privileges—particularly those

CHINA SINCE THE WORLD WAR

concerning the territory of Kiaochoo, railways, mines and submarine cables—which she acquired in virtue of the treaty concluded by her with China on March 8, 1898, and of all other arrangements relative to the province of Shantung.

“All German rights in the Tsingtao-Tsinanfu Railway, including its branch lines together with its subsidiary property of all kinds, stations, shops, fixed and rolling stock, mines, plant and material for the exploitation of the mines, are and remain acquired by Japan, together with all rights and privileges attaching thereto.

“The German State submarine cables from Tsingtao to Shanghai and from Tsingtao to Chefoo, with all the rights, privileges and properties attaching thereto, are similarly acquired by Japan, free and clear of all charges and encumbrances.

“Article 157. The movable and immovable property owned by the German State in the territory of Kiaochoo, as well as the rights which Germany might claim in consequence of the works or improvements made or of the expenses incurred by her, directly or indirectly, in connection with this territory, are and remain acquired by Japan, free and clear of all charges and encumbrances.

“Article 158. Germany shall hand over to Japan within three months from the coming into force of the present treaty the archives, registers, plans, title-deeds and documents of every kind, wherever they may be, relating to the administration, whether civil, military, financial, judicial or other, of the territory of Kiaochoo.

“Within the same period Germany shall give particulars to Japan of all treaties, arrangements or agreements relating to the rights, title or privileges referred to in the two preceding Articles.”

**Reasons for
China's Failure** The reasons for the failure of the Chinese at the peace conference have been much discussed. There is no unanimity of opinion but it seems worth while to try to set them down in order.

1. The secret pledges given to Japan by England, France, Italy, and Russia during the last days of February and the first few days of March, 1917, that each of these nations would support Japan's claims in regard to the disposal of Germany's rights in Shantung.

2. The conviction of President Wilson, expressed in his testimony before the Senate Committee on Foreign Relations, that Japan would withdraw from the conference if the matter of Shantung were not settled to her satisfaction.

3. The fact that China did not have a clear record. Her government had given support to Japan's claims in May, 1915, and, it is said, on the occasion of the War Participation Loan contract in September, 1918.

4. The failure of the Chinese to make peace within their own country and so to give united support to China's delegates.

5. The failure of the peace conference to come to a satisfactory expression of the principle of the rights of small and weak nations.

**China a
Member of
the League**

China refused to sign the treaty of peace with Germany and brought the state of war between herself and Germany to an end by a notice issued on September 15, 1919, in which the date of the cessation of hostilities was given as June 28. China was among the signatories of the peace treaty with Austria which was signed in Paris on September 10 and by doing so is understood to have become a member of the League of Nations.

**The Attitude
of America
and Japan**

There were further developments in the matter of Germany's rights in Shantung during the summer and early autumn of 1919. President Wilson has stated publicly that Japan has given an oral pledge to return Kiaochow to China. Among the reservations to the peace treaty that were agreed upon by the United States Senate before the final vote in which the Senate refused to ratify the treaty was one in which the United States reserved to itself "full liberty of action with respect to any controversy that may

arise" out of the matter. On August 12, the Japanese Minister to China called at the Foreign Office in Peking and intimated that Japan was ready to return Kiaochow to China within two years but that in return for this Japan would expect compensation elsewhere.

The Proposals for Direct Negotiations During November, 1919, it was intimated that China ought to lay the matter of Shantung before the League of Nations or take the matter up with Japan. The early weeks of 1920 brought a persistent rumor that the matter of direct negotiations with Japan were under consideration. There has been disapproval of this method of getting forward with the matter and at the present time (March, 1920) the subject is still being debated. The alternative to some sort of negotiations with Japan seems to be to lay the matter before the League of Nations, but this China naturally hesitates to do until America shall have become an active member of the League, because America is the one country that has in any public way disavowed the award of the German rights in Shantung to Japan.

Siberia Siberia has been a problem of varying magnitude during the year, but in general China has looked with a neutral eye upon the struggles of the different factions within the country. The present problem that she faces with the Bolshevik party successful throughout Siberia will probably make relations with Russia as important as her relations with any other power during the coming months. The chief direct effect of the presence of Allied troops in Siberia through the year has been the operation of the Chinese Eastern Railway under an international commission.

Foreign Loans The reckless borrowing of the period before the signing of the armistice was not repeated during 1919. A Japanese loan of twenty million yen was reported on March 13. The Allied banks advanced small sums at various times and other loans have been denied or have been rejected after discussion. A loan for thirty million dollars gold was reported during November, 1919, from the Pacific Development Company, an American corporation. This loan is secured upon the revenue from

the Wine and Tobacco Monopoly and the provisions for the control of this source of revenue have made the loan unpopular. At the end of the year no steps had been taken toward the reorganization of this monopoly and no satisfactory arrangement seems to have been arrived at.

The Consortium The most interesting financial proposal of the year was that of the formation of a chief new international banking consortium. The points have been summarized thus:* (1) That the principal powers "should pool all existing and future options, except those already executed or in course of execution; (2) each national bank group would widely represent all banks of that particular country which were interested in Chinese finance and (3) all constructive work should be carried out on an open and competitive basis." In September, Japan definitely refused to enter the consortium because of the failure of the other powers (Great Britain, America, and France) to agree to the exclusion of Mongolia and Manchuria from the field of operations. Negotiations have been going on since this refusal but the fact that no advance from the new consortium was considered at the time of the Chinese New Year may be taken as evidence that the new consortium is not yet a factor to be considered.

**Internal
Affairs at
the End of
the World
War**

The situation within China in the month of October, 1918, when Mr. Hsu Shih-chang assumed the office of President, was briefly this: There were two separate governments in the country, one in Peking and the other in Canton. The Canton or Southern government, or, as it calls itself, the government of the South-western Federation, had become united during the summer of 1918 and during the early autumn it had set forth its position as the only legal government of the country. At the same time the Peking government had proceeded during the year with the election of a new Parliament and with the election of a new President, and it maintained itself to be

* *North-China Daily News*, January 24, 1920.

the true and legal government of the country. On the legal and constitutional side there was a deadlock. The legal side of this debate between the North and the South has been set forth by Professor Bevan in the YEAR BOOKS for the past two years and in a series of articles in the *Chinese Social and Political Science Review*.

It would seem that war was the only way out of the deadlock and we find that the Southern government did actually declare war on the President-elect on October 4. But war had been tried and had failed to bring a settlement between the North and the South and this new declaration of war was little more than an expression of refusal to support the new President on the part of the South.

Not only had war shown itself useless as a means of bringing a final decision between the North and the South, but the armies of the military officials on both sides had shown themselves to be among the chief causes of the continuation of a legally impossible situation. "The army is China's problem," said Professor Bevan in the YEAR BOOK for last year, "and until this military question has been solved there will be no solution to the constitutional question. . . . This, then, is the problem of the coming year, to put the army in its proper place, and to clear the field for the legitimate contestants."

This conclusion gives more emphasis than ought to be given to the constitutional question. This question is looked upon by some few of the leaders on both sides as the underlying and important difference; but the army has almost succeeded in making China a field for the settlement of personal quarrels over power and money. In any case, however, the army has shown itself to be no means for settlement and to be the first obstacle to be removed in order that settlement may take place.

It appears strange at first sight that two governments each claiming jurisdiction over the same territory and each with soldiers, should find themselves unwilling to use their soldiers to back their claims. The explanation is to be found in the persistent refusal of the people of common sense within the country to take the quarrel seriously as one over a fundamental issue, and the refusal of the merchants

and men of means to lend their support to either side. The business men were more interested in getting rid of the armies of both sides than in the victory of either.

The new president, who took office in October, 1918, was not chosen because he has thought to be able to take the most necessary step and get rid of the army with its powerful and independent military officials. He was chosen because it was hoped that his clean record and wide personal popularity would bring about some sort of compromise; as one writer expressed it, "friendship" was to settle China's difficulties. The declaration of war by the South dispelled the hope of any easy settlement and China was face to face with the possibility of more fighting when the war in Europe came to an end.

**Proposals
for Internal
Peace**

Before the Armistice was signed China had been given a hint that her unsettled state was not being looked upon with indifference by the Allied powers. On October 28, 1918, Japan submitted a proposal to the Allied governments for mediation in China. Nothing had come of this by November 11, when the war in Europe came to an end.

The end of the European War seems to have put real meaning into the half-hearted proposals for internal peace. On November 12, the Peking government decided to convene a peace conference at Nanking or Shanghai "with a view," it was said, "of restoring peace between the North and the South as soon as possible." This was followed by the declaration on November 17, of an armistice between the North and the South. China sought to follow the example of Europe with commendable promptness. The reasons for the sudden change in China from half-hearted proposals for peace and equally half-hearted threats of war, to prompt action in the interests of peace can be guessed at only. There was, first, undoubtedly, the fear that foreign intervention would follow the cessation of hostilities in Europe, since the Allied nations would now be free to take a more active interest in China. There was, secondly, the desire to act as a unit in the Peace Conference that was to follow the World War. There was, thirdly, the feeling that the outcome of the war was a justification of the ideals professed

by the Southern government. It was also a check upon the confidence and the support of the Northern party. This brought both sides to a more conciliatory frame of mind. Finally, there must be noted again the feeling that in "the world beyond the war" all things were possible. This was expressed in an important document laid before the Shanghai Peace Conference entitled "A Proposed Plan for the Military and Civil Re-organization of China." "It is no exaggeration," said the document, "to say that the dawn of a happier era is imminent"; and again, "The social order which humanity now seeks to establish, is one in which right will reign, reason will rule, justice will prevail, and happiness will be the pursuit of life."

The Shanghai Conference After the armistice of November 17 the Southern government considered the proposal of the Peking government and appointed Tang Shao-yi its chief delegate to the conference. Chu Chi-chien was appointed chief delegate by the Northern government. After much debate Shanghai was finally settled upon as the place for the conference, and during the third week in February, the conference was formally opened in the building formerly occupied by the German Club.

Before the opening of the conference, there had been reports that fighting had been resumed in Shensi contrary to the terms of the armistice. This brought the first difficulties and on March 1 the conference was suspended until April 10, when the Southern delegates declared themselves satisfied that the fighting in Shensi had stopped.

On May 14 the conference was brought to an end by the presentation to the Northern delegation by Tang Shao-yi of a document covering eight points.

These eight points present a solution of the internal difficulties of China which, presumably, would have satisfied the Southern party. Upon the constitutional side the solution was a compromise. President Hsu Shih-chang was to be recognized as the legal president of China, but at the same time, the declaration of the illegality of the Presidential Mandate of June 18, 1917, dissolving Parliament, was to

make the Parliament then dissolved the legal legislature of the country. Many members of this Parliament had gathered in Canton and were at the time the legislature of the Southern government. Upon the legal side there is inconsistency in this proposal, for the legality of President Hsu's election carries with it, it may be supposed, the recognition of the legality of the Parliament that elected him. On the other hand the legality of the Canton Parliament carries with it, presumably, the illegality of the election of the President.

The demands of Tang Shao-yi covered other points, and there was a sweeping demand for the declaration of the invalidity of the "covenants, pacts and the like, secretly entered into between China and Japan," and the punishment of those directly engaged in their negotiation.

It may be guessed that the Peking government would have given serious thought to the solution of the constitutional question thus proposed by the Southern delegation if it had not been for such demands as those about the treaties between Japan and China. The Northern government might have been willing to admit the illegality of the mandate dissolving Parliament, but it could not be expected to renounce willingly the legality of its agreements with a foreign nation, especially Japan, and to stand before the world discredited and shamed; it might be defeated and driven from office but it did not intend to suffer all the consequences of defeat by a voluntary act. The peace conference came to nothing and the delegates separated at about the same time that the Paris conference ended its work on the treaty with Germany.

**Further
Peace
Proposals** On June 5, a note was presented to the Chinese government, "on behalf of the British, American, French, Italian, and Japanese governments," suggesting that the peace conference in Shanghai be resumed and that there be no resumption of war. Chu Chi-chien refused to resume office as chief delegate of the Peking government and on August 11 Wang I-tang was appointed chief Northern delegate. This appointment was opposed and Wang I-tang came to Shanghai

in the face of statements that he would not be dealt with. Since his arrival, Tang Shao-yi has consistently refused to meet him and nothing has been accomplished. Peace does not seem any nearer in March, 1920, than it seemed in October, 1918. It has been rumored from time to time that negotiations were going on through other channels than the official representatives. Mr. Tang's attempt to resign late in 1919 has been explained on this ground.

Reasons for Failure Any analysis of the reasons for the failure of China to get peace when most of her people wanted peace is difficult. Little information has been given out about the trend of events from day to day in the Conference. Conversations with delegates and secretaries throw some light on the situation, but the nature of the eight demands of the Southern government is the most illuminating evidence.

In the first place, the viewpoint toward the whole matter under discussion was not the same in the two delegations. The Peking government looked upon itself as the true government of China which was, for the moment, entering into discussion with a schismatic group. It did not do more than admit that fundamental matters were under discussion. The Southern delegation, on the other hand, took the viewpoint that the government of China had been disrupted and that the conference was to set it up anew, that all matters, even matters of fundamental importance, were to be taken up and settled to the satisfaction of two equal parties to the settlement of a dispute in which both sides admitted a degree of wrong-headedness.

The constitutional difficulty could not be settled in conference and it presents a second reason for the failure.

The third difficulty was the failure of the delegates to attack directly that problem which, as has been pointed out, is the one that must be settled before all others. It was the first business of the peace conference to work out a plan to put the army where it belongs as a servant of the government and the country, and not their master. No attention to foreign affairs, however important, and no

consideration of constitutional problems, however fundamental, can bring a solution that will stand longer than powerful military leaders want it to, so long as the army dominates the situation. The third, and the chief, reason for the failure of the Shanghai peace conference was its failure to find means to bring the army into subjection to the civil authorities.

**Other Internal
Affairs**

On January 2, 1919, the text of the new tariff was completed, and it was submitted for ratification. During the year the new tariff came into operation and China has ceased to suffer from the plain injustice of a five per cent tariff that brought her in much less than five per cent. During the year there has been some renewal of opium growing within China. No one has attempted to estimate how widespread this has been. On January 17, and for some days after, the whole of the stock of opium in Shanghai which had been purchased in 1918, was burned in public.

This public burning of opium marks the end of legally imported foreign opium in China and brings to a successful close the struggle of decades, in which the missionaries have played an important part.* The opium question has become the morphia question, and there has been an attempt through the year to bring effective measures to bear against the importation of morphia. At the meeting of the International Opium Society on June 20 it was pointed out that the morphia was being imported from Japan and Great Britain. The *North-China Daily News* points out that the British government announced, "in a letter dated November 25, the steps taken to prevent the export of morphia to China and Japan by parcels post."

There is also to be noted the capable service for the public good that has been given by some officials. Governor Yen of the province of Shansi has achieved a reputation for good government, for interest in public education and public health, that deserves the gratitude of his people. He is an example of the good which the Chinese paternalistic system can accomplish and sometimes does bring about.

*See, however, chapter XXIII, pp. 218-224.

The Traditional Basis of China's Social and Economic Life The traditional basis of China's social and economic life must also be taken into account in measuring the effects upon the country of the time since the Armistice in Europe. The merchant proceeds with his business, the farmer plants and harvests his crop, and the worker carries on his handicraft, without paying much regard to even internal, to say nothing of foreign, politics. The division of the year's product between owner and tenant, for instance, goes on as it has for hundreds of years. Throughout the country one village community after another leads its life according to the traditions of its ancestors, guided by some leading man who applies a mixture of precedent, Confucian ethics, and shrewd sense, to the settlement of such difficulties as arise among his people; and such whole communities live as they have lived, undisturbed by any thought of events in the next province. This is true of many parts of the country, though the bandit and armed robber make life less placid and serene in other parts. This inert mass is at once the danger and the hope of China; it is her danger because it is almost impossible to move, it is her hope because it cannot be destroyed. This great body of peasant folk must be remembered when China is being considered. These people are, to use a Chinese metaphor, the sea; the government is the boat. These common men and women give the significance and seriousness to the knavery, the scheming, the faithlessness, or the loyalty and true service of political leaders and officials. Their welfare is hard to measure, but it is the true test of national success, the false tests being diplomatic ascendancy, prestige, and national advantage.

The Situation Early in 1920 China's problem is still the army and what has been called the "tuchunate." By the ascendancy of the army the problem of constitutional and political progress is taken out of the field of Parliament, and, therefore, out of the field of business, industrial, and intellectual life, and it is not put into the field of battle. The accomplishment of anything becomes a matter of influence, of secret conference, of the shrewd use of money. It is significant that under the

baneful influence of the military situation the political parties of the past, such as the *Kuomintang* and the *Chinputang*, which gave some evidence of usefulness in constitutional development have practically disappeared and have been replaced by political rings and cliques, such as the Anfu Club. As a Chinese newspaper puts it, "In the North there are the Chihli and Anhwei factions crossing swords at each other, while in the South we have the Yunnan and Kweichow parties fighting each other."

There are several possibilities suggested. The present form of military ascendancy may be replaced by a single strong military government under a dictator. Of this there has been little possibility since the death of President Yuan, but it is still regarded as a possibility.

The present situation may result in foreign intervention. This has been seriously proposed during the year. With a public and solemn assurance that foreign intervention would not be used for the advantage of any one power and would not be used to cover the seizing of economic advantage, such intervention might accomplish the good that its liberal advocates maintain. The Chinese know that such intervention is a possibility, but they fear that in the present condition of international relations such a course would mean Japanese intervention.

The third possibility is a new revolution. This has been advocated by such men as Dr. Sun Yat-sen. It might be brought about by a union of the merchants and the students against the military officials and their followers; and some students of Chinese affairs believe that they see evidence that such a movement is under way.

Recapitulation The end of the war in Europe brought with it a movement to bring China back into the path of peaceful political progress. The year just past has seen that movement come to nothing. Such is the briefest possible recapitulation of the history of China since the end of the World War.

CHAPTER II

COMMERCE AND INDUSTRY IN CHINA IN 1918

Norman R. Shaw

The statistics of trade for 1918 show evidence of the wonderful vitality of China. In spite of the disadvantages arising from the great world war—the closing or at least great shrinkage of many of her best markets, the lack of shipping and high freights; in spite, too, of the crippling effects of the bitter internecine strife which swept over several of her richest provinces, the trade of the country more than held its own. With the restoration of peaceful conditions, of confidence and credit, it may be safely predicted that a boom in trade such as occurred in the closing years of last century after the China-Japan War and again after the disasters of the Boxer year, will be witnessed.

Again and again the Western world has turned to China, when other sources of supply have shown signs of diminishing, for many of the products which modern civilization calls for with ever-increasing insistency.

Agricultural Resources

Thus in the eighties of last century a commencement was made with the exploitation of the potentially vast cotton resources of the country, the decade, which opened with a negligible exportation, closing with one of Hk. Tls. 5,000,000, which mostly went to Japan to supply the needs of the rising manufacturing industry there. Then again in 1895 the trade in skins, for the leather and rug industries of Europe and America, showed a wonderful development, increasing threefold in a quinquennium. By the end of the century the effect of railways in promoting the trade of China had become apparent, both internal and external commerce advancing by leaps and bounds. The setback administered by the unfortunate Boxer outbreak was only temporary, and a few years later China was found responding to the

great world-wide demand for oilseeds, to be employed in the manifold uses of modern oil industry. In 1904 the exportation of oilseeds, oil cake, and vegetable oils was valued at close on Tls. 14,000,000—double the value of those exported ten years before, but four years later this amount had trebled, and in the year 1913 this figure again had doubled and, in spite of the war, has never receded from over Tls. 70,000,000.

Mineral Wealth

Not to labor the point, the above figures show the vitality of China's agricultural resources, and the tale of her mineral wealth has been often told, and needs but brief mention.

Coal Estimates of coal resources vary very widely, but the lowest states that there is enough coal to last for several hundred years. When it is considered that the present output is only 20,000,000 tons, of which less than half is extracted by modern methods, the backwardness of this industry is deplorable, but there can be little doubt that the next few years will witness striking developments, in view of the fact that labor troubles are restricting the output in Western lands: imperious necessity will cause the development of this fertile source of supply.

Iron The future of China as a mineral-producing country is based on its iron production; this, even more than in the case of coal, has been retarded by the absence of transportation facilities. At present the output is very small, but there are available 1,000 million tons of iron ore, much of which is in close proximity to coal. The production of pig iron at present is probably not much over one million tons, but when it is considered that of the United States was but little more fifty years ago, China may be said to have a hopeful future before its iron trade, and there are now several deposits being worked by modern methods, whose output shows signs of increasing at a rapid rate.

Other Minerals As is well known, China is the largest producer of antimony in the world, and although the market has declined since the end of the war, the demand may spring up again. Six per cent of the world's tin output is Chinese, and the war brought out some supplies of tungsten and manganese, which only need modern methods to render them valuable in the future. Lead, zinc, mercury, and copper also exist in wide areas, all of which will be profitably worked when the country is opened up.

Manufacturing Industry

Cotton It has been stated that the cotton crop of China can, by improved methods of seed selection and cultivation, be easily trebled without any increase of acreage. A conservative estimate of the crop, made in 1917, is 8,000,000 piculs, or nearly half a million tons. That the crop is increasing is indicated by the growing number of cotton mills in the country. The chief cotton areas are Kiangsu and the region west of Hankow, but large quantities are also produced in Chihli, and the industry is making great strides at Tientsin, where several mills are in course of construction. Shansi cotton is of good quality, and the industry there, of recent growth, shows promise.

Cotton Mills There are now some six-score cotton spinning and weaving mills in China, and in Shanghai alone it is stated that another score is to be built within a short space of time. According to a recent statement China is now more favorably situated than almost any place in the world for the cotton industry, and enormous profits are being made at present, while the prospects for the next year or two are equally good. Shares in cotton mills have been steadily soaring, encouraged by the rising price of yarn, which is indicative of the confidence felt in the future of the trade. Nanking University is again prominent in assistance given toward the betterment of Chinese cotton, as in the case of silk: an

expert has been engaged from America to teach in the agricultural department, and progress in seed selection may be expected. Even in far-away Shansi, without any foreign influence whatever, steps are being taken to develop cotton cultivation, and an up-to-date exhibition has recently been held in one of the towns in the cotton district there, which will surely give an impetus to local cultivation.

Silk 1918 was a poor year for the silk trade, but the prospects are good, and cultivation is being extended in several regions, and this movement will continue if one or two good seasons are experienced. There is little doubt that the export can be easily doubled; the industry depends partly on the modern filatures, of which there are no great number, partly upon the hundreds of old-style "factories" on a small scale, but in the aggregate exceeding the former. A feature of recent date is the extension of the wild silk industry at Antung, Manchuria, where the growing demand from Japan has doubled the number of reeling machines in operation since the war. An important event in the history of the trade in 1918 was the formation of an International Committee for the Improvement of Sericulture, Chinese and foreign organizations both coöperating. At the stations established by the committee selected cocoons are sold to the rearers, who are showing increasing interest in the movement owing to the excellent results obtained from this healthy seed. The work of the Nanking University is especially valuable along these lines, and from these beginnings the revival of the silk industry may be confidently predicted.

Flour The immense wheat resources of China and Manchuria were, until a few years ago, developed only by native methods. One of the most striking features of the present time is the growth of the modern milling industry, which is evidenced by the decline in imports of flour. These amounted in 1907 to 33,000 tons, but in 1918 the import was practically nil, and China was able to export 15,000 tons abroad, mostly to Great Britain. There are now probably nearly eighty flour mills of modern style in the country, and in Harbin the Chinese have taken

over many of the mills from the Russians. The output is increasing with great rapidity, and China will be able to export considerable quantities within the next decade.

Vegetable Seeds and Oils The development of this industry has already been referred to, but a few further details may be of interest. The leading seeds from which oil is extracted are the soya bean, groundnut and sesamum, but in addition there are cottonseed, rapeseed, linseed, castor bean, perilla, and the capsules of the wood-oil tree and of the tea-oil tree. Although much seed is exported, the tendency is for the oil to be extracted in China, and at the chief centers—Dairen, Newchwang, and Harbin for soya, Hanyang and Shanghai for cottonseed and other oils—the number of mills is increasing yearly. There are also innumerable small native oil mills in the oil-producing districts, which extract large quantities of oil. The seed, cake, and oil industry is next only in importance to that in silk, the export figures for 1918 being Hk. Tls. 94,770,000, or in sterling £25,049,882 (G. \$119,410,200). In view of the ever-increasing demand in the West and in Japan for these products, a remarkable increase may be predicted for the trade. It is worthy of mention that shipments are now being made by tank steamers of bean oil from Dairen to Seattle, and this economical method of transportation will assist the development of the industry.

Skins and Hides This is also a growing industry, with a firm demand from the markets of the world. China has in some departments of the trade gained on its great competitor, India, but needs better methods to control breeding and care of the animals from which the skins are derived, methods to which much attention is given in India. The number of cattle and of goats in the country might be largely increased, the wool, which is of coarse texture, might be improved, and laws introduced to regulate the killing of fur-bearing animals. As it is, the export trade in 1918 amounted to Hk. Tls. 24,163,000 (£6,386,834 and G. \$30,445,380) which is not, however, the "record" figure, as war restrictions operated against trade.

The following simple analysis shows the share taken by each of the leading items of China's export trade in 1918:

Silk and silk products	.. Hk. Tls.	107,180,000
Tea	.. .. .	13,928,000
Oilseeds and products	.. .. .	94,770,000
Metals and minerals	.. .. .	45,669,000
Skins, furs, and leather	.. .. .	25,503,000
Eggs	.. .. .	11,053,000
Wool	.. .. .	12,238,000
Cotton	.. .. .	37,887,000

Total Hk. Tls. 348,228,000

These eight headings contribute seventy-two per cent of the export trade of China.

A more complex analysis of the trade, both import and export, is given on page 25.

The division into four classes—animals, foodstuffs, materials, and manufactured goods—was adopted by the International Conference of Commercial Statistics in 1910, and the tables show certain variations and tendencies. The first available figures are for 1911, and these are compared with those for 1918, and, in addition, the highest "record" figures for the principal articles are given.

Foodstuffs The figures show, as regards foodstuffs, that China is importing an increasing amount, but that her exports do not increase in the same proportion. This is due to the decline in the tea and sugar trades; less tea is exported and more sugar imported. The necessity of improving the cultivation and preparation of tea is of the utmost importance to the country, and there are signs that such improvement is on the way. The Board of Agriculture has established a tea-testing farm in the Keemun district of Anhwei, where modern methods are in use, and modern methods are also being employed by the China Tea Company in the Ningchow tea district of

Kiangsi. Another long-desired reform is the abolition of export duty on tea, which has just been put into effect.

As regards sugar, the introduction of modern methods of cultivation and refining is the only plan which will save this once flourishing industry. Apart from tea and sugar, other foodstuffs are in great demand abroad. Exports of eggs, vegetable oils, flour, and even meat show great increase and the war shortage has stimulated the demand for these products.

Materials, Raw and Prepared It is in this class that the Chinese export trade has made such strides during recent years; almost every item shows important increases, but the most notable advance is in ores and metals.

Manufactured Goods In this class of exports very little progress has been made since 1911; in fact the percentage of manufactures exported to total exports has declined from 15.8 to 13.5 in 1918, although there is a slight increase in the actual figures. An item for which a favorable future may be predicted is silk piece goods, and lace, embroideries, grass cloth and similar goods, in the making of which the Chinese excel, are likely to meet with an increasing demand in Western countries.

Imports These goods have maintained a high level for several years, and with the end of the war there has been a rush to supply the keen demand of the Chinese for foreign manufactures. The 1918 figures do not give the best index of the possibilities of the trade, since war restrictions still militated against it. But if, in the Import table, a glance is given at the "record" figures for some of the chief articles, it will be seen that much larger quantities can be absorbed than were actually taken in 1918. In the items dyes and machinery, cotton goods and thread, China appears to be eager to purchase in ever-increasing quantities, and the statistics for 1919 will probably show great advances in these and in many other articles.

Imports. (Figures in thousands of Hk. Tls.)

	Total 1911	Records	Total 1918
I. LIVING ANIMALS	322		130
II. FOODSTUFFS			
Fish	10,088	14,926 ('15)	12,615
Rice	18,697	34,423 ('07)	22,773
Flour	8,721	14,386 ('07)	722
Tea	3,990	7,409 ('16)	994
Sugar	22,652		60,382
Beverages ...	3,515		4,813
Vegetables and fruits, &c. ...	3,362		8,323
Others	13,152	84,177	19,393
			130,020
III. MATERIALS			
Tobacco	2,358		5,864
Timber	6,702	13,925 ('16)	11,679
Metals	5,356	12,918 ('14)	10,753
Mineral oil ...	25,891	35,916 ('14)	32,147
Coal	8,881	15,540 ('17)	13,118
Cotton	923	8,456 ('16)	6,831
Others	20,073	70,184	18,859
			98,751
IV. MANUFACTURES			
Soap... ..	2,262		
Dyes	12,255	17,426 ('13)	5,204
Medicines ...	3,255		5,320
Cigarettes ...	8,276	32,061 ('17)	25,025
Leather	4,404	10,829 ('17)	9,778
Cotton thread	51,513	72,947 ('13)	59,146
Woolen piece goods	5,616	7,004 ('12)	5,056
Cotton piece goods	96,203	112,716 ('14)	100,178
Clothing... ..	3,717		5,407
Paper	5,650		7,430
Metal	18,669		33,567
Machinery and Tools	12,157	25,586 ('16)	14,734
Matches... ..	5,303		4,686
Munitions ...	2,804		14,169
Others	95,809	327,893	49,142
			348,742
Total Imports	482,576		577,643
= £ 64,846,150		= £152,684,547	
= G. \$313,674,400		= G. \$727,831,440	

Exports

	Total 1911	Records	1918	Total
I. LIVING ANIMALS	4,673			3,967
II. FOODSTUFFS				
Meat	2,843		7,126	
Eggs	3,848	14,318 ('17)	11,033	
Cereals	6,286	9,283 ('13)	3,019	
Flour	2,524		8,538	
Vegetables, fruit, etc.	38,802		29,297	
Tea	38,335	55,562 ('15)	14,067	
Vegetable oils ...	13,374		41,019	
Others	7,739	113,751	12,762	126,861
III. RAW & PREPARED MATERIALS				
Skins & furs ...	13,338	27,008 ('17)	20,377	
Hair & feathers	6,201		7,618	
Oil-cake	22,518		31,866	
Seeds	15,073	19,376 ('12)	5,648	
Tobacco	2,683		4,071	
Timber	4,646		5,316	
Ores	900		9,260	
Metals	8,940		35,255	
Coal	1,906		9,293	
Textiles				
Wool	7,648	12,239		
Silk	74,509	87,634		
Cotton	21,608	38,107		
Ramie, hemp, etc.	2,610	5,966		
	106,375		143,946	
Others	16,593	199,173	16,393	289,043

stores in Canton, Hongkong, and Shanghai. They are able to undersell the foreign stores in the cheaper lines of goods, and cater for a clientele which is spreading even to the wage-earning classes. They stock foreign goods of every description and their "sales" are crowded by a mass of humanity whose taste has been awakened for Western wares. It is probable that the next few years will see the extension of these stores to many of the large centers of population in the interior as well as on the coast. In Harbin and Dairen they are of some years' standing already. Foreign food and beverages, too, are becoming increasingly popularized among the wealthier class of Chinese, and the large foreign-style hotels built by the new syndicates in connection with their stores are well patronized by residents and visitors in Shanghai, the latter carrying away the taste for foreign food. Even a taste for foreign card playing has begun to come into fashion.

Banking

Since the Revolution the Chinese have shown a growing tendency to lose their distrust of banks, and there has been an extension of modern banks. This has been quite a notable feature of the last twelvemonth. Previously to this the Bank of China opened branches in many towns and many lesser banks have come into being in the larger coast ports. The tendency increases in spite of some unfortunate experiences, and will continue, but it is chiefly in the case of foreign banks that the recent progress has been shown. In the Japanese leased territories there has been great expansion during the war, but since the Armistice there has been quite a phenomenal development of American banking in China, and new banks or their branches are being opened every month—a sure indication of the keen interest taken by the United States in Chinese trade. It may be mentioned that insurance of all kinds is also taking an increasing hold upon the Chinese.

Building Activity

In all the leading ports and inland cities there has been, in spite of the great war, a constantly increasing activity in the building trade. Thus in Harbin, where the Chinese population

has trebled recently, extensive building operations have been going on for two or three years; in Dairen the building boom is enormous, and so also in the many thriving interior towns of Manchuria, and similar reports come from many parts of the country.

The various cement works, of which there are upwards of twenty of modern type, increased their output; the quantity of building materials of all kinds imported is increasing year by year. On the Yangtze the same activity is manifest; in many towns buildings of semi-foreign style, such as those to be seen in the Nanking Road at Shanghai, are being erected by the contractors. In the south there is also much construction work, and the adoption of the foreign style of house or shop is still another instance of the Westernization of the country. Among the most remarkable examples of industrial advance during the past two years is Tsingtao, which with its advantages of propinquity to coal mines, of cheap electric supply and waterworks, has now seventeen factories at work, and more to come, so that building has been very active in this go-ahead port.

**Means of
Communication**

The lack of extensive means of communication is the greatest hindrance to trade in China, for it prevents the people becoming acquainted with many of the amenities of civilization which they would be eager to purchase if they were made known to them and their interest awakened. Such articles as mirrors, toilet goods, buttons, handbags, spectacles, clocks and watches, toys, enamel ware, and numerous others are readily disposed of when the need of them is once felt. With the extension of communications now in prospect the introduction of these Western goods among the masses of the people should be of rapid growth, and China can well afford to pay for these and even articles which may better be described as luxuries, when her mineral resources are opened up and her agricultural wealth developed as it should be.

**Postal
Administration**

The Chinese Post Office is an institution whose progress is symptomatic of the national advance; year by year it is marked

by constant growth, and 1918 was, in spite of the tale told in every province but one (Chekiang) of civil war or brigandage, one of all-round prosperity so far as this department's activities are concerned. The revenue increased eleven per cent, and especially remarkable is the increased use of the money-order system. Very noticeable, too, is the desire, common to officials of all parties, to see postal facilities strengthened and protected. The soldiers, too, in whatever interests they are fighting, appear to recognize that the Post Office is an institution unconcerned with party strife, but doing service for the general good of the country, and protection has been given by them to the couriers, who are allowed to travel up and down without hindrance. This is an excellent feature in the record of the year, and gives evidence of the new spirit abroad in the land, from which good augury may be taken for the future.

Transportation The impossibility of obtaining materials on a large scale, together with the lack of finances, interfered with the extension of railways during the war, and in 1918 little was accomplished beyond the construction of one or two branch lines and the junction of Changsha with Wuchang. But there are indications that, when settled conditions have become established in Europe and America, and supplies of railway materials are available, there will be a boom in construction. Meanwhile the existing lines are doing well; the Government owns 4,000 miles out of a total mileage of 6,700, and has made progress in operating methods and regulatory requirements, and the gross receipts of the railways in 1918 showed an increase of twenty-five to thirty per cent over the previous year, the increase in cost of working due to war conditions having been relatively small. The visit of the Chinese Railway Commission to Western countries is likely to bear fruit in increased efficiency and in extension of the present system.

**Road and
Motor
Traffic**

The number of motor cars in use, especially by Chinese, is making phenomenal advance at the present moment. These are, of course, restricted to a few of the large

open ports. But in 1919 a new departure, of great significance for the future, is the establishment of a motor-car service between Kalgan and Urga. Two companies carry passengers on this route, covering it in two days, as against a month taken by camel caravans. Should this venture prove successful it will open the way to a great development. Dr. Sun Yat-sen's great plan for the construction of 100,000 miles of railways and of 1,000,000 miles of roads in China seems like a vision to the present generation, but no one can doubt that it will be accomplished at some future date, and China will then, but not until then, take its proper place among the great commercial nations of the world.

A well-known American track builder recently expressed the opinion that the surest aid for China is good roads, which are the chief civilizer of the present, and that with them most of the country's difficulties would disappear, and further that every mile of good roads would pay for itself over and over again. He thinks a national road commission should be created to take up the work of road construction, and undoubtedly this would give employment to the great army of unemployed-disbanded soldiers, bandits driven to lawless courses by hunger, and others. The vision is a fascinating one, and is perhaps not so remote as it seems.

Motor Launches The use of motor launches is extending very widely on the waterways in the interior. The West River and its tributaries are especially noteworthy in this respect. Motor boats have been running up river from Wuchow to Nanning and other towns for many years, and their success has led to the opening of new lines in Kwangsi, far distant market towns having now been reached. The extensive water system of the rich province of Kiangsi is also being developed by motor craft. The use of motors in junks has been experimented with, and in the words of *Shipping and Engineering*, "there is without doubt an opportunity in China for the manufacturers of marine engines to accrue great profits on the sale of a suitable type of engine that could be fitted in

a junk and used to aid in the propulsion of the craft through the water." As it is probably true that oil and machinery are cheaper in this kind of work than human labor, the introduction of the motor-driven junk on inland waterways is only a question of time, and this will revolutionize transportation on the wonderful water system of China.

Improvement of Waterway But it is a lamentable fact that many of these waterways are in a deplorable condition; the Grand Canal has shoaled so as to have lost much of its early usefulness as an artery of trade; the Yellow River has again recently proved itself to be China's Sorrow; and terrible inundations occur periodically on the West River. In 1918 various schemes for the improvement of these waterways were inaugurated, the chief being the establishment of a Board for the Improvement of the River System of Chihli, which will formulate a scheme by which it is hoped that floods will be prevented and also, by the introduction of a system of irrigation, that agriculture will be aided. The Hwaiho and Grand Canal Conservancy Boards are also contemplating work which will open up the wealth of North Kiangsu and the adjacent regions, and machinery from America has arrived for the Grand Canal operations. Conservancy work is also planned for the Taihu system, which is the main channel of transportation for South Kiangsu and part of Chekiang.

The Liao River Conservancy Board is, after a spell of inactivity through the death of the capable engineer in chief, preparing to resume a very necessary work, for the Liao taps a region of great potential wealth. A scheme for the improvement of the Canton River has also been drawn up and preliminary work was done some years ago on the improvement of the West River, that fertile source of misery to the rich delta of Kwangtung. These works await only the establishment of permanent peace and the provision of funds to be put in hand. Until they are carried out no assurance of security from flood and famine, with their concomitants, piracy and brigandage, can be felt in the South.

Unfortunately the Yangtze, the leading waterway of all, has had scant consideration paid to it, for no complete survey exists. If a solution be found of this problem to which attention has been directed by the British Chambers of Commerce, and if all the other schemes outlined above be carried out, a great change will take place in transport conditions. This is mainly a question of funds, of the establishment of peace in the country, and of the creation of public spirit and interprovincial coöperation, and when these conditions have been secured, and the markets on the coast brought into closer touch with the interior, commerce will develop to an astonishing degree.

Aviation There are unlimited possibilities for aviation in China, with its vast area of densely populated plains, and it is prophesied that passenger and mail transport, and with them the whole commercial conditions of the country, are on the threshold of a great change. "With the coming of a form of transport whose permanent way—the aëroplane depots are technically so described—is not only cheap, but easily removable if occasion requires, it is not merely the commerce of the old treaty ports that will develop. The complete opening up of the interior, with all its vast and untapped mineral and other resources, must follow. Before this last takes place, however, some means of bulk transport, such as railways (or large airships) must be put into operation."* But even for the time being the change to be wrought by aëroplanes in methods of doing business—the rapid communication of mails and of valuable securities and of passengers to whom time may be of vast importance in carrying out a business deal—will be incalculable. The Chinese Government has ordered a number of Handley-Page aëroplanes to inaugurate this traffic, and these machines, capable of carrying twelve passengers and two thousand pounds of freight and mail, will revolutionize conditions in the business world. It is prophesied by enthusiasts that China will soon assume an entirely different aspect as a

* *London and China Express*, August 14, 1919.

world factor as a result of this new departure in transportation.

Shipbuilding

There are two first-class shipbuilding yards at Hongkong and three at Shanghai—at the former cargo boats up to ten thousand tons are constructed, and if extensions are made, much larger vessels can be built. A prominent leader of the British shipbuilding trade has recently expressed his astonishment at the progress which has been made in the industry in China, and states that the Chinese are absolutely first-class workmen, both from the point of view of skill and industry, as well as being of excellent physique. In view of the low cost of labor, Western industry will have another serious rival to face in this branch when China awakens.

The serious shortage of shipping felt especially in the last year of the war has now given place to an abundance which is only an earnest of what is to come in the future. On the Pacific, American companies are preparing to take the share to which the interests of their trade entitle them, and new lines are to be established from Shanghai to India. On the coast and the Yangtze, conditions are rapidly returning to their former normal condition before the war.

Rise in Cost of Living

No remarks on economic conditions in China to-day would be complete without some reference to the increase in the cost of living. This has, of course, not become such a serious problem as in the home countries, and has not affected the inland population—the great peasant class—so severely as the dwellers in the great cities, and especially in the treaty ports. But it is nevertheless a general phenomenon; the price of rice, the staff of life, has soared far above the point where it was a generation ago; transportation charges are much higher, and wages have risen in all important industries. The price of coal, to take an instance, if converted into gold money, would stagger even those who complain of exorbitant rates at home. While the import trade gains by the unprecedented exchange of these days, the export trade is placed at a

serious disadvantage, only counteracted by the keen demand in Western markets. Referring to the rise in wages, this is evidenced by the prevalence of strikes for better pay, which have been a feature of the industrial life of, e. g., Shanghai in the past few months, almost every industry having been affected. The bounteous crops harvested for several years in succession have been a providential aid to China at this time, and, if river conservancy and the improvement of transportation facilities be energetically pushed, crops will be rendered surer and more available, and the effects of the rise in cost of living made to bear less hardly on the people.

Chinese Manufactures

The year 1919 is memorable for the movement for buying native goods, and undoubtedly Chinese manufactures have received a considerable stimulus throughout the land. In many lines the production is now carried out by Chinese hands. As already seen, certain piece goods and cotton yarn are made in large quantities; hosiery and singlets are other items for which there is a heavy demand. Apart from the large cotton mills, whose output increases so largely every year, the weaving industry is carried on in small shops and in countless homes in every section of the country. Sewing and knitting machines are in great demand, the nankeen industry, which turns out a cheap and durable cloth, is flourishing, and in many other lines domestic manufactures are supplying the needs of the people for cheap goods. Match factories are, after many struggles, turning out large supplies, brick works, glass works, pottery works (which make for the foreign market as well as for home supply) are on the increase. Especially prominent are factories for making candles and soap, the demand for which is unlimited. Rice, flour, oil, and paper mills increase in number and productivity yearly, and there are many lesser industries which have made a beginning. A useful list of factories may be found in the *Gazetteer* published by the Far Eastern Geographical Establishment in 1916, but this would already need very considerable

addition to make it complete. Many of the factories in this list are, of course, foreign-owned, but the Chinese themselves have awakened to the necessity of owning their own industries to a far larger extent than at present. Various provinces from time to time organize propaganda for encouraging domestic industries, and there is a central association for their development.

American Trade Activity This review would not be complete without a note on the development of American trade with China in the present year. 1918 was disappointing, as there was a considerable decline in the import trade, but, as soon as war restrictions on exports from the United States had been removed, American goods began to move to China, and this movement is increasing daily as shipping facilities are provided on the Pacific. The number of firms in China is being added to at a wonderful rate, and there is an influx of commercial men, "spying out the land" or settling for residence, which shows that Chinese-American trade, whose development has been so unaccountably retarded, is now firmly established.

Conference of British Chambers of Commerce In spite of the decline in British trade with China, due solely to the untoward influence of the war, there was a spirit of optimism manifest at the conference of the British Chambers of Commerce, held in November at Shanghai. British trade has indeed, during the present year, shown a remarkable revival, of which the new organization will insure the continuance. Coöperation has been conspicuously absent in the past, and only by its assistance can British trade maintain the high position which it gained in early days. It was this feeling which brought about the formation of the union of Chambers, and it was deepened by the experience gained by "getting together." Perhaps the most interesting feature of the conference was the sentiment of sympathy for China in its task of building up a new civilization on modern lines, a sentiment expressed in several of the resolutions.

Conclusion In the words of an eminent economist, the expansion of Western trades to India and

China is about to become the dominating economic incident of the twentieth century. "China," as Sir John Jordan has said, in one of his eloquent discourses, "is soon to embark upon a great industrial career, for which her raw materials and the genius of her people are admirably suited, and for many years to come her industries will be complementary to those in the more developed countries, whose policy appears therefore to lie in the direction of fostering the native industries in coöperation with the Chinese, in supplying technical and financial assistance and business organization, directed towards the increase of production of wealth which will contribute to the wealth of the world and will help to repair the waste of war."

CHAPTER III

THE PROBLEM OF ESTABLISHING A DEMOCRACY IN CHINA

K. S. Liu

A Gradual Process

The establishment of a genuine democracy is a problem everywhere. For democracy, as is well known, is more than a form of government. It is something highly spiritual in character; it is an ideal, a spirit that should pervade all departments of life and all kinds of institutions, domestic, social, political, educational, and religious. It is a matter of slow growth coupled with intelligent, systematic planning. For this reason it cannot be brought about by such external means as political revolutions.

Survival of Old Ideals

Applying this general principle to the Chinese situation, we may say that the revolution of 1911 only served to bring about a change of the form of government or to set up a new kind of governmental machinery in place of the Manchu régime. There was no essential change in the attitude and ideals of the people. As a result of this we have a republican form of government with an almost complete survival of the ideals and dispositions formed under the old monarchy or monarchies.

It has been said that the old institutions in China have been more or less of a democratic character. For instance, the old system of competitive examinations, as well as the examination system, which dated further back, was democratic in that these examinations were open to all who possessed the necessary qualifications, irrespective of birth, wealth, or other external advantages. Then the patriarchal

system in the interior, though slowly disintegrating under the impact of Western influences, has made possible a great deal of local autonomy. The government in its relation to the local districts was until very recently governed by the "*laissez faire*" principle long ago enunciated by Laotze, which says, "Govern a big nation like frying a small fish." Such a condition obtains not only in the country but in cities as well. The existence of the various guilds testifies to the fact that people in various walks of life have learned to manage their own affairs, free from governmental control or interference.

Danger of Generalizing In the light of the above-mentioned facts, it seems that for the Chinese people to pass from an absolute monarchy to a republic is not so abrupt a transition as is generally supposed. Indeed it is said that there has been a continuous development. However, such facts represent but a partial view of Chinese life. And it is a hazardous procedure to make a generalization on the basis of such data. We shall now pass on to enumerate certain facts which, in our opinion, have been operating against genuine democracy.

The Litérate Unprogressive In the first place, it may be said that, while in China there is no caste system so rigid as that which prevails in India and no aristocracy of blood as a relic of feudalism, the intellectual aristocracy, made up of scholars trained in the classics, must be considered as a force operating against liberalism and democracy, especially since the government of the people was placed in their hands. As a rule, they are "children of the *status quo*," wedded to old ways of thinking. Chinese stagnation has been attributed, as by Babington, to two thousand years of scholar-governors.* Moreover, by virtue of the special privileges which they enjoy, they foster class domination. The whole distinction between *Chün tse* (the princely man) and *Siao ren* (the

* "Fallacies of Race Theories," quoted by Todd in his *Theories of Social Progress*.

ordinary man) is wholly undemocratic in character. Education must be universal and accessible to all, not merely a luxury enjoyed by the select few.

Chinese Lacking of local autonomy or self-government in certain places, there is lacking that community spirit sense which is so indispensable to the life of a democracy. There is lacking that spirit of public service or whole-hearted devotion to common ideals or ends. Chinese society, dead and inert, is like an individual suffering from paralysis. The individuals comprising the society are not capable of genuine teamwork. They do not form what Wundt calls a *gesammpersonlichkeit*; though it should be added, as I shall point out later, that there are indications now of a growth of such spirit which gives one ground for hope that democracy is coming.

Breaking Down of the Old Restraints of the spirit of public service, to have a monarch at the head of the government, no matter how weak he may be personally, has the good effect of keeping within bounds those with selfish ambitions. Such a check of course disappeared with the abolition of the Manchu régime. And with this there were let loose forces which are little less than demoniacal in character. There has taken place a reckless struggle for self-aggrandizement, in utter disregard of right principles. Special interests take the place of the common good—a situation which finds almost no parallel in the history of China. For even under the worst régime in the past there was always some concern for the welfare of the people.

Self-Seeking the Root Evil One becomes convinced of the truth of this statement, if one looks back on the history of the republic. The few years of its existence have been characterized by a general seeking after power, a riding roughshod over the rights of the people. These facts have given rise to the second revolution, the first attempt to restore the monarchy, the third revolution, the second movement to restore the monarchy,

and the present split between North and South. So long as this situation lasts, there is no hope for China.

**The Peace
Conference**

What, then, is the remedy? Some people seemed to place a great deal of confidence in the peace conference when it met in Shanghai for the first time. Now they have become disillusioned. They have come to see that the peace the delegates were negotiating was merely an adjustment of special, selfish interests. Whatever settlement they might reach would not be conducive to the good of the people. It was not the interests of the people which they had in mind. For this reason the enlightened people have as little confidence in the South as in the North. The two parties may before long reach some sort of an agreement, but that will not bring about real peace. A balance of selfish interests cannot in the nature of things last long. A slight shifting on either side is liable to destroy it.

**Struggles over
the Cabinet**

One finds an excellent illustration of this adjustment of selfish interests in the present difficulties connected with the formation of the cabinet. The whole thing is how to apportion the various portfolios so as to satisfy the various cliques into which those now in power are divided. And it is not so much a conflict of ideals or principles as one of selfish interests which separates these cliques. To be sure, an adjustment of such interests is likely soon to be forthcoming. But no sooner will such an equilibrium be reached than something will happen that will tend to destroy it. And then the same old conflict ensues. Thus we have one disturbance following another and there seems to be no end to this ever-recurring series.

The Remedy

Coming back to the question as to how the situation may be remedied, I venture to say that China's hope or the destiny of the democracy lies in her people. We must give up the hope of building up a genuine democracy through governmental agencies, that is, with the help of the present political parties of cliques. They have failed, and we must look for help in other directions.

The Student Movement

A couple of years ago such an idea occurred to a small group of professors and students in the National Peking University. Under the direction of Chancellor Tsai Yuan-pei the idea was elaborated and propagated until it resulted in the Patriotic Movement that was inaugurated on May 5, 1919, which date may be taken as the beginning of a new era for the democracy in China.

Its Origin

Some people seem to think that what caused the movement was the decision of the Paris Conference to give Japan the rights which Germany had formerly enjoyed in Shantung. This is, of course, a mistake. The Shantung question was not the cause of this movement any more than the fall of the apple was the cause of Newton's discovery of the Law of Gravitation. The Paris Conference can at best be considered as the occasion of the movement. Its cause lay much deeper and further back. It served only to fan to a flame the fire that had already been smoldering. The feeling of dissatisfaction had been so deep-seated and so intense that the slightest stimulus might call into play or release the forces already latent in the soul of the nation.

The First Student Strike

When the movement first arose, as is well known, it was largely political in character—directed against the three traitors, in the cabinet, Tsao, Chang, and Su. Failing to secure their removal from office by means of telegrams, the students, whose number is estimated at seventy thousand, went on strike, which was soon followed, largely through the efforts of students, by the closing of shops in the important cities. This continued until the three traitors tendered their resignation which was soon accepted. Then the student strike came to an end. It may be added here that, while the movement was in progress, and incidental to it, there was another movement, namely the boycott against Japanese goods. Aside from its effect on Japan and on Chinese industrial expansion, it served as a means of developing a national consciousness—a certain like-mindedness among those who

participated in the work. But it was only a side issue, and should be regarded only as such.

The Movement Successful Considered in itself, the movement might be regarded as a failure. It secured only the resignation of the three traitors and the government itself remained practically uneffected. There is now the same conflict of cliques and the same struggle for self-aggrandizement. But, in our opinion this is not the proper way of evaluating this movement. We should not judge of the success or failure of the movement merely by what has thus far been accomplished. We must consider its potentialities and the consequences it brings in its train.

From this latter viewpoint the movement must be regarded as a splendid success. It is the best thing that China has ever had. It brings with it consequences whose range is as yet unforeseeable. All such consequences are brought together in a new movement that is beginning to spread in China. This is what is called the New Culture Movement (*Sin Wen Hua Ying Tung*). It is a continuation of the one which was launched on May 5, but much more far-reaching. It is estimated that there are now published in China no less than three hundred periodicals whose purpose it is to interpret the meaning and implications of this movement and thereby propagate it. Among these may be mentioned *La Jeunesse*, the *Renaissance*, the *Journal of the Young China Association*, and the *New Education*. If we interpret it aright, it has several aspects and includes within it several elements. It aims to create a new attitude toward things, a new outlook on life, and a richer and higher form of life.

The New China Movement Taken as a whole, the movement is highly spiritual and intellectual in character. Intellectually it corresponds to the Age of the Sophists or the Age of Enlightenment in Western history. There is a general skepticism about the permanent value of the old customs, the ordinary modes of life and thought. There is a craving for freedom from the old shackles. This phase of the movement should, of course,

be properly directed, otherwise it may degenerate into a sort of moral nihilism, a denial of even such values as should be conserved. What we need is not so much a destroying as a fulfilling; a revision and extension of the older ideals of life. This is what is properly called reconstruction.

Its Social Aims In its social aspect it aims to secure a wider distribution of knowledge, in a word, to democratize learning. Those who are working to promote the movement realize that there can be no genuine democracy, no real social progress, unless the mass of the people are enlightened. For this reason they put a great deal of emphasis on the social spirit and motives as expressed in various forms of social service, the most important of which is popular education.

The aim of the whole movement is to provide a new basis for the life of the nation in the future. With such a change of ideals and attitudes it will no longer be possible for autocracy to remain in power. The people will no longer be content to be kicked back and forth like a football, as though they had no free will. They will no longer acquiesce in the *status quo*, but will demand something better. Thus and thus only can a real democracy be built up.

**Christianity's
Greatest
Contribution** Of course there is need for more than freedom from autocracy. There is need for a higher form of freedom—freedom from one's narrow life and from the enthrallment of custom. Such freedom will be secured by devotion to common ends or ideals. It is this like-mindedness, this working for social ends, the spirit of the "we" as opposed to that of the "I" that China needs more than anything else. And it is here that Christianity can make its greatest contribution to this New Culture Movement.

It has been said that democracy is something spiritual, not merely a form of government. It is the spirit that should pervade all forms of institutional life. In China this spirit is expressing itself in the movement to substitute the colloquial for the literary language, the emphasis on

the socializing of education, the introduction of self-government into the schools, and the general demand for the emancipation of Chinese women, which may soon result in a feminist movement.

Things are moving in China and moving in the direction of democracy. We cannot return to the *status quo* before the fifth of May any more than the world can return to the *status quo ante bellum*. There are signs of the advent of democracy on all hands.

CHAPTER IV

THE STUDENT MOVEMENT

Monlin Chiang

The student movement may be considered as a turning point of China's national history. The dismissal of the "traitors" and the refusal of China to sign the peace treaty at Versailles, however important in themselves, are less significant and far-reaching in their results than the ascendancy of the popular voice in China. The people have learned that the strength of their concerted action is much stronger than armed force. The government was finally brought to terms by the popular movement. Even officials at Peking have awakened at last to the fact that after all public opinion cannot be disregarded entirely.

Causes There are several causes underlying the student movement. First, the end of the World War and the defeat of Germany set the students to thinking seriously. They began to wonder why the military-efficient Germans were defeated by the Allies. They began to hear that democracy had won a victory over militarism. So they began to reason that if they could unite and make their voices heard, they might bring about social and political reforms in China. Second, the critical spirit of the professors of the National University of Peking had lead the students to such a mental attitude that they began to doubt everything traditional—traditional ideas of literature, of the family, of society and government. Thirdly, the corruption of the Peking Government as well as of the Canton Government, made the students begin to feel that both of the governments could not be trusted with the duty of carrying out the much-desired reforms in China. They were ready to take direct action in matters of state, if there should be a chance.

Before the students of Peking showed any sign of the demonstration of May 4, some of the leaders in the new

educational movement, who had been observing the spirit of unrest among the students, predicted that something was going to happen. The international politics in Paris supplied fuel to the already burning desire of the students to strike. All of a sudden there came the news that by the decision of the Supreme Council in Paris the German rights in Shantung were given over to Japan. This set the whole country in indignation and hundreds of telegrams poured into Peking and Paris from various parts of the country protesting against the high-handed policy of Japan. The Peking officials were blamed by the people for making secret "agreements" or "understandings" with Japan.

Who Were Responsible? It was argued that there must be some high officials in the Peking Government who were responsible for the whole matter of losing Kiaochow. The whole country fixed the responsibility upon three men whom the people denounced as "traitors": Chao Ju-lin, the Minister of Communication, Lu Chung-yu, Minister of Finance, and Chang Chung-hsiang, Minister at Tokyo who had just returned from Japan on leave. These three men were known to the people as being responsible for the pro-Japanese policy of the Peking Government.

The Fourth of May In the morning students from thirty-three schools and colleges in Peking, fifteen thousand strong, paraded the streets as a demonstration against the Shantung decision. Three thousand of them went to the Legation Quarter to ask the Allied ministers to use their good offices to secure justice for China. They were prevented by the police from entering the Legation grounds. After standing at the entrance for two hours, the crowd turned away and went to the residence of Chao Ju-lin. The crowd demanded that he appear in person and explain to them why he made the secret "agreements" with Japan by virtue of which he sold Shantung to her. The gates of Chao's palatial mansions were closed and guarded by the police. But the maddened crowd forced the gates open and rushed in. Everything in the lavishly-furnished rooms was smashed to pieces by the angry crowd. Some of the buildings were set on fire. It

happened that Lu Chung-yu and Chang Chung-hsiang, the other two "traitors," were at Chao's house. Both Chao and Lu escaped, but Chang was unfortunately caught and beaten to unconsciousness by the crowd. Then the reënforcement of the police appeared on the scene and the crowd was dispersed by the police at the point of the bayonet. Thirty-two students were arrested and brought to the Metropolitan Police Station.

Cabinet Meeting The cabinet members met at the private residence of Premier Chien in the evening. Some of the members advocated the dissolving of the National University. Others recommended the dismissal of Chancellor Tsai Yuan-pei of the National University. But the Minister of Education, Mr. Fu Chung-shang, refused to accept the recommendations.

Next morning it was reported that Chang Chung-hsiang was dead and the students arrested were summarily sentenced to death by the military authority. The presidents of fourteen higher educational institutions went to the Chief of Police and demanded the release of the students. The Chief of Police assured the presidents that the students were safe with him, but he had no authority to release them.

The Peking students refused to attend the classes as a protest against the arrest of their fellow students. They declared that they would not return to work until the thirty-three students were released.

On May 7, the boys were released and welcomed back to their respective institutions as heroes amidst acclamations and tears. The next day a presidential mandate was issued instructing the authorities to prosecute the students who were ringleaders for the popular demonstration. This resulted in hundreds of protests being sent to Peking by educational bodies from various parts of the country. The resignation of Chancellor Tsai on May 9 caused another great sensation among the students. Thanks to the good offices of the Minister of Education, Mr. Fu Chung-shang, the resignation of the chancellor was not accepted. Mr. Fu's policy of moderation displeased

his colleagues in the Cabinet and, on May 19, he resigned his post as Minister of Education. Both the chancellor and the minister left Peking as soon as they sent in their resignations.

Street Lectures

The students petitioned the president asking for the return of Mr. Fu and Dr. Tsai to their respective offices, the dismissal of the "traitors," and that the treaty of peace with Germany be not signed. The government did not pay any attention to the petition except that a mandate was issued on the fourteenth of May refusing to accept the chancellor's resignation. The mandate was couched in such a language that any one could feel that the government meant that his services in the university was no longer needed.

Therefore, the students began to make appeals to the people by lecturing in the streets of Peking. The interference of the police caused some conflicts between the students and the police, but nothing serious happened. On May 20, the Students' Union in Peking declared a general strike of all the students in Peking. The students were thus released from work and came out in large numbers delivering lectures in the streets. The police were helpless in coping with the situation. The government called out the troops to break up the crowds that were listening to the lectures of the street orators.

Student Strikes

Since the strike of the students declared on May 20, other cities were falling rapidly into line. The students in Tientsin declared a sympathetic strike on May 23, in Tsinan on the 24th, in Shanghai on the 26th, in Nanking on the 27th, in Paotingfu on the 28th, in Anking on the 30th, and in Hangkow, Wuchang, and Kaifeng on the 31st. By the end of May, student strikes had spread practically all over China. The government had utterly ignored the fact that the feelings of the people throughout the whole country had been stirred to the highest pitch. On June 1, two offensive mandates were issued simultaneously, one eulogizing the good work done by the "traitors" and the other reprimanding the students for their misconduct.

Arrest of Students

By way of protest against the foolhardy policies of the government, the students in Peking went mad and thousands of them went out to lecture in the streets, braving the bayonets of the armed police and soldiers. The government finally resorted to a drastic but foolish measure by ordering the wholesale arrest of a large number of students that were lecturing in the streets. On June 3 and 4, in two days, the police and soldiers arrested more than one thousand students. Finding no prison large enough to hold so many prisoners, the authorities took possession of the National University and converted the seat of learning into a prison. They did not take into account the difficulty of feeding more than a thousand students and no adequate preparations were made. So the boys had to stay in the "prison" without food for some time. Nothing other than this would have aroused so much sympathy for the students on the part of the public.

Business Strikes

The Peking students sent a telegram in the afternoon of June 4 asking the students in Shanghai to help. In the evening the Shanghai students went out in large numbers to the shops, asking the merchants to help by declaring a general sympathetic strike. The shopkeepers responded generously by closing their shops the next morning. On June 5, all Shanghai was on strike. The government was by this action forced to release the imprisoned students on June 6.

On that day the shops in other cities in the vicinity of Shanghai were also closed to business. Sungkiang, Ningpo, Amoy, Nanking, Hangchow, Wusih, Wuhu, Hankow, Tsinan, Tientsin, and other cities also fell rapidly in-line.

Demands Made

Now all the classes of the people united together in demanding the dismissal of the "traitors." On June 10, the resignations of the "traitors" were accepted by the president. Shanghai did not receive authentic news until in the afternoon of June 11. On the next morning, June 12, all the shops in Shanghai opened again to business. Thus the people, by their united effort, won a victory over the government.

Young China Organizing During the strikes, as necessity demanded, the people organized themselves in order to do effective work. The strikes taught the people that their strength lies in organization. So the students as well as the merchants began to organize themselves in a permanent manner. During the strikes, hundreds of students' unions sprang up in many places all over the country like bamboo shoots. On June 16, "The National Chinese Students' Alliance" was organized in Shanghai. Representatives were sent to Shanghai from various local unions to participate in the formation of the national alliance. By the declaration of this national organization, on June 22, the nation-wide student strikes came to an end.

In Shanghai the merchants organized themselves by the streets where their business houses are located. Each street formed a union and, by uniting together all the "street unions," a central organization was formed known as "The Federation of the Street Unions of Shanghai." In Tientsin, all the classes of people incorporated themselves into one organization which is called "The Federation of All Classes." The membership of the organization consists of the students' union, the educational association, the merchants' union, the labor union, etc. Other cities like Peking and Shanghai soon followed suit. In Shanghai a national organization was formed which is called "The National Alliance of the Federations of All Classes." These various organizations are serving now as the controlling forces of public opinion in China.

What the Students Are Doing After this nation-wide student movement, the students in China are carrying on their work in two lines, namely, social service and a "cultural movement." The forms of social service being carried on are the opening of schools and the giving of popular lectures. In Shanghai and its vicinity, the students have established eight schools, three for poor children, two for laborers, two for farmers, and one for country boys. Schools of these kinds have also been established by the students in Nanking, Tientsin, Peking,

and other cities. Lectures are delivered to the masses by the students on such topics as public hygiene, patriotism, the boycott of Japanese goods, etc.

The "cultural movement" aims to spread new ideas among the educated classes. Since May about three hundred and fifty weekly bulletins have been published, either by the students or by those who sympathize with the students. These weeklies are usually printed on one sheet of paper, half the size of a daily paper, doubled over, making four pages. By glancing over these papers, one will find topics discussed such as these: "What is the meaning of life?" "Emancipation of women," "The curse of militarism in China," "The problem of co-education in China," "The future of the Chinese language," "Why we should adopt the vernacular language," "The reorganization of the family system in China," "The change of the marriage system in China," etc. Most of these papers attack the existing order of things in China and advocate revolution in literature, in society, in family, in thought, and in a thousand and one lines. The day of the critical spirit is dawning upon China. Besides the new publications, the students have organized public lecture courses. Prominent persons are invited to talk on timely subjects.

Young China has become discontented with the old ways of living and old modes of thinking. She is now looking forward to a new and richer life.

PART II
CHURCHES AND MISSIONS
CHAPTER V
THE OUTLOOK

C. G. Sparham

Physical
Changes in
Educated
Chinese

In comparing the Chinese of to-day with the Chinese of thirty years ago two things stand out; one is a physical change, the other the development of mental alertness. Then, the Chinese scholar was round-shouldered, often anæmic; he wore long garments with exaggerated sleeves, he moved slowly, and his eyes were fixed on the ground. His brain power may have been considerable but it was lethargic; his muscles counted for little. To-day, largely owing to the work of Christian schools, with their healthy ideal for physical well-being, made apparent in daily drill, football and other games, a new conception of student life has arisen. The student is of good physique, upright and energetic. He takes to life in the open air and is fond of camping out. The scout movement has been taken up with zest and it is a joy to watch the scouts either at work or at play.

Physical
Vitality of the
Masses

There may not be so great a difference in the ordinary people and yet among them development is marked. We may deplore the military spirit that has seized upon the Chinese and still admit that the drilling and marching, the outdoor life and discipline, have made for physical well-being. Has not a good word also to be spoken for the humble ricksha? A few men may strain themselves but the great majority of the ricksha men appear to be in splendid muscular condition; they make good money, they

develop their powers of endurance and appear to find their life healthy and pleasant. In the matter of physique and physical energy these men are undoubtedly a national asset. The writer has traveled fairly widely during the year both in North and South China and the general impression left on his mind is of a people physically leaving little to be desired.

**Mental
Alertness**

Mental alertness is equally characteristic. Thirty years ago the only study of the Chinese was the Confucian Classics, with possibly a slight addition of Buddhist or Taoist literature. The student toiled early and late to gain the wisdom and style that the classical literature could give him; and no one who knew the men of that day will deny that they did gain much by their studies; yet of powers of comparison they could make little boast. But Christianity, with its injunction, "Prove all things; hold fast that which is good," has been making rapid progress. It has brought in new ideals for individual, social, and national life.

The boys and girls who are being educated in Christian schools and colleges have always two ideals before them—the Eastern and the Western; the Confucian and the Christian. They are bound to compare and think. The men and women who have studied in Western lands have, during their college days, been in touch with ideals and social conditions that differ *toto cælo* from those of their early surroundings; and still more deeply than the ordinary student have they begun to consider and compare. But quiet comparison develops into a clash of ideals and from this there evolves a very vigorous critical faculty.

**Exercise of
Critical
Faculty**

Everything is criticized to-day—social institutions, educational matters, business methods, principles of government, religion itself. Christianity by no means escapes. This means unsettlement; but inasmuch as the aim is to get down to a basis of fact and indestructible principle, we may welcome it. The leaders are serious and honest and we have no reason to fear the vigorous investigation that is taking place.

The government is criticized for being a republic in form yet not truly a democracy. The officials are criticized for their corruptness and lack of true patriotism. Business methods are criticized because while from without the Chinese merchant has acquired a reputation for honesty, behind the scenes it is said there may be found a dishonesty similar to that which is known in government circles. Papers like the *New Youth* (*Hsin Chin Nien*) and the *New Education* (*Hsin Chiao Yü*) are appreciated because they are critical, often destructively critical; but we need not fear; they seem determined to get to the bottom of all things, to find the ultimate reality and then to build anew upon that.

Discontent There is grave discontent everywhere, but it is healthy discontent and the first condition of advance. The voice of the government is no longer the voice of the people. Too often the two voices are diametrically opposed the one to the other. Almost every question has the conventional viewpoint and the viewpoint of the reformer. The opinion of the people at large is not well defined but it leans toward reform; this is true, while the masses in the main drift along in the old unreformed way.

**Government
Versus the
People** One of the most difficult problems that the League of Nations will have before it will be to decide which is to be regarded as the voice of the Chinese nation. Presumably the statesmen will say that the voice of the government must be accepted as the will of the people. The position is a perfectly natural one for them to take, and yet most emphatically the government does not speak for the nation. The Chinese people dread beyond all things encroachment from Japan, they fear lest they may become a tributary nation. The government in a single year borrows £22,000,000 from Japan and pledges some of the richest resources and interests of the country—coal mines, iron mines, forests, railway construction, and so on—to the Japanese Government.

Japan and
Shantung

If there is one province in China that touches the sentiment of the Chinese people more deeply than another it is the province of Shantung. This is the classic ground of China. Confucius and Mencius were born and died within that territory. Their graves are still to be seen and are centers of reverent pilgrimage. The most sacred traditions of the classical period of Chinese life are associated with the group of mountains known as Tai Shan and the surrounding country. The Chinese speak of this whole district as their *sheng tu*, or Holy Land, yet the government has given power and influence increasingly to Japan in this province. The German concession in Tsingtau with perhaps the finest harbor on the China coast, has been leased to Japan, and the former German rights in railways and mines have gone in the same direction. Japan has been granted by the government a dominant position in the whole province, and Japanese flooding in greatly exceed the number of the former German residents. The Peace Conference has accepted the action of the Chinese Government as binding on the Chinese nation, and the Peace Treaty supports the action of the government in favor of Japan; but the more it becomes plain that Chinese rights have been given away, the more does the nation as a whole show its intense resentment. There is a determination to go to all lengths to secure reconsideration. The students are acting as the spokesmen of the people, and the sympathy and financial support of the merchants are given to the students. When students and merchants get together they fairly represent the brain and will power—the executive force of the Chinese people. The voice of the government is in a sense effective, and the position of Japan is theoretically secure; yet a great undermining process is going on. In a true self-determinism the persistent will of the people counts for more than the act of the government. *Vox populi vox Dei* is as true for the East as for the West.

The Boycott

The students are accusing leaders in their own government of being traitors and are demonstrating to the Japanese Government that unless

Tsingtau and all German rights in Shantung are returned to China, there can be no good will between the two people. The means taken in dealing with Japan have in the main been those of the boycott, made effective throughout the whole of China, but specially felt in the coast provinces. The methods are simple; students lecture in cities and towns, sometimes a Korean being found to tell of the sufferings of his nation under the yoke of Japan, and when a feeling of intense bitterness has been evoked against the Island Empire, the crowd is called upon neither to buy from nor sell to the Japanese. Japanese goods already in hand are in some cases allowed to be sold, but merchants may not add to their stock. In Canton, where it was maintained that some of the big department stores made purchases of Japanese goods after the boycott was declared, the stores themselves have been boycotted and for weeks together scarcely a customer has entered their doors.

**Demands of
the Students**

In dealing with their own government, action has been more aggressive. Opinion has been organized by the students in general, but perhaps more particularly by those connected with the Government University in Peking; and by the Shanghai Students' Union, which represents some twenty thousand students, men and women, drawn from over eighty schools and colleges. Their demands are

- (1) Purification of the government system with greater honesty and loyalty on the part of officials.
- (2) The return of Tsingtau and all German rights in Shantung to China.
- (3) The cancellation of the twenty-one demands that Japan made during the war.
- (4) That freedom of speech and of the press shall be preserved as an inalienable right of the citizens of the republic.

**Overthrow of
Pro-Japanese
Officials**

In Peking the students of the Government University have sought to disconnect themselves with the actions of the government, and have taken the lead in a patriotic

movement leading toward purer and stronger China. Feeling that the influence of pro-Japanese statesmen, like Tsao Ju-lin, Chang Tsung-hsiang, and "Little" Hsü, was in every way detrimental to the public interest, they determined that they should resign their positions. Marching to Tsao's house, they found him in consultation with Chang Tsung-hsiang and a Japanese. Tsao made his escape, and Chang was seized and beaten almost to death. Some of the students were then imprisoned, but all over the country student demonstrations followed, and during the early days of June the bulk of the students throughout China left their books and came out on strike. In many cities, notably in Shanghai, the merchants put up notices "We back the students" and closed their shops. The loss to the Chinese business community was great. Responsible Chinese in Shanghai estimated it at one million taels a day for their own center alone. The government became alarmed, the suspected statesmen were removed from their posts, the students who had been in prison in Peking were liberated; then the shops reopened and the students went back to their studies. Strong moral pressure was, however, still kept upon the government, and inasmuch as the Peace Treaty that was ready for signature in Paris recognized Japan's claim to all Germany's former rights in Shantung, urgent cablegrams went from all parts of China both to Paris and to Peking, protesting against the Chinese representatives attaching their signatures to the Peace Treaty, and saying that if they did, the nation would not stand behind them.

**China and the
Peace Treaty**

China so far has not signed the Peace Treaty; the people at large feel that their status as a sovereign people living in an independent state is in peril. The international situation is one of the greatest complexity and all friends of China must watch with some anxiety the development of events. That there is something like genuine national feeling now coming into existence, must be a cause for satisfaction.

**Internal
Situation**

The internal situation, in China, is scarcely less perplexing than the international. The North and the South, though not

at present actually fighting, have large armies in the field, living on the people, and reducing the country to extreme poverty. The once virile and prosperous people of central Hunan have suffered more than others. Stories of cruelty, poverty, and destitution, coming from Changsha, are heart-rending. Theoretically, the South stands for a purer and more logical reform than the North, in practice there is very little to choose between the two parties, force being the great desideratum. The *tuchun*, or military governor, in almost every province overshadows, and practically supersedes the civil governor. These military governors resemble the feudal barons of the Middle Ages. They extort revenue to support their armies, and their armies tyrannize over the people.

**Opium and
Morphia**

With the weakness of the civil governors in many provinces, poppy culture, the opium trade, and opium smoking are again rife. A still worse element comes in, largely it is to be feared owing to Japanese influence, in the matter of morphia, which is being widely sold, and given to all who apply for it at a minimum charge in hypodermic injections.

**A Christian
General**

Yet, even in the midst of this militarism, elements making for national regeneration are found in at least one district. While central Hunan has suffered so terribly, the northwestern section of this same province is under the charge of a brigade led by General Feng Yu-hsiang.* This general has ideals not unlike those of Oliver Cromwell. Of the nine thousand soldiers under him, over one thousand have been baptized, and all are more or less under Christian instruction. No drinking, no bad language, no gambling, is allowed. One of the colonels was found going to a house of ill fame, and the general thrashed him. The greatest cleanliness is maintained throughout each camp connected with this brigade. Officers and men are kept constantly practicing athletic exercises.

* See also Chapter XXVIII, pages 281-6.

Their feats on the horizontal bars are said to be remarkable. They have constant route marches, and it is the pride of the general that one of his officers once led his company, with all their kit, and made forty miles in seven hours. In the district governed by this general, all vile women have been cleared out as soon as he had possession. Gambling dens and theaters have been closed; so have opium and morphia halls. One morphia dealer was fined \$7,000. The men are supplied with New Testaments, catechisms, and other Christian books; and because in many cases soldiers, when disbanded, because without means of making a living, have become bandits, General Feng has established factories in which his men, when not occupied with military duties, learn to bind books, make rattan chairs, use sewing machines, knitting machines, and looms for towel making. The influence of this general is widely felt and only proves that in the most unexpected places upward movement exists.

**Opportunity
for Christian
Preaching**

Amidst all this welter of opinion, this play of action and reaction, the Christian movement is making headway. "Christianity will save China" is a slogan that is widely adopted by the Christian students. The patriotic appeal offers a good point of contact for the preacher of the Good News. Christianity asserts the necessity of personal and business morality, emphasizes the duty of self-sacrifice for social betterment and in its gospel message gives hope alike for the individual and the nation. The opportunities for direct evangelization were never so great as to-day. For a hundred years after Morrison's landing at Canton the people of China were antagonistic. Now the Christian message finds willing listeners, opposition has died away, and the Christian forces are mobilizing to take advantage of the great opportunity. Tent work is carried on in many parts of China and the attempt is made in many districts to bring the gospel before the whole population within the next five years.

A movement known as the "China for Christ Movement" is seeking to stir the Christian Church and to appeal

to the more intelligent people, pressing on all alike the fact that only in thoroughgoing Christianity has China any hope of salvation. It is strengthened by the number of outstanding leaders who are Christians: C. T. Wang, one of the peace representatives in Paris and a man universally respected; Chang Po-ling, the great educational leader; David Yui and Dr. C. Y. Cheng, eloquent speakers and Christian patriots—these are men known by name throughout the world. Many others of similar spirit are known locally as trusted leaders.

The Phonetic Alphabet

There is at length coming into use a phonetic script. The extreme difficulty of the Chinese character, and the comparatively few, even of the Chinese, who can read it intelligently, has for decades made it clear that some simpler form of writing is needed. Romanization was for long regarded hopefully, but with the exception of dialect areas like Swatow and Amoy it has not been a success. Attempts at a reform of writing, at once phonetic and somewhat similar to the ordinary Chinese character, have proved much more satisfactory, and now a script has been devised known as the "*Chu yin tsz mu*," which seems to meet the need of the nation as a whole, and more particularly that great preponderance of the nation that uses some form of Mandarin speech. The government and the Christian forces have joined hands to secure the general adoption of this script. The government has prestige and comparative wealth, the missionaries and leading Chinese Christians have teaching power and enthusiasm. It seems fairly certain that this simplified form of writing will be generally adopted, and used side by side with the more elaborate script, which has been known in China for so many millenniums. Christian books have been issued in this new script, Gospels are being translated into it, and before long it is hoped that the whole of the New Testament will be available in this form. One of the greatest obstacles that Christianity had to face in the past has been that so great a proportion of the population was illiterate; with this simplified writing there is good hope of the people at large

learning to read, and just as under Wycliffe and Luther a new era was brought in in Europe when the Bible was published in the language of the people, so we expect that the bringing in of this "*Chu yin tsz mu*" means the possibility of universal education, scientific studies, and newspapers; and we hope that within a reasonable time there may be a copy of the New Testament in every Chinese home, and that the boys and girls in every home will be able to read it.

**Development
of Literature**

Meanwhile an attempt is being made to strengthen all tract and literature societies that aim at producing literature suitable for the educated people of China. One council seeks to co-ordinate the work of all these societies, and the work done is full of encouragement. The tract and literature societies are attempting larger books and a literature which shall more and more help to make strong leaders of the people.

**Movements
Toward
Church Union**

A new life is observable in connection with the churches throughout China. Naturally in the past Christians have followed their missionary leaders, and churches have been established having the same denominational marks as those in America and Europe; to a large extent these are artificial in China, and very genuine movements toward union are observable. Very interesting is the work of the joint committee representing the Presbyterians and the Congregationalists. In January, representatives of the churches connected with the London Missionary Society and the American Board met with the Presbyterian representatives in joint session and drafted a plan of union. This plan has been approved also by some of the Baptists, and is being considered by their churches. In the province of Kwangtung all the churches that are on a Congregational or Presbyterian basis have now united to form a divisional council of the New United Church of China. Somewhat similar action is being taken in South Fukien where the Presbyterian churches and the Congregational churches are uniting to form one church. Besides this union of denominational churches, remarkable developments of local

union are taking place. In Canton, Nanking, Tientsin, and other centers, missions are considering the possibility of pooling their forces and uniting for the work of the cities as a whole. The missionary societies, standing behind their churches, are drawing much closer together in fellowship. The China Continuation Committee, which aims at securing fellowship between all the missions, and coördination of all the forces making for the Christianization of China, has drafted a statement of comity, and, in the main, this has been adopted by nearly all the missions working in China to-day.

Chinese Home Missions Chinese Christians, without regard to denominational affiliation, have united to commence organized missionary work in their own land. As a first step, a mission party, of which Rev. Ding Li-mei is a prominent member, has gone to Yunnan and is now making a preliminary survey with a view to the establishment of a strong Chinese Christian mission. The province is sparsely occupied by Christian forces, and those on the field have most heartily welcomed these experienced and devoted men and women, who are seeking to make Christ known to their fellow countrymen in this little-known province. There is reason to hope that because this is a Chinese mission it will make a strong appeal to the Chinese to whom it goes. There is already evidence that the effort to man and equip such a mission is drawing out and strengthening the best powers of the Church in many parts of China.

Mission Headquarters To make visible the unity of purpose that exists among all the Christian forces to-day, and to prepare for yet closer organization, it is proposed to erect in Shanghai a missions building. Land has been secured in a central place and the erection will commence as soon as adequate funds can be received. In this building it will be possible for all missions and all societies connected with the missionary movement to have their headquarters. The missions building will thus become a national headquarters for the whole Christian movement in China.

**Educational
Institutions**

Institutional work is being strengthened throughout China; this is partly due to the greater zest shown by the Chinese themselves in the matter of education; partly to the increased value that most missionary societies are now placing on educational work and very especially is it due to the boards and societies that have united to form such institutions as the universities of Peking, Shantung, Nanking, Foochow, and Chengtu. The China Medical Board, working on the Rockefeller Foundation, is increasing the efficiency of many mission hospitals, and in addition is building a large medical college in Peking where work as efficient as that of the best schools of medicine in Europe or America is being planned. Special facilities will be provided for students who desire to be trained for research work.

**The Missionary
Survey**

For some years a general missionary survey of the whole of China has been called for. A special committee appointed by the China Continuation Committee has had the matter in hand, and in the fall of 1920 a full report will be issued*. This survey can hardly be other than epoch-making. It will show the relative density of population throughout China. It will throw light on the problem of the city and the country districts. It will show where missionary effort is strong and where it needs strengthening. It will show whether a wise balance has been maintained between the various departments of service—evangelistic, educational, or medical. A few months after the publication of this survey it is proposed to hold a conference to plan for more thorough work in the light of the situation as revealed. The Interchurch World Movement, which has been initiated in America, and may be trusted to spread to other Christian lands, aims at providing more workers and ampler finance for all forms of Christian service. A similar movement in China is designed to prepare the way for more aggressive work among all classes. The Survey Conference will have as its object the laying of wise plans for the

* See pages 312 ff.

permeating of every class, in the whole of China, with Christian thought and ideals; and the effective preaching of the gospel of the grace of God to the whole of the people of China.

A few miles from Peking, at the foot of the Western Hills, is Wofossu. In the central shrine, surrounded by attendant spirits, is a great, recumbent, bronze image—the Sleeping Buddha. The surrounding grounds are extensive and beautiful; they contain many buildings. Except for the central shrine, nearly the whole of this property has been secured by the Young Men's Christian Association and made suitable for conferences and retreats. For some months during each year Chinese leaders and their foreign friends gather here; or Chinese boys and girls come away from the city to the cool, fresh country. Buddha sleeps and the whole atmosphere thrills with Christian vitality. The few monks that remain drone out their liturgies and the Christian forces mobilize for a new advance. These things are a parable. The old religions of China are sleeping, perhaps dying. Christianity was never more active in the land. Because the people of China need a great faith to lift them above the perplexities and materialism of this present time, they are more and more being drawn to the living Christ.

CHAPTER VI

CHANGES OF EMPHASIS IN MISSIONARY WORK

J. L. Stuart

Are there
Changes of
Emphasis?

In attempting to write on this subject one is acutely conscious of his difficulties. First, there is his necessarily limited acquaintance with the whole of the missionary enterprise, both as regards different sections of the country and various types of effort, to say nothing of the lack of that perspective which comes only with length of years. Then there is the danger of describing personal experiences or subjective impressions and desires, instead of interpreting actual developments. Finally, one must face perhaps the more fundamental question whether there really are any changing emphases which can fairly be said to characterize the entire Christian movement. Individuals or missions or localities may be caught in various cross-currents, or feel the play of certain actions and reactions, but are not the broad lines of work about what they always have been—the same motives and methods, the same agencies and aims? The following paragraphs are an attempt to answer such questionings:

1. Union

Perhaps the most obvious change of emphasis is in the matter of *Church Union*. This came but slightly into the purview of the pioneers. More recently it had been largely a question of comity, which is in effect a courteously considerate and mutually protective species of disunion, the basal idea of the League of Nations stated in terms of foreign missions. But however one may himself view the tendency, he can scarcely have failed to note the rapid and radical change of attitude toward some form of union. This has found concrete expression in such ecclesiastical groupings as the

China Hua Sheng Kung Hui, representing the various Anglican bodies, and the movement toward a similar union of Presbyterian units, since so broadened as to include British and American Congregationalists, with English Baptists and Wesleyans seriously interested, and the proposal that a general invitation be extended to any society which may care to confer regarding admission. The fact that this movement has been advocated chiefly by missionaries of mature experience and conservative principles makes it immensely more significant. Local unions in large centers, such as Hangchow, Nanking, and Tientsin, indicate a desire to secure the practical benefits of working as though there were a single organization while keeping intact the respective ecclesiastical relationships of the local churches. In Peking the suggestion that the American Board, London Mission, and Presbyterian churches anticipate their national union by effecting a thoroughgoing one at once in their own city, is another outbreaking of the same desire. But the most advanced organism in which the new spirit has revealed itself is probably in Canton and South Kwangtung. In educational work, the growth of the union universities, the increasing emphasis on the nine district educational associations heading up in the one China Christian Educational Association with its newly formulated Five-Year Program, the fact that even theological education is in its more advanced courses done—with the exception of two communions—almost wholly in union institutions, are among the more striking evidences of the same current. The newly organized and vigorously promoted China Christian Literature Council, aiming to coördinate all literary work, and the attempts to merge the various publishing interests, are indicative of the same spirit working in another field.

What are the causes for this quite generally approved new emphasis on some form of unified effort? The desire of practically all Chinese Christians who think for themselves has undoubtedly had large influence, though it will have to be reckoned with still more as the Chinese Church comes into its own. The intimacies of the mission field and the nature of its tasks give new orientation to

one's thinking and make the historical divisions seem curiously unreal to men of to-day. The European War has had its natural effect in showing the relative weakness of merely allied armies, each with its separated sector of the battle field.

But it is perhaps more pertinent to reflect on the possible consequences of this phenomenon. Will organic union come through national groupings of denominational kinship or through local unions of widely diverse types? What will be the relation of the independent congregations which will be forming in the near future? Will there be new alignments due to conservative versus liberal theology, or strict versus lax standards of living? What effect will progress in the correlation of Christian forces in China have upon the homelands and on other mission fields?

At any rate, no missionary alert to the signs of his time will ignore this tendency. It calls for our largest sympathy, wisest thought, and clearest spiritual insight.

Another note of which one is conscious in recent mission activities is the recognition of the *Chinese Church*. At summer resort conferences, the Annual Meetings of the China Continuation Committee, and all similar gatherings of missionaries, no topic rouses more responsive interest. The inclusion of Chinese on boards of control and committees of all types, the insistence on Chinese leadership wherever possible, the increasing respect given the opinion of Chinese workers, the instinctive treatment of Chinese associates, especially by younger missionaries, as social equals and comrades in service, are some of the notable indications of a new order. The specious argument about giving Chinese control in proportion to their assumption of financial responsibility is rarely heard now. Possibly the most significant evidence of a change of attitude lies in the devolution of "mission meetings." Instead of being the secret conclave wherein resided all real authority, with final power over the selection, salaries, and supervision of "native assistants," and indeed over the entire gamut of denominational activity and its relation to other bodies, its decisions rarely explained to, and

the motives for these often misunderstood by, the Chinese affected, it is becoming a meeting for inspiration, the discussion of broad principles, and the handling chiefly of such business as concerns its relation with the home society or board, its former work being largely done by the ecclesiastical body in which Chinese and missionaries sit together. The Committee on Mission Administration of the China Continuation Committee is making a special study of the relation of the mission to the Chinese Church, and its report next spring will doubtless help to clarify as well as carry forward one of the most important changes of emphasis now in process.

The next step will be attempted by Chinese Christians to initiate and conduct advance movements of their own. There is near Chinwangtao, just within the Great Wall, a coal mine of modern type and its private narrow-gauge railway, owned and operated entirely by Chinese, its machinery and most of its rolling stock constructed in China, with a capital of nearly three quarters of a million dollars and an output of two hundred tons a day, soon to be doubled. The capable young engineer in charge described all this to the writer with healthy pride. Nothing could be finer than the spirit in which the promoters of the Yunnan Home Mission Society have planned this fledgling enterprise of Chinese Christianity. They have wanted it supported by Chinese funds, directed by Chinese brains, the fruition of Chinese piety. The members of the mission have endured discomforts and hardships greater even than many pioneering foreigners. Yet they have throughout welcomed the advice of missionaries and rejoiced in their sympathetic approval. This hearty interest, free from interference on the part of the missionary body, is in its turn an augury full of promise for similar efforts in the eventful future.

The reaction on Chinese Christianity on the Inter-church World Movement of North America can at this writing be only conjectural. But the very fact that its organizers are giving so much thought to the projection of its great objectives out to the churches of the mission fields is itself significant. And the expectation of large

advances in self-support, stewardship, broad vision, deepened spirituality throughout the Chinese Church, is accentuated by the comprehensive and carefully-organized campaign with which the Methodists are—largely through their Chinese leaders—carrying the momentum from their great Centenary Drive straight into the whole life of Methodism in China.

Comment on the meaning of this new emphasis is almost superfluous. It may not be without worth to remind ourselves that it is, speaking broadly, new. We can with profit take note also of the fact that organizations like the Young Men's Christian Association and certain missionary societies which adopted the policy earliest have visibly benefited. There is of course the danger of allowing sentimental motives to carry one to unwise extremes in ceding power to Chinese. But the majority of us should take care that we apply without flinching the policy of enlarging Chinese control which we accept in theory. Even with the happy tendency described above, there is a strong undercurrent, not loud but deep, of dissatisfaction among Chinese Christian leaders, and there is the warning of Christian Missions in Japan—殷鑑不遠. In distinctly church affairs much more consideration can be given to Chinese, in meetings which can be more truly the ultimate authority than many of them are yet. In higher education more returned students and other competent Chinese can be made full professors, deans, and other executive officers. More than one college has already seriously considered having a Chinese president. The ideal would seem to be placing missionaries and Chinese alike in the positions where according to judgments drawn from both sources they can function most effectively, always giving preference to Chinese, where possible.

3. Social Application There has been in recent years a distinctly augmented interest in the *social application of Christianity*. Not that this has not always been present in missionary effort. Medical work, foot-binding reforms, charity schools, famine relief, etc., furnish ample evidence of this. But these were thought of rather as means of access for the real missionary work of preaching

the gospel, or were the spontaneous outworkings of Christian life, rather than the results of a deliberately social program. On the other hand, it should be pointed out at once and for all that the new emphasis is merely on the application of our faith, and indicates no change of attitude toward its eternal realities. There may be a few new missionaries who have a gospel of social uplift and nothing more. But these are not typical, and the great basal truths are held as firmly, belief in the need and power of divine life in the human soul remains as vital, as in the earlier stages. It is only a question as to the direction in which the new dynamic should be applied, the forms in which the new spiritual life can most truly function. And to any thoughtful observer there can be no doubt that the trend among China missionaries is toward the social meaning of the Christian message. At least three phases of this tendency may be noted:

(a) *The Church and the Community.* The active participation of Christian leaders in anti-opium, anti-liquor, morphia investigation, exposure of social vice, and similar reforms, is conspicuous, though more often such movements owe their origin to them. It is significant that the China Continuation Committee is instituting a Moral Welfare Committee to coördinate and give expert assistance to efforts of this type. In more positive directions, playgrounds, hygienic lectures, a clean and courageous newspaper, and other institutional features are being put into effect. Even village chapels often have a reading room. The intention to Christianize the spring festival, *Ching-Ming*, with the spirit of Easter, to establish a Chinese and more Christlike Christmas, to baptize the New Year and other holidays, and to infuse family and social customs with Christian ideals, thus preserving while purifying them, are all phases of the attempt to socialize the Christian movement.

(b) *The Church and Political Salvation.* Events affecting China's national integrity have been moving rapidly. Her disruption or destruction is no longer a speculative or alarmist fear. The Chinese are keenly conscious of the danger, and are becoming either selfishly

callous or hopelessly pessimistic. Every intelligent Christian among them is intensely, if not always efficiently, patriotic. No topic arouses a more ready response from them than the duty of the Church in this supreme crisis. Nor does any message to non-Christians carry more conviction than the strengthening power of religious faith to cure the nation's weakness. The "National Salvation Society," inaugurated by a prominent southern politician, is an illustration of how they are turning to Christianity as their only hope. The student strikes with their thrilling revelation of a new and potent force, throbbing with patriotism and wonderfully organized, have much more serious implications for the missionary. To what extent we should go in open protests against the aggressions of a certain predatory neighbor, or in frank assistance to the efforts of a people whose government is either too corrupt or too cowardly to assert itself, is a matter on which the writer has such strong convictions that he is in danger of becoming a preacher instead of an interpreter. But it would be strange indeed if in such portentous times the missionary body did not reëxamine its convictions as to the national and international bearings of its message, and with the lessons of the Great War pressing in upon it, apply these to the present menace in the Far East. He is happy therefore to be able to record an eminently sane but none the less strong and sincere sympathy with the students, which did not escape their attention. Nor is there any less vital interest in the Shantung issue, and the grateful approval with which Chinese greet every fresh evidence of this is a suggestion of the service we can render at a time when they feel true friends to be very few.

(c) *Phonetic Writing.* The active promotion of this aid to literacy by missionaries in various types of work is due not merely to the exigencies of evangelism, but because of the stirring social consequences. As Bishop Roots observed at the Annual Meeting of the China Continuation Committee, "We seem justified in the opinion that since writing there has been no device seriously taken in hand by the invention of residents of China comparable in its possibilities to this National Phonetic Script."

In all these social applications of the gospel, and others which will readily suggest themselves to the reader, the missionary movement is not only true to New Testament standards but is functioning in a field which the pragmatic Chinese mind is peculiarly able to evaluate.

4. Religious Education New missionaries coming out fresh from the emphasis now given this in the West, reënforced by the disheartening experience of older missionaries who have learned that converts who made progress as inquirers have often retrograded as church members, have led to systematic attention to this supremely important feature of our task. This is seen in the activities of the *China Sunday School Union*, the courses in summer institutes, the creation of such a department in arts and theological colleges, the increased emphasis on teacher training, etc.

5. Missionary Training Schools The comprehensive investigations of the *Board of Missionary Preparation* at the home bases, and the admirably directed *language schools* in Nanking, Peking, etc., indicate a renewed attention to the training of new missionaries. But it is a question whether, despite these aids, there is sufficient resistance to the complex of tasks and the alluring opportunities which prevent that acquaintance with the language, literature, and life of the people, without which no worker can attain to the fullest measure of achievement.

6. Vocational Education Space will permit the briefest mention of only one other change of emphasis, that of *vocational courses*, especially in higher education. The rapid growth of the College of Agriculture and Forestry in the University of Nanking, and the widespread favorable attention this has received abroad and in China, including some of the highest Chinese officials, is a demonstration. Other signs are not lacking that missionary education will become more highly vocationalized, following an impulse from the West, and meeting the desires of the Chinese.

This study is very incomplete, but even so, it may be suggestive of tendencies. In any case, it should furnish comforting evidence that the missionary body is alert, is able to adapt itself to changing conditions, and is attempting to understand as well as to accomplish its surpassingly momentous task.

CHAPTER VII

COÖPERATIVE CHRISTIAN WORK

Edward James

“What’s done we partly may compute,
But know not what’s resisted.”

Increasing
Coöperation

The purpose here is to outline as well as we may “what’s done” in coöperative Christian work in some places in China; but the facts cannot be stated nor their meaning understood without revealing something of “what’s resisted.” Coöperation in Christian work in China is increasing by leaps and bounds; but any report on, or discussion of, this matter conveying the impression that we are on the eve of a rapid diminution of distinctly denominational activities would be unworthy of your confidence. Not trusting to his own knowledge or judgment, the writer of this paper prepared and widely distributed a questionnaire calculated to discover facts and fancies—what we are doing, and what we are hoping to do. What follows is largely derived from and determined by these many contributors.

An Era of Action

Following an age of discussion, we are now in an era of action, and action proves more efficient than discussion for purposes of discovery. Talk and then try, seems to be a human necessity. Probably many communities having opportunities for coöperative work, but not yet practicing it, would do well to seek favorable occasion to begin, or to continue, the absolutely necessary period of discussion—the germ requires suitable period and conditions of incubation. This subject appeals so strongly to imagination and emotion that we have all the more need to watch against the temptation to hyperbole. Let us look facts squarely in the face until we discern clearly their essential features; for excessive optimism was ever predisposed to grasshopper logic; and often the wish is father to the thought.

I. Wider Coöperative Work

1. Institutions Coöperative movements in China are divisible into two main classes: I. The larger, including—1. Union work in schools, hospitals, publishing, to serve a large area. Colleges, universities, theological schools in Canton, Chengtu, Foochow, Nanking, Tsinan, Peking, are centers of such work. Union institutional work is largely effected through the home boards, with the advice of their field forces. It is a mechanical mixture, and does not affect the affiliation of the workers.

2. Related Missions 2. Connecting up of separate missions of the same board; e. g., the four or five hitherto entirely separate and unconnected missions of the London Missionary Society, or of the American Presbyterian Church, North. This movement is a good thing for the parties concerned; but has little significance for others. The connecting link is a chairman, or executive secretary, having practically episcopal executive functions. Isolation is weakness. A corollary to this, and to all coöperation, is more connectionalism and less congregationalism.

3. Reunion of Church Families 3. The movement—on the mission field—toward reunion of separated members of the same ecclesiastical family; e. g., Presbyterians North and South. "Several years ago all the Anglicans in China, American Episcopal, C. M. S., S. P. G., C. I. M. (in Szechwan), and Canadian (Honan) united to form one Church." This movement toward reunion of families is one of the most hopeful signs of the times. In China we do not feel the need of seventeen types of Baptists, nor of eight; no need of sixteen types of Methodists, nor of the seven that are here; nor of eleven types of Presbyterians, nor of five—with the "New" this, "Reformed" that, and "United" something else. We may feel certain that Christianity is not adequately expressed without our contributions; all the others feel the same way about themselves and their respective contributions.

What seems possible now is that Baptists shall make their spiritual contribution as *one*, not as *seven*; likewise Adventists, Congregationalists, etc., clear down the alphabet to Quaker and Zionists. Many writers strongly deplore any agitation based upon a reversal of history; and a considerable number of groups is demanded. A union that includes, not excludes, is the only one that will receive any consideration at all. This is a most important fingerpost.

4. Church Federations

4. Federation of different bodies having similar ecclesiastical polity; e. g., the rapprochement of Presbyterians, London Mission, and American Board. This is the largest movement of this character that we have heard of in China, and includes more than one third of the Chinese Church membership. Probably some other groupings can be effected; some are now in embryo. It is widely believed that we could all unite into four or five groups so as to conserve all the practical advantages without at the same time becoming "fluid and chaotic." The problems presented in all these cases are dissimilar one to another. It must be noted, however, that among those concerned in these movements there are still those individual workers who sincerely believe that smaller organizations can do more vigorous work and produce better direct results for immediate Christianization of China.

II. Local Coöperative Efforts

II. In smaller areas, there are efforts at local coöperation among the missions working in any given center. Here we have only to study local factors, of which one of the chief is the degree of fraternization possible among the missionaries, but this is by no means the only problem.

Questions that Arise

In this connection several questions, issues, or problems at once arise. We have to discriminate between what can be done more economically together, and what is better done separately. Lumping things together, some say, may be fatal to success.

Institutionalism may be managed impersonally in a big way; but those lines of service where personalism is the chief item invariably lose out by such treatment. How far can evangelism be treated like a union hospital, or press? The attitude of the missionaries is an inevitable element—missionaries who may feel more or less the restraints of history, convictions, or home connections. There is also the attitude of native Christians innocent of all these and ignorant of their causes. To what extent should their counsel be decisive?

First Beginnings In many places all that can be realized at present is an occasional union prayer meeting, union evangelistic meetings, exchange of pulpits, or coöperation in distribution of literature. These are all helpful; in reporting or recommending them we do not guarantee any community accepting them against infection of the more serious germ.

Coöperative Evangelism Until recent years practical experiment has been chiefly in institutional work. Coöperative general evangelism is perhaps the newest and most important phase in the movement. This simply means, so far, that the Christian forces of a given community try to think of winning their city to Christ as a single task, even eliminating the old idea of comity and spheres of interest, and all coöperating with all the forces available for the common task. It is not intended that this shall decrease the sense of denominational responsibility for utmost endeavor. Optimism and rhetoric may limn the picture in glowing lines—which may here be ignored—as to projects, plans, and promises. Those interested in learning facts, methods, and experiences will do well to inquire directly from the cities making the experiment.

Nanking Plans as an Example It is impossible here to outline all. Organizations will differ in detail; results will vary; but we may take as a normal example the movement organized in Nanking during the winter of 1918-19. Needless to say there were two essential preliminaries: 1. A most cordial spirit of

fellowship and mutual esteem among the several missions; 2. Months of meetings, committees, plans, revisions. This all eventuated in a simple constitution. A council is constituted of representatives elected by their respective missions, in proportion to their numbers of missionaries, with an equal number of Chinese similarly chosen. The Chinese name, 協進會, indicates the coöperative nature of the combination. A dozen committees are appointed to cultivate as many lines of coöperative activity; and all head up in an executive secretary, with a central office and office staff. The purpose is to coöperate and coördinate so as to do unitedly some things that probably cannot be done by any singly. A list of the committees will be suggestive: survey, publicity, finance, Sunday schools, evangelism, personal work, social service, colportage, devotional, extension, student work, stewardship. The constitution distinctly denies any intention of imposing any restrictions upon the individuality or independence of any denomination.

**The Basis of Such
Coöperation**

Some of the conditions do not obtain in Nanking which usually form the basis of the call for comity among the churches in any given locality in America. There is no need to eliminate anything; we need more of everything, but to try to coördinate our too slender resources to meet unprecedented demands and opportunities, to make every worker and every bit of plant worth a little more if possible. The Council has not the slightest mandatory authority. What is done by any one or every one is quite optional. The organization is built upon mutual good will and common interest; nor is it intended to ask more than that for its continuance. But it will not on this account be less effective for the interests and purposes defined and accepted by these seven missions.

**New Work
Made Possible**

Among the new enterprises undertaken are an exhaustive survey of all Christian, educational, or other philanthropic work being done in the city. This will be completed in coöperation with the China Continuation Committee and the Inter-church World Survey Committee. Publication of

leaflets, calendars, and a bi-weekly newspaper; special missions for weavers, ricksha men, etc.; a large evangelistic center in a populous part of the city; and other things are part of this program. It is believed also that in Sunday school work, evangelistic campaigns; student work in government as well as mission schools, colportage, intercession, stewardship, etc., a Christian community spirit can be cultivated. Honesty compels us to state that the program outlined on paper is far beyond present realization; but that detracts nothing from what's done.

Other Cities In Hangchow all five missions coöperate for a city-wide program. A central office with sufficient staff is organized; and a foreign executive secretary gives all his time to coördinating and directing its activities. The work in Canton is still more extensively developed. The Christian forces in Tientsin are working on a united program. Communities undertaking coöperative work will do well to learn as much as possible from others.

Independent Union Churches Yet other phases of union or coöperative work are found in the independent Chinese churches attempted in Peking and Tientsin, and in the union Chinese churches such as those for Cantonese and for Fukienese in Shanghai. Nine denominations unite in the former, and three in the latter. The Chinese Episcopal Church (Chung Hua Sheng Kung Hui) is now an independent church within the Anglican communion. Perhaps there is not enough of experience in any of these to assert or prove much beyond the encouraging willingness of some folks to make the experiment.

Benefits of Coöperation Among the benefits of coöperation in higher education, medical work, etc., only one place reports reduction of expenses. It usually results in expenses increased beyond the combined former budgets of the coöperating bodies. The advantage chiefly is in the larger undertakings, and in the more efficient performance. As a by-product it also illustrates how people of several denominations can give the lie to the sneer against "warring, jarring sects," and can cordially

recognize one another by joining hands in common work without affecting church loyalties and personal convictions and preferences. Such splendid work is carried on with no essential relationship to organic union.

Conclusions It is not the purpose of this chapter to "promote" anything but intelligence and good will; but two or three things convincingly emerge from this inquiry. 1. One truth is made plain everywhere, and must be emphasized, both on account of those who timidly fear coöperation, and on account of those who inconsiderately press too hard on union, viz.—that a tremendous amount of very effective and satisfactory coöperation is possible without prejudice to denominational identity, and involving no disloyalty to one's cherished convictions. This is a very happy feature, and should be generally known. 2. As to union that gives up denominational identity, very little is attempted, and still less accomplished. There is some plea for general scrambling of the eggs, but not much. There is much positive disapproval; and the less said about union the better it will be for the spirit of fraternity and for practical coöperation. The prevailing sentiment is well summed up in the declaration of one of the most widely known, honored, and revered of God's servants in China—"Coöperation? Heartily, Yes! Organic union? Decidedly, No!"

Coördination Urged How to coördinate the really necessary contribution of each and all is a question engaging the thought of many people; and it were only ostrich folly to suppose that we can "be one!" without coming squarely up against this. Coöperation with liberty and independence, is the slogan. Smaller groups act more vigorously, promptly, and efficiently than larger groups for many kinds of work.

What are the Aims? This would not fairly represent many contributors did we not add a brief closing paragraph. We have to ask, What is the question involved in the whole movement, or in any given part? 1. Is it a question of husbanding resources of men

or money? It depends entirely upon our ideas of values, and of our convictions. Several branches of the Church practically ignore the existence and work of other branches, and that from conviction. 2. Is it a question of efficiency? What are the factors and tests in any given case? Paramount consideration must be given to personality, to convictions, and to freedom of spirit. 3. Is it a case of face saving, by some unifying of external appearances? The pride of numbers, of statistics, is insidious and paralyzing.

**Immediate
Organic Union
Difficult** Our study of get-together movements discovers the existence of deep and essential differences, and great difficulties in securing general organic union; but the facts stated here (and the theories and aspirations are also facts) give ample ground for optimism. The great things already done give large promise for the future.

PART III
EVANGELISM
CHAPTER VIII

RECENT ACTIVITIES AND DEVELOPMENTS IN CHINESE
RELIGIONS,

Harrison K. Wright

Sources of
Information

The adequate treatment of this topic requires the coöperation of numerous observers living at the various centers of religious thought and activity in the nation. An attempt has been made to obtain this, and while the success achieved was not as great as was desired, enough material has been furnished to make a useful study possible, and thanks are due to the nineteen correspondents who have written the results of their observations. It may be as well to state in advance that from four provinces (Anhui, Kwangsi, Kweichow, and Yunnan) no information at all has been received, while from seven others there is only meager news. It is hoped that another year the gaps may be filled, and in the meantime there is enough at hand to be food for thought.

As is well known, it is a rare thing to find a Chinese who adheres to one religion exclusively; and it is equally true that many of the religions intermingle in their activities. For that reason the various subdivisions of our subject will be found to overlap at some points; but it is better to divide the study topically than geographically, for whatever is lost in clearness will be restored as breadth of grasp.

Animistic Superstition and Idolatry

Revival of
Idolatry

The religion of the Chinese, as believed and practiced by the masses, is primitive, animistic, and local. The weighty volumes of

Doré well testify to this. Sometimes a mass movement appears and spreads over several provinces, but not often; nothing of the sort has come to notice within the past year. In Shantung there has been some revival of idolatry, owing to prosperity that has resulted from two years of good crops. All the way down the China coast come reports of the revival of idol processions; some of them from local prosperity, some to drive out cholera, and many from sheer revulsion after the years when officials have forbidden them.

**Social and
Economic
Aspects**

There is a feeling comparable to that which is said to have set Europe and America to dancing, and as one studies the nature of one of these outbursts in a particular place, with its almost invariable accompaniment of gambling, brawling, and of immorality licensed by the very official who had formally forbidden the procession a few days before, one is forced to conclude that the chief impulse here is not religious at all, but economic; the orgy of the poor man who has some overtime wages in his pocket. In eastern Chekiang this state of things was most noted. Official opposition was largely useless, and thousands of dollars were squandered on the paraphernalia used in the processions. The officials did what they could to keep gambling and brawling in hand; as for immorality they merely set dates for the temporary brothels to close up their business. In one or two cases the feeling of shame at this junketing in a time of national crisis is said to have reduced attendance and expense, but the total effect from this cause was small.

**Warding Off
Disaster**

When the regular spring processions were over, others to celebrate the "flowering of the rice" were begun; still others to ward off the cotton blight, and last a whole new crop to ward off the cholera. These latter were usually accompanied by formal prayers, local fasting, and forbidding the slaughter of all animals for four days. When in the midst of all this a typhoon destroyed a large part of the rice crop, the phrase 天災人禍 (a calamity from Heaven added to a misfortune of man) was mournfully repeated by many lips. On the other hand there was the establishment of numerous

temporary hospitals, *usually in temples*, which did yeoman service in staying the plague, and will help to cause confidence in the western treatment of "inside" diseases. At one place the plague was so severe that the image of Wang Yang-ming* (who was a native of this region) was carried in the procession (it had never before been taken from its temple); the sturdy Confucianist surely turned over in his grave at that. At Amoy the same thing occurred; "I never during ten years heard or saw so many processions in the course of a fortnight." Kiangsi sends a similar report, as do Canton, and Hunan; Hupeh reports the processions as common, but not unusual in numbers, and display.

Mixed Motives But it must be repeated that in all this widespread phenomenon, though the form was religious, the amount of religion displayed was small. In one country town where the schoolmaster (not a Christian) was beaten and driven out, the cause was at first reported to be his refusal to take part in the anti-cholera fast that had been proclaimed; but investigation showed that the real reason was that the people supposed he had taken their names to report to the officials, and also that the heads of other schools were jealous of him. There is no harder task than to find the amount of real religion that underlies outward religious observances, whether in the West or the East.

Buddhism, Taoism, and the Sects

Reports of Revivals The story of the facts regarding these religious bodies varies greatly; in some parts they appear to be dead or dying; in others there are signs of revival. Only where the latter is the case is it worth while to record the facts. If a province is omitted from our account, it means that the report from that province, if any, speaks of decaying temples, and a lifeless religion. Honan reports two large Buddhist temples (Kaifeng and Kweiteh), where renovation and rebuilding

* Wang Yang-ming was the latest Confucian philosopher (1472-1511).

on a large scale have been done of late; but the report adds, "although much local interest has been aroused in these temples, it cannot be said to be unusual." From Kiangsu comes a report of an effort to "intellectualize" Buddhism, with lectures by a Peking abbot in a Nanking monastery, etc. "But speaking generally the drift is toward materialism in philosophy and life."

Chekiang a Buddhist Stronghold Chekiang, especially in the eastern part, has long been a Buddhist stronghold, and from that province come most of the reports indicating vigor in that religious body. A curious variant produced by the political condition of the times occurred in a temple near Chinhai (Chekiang); the occasion was the birthday of the god, and the usual crowd having gathered to pass the night, it was addressed by students, exhorting the worshipers to be patriotic and not spend their time in repeating Buddhist phrases. But the hold which Buddhism has in these parts is indicated by an editorial in the strictly Confucianist organ, the *Ningpo Daily News* 四明日報, in which, commenting on an order from Peking for the suppression of false gods which mislead the people (假神惑衆), pure Buddhism is distinguished from the numerous sects, and is said to differ in no essential from Confucianism (佛之爲教, 以明心見性爲旨, 與吾儒之存心養性, 其道無殊).

Dissatisfaction with Materialism Other incidents are also significant; the repair of the pagoda* of the Prince Imperial at Putu by a pious pilgrim at a cost of \$30,000; the invitation to a Buddhist priest by the Taoyin of Wenchow to deliver lectures there; the opening of a Buddhist preaching hall near Ningpo, many of the officials and heads of official schools being present; and the repair of numerous small temples. The proximity of the sacred island, Putu, is only a partial explanation of all this, and many of the facts cause us to think that here again we have an intellec-

*For an interesting account of this pagoda see Johnston's *Buddhist China*, p. 328.

tual movement rather than a truly religious one. This is confirmed by the report from Hangechow. Mr. Barnett writes: "There is a state of mind among the educated men which makes them ripe for some sort of religio-philosophic revival. They are dissatisfied with materialism and are seeking a spiritual interpretation of the universe, . . . thought of only in the remotest way in connection with the religious practices of Buddhism and Taoism. What they are seeking again is thought of too little in relation to life. It is more of a philosophic than a religious revival; and they turn to Buddhism because the deepest and best philosophy in the Chinese language is in the literature of Buddhism." All this does not affect the masses, who remain untouched by any Buddhistic revival. This general statement is supported by instances which make most interesting reading, though space will not permit to quote them at length.

Lectures on Buddhism

Lectures on Buddhism have become more frequent than formerly; a summer institute for the study of Buddhist philosophy has been held; Buddhist literature is being sold in great quantities, one newspaper office being a depot for this dealing with the most ethereal sort of philosophic and spiritual literature. Lectures on Buddhism and Christianity by Mr. Tsang Zwen-yin of the Christian Literature Society, though outrageously long, were listened to with rapt attention, and were followed by interested discussions. Mr. Tsang asserts that all China is more or less affected by this interest in spiritual themes.

Spiritualism

At some points this interest turns to spiritualism, in curious sympathy with existing movements of thought in Europe. Mr. Barnett says that he possesses a copy of the photograph of the soul of a Hangechow scholar recently drowned in the wreck of the Poochee, a fraud foisted on the family by Taoist priests, and accepted as authentic by many leading men of education, lawyers, and teachers, in Hangechow. In this connection it is interesting to note that a similar interest has been aroused in a quarter distant from Chekiang. The report from Kansu says: "Especially among the scholar

class, spiritualism and hypnotism seem to be making considerable headway. This is true of Lanchow at any rate. For some years past certain Japanese have been advertising quite extensively in Chinese papers, or papers printed in Chinese, the teaching of hypnotism. It is likely that in a border province such as this, where communication with spirits is so much sought after in connection with practices of Tibetan Buddhism, etc., the above two cults will spread. Only last week another missionary and myself had a long conversation with one of the leading scholars in the city who has become deeply interested in the study of spiritualism."

The Situation in Other Provinces Less flourishing movements, but of the same sort, appear to occur elsewhere; Fukien, Kwangtung, Szechwan, and Kansu report them in varying degrees, but none really flourishing, and a notable fact is that in numerous centers the Buddhist temples are being taken over by the authorities for educational purposes. In Chekiang the Buddhists have been enterprising enough to anticipate this by setting up their own schools, including an orphanage, but we do not hear of this elsewhere.

Little Taoist Activity The only statement as to Taoist activity comes from Fukien: "In the district of Changchow there is a recrudescence of a form of secret society fanaticism in one limited area." (The writer had been speaking of the notable disregard of sacred spots and the destruction of shrines in the city of Changchow, incident to the carrying out of public improvements, and hardly noticed by the people, and thinks the fanaticism elsewhere may have some connection with this.) "A society under the leadership of Taoist priests who by charms rendered the members invulnerable, undertook to destroy or drive out the Southerners. The results of course were disastrous to themselves, but the attempt was actually made with antiquated muzzle loaders, wooden swords, gongs, etc. The society called itself the 符仔會.

Confucianism

Under this heading, the only important news there is comes from Shansi. Elsewhere, the statement from Peking that "the effort made a few years ago to galvanize Confucianism was a failure, and one hears very little, if anything, about that now," is substantially echoed in several accounts. "Confucianism does not seem to be at all active" (Honan). "Confucianism is either dead or sound asleep" (Chekiang). "The Confucianists have shown some zeal in 'preaching,' but there has been little sustained effort; the leaders doubtless are even more agnostic than formerly" (Kiangsi).

Failure of
Revival in
Canton

From Canton comes a detailed report of the failure of the Confucianists to produce a revival; a modern Confucianist society organized some years ago with large plans has failed to arouse enthusiasm and some of its funds have been misappropriated; a returned student carried on a vigorous propaganda, and a Confucian Y. M. C. A. was opened near the Christian Y. M. C. A., which has lately been turned into a moving-picture place; the leading Confucian temple in the city, the "Maan Shau Kung," has been demolished by the authorities to make way for street improvements—truly a remarkable occurrence and not paralleled elsewhere, so far as our reports go.

Hunan

Hunan reports Confucianism "quiescent," and a falling off in pilgrimages to the sacred mountain, Nan Yoh. (I do not know whether these pilgrims are Buddhists, but class them as Confucianists, since the locality is not one of the four Buddhist sacred mountains, but is historically at least, connected with animistic and Confucian beliefs.)

Hupeh

From Hupeh: "Confucianism seems to be about as dead as it ever has been. . . . One of the evidences of the revival which started a few years ago and which seems now to have died down, is the presence at some of the street corners of little receptacles marked 'Chin Hsi Tsz Tsz' (敬惜字紙), and then under these a few smaller characters indicating that the receptacle was put into place by the Society for the Revival of Confucianism."

Ningpo We might note, in connection with this reference to the receptacles for paper with written or printed Chinese characters, which all good Confucianists hold to be sacred, that by a recent decision, the Ningpo Taoyin punished severely the proprietors of a mill which had been using old printed paper as material for making coarse wrapping paper, and ordered all their finished product to be burned.

West China From Shensi: "Last year the Confucianists built a new temple in the city, but there has not been much aggressive propaganda." In Szechwan the tale is somewhat different: "There is a movement on foot to make the Confucian religion a national religion. Story tellers on the streets have come out in large numbers, and the late and present officials have lent their seal to this propaganda. They have a table frontal to their stand, and on it is written the virtues of Confucianism."

Developments in Shansi But it is from Shansi that we hear of the only important movement for the revival of Confucianism during the past year. Even in this case it appears to be a one-man movement, and some observers claim that it cannot be held to be either Buddhist or Confucian. Our reason for classifying it as the latter is that Governor Yen, the protagonist of the movement, says frankly in his statement describing his new "Society for Cleansing the Heart" that the purpose of the society is to exalt Confucianism. This society has branch associations in all the district cities and in many of the larger towns and villages. The semiofficial character of the organization has naturally led all officials to become its active supporters and promoters. Zeal in this direction has been supposed to be a good recommendation to official preferment.

"Society for Cleansing the Heart" "The method of the association has been to emphasize public and popular lectures, usually on the Sabbath. In some instances, notably in the head society at Taiyüanfu, considerable latitude has been exercised in inviting speakers, and men known as out-and-out Christians have been asked

to the platform. It is now a common sight in many towns and villages to find the main village temple opened on the Sabbath for this public lecture, tables and forms arranged for the audience, and the town crier sent around to announce the meeting and call in the people. Though one hesitates to write of the result of this attempted Confucian revival for fear he may not have a proper perspective, or may write with a bias, I cannot forbear saying that there are not wanting signs that even the most enthusiastic supporters of the Association are beginning to feel some doubt as to its effectiveness in moral regeneration. Shansi has greatly improved in every way within the last two years, but the improvement has rather been due to the vigorous political reforms of Governor Yen than to the exhortations of the moralists. The real leader of the Heart Cleansing Association recently made the public statement that he believed Christianity to be the true religion. One cannot be too sure of the background for the statement, but we have reason to feel that apprehension for the moral safety of the student classes has had something to do with it."

Manual of
Citizenship

One of Governor Yen's most notable acts has been the publication of a *Manual of Citizenship*. An analysis and study of this book has been prepared for the *Chinese Recorder*, and will appear sometime during the autumn of 1919, under the title, "What the People Ought to Know." It will not therefore be needful to make a lengthy reference to the book. It appeared in a first edition of two million seven hundred and fifty thousand copies, which were distributed gratis to the people of the province. Written in clear Mandarin, it is a kind of modern Sacred Edict, emphasizing morals, popular education, economic reform in a valuable way, but with enough emphasis on the cult of militarism to make one suspect a strong Japanese influence.

References
to God

For Christians, the most significant section is the one entitled "The Three Fears." Written for the people they make a significant contrast to the three things which Confucius says the superior man is to fear, which are, the ordinances of Heaven,

great men, and the words of sages (Analects, Book 16, chapter 8). The Governor's three are God (上帝), the Law (法律), and Public Opinion (社會上的輿論). On the first of these, the Governor observes: "Consider the heavens and the earth, how mysterious they are; every possible wonder is in them. Were there no vital principle here, how could this great creation be? All you people worship a tablet of the true ruler of heaven and earth, the three boundaries, the ten places, and the ten thousand spirits (靈). The words 'true ruler,'—what do they mean? They mean God. The words in the Book of Poetry which say, 'God is with you; have no doubts in your hearts,' mean that God is above men, and that no thought or deed of any man can be hid from the eyes of God. The Four Books and the Five Classics speak frequently of God. This was the truth that Confucius taught men. The men of later generations who recite the Confucian classics and say that this is honoring Confucius, really do not understand the worship of God; they have destroyed the foundations." This language may well be the prelude to greater things, above mere fear; even Confucianism has better things than that to offer the people; we may be permitted to judge that the drillmaster in the Governor causes this emphasis on fear; to him obedience is the prime virtue of the citizen as well as the soldier. We shall watch with much interest the future development of the movement in Shansi, where lie so many Christian martyrs.

Mohammedanism

Very little activity can be reported under this heading. In Chihli the religion reported is decadent. In Kwangtung, it is supported by the children of the believers. In Hupeh there was a kind of recrudescence a few years ago, pushed mostly by students from Japan. The magazine which they began to publish had but one issue. "Otherwise the Mohammedans seem to be going on just about as usual."

No further information has come to hand; these few lines are set down in the hope that by another year completer reports will be available.

Tolerance of Christianity

Most encouraging reports have been received on this topic. In Shansi, as has been noted, Christians are invited to occupy Confucian "pulpits," and the exhortations to good living and the cultivation of high ideals help toward freedom and tolerance in religion. "Christians certainly enjoy more tolerance on the part of both people and gentry than ever before." One section of Governor Yen's book is devoted to the subject, and his treatment is in marked contrast to the opposition to Buddhists, Taoists, and Christians that appears in the Sacred Edict.

In Chekiang, an intelligent appreciation of the power of Christianity is manifest; "the attitude of educated men is such that they would welcome a sound and vital Christian apologetic and living presentation of the spiritual realities of Christianity and of Christian experience." "The superficial popularity which Christianity enjoyed for several years after the Revolution has waned, but on the other hand there has been a considerable increase in the number of those who are intelligently and earnestly interested in Christianity. People . . . are willing to be shown the secret of its power. That this power is not entirely due to the ethics of Christianity is generally realized; in fact, with many educated men it is difficult to show wherein Christianity has a great deal that is distinctive in the way of moral ideals to give China. There is a realization too that the power of Christianity is not due entirely or primarily to its organization or its observances. Too many efforts have been made by non-Christian organizations to imitate the organization of the Church and its auxiliaries which have resulted in movements 'five minutes zealous' and then lifeless."

In Kiangsi there has been a recrudescence of persecution of Christians for refusal to contribute to idolatrous festivities and rites, and the gentry and officials have done much to back up the persecutors. "We have had more of this in

the last year or so than in any time since 1900, but the persecution has not taken on the violent character it had in pre-1900 days."

Kwangtung From Kwangtung: "The general attitude of the people in South China is that of tolerance. But there are still many instances of intolerance toward individuals and families who become Christians. On the other hand members of leading families have become Christians in the face of intense opposition and have been able to get back into their families after baptism. Some would say that there is a sort of 'deadness of the people in religious matters,' but this general appearance is a temporary situation, due no doubt to the trying political situation."

Hupei From Hupei: "Hupei has the reputation for being noteworthy for what I presume you would call the deadness of the people in religious matters and I have seen nothing different in recent years from the situation ten or fifteen years ago. Certainly there is nothing in the way of any organized religious opposition to Christianity. Simply 'the world, the flesh, and the devil' seem to be the chief obstacles to Christian progress here in Central China . . . and the most serious minded of the people seem to be now particularly free from any prejudice against Christianity."

Kansu and Szechwan From Kansu: "Christianity has grown in favor among the gentry, merchant, and common classes. Materialism however has an awful hold upon all and this makes our work hard. We always have good listeners and little or no opposition, though the absence of the latter is not always a cause for thankfulness. Even among the Moslems and Tibetans, the door for the preaching of the gospel seems to be opening, slowly but surely." From eastern Szechwan there is reported an independent movement opposed to Christianity, called the 忠恕道; "I understand that it takes its name from the quotation of Tsen-tsi, who was explaining the meaning of the Master when he said, 'The cautious seldom err.' The name belies the system for it is spiritualist in doctrine and epicurean in practice. It is at present our

great opponent and the leaders of the system in this city speak of building a 'church,' and having regular services."

A Wide-Open Door

Speaking of China generally it is true even in the districts where Buddhism or Confucianism are strong, the door is open, and the opportunity is conditioned only by worldly prosperity and religious indifference. While preparing this article, word has reached me that the Taoyin of Ningpo, which is a strong Confucian (as well as Buddhist) center, has appointed among his assistants at the autumn sacrifices the head of the official normal school, and the head of the official middle school. What would happen if one of these men were a Christian, as was the case not long ago? Really thoroughgoing religious tolerance does not yet exist; but this may be a good thing, for too rapid progress in religious tolerance would indicate a coming reaction and disaster.

Conclusion

This study of a very imperfect cross section of the religious life of China during the past year ought to serve at least two good purposes. It ought to point the way toward more complete, and so more useful, studies of the subject in future years; and it ought to help us to understand more about the size and the nature of the task of Christian missions. More than that it is a true call to prayer. Mission problems are infinitely varied, but the fundamental problem of all is to reach the Chinese on the religious side. With the same hearts and minds with which they have believed in vain, they are to believe in the Eternal Son of God; and where they are indifferent and materialistic, the reasons why and the quality of the indifference are facts that the wise missionary will ponder carefully, and he will not confine his thought or his prayer to the problems of his own district. It ought to be a little more possible for us to help each other in prayer after this study, and it has been undertaken with the hope that both labor and prayer might be more intelligent.

CHAPTER IX

MISSIONARY MOVEMENTS IN THE CHINESE CHURCH

Mary Culler White

I. NATIONAL MISSIONARY SOCIETIES (Interdenominational)

1. The Chinese Home Missionary Society, Yunnan Mission.

The most significant missionary movement begun in China during the last few years is the Chinese Home Missionary Society and its Yunnan Mission. The Chairman of this movement, Dr. C. Y. Cheng, has prepared the following statement which ably sets forth the original progress of this missionary enterprise of the Chinese Church.

“ It has pleased God that this missionary movement had its birth at Kuling in the summer of 1918 when the Rev. Frank Buchman held a special conference for English-speaking people on personal evangelism at Lily Valley, near Kuling. More than one hundred Chinese and foreign friends met together for a fortnight to discuss the urgent need of winning men to Christ one by one. Many were helped through attending that conference, but God had something more for His people. During the conference God had laid upon the hearts of a few of His servants, mostly ladies, both Chinese and missionaries, the urgent need of starting missionary work in the province of Yunnan, one of the least occupied provinces in China. Miss Katie Woo, Dr. Mary Stone, Miss Tsai, Mrs. Sung, Miss Paxson, Miss McMullen, and others, were amongst the original members of this movement, and later they were joined by a few men both Chinese and missionaries. After careful consideration and earnest prayer, a small committee of seven members—consisting of four Chinese women and three men—and also a small Advisory Committee of missionaries were formed with a view to making plans for the future work.

**The First Mis-
sionary Party**

“In March last a small commission consisting of seven members, three Chinese ordained men, three Chinese ladies, and one American lady missionary, left Shanghai. One of the three ordained men was the Rev. Ding Li-mei, for a number of years the traveling secretary of the Student Volunteer Movement, a man of prayer, sometimes called the Chinese Moody. He was accompanied by his wife, formerly a kindergarten teacher connected with the Methodist Church in Kiukiang. The Rev. Li Yun-sheng, Presiding Elder of the Methodist Church in Chinkiang, is a man yet very young in spirits though well advanced in age. He is bright and is full of humor and has been an experienced worker for many years. Rev. Sang Chien-tang, pastor of the Southern Presbyterian Church, Hangchow, is a man of good business ability and ripe Christian experience. The women are Miss Li Ching-chien, a member of the Southern Presbyterian Mission, Hangchow, teacher in the Bible Teacher Training School in Nanking, and one who knows her Bible well; Miss Chen Yu-ling, a member of the American Board Mission in Peking, a graduate from the North China Union Women’s College, formerly secretary of the Women’s Temperance Society of China. She felt a special call from above that she should give her entire time to evangelistic work. In order to equip herself with a deeper knowledge of the Word of God, she went to the Bible Teachers Training School in Nanking for training. Upon the urgent request of the committee in charge, Mrs. F. D. Gamewell accompanied the party. It was felt that her smiling face and cheering word would help this little band on many an occasion.

**Reception in
Hongkong and
Canton**

“This little party of missionaries left Shanghai on March 21, full of rejoicing and expectation. While on their way to Hongkong they held religious services on board the ship and sought opportunity of speaking to the crew and servants on board the steamer about Christ. In Hongkong they received a royal welcome from churches in that place. Miss F. C. Wu, a most enthusiastic worker for the movement and one of the original seven members of

the committee, received the party with great kindness. Mrs. Ma, of the Sincere Company, entertained them in her house and showed them every possible kindness during their stay in Hongkong. Opportunities were given to them to address meetings and to meet church leaders, and many have been helped by the advent of such a company of men and women on their way to a distant province as missionaries of the Chinese Church. In Canton, which they also visited, a similar welcome awaited them. The churches and schools all gave them an attentive hearing.

Arrival in Yünnanfu “ They then proceeded to Haiphong, where they left the ship and continued their journey by rail to Yünnanfu. A day before they arrived in the capital they were met by Mr. Allen, a leading missionary of the China Inland Mission. About thirty or forty *li* before they reached the city, Mr. Collins, general secretary of the Young Men’s Christian Association in Yünnanfu, came out to meet them. On their arrival in the city almost the entire Christian community came out to meet them with banners and a hearty welcome.

First Contact with the Miao “ After a few days in Yünnanfu the commission made a special visit to a meeting of Christians of the Miao tribe. These had come from different parts of the province, some traveling six or seven or even ten days, to attend the Easter celebration. While there, Mr. Sang, Mr. Li, and Mr. Ding were able to speak through interpreters to these Miao Christians, who were delighted to hear the message, this time not from foreigners but from Chinese friends. Some members were baptized by Mr. Sang during these meetings.

Opening of Schools “ The ladies later decided to begin school work for women in the capital. Very few women of the upper classes had previously come near to the Christian Church. Two schools were accordingly started, a kindergarten under the direction of Mrs. Ding Li-mei and a school for women with Miss Li and Miss Chen in charge. At present they have some fifty to sixty pupils in these two schools. Occasionally the parents of the pupils have visited the school, when opportunity was afforded

the members of the mission to preach to them. After school hours the ladies make a special point to visit the homes of their pupils in order to get access to the non-Christian families. Such visits are proving to be an effective means of reaching the homes of the people.

Looking for a Permanent Field “While the ladies have been engaged in this form of Christian activity, the men of the commission have scattered in different parts of the province. Mr. Ding Li-mei has made an extensive trip to the extreme west, as far as Tengyueh, a journey requiring twenty-eight days each way. He was accompanied on a part of the trip by Mrs. Morgan, of Tsuyung, and later by a colporteur of the British and Foreign Bible Society, who knows the country well. Reports which have reached the committee in Shanghai are very gratifying. Mr. Ding has made the best possible use of this long trip by making careful observations and studies of the places and by doing actual evangelistic work among both the Christians and non-Christians.

“Mr. Sang has visited the southern part of the province and made a thorough survey of the city of Ku Chiu, a large prospering district with the natural wealth of tin mines. The people are economically relatively well off, though a good many of them are addicted to the opium habit.

“Mr. Li went to the northern part of the province and over the border into Szechwan, where he visited a number of cities. At Huilihsien he met a group of Christians who are without a pastor. They received him with great enthusiasm and begged him to stay and become their permanent pastor. After three or four months devoted to a study of the field, the men returned to the capital.

Interest in the Movement “The interest of the Christians in the movement is steadily growing. From the beginning the news of this missionary movement was received with great enthusiasm. Many have made it a special point to remember this work in their prayers. Some have contributed special articles in the Christian periodicals to promote a missionary spirit amongst the churches and church members. Some have made public

appeals and addresses on the importance, the need, and the glory of this new-born missionary work.

Financial Support “The movement has many financial supporters. Up to the present time more than \$8,000 have been received by the committee, a good deal of which is made up by gifts from Christian friends in humble circumstances. The idea of keeping a missionary box at home has been introduced in many homes, and some have made definite promise to help extend the plan. In this and other ways the Christians are showing their interest in this missionary movement. A bulletin is published under the name of *The Gospel Bell*. Its circulation has increased to three thousand copies each issue, and people are writing for it from all over the country. It is issued free of charge.

Visit of T. S. Chen “Early in November, 1919, Mr. T. S. Chen, editor of this bulletin, was requested by the committee to make a trip to Yunnan in order to meet the members of the commission, Chinese and missionary friends in the capital, and to consult with them as to the permanent work of this mission.

Future Organization “The committee in charge has not yet made a definite statement as to the form of permanent organization that will be decided upon, but its leaders sincerely hope that the work will continue not only in Yunnan but that it will expand to other parts of the country and to other lands. The work is not without difficulties and problems, but none of these are discouraging the promoters, who are moving steadily forward confident that wisdom and strength will be supplied.

Characteristics of the Movement “Summarizing the movement one may say: “(1). It is a Chinese movement. It hopes to enlist the coöperation of as many Christians in China as possible.

“(2). It is a united movement. It has gone beyond denominational and national boundaries and is uniting Chinese Christians in a forward movement for the extension of Christ's Kingdom in China.

“(3). It is a movement in which women play a very conspicuous part. It was originated by a few Chinese and missionary ladies.

“(4). It is a coöperative movement. While it is a Chinese movement, it has from the beginning sought the coöperation of missionaries and has an advisory committee composed entirely of missionaries. Except for the salary of one lady, and part of one of the men, the commission is being supported by the different organizations with which its members have been connected. The committee is responsible for their traveling and other expenses.”

2. The Missionary Work of the Chung Hua Sheng Kung Hui (Anglican Churches).

Founding of the
Mission

The CHINA MISSION YEAR BOOK for 1916 contained an account of the founding of this society in 1912. At that time the eleven dioceses of the Anglican communion in China were organized and became a Chinese church.

Triennial
Report

The following account of its work is culled from the First Triennial Report of the Board of Missions of the General Synod:

“At the first General Synod of the Chung Hua Sheng Kung Hui it was laid down as a fundamental principle that the organized Church should, in its corporate capacity, undertake the work of propagating the gospel, and a committee was formed, under the chairmanship of Bishop Banister (Kwangsi and Hunan) to draft a canon on missions, and to take preliminary measures for organizing mission work.

“Canon III, ‘Of the Board of Missions,’ was passed at the Synod’s next meeting in 1915, and at the same meeting it was resolved that, unless there should appear to be any unforeseen objection, the first sphere of mission work should be in the province of Shensi. It was further resolved that work should be begun as soon as possible. Bishop Graves (Shanghai) was elected as president, the Rev. S. C. Huang (Hankow) as general secretary, and Mr. S. C. Lin (North China) as treasurer. Bishop Norris (North China) asked

Bishop White (Honan) to act for him in supervising the work, which led to Bishop White's accompanying Rev. S. C. Huang on a preliminary visit to Shensi. The result was a most encouraging and helpful report, in which the following phrase occurred: 'that they had consulted with the two chief missions having work in the province, namely those established in the capital, and had found no opposition to our entering the field.'

"It was therefore decided to begin work in Sianfu, the capital of Shensi, as soon as possible.

"The General Synod having authorized the principle of diocesan apportionment for the support of the work, the committee drew up such an apportionment on the basis of the number of Christians in each diocese and their supposed ability to contribute. The total apportionment came to about Mex. \$7,000, and worked out at an average of twenty cents per head."

A call was made for volunteers for the Shensi mission and suitable workers were also sought through personal effort. As a result Rev. D. M. Koch and Rev. J. H. Pu offered themselves, and an impressive dismissal service was held in the Cathedral of Peking on Sunday, August 27, 1916.

Beginnings of Work

The new missionaries proceeded at once to Sianfu, being accompanied by Rev. Lindell Tsen, who had succeeded Rev. S. C. Huang as General Secretary of the Board of Missions. On reaching their destination they were cordially received by the local gentry and it was not long before a suitable home was rented. The principal building was set apart as a church and the new missionaries set themselves to the task of learning the local dialect and making friends. Day and night schools were opened, and in order to meet an urgent need as presented by the local authorities, Mr. Koch undertook the teaching of English in addition to his other duties. By the following spring an inquirers' class had been formed and a special evening Bible class, while the attendance at Sunday services numbered thirty. During August and September the first catechumens, nine in number, were admitted.

Support of the Work

The system of diocesan apportionment has worked out successfully for the support of the work. Naturally, various questions have arisen in connection with it and some dioceses have found difficulty in recognizing its claims upon them in the face of other claims for what may be called diocesan mission work. But, nevertheless, there has been a loyal response and the percentage paid in the assessment has increased every year. In 1915, when only half the assessment was asked for, the amount received was \$2,448.20, while in 1916, the only year whereof full statistics are at hand, the amount received was \$5,597.72, or 80% of the whole amount assessed. Thus the growth in receipts under this plan has kept pace with the growth in the work in Shensi, and there has been no embarrassment due to lack of funds for current expenses.

Meeting a Financial Emergency

A serious problem faced the new mission when the time came to purchase land. Early in 1917 it became evident that land must be purchased without delay if a desirable site was to be secured at anything like a reasonable price. An option was obtained on a tempting piece of land, but the Board of Missions had no funds with which to make the purchase. The answer to this problem was found in the zeal and loyalty of a single diocese. Rev. S. C. Huang and Mr. Archie T. L. Tsen, of the diocese of Hankow, were informed of the need of money for the purchase of land, and they got together a committee and proceeded to canvass for subscriptions. They met with such success that before long they were able to remit to the treasurer the sum of \$1,000 with the promise of more to follow. The dioceses of Anking and North China each paid in \$200, and these substantial gifts made it possible to purchase the desired land. Thursday, in October, 1917, the mission came into possession of some twenty mow of desirable land, secured at a total cost of about \$1,300.

Influence on the Church

It is noteworthy that this united effort of the Chung Hua Sheng Kung Hui is rousing the loyalty and challenging the faith of the entire church. It is recognized as a strictly Chinese undertaking and special gifts are coming in from what may

be called unexpected sources. The women's auxiliaries of the Anking and Kiangsu dioceses have sent in large offerings, but even more significant have been the gifts received from the Chinese churches in Tokyo, Japan, and British Guiana.

Changes in Staff In the three years of the mission's history some changes have taken place in the staff. In October, 1917, a catechist from Shantung, Mr. Sun Yu-chu, joined the little band of workers in Sianfu, and in the summer of 1919 Mr. Koch, who had done so much in establishing the work and buying the land, retired and returned to his native province of Kiangsu.

In summing up the three years' work it can only be said that all praise is ascribed to God, through whose special blessing the work has been brought to its present successful state. A few statistics are added from the latest unpublished reports of the work:

	1918	1919
Chinese Priests	2	1
,, Catechists	1	1
Teachers—Christian	2	1
,, Non-Christian	1	1
Bible Women	1	1
Communicants—Men	4	6
,, Women	1	1
Baptized Non-Communicants	1	1
Preaching Hall (used as church)	1	1
Evangelistic Workers	3	3
Higher Elementary School	1	1
Pupils	40	50

The budget for 1919 provides for an expenditure of \$5,500 and the Executive Committee hopes to spend another \$2,000 or \$3,000 on buildings. All these funds, of course, are to be raised by the Chinese.

II. PROVINCIAL AND SECTIONAL MISSIONARY SOCIETIES

(Denominational)

1. The Presbyterian Churches of Manchuria

Field of Work The Presbyterian Church of Manchuria is organized as a missionary society. The

field of labor is the province of Heilungkiang and the two cities in which work is located are the capital, Tsitsihar, and Hailunfu.

Staff There are two Chinese ordained pastors, three evangelists, two Bible women, two chapels and two outstations. The Christian community in the territory being worked now numbers two hundred and ninety-seven. These converts contribute annually some \$865 toward the support of the work. In addition to this a budget of \$1,271, local currency, or \$1,000, Mex., is required. This is raised by an annual collection in nearly all the stations and outstations of the Presbyterian Church in Manchuria.

Organization The organization is through a committee of the synod with secretary, treasurer, and other members. Usually, one collection annually is enough, but occasionally a supplementary collection has to be taken. An annual missionary meeting is held in Moukden during synod week, when addresses are given by the pastors who are working in the territory occupied by the home mission. A collection is taken at this time, when a number of missionaries are present.

A printed leaflet with reports and contributions is issued annually. This, of course, contains an appeal, for it has been found that if the call is not pressed the offerings fall off.

Tent Work in Moukden City In addition to this work done in Heilungkiang, a tent is continually in use during the summer months for preaching to crowds of men and women who frequent a popular holiday park in Moukden. This work has been taken up voluntarily by the Chinese and is supported entirely by them.

2. The Presbyterian Churches in South Fukien

Some thirty years ago the Presbyterian churches in South Fukien organized a home missionary society, the directors of which are appointed annually by the synod, to which they also present an annual report. This society has

been carrying on evangelistic and elementary educational work on some of the islands off the coast of southern Fukien. The contributions of the churches last year amounted to a total of \$1,313.97. One of their stations has attained the status of a self-supporting pastorate.

3. Congregational Churches in South Fukien

The churches established by the London Missionary Society in South Fukien have for more than a decade contributed to home missionary work, which they have been doing in the Tingchow districts of that province. Unfortunately no figures are at hand showing the amount of their contributions.

4. Board of Missions of the Conference of the Northern Methodist Church in Kiangsu and Chekiang

A collection for home missions is taken annually in every congregation of the churches established by the Southern Methodist Mission. The organization is through the Annual Conference Board of Missions. Of the funds collected ninety per cent is used to help the weaker churches or circuits of the conference, and ten per cent is given to the Chinese Home Mission Society, Yunnan Mission. The amount contributed in 1918 was \$424.23, while the amount raised in 1919 was \$1,256.25, or nearly three times the amount of the previous year.

In addition to this board of missions a committee on self-support has been organized within the last year by the Chinese members of the conference, and through this committee the larger churches, which were already self-supporting, have contributed \$600 to be used for the churches that are not able to measure up to the slogan of the conference,—“The Existing Work Self-supporting within Five Years.”

Summary

The above-mentioned examples of denominational mission work are not in any sense to be taken as a full statement of what is being done. The most that can be accomplished within the limits of this chapter is to set forth a few types of home mission effort,

and from these the reader may gather assuredly that every organized synod, conference, or convention of the Chinese church has some form of mission work through which it is pressing home the thought of the Christian conquest of the whole of China.

III. Women's Missionary Societies

No statement of the missionary movement in the China Church would be complete without a synopsis of the work being done by the women's missionary auxiliaries.

The American Church Mission 1. The three dioceses of the Protestant Episcopal Church in China each have a well-organized women's auxiliary. Every woman communciant automatically becomes a member of the local auxiliary at the time of her confirmation. Each local auxiliary decides the amount of dues that the members are to pay. A part of the funds collected may be used for local work, and the rest is sent to the treasurer of the women's auxiliary of the diocese. A meeting of the diocesan auxiliary is held once a year and delegates are sent from all the local auxiliaries. This annual meeting makes appropriations and disburses the funds in the treasury.

Last year the amount raised in the Kiangsu women's auxiliary was \$913. This was used for diocesan missionary work and for the national mission in Shensi. The grants made by the women's auxiliaries have helped materially in the Shensi work. In 1916 the Kiangsu women's auxiliary gave to this work \$225, while in 1917 they gave \$400. The women's auxiliary of the Anking diocese also made a grant of \$100 in 1917.

Southern Baptist Convention 2. The Women's Missionary Society of the Central China Baptist Mission was organized in 1914, and has had a steady growth. The type of organization is the same as that of the women of the Southern Baptist Convention in America. There are women's auxiliaries, young women's auxiliaries, girls' auxiliaries, royal ambassadors (boys' auxiliaries), and sunbeam bands. The childrens' and

young people's auxiliaries are graded and there is a system of promotion from one grade to the next. A year book, with programs and unique missionary devices, is issued by Mrs. R. T. Bryan of Shanghai.

An annual meeting is held and funds are disbursed by vote of the officers and delegates who are present. The annual gifts have increased from \$291.41 in 1914 to \$945.26 in 1918.

**Southern
Methodist
Mission**

3. The China Mission Conference Woman's Missionary Society was organized in 1917. It is a branch of the Woman's Missionary Council of the mother church in America, but it has been made possible for the Chinese Society to have a large amount of liberty in the distribution of its funds. Therefore, the organization is something like an embryo board of missions.

The purpose is threefold: (1) To organize Chinese women and children to study the needs of the world and to enlist them in missionary work. (2) To collect money for the work of national and world-wide missions. (3) To undertake social service.

Forty-one local auxiliaries have been organized in the churches and schools of the conference. All of the officers of the conference society are Chinese ladies and the influence of the work upon these leaders has been one of the best results of the organization. A quarterly newspaper, *The Missionary Bulletin*, is published by the executive committee. In addition to the amounts raised for local work the receipts for general work have been as follows:

1917-18	..	..	..	\$541.04
1918-19	..	..	..	\$1,243.97

Seventy per cent of the receipts are sent to Yunnan through the Chinese Home Missionary Society, and ten per cent is sent to Africa. The remaining twenty per cent is used for administration and publicity.

Conclusion

Again we must say that this is not an exhaustive list of the women's missionary societies of the Chinese Church. It is rather a bare mention of a few of the leading missionary movements which have

developed among the Christian women of the Chinese Republic. However incomplete may have been the summaries of the work whether begun by men or by women, one thing is clear. The Chinese Church is alive to the question of missions and we may hope for great things from a church that is learning the meaning of the great commission.

CHAPTER X

HOW CHRISTIANITY WAS INTRODUCED TO A COMMUNITY IN NORTHWEST CHINA

Watts O. Pye

In reading this account there are three things the reader should keep in mind. First, only the general principles can be stated. Their application as to details must differ not alone between mission and mission, and has not been the same between one town and another even in the same field. The application of the policy must be determined by local conditions. Second, I wish to disclaim originality as to methods. They have been developed as the result of a wide reading and study of missionary methods employed in India, in Japan, and more particularly in the work of three men in China—Jacob Speicher, of South China; Robert Mateer, of Shantung; and George D. Wilder, of Chihli. And third, let me say I cannot agree with the viewpoint of those who feel that a previously worked out policy, and a carefully planned strategy exclude the possibility of the leadership of the Holy Spirit. I believe that missionaries have a right to use, and should use in the prosecution of their work, the adequate methods and hard-headed business intelligence which are employed by any commercial or industrial concern in extending and building up its trade. I believe God expects this of us, that it was what Jesus meant when he said to the seventy as he sent them out on a similar mission, "Ye shall be wise as serpents and harmless as doves." And that this was something of what Paul intimated when he wrote to one of the churches he had founded, "I caught you by guile."

**Field Covered
in this Article**

The field in which the following was worked out lies in west central Shansi and northern Shensi, and covers an area of some 30,000 square miles. With the exception of four points, no mission work had been done in this area. At two of these

points the time had been so short that there were still no converts at the time we began work. At two of them, Liulinchen in Shansi, and Yülinfu in Shensi, there were perhaps a dozen believers.

Discovering the Field

The missionaries at Fenchow had all been killed in the Boxer outbreak in 1900, and the little group in the station were all young men who had arrived since 1907. They knew nothing of the nature of the field, and could learn little by inquiry, and less from maps and books explaining the conditions of the country, for those did not exist. Hence the first step was to discover what the character of the field was and what it contained. This meant a rather extended survey of the entire field. This was done in sections. The survey took into consideration three distinct lines of investigation: first, geographical, following Raymond Lull's saying that "next to the study of his Bible, the most important study for a missionary is that of geography"—to discover the contour of the country, the mountain divides, the course of the rivers, the lines of intercommunication, the roads we chanced upon, where they came from, and led to, the location of the towns and villages and their relation to one another, which are the important market towns, which in China are the natural social and commercial foci of the people toward which the whole surrounding population tends to gather, and by the missionary occupation of which it is possible to reach the people of the entire surrounding district. The necessity for this part of the survey will be clear when I say that the largest number of cities, towns, and villages in this territory marked on any atlas or geography of China which we could find was twenty-eight, and by this survey we were able to locate something over seven thousand.

Surveying the Resources of the Country

The second object of the survey was to determine something concerning the resources of the country; the location of mineral resources in which the section is rich, such as coal, iron, marble, salt, and soda, materials for the manufacture of both glass and cement; and then the

products of the country—the agricultural products, fruit, nuts, grains, cotton and hemp, hides, and wool, straw hats, etc. In other words, so far as can be foreseen, and as indicated by these resources and their location, we wish to determine what will be the probable future development of this district, what will be the probable future centers of population. We want to avoid so far as it is possible the location of centers of work and the building up of a plant in some center which to-day may seem populous and important, but which in the development of the country will be abandoned, thirty or fifty years from now, for some other center perhaps only a few miles away, leaving the plant, built up through the years, isolated and in a location where it cannot touch adequately the life it was intended to reach, and the whole have to be torn down and removed. This has already been necessary in some fields where an adequate and careful survey had not originally been made.

Condition of the People The third object was to determine the occupations of the people, their financial and social condition, the price of labor, the cost of foodstuffs, fuel, cloth, and other commodities, the price of rents and of properties—this for the purpose of determining what form of work will be best adapted to this particular community—what will be the probable cost of opening such a work, and what the annual cost of maintaining it when started.

Planning the Work All this and any other helpful information has been roughly plotted on a map or chart of the district, and a careful study of the whole makes it possible, a little more intelligently at least, to determine what are the pivotal centers, to plan for their adequate occupation, and to perceive the nature of the strategy required to effect that occupation.

Choosing Outstations The policy is to establish these outstation centers at from sixty to one hundred *li* apart, the exact distance being determined by the location of the towns suitable for such work. In the supervision of the work this enables one to leave one church center

in the morning and be in the next by evening. This means, too, that each center has a district belonging to it of from twenty to thirty miles square. The distance between these centers we expect the local churches to fill up.

The First Approach

But now suppose as a result of this survey a center has been determined upon. The next step is actually to begin the task of introducing Christianity to it. For this purpose we usually select two of our most tactful Chinese evangelists, and some morning after a word of prayer in the study, they start off on a journey of one hundred, two hundred, or five hundred *li* to the place decided upon. They quietly enter the town and take up their abode in one of the inns. They do no preaching, they carry no Scriptures to sell, they tell no one that they are connected with the church. To any one who questions they merely reply, "We have a little business," which at the beginning is sufficient to disarm any suspicion; and the next morning they begin their business. They begin to inquire of any one they meet casually at the inn or on the street, to learn who are two or three men in the city most highly respected for their character and position, men who are called by the Chinese "Shan jen." They get an introduction to these men, and take all the time necessary to win their friendship. This may take a longer or shorter time. It is not a question of time here. It may take several months even, but it is fundamental. During this time they talk little about themselves, and only gradually come to the point of explaining fully who they are, and what Christianity is and can do for a man or a community. If this approach has been carefully made, and the explanation carefully given, this type of a genuinely moral man will usually be won for Christ. It is important thus to get these two or three key men of a community.

Looking for Key Men

For a couple of months longer the evangelists will give practically all their time to these men, in conversation or by direct Bible study, or by the explanation of other books, laying in their hearts a firm understanding of the fundamentals of Christian faith. And then some day the suggestion will

be made, perhaps by one of these men themselves, that it would be a good thing to have a permanent place for a chapel in their city, and through them a place in a busy part of town is secured and repaired, seats and tables procured, and some morning the town goes down the street to find this new "place of business" opened up, and across the front the sign "Gospel Hall." They stand amazed. So this is the sort of business that has come to town. But any prejudice or opposition which otherwise they might feel is at once allayed when they see within, as the apparent leaders of the new movement, not some strangers, but these men, their own fellow townsmen, whom they have known all their lifetime, and whom they trust fully, and who they know would never countenance the bringing of anything to the place which would prove harmful to it. So the throngs begin to crowd in to see what it is all about, and frequently the first introduction to Christianity which the people receive is from the lips of these men who live there, and who are known to every one, and by them are introduced to the evangelists.

**The Missionary
Appears on the
Scene**

Notice that up to this time the work has all been done by the Chinese. The foreigner has not been seen yet. He was present when the original survey was made, but that is usually some time in the past, so that no one connects the present movement with that. But when the chapel has been open for a week or ten days so that curiosity has been thoroughly aroused all through the community, I usually go, taking a band of ten or fifteen evangelists and colporteurs, most of whom scatter through the city and this district twenty or thirty miles square which will belong to it. The whole enterprise is now forced into the open. Taking two good men, I begin calling upon the officials of the place, public institutions, government schools, the leading gentry and the business places, presenting the card of the church, together with our own cards, explaining that on such a street we have opened a chapel, and inviting them to drop in for a cup of tea and a chat, and then there is the opportunity to give a more or less concise statement of what the fundamentals of Christianity are and what the

church is doing. This is taking advantage of a regular Chinese custom in this part of China. Custom requires that whenever a new place of business is opened in a community the manager must either call in person or send his card to the leading men of the community and to the other shops, and explain what this new business is which he proposes opening in their midst. We try to discover and make use of as many of these Chinese customs as possible. In this instance we also have opened our "place of business" so we also make our series of calls according to custom.

Now Chinese custom also requires that any man thus called upon must make a return call. In a sense it is a sort of advertising scheme. It insures every business man having the satisfaction of knowing that at least once, if never thereafter, his shop will have the honor of being visited by all the leading men of the community, who in turn will have the opportunity to see what his business is. The same thing happens with us. We make our call and pass on to the next place. The manager of the shop just called upon soon takes his card and goes down to see the place we have told him about, and what we may have there. At the door of the chapel he is met by two men who are there for that purpose, is ushered in and given a cup of tea, and they have a chat. Once more, and this time from the lips of a Chinese, he listens to an explanation of what Christianity is, and what it can do for an individual or a community, and what it intends to do in his city. This means that by the time a man has done what simple etiquette alone requires he should do even to one who may not be a friend, he has had to listen to two explanations of what Christianity is and what the church plans to do in that community,—not enough to convert him, for that seldom happens,—but it has been sufficient to enlighten his ignorance as to what the church is, and almost always it disarms his suspicion, breaks down his prejudice, and thus removes at the very start virtually all of the opposition or persecution which under ordinary methods may remain to hinder the work in a community for twenty or thirty years.

**Extending the
Work to the
Country**

When we have finished calling in this way in the city, we do the same in all the towns and villages within the area belonging to this church center. During this process the leading men called upon in these towns and villages daily visit the chapel in the city, and it becomes well known throughout the entire district. When this work has been finished, the rest of us go back to other things, leaving in charge two men. They begin at once gathering those who may during this campaign have seemed to be more or less interested, organizing them for Bible study, and systematically calling upon them in their homes. In this way within a year or two there has been developed a band of men who are genuinely converted men, instructed and ready for reception into the church. They are received, and then we tell them that they must begin, in some town in the district mentioned above as belonging to this church center, to gather another group of inquirers and build up another church. We encourage them to make a survey of their field and to make a rough map of the same. In this way they learn what their responsibility is, and, selecting what they regard as one or two strategic centers, they begin work. Once a week some one or two men from this church, evangelists or laymen, will be at these selected centers for a day's campaign. In time a group of men will have been gathered and trained for church membership there. This group meets in the home of one of their number, or in the public schoolhouse, or some other suitable place, the meeting being held during the week, and all being encouraged to go to the central church Sundays, until they are strong enough to sustain their own worship. When such a group in the second place has been trained and organized, it in turn is encouraged to reach out into some town in its neighborhood, and repeat the process of building up another congregation.

**Building a
Church**

Meanwhile, in each church as this extensive or missionary side of the work proceeds the church is at the same time enlarging gradually its own home activities, enriching its worship, adding a Sunday school, Christian Endeavor, woman's work and schools, until it develops into a full-fledged church.

Some Advantages of This Plan The helpfulness of the above policy so far as worked out seems to lie in these four points. First, it makes possible the carrying of a comparatively large work with a comparatively small expenditure of funds. Second, it means breaking down and removing at the very beginning the prejudice, opposition, and persecution which so often delays for years the work of the church in new communities. Third, it pushes Chinese leadership to the front and keeps foreign influence in the background, it gives to the Chinese leaders their rightful place of leadership; and fourth, places the responsibility for the evangelization of their people upon the Chinese Church, where it belongs.

CHAPTER XI

COLPORTEURS AND THEIR WORK

G. H. Bondfield

Beginnings in
China

One of the objects of the Bible societies is to put God's Word, or parts of it, into the hands of every man. For this reason the British & Foreign Bible Society has employed colporteurs from its earliest days. In European countries the colporteur with his pack soon became a recognized institution. With the expansion of its work to the mission field, natives were used as colporteurs as soon as reliable men could be obtained. Amongst the Chinese in the Straits Settlements, one or two excellent men were found as early as the days of Morrison and Milne. As missionaries settled in China colportage gradually spread. In Canton, Amoy, Foochow, Shanghai, and other missionary centers, the colporteur was recognized as one of the most needful mission agencies. Most of the early missionaries, like Medhurst, Legge, Edkins, Muirhead, Griffith John, Burdon, Hudson Taylor, and others, were ardent leaders in superintending and taking part personally in this work. Although their confidence was sometimes abused and the colporteur was found to be unworthy of his position, there can be no doubt that his books did a work of which the fruit is still being reaped.

Number
Employed

With the wider opening of China and the development of Christian missions, there has been a corresponding increase of colportage. The British & Foreign Bible Society now has between four hundred and five hundred colporteurs on its list.* The colporteurs employed may be divided into three classes—full time, subsidized, and volunteers. A word or two about each class may be of interest:

* The American Bible Society has several hundred (paid and voluntary) and the National Bible Society of Scotland has 150 colporteurs.

**Full-time
Colporteurs**

Between two and three hundred of these men are employed. The rates of pay are about equal to the salaries of evangelists and preachers in the employ of missions. In some provinces only Mex. \$7 to \$8 per month are required; in others, it runs from Mex. \$9 to \$15 with a traveling allowance which averages about \$4 per month. Many of these men have been trained in Bible schools, and are well qualified for their work; they are men of good Christian standing. Most of them are under the immediate supervision of missionaries and are counted as part of the mission staff. This recognition of the colporteur's work serves both the mission and the society. The colporteur should be an itinerating evangelist. Other evangelists are, for the most part, stationary; but the "man with the book" goes far afield, delivering his testimony and leaving the written work in the remotest parts of the district.

**Need of Mission
Coöperation**

The Church should take an interest in his work. The colporteur gains in self-respect and efficiency when his labors receive the recognition they deserve. Nothing has done more harm to colportage than the practice of some missionaries to regard it merely as a sphere of employment for inquirers or Christians, who want something to do and whose characters are altogether untried. No men should be encouraged to think that easy work will be found for them, and it is unfair to the Bible societies that men who are incompetent for any other form of service, and who receive little or no training, should be recommended for employment as colporteurs. Colporteurs should go forth on the journeys with the prayers of the local church, and they should render some account of their experiences to the church upon their return. Incidentally it will be found that there is no better check upon irregularities than a close relation between the colporteur and the Chinese church. Of the forty or fifty colporteurs under the supervision of subagents some are always on duty in districts where special service is required. At the request of missionaries these men are sent to assist in systematic visiting of a given area, to follow up

an evangelistic campaign, or to prepare a new district for regular missionary occupation.

Value of Work Many are the testimonies to the value of this help. A quotation from the last report may be given:

“Fruits of colporteur Ting’s work are appearing in requests for the opening of gospel halls in three different places. *At one of these places we are now able to open a station.*” (T. E. Robinson, Kwanganchow, Sze.)

“Mr. Chang has visited every market in the district and has found his way into many outlying hill villages. He is a valuable man in the work, and besides selling a good number of books, I always know he is doing real faithful seed sowing in the form of explaining the gospel to the purchasers. *Such men are solving the question of how to evangelize the country districts.*” (E. J. Mann, Fukiang, Kan.)

“Colporteur Tao’s field of labor lies midway between Ningkwo and Hweichow and has a radius of about thirty English miles. *Until the colporteur started work there this region was practically without any missionary agency. To-day there is in that center a little band of earnest Christians who gather on Sundays for worship. Six were baptized during the year and twenty more are waiting to be received into church fellowship after probation.*” (H. E. Foucar, Kingsien, An.)

Subsidized Colporteurs In not a few mission stations, missionaries prefer that the Scriptures should be distributed by subsidized preachers and evangelists and not by a special class of workers. These men are, of course, free to distribute other literature and engage in other forms of service, such as preaching on Sundays at outstations, instructing inquirers, or looking up those who have been impressed by the truths heard in the hospital or at the regular services. The mission pays a proportion of the salary of these workers and the Bible society provides the rest.

Method
Working
Satisfactorily

In many cases this method produces very satisfactory results. The colporteur-evangelist itinerating with the missionary helps in many ways. Again we take an illustration from the 1918 report:

“ The colporteurs have continued their work largely as last year. There have been two men at work full time and five part time. They have labored mostly in the newer and unorganized districts of our large field. They have been earnest and faithful, and their efforts have done much to help on the work of our station and churches. During the past year we have received one hundred and forty-nine people into full membership in our several fields on profession of faith. The most marked growth has been in the district on the borders of Pingtu. The center of this district is a large market town, called Kiudien, where we have a street chapel. The colporteur who lives at this place has worked in this district for several years giving much of his time to the work and getting very little help. This year at that place *eighteen people were received into church membership* on profession of faith, and there are several ‘inquirers’ who will be baptized later. Some of the colporteurs, with others, spent a month early in the year here with us in the city in special Bible study and training, and as a consequence they have been better fitted for their work, and altogether the results have been encouraging and satisfactory.” (J. P. Irwin, Tengchowfu, Sung.)

Voluntary
Colporteurs

There are always members of churches who at certain seasons are able to give a little time to assist their church—students during their long summer vacations, farmers (in the northern provinces) when winter makes ordinary farm work impossible, and others who are glad to help the church by taking part in special evangelistic work. Bands of such men under a Chinese pastor or missionary go into the less worked parts of the field and preach in village after village and in this way cover a lot of ground. Each man takes his bundle of Scriptures and tracts and leaves behind him a Gospel or

leaflet to testify to, or further explain, the truth. The society supplies Gospels to such workers, the proceeds of sales being retained to cover traveling expenses. In this form of service the missionary often finds unsuspected talents amongst his members, whilst the work itself is an education to many of those who engage in it. Here again preparation on the part of the missionary is of the utmost value. A short course of instruction in one of the Gospels, a few lessons in practical work, such as, How to approach different classes, How to present Christian truth without being wearisome, How to use the Scriptures, etc., have been most advantageous. Another quotation from the last report may be given:

“ During 1918 we have used an average of twenty-nine men of whom twenty-one were full-time men and eight were subsidized men; *a very considerable amount of voluntary work has also been carried on with the interior mission stations as bases of operation.* The majority of our colporteurs have, however, been posted on the outskirts of missionary occupation. They have constituted the farthest flung battle line in mission work. Far from home, church, and fellow Christian they have planted many new footholds for the Church to take up.” (H. O. T. Burkwall, Canton.)

	Bibles	Testaments	Portions
In 1917 the Society's colportage sales were.....	736	18,987	2,856,835
In 1918 the Society's colportage sales were.....	378	17,502	2,928,577

PART IV
GENERAL AND RELIGIOUS EDUCATION
CHAPTER XII

TEACHER TRAINING IN CHINA

H. T. Silcock

Importance of
Teacher
Training

The importance of this subject may be regarded both quantitatively and qualitatively. On the quantitative side it may be noted that in 1918 the Protestant mission schools in China contained some 200,000 students—requiring 10,000 trained teachers for immediate needs, to say nothing of the even greater number that are urgently called for to staff the new schools planned by the various churches and missions. Of the teachers actually in service a large proportion are not well trained. One who has for years given himself entirely to the work of training teachers writes that if we could “show up the present inefficiency and unpreparedness of the present teaching body, not only for educational effect but also for Christian leadership . . . the result would be to ‘stab’ the missions ‘wide awake.’” On the qualitative side it may be remembered that China is preëminent among the nations for the honor she has always paid to the teacher. The teacher has held a unique place in China. But of recent years the opportunity for the Christian teacher has widened enormously. A corps of trained Christian teachers means a system of Christian schools, and a system of Christian schools is vital to comprehensive plans for evangelism, to schemes for the devolution of power from the missions to the Chinese Church, and to the permeation of the new China with the ideals of Christ.

Limitations of
this Chapter

The present statement is confessedly only a preliminary attempt to survey this particular field. Only in the spring of 1919

were comprehensive inquiries made on this subject and the results of these inquiries are not available at the time of writing. The members of the standing committee on teacher training appointed by the China Christian Educational Association have coöperated in preparing the outline of this statement, but the writer is alone responsible for the details, which are based on the limited correspondence and visitation of normal schools that were possible to him. Corrections and amplifications looking to a later more complete statement will be welcomed by the General Secretary of the China Christian Educational Association.

Agencies for Training The agencies at present available for the training of teachers are Government normal schools and courses, private schools and courses (among which the work of Roman Catholic and Protestant missions is most important), and technical literature with the specific object of aiding those who desire to teach.

1. Government Normal Schools The central Government in Peking supports eight higher normal colleges, seven for men; viz., Peking, Nanking, Canton, Wuchang, Chengtu, Shenyang, and Shensi, and one for women in Peking. These are large colleges, standing as high as any government schools, and containing in all between two and three thousand students. A description of one side of the work in the Peking Higher Normal College appears in the *Educational Review* for June, 1919. In addition to these colleges supported by the nation as a whole, each province has a series of lower normal schools, mostly for men but some also for women. While these, naturally, do not attain such a uniform high grade, some at least are doing excellent work. One in Soochow maintains a large coeducational practice school in which thoroughly good and practical lesson handbooks for teachers are being constantly worked out. Another for girls in Chengtu ranks as high as any government school in the city for thorough work and enthusiasm and *esprit de corps*. Below these lower normal schools again come institutes and short courses for teachers, often arranged by the district inspectors. While the work accomplished is not very thorough, these

courses are of very great importance because so many teachers are reached, and they are at least given the idea that the teaching profession is one that needs careful preparation and training.

This brief review, especially if taken in connection with recent edicts and statements from Peking regarding the training of teachers and preparation for the enforcement of universal education, may perhaps be sufficient to show that China is in earnest in this matter and is making real progress.

2. **Private Schools (A)**
Roman Catholic The Roman Catholics have no higher normal college in China. Their University—"l' Aurore," situated in the French Concession in Shanghai—aims at the production of teachers, but no course in the theory and practice of education is offered. The handbook of Roman Catholic Missions (*Annuaire des Missions Catholiques*) lists eighteen "écoles normales" containing some four hundred scholars. These are distributed as follows: Chihli eight, Kiangsi four, Chekiang two, and Hupeh, Fukien, Shantung, and Szechwan, one each. Probably the list is only approximate. One of the schools listed is not functioning at present, while another that is preparing a small class of teachers finds no place in the handbook. The need of trained teachers is evidently realized, but no coördinated system of training has been worked out.

(B) **Protestant Normal Schools** Protestant missions in China are carrying on about forty normal schools or normal courses. In some cases these take the form of normal classes in middle schools, but this is generally an initial stage which tends to give place to a more highly organized normal school. One such school is coeducational, and plans for coeducational normal schools are being discussed in other centers. In the majority of cases the normal schools take students who have completed their higher primary work and give them one, two, or three years of normal training before sending them out to take posts in lower and higher primary schools. Some, however, of the existing schools are

parts of union and other colleges and take the form of higher grade courses, preparing teachers for middle schools and administrative posts. The greater part of the normal training is done in union schools, and this movement seems on the increase. The relation of teacher training with the practical administrative work of the educational associations among the local schools is important, and there are signs that this is being realized to an increasing extent. Many teachers' institutes are held, chiefly during the summer; these also are generally union enterprises, managed by a union of several missions or by the local educational association. While these are not included in the forty schools mentioned above, they fill a very important place in giving teachers the professional outlook, deepening their sense of Christian vocation, and selecting those most fitted to take more advanced normal work.

If one may venture to generalize from the facts at present available, it would seem that the Protestant missionary force tends to do its training of teachers in three chief types of institution: the higher normal college, training middle school teachers; the lower normal school, training both higher and lower primary teachers; and the institute which prepares the way for the other courses and also (in connection with supervised reading) offers a less thorough equipment for those who cannot take the more regular training. These three types of institution tend to come more and more into organic relation with the educational associations and in several cases this has resulted in tentative work on standardization of teachers' qualifications and salaries, two matters of the greatest possible importance in the perfection of any scheme of teacher training.

If, further, one may venture to criticize this general arrangement, it would seem desirable to differentiate more clearly the training of higher and lower primary teachers; otherwise the higher primary teachers are likely to receive insufficient training and the lower primary teachers will always look longingly at the higher primary posts; whereas if separate courses could be arranged, one preparing quite

definitely for lower primary work and the other for higher primary, the results would probably be much more satisfactory.

An Illustration Such in outline is the scheme of teacher training that has been worked out by experimentation in different parts of China, and endorsed by the China Christian Educational Association. To make the scheme more concrete, a brief outline may be given of the teacher training carried on in West China, where the organization of the different courses has followed this general plan and is tolerably complete.

A beginning was made with normal classes in the middle school of the West China Union University, and these were elaborated into a normal course and then into a lower normal school with its practice school; summer institutes were added; then a higher normal course in the senior division of the university; a women's normal school was opened; and lastly a middle grade course in the junior division for higher primary teachers. Parallel with this went the development of the Educational Union, standardizing schools, and (later on) teachers' qualifications. The faculty of education of the university has on its staff the general secretary of the Educational Union and thus the faculty and the union are closely linked. The various courses at Chengtu preparing teachers for middle, higher primary, and lower primary schools, and the summer institute giving more elementary training are under the immediate care of the faculty of education but are, through the Educational Union, linked with the system of Christian schools throughout West China.

The higher course offers three years of nineteen hours' credit a week and leads to the degree of B.A. Students may take one "group" (six hours a week) in education and one in their special subject, or if preparing for administrative work they take two "groups" (twelve hours a week) in education; the remaining seven are given to religious instruction, Chinese, and electives. The middle grade is a two-year course in the junior division, with fifteen hours a week in the first and thirteen in the second year given to professional subjects. The lower

grade offers two courses, one for higher primary graduates and one for those who have taken two years of middle school—the tendency is to eliminate the former type, partly because the age of graduation from higher primary schools is rapidly decreasing; the courses offer some eight hours a week each year in strictly professional subjects and in the remaining hours subject matter is given with emphasis on teaching method. In the summer normal school, carried on through July, the theory and practice of education are combined with subject matter in a similar way, but of course in smaller quantities. In all the courses emphasis is placed on observation and practical teaching.*

3. *Literature* Literature prepared for teachers and those preparing to be teachers is comparatively plentiful. While it is impossible to include a full list here, a few outstanding series and more recent books may be mentioned.

McMurry's *How to Study* (兒童自力研究啓導之法) from the Commercial Press. Thorndike's *Principles of Teaching* (教育學) from the Christian Literature Society. Dewey's *How We Think* (思維術) from Nanking Higher Normal College. The Commercial Press *Normal Lecture Series* (師範講義) on administration, history of education, etc., and the same company's *Educational Miscellany* (教育叢書), two useful series, the first as textbooks for the chief pedagogical subjects, and the

*Considerations of space make it impossible to give fuller details or illustrations of the teacher training work at present carried on. These may be found in the *Educational Review*; see 1917, No. 1 "Relation of Normal Schools to the Educational Association," No. 2 "Teacher Improvement Middle Schools" and "Teachers' Meetings for Pedagogical Study," No. 4 "A Government Practice School at Work"; 1918, No. 1 Reports of Women's and Men's Normal Schools, Chengtu, No. 2 "Teacher Training," No. 3 Report of West China Christian Educational Union, No. 4 "Summer Teachers' Institutes"; 1919, No. 1 "Teacher Training," No. 2 "Teacher Training in West China," No. 3 Report of West China Christian Educational Union, and "West China Campaign for Teacher Training"; and references *passim* in Dr. Fong F. Sec's notes on Government Education which appear in each number.

second as reference books. The Chung Hwa and Commercial Press companies also issue good educational monthlies, and series of teachers' handbooks on the primary subjects. Books on Bible study are well known and need no special mention. The Boy Scout books are a valuable adjunct to normal training, several may be obtained from the Commercial Press, and Baden Powell's *Scouting for Boys* from the Chinese Tract Society.

Results It may seem that the results of all the effort put forth to train teachers for the Christian Church in China are not very great. Compared with the ideal that is certainly true. But when it is remembered that the "new education" in China is of very recent growth, the results already achieved are full of inspiration and promise.

From the limited experience already available the following results have been found to follow where teacher training is instituted. (1) A larger number of schools can be opened. (2) A splendid opportunity is given of strengthening and deepening the character of the prospective teachers. (3) The educational efficiency of the primary schools is raised. (4) A self-respecting body of teachers with a living *esprit de corps* is produced. Christian teacher training is nothing if it does not turn out Christian teachers; but experience shows that it does, and the four results just enumerated all work together to produce a strong and growing Church. The little already accomplished shows clearly what great results may be expected as more and more are willing to devote their lives to training a corps of loyal effective Christian teachers for the schools of the New China.

CHAPTER XIII

PROGRESSIVE PLANS AND WORK IN RELIGIOUS EDUCATION IN CHINA

James B. Webster

A Science of Education

Recent writers on education assure their readers that there is a *science* of education. It is an idea that has not been generally accepted for several good reasons that cannot be discussed here. The laws and nature of *material* things have been reduced to an exactness of definition that makes them recognized "sciences." It is not so easy for us to attain this exactness in dealing with spiritual forces. We find law and order in material things; we are finding much more of law and order in spiritual things than we have ever believed possible. These facts, known to a relatively small number as compared with those who know the facts of physics and chemistry, are sufficient warrant for believing that we are in the beginning stage of education as a *science*.

There will be exact formulas for producing certain mental and moral reactions, as in chemistry. Like these physical sciences, education will have to make changes in its formulas as new facts are established. In these adjustments lie the possibility of progress. These formulas are being worked out of a large amount of data gathered, at first hand, inductively, through the study of individuals and through laboratory experiments and tests of educative processes and experiments.

Hitherto, educators have had their theories and hypotheses and then proceeded to find and cite illustrations to prove their theories. Only recently have they sought to gather a wide range of facts and let these speak for themselves as material facts insist on doing. Education has been moved by various theories and philosophies, in one

direction and another, but there has always been a forward, progressive movement under the impulse of the divine destiny of the human race. Education is passing from the empirical to the scientific stage—an incalculable gain to society.

A Science of
Religious
Education
Possible

Is this hope of gain also in prospect for religious education? This is the question that vitally concerns every religious teacher.

The belief that this hope is in prospect is pretty general. It is the accepted background of this presentation of the work that has been done and the progressive plans for the future development of religious education in China.

The growing belief in a *science* of religious education is due to several causes. In general education, there is a strong emphasis on the importance of the religious elements. This has become particularly evident in the National Educational Association of the United States. All education becomes religious when it freely admits that its data, formulas, and laws are the laws of God written in the spiritual and physical forces of the universe. Especially does education become religious when its chief purpose is to discover, obey, and use those divine laws. This merging of general and religious education is strengthening the latter and putting it on a higher plane of effectiveness.

Signs of
Progress

The advance made in the methods and material of general education has made itself distinctly evident in graded lesson courses, teacher training courses, Sunday school teachers' institutes, which give special attention to the psychology of childhood and adolescence. The movement is recent but results already obtained warrant the growing belief that religious education on the mission field can be done more successfully. It can be taken out of the field of chance influences and put into the field of clearer purpose and greater certainty as to results.

Differences in
China

Religious education in China is carried on under conditions so different from those which exist in the Western countries that

they should be held constantly in mind. For instance, the teaching of religion has been excluded from the public schools of the United States and France. In China, all mission schools give at least two hours per week to the teaching of the Bible, in addition to the usual Sunday school hour.

The mission schools in China have undertaken an unprecedented task in education in seeking to give a thorough education in Chinese culture and civilization, a thorough education in Western knowledge and culture, and a thorough training in the Christian religion. Western education has had only one, the transmission of Western knowledge and culture, and the curriculum is overloaded. Religion was left to the home and the church. Which will be neglected, the subjects demanded in order to hold the students, or the religious material? The probable answer will be that we cannot give up our religious subjects. The fact is that the Bible teaching is frequently done by poorly trained native teachers, and, in some cases, it has been crowded from the curriculum.

It must be kept in mind, also, that our mission schools and the Sunday schools, as is true in the West, together touch only a small part of the children and young people of China. It is an advantage to have the full control of the religious teaching in our mission schools but even then we are far from solving the problem of religious education in China.

The Problem in China The immediate problem of religious education in China seems to be as follows:

First, to provide a consistent, progressive or graded course of religious instruction and training from kindergarten through the primary, middle school, and college covering about three hours per week, at least. Second, to plan to reach the largest possible number of China's young people.

Need of Relating Sunday to Week-day Teaching In undertaking to solve the problem we have set ourselves, we have had no experience beyond the graded courses for Sunday schools which are planned for about a half hour per week of actual work. It will

be necessary to select material, arrange it, and teach it on the basis of three hours per week. The Sunday school and week-day teaching ought to be so related as to supplement and emphasize each other. At present, they duplicate or neutralize each other to the confusion of the students.

Regarding the second problem, it does not seem possible to do much beyond the expansion of the Christian Church and a possible increase in the number and size of the mission schools. It will be necessary to find a way to do, at least, certain kinds of religious teaching so that China's own teachers and leaders will recognize their value and introduce them into their system of public education.

The test of religious education will be the production of Christian character. The individual will be judged not merely by his personal life but by his attitude toward all the social institutions of China, the family, the community, the school, the government, and for all the social relations.

The beginning of marked improvement in religious education came with the work of the China Sunday School Union under the leadership of Rev. E. G. Tewksbury. It emphasized the selection and grading of Biblical material. It has sought to discover the life problems of the youth of China and to guide in the solution of those problems. Although much still remains to be done in this field, it has brought forward better methods and has enlisted larger numbers in effective religious teaching by its emphasis on teacher training.

Mr. Tewksbury also promoted special interest in better methods of teaching the Bible to adults of the various classes. This led to the calling of a special conference in Shanghai in October, 1917. The discussions at that conference led to the conviction that the religious education of the adolescent required specialized study and treatment of its problems.

Committees were appointed from among those interested which were soon correlated with the Christian Educational Association in order to avoid duplication. Conferences on

the religious education of the adolescent were held in December, 1917, and 1918. The large attendance indicated the growing interest.

Two Useful Bulletins A half day was given to the discussion of religious education during the annual meeting of the East China Educational Association in February, 1919. Under the leadership of Rev. H. W. Luce, the committee on religious education issued *Bulletin Number One*. This was soon followed by *Bulletin Number Two*, which presented the lines of work in better form. Cordial coöperation on the part of local committees in Ningpo, Hangchow, Soochow, Nanking, and Shanghai made possible the improvement of the first bulletin.

Their Purpose The purpose of the bulletins was to open up and indicate the special lines of investigation that would yield the best results for the improvement of Bible teaching and general religious instruction.

As stated in *Bulletin Number Two*, the purpose of the movement is "to consider the question of better religious instruction in our mission schools." There was a general conviction "that our religious instruction does not relate itself as vitally as it should to the character and life of the Chinese who are under instruction in Christian schools; and, second, that we should endeavor by investigation and experimentation to study our problem and to solve it in so far as is in our power."

Their Fourfold Plan The bulletins offer a fourfold plan of investigation and experiment. The first section seeks to give a general knowledge of what books are being used for religious instruction in mission schools, what satisfaction these are giving, and what needs are recognized as still unprovided for.

The second section deals with the careful, detailed study of the mental interests and capacities of the Chinese adolescent. In this bulletin, the suggestions are confined to this stage of individual development because the committee felt this to be the most important, at present, and so should receive first consideration.

The third section makes a critical and comparative study of the various methods that are being used in religious instruction in mission schools. The result of such a study, in one case, was the conclusion reached by one well-known missionary that of all the possible methods he had been using only one and that the poorest.

The fourth line of investigation deals with the actual results of the religious instruction given as these are expressed in Christian character and conduct. It applies the "acid test" to our instruction.

Religious education in China has reached a stage of development where it has an organization to help meet the apparent and growing need. The plan is comprehensive of the main features of our problem. It affords opportunity for thorough and scientific research along these general lines and along the lines of special investigation as these make their appearance.

Mr. Luce did a fine piece of work in making the movement understood in the several missionary centers. Special committees on religious education have been appointed in the nine Christian Educational Associations. The Advisory Council of the China Christian Educational Association has a committee on religious education to serve as a clearing house for the work of these several provincial committees. It is the task of this committee to promote the general interest and the investigations and experiments along these four lines, to get the results of the studies and conferences in the different centers and to make them available for all.

At the time of preparing this paper, there is in hand very little material showing the work that has been done in the different provincial committees. For the most part there is only keen interest and desire for improvement. Some have filled out and sent in the questionnaires and these have been very helpful. Mr. E. W. Sawdon, in Szechwan province, has been conducting a series of studies in the field of psychology in its religious bearings. These have been independent of the bulletin studies and appeared before the bulletin questionnaires were published.

Committees
on Religious
Education

Results of Investigation Three local committees have prepared reports on the textbooks and courses of Bible study now in use. Careful studies were carried on in Soochow and Ningpo which showed the books now in use. There needs to be a more critical study of the relative value and satisfactoriness of these books.

Psychological Research The Hangchow local committee gave special attention to psychological research. Other local committees also pursued this line of study. The central committee has received over a thousand reports on the "Interest Tests." About five hundred of these have been tabulated and some interesting things are revealed as a result. The number is too small, as yet, to warrant any broad generalizations. Reports have been received from boys' and girls' schools in Hupch, Manchuria, Fukien, Ningpo, Soochow, Hangchow, and Shanghai. It is expected that more will come in this fall. The students' strike interfered with giving some of the tests during the spring term. Special forms have been printed and are on sale for giving the tests and tabulating the results for practical use in the schools.

Expressional Activities It has been difficult to get anything more than a few individual reports on method and expressional activities. A few are experimenting with the different methods and find that some are more fruitful than others. The Shanghai Chinese Young Men's Christian Association, under the leadership of Mr. J. C. Clark, appears to have done most in the line of getting from the religious instruction given the practical expression in daily conduct. The actual results in this fourth line are sadly conspicuous by their absence.

In Nanking, a special program was arranged providing for a series of meetings covering the months of the spring semester. These meetings brought the Chinese and foreigners together in the discussion of various phases of religious education.

Textbooks The committee has been slow to make recommendations regarding textbooks until more of the psychological data could be collected and

analyzed. Recommendations that are likely to have a permanent value must be based on the result of a few years of study in psychology, pedagogy, and expressional activity.

**Bible and
Theological
Schools**

Related to the work just described, but not a part of it, are the survey of the various Bible schools and theological seminaries, and the conference on theological education.

**Plans for the
Future**

The effective development of religious education depends on at least two things. Two or three men, foreign and Chinese, who are thoroughly familiar with the field of religious education and free from other missionary duties, should be set apart for this work. There should be financial provision for their travel and the preparation of literature. At present all the work is done by those who are already overburdened by their regular mission work.

**School of
Research**

There is great need of a school for research and demonstration in this particular field. If there were a strong Christian teachers' college, the department of religious education should be an integral part of that college. The research work outlined by the bulletin is really the work of such a school. A few individuals are trying to carry it on along with the regular work but the results are discouraging because consecutive work is impossible.

**Present
Methods
Unsatisfactory**

There is good reason to believe that provision will be made to meet these two great needs, before many years have passed. The majority believe that religious education is the primary object of missionary work. It does not seem probable that we shall continue to leave religious education to the present hit-and-miss methods and to a relatively small number of missionaries who are able to give even a little time to the serious study of scientific religious education. Religious education has learned from general education and it will continue to do so. The religious interest and issue is the greatest in life and it must come to its proper place in the reshuffling of the world's ideals and standards.

The progress which religious education has made in the West, even in the United States alone, is sufficient promise for better things in China. There is a national organization for its promotion. Millions of dollars are being invested in such institutions and departments as are here suggested. The Methodist Episcopal Church is establishing a center of religious education at the University of Illinois, costing \$600,000, with an endowment of a million dollars. The Department of Religious Pedagogy and Psychology in Boston University has a similar endowment. The University of Wisconsin, Iowa Agricultural College, and Harvard University are among the score of institutions where special attention is given to religious education according to high academic standards. The Methodist denomination alone has established nine foundations for this kind of religious training. The churches are awakening to the importance of doing religious education on a more effective basis than that of three quarters of an hour a week on Sunday. The movement will spread to the mission fields.

**Urgency of
Adequate
Provision**

This is not the first time this proposition has been brought before the missionary body in China. It is necessary to push for its realization now. The permanent work of missions is done through the schools. These have been criticized from time to time, because they were not sufficiently strong as evangelizing forces. The criticisms have often been just and pertinent. Only effective religious education will remove this criticism and will give permanence to Christian teaching.

**Temporary
Measures**

While the large things are coming, it will be necessary for overburdened chairmen to struggle along and beg assistance and coöperation from equally overburdened associates. It is a heartbreaking process but the importance of the issue justifies its continuance. It will give some immediate results and will prepare the way for something better.

**Proposed Lines
of Study**

The Advisory Council recommends two general lines of helpful activity that can be carried on with some degree of flexibility in dividing up the work.

The first line is to continue the study outlines in *Bulletin Number Two*. There is sufficient work mapped out there to keep the various groups busy for three or four years in making a serious study of at least one generation of students.

Second, it is possible to form groups for reading and discussion of topics and books on the subject. It is necessary for the majority of missionaries as shown by actual vote, to get the viewpoint of the movement and an understanding of its principles and methods. It is thought that Miller's *Education for the Needs of Life* will be most helpful for the majority of readers. It presents clearly the principles underlying modern educational movements and gives some practical suggestions. There are a number of other books that should be read. Coe's *Education in Religion and Morals* is the best to begin with. It has exercised a wide influence in improving Bible teaching in America. His latest book, *A Social Theory of Religious Education*, should follow the reading of the other two books mentioned. Among other good books, is Professor N. E. Richardson's *The Religious Education of Adolescents*.

Curriculum Bible Study Courses

In the third place, there is an insistent demand for an improvement in the curriculum Bible study courses. Those for the primary schools have been revised on the basis of the graded Sunday school series. As in similar cases in the West, the courses provided for adolescents have not been as satisfactory. Individuals and local groups can work on temporary improvements in these courses. There might be some better textbooks prepared, also.

Religious education has been carried on ever since the church received the Lord's command to go forth and teach and make disciples. It has been carried on by a limited number of church members, pastors, and Sunday school teachers. The reason for the appearance of the term "religious education" and the special emphasis it now receives lies in the fact that not only the Church but society as a whole is becoming vitally interested in doing its religious instruction on a larger and more effective scale.

The modern movement in religious education comes as a welcome reënforcement to an earnest host of pastors and Sunday school teachers. It enlists a larger number of workers and brings new and varied methods of doing the work. The most earnest pastor or teacher acknowledges the failure of much of his hardest effort to win people to Christ. Religious education promises to help us find the cause of our failures and give us better ways of fulfilling the Lord's command to teach all nations.

CHAPTER XIV

THE EVANGELIZATION OF STUDENTS IN CHINA

Arthur Rugh

The Wide-
Open Door

The students of China are the ripest field for evangelism on earth. That statement will doubtless be questioned. Though we believe it true we have no desire to argue the point. Enough to say that the field is so dead ripe that the sickle can be thrust in anywhere with an assurance of a rich and ready reaping. Ask any teacher in a mission school, or any Christian teacher in a Government school, and you get the impression that the students generally are very sensitive to the Christian appeal and very often aggressive in their desire to learn whether Christianity be China's last hope and theirs. And this is specially fortunate with the newly discovered power of leadership in the student class. During the strike in June a sign appeared on a Shanghai shop, "We strike for *back of students." Many a school-teacher has done that without being any evidence of a new order of society in a nation.

China has always put her students first in literature, her merchants first in reality, and lately her soldiers have been bidding vigorously for first place.

Consciousness
of Need

It was an awakening to many in many lands when the merchants of China said to Peking, "Hear the students and obey." In this new-found power to lead, the students sorely need Christianity, and it is well that they are conscious of the need. If *they* should sell out, if they should follow the long, long trail of predecessors who came into power and betrayed their trust, if they lose their vision and their power to will the right, then China may well despair.

*I. e., in order to back up the students.

One of the outstanding leaders of the student strike said that seventy per cent of the students of China were ready, if necessary, to sacrifice their lives to root out evil and bring in a reign of righteousness in the land. It is not strange if men with that passion are attracted to the Sun of Righteousness, who died because He dared to fight graft and sin in high places.

**The Teacher
the Best
Evangelist** From every side comes evidence of the readiness of students to pay the price of discipleship. The best evidence is in the steady stream of decisions in the mission schools as a result of the skilled evangelism of the teachers. The only serious limit here is time to reap. The average mission school is manned just enough to keep the faculty in a harassed rush to keep up with the claims of the school as an educational institution. Many students who are ready to be led into an active Christian life by their devoted teachers slip by, while a teacher who has finished his teaching and is ready to win his students by personal conference has been absorbed necessarily in teaching or administering for some other man who should have been there and was not. The evangelistic results of the educational missionaries is the best evangelistic work done among China's students, but men who were chosen to teach because they could win students to decision for the Christian life are forced, through lack of sufficient numbers, to devote their energies almost entirely to teaching, leaving them with little or no time to exert their evangelistic gifts.

**The Urgent Need
of Better Trained
Bible Teachers** This article is not meant to be a critique of evangelistic methods but somewhere attention should be called once more to a phase of mission school policy which could be improved to the direct advantage of evangelism. This is in the department of curriculum Bible study. No sweeping generalizations would be true or fair here, but in general it is safe to say that the science of Bible teaching in our mission schools is not up to our science of teaching science or mathematics. We are wisely calling trained specialists into our faculties. Men are going home

to study school administration, economics, and other subjects. This is a distinct gain. Any general plan to secure men specially trained in Biblical pedagogy or systematically to increase the skill of the regular faculty member in Bible teaching is not evident to one who visits the schools in search for this thing. Where instruction in Christian truth is so large an element in securing intelligent decision for the Christian life as it is in China, it would seem the part of wisdom to seek excellence at this point. Given good Bible teaching by men trained for the task, and a faculty with as much time and energy to evangelize as it should have, not hundreds but thousands more of China's scholars would each year become Christians. Voluntary Bible classes in mission schools are productive also of decisions but would be much more so if their leaders were better trained.

The Value of Special Efforts Special efforts to evangelize students have been surprisingly productive. Campaigns conducted by Dr. Cheng Ching-yi, Dr. Chen Wei-ping, Dr. Sherwood Eddy, Rev. Ding Li-mei, and others have in practically every case surprised the promoters with the results attained. There is the old temptation to depend upon a speaker to get results in a series of meetings rather than to carry on a steady program of personal evangelism aided and intensified by a series of meetings. But here the lesson of experience is being learned, and the typical evangelistic campaign of the future will be a steady program of the personal winning of friends to decision by many workers, in which, at intervals, evangelists with a vital message will render their invaluable service.

The Bible Class as an Evangelizing Agency Bible classes are the most productive method of evangelism among Government school students. It is not seriously difficult in any city to enroll as many non-Christian students from Government schools as can be provided with successful leaders of groups. This table of classes conducted by the Young Men's Christian Association in Tientsin is more or less typical of what is being done in the Government student centers.

TIENTSIN STUDENT BIBLE CLASSES—GOVERNMENT SCHOOLS

School	No. Students	Language Used
Nankai	50	Chinese
"	50	"
"	25	"
"	50 Boy Scouts	"
"	10	"
"	28	"
"	10	English
"	24	Chinese
"	30	"
"	31	"
Government Middle	20	"
"	20	English
Pei Yang University	20	"
Chihli Law & Commercial	18	"
"	10	"
Chihli Fisheries School	9	Chinese
"	11	Eng. & Chi.
Chihli Normal	16	Chinese
Fu Lun Middle School	10	"
Ta Ying Men Middle School	12	"
Chihli Industrial School	8	English
Totals 21 classes	462	

Need of Trained Leadership for Bible Classes Courses of study both in English and in Chinese, prepared according to modern pedagogical principles, are much needed. but the key to large results here is in the training of leaders for the groups. We know of no place where evangelism of students could be better advanced than for some one to put men and money into the training of Bible class leaders all over the country.

The Value of Conferences Student conferences have been increasingly productive in evangelism. These conferences are held primarily for the training of Christian workers, but they usually include a number of sympathetic non-Christian students, especially from

Government schools. The average report of a student conference includes, as its most surprising item, an unexpected number of decisions for the Christian life.

Retreats One type of conference of which little is heard is producing large results. This consists of a week-end retreat of selected men from Government schools. Twenty to fifty men who have been faithful in Bible study are taken for a few days to some temple or quiet resort. An easy daily program of Bible study and lectures is carried out, but the heart of the conference is open-air friendship between leaders and delegates. Enough leaders are provided so that every delegate "has a friend" among the leaders, and the results are surprisingly large and are permanent. Such a conference for Chinese students in Tokyo yielded ten decisions out of forty delegates and that was not an unusual proportion. One such conference of twenty delegates, held two years ago, has already produced three recruits for Christian service.

Conditions for Success There are no barriers to a great advance in the evangelization of students. In fact conditions among the students invite head-long advance. What are the necessary elements in such an advance?

Reality 1. Thoroughness and reality in the work done. Leaven does its work rapidly and irresistibly if it is real leaven. One student in a Government normal school brought eighty of his fellow students into the Bible classes and kept a steady stream of them uniting with the church. The explanation was not leadership, mob psychology, rice, politics, or English. The fellow was converted and had a vital religious experience. Nineteen non-Christian students entered a mission school and were all Christians before the year was over because one of the juniors was live leaven. Evangelism needs to be reduced to a science. We are not justified in guessing at the laws of success here and trusting the work to untrained men. But the chief method is to bring a student into a conscious experience of being reborn into a spiritual life in Christ, and then turn him loose in the school. The first thing for

us to decide if we are to win China's students is to decide to what experience we are planning to win them.

Relation to Life 2. The gospel must be presented to students in the light of their present mental and moral condition. Certainly there is nothing new in that statement but it would be new in practice in most places. Chinese students are about sixty per cent practical, twenty per cent philosophical, fifteen per cent mystical, and five per cent theological. In their present state of mind they are not interested in the nature of God unless that has something to do with the task of changing traitors into patriots. Whether we fear or favor a social gospel, no other gospel will get a hearing now by China's students and how shall they believe unless they hear. But that social gospel must also be a supernatural gospel if it is to retain a hearing and get results. Preaching to China's students about ethics, the power of civilization, the need of social reconstruction, is tiresome business with the students. They have tried all these, while they watched their nation and their own lives rush on to ruin. No gospel but the gospel of a living Christ, working mightily in the wills of men, will win China's students.

A Religion of Activity 3. That leads obviously to a religion of activity. The church program which ends in intellectual belief, public confession, and worship is not the best program on which to win. Students will follow that leader who offers opportunity for expressional activity for their religious experience. The institutional church has not yet found itself in China but it will and when it does the students will rally around it. Meantime the non-institutional church must find ways to put students at doing some project which is social and religious.

Live Preachers 4. The church must have a pastorate better adapted to the leadership of the student section of the parish. That does not mean a student church nor "highbrow" sermons but ability to sympathize with the student viewpoint and to enlist them in a community program worthy of their ability and enthusiasm. The Chinese

Student Volunteer Movement during the last year has had three secretaries on the field recruiting many strong men. An even stronger staff is at work this year but the whole leadership of the Church must go to work recruiting high grade men for the ministry. This is the first generation of students waiting, ready to be won. A pastorate adapted to this new task must be raised up.

Trained Evangelists 5. Evangelists of power and balance must be found and used. The field is wide, there being more than a thousand schools of middle or higher grade among whose students aggressive evangelism can be done. There are not specialists enough for their part in the task.

A Working Church 6. The spirit of evangelism must pervade the whole Church. Winning a student into a church whose members are intent on being saved rather than on saving some one else will not tend rapidly to the winning of the students.

Conclusion The experience of the past and of previous years would indicate that these are some of the elements of a program which would effectively evangelize China's students, save the nation, refresh the Church in all nations and make Christianity dominant on earth.

CHAPTER XV

THE ASSOCIATION OF CHRISTIAN COLLEGES AND UNIVERSITIES IN CHINA

The Editor

The Association arose out of a conference of college presidents that met in Shanghai on Friday, October 24, 1919, to consider the program for the development of higher education in China under Christian auspices which they were proposing to the home constituency through the Interchurch World Movement of North America.

The following institutions were represented at the meeting:

Union and Interdenominational Institutions

Peking University
Shantung University
The University of Nanking
Fukien Union University
West China Union University
North China Union College for Women
Ginling College (for women)
Shanghai (Baptist) College
Hangchow College
College of Yale in China
Canton Christian College

Denominational Colleges

St. John's University
Soochow University
Boone University

In addition to the above the Peking Union Medical College was represented by the Resident Director of the China Medical Board, Mr. Roger S. Greene.

Object The object of the Association is "the coördination and symmetrical growth of higher Christian education in China."

Constitution

Article 1. Name

This Association shall be called the Association of Christian Colleges and Universities in China.

Article 2. Object

The object of this Association is to bind together in closer coöperation the Christian higher educational institutions in China for mutual conference, inspiration, and helpfulness.

Article 3. Constituent Bodies

All Christian educational institutions in China that offer arts, science, technical, or professional courses above middle school grade shall be entitled to representation in this Association.

Article 4. Membership

The following institutions constitute the members of this organization. (Here to be inserted the list submitted by committee on completing organization.)

Article 5. Representation

Each institution shall be entitled to two representatives, one the president or his proxy, the other a member of the staff, who shall enjoy all the rights and privileges of the various meetings and conferences.

Article 6. Meetings

The Association shall hold biennial meetings preferably just previous to and at the same place as the meeting of the Advisory Council of the China Christian Educational Association. Special meetings may be called by the President at the request of representatives of not less than five institutions.

Article 7. Officers

The officers shall be a President, a Vice President, and a Secretary-Treasurer who shall be elected at each biennial

meeting. They shall also constitute an Executive Committee for all meetings and conferences and shall prepare programs.

Article 8. Amendments

This constitution may be amended at any regular meeting by a two-thirds vote of the representatives present.

Annual Cost

It was found that the cost of running the institutions listed at the head of this chapter exclusive of Fukien Christian University and the West China Union University, for which figures were not in hand, were something over one million dollars Mexican per year, and that if the askings of the Interchurch Movement for increases in staff and equipment are granted, the total running expenses in 1925 will be between two and one-half and three times this amount.

Present Status

*At present the following Christian institutions are offering senior college courses in arts and science: Peking University, North China Women's College, Shantung Christian University, University of Nanking, Ginling College, St. John's University, Soochow University, Shanghai Baptist College, Hangchow Christian College, Boone University, West China Union University and Yale-in-China.

The following professional schools and courses are in existence: Agriculture and Forestry, University of Nanking; Law, Soochow University; Engineering, The Anglo-Chinese College, Tientsin; Medicine, Shantung Christian University, Yale-in-China, and St. John's University; Missionary Training, University of Nanking and West China University (the North China Union Language School is located at Peking); Theology, Peking University, Shantung Christian University, St. John's University, Boone University, and Shanghai (Baptist) College.

Besides these the government has its system of higher education which, although seriously handicapped by the

* Editor's Note.—Several other institutions both of American and British societies are offering junior college work. No exact standardization of institutions has as yet taken place.

present political situation, includes one university, two technical schools, and six higher normal colleges. There are also the schools conducted by the Roman Catholics, a few schools with national connections, such as the English University of Hongkong, and the American Indemnity School at Tsing Hua, a part of the Chinese government system, various medical colleges and theological seminaries, and a few institutions under private Chinese control. The standards in these schools vary greatly.

The fortunate location of these institutions is instantly apparent upon looking at the educational map of China. They are all located in provincial capitals and other strategic centers, with territory sufficient to provide an unlimited student body. They command the respect and support of the people and are given the fullest liberty in their work by the authorities—a condition that can be duplicated in no other mission field.

Scope and
Function:

The scope and function of higher education under mission auspices in China is regarded as being:

1. The provision of a liberal college education of from two to four years, following a middle school course; this education to serve as preparation for professional and graduate studies.

2. The provision of professional education in those branches needed for carrying on the regular work of the missions, which will not be given at all by non-Christian institutions, or which will not be presented in a manner adapted to meet mission requirements; that is,

a. Theological education adequate to provide not only workers for immediate needs, but also men who shall be able to replace as well as assist the foreign missionary.

b. Christian normal education to prepare teachers both for mission schools and for non-Christian institutions.

3. The provision of opportunities at a very few centers for professional and graduate studies of a high grade in certain other departments which are not now being adequately provided for by other agencies. Such schools will afford:

a. Vocational training for those men from the missions who cannot find equal opportunities elsewhere, who do not plan to enter strictly mission work, and who might otherwise find that their earlier college education had not prepared them for life;

b. Vocational training for a certain number of students prepared in other than mission schools.

4. Standards of education.

The highest possible standard is obviously necessary for the training of those Chinese who must eventually undertake the responsibility of carrying on distinctively Christian work in China.

In those departments preparing for secular occupations the need of the highest standard is equally great if the institutions are not to bring discredit upon their Christian name, and if their graduates are to take the position of influence which they must take if the great expenditure of time and money involved is to be justified. It is impossible for the churches to meet the whole need of China in this respect, and unless their institutions can serve as models, or at least conform to the highest standards set by others, there is little excuse for their continued existence.

5. The need of great care in the selection of teachers.

It is obvious that there is danger lest, in the pressure of adequately staffing our institutions at the present critical hour, there be not taken sufficient care in the selection of teachers. Against this danger the various boards must strongly guard. With the specific needs of our institutions clearly indicated, they must secure teachers especially trained for these definite tasks. No others will suffice.

6. Number of professional schools to be maintained.

As it will be impossible to maintain a large number of professional schools at each university, or even at several institutions, within the financial limits imposed, and since for various reasons it is not feasible or desirable to concentrate all the professional departments at one great central Christian university for China, it is recommended that different departments be developed at different universities or colleges, and that in general no university attempts to establish a new professional school in another department

requiring large expenditure for maintenance, if another university has already undertaken to maintain such a department with reasonable prospect of success.

Recommendations Adopted at the Conference

Teacher Training Realizing the urgent necessity of improving and enlarging the facilities for training teachers, we heartily indorse the general plan of the China Christian Educational Association.* But as we believe this can be largely accomplished and is being contemplated by various colleges and universities, we recommend that the secretary of the China Christian Educational Association be requested in conference with the China Continuation Committee and with the institutions concerned, to prepare a new statement distributing the proposed budget as far as possible among the colleges planning normal work.

Educational Commission *Reso'ved*: that this conference urge upon the Committee of Reference and Counsel, and the Interchurch World Movement, the importance of sending at the earliest possible date, the international educational commission already called for by the China Continuation Committee and the China Christian Educational Association.

It is the conviction of this conference that this commission should be composed of not less than three, and probably five persons, qualified to study the whole educational situation in China with a view to advising the authorities on the field as to the development of an adequate Christian educational system in China.

This commission should be qualified to give expert advice in matters of college administration, and such modern developments in education should be introduced into China, as well as advice in regard to secondary and industrial education.

This educational commission should be able to spend one full year in China giving their undivided attention to

*Note.—For the recommendations of the C. C. E. A. see Appendix.

the many problems involved so as to be able to speak with authority to our constituencies at home.

Theological Education We believe that adequate steps should be taken to secure a large increase in the number of college men in the ministry. As steps to this end we recommend:

1. That Bible training and secondary theological work be not done in connection with work for college men.

2. That work for college men be done in colleges or universities.

3. *a.* That every college and university should aim to establish schools of theology, whenever they can be properly staffed. The first year of the course may consist of a continuation of theological and arts subjects. There should when possible be a post-graduate course specializing in theological subjects. This school is intended to prepare men for the ministry.

b. The courses in the school of theology should be then open as electives to arts students who are not preparing for the ministry.

4. That so soon as there seems to be a sufficient demand for such an institution one thoroughly-equipped and adequately-staffed school of theology be developed.

5. That all theological work for college men be adequately staffed. We would lay especial emphasis on the quality of the teaching staff rather than on mere numbers.

Women's Colleges 1. We regard the program as submitted by the Women's College of Peking and Ginling College as representing the minimum adequate requirement for higher education for women under the present conditions.*

2. We are of the opinion that there is no requirement for the establishment of any other institution of higher education for women during this period.

3. We consider the present need of higher education for women to call emphatically for the standardization of

*Editor's Note.—These call for faculties of 33 and 37 teachers, and an annual expenditure after 1924 of about \$85,000 each.

the girls' middle schools and the establishment of many more such schools to act as feeders to the colleges already in existence.

4. The present successful experiment in coeducation now being carried on in South China deserves our interest. The success of this undertaking proves that coeducation will come in other parts of China and should be looked forward to in our plans for the future development of higher education for women in China.

Business Courses We recognize the need in China of courses in modern business administration. We recognize also the limitation of resources and the danger of attempting new courses at the expense of existing departments. We therefore recommend:

1. That such work (if attempted) should be organized as departments of existing colleges of arts and sciences.

2. That no college should attempt a course in business administration without funds for its support and without at least one man fully trained in that line of work.

3. That we look forward to the time when there shall be developed one first-rate school of business administration.

School of Journalism Your committee would heartily commend the idea of starting a school of journalism in Peking in connection with the Peking University, and would bespeak the support of the same by the institutions represented in this conference by the sending of students who show signs of ability in that line.

Agricultural and Forestry Schools

1. *Requirements of an Agricultural School in China.* It is obviously impossible for your committee, without expert knowledge and without time to consult authorities on the subject, to arrive at definite conclusions in this matter, but certain facts throwing light on the question may be cited.

It is believed that the estimates of the University of Nanking for staff and funds needed to carry out its plan of developments during the next five years are at least not excessive. The present staff and maintenance cost of the college of agriculture and forestry, with proposed additions, are as follows:

<i>Staff:</i>	<i>Present</i>		<i>Proposed Addition</i>		<i>Total After 5 years</i>	
	<i>Number</i>	<i>Cost</i>	<i>Number</i>	<i>Cost</i>	<i>Number</i>	<i>Cost</i>
Foreign	5	\$5,573	11	\$44,000	16	\$49,000
Chinese	8	2,622	3	6,400	11	9,022
Total	13	\$ 8,195	14	\$50,400	27	\$58,022
Sundry expenses		14,569		55,000		69,569
Total		\$22,764		\$105,400		\$127,591

That this is probably a modest estimate is confirmed by consideration of the costs of agricultural schools in the United States. The Massachusetts Agricultural College, not one of the largest institutions in the United States, had in the year ending June 30, 1916, an income of \$503,125, besides \$116,000 for experimental station and extension work. Its staff for the college alone was sixty-one men and one woman, and including experimental station and extension work, ninety-eight men and five women. Considering that at present rates of exchange missionary salaries average considerably higher than college salaries in the United States, even a severely restricted program on a missionary basis must cost over \$100,000 per annum, and with normal growth should soon require two or three times that figure.

2. *Only Schools of High Standard Desirable.* It is believed that any school representing the Christian Church should have the highest possible standards, certainly not lower than those planned for by the University of Nanking. This is particularly true of institutions in such important centers as Peking, where the government schools have the largest measure of support, and where there are also experimental stations and technical bureaus of the different ministries, employing highly-trained Chinese and foreigners.

3. *Only One Complete School Recommended.* The cost of a high grade school being so high as indicated in the above figures, and considering the limited funds available for Christian educational work in this country, as well as the difficulty of securing large numbers of experts willing to serve on a missionary basis, your committee feels that it would not be wise to recommend the establishment of more

than one agricultural or forestry school of college grade under mission auspices in China.

4. *University of Nanking.* As the University of Nanking has already organized a college of agriculture and forestry, and by its successful work hitherto has secured a remarkable degree of recognition from Chinese provincial governments, as well as from manufacturers and farmers, your committee recommends that its application for additional staff, maintenance, allowances, and equipment be heartily indorsed. Nanking has the additional advantage of central location, being within easy reach of the wealthy cities and farming districts of the lower Yangtze region, and accessible by an easy journey of only a little over a day from such northern centers as Peking and Tientsin, with Tsinan, still nearer. It is near and in close touch with one of the most, perhaps the most influential and enterprising, industrial communities in China. The university possesses a large area of available land, and can easily secure more when required.

5. *Canton Christian College.* The committee doubts whether it would be wise to develop a complete agricultural school at Canton. Since agricultural courses have already been successfully started in the college, it would seem appropriate that a certain amount of junior college work should be offered in agricultural subjects, but that students should be encouraged to go to Nanking for their strictly professional course.* It is believed that it would be desirable to establish some relationship between the agricultural

* Editor's Note.—Objection to this recommendation has been made by the Canton Christian College whose President, Dr. C. K. Edmunds, is taking steps with President Bowen of Nanking to secure the judgment of experts qualified both as agriculturalists and with a knowledge of conditions in both central and southern China as to whether a complete agricultural school should be developed in Canton. President Bowen has expressed his opinion that "the two fields are so far separated and the conditions so different that it would seem to me that there would be no possibility of duplication or overlapping in any harmful sense."

Reference to the work of these two institutions will be found in another section.

school at Nanking and the agricultural department of such a school as Canton, with a view to fuller coöperation in scientific work and teaching.

6. *Other Colleges.* In those colleges which have not already organized agricultural or forestry courses, it is recommended that no steps be taken to establish them in the near future, but that students interested in agriculture be advised to go to Nanking. The needs of the general arts and science courses, as well as those of the professional schools to which the other universities are already committed, are so great that it seems imprudent to attempt at present such a new department as agriculture, which is already being undertaken elsewhere. This recommendation is not intended to limit or discourage the giving of such instruction on agricultural subjects as might reasonably be regarded as part of a general education.

Resolved: That this conference call the attention of the Christian Church and the missionary body through the China Continuation Committee and the Student Volunteer Movement, to the necessity of providing adequate support for college-trained men who are entering the ministry as one of the necessary factors in students volunteering for the ministry.

Resolved: That the attention of the Interchurch World Movement and the mission boards be called to the fact that it is frequently possible to find highly-trained Chinese workers, that their financial needs are beginning to approximate those of the foreign workers, and that it is desirable in many cases to employ them instead of foreigners, at salaries ranging up to those paid to missionaries. Even when paid equal salaries, the cost to the boards of such Chinese workers is usually much less than the cost of foreigners, owing to the saving in furlough allowances and other special expenses. It should be pointed out that several missions and similar bodies have given such recognition to their Chinese workers, even in some cases giving them formal appointments from home, and as a result of their experience are convinced that the policy is a wise one.

CHAPTER XVI

RECENT DEVELOPMENTS IN AGRICULTURAL EDUCATION UNDER MISSIONARY AUSPICES

John H. Reiser

Interest in
Agricultural
Education

Interest on the part of the missionary body in agricultural education as a legitimate and fruitful field for mission activity has increased very rapidly during the past year. Considerable progress has already been made along practical lines in the development of such agricultural work. Many desirous of instituting agricultural work are held up because of lack of teachers. Including the two higher institutions, Canton Christian College and the University of Nanking College of Agriculture and Forestry, there are at least seventeen foreign-trained (including both Chinese and foreign) men devoting full time to agricultural and forestry work under missionary auspices. As the object of this short article is to show rather than discuss the present status and development of missionary agricultural work, the following brief statements are made:

Action of
Educational
Associations

For the first time in the history of the associations, the programs of the 1919 annual meetings of the East China, Shantung-Honan, and Central China Christian Educational Associations included papers discussing the place of agriculture in our mission school work. The East China Christian Educational Association appointed a committee on agricultural education. The Shantung-Honan Association appointed a committee on agriculture and voted the following actions:

Shantung-Honan
Association

Resolved: that the Association give the Agricultural Committee of the Association the following powers:

1. To write the various boards and missions supporting the College of Agriculture at Nanking as follows:

“ The Honan-Shantung Educational Association hereby expresses a desire that the College of Agriculture at Nanking be better staffed and equipped, and we hope that those concerned will take the matter up and provide support whereby the college may be able to fill the big need of trained Christian teachers and assistants for agricultural missionary work.”

2. To inform the various boards and missions that it is the conviction of the Honan-Shantung Educational Association that the great need for agricultural missionaries is, *at present*, in such centers as the College of Agriculture at Nanking.

3. To write the Foreign Missions Conference of North America as follows :

“ It is the desire and hope of the Honan-Shantung Educational Association that the Foreign Missions Conference of North America will reconsider Dr. Kenyon L. Butterfield's invitation to hold a conference on agricultural missions.”

4. To write a carefully worded letter asking the various missions in China to consider the question of agricultural missionary work at their next meeting.

Central China Association The Central China Christian Educational Association passed the resolution stated below.

Mr. B. Burgoyne Chapman, secretary of the association, in forwarding a copy of the resolutions to the writer, not only stated the feeling of his own association, but the feeling generally of those particularly interested and anxious to get such work started, when he said, “ There was keen interest in the subject but we felt baffled by the lack of teachers.” The action of the association follows :

“ That this association ask the China Christian Educational Association to appoint a committee on agricultural education to consider, in consultation with the provincial associations, the development in a few suitable centers, of agricultural courses in schools of middle and normal grades, with a view, in the first instance, to the provision of teaching of agriculture in the primary schools.”

**Request to
National
Association** The following resolutions were presented by an unofficial committee of those particularly interested, to the China Christian Educational Association, last September, as seeming to fit the needs and demands of the situation:

1. That it is our conviction that the time has come to make agriculture a part of our educational activities and that it is desirable to prepare a suitable program for the carrying out of same, to be included in the Interchurch World Movement.

2. That the Executive Committee of the China Christian Educational Association be empowered to appoint a committee on agricultural education, whose duty it shall be to prepare an "All China" program looking toward the introduction of agriculture into our mission schools through the development of provincial normal training centers for the suitable preparation of teachers. This committee shall also prepare a list of factors that shall be used in determining the location and establishment of such training centers.

3. That the Executive Committee of the China Christian Educational Association be empowered to act on the findings of the Agricultural Committee and present the matter to the China Continuation Committee for their approval and recommendation for inclusion in the Interchurch World Movement.

**Fukien
Association** The Fukien Christian Educational Association has appointed an Arbor Day committee, and the findings committee of the association have made the following recommendations:

1. That in planning the observance of Arbor Day, the committee appointed by the association work, as far as possible, in harmony with the government.

2. That in order to make practicable the enthusiasm of Arbor Day, the committee urge that each school, if possible, secure a plot of ground not too far from the school and plant and maintain trees upon it.

3. That the program for Arbor Day be printed and circulated both in Chinese and English.

4. That the Arbor Day committee be requested to encourage the study throughout the year of the common trees in the village, by circulating among the schools outlines and suggestions for such studies, and urging that each school prepare an Arbor Day exhibit of materials collected, charts prepared, and read papers, with the intention of impressing upon villagers around them the importance of the maintenance of trees and forests.

5. We recommend that the Arbor Day committee prepare a short English-Chinese (in Chinese character) vocabulary of names of trees, flowers, and plants in promoting nature study.

The report of the chairman of the vocational committee of the Fukien Association at the 1919 annual meeting was in the form of a syllabus which could be used by teachers in introducing school (flower) gardening, especially in the higher primary schools. The association has recently issued a planting table for eighty-nine flowers, prepared by Mr. Frederick P. Beach, chairman of the vocational committee.

Actions of Northern Presbyterian Mission The following actions were passed in May, at Nanking, by the Kiangnan Mission of the Presbyterian Church North at their 1919 annual meeting. Mr. J. L. Buck, of the Nanhsuchow station of this mission, a trained agriculturist devoting his full time to agriculture work, is probably the first agricultural missionary in China to be supported directly by mission funds.

“That the Kiangnan Mission place on record its conviction that agricultural work has an important place to fill in connection with evangelistic and mission work, and heartily recommend it to the serious consideration of other missions.

“We would further state, that as a result of several years' experience with agriculture work in the Kiangnan Mission, we believe the most promising method at the present time to develop this work is the strengthening of the College of Agriculture and Forestry of the University of Nanking in order to train Chinese Christian teachers and assistants for carrying on the work.

“Therefore we would ask that the board act favorably on the request which will be made by the University of Nanking Board of Managers asking that our quota of four men for the University of Nanking be increased to five, the fifth man to be a permanent member of the College of Agriculture and Forestry.”

The following resolutions to the Post-War Conference of the Presbyterian Church to be held in 1920 were passed at the same time, by the mission.

Relative Importance of Agricultural and Industrial Work “In regard to the question of industrial work, we recommend that emphasis be placed on the importance of distinguishing between industrial and agricultural work.

“We would also recommend the importance of emphasizing agricultural work in our missionary enterprise,

(1) because of its great educational value;

(2) because it is easily introduced into lower and higher primary schools in the form of school gardening and nature study, and as elementary agriculture in higher primary or middle schools, where it can have large influence on the rural population of China, and

(3) because it is a less expensive form of training and can be utilized in both the evangelistic and educational side of our work.

“Mission industrial work is greatly needed when it contributes

(a) to the development of new industries which are likely to become indigenous to China, or

(b) to the improvement of old industries. Industrial chemistry, such as is being introduced by Mr. Speers in India, and Mr. Thomson at the University of Nanking, is to be recommended rather than industries of the sweat-shop type.”

“In regard to the question ‘What more can be done to reach distinct classes of the population and to unify these in the Church?’ we would suggest that steps be taken to meet the needs of the farmers of China, who represent some eighty or eighty-five per cent of the population of this country, by agricultural missions.”

Conferences at Summer Resorts An informal conference on agricultural missions was held at Kikungshan in July, and an hour was given to the presentation and discussion of the subject in one of the afternoon meetings of the Kuling annual summer conference.

Agricultural Education in West China One of the most successful practical demonstrations of agricultural school work is that made by Mr. S. H. Soper, of the Canadian Methodist Mission, in what is known as the Jenshow (Szechwan) Industrial School, "situated at the governing seat of a large agricultural country of nearly 5,000 square miles' area and 900,000 people, mostly farmers." Because of the conditions out of which it grew, which are duplicated so often in our educational work in China, and the common-sense, practical way in which the situation was met, considerable detail is given to it.*

"When the quarterly board of the Jenshow District met four years ago, they faced this critical situation that twenty-five of the thirty-two boys who had completed their lower primary course were unable through lack of funds, to enter a higher primary boarding school, and unless some worthy scheme were evolved to supplement the little they could pay, these boys, trained for four susceptible years under Christian auspices, would become lost to our educational work, to Christian influences, and to the Church. Hard thinking and praying led to the use of a five-acre farm close to the city, and to the putting of a farm hoe into the hands of every boy, so that by tilling the soil the boys could work their way honorably through school. To preserve the self-dignity of the boy who had to be helped the boy who paid his own way was also required to wield the hoe, and his share of the proceeds was promised to be given him when he graduated.

"It was a daring experiment, for it meant a direct challenge to the time-honored and still powerful Chinese

*For the full report see the *Chinese Recorder* for August, 1919.

prejudice against the scholar soiling his hands with manual labor. Moreover, such a type of school had to demonstrate clearly its value before it could hope to win acceptance by the Mission Council. Under the able direction of Mr. S. H. Soper, however, results have abundantly justified the leap. Examine, if you will, the academic record; or walk across the farm between four and five o'clock of an afternoon and watch the sixty swinging hoes backed by smiling faces and healthy physiques; or investigate the growing crops of cotton, peanuts, onions, wheat, corn, roots, potatoes, etc., and the signs of success are unmistakable. There are now sixty-six boys in the school (thirty-one of whom are self-supporting) yet not one iota of trouble has been caused by any 'student' refusing to soil his hands. The general results have been a high grade of physical health; a mental alertness in the classroom; a marked moral tone; an academic record that this year places the school second in point of excellence of its graduating class among the fifty-two higher primary schools of the West China Christian Educational Union, coming within three per cent of winning the banner; and most immediately practical of all, the opportunity for thirty-five boys a year to receive a Christian education which otherwise they could not have had (and, the writer would add, one that fitted them for a life's work, in which Christian leaders are most urgently needed)."

**Experiment in
Manchuria**

Another interesting, successful, and suggestive practical demonstration has been made by Mr. J. Vyff, of the Danish Lutheran Mission, Antung, Manchuria, who in 1911, on his own financial responsibility and that of some Chinese friends, started a school with twenty-one boys in connection with a nursery. The mission has now taken over the school and will add the services of a trained nursery man from Denmark, to assist. The school was at first called a coolie school, but is now being used as a pattern for other schools and receiving highest commendation. The school consists of lower and higher primary, and middle school grades. The lower primary boys have their school garden. In the higher primary and middle schools all the boys have to

work two hours a day, doing all kinds of work as preparing the soil, planting, pruning, grafting, etc. One of the first graduates oversees the work in large measure. The yearly proceeds from the sale of nursery stock, now amounting to about one thousand yen, after cost of tools and maintenance is taken out, and one tenth of net income divided among the boys who produce the nursery stock, are used for the paying of the teachers. The boys are not only satisfied with the arrangement, but take a certain pride in the accomplishment. They must all pay for their own board. The school probably has the largest collection of fruit trees in China. The boys are not only getting a good education, but paying for it, and at the same time, and in a very needful and practical way, influencing the region in which they work.

**Teaching
Farmers in
North Anhwei** Mr. J. L. Buck, Nanhsuchow, Anhwei, of the Kiangnan Mission of the Presbyterian Church, in addition to experimental work in the improvement of wheat, barley, cotton, sesamum, and beans, has given a two-month short course in general agriculture to a number of the most progressive landowners of that place, and is now giving a short course in general agriculture to farmers, for which there have been more applications than could be accommodated. Writing about the first class he says: "All are deeply interested in the course and are trying to get as much out of it as possible. It is needless to mention the self-evident opportunity it gives us for becoming more friendly with these men and the stepping-stone it gives us for bringing them to a better understanding of Christianity." A course in general agriculture has also been provided for the first-year middle school boys, of whom he says in connection with their garden plots: "During the whole course there was no trouble made about the manual labor involved. Many an afternoon they worked with the perspiration rolling off them." Some very much appreciated help has been rendered to a number of farmers by making a farm management survey for them, and extensive work along this line is being planned for.

Experimentally with Crops in Fukien Mr. Charles H. Riggs, a trained agriculturist, has been sent by the American Board of Commissioners for Foreign Missions to their Shaowu Station, in Fukien, where he has organized the "Shaowu Agricultural Experiment Station" and has been successful in securing the coöperation and financial support of the Chinese. In addition to some experimental work in the improvement of the local crops, he writes: "The thing I am trying to do is to study up the conditions under which the farmer here is working, and find the parts where his farm practice is weakest, and then find a remedy for them, and then gradually to work out an improved system which is applicable to their conditions and based on scientific principles. If in the next few years I can work out something definite in the line of method to be followed and by that time you can train some men for me in the science and theory, then those men can take my results and the training which you have given them and use this as a basis for working out a school curriculum which will satisfy all the conditions as I see them now. That a fully scientific course would in this locality be of little use I am fairly well satisfied. But a few highly trained men would be of utmost value in helping to work out a course which would be applicable. This in a word is my plan at present."

A Honan School Mr. Gustav Carlberg, of the Augustana Synod Mission, Juchow, Honan, has undertaken some agricultural work in connection with his school. Corn and cotton have been planted for the most part. He writes that "about ten schoolboys have been working under a common laborer with occasional supervision by foreigners. We feel the need of some one trained in this work who could also take up the teaching of classes in the higher primary and middle school. The total sales from our cotton and vegetable crops for the past year amounted to about seventy dollars."

Garden Crops and Animal Husbandry Mr. Wade Bostick, of the Southern Baptist Mission, Pochow, Anhwei, is developing agricultural work in connection with his school, particularly along the lines of garden

crops and cattle. Mr. George Bachman, of the Reformed Church Mission at Yochow, Hunan, is making the beginning of an agricultural work in utilizing unoccupied acres of their large campus at Lakeside School for the development of nurseries and vegetable gardens. There are many others interested, and some have already made a start along agricultural lines.

Agricultural
Work of Canton
Christian
College

A brief statement of the agricultural work of the Canton Christian College is given herewith.

The agricultural work of the Canton Christian College has not been organized under a separate school of agriculture but is conducted under the College of Arts and Sciences. The present staff, equipment, and work in agriculture as fully warrant the organization of a separate school as do those of any other institution in China. But in order not to duplicate the administrative machinery, the agricultural work of the college will be continued as at present until separate organization will promote efficiency. At present the strictly agricultural staff consists of six foreign-trained men. Their work is effectively supplemented in a practical way by the staff of the College of Arts and Sciences who are engaged in the fields of biology, chemistry, physics, economics, business administration, and education. These subjects are all taught with a view of meeting the needs of the agricultural students.

The agricultural staff of the Canton Christian College has under intensive cultivation more than thirty acres of land devoted to flower and vegetable gardens, orchards, nurseries, grainfields, mulberry for silk work and experiments. This does not include the campus proper of more than one hundred acres upon which it is assembling representative plants of South China and plants from abroad. The college has an efficient dairy and is conducting work in poultry, hogs, and horses. The farm and office staff consists of forty-five Chinese devoting full attention to the various lines of work. Receipts from the farm average nearly \$1,000 Hongkong currency monthly. The 1919-1920 budget calls for an expenditure of \$15,155 Hongkong

currency for current expenses and \$63,000 for investment, as secured. This does not include the budget for the maintenance of any of the technical staff. More than twenty students are enrolled in the strictly agricultural courses and nearly one hundred are doing middle school work in agriculture.

The college herbarium contains more than four thousand specimens and has an organization that is materially assisting both Chinese and foreigners to unravel the interesting store of botanical material within this South China region, which is still unknown to the scientific world.

The agricultural staff of the college is coöperating with the United States Department of Agriculture, the Bureau of Science in Manila, the Kwangtung Experiment Station, Peking University, and other institutions at work for the development of the agriculture of China. The staff is making the college a center for the investigation of important phases of Chinese agriculture and is issuing reports on its findings.

The students have organized an active agricultural society which is engaged in practical work and is publishing important data in Chinese.

The college library is rapidly acquiring publications which will give it the largest assemblage of current agricultural literature in South China.

The college has a definite agricultural program calling for the increase of staff, the erection of buildings, and the acquisition of land and equipment. Mr. Chung Wingkwong, vice president for Chinese affairs, is campaigning for these items among the Chinese and they have been included in all recent appeals distributed in America.

The Canton Christian College holds a unique position for the development, through Christian and international auspices, of one of the most important agricultural regions of the world.

In Malaysia, in Siam and French Indo-China, there has been a remarkable agricultural awakening during the past decade. Much of the initiative and physical effort in this awakening has been provided by Chinese who have emigrated from Kwangtung and Fukien. It is a common ambition

of these people similarly to develop their own land. They have appealed to the Canton Christian College to train their sons for this work, and are generously supporting it.

In the field of agriculture it is unwise to plan to train these young men and women in a region different in its physical, climatic, and social aspects from that in which they expect to live and labor. The agricultural problems of the South China provinces are peculiar to this region and differ from those of the north. The agricultural problems of South China and of the lands to the south, cannot be satisfactorily worked out under other than tropical and subtropical conditions. Geographically and politically Canton is ideally located for this service:

The work of the College of Agriculture and Forestry of the University of Nanking is briefly outlined below.

The School of Agriculture and Forestry in Nanking

In coöperation with the International Committee for the Improvement of Sericulture in China, the College of Agriculture and Forestry has (1) undertaken quantity production of good mulberry trees, at low cost price, in order to encourage mulberry planting. This calls for one hundred thousand production the first year, and one hundred fifty thousand the second year, entailing a nursery of at least 400,000 mulberry seedlings and trees, occupying about fifty *mow* of land; (2) a collection of mulberry varieties, covering eleven *mow* of land, already one of the largest in China, for careful investigation and experiment; (3) a mulberry orchard of 6,500 trees, covering thirty-one *mow*, to be used later in connection with the production of certified eggs. Totals of about ninety *mow* in mulberry each year; (4) a short course in sericulture of three months, given every spring and summer, costing only \$19 to the student to cover his food, room, light, laboratory fees, etc.; (5) production of silkworm eggs according to the Pasteur method; and (6) sericultural investigation, principally along the lines of breeding and selection for improved quality. The grant this year was \$3,858. Development plans call for a sericultural building two and one-half stories high, 43' x 129', to cost about \$18,000 Mexican.

Cotton Improvement The work of cotton improvement is being supported by the Cotton Millowners' Association of China (foreign) and the Chinese Cotton Millowners' Association. The former have guaranteed the salary and working budget of Mr. J. B. Griffing, with special cotton training and experience in the United States, for three years, and the latter have provided this year's expenses of our cotton experiment station. The cotton work has been done heretofore mainly with foreign varieties, but emphasis will from now on be placed on the improvement of the native cotton. Last year about twenty-five coöperators in eight provinces joined in the foreign cotton experiment.

Seed Selection Improvement work has been carried forward with corn, rice, and wheat. Seed from improved corn (Chinese) is ready for distribution for this next year. Corn produced this last year on the university farm from selected seed yielded twice as much as the fields near by. Over one hundred different lots of wheat are under experiment, and there are a number of coöperators. Valuable results may be expected within a few years, as indicated by results already secured.

Fruit Farming About one hundred varieties of fruits, Chinese and mostly foreign, are under observation and experiment. A number of foreign fruits have been found adapted to Chinese conditions and are being propagated for general distribution.

Selling Vegetable Seeds Last year free seeds for forty nurseries were sold, thirty-one under Chinese and nine under foreign direction. Twelve hundred dollars' worth of foreign vegetable seeds were sold, which not only afforded foreigners living in China an opportunity to secure good seed at a low cost, but helped to maintain the practical work of the department. A seed trade is being developed with foreign countries, the profits going to the maintenance of the field work. Eighteen hundred dollars' worth of nursery stock was sent to all parts of China, mostly for Chinese forestry undertakings.

**Variety of
Seed Lists for
Sale**

The 1920 nursery stock and seed list—the second annual number, of sixteen pages, including about one hundred different articles of sale—has been issued. This includes lists of vegetable, flower, and tree seeds, nursery stock, shrubs, flowers, fruit's, sprays and spraying material, and important announcements of special interest to missionaries.

**School
Nurseries**

School nurseries have been given an impetus by the publication of a pamphlet giving detailed directions for starting school nurseries. The publication is in both Chinese and English. Details are given for one-half- and one-*mow* nurseries, and species listed for (1) the region north of the Yangtze, (2) the Yangtze region, and (3) the region south of the Yangtze Valley. Seeds are supplied postage paid, for a half-*mow* nursery yielding about twenty thousand trees, for \$1.50 to \$2, and for a *mow* nursery yielding about forty thousand trees, \$3 to \$4. Hereafter there will be no excuse for a school not to have a nursery, and to make of Arbor Day an influence in the community.

**Forty Tons of
Tree Seeds**

There are about 700,000 seedlings in the university nurseries, comprising forty-four species and covering about forty *mow*. The collection of tree seeds this year totals about four tons, and the present outlook suggests the needs have been underestimated. Nursery stock and tree seeds are sold as low as possible to encourage forest nurseries and reforestation.

Grants-in-Aid

The Forestry Fund Committee of Shanghai, in addition to their present grant of \$5,000 a year for teachers, have established a forestry scholarship loan fund of \$5,000, to be administered by the university, in helping worthy students pursue their forestry studies.

**Government
Coöperation**

Other special gifts to the College of Agriculture and Forestry to further the work have been \$3,000 each by the Military and Civil Governors of Kiangsu, and the promise of \$2,000 a year for five years, from Governor Yen Shi-shan, of Shansi.

Government coöperation has been established as follows: Training of eleven agricultural and two forestry students for the Governor of Shansi; forestry students as follows: Shantung province, three; Anhwei province, five; Kansu province, two; Yunnan province, one; Peking Central Government, three; one agricultural student supported by the Kiangsi government. About ninety per cent of the short-course students in sericulture had official or semiofficial connections, and through the forest nursery work the College is coming into contact with an increasing number of district and other minor officials.

Land Under Cultivation The College of Agriculture and Forestry has about four hundred *mow* of land under cultivation. One hundred and fifty *mow* of land for their permanent farm and experiment station of one thousand *mow* have already been secured. Money is in hand for more land as it can be bought. There has been a permanent field staff of thirty-five during the past year, which will have to be increased this spring to about fifty, and for the busy last spring and summer seasons there was a pay roll of about eighty men and women. It will be larger this year.

The College of Agriculture and Forestry offers a five years' college course in both agriculture and forestry. Ninety-six college students are enrolled. There is a staff of six foreign-trained teachers, and two more to arrive before spring. Three of the four coöperating missionary societies in the university have already approved of increasing their quota of four men in the university to five, the fifth man to be for agriculture. This will add three men to our present staff, not otherwise provided for. Five graduates of the College of Agriculture and Forestry are providing able assistance. *The budget for 1920 is \$28,700, and does not include expenditures to be made for land and buildings as secured.

*For estimated expense of the department after five years see p. 155.

CHAPTER XVII

THE HUCHOW WOMAN'S SCHOOL

Helen T. Leach

A School for Married Women One of the surest proofs that this school is filling a real need is that every one who sees it says either, "That is just the kind of school I have always wanted to see started in China," or "Just as soon as we get a little more teaching staff we are going to put just the same kind of courses in our school." Not only this, but an occasional person claims to have put the idea into Miss Jones's head! However it may be, the school is there, and we hope it will flourish until China has compulsory education and there are no more uneducated wives.

Objectives Surely there can be nothing more disheartening for a man than to have finished several years of education, and then to go back to a home where he must be ashamed of his wife's lack of education. Every true missionary feels that his work is successful only as it works some lasting results for good in the homes of China, and when we can teach these wives to write their names, yes, and write their letters to their husbands without a middleman, then we are getting into the home. When we can teach them that there is a God above us all who can make even a mother's household tasks easy and joyous, then we have penetrated beyond the guest room. But when we can teach them the ways in which that same loving Father has taught women to guard the health of their dear ones, to plan for the well-being of their babies from the day of the marriage, to keep their little ones active and happy without the ever-present amah, to plan her expenses so that every dollar may count for the most—and best of all, to have a vision of "passing on undimmed to others that light which has been given her," then indeed shall we begin to see the Kingdom of Heaven coming in the homes in China.

Taking the Babies to Boarding School The Huchow Woman's School has gone a little way on this task. Pupils have come from many cities in this and other provinces, some to learn their A B C's and others to add to their Chinese the courses in home economics and science. When the school opened in March, 1917, there were seven students; this year twenty-eight pupils have entered classes, bringing with them an assortment of seventeen children. The women range in age from twenty-one to nearly forty, and their husbands come from all walks in life—students, Y. M. C. A. secretaries, Chinese World Student Movement, secretary, lawyers, pastors, rubber stock agent, salt commissioner, officials, and many others.

Caring for the Little Ones The children divide easily into two classes, those who subsist on mother's milk and those who do not. One of the first feats of the year is to transfer all children over a year old into the second class, and it is surprising what a knowledge of dietetics it takes to convince Chinese mothers of the value of other foods than milk. If the teacher can bring a foreign child on the stage at the psychological moment as an advertisement of her point it sometimes saves endless discussion and makes a convert of the mother.

The children's department is an embryo bedlam for the first few days of every term. The mothers put their wee ones in the nice sunny children's room with its beautiful pictures and delightful playthings, and then the walls immediately begin to echo with terrible wails. Fortunately the room contains something besides pictures and playthings—our children's nurses, young women who have had some grammar school education and who, while in the school, take two classes of study a day. Somehow or other these nurses bring an atmosphere of peace and happiness out of the chaos in a few days' time, and all remains serene until the next term brings more little strangers.

The Kindergarten The older children go to the mission kindergarten in the morning, the tiny ones sleep in their baskets, and the middle-sized ones occupy the playroom. They have their schedule of

games, stories, songs, and "eats," which goes like clockwork through the day, and no one is happier about the children's department than those very mothers who a year ago thought their babies had to be carried from morning till night.

Theory and Practice in the Curriculum With the children so well cared for, the mothers can give their whole attention to their studies, and they carry full programs, as stiff as any fourteen-year-old child who has not a care in the world. The curriculum includes the regular grammar school subjects, with much stress laid on their application to the problems in the home. The children's department makes an excellent laboratory and mothers receive credit not only in the technical side of their work but also in the use of what they have learned in caring for their own children. Menus and budgets are taught them through the medium of the boarding department. One pupil a week, in consultation with a teacher, orders the meals for that week. Her accounts are brought into the class on "budgets" and are compared with the standard budget made out by the same class at the beginning of the year.

Transforming Lives The children's department is not the only place where rapid changes take place in the first few weeks. Some of the grown-ups change just as rapidly. Unwillingness melts into willingness, dissatisfaction changes to loyalty to the school and its customs, pupils develop pride, self-reliance, a desire to excel, an eagerness to help each other in the little household duties which is part of the school program. Altogether it is an interesting school, albeit one that requires infinite patience and tact and wisdom on the part of the "lady behind the gun."

CHAPTER XVIII

PROMOTION OF PHONETIC WRITING IN CHINA

Miss S. J. Garland

Deciding on a
Script

The sixth annual meeting of the China Continuation Committee, upon the recommendations of the Special Committees on Christian Literature and Religious Education, appointed a committee to make recommendations with regard to the problem of a simplified system of writing Chinese. Through the immediate appointment of subcommittees and by extensive correspondence, as well as by personal consultation with those who had given careful study to this problem, a large amount of information was secured. This was laid before a conference specially called for this purpose, on September 24-25, 1918. This conference, after carefully considering all the evidence, voted unanimously to recommend the adoption of the *Chu Yin Tzu Mu* system of phonetic writing.

A Government
System

This *Chu Yin* system was adopted by a conference of seventy representatives of the various provinces, called in the first year of the Republic by the National Ministry of Education to consider the unification of the spoken language. Primarily the system was not prepared with a view to teaching illiterates but as a means of accurately recording the sounds which the conference decreed should be fixed as the standard or National form of pronunciation, given to some 7,000 or 8,000 of the characters in most common use. Had the needs of the illiterate masses been more fully considered, greater simplicity might have been secured, but in spite of certain things which many have desired to see altered, the system is readily learned, and, being entirely of Chinese origin and having the support of the National Ministry of Education, will appeal much more to Chinese literates and illiterates than any system, however theoretically perfect, which might be the product of foreigners.

The Special Committee appointed by the China Continuation Committee in 1918 made its report to the Executive Committee in October and having completed its task was discharged. Upon its recommendation, the Executive Committee appointed a new committee with instructions to promote the use of this system of phonetic writing and to supervise the necessary editorial work. Dr. Sidney G. Peill was elected chairman of this new committee and the writer was asked to act as secretary.

Experiments in Casting Type In launching a movement of this character, many difficulties have to be overcome in the initial stages and trying delays experienced which are known only to those actually engaged in the work. The committee owes much to the energy, skill, and untiring patience of Rev. E. G. Tewksbury, a member of the committee and secretary of the China Sunday School Union, for tedious experiments in making new type. This work is being continued as efforts are made to improve the typography of the script. To Mr. Tewksbury also we owe the adaptation of the script to the Hammond and Underwood typewriters. It is hoped that phonetic type bars or shuttles for these typewriters will be on sale before the end of the year.

Preparing Manuscripts The committee also owes a debt of gratitude to Dr. Peill, Mrs. Turner, Mrs. Spencer Lewis, Mr. E. Weller, and not a few others for much painstaking and laborious work put in on the preparation or correction of manuscripts of Gospels and other books, and in the case of Mr. Weller of superintending also the proof reading of Mark's Gospel.

Financial Help for Printing To the British and Foreign Bible Society the committee is indebted for generous and willing help in the printing of Scripture portions, and to the Stewart Evangelistic Fund for providing the capital needed to print literature which is being sold at actual manufacturing cost. This would not have been possible were not the office of this Fund at 18 Peking Road handling the sale of it and in this way relieving the committee of much labor and the cost of

distribution. The Fund has moreover supplied the money that has been used in the necessary experimental work in preparing type.

Beginnings
Slow

In spite of the voluntary help so freely given, the output of literature during the year has been disappointingly small. Many initial difficulties have, however, been overcome and the way prepared for more speedy production in the future. The publications of the China Sunday School Union in script have met a great need when other literature was scarce and have been invaluable in making the system widely known.

Minor
Alterations
Only Agreed to

The *Chu Yin Tzu Mu* had no sooner been accepted by the special committee and announced as the most all round suitable for use in missionary circles than suggestions began to come from many quarters with a view to correcting what were generally felt to be weak places in the system. Many of these suggestions were of great value and received close attention from the committee. Much correspondence with workers in various parts of the country and with the promoters of the phonetic system in Peking followed. Committee meetings were held to discuss the points at issue and finally, correspondence having failed to secure the desired concessions, the committee sent two of its members as a deputation to Peking. A number of questions and suggestions were laid before the Peking leaders of the script movement but the outcome was disappointingly small, in fact practically nil. To all intents and purposes the system remains unchanged.

While accepting the system unchanged, the committee has made a number of minor alterations in the dictionary of national pronunciation with a view to making the Christian literature published in phonetic more easily intelligible to its readers. No alterations have been made without the fullest discussion and the approval of competent authorities, both Chinese and foreign. The committee has had very emphatic expression of approval of the changes made from workers in almost all the Mandarin-speaking provinces.

These efforts to secure concessions for making alterations in the system and the changes made in the dictionary have entailed much labor and are largely responsible for the delay in the preparation of literature. This delay, though unavoidable, was very regrettable, for many who had made an early start at teaching the system were held up for want of sufficient reading matter to put into the hands of their pupils, while many others hesitated to begin teaching until books were more numerous.

Progress in Teaching In spite, however, of the paucity of reading matter, very successful teaching work was done in the early part of the year in not a few provinces, notably in Shantung and Shansi.

A Progressive Governor In the latter province, Governor Yen has maintained a most aggressive propaganda, even to fixing time limits in which various sections of the community were expected to acquire a knowledge of phonetic script. A daily newspaper has been issued in phonetic and posters with exhortations to the people in large script characters have been posted up in considerable numbers. Governor Yen has also placed an order with two printing firms in Shanghai for 2,000,000 copies of a simple script primer while 500,000 more copies are to be printed in Shansi.

Teacher Training The West China Christian University at Chengtu, Szechwan, is making phonetic script a required subject for all the colleges and schools connected with the university. The system is also being taught in the higher normal schools of one or two provinces, by order of the Ministry of Education. As with other movements in China, so with this, everything seems to depend on the measure of enlightenment of the leading officials in each province. In some quarters there is much inertia and in others much prejudice to be overcome in the mind of the Chinese scholar before this innovation gains his sanction and support. Christian schools and the Christian Church must lead the way and demonstrate the practical possibilities before the movement, possibilities of speedy enlightenment and progress for

the illiterate masses and of hope for the nation. If the Chinese scholar can be led to regard the phonetic script as a stepping-stone to the study of the historic script, *not a substitute for it*, much of his opposition will vanish and he may learn to welcome this new means of helping his country.

Actions of Missions Approving Several missions have already pledged themselves to promote the use of the script in every possible way, the Norwegian Lutheran Mission having made the learning of it compulsory for all their mission agents. Some schools and churches have taken up the movement as a direct evangelistic agency and are finding it of great practical usefulness.

Teaching Illiterates While the bulk of the teaching done in the early part of the year has been in the line of teaching literates with a view to their undertaking the work of teaching illiterates as soon as more adequate supplies of literature were available, yet in seven or eight provinces illiterates have been taught with very encouraging results and there is every prospect of speedy growth in this direction.

Local Variations In Shantung and Hupeh, where the vernacular varies very considerably from the National spelling, local workers who were very keen to introduce phonetic writing have taught best to prepare some simple teaching books in locally spelled form, so as to make the initial stages easier for the beginner. It is confidently expected that after studying these introductory books, pupils will be able to read the literature prepared in the National spelling.

System Adapted to Needs of Mandarin-Speaking China While this step may prove advisable in some few centers, the committee believes that books prepared in the National spelling, with the addition of the diacritical marks adopted by the committee, will be well adapted for use throughout the whole Mandarin-speaking area, and would strongly urge that in all cases a faithful trial under correct pedagogical conditions should be made with the standard literature before any changes are made. It will

often be found that what seemed to be difficulties to the foreign teacher turn out to be more theoretical than practical hindrances and do not trouble the Chinese pupil in the least. One who has had much success in teaching the system says: "We have no hesitation in recommending missionaries to go forward fearlessly. *They will be surprised to see how difficulties vanish, and what a ready mastery of script will be gained by moderately intelligent illiterates in a comparatively short time, and in spite of local dialects.*"

Promoting the System at Summer Resorts During the summer months successful propaganda work has been done at the various summer resorts. Meetings to make known the aims and objects of the movement and the possibilities before it were held and classes for such as wished to study the best methods of teaching the system. The interest manifested was most encouraging, especially at Kuling and Kikungshan, and there is every prospect of a widespread extension of the phonetic movement.

Sale of Literature Another encouraging item is the fact that there has been rapid increase in the demand for phonetic literature. The Gospel of Mark is already in the third edition (45,000 copies), and John in the second. The Epistle of James is almost out of the press, and the First Epistle of John will be ready early in December (1919).

Two catechisms, *Short Steps to Great Truths*, and *Selected Portions of Scripture* (the book so widely circulated by the Stewart Evangelistic Fund), should be on sale by October, and other Gospels and portions of the New Testament are in course of preparation.

Primers By correspondence and personal interviews, not a little discussion has taken place as to the most helpful methods of teaching the system. Two simple primers will soon be ready for use, one being based on the word and sentence method: the other showing in the simplest possible way how to teach illiterate women to spell by the phonetic method.

Teaching as Patriotic Service In some places, Chinese students are taking up the teaching of the phonetic system with considerable enthusiasm as a patriotic work. The great need at present is more effective teaching methods and better-trained teachers. Granted these and a rapid expansion of the phonetic movement may be confidently expected.

Immense Possibilities This sketch must not close without mention of the immense possibilities which lie before the phonetic movement in China. The introduction of a National system of phonetic writing into a land in which there are more than three hundred million illiterates of all ages is a step which must mean much to the world at large whether for good or evil. The present crisis in China's internal and international political affairs finds her students roused and united as never before to seek some means of helping their country. Cannot Christian schools and the Christian Church unite in one great effort to use this new weapon which has been provided surely by God Himself at this critical moment to spread amongst the illiterate masses, with a fullness and clearness never before possible, the knowledge of the Truth which alone can make men or nations really free? Could they not in this way show the student body of China the one and only true solution of the problems which confront them?

League of Service In the hope of uniting all Christian schools and churches in a widespread campaign against illiteracy, a "League of Service" has been proposed, banding together all who will help in this great work. Membership badges with ribbons and banners for the most successful individuals and churches or schools are to be prepared. The motto of the League is "Truth shall deliver." As certain also of China's own sages have said, 天下溺援之以道, "When the state is decadent, use Truth as a means of deliverance." Not force, not civilization, not democracy, but truth, the Truth as it is in Christ Jesus—this alone will save China or any other nation, and the Church of God in China has now a chance of making that Truth effectively known by

the use of this new weapon which has been put into her hand—the *Chu Yin Tzu Mu*.

“There is a tide in the affairs of men,
Which, taken at its flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.”

Will the Church in China take advantage of the incoming tide of phonetic writing or will it wait until it brings in a flood of harmful and pernicious literature? The “shallows” of atheism and the “miseries” of Bolshevism and anarchy, so rife in Russia and other parts of Europe, may yet overrun China, but there is a wonderful opportunity now before the Church of bringing in a full tide of gospel light and knowledge. Oh, that this tide may indeed be “taken at the flood” by a Church at one with her great Head in loving compassion for “the ignorant and them that are out of the way.”

Illiterate Blind In closing let it be said that in all probability quite a million of China's illiterates are *blind*. These can be taught at home by means of the Mandarin Union Braille system. The work of teaching can be done by any Chinese Christian who has an average knowledge of Chinese character, with the minimum of oversight from the foreign missionary. Primers and other books in this system may be ordered from the British and Foreign Bible Society, 17 Peking Road, Shanghai.

PART V
MEDICAL AND PHILANTHROPIC WORK
CHAPTER XIX
THE CHINA MEDICAL BOARD 1918-1919

Roger S. Greene

Effect of the
War

Like most other enterprises, the work of the China Medical Board during the past year was very seriously hampered by various conditions due to the war in Europe. The Director of the Peking Union Medical College, Dr. Franklin C. McLean, entered the medical reserve corps of the United States Army in the fall of 1917 and took a prominent part in the organization of the departments of internal medicine in the American army hospitals. During the last year of the war he was in France as senior consultant in general medicine for the American Expeditionary Force, with the rank of major. Several other men, either under appointment to Peking or under consideration for appointment, were also in military service in the American, Canadian, or British armies, and it was, therefore, impossible to make much progress with the organization of the staff. Early in 1919, however, Doctor McLean was released from the army, and since then a good deal has been accomplished. Several important appointments have been made since our previous report.

Additions to
the Staff

Dr. R. G. Mills, formerly in charge of the research department of the Severance Hospital and Medical School in Seoul, has been appointed professor of pathology. He has been spending two years in study and teaching at Johns Hopkins Hospital at Baltimore, and will come to China in the fall of 1920.

Dr. J. Preston Maxwell, formerly of the English Presbyterian Mission at Yungchun, Fukien, who has been working at Johns Hopkins and elsewhere under a fellowship

from the China Medical Board, has been appointed professor of gynecology and obstetrics.

Dr. O. H. Robertson, who has held various appointments at the Massachusetts General Hospital and at the Rockefeller Institute for Medical Research in New York, has been appointed associate professor of medicine. During the war he attained the rank of major in the Medical Corps of the American army.

Dr. Andrew H. Woods, formerly of the Canton Christian College, and lately a captain in the United States Army Medical Corps, has been appointed associate professor of neurology and psychiatry.

Dr. Paul C. Hodges, who was formerly with the Harvard Medical School of China, and has lately had valuable experience in X-ray work in the army, has been appointed associate in roentgenology.

Dr. Liu Jui-heng, a graduate of the Harvard Medical School in Boston, who had two years' service in the Boston City Hospital, and was three years at the Red Cross General Hospital in Shanghai, has been appointed associate in surgery.

Dr. Ernest C. Faust, instructor in zoölogy at the University of Illinois, has been appointed associate in parasitology.

Miss. Hartley C. Embrey, formerly instructor in chemistry at Hollins College, Virginia, and later in experimental work with the Du Pont Company, has been appointed associate in physiological chemistry.

Mr. Bird R. Stephenson, assistant in physics at the University of Illinois, has been appointed instructor in physics.

Miss Anna D. Wolf, assistant superintendent of nurses at the Johns Hopkins Hospital, has been appointed superintendent of the nurses' training school. Miss Wolf is a graduate of Goucher College and of the Johns Hopkins Hospital Training School and holds a master's degree from Columbia. Eight other nurses have also been appointed, who will devote most of the coming year to studying Chinese in preparation for entering the new hospital toward the end of 1920.

Completion of Teaching Laboratories The new buildings of the college and hospital have been seriously delayed by the difficulty of securing materials and mechanical equipment from abroad and by the necessity of making certain changes in the plans. The southern group, however, comprising the teaching laboratories for anatomy, physiology, and chemistry, will be finished this fall. The department of anatomy has already moved into its new quarters, and the others will soon follow. The hospital group will not be finished till the fall of 1920, although all but two of the main buildings are now under roof, and in some of them a great deal of the interior work has been also done.

Opening of the Medical School Proper The first class enters the medical school proper this fall. The registration is not yet complete, as the school was not to open until October 1, but there will probably be six students in the entering class, five of whom graduated from the premedical school this spring, while one took his college course in the United States. There will also be a few graduate physicians taking some of the undergraduate courses in order to make up the deficiencies in their earlier training in the laboratory branches.

The Premedical Course Twenty-eight new students have passed the examinations for admission to the premedical school, of whom six have qualified for advanced standing, while twenty-two are admitted to the first-year class. These figures are not final, as some who have qualified may not register, while other promising candidates are taking their examinations later, including two who have had their high school work in Canada.

Decision to Admit Women Students During the year the trustees voted that women students should be admitted to the premedical school, as well as to the medical school, on the same basis as men. The announcement of this decision appears to have aroused considerable interest among students in the higher schools for women, and two young women have been already admitted to the premedical school. The fact that there are

already two women on the faculty of the school, besides those in the nurses' training school and in administrative or clerical positions, simplifies considerably the problem of giving proper care to the women students. A separate compound has been set apart for them, where they will live under the supervision of some of the women on the staff. Since it is probable that only the more gifted and enterprising women will enter the school, there is reason to hope that they will prove a valuable element in the student body.

**The Old
Hospital**

The old hospital of the school has been kept open, and attention has been given to the training of internes, among whom there are this year two graduates of the provincial medical school at Soochow, who have shown good promise.

**Shanghai
Medical
School**

Now that the war is over it is hoped that the construction of the Shanghai medical school will soon be undertaken. A definite decision in this matter is expected at the December meeting of the China Medical Board.

In addition to the endowment funds of the Harvard Medical School of China previously transferred to the Rockefeller Foundation, the trustees of that institution recently paid over to the China Medical Board a balance of \$5,500 from their current funds.

**Other
Educational
Enterprises**

An appropriation of \$50,000 was made to cover loss by exchange on current remittances to the Shantung Christian University under previous grants. A grant was made toward the cost of supporting one teacher on the staff of St. John's University medical department, and a payment of \$1,200 was authorized as a scholarship for one science teacher from that university.

**Scholarships
and Fellowships**

Grants amounting to \$11,852.33 were made to ten Chinese doctors for postgraduate work in the United States, six being renewals. The expenditure authorized for undergraduate medical students was \$5,005 to four men, all of whom were already in the United States. Grants to six Chinese nurses came to \$4,066. The original appropriations had included

allowances for travel, but the increased cost of transportation made necessary additional allowances to Chinese students, amounting to \$4,000, making the total amount granted for Chinese doctors, nurses, and medical students \$24,923.33. During the year two Chinese doctors who had held fellowships in the United States returned to China under appointments to the Peking Union Medical College, and one of the holders of the nurses' scholarships is giving temporary assistance in the hospital. Some of the other Chinese doctors and nurses who are to return from the United States during the next year and a half will be of great help when the time comes to open the new hospital.

Fellowships and aids of various kinds were given to sixteen foreign doctors, to a total amount of \$15,875. All of these doctors had been engaged in hospital work in China, and all but one were missionaries.

Aid to Hospitals On account of the demands upon the resources of the Rockefeller Foundation for war work, and partly on account of the increased cost of all the enterprises of the Board in China due to the unfavorable exchange, a more conservative policy was adopted in regard to the aiding of mission hospitals. It is likely that a definite program and budget will be adopted at the meeting of the Board in December, 1919, to cover the work of this nature, to be undertaken during the next five years. Since the report for the last YEAR BOOK was prepared, the following grants have been made: To the Southern Baptist Hospital at Yangchow, \$45,000 Mex. for buildings and equipment; to the American Presbyterian Hospital at Changteh, Hunan, an annual grant of \$2,250 gold for maintenance; to the Northern Baptist Hospital at Shao-hsing, \$1,050 toward the additional cost of an X-ray outfit; to the London Mission Hospital at Tsangchow, Chihli, toward the support of a nurse; to the American Board Hospital at Tehchow, \$3,583.55 Mex. toward the cost of repairs and improvements made necessary by the floods of 1917 and an additional grant for the support of a business manager; to the Foreign Christian Missionary Society for improvements in buildings and equipment for the Luchowfu Hospital, \$25,500 Mex., an annual grant of

\$4,500 Mex. for maintenance, and contributions to the support of a nurse and a secretary; to the American Episcopal Mission at Anking, \$6,000 Mex. toward a doctor's residence; to the American Methodist Mission at Kiukiang for the support of a Chinese nurse returned from the United States, and to the same mission, for the Wuhu Hospital, \$40,000 gold toward a new building and \$7,250 gold per annum for increased maintenance expenses, including salaries of additional personnel. This appropriation was made conditional upon the contribution of an equal amount by the mission, over and above its previous budget. It is likely that in the future the China Medical Board will make most of its grants upon similar conditions.

CHAPTER XX

MORAL WELFARE WORK IN CHINA

Frank Rawlinson

As a field for survey along all lines of social evil, China offers immense possibilities. Vital statistics, however, are practically unknown and anything like scientific summaries effecting the whole of China are at present impossible. A fairly thorough survey of Peking has been secured! Preliminary surveys have also been started in some other places.

Absence of Exact Information The absence of scientific data makes it difficult to summarize the present situation with regard to moral conditions in China.

There is a growing feeling that something should be done to stop the exploitation of minors by the cigarette trade. Owing to the difference of opinion on the use of tobacco by adults, it is possible that nothing further than this is at present widely contemplated. The situation regarding alcohol is that it is an article of common use at feasts and festivals in almost all parts of China, though drunkenness, as known in the West, is not very prominent. As a beverage at meals it is used to a certain extent by the rich. Its manufacture is a recognized industry, taxed by the Government. In some places its use seems to be growing. Not much information as to the composition of Chinese alcoholic drinks is available, though it has been studied in some places. The use of foreign liquors and wines is appearing in the leading outports, along the railway lines, and to some extent in the homes of the rich. In the early part of 1918 liquors and wines and ales valued at Tls. 82,000 arrived from Canada. As to how far wines and liquors are coming in from the United States and England, no data seems to be available.

Revival of Opium With regard to opium there has been a recrudescence of its use, and a strong reaction in opposition thereto, which is considered by

some to be the last trench in this fight. The collapse of China's former Government in this regard gave a considerable blow to efforts to destroy this traffic. It would appear that the traffic in drugs by Japan is less prominent; one feature that helped bring this about was the publication of a "black list" showing the names of the firms dealing in drugs, which though a drastic method had a most healthy effect.

Prostitution In regard to prostitution, speaking generally, a change for the worse is appearing. It would appear that under the old régime it was furtive and secret, even though existent. The reason for this can be seen in the laws of the Ch'ing Dynasty, which are quite explicit against this evil, treating connivance therewith and promotion thereof as a punishable crime. These laws, while levying crude punishments against this evil, were based on high ideals. On account of the present transitional stage and the unfortunate examples of such cities as Shanghai, Hongkong, etc., this evil appears to be becoming more open. While legally it cannot be taxed or licensed, yet in indirect ways, fines and sub-rosa taxes are levied upon many of the prostitutes. One enlightened Chinese official shut up all the brothels, and opened trade schools for the inmates.

Christian Forces at Work Modern ideas on the obligation of Christianity to make life clean, and of the Church to make its community clean, are drawing attention to the above evils and the necessity of Christians everywhere openly and constructively opposing them. In this regard there is a real movement. Speaking generally, the Christian forces are beginning to organize along national lines for attacking these problems of moral welfare.

A new interest in Christian activity is appearing. Heretofore there have not been many organizations composed of foreigners working against these evils. There are possibly some Chinese societies though no general knowledge of them is in hand, though their future aid could most likely be invoked.

**Anti-Alcohol
Campaign**

With regard to an anti-alcohol campaign, there has been considerable interest aroused. Vigorous protests have been made against the proposed invasion of China by foreign brewery interests. In January, 1919, at the request of many of the missions, the China Continuation Committee sent an appeal to the Foreign Missions Conference of North America against the proposed plans of American brewers along this line. Later four hundred and thirty-six British residents in China signed an appeal which was sent to prominent British officials and leaders, protesting against the investment of British capital in the liquor trade in China. A few Chinese protests have also been heard in some places. Abstinence from the use of liquor is a condition of church membership in some places. In the way of organized effort we find that the Christian Endeavor Society is doing considerable to promote temperance ideals. The W. C. T. U. has branches in China. Dr. Mary Stone is the president of the Union in China. This organization has published a number of pamphlets and articles dealing with the harmful effects of alcohol. Its work is growing.

**Representative
of Anti-Saloon
League**

In the early part of 1919 Dr. Gandier visited China, looking into the matter of possible anti-alcohol propaganda in China. He held several conferences with those interested in this movement, especially with the Moral Welfare Committee of the China Continuation Committee, which was appointed in the early part of 1919 to promote moral welfare interests. A movement has been started for the establishment of a national office for anti-alcohol propaganda. A short list of questions dealing with this matter was sent to every mission station in China. Such answers as have come in serve to confirm the statement made above as to the lack of definite and comprehensive information as to this particular evil. It is felt, however, that the time has come when the Christian forces in China must take their part in freeing the world from the alcohol blight. There is no doubt that the interest being shown in China by various anti-alcohol organizations will bear fruit in live and widespread activity.

**Anti-Opium
Movement**

The movement against opium has received new life. The burning early in 1919 of 1,207 chests of opium, for which the Chinese Government gave bonds to the face value of Mex. \$13,397,940 acted as a moral stimulant and stiffener. In connection with the interest stirred up by this burning of opium, the International Anti-Opium Association was organized in Shanghai in January, 1919. There had already been organized in November, 1918, the Peking Anti-Opium Campaign Committee. This was later changed to the International Anti-Opium Association, of which the Shanghai organization became a branch. The work in Peking has been largely along political and diplomatic lines: many prominent people of different countries were included in its membership. Later the President of China accepted the presidency of the National Organization. A committee was also organized to draft an international opium and narcotic ordinance. Branches were organized at Nanking, Harbin, Hankow, Yencheng, and Tientsin. The liveliest organization of all is the one in Tientsin, which organized 119 branches in the *hsiens* of Chihli province. They closed up practically all the shops in Tientsin engaged in the sale of morphia, giving particular attention to the matter of law enforcement. For a time remedial measures were used for drug habitués, but it being impossible to discover a chemical composition of the pills that were used, this phase of the work was abandoned. This society was organized in February, 1919, and at the end of April had 353 members. Later they adopted a budget of Mex. \$150, 000 as the budget for the ensuing year.

After consultation it was decided that, since it was easier to conduct national propaganda from Shanghai, the headquarters of the International Anti-Opium Association should be at Shanghai, and Mr. Lin was secured as the national secretary, and has already entered with enthusiasm upon his work. While therefore some of the early anti-opium activity has become moribund, this new organization is tackling the task in a much more comprehensive and thorough way and promises to make steady and greater progress.

The Social Evil The movement against the social vice, while it is just beginning, is full of promise. That there is terrible need for it is evident. In 1918 in Shanghai, the Moral Welfare Committee was formed, on which were represented eighteen local religious and philanthropic organizations. This organization has to a certain extent studied the situation, though they have been hampered for lack of adequate executive offices. The percentage of prostitutes in Shanghai is very high, and the need of something to curb this evil is evident. As a result of the agitation carried on by this organization and others, the Shanghai ratepayers at their annual meeting in April, 1919, appointed a vice commission, which is now studying the situation, and, it is hoped, will register some progress. The presence, however, of sixteen legal codes of foreign nations differing on this problem, makes the task difficult though the fact that the legal policy of the nations having the majority of the residents in this International Settlement is opposed to this business, should enable them in time to bring about a great improvement. Part of the work of the Special Committee of the China Continuation Committee on Moral Welfare referred to above, has been to stir up interest in connection with this problem. At their suggestion the matter was presented at various summer resorts. One result has been the organization of the Fukien Moral Welfare Association, which is taking hold of the problem of various social evils in real earnest.

Kuling Missionary Conference recommended that students at the theological schools should be taught the science of surveys in order that they might participate in work of this and kindred societies. This is so valuable a suggestion that we venture to pass it on.

Seeking International Contacts Contacts are being made between the Shanghai Moral Welfare Committee, the China Continuation Committee Special Committee on Moral Welfare, and organizations interested in such subjects at home. There are signs of international coöperation along these lines. In all probability the propaganda against the social evil will have a central

headquarters before very long, to parallel that of the Anti-Opium Association and the anti-alcohol campaign. When these three organizations get going we can expect a definite advance in the understanding of and the control along modern Western lines of these problems. It is likely that gambling will be taken up with the rest, as this is one of the most common forms of amusement of the Chinese.

Present Needs The particular needs of moral welfare work in China are, first, scientific surveys; the experience gained in Peking when made known will likely help considerably in directing this. Again, all kinds of literature are needed. Millions of dollars can be spent in pamphlets, articles, and advertisements dealing with the subjects mentioned above. Then, too, funds are needed to make adequate and efficient the administrative features outlined above. To help the Chinese understand how to deal with these problems and to promote their mastery by a wise investment of funds, is a fine opportunity for all those who desire to help China. At this time when the patriotic spirit of the Chinese is more vital than ever before, it is our duty to give them, as Christians, the goal of social service as an adequate outlet for their patriotic feelings. The whole work of promoting the moral welfare of China is one in which people of all nations, creeds, races, can engage together. The thought of what it will mean is fascinating; its immensity is stimulating, as a field for endeavor of the growing number of Chinese leaders it is without parallel. This whole movement is proof of the quickening and vitality of the Christian Church in China.

CHAPTER XXI

THE BOY SCOUTS IN CHINA

G. S. Foster Kemp

History

The first troop of Chinese Boy Scouts was probably the one started in New York by the New York Chinese Students' Club in the fall of 1910, the president and secretary of which are now scout commissioner and councilor respectively of the Canton branch. This was the year in which both the British and American Scout Associations got their first charters.

In China itself, the first troops among Chinese boys seem to have been the Boone Troop of Boone University, Wuchang, and the one started in the Public School for Chinese, Elgin Road, Shanghai, by the principal, G. S. F. Kemp. Mr. Kemp started his troop in the spring of 1913 and at the same time formed an association of those interested in scouting in Shanghai. Other troops were rapidly formed in Shanghai and other cities and they looked to this association for leadership.

Forming a National Organization

In May, 1915, during the second Far Eastern Games, which were held in Shanghai, a special rally was held of scout troops from Shanghai and Canton, about three hundred scouts taking part. The Shanghai Chinese Scouts Association took the opportunity to call a meeting of all interested in the scout movement. The result was the organization of a national association which later took the name of "The Boy Scouts Association of China." The first officers were as follows: president, Chung Mun-yew; vice presidents: Y. C. Tong, C. C. Nieh, W. E. Leveson, Dr. F. L. Hawks Pott. The scout council was composed of the Shanghai scout council, thirty names, and the following: Dr. C. C. Wong, Peking, Chang Po-ling, Tientsin, Hin Wong, Canton, C. F. Lee, Nanking, Cio Lik-daik, Foochow, Stanley V. Boxer, Hankow, B. Yen, Wuchang. The officers

of the Council were: Chairman, G. S. F. Kemp; treasurer, F. Alan Robinson, secretary (Chinese), Fei Chia-lu, secretary (English), L. C. Healey.

**Sixteen Troops
in 1915**

By the end of 1915 there were sixteen troops connected with the newly-formed association. Shanghai had ten; Canton, two; Hankow, Nanking, Peking, and Soochow one each. It will be of interest to list the institutions with which they were connected. Shanghai: Public School for Chinese, Young Men's Christian Association, St. John's University, Baptist College, St. John's Young Men's Christian Association School, Ellis Kadoorie Public School, Fuh Tan College, Medhurst College, Government Institute of Technology, Nanyang Middle School. Canton: Kwangtung College, Canton Christian College. Hankow: Griffith John College. Nanking: University of Nanking. Peking: Young Men's Christian Association. Soochow: Soochow University. The ten Shanghai troops had five hundred scouts. There were one or two other troops not connected with the association.

**Growth in
the South**

Statistics for all China are not available. The Canton branch has now twenty-one troops in Canton city and twenty-one troops in six other cities of the province, all under the Canton branch council. Other cities and troops are demanding trained leaders.

**Method of
Control**

The Boy Scouts Association of China is controlled by a council and a conference. At the meeting in 1915 it was provided that there should be a conference every five years, that each branch should be represented by five delegates and that this body should elect the council which should be responsible for the work of the association. The first council was composed of the Shanghai council with thirty members and seven representatives from seven other cities. The executive committee of the Shanghai council is at present responsible for the affairs of the association. In the words of the *Handbook* it "admits branches to the association, gives them advice and instruction, defines their area, and if necessary expels them from the association with a view to obtaining uniformity in essentials."

**Local
Autonomy
of Branches** The branch enrolls or suspends troops, issues or withdraws warrants to officers, issues and has manufactured its own certificates, badges, etc., thus combining the functions of the branch with many most important functions of the national council in England and America. In fact at present the branches are independent in all except name and the uniformity occasioned by using the same handbook as a general guide. An employed staff at headquarters will enable the National Council to change this as the association grows stronger. National headquarters issuing all warrants certificates, badges, etc., will make for greater unity.

The Troop The troop, in China, consists of two or more patrols. Ideally it should be limited to three patrols, but the lack of scoutmasters in some places forbids this. Scoutmasters of the right kind are the fundamental need. They have a very great opportunity in molding the lives of boys, but they are hard to find. An institution or troop committee of at least three responsible men must be back of a troop if it desires to be enrolled in the association.

The Patrol The patrol is the basic unit of the movement. In China it consists of from six to twelve scouts. It is governed by the boys themselves under the leadership of the scoutmaster. It is the unit for competitions, etc. Unless the work of the patrol is thorough the boy scouts Movement is a failure.

Principles While the scout movement in China is based on international scout principles, its statement of these principles is somewhat different from those of other countries. The general principles as stated in the *Handbook* are as follows:

Aims "The aim of the Association is to develop good citizenship among boys, by training them in habits of observation, obedience, and self-reliance; inculcating loyalty and thoughtfulness for others and teaching them services useful to the public and handicrafts useful to themselves.

"The Association is anxious to promote international peace by entering into friendly relations with organizationl

outside China which have similar aims in view, and to exchange visits, correspondence, and ideas with them.

"The Association has no military or political aims.

Membership

"The Association can only admit to membership bodies which accept as a basis the threefold promise of the Scout and subscribe to the Rules of the Association.

"The Association is open to every class and religion.

"The Association is established for the boys of China, and for Chinese boys residing abroad.

Religious Policy

"It is maintained by the Boy Scouts Association of China that no boy can grow into the best kind of man without recognizing his obligation to his God. It is not the aim of the Association to take any part in religious controversies."

Supplements School Activities

These principles put the boy scouts movement on exactly the same basis as education, where it belongs. As it states in the "Aim," the special sphere of scouting is to develop good citizenship by training boys in habits of initiative, observation, self-reliance, etc. Something in addition to the ordinary school curriculum is necessary to produce these qualities in most boys and scouting has proved successful when properly understood and used. This is the distinctive feature of scouting; to educate by creating habits of action supplementary to education in the classroom.

The Scout Creed

The section on membership throws the doors wide open, as is universally done in the scout movement, to boys of any creed or class who will accept as a basis the Scout Promise and Laws. These form the moral creed of the boy scout movement. The Scout Promise reads, "On my honor I promise to do my best—1. To do my duty to my God and my country, 2. To help other people at all times, 3. To obey the Scout Law." The Scout Law calls for real living as shown by the following twelve qualities which compose the law—trustworthiness, loyalty, helpfulness, friendliness, courtesy, kindness to animals, obedience, cheerfulness, thrift, cleanliness in body and thought, reverence.

**Religious
Policy**

The third section of the principles is on religious policy. It states that the best kind of man can only be developed from the boy who recognizes his obligation to his God. This religious policy is the deep undercurrent of international scouting. The qualifications for scoutmaster in the British Headquarters Regulations include, "a full appreciation of the religious and moral aim underlying the scheme of scouting." The Canadian policy contains the following: "It is expected that every scout shall belong to some religious denomination, and attend its services." The American *Handbook* under the head, "A Boy Scout's Religion" says: "Scouting presents greater opportunities for the development of the boy religiously than does any other movement instituted solely for the boys. Its aim to develop the boy physically, mentally, and spiritually is being realized very widely. The movement has been developed on such broad lines as to embrace all classes, all creeds, and at the same time, to allow the greatest possible independence to individual organizations, officers, and boys."

**Chinese
Objection to
Religious Policy**

In China objection has been made to the religious policy. The scout movement is wanted but with religion left out. It will be noticed that while the Scout Promise in other lands is to God, in China, it is to "my God." In the Chinese handbooks the word used for God is *Shang-ti* a name entirely of Chinese origin and venerated by all Chinese. It is also used by Christians as a Chinese equivalent for the "Supreme Being." Nevertheless the Kiangsu Educational Association has felt it to be necessary to organize a separate association based on the scout movement but without reference to God. The Chinese edition of the official *Handbook* of the Boy Scout Association of China published by the Commercial Press has also omitted the reference to God in the Scout Promise. The reason for this is not known to the Canton branch. Other scout publications of the Commercial Press in Chinese give the full promise.

**Lack of
Literature**

The lack of literature has been a hindrance to the growth of the boy scouts movement in China. For a long time the only textbook available in Chinese was a translation of the British handbook *Scouting for Boys* issued by the Christian Literature Society. This had many disadvantages as it had not been adapted for use in China. China had just become a Republic and scouting was suppressed by the police department in Canton for a while because it seemed to be advocating monarchy. However, full use was made of this book. The British and American handbooks have been used where there was a sufficient knowledge of English. The *Handbook* of the Boy Scouts Association of China which came out in English in 1916 is a guide to uniformity and is of course essential. Unfortunately the edition in Chinese did not come out until 1918. Then it was printed by the Commercial Press along with several other handbooks that were very much needed. China greatly needs a good scout magazine for the scouts themselves, full of good illustrations, stories, and instructive articles.

Scouting

It seems to be the universal testimony of scoutmasters, British or American, working with Chinese scouts that they make as fine scouts as found in either land. Knot tying, drill, first aid, cooking, bridge building, etc., are easily mastered. Signalling, despite the use of English (or because of it), is very popular and foreign instructors say that the scouts soon learn all they can teach them. In many centers there is not enough camping and hiking. It is new to the Chinese boys, of course, but they soon become very fond of it and it is of the very essence of true scouting. Map making, at which most of the boys are weak, should be practiced in the country while nature study and the fine cross-country games are full of interest and health. Unfortunately many troops are still confined to their school yards and the immediate neighborhood.

Divisions

The proficiency badge subjects offer a splendid range to the scout who has mastered the regular requirements and become a first-class scout. In China they are divided into five divisions:

1. Commercial and Industrial Division, giving a choice of seventeen subjects, such as Bookkeeping, Carpentry, Engineering, Printing, Silk Culture, etc.
2. Educational Division, with nine subjects, Art, Architecture, Conservation, etc.
3. Field Division, with five subjects, including Forestry, Gardening, Poultry Farming, etc.
4. Physical Division, with six subjects, Swimming, Cycling, Boating, etc.
5. Service Division, with fifteen subjects, Public Health, Sanitation, Fire Control, etc.

Proficiency Badges A second-class scout is allowed to win four Proficiency Badges. A first-class scout should win as many as possible, but the work must be thorough.

In addition to the badges he can win All Round Cords. If he qualifies in one subject in each of the five divisions, he can wear a cord of black silk over his right shoulder. Two subjects in each division entitles him to wear a black and white cord; three—black, white, and blue; four—black, white, blue, and yellow; five—black, white, blue, yellow, and red; the colors of the National Flag. The Proficiency Badge subjects enable a boy to find his real interests thus helping him in the choice of his life work. They also broaden his outlook by giving him a working knowledge in various subjects. His interest in some of these will continue through life.

Public Services The scouts in China have shown their willingness to serve both individually and in a public manner. They have often acted as guards, escorts, messengers, ticket collectors, etc., on public occasions. Several scouts have won crosses for gallantry.

Canton Branch As the Canton branch is the largest and in some directions the most developed, a statement concerning it will probably be of interest. Its comparative prosperity was directly started by a small training class for prospective scoutmasters, held in the fall of 1916.

The Governor's Support

The Hon. Chu Ching-lan, the best Civil Governor Canton has had, was then in office. Hearing of what the scouts in the Christian schools were doing and of the training class, he suggested that the Government Higher Normal School take up scouting. A new class was arranged for, at the Young Men's Christian Association and about a hundred students enrolled, largely from the Higher Normal School. A good staff of Chinese and foreign instructors was obtained, two of the Chinese instructors having taken a course on scouting at Columbia University. The course extended for over four months meeting for two hours a week. In addition there were hikes and special classes for leaders. About seventy passed the examinations. As the students were from all over the province, scouting has been introduced into various centers.

Governor Chu afterwards presented the Canton Branch with five hundred dollars and promised a hundred dollars a month. This continued for six months until his resignation. With this, the branch headquarters were able to rent a small office, employ field and office secretaries and start a trimonthly paper for the scouts. The paper keeps the scouts informed on scout affairs and translates some good articles. It has done much and is doing much to develop scouting in Kwangtung province.

As a result of training classes (three smaller ones have been held since 1917), the scout paper and the visits of the field secretary, scouting has been established in six other cities of the province. Some months ago the branch suffered from the loss of its field secretary who was sent to France for Young Men's Christian Association work, but we hope to welcome him back before long. While in New York, London, and Paris he visited scout headquarters and has sent back valuable literature and information.

Differences

There are few differences between the Chinese boy scout and his brother in England or America. He wears the same uniform and smile and shows the same sunburned vitality. He is a scout and belongs to an international brotherhood. His country rather than the individual scout is responsible for the differences. One difference is that practically all the scout troops in

China are connected with schools, while in America, according to Professor Richardson of Boston University, over eighty per cent of the troops are connected with religious and welfare organizations. The schools in China are at present better able to supply leaders than such organizations. In China the scout uniforms are often provided by parents or schools. If there is any method by which the boys can earn the necessary four dollars they are glad to do so. Economic conditions in China make this most difficult. Of course the uniform plays a very important part in the thought of the boy. Chinese boys do not have the background of an outdoor life. Few of them have fathers or uncles or older brothers who are camping experts, but they themselves soon learn and before long become experts.

The Outlook

Scouting has made good in China. The boys of China are eager to become scouts. There are hundreds of young graduates and older students who are anxious to serve their country. Many of these are willing to become scoutmasters if they can secure training. What is required is the time and thought of men who believe in scouting, a few at national headquarters with adequate office assistance, a few at branch headquarters, and a rapidly increasing body of scoutmasters throughout the country. The amount of money required would not be large and would be well distributed. The future of scouting on a national scale is now in the hands of the Boy Scouts Association of China and whoever is willing to help it as scoutmaster, instructor, councilor, committeeman, or by financial assistance. The second national conference of the Association is due in 1920. At that time a strong central office ought to be set up controlling nationally rather than through the branches the standardizing agencies and thus relieving the branch offices for more direct supervision of the troops and scouts themselves. Several good training courses for scoutmasters should be set up in different centers. A good scout magazine should be undertaken giving a national tone that branch papers cannot supply. A field secretary should be appointed who would encourage and assist the branches in their problems and set the spirit for China.

CHAPTER XXII

SOME EXAMPLES OF SOCIAL SERVICE WORK

Arthur J. Allen

Health
Promotion

Foochow. In 1914 following an evangelistic campaign, in thirteen cities of Fukien province, a course of three or four lectures on health subjects were delivered. In Foochow proper, churches, schools, and guild halls were used for the meetings during the special health week. One hundred thousand handbills dealing with matters of sanitation were distributed by volunteer workers. During 1919 courses of health lectures were given in the churches. A purity campaign in government and mission schools is under way.

Kaifeng. Following Dr. Peter's health lectures in 1916 a public health association was created. It stimulated active work on the part of officials and influential citizens. Association secretaries under the auspices of the health association traveled three hundred and fifty miles mostly by mule cart through the province of Honan. They were received by magistrates and officials and addressed in all about four thousand people. Large numbers of the *Primer on the Prevention of Disease* and leaflets advocating measures to exterminate flies have been distributed by volunteer committees of this health association.

Tientsin. Here have been a number of special drives: an anti-tuberculosis campaign, and anti-fly campaign in addition to one of Dr. Peter's regular series of lectures and public hygiene campaigns.

Hongkong. Once each week, regularly, a health lecture is given in the main auditorium of the association building. Two especially well-received lectures were those on the "Care of Children" and the "Preparation of Food." Previous to this year a series of seven carefully prepared lectures on health topics was given, the printed notes of which were

distributed to the people by Chinese physicians and through the native churches. Health campaigns are promoted by sending lecturers out through the city and by inviting students to lectures given at the building. An anti-tuberculosis calendar was widely distributed.

Tsinan. In addition to city-wide campaigns a child welfare exhibit is conducted, reaching many people in a direct way and also making an occasion for special publicity in the press on the vital matters of child welfare.

Soochow. Through the aid of a medical missionary and some of the gentry a distribution of folders dealing with mosquitoes and malaria has been made. Students in the science department of the university have run a series of popular health articles in the newspapers, touching the fly menace and other vital topics.

Wuchang. Anti-fly lectures have been put on and other subjects are to be covered in a fall series.

Shanghai. For several years a health campaign of fifty to one hundred lectures, given in schools, churches, and branch health office headquarters, has been promoted. Much carefully prepared literature, including anti-tuberculosis and anti-fly calendars, has been distributed.

Playground Service

Foochow. One mission is reported to have called the Association physical director to meet with their pastors monthly to teach them games and stunts which can be used to develop in their respective churches a healthy recreational life. The Association conducts a training class for play directors from the various churches of the city. One church has already secured property and equipment for recreation. The pastor of that church is coming personally to the training class. The foreign and Chinese physical directors are giving time to the union university and government schools in order to train playground directors and leaders.

Soochow. "Forty-four mow of land near the heart of the city has been leased for an athletic field and playground. The Young Men's Christian Association coöperates with the government and mission schools in all their athletic activities."

Kaifeng. "In 1917 two hundred and thirty-five periods of physical drill were held in the playgrounds of the city, and 9,559 boys engaged opportunity of supervised play." In 1918 a total of one hundred and forty-nine sessions of outdoor physical work for students was reported.

Canton. The 1919 summer vacation schools will have an athletic program. In addition a one month's summer school is given for students who wish to become play leaders.

Hongkong. "The Government gave the Young Men's Christian Association a plot of ground about ninety by sixty feet adjoining our junior building. The gift was for a period of five years with the understanding that the Association allow the government school boys to use it under its guidance for three days a week. The privilege has been renewed for another five years. We started this playground in 1912 just when volley ball was going strong in Manila. We introduced the game here and organized four different leagues among the schools, both mission and government; between the four leagues there are from twenty-six to thirty teams with twelve men on a team. The matches are all played on our grounds and Sunday is the only day in the week that matches are not held. There are two seasons a year. During league season the players average about three hundred weekly (different men), and the spectators range from three thousand to five thousand monthly. Last month outside of the league there were 2,245 boys using the grounds."

Shanghai. A playground belonging to a church is operated by the Association, chiefly for the benefit of schoolboys of the surrounding locality.

Wuchang. During the summer students have been enlisted in the directing of a school and a church playground.

Hongkong. "The Sincere, Wing On, and Sun companies have hundreds of employees. The first named have had Sunday services for those employees living on the premises in the management of which the Association assisted. Now a

**Industrial and
Commercial!
Extension Work**

further development has taken place. Special groups for gymnasium work have been organized, meeting twice a week at the Association. All are not members but are dealt with as a special group. The Young Men's Christian Association is just beginning to assist the Sun Company in opening meetings on Sundays. These start as social meetings at which lectures of various kinds are given."

Canton. "A call has come to the Association to extend its work into the government arsenal employing a thousand men who have Sunday off. The religious work secretary is in charge of religious work in the Sincere department store, employing more than one thousand men. He directs the Bible study and devotional meetings in the store. Another secretary conducts a Bible class in the largest wholesale drug firm of the city. Two secretaries are needed for work in other large retail stores, the idea of the managements being to establish branches of service for their employees, supported financially by the companies."

Foochow. Coöperation is reported in the matter of planning a city-wide scheme for industrial, educational institutions, in which the Association "will try to occupy such sections of the field as will not bring it into competition with other agencies at work." The Association will be a vital constituent in the city-wide work. Manual training is being inaugurated in the day school and being considered also for the night school.

Popular Lecture *Canton.* "We have had about ten popular lectures during the past year attended by members as well as students from the government schools. These lectures have dealt with government and citizenship, literature, health and education. Average attendance has been one thousand."

Tsinan. Lectures are being given especially for the returned Chinese Labor Battalions men just back from France. Moving pictures are to be used in a series of matched lectures for the poorer classes.

Tientsin. In connection with the Chinese Red Cross and the Anti-Opium Society there has been publicity through lectures.

Foochow. "The Association is just starting a campaign of lantern-slide lectures in the various churches, social and educational in purposes, but covering wide variety." In connection with Easter celebrations a special series of appropriate lectures of a religious nature were put on. Advantage has also been taken of special opportunities for reaching particular groups of influential men, as in the case of a recent visit to the city of a well-informed representative of the silk business. He was put on for addresses before the officials in the governor's *yamen*, the chamber of commerce, faculty, and students of government schools and employees of the big electric company.

**Work Among
the Poor** *Wuchang.* The Association is coöperating with the London Mission in the operation of the city's first poor boys' school. Thirteen government school men are engaged in this work.

Taiyuänfu. One service being rendered is that of "weekly meetings at the local prisons, similar to the work done in Peking."

Hongkong. "Our secretaries have given assistance to the churches in united work, establishing a foundling home, blind school, and poor peoples' home." The residents of the student hostel have established a poor boys' school. The self-government organization of the students is in charge of the management of this school. Youths from twelve to twenty are admitted by examination. There are four classes, each limited to fifty. The sessions are held in the evening, all conducted in the Chinese language and taught by high school students. Over one hundred boys applied for entrance at the outset.

Soochow. The University Association supports a poor boys' free school. At times as many as forty to fifty students assist in the teaching. The student's union has considered projecting some such work as this for the summer months when many students are free to give time to teaching the poor lads.

Canton. A student club, made up of students from the government and private schools, has a membership of one hundred and fifty. This club studies social conditions and

the means being used in the city to meet them as well as carrying on certain lines of service. There is one night school started by the club and two others are contemplated. "We are making the club work continuous from year to year and expect it ultimately to include nearly all middle and upper school students of the city in its membership. Our plan is the social appeal coupled with Bible study. This club has a summer conference each year whose aim is evangelism through the social message."

Tsinan. The Young Men's Christian Association is now promoting a no-fee poor boys' school at the Association. This meets now only once per week, but hopes later to meet daily if possible. The purpose of this activity is with the idea of fostering volunteer service on the part of members as well as aiding needy boys.

Foochow. One night school for poor boys is conducted by the day school students; another is directed by leaders of government school Bible classes. At regular times each year the Association aids in the financial campaigns of such institutions as the blind schools and orphanages.

Peking. The students of the social service club have been doing systematic poor relief work among the people of a special section of the city in which they have planted a center. The instruction of poor boys has also been carried on there.

Tientsin. The flood relief service rendered by the Association is well known in many sections. Space does not permit a report on this work. Several of the secretaries were decorated by the Government for conspicuous service in their work among the refugees.

Employment Service and Thrift Promotion	<p><i>Tientsin.</i> In connection with the flood relief work of 1917-18 an employment bureau was instituted for service to refugees. No specific thrift campaign reported. From data submitted, through the teaching of English and various commercial subjects in the day and night schools the Associations seem to be lifting boys and young men to a larger earning capacity.</p>
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Specific Service to Boys *Shanghai.* Boys' clubs are being promoted in several churches of the city. A poor boys' school enrolling two hundred and ten meets in the Association building. A unique feature of the boys' work is a so-called Little Brother's Club promoted by older boys each one of which brings his little "brother" to their weekly gathering.

Canton. One of the secretarial staff is executive secretary of the city boy scouts numbering two thousand. During the summer ten vacation Bible schools in ten different churches were planned, one hundred students in each school. The program is to be threefold—Bible, recreation, and citizenship. A student department secretary is in charge with ten employed directors under him. In each school a force of ten volunteer teachers will be used. A budget of \$900 is being devoted to the project. Students recruited from the student Associations are serving as teachers.

Foochow. The boy scout movement started in the Association and has been carried to all mission schools. A beginning is being made in the government institutions. Assistance is also given to the concert and demonstration by the pupils of the Blind Boys' School followed by a subscription drive. Plans are being made to put on a demonstration of the kindergarten work of the city with the thought of furthering the interest of Association members and others in the young boy life.

Tientsin. A poor boys' school is reported. The boys' work secretary has found the boys interested in stamp collecting and the collection and sale of the Perry pictures.

Hongkong. "In our boys' work we are adopting the policy of strengthening the Sunday schools. Our plan is as follows: (1) Secure coöperation of all student Associations to encourage schoolboys to attend a Sunday school. (2) Each Sunday school is to send four to eight chosen boys of sixteen to eighteen years of age to the junior division of the Association to receive training in 'Tender-foot' and 'First Test' of the boy scout program. A training troop will be formed under our direction. (3) After three months the members of the patrols belonging to

each Sunday school will return to their respective churches where they will be the patrol leaders and assistants. Later on scoutmasters will be developed in each Sunday school. (4) The Young Men's Christian Association will have no troop of its own, but will give all its energy and leadership to the development of strong troops in each Sunday school. It is hoped to capture the scout movement for the Church. Our idea is to make the Sunday school attractive to the boy. On Sundays he will have his patrol meeting in connection with Bible class and on week days there will be inter-patrol and inter-troop competitions at the Young Men's Christian Association. We will turn over most of our equipment to them irrespective of membership in the Association."

**Reform
Measures**

Tientsin. The Association has been a most effective force in the development of the Anti-Narcotic Society whose activities have been directed toward stamping out the opium evil. One of the foreign secretaries of the Association has served as secretary of the society. Wide publicity has been given to the opium situation, an efficient detective service has been maintained and encouraging coöperation with the police has been effected. Quarterly reports are being issued giving full details about the work done. The headquarters of the society are in the Young Men's Christian Association building.

**Use of
Dormitories**

"The Young Men's Christian Association has just completed a survey of the dormitories of the inner city in which students of both government and private schools are living. This survey was a preliminary one yet it showed us some of the needs of the students living in these places. A map showing the student dormitories and the churches in this section has been prepared. There is a big work to be done here in providing clean dormitories at small cost especially to working men. Such work however requires secretaries whom we do not as yet have ready for such tasks."

Shanghai. One secretary writes, "The Association is considering the idea of operating a men's hotel, and we have

purchased a lot with that idea in view. Personally I doubt the wisdom of working a hotel separate from the regular Association equipment."

A typical report on the subject of advisability of erecting a large men's hotel reads as follows: "The situation in Foochow is hardly ripe for anything very extensive in the hotel or big dormitory line. The location of the building and the limited traffic facilities make the Association a convenient location for only a limited group of men."

**Ambulance
Brigade**

Hongkong. As a result of our first-aid classes we have an ambulance brigade, a permanent organization in connection with the St. John's Ambulance Association. It has headquarters in our new building, keeps a wheeled ambulance and stretchers and a man on call night and day. During the smallpox epidemic two years ago these brigade members (business men) went out on the streets in the evening and vaccinated over five thousand people. They are always first on the spot in case of a public calamity.

Harbor Mission

Hongkong. "The Harbor Mission was started by our religious work committee several years ago, and organized with its own committee having representatives from each church and an Association man as secretary. They purchased a large junk and fitted it up for school and chapel. It is towed around to different sections of the harbor and stays in each place a certain length of time. School work and preaching for sampan men are provided. One sampan boy is now in theological school preparing to work for his own people. This is entirely a Chinese movement."

**Outdoor
Athletics by
Night**

Hongkong. The Association provides special lectures, entertainments, and Bible classes for the teams in the volley-ball leagues. The regular Bible-class sessions are followed by group games on the playground (next to the Association building) under artificial light.

**Promotion
of Charitable
Institutions**

Peking. At the present time the Peking Orphanage is in a most thriving condition, managed by a Chinese board of directors and

financed by the voluntary contributions of large numbers of citizens, both rich and poor alike. It is a well-known fact that for a number of years one of the foreign secretaries of the Peking Association has patiently worked on the orphanage project, soliciting financial aid, enlisting capable Chinese men to serve on the board of directors and in countless other ways building up the institution. This instance furnishes one of the best examples obtainable of the manner in which our Association can give itself in unselfish service to a project that blesses and enriches the whole community.

**A Report of the Foochow Health and Sanitation Association
Promoted by Foochow Young Men's Christian Association**

All are familiar with the suddenness and severity of the cholera epidemic as it struck Foochow this last summer. Unfortunately no organization was prepared to combat it and so for several weeks it raged unchecked. Only after it caused untold loss of life among all classes in Foochow did the Young Men's Christian Association come to the conviction that they should make some effort to educate the people in stopping the spread of the disease. The board of directors appointed a small executive committee of five influential men with Admiral C. P. Sah as chairman. This committee was given power to raise funds, coöpt other members, and coöperate with the police department of the government in any way they saw fit. These men met and organized their work under five subdepartments.

(1) Investigation of Health Conditions

A group of ninety-five men from churches, schools, and various professional lines coöperated in making careful investigation of cholera cases and deaths, methods of burial, conditions in shops where food was sold, etc. A total of more than two thousand cases of cholera were investigated and reported upon by this group of men. Their reports brought out significant facts. For instance, it was found that only 167 cases had foreign-trained medical care; 243 were reported as having no medical care at all. The balance were treated by old-style Chinese physicians. It was

found that only 417 of these cases had done any sort of disinfecting work either in connection with or after the disease. By this we mean disinfecting of clothing, bedding, room, or grave. Of the total number 1,213 had been using river and canal water for drinking. This committee found that large numbers of those who died from cholera were being buried in shallow graves not more than twelve to fifteen inches deep. It was only after repeated attempts that we were able to induce the police department to pass regulations to prevent shallow burial.

(2) **Educational Committee** A very representative committee of the Association and Church was organized to carry on a public health campaign of education. All together more than 400,000 pieces of literature dealing with cholera, its cause and prevention, were distributed throughout the city and districts. Many of these handbills and posters such as the large fly poster were profusely illustrated in typical Chinese style. All together 280 men scattered in twenty-nine districts of the city carried on this educational work, not simply passing out literature but going from shop to shop and house to house instructing people along the same lines as mentioned in the literature. In practically every case, a given district was headed by a pastor who enlisted the coöperation of his church members or the leading men in his section to give their voluntary service. This has not only brought the church in touch with a much larger constituency than they had before but has also given Christians a feeling of responsibility for the community needs outside their own church membership.

(3) **Government Committee** A committee representing the police department of the government were to assist in carrying out the entire program. We were promised a subscription of \$2,000 from the Government. As a matter of fact practically no assistance was given and not one cent of money was paid by the Government. The Chinese members of the committee say that Foochow is the only place in China where the Government did not finance and put through preventive measures in connection with the cholera epidemic. The American consul personally visited General Li suggesting several

ways in which he could coöperate with the Chinese committee and American Red Cross but very few results were obtained.

(4) **The Medical Committee** This consisted of four foreign-trained Chinese doctors. Their organization planned to erect a detention hospital or adapt Chinese temples for their purposes but when the American Red Cross took over the supervision of two detention hospitals their plan was abandoned. They did carry on inoculation free for all classes of people for more than two months and a total of eight thousand three hundred fifty-two men, women, and children have been inoculated. The entire expenses of serum, equipment, and other medicine connected with this undertaking was financed by the executive committee. The doctors rendered their services free receiving only reimbursement for their expenses. After the American Red Cross hospitals were closed this committee adapted and repaired a foreign building on the New Road which has since served as a detention hospital for all kinds of diseases. Coffins have been purchased and funeral expenses paid for many poor people. A large plot of grave land was bought and has been used for burials of those who could not afford to buy their own burial ground. In addition to the work of inoculation this committee secured large quantities of anti-cholera vaccine for sale and distribution throughout the province.

(5) **Finance Committee** The entire expenses for the above program has been secured in voluntary contributions from Chinese in Foochow. Small sums from Chinese in Singapore, Shanghai, and Peking have come in. Up to date a total of more than \$8,000 Mexican has been received in cash and there are still a little over \$2,000 in unpaid subscriptions. All expenses have been carefully supervised and when the work is finally closed up next month, we hope to have a sufficient balance on hand to be prepared for any emergency which may come at a later time. A complete report in Chinese together with pictures of the work and financial statement as audited will be prepared later in the autumn.

To summarize let us point out a few significant facts in connection with this undertaking. The effort has brought the Christian leaders in constant contact with non-Christian men in business and professional life and has, we hope, opened the way for further coöperation. The entire service has probably enlisted the coöperation of five hundred different men and women. This volume of service has been given free and only the expenses of investigators, doctors, and helpers have been paid. Another significant fact is the failure of the Government to back up or materially coöperate with this organization of the people. However, this undertaking has developed a consciousness of their own responsibility for social conditions on the part of church leaders.

Surely one of the greatest convictions which comes to all of us as we have lived through these last months is the most urgent need for a thorough educational campaign on public health. The possibilities of such an effort, if the Christian forces of the province unite, are unlimited.

CHAPTER XXIII

THE INTERNATIONAL ANTI-OPIUM ASSOCIATION

T. L. Lin

To a casual observer it has often appeared that the Chinese as a whole are born with a national tendency to opium smoking. The number of the victims claimed by this deadly drug and the amount of wealth wasted through it are indeed appalling. And to-day the curse of opium seems still with us! Yet no one can ignore the fact that side by side with the opium indulgers there have been a number of men, China's loyal citizens, who hated opium with a righteous indignation and who pitied their unfortunate brothers with a true compassion. Thus Governor Lin of Fukien would rather go into banishment than wink at the destruction done by opium in Canton. There have been corrupt officials and greedy merchants who bought large stocks of opium to make money out of it; but China has also produced President Hsü Shih-chang and his wise advisers who caused the great burning of opium in Shanghai. Many officials have no doubt made fortunes out of native anti-narcotic bureaus; yet not a few have meant real business in the suppression of opium within their own jurisdictions. It is the old battle between good and evil. To bring aid to the former that it may eventually rout the latter, the International Anti-Opium Association of China came into being with the beginning of the year 1919.

Wholesale
Burning of
Opium

The year 1918 marked the end of the ten-year contract made between Great Britain and China in 1907 by which opium importation from India was to be done away within ten years. The "Opium Combine," however, succeeded in persuading certain functionaries of the Peking Government to purchase from them fifteen hundred chests of this drug ostentatiously for manufacture of medicine. This audacious

action roused the moral conscience of the people. Side by side with the joy of the opium dealers and smokers, the indignation of the worthy citizens of China was manifested in vehement resolutions and protests of various organizations, denouncing that evil transaction and urging the extermination of the remaining stock. The result was, that as soon as Mr. Hsü Shih-chang became President of China, he ordered the burning of twelve hundred chests of opium in Shanghai. This took place in January, 1919, under the superintendency of Dr. Wu Lien-teh and other high officials.

**Organization
in Shanghai**

In the meantime a group of representative Chinese and their foreign friends in Peking formed an Anti-Opium Committee with a view to preventing the recrudescence of opium trade and poppy cultivation in China. Soon they found it necessary to extend the scope of the committee to the organization of an International Anti-Opium Association. While they were considering this, several prominent Chinese and foreign residents of Shanghai took the initiative and organized a branch of such an Association. A mass meeting was held on January 17, 1919, and after several inspiring addresses by well-known speakers, the following officers were elected: president, Mr. Y. C. Tong; vice presidents, Hon. C. S. Lobingier, and Mr. C. C. Nieh; treasurer, Mr. K. P. Chen; honorary secretaries, Rev. A. L. Warnshuis and Mr. Chiang Mon-lin; also an executive committee of eight among whom were Mr. Isaac Mason, Mr. George A. Fitch, and Mr. R. H. R. Wade, former Commissioner of Customs of Shanghai.

**The Peking
Association**

Twenty days later the head branch of the International Anti-Opium Association was formed in Peking, with Bishop Norris as president, Mr. C. R. Bennett and Dr. Wu Lien-teh as vice presidents, Mr. W. S. Strong as treasurer, and Rev. A. Sowerby as general secretary, also with a board of directors composed of leading foreign residents and famous statesmen of China. Through the Peking head branch national and international transactions of this Association have been mostly carried; hence it is rightly regarded as the

national headquarters of this Association. At the same time in Tientsin an Anti-Narcotic Society was formed, which, in deference to a larger organization, consented to become the Chihli Branch of the International Anti-Opium Association. Besides the above-mentioned, the Association at present has branches in Moukden, Shantung, Shansi, Honan, Hupeh, Hunan, Kiangsu, and Fukien.

**The Calling of
a Full-time
Secretary** Rev. A. Sowerby, general secretary of Peking head branch and Mr. Y. S. Djang, general secretary of Tientsin, visited Shanghai in the early part of July last. At an executive meeting the scheme of organizing a national committee representative of all branches was discussed. They all agreed that with united effort they could extend the activities of the Association throughout China more effectively than working alone. The Shanghai branch, as a first step toward the formation of a national committee, employed T. L. Lin, a native of Foochow and an American-trained student, as national secretary of this Association. The national secretary is "to devote himself to the development of the Association in all parts of China, serving also as a means of communication between the local branches."

**Place of
Organization** At a meeting held shortly after the arrival of the national secretary, with the participation of Dr. Wu Lien-teh, a plan was drawn up by Shanghai for the organization of such a national committee. A copy of their plan was sent to Peking and Tientsin for their suggestion and amendment. The plan treats each province as a unit, with the Anti-Opium Society established in each provincial center as a branch of the national association, and local societies in different cities and towns as sub-branches to the provincial center; hence Tientsin the head of Chibli branch, Tsinan that of Shantung, and Taiyuän that of Shansi. The plan also provides a national committee, the members of which are to be elected from all provinces. They are to meet once a year to decide the policy of the Association and to prepare the ways and means to carry it out. To superintend the work of the national secretary and his staff, an executive

committee is to be elected from the national committee, a quorum of which shall reside wherever the national secretariat exists. It is not known yet whether there will be any alterations suggested by Peking and Tientsin or not; but such is the general scheme which, Shanghai branch believes, will make the Association a united body ready to continue the campaign against the nefarious drug.

The Work

Work Undertaken The very name of this Association indicates that its activities are to be directed not only toward China itself, but also toward her neighbors. As the constitutions of the Shanghai branch has it, the work of the Association is: To assist in obtaining international coöperation to augment the civil and penal liability of all smugglers of opium and its derivatives. The work this Association has accomplished so far may be classified as follows:

Seeking International Coöperation 1. *Enlisting the coöperation of other nations.* The Association has obtained the hearty approval of all foreign ministers and enlisted the help of all anti-narcotic organizations in foreign countries. During this spring it sent cablegrams and letters to the Peace Conference in France, asking that anti-opium legislation be included in the Treaty of Peace and that the League of Nations be charged with the enforcement of such legislation. The British delegation answered its request by introducing, on March 26, a formal memorandum and recommending all nations to ratify and enforce the Hague Anti-Opium Convention as concluded in 1912.

Recrudescence of Poppy Cultivation On behalf of the efforts of the Association, the British and American governments on April 29 last addressed a letter to the Chinese Government calling its attention to the fact of renewed poppy cultivation in China. Though China's reply on October 1 was lax in veracity, yet it makes her aware that her neighbors are paying close attention to her future action toward opium.

The fact that an enormous amount of morphia and other narcotics is illegally exported from America through Japan to China does not escape the attention of this Association. Thus when Dr. Paul Reinsch and Mr. Julean Arnold left for America, they were furnished with a carefully prepared statement* by the national headquarters of this Association with reference to this ignoble traffic. They both promised to exert their influence in the United States to alleviate this anomalous situation. Promise has also been obtained from the Japanese Government not only to help in the suppression of the illicit traffic of opium, cocaine and morphia with China, but also to include heroin in the banned list. As to the device of sending morphia through the mails, M. Picard Destelan has promised the Association that he would take up the matter at the International Postal Congress next year.

Action by
Conference of
British
Chambers
of Commerce

More recently, in October, the Peking Headquarters presented a statement regarding the fight against opium to Mr. S. Meyers, who was on his way to Shanghai to attend the Conference of British Chambers of Commerce in November, and through him requested the Conference to grant its support and assistance to this Association. Consequently by the Conference a resolution was passed, "urging that the British Government shall give immediate effect to the measures adopted by the International Opium Convention at The Hague in 1912 without waiting for ratification of the convention by other countries and shall limit the production and export of opium and similar drugs to that required for legitimate medical use."

Work in China

2. *Fighting the Evil in China.* The Association has been favored with the support of the President of China who kindly consented to become its patron. He has issued several mandates urging the masses to stop poppy cultivation and opium trade, and ordering the officials to take a strict hand in dealing with the guilty ones. He has introduced a bill to Parliament, effecting heavy punishment on the dealers of morphia. He is

* Editor's Note.—For the statement see Appendix.

also contemplating to institute an Anti-Opium Inspectorate with upright and experienced men at the head.

Official Support

In several provinces the Association has the approval of high officials. Most notable of them is Mr. Tsao, Civil Governor of Chihli, who takes as his responsibility to raise \$50,000 a year for the Tientsin branch of this Association. Governor Yen of Shansi is not behind. Having cleared his province of opium, he is now giving the Taiyuán branch all his help to guard against the recrudescence of the drug in his province.

Fight Against Smuggling

In dealing with the sellers of opium and its derivatives the Association is most active in Chihli where many stores have been closed and their owners punished. At Shanghai with the initiative of Mr. R. H. R. Wade, former Commissioner of Customs and committee member of this Association, a conference between the representatives of the Customs and some of the steamship companies was held during this spring in order to devise ways and means effectively to prevent smuggling of opium, morphia, and other narcotics. Various representations have been made by this conference to the authorities concerned with good results. The present Commissioner of Customs, Mr. L. A. Lyall, is also a member of this Association. He is doing excellent work in stemming the flood of opium from Shanghai. The Association congratulates itself for having such a worthy supporter.

Extending the Organization

In organizing local branches the Association has been busy all along. There are now about two hundred branches and sub-branches throughout China. It is expected that within a short time many more sub-branches will appear in all important cities and towns of this country. Rev. A. Sowerby, general secretary of the Peking head branch, has rightly said: "Without the least exaggeration the campaign against the trade in narcotics is much stronger and has entirely altered the situation in the ten months of the Association's existence."

The Future The Association has a great hope not merely for the future of its own mission, but above all for the future of China. China is bound to become a great nation, and sooner or later the curse of opium will be banished from her territory. It is the Association's great joy to help China to get rid of the bondage of opium and enter into an age of true freedom. The present turmoil of China may be a chance for harsh rebuke by China's critics, but it by no means disheartens the supporters of the International Anti-Opium Association. They will toil the harder to make their cause a living one before the masses. In the provinces where the authority of the Central Government is not respected they will appeal to the common sense of the people and teach them that opium is sucking out their very life blood. In other provinces they will cooperate with the officials, so that the law-abiding citizens will cease absolutely the cultivation of poppy and the trade in opium. With investigation and publicity on one hand, the support of enlightened officials and healthy public opinion on the other hand, the Association has full confidence in the ultimate success of the struggle and the permanent doing away with an evil that has done such great harm to China.

PART VI
LITERATURE IN CHINA
CHAPTER XXIV

THE TREND OF MODERN CHINESE LITERATURE

J. Darroch

At the request of the editor I wrote an article for the 1917 YEAR BOOK in which an endeavor was made to show the general trend of thought amongst educated Chinese by describing the books which had the largest sales at that time and so were, presumably, most influential in molding the opinions of the reading public.

Best Selling Books Having again received a similar commission I addressed myself to the leading publishers in Shanghai and asked them to furnish me with marked catalogues showing (1) the new books issued during the past two years and (2) the half dozen books with the largest circulation in the same period. The result of the investigation briefly stated is that, apart from schoolbooks, there has been a rush on two lines: books on science and books on politics, or the science of government. This is pretty much as one would have expected. There is nothing in regard to which the Chinese stand more in need of instruction than just those two subjects, and no line of study will profit them more. It is much easier to read books that we like than books that we need. Chinese readers are to be congratulated in that they have recognized the defects of their education and are resolutely seeking to make them good.

Books on Literature Books on many subjects other than those mentioned have poured from the press: one can only notice, and that perfunctorily, a very few. The Chung Hwa Book Company issues a history of literature, 中國大文學史, in one volume which sketches and

describes the development of literature from the earliest times in an interesting and instructive manner. The author, Mr. 謝元量, refers on page 29 to Dr. Edkins's book on "China's Place in Philology" and approves its contention that there must have been a primitive monosyllabic language, the parent of Chinese, Egyptian, and other ancient tongues. The word 別 is given as an example. In ancient Chinese, it was "bit," in Hindi "bheda," in Hebrew "bad," in Latin "pars," and in modern English it appears in "separation" and "departure." The author admits that thus Chinese is linked with other languages, living and dead, and, characteristically claims that his own language is the original 諸族之源 from which these other tongues were derived. One might mention the new dictionary issued also by this firm. It is concise and the definitions good. The continued demand for new dictionaries shows that whatever progress phonetic script may make the day of the ideograph has not yet passed.

War Books

Going over a well-known publisher's list of new books I remarked, "It is strange that so few books were written in Chinese on the War." He replied, "We published quite a number of books on the war but the British War Information Committee objected to them and we withdrew them from circulation."

This was no surprise to me because I had examined some of these books myself and knew that there were more than forty of them; all written with a distinctly pro-German bias. When this was pointed out to the publishers they offered to suppress the books with an alacrity that rather suggested that the loss was not their own. It would be interesting to discover who provided the originals of these books and bore the cost of their translation and publication. But the war is over; we shall not rake up these unpleasant memories further than to express regret that at a critical time China should have been given a push toward the camp of her enemies and our congratulations that the danger was so happily averted.

Use of Mandarin in Literature

The tendency of Chinese writers to discard stiff Wên-li and express themselves in current Mandarin has been accentuated a

good deal during the past year or two. This tendency is most noticeable in the magazines; 雜誌 to a lesser extent in the newspapers and still less in the new books issued from the press.

Professor Hu Shih, 胡適, calls this movement "A Literary Revolution" in an article he has written for the 1919 anniversary number of the *Peking Leader*. Dr. Ku Hung-ming attacks his positions vigorously in an article published in *Millard's Review*, July 12, 1919.

In these two articles the case for and against a simpler style in Chinese writings is set forth by the two men in all China who are best fitted to handle it. Professor Hu is a Ph. D. of Columbia and is teaching philosophy in Peking University. Dr. Ku Hung-ming is an M. A. of Edinburgh and a Ph. D. of a German university. Dr. Ku is also one of the ablest Chinese scholars and knows the literature of his own country as few returned students do. But Dr. Ku is a born conservative; a man to whom change is anathema. Older missionaries will remember his *vox populi vox Dei* articles in the *North-China Daily News* some thirty years ago. He then sought to prove that the Chinese people were passionately opposed to Christianity and that by all the ethics of democracy, their wishes should be respected. Dr. Ku omitted to point out that the Chinese were then just as inexorably opposed to railways, telegraphs, and electric light—but that is a detail. Dr. Ku had nothing to say against the Boxers in 1899 nor in favor of the Revolution in 1911. He is, in fact, a champion of lost causes and when we find him sweeping back the flowing tide of literary reform with his broom it is safe to conclude that the last barriers are down and that reform has won all along the line.

There are two factors that give impetus to the movement for simplification in literary expression. One is that the new national consciousness demands a nation-wide *lingua franca* in which to express itself. In the recent anti-Japanese boycott the students justified their interference in politics by quoting an ancient saw, 國家興亡匹夫有責. "The prosperity or ruin of the country is everybody's business."

Factors
Making for
Simplification

Now, if "everybody" is to be interested in the affairs of the state you must present these affairs to "everybody" in the language he speaks; therefore much of the literature sown broadcast by the students was written in Mandarin.

Use of Mandarin in Science The second is that China is now studying Western science and literature. The Wên-li scholar is like a worker in mosaic. He has at his disposal a heap of ancient gems of literature and these he disposes and rearranges to work out the new combinations of his changing thought. But the writer who seeks to expound science and psychology finds little in the glittering heap of literary quotations that will fit into the pattern he is working. Words to him must be the antithesis, not of other words, but of things. A sentence need not parallel its preceding sentence in tone and rhythm but it must mean something as definite as an angle in a brick wall and it must be incapable of meaning anything else. Elegant Wên-li fails here and so the new learning turns to Mandarin.

The Student and Politics The anti-Japanese boycott produced a literature of its own. The students showed themselves very skillful pamphleteers. Many of the placards were illustrated with cartoons, some of them striking and suggestive. One could not help wishing that some of the talent displayed in this campaign could be utilized in the preparation of gospel tracts. There was a vim and snap about these productions that much of the output of our publishing houses sadly lacks.

Sample of Student Literature A certain number of a magazine issued by the students contained the following parable: "There was once a man who was much henpecked. His wife was haughty and violent and often compelled him to do menial duties but he bore it patiently and avoided strife. One day they quarreled about some trifling matter and the wife struck her husband a resounding blow on the face, leaving the trace of her fingers on his cheek. Just then a friend called and the good man, unaware of the tell-tale mark on his face, went out to greet him. The guest inquired the reason for the disfigurement and the husband was forced to confess the

truth. The friend was deeply moved and said: "My brother, Why not show some manliness? Why endure the disgrace of being trodden down by a termagant?" The outraged husband flushed with anger and said: "I swear I'll stand it no longer. From this time henceforth I shall find a way to keep her under." His friend said: "Don't let your resolution be of the five minutes type and so be laughed at. See that you hold to it when you are alone with your mate." The husband raised his hand to heaven and swore by the light of the sun that he would be true. Having ordered some refreshment for his guest he went to the inner apartments to attend to its preparation. He was gone for some time and then sounds of joking and laughter came from the bedroom. In some surprise the guest listened and caught snatches of endearing jargon from the closed room. Enraged at this lack of manliness he smote the table and cried out: "What about the five minutes resolution? How is it now?" The husband bolted out from the room and his friend noticed that there were traces of white powder and carmine on his lips. He laughed sardonically and said, "This is about the measure of resolution with which we Chinese oppose the blandishments of a certain country." The husband hung his head and had nothing to say."

It requires some literary skill to weave apposite parables of this type but the students seemed to find no difficulty in securing it.

Magazines

The number and diversity of magazines published in Shanghai increases year by year. The best magazines are edited with skill and wield a great influence. As the Roman historian said that the waters of the Orontes flowed into the Tiber, so the Chinese say the influence of Europe and America, 歐風美雨, European wind and American rain, drenches China through the medium of these magazines. Let us glance at the *Eastern Miscellany*, 東方雜誌, published by the Commercial Press. The first 126 pages consists of translations of serious articles from the foreign press; half of it from Japanese papers. 106 pages are devoted to Chinese news but even this has mostly to do with China in her contact with Westerndom. Amongst the leading articles are, "Bolshevism," "The German

Revolutionaries," "Monarchy and Capitalism in Japan," etc. The *Ladies' Journal*, 婦女雜誌, is full of interesting articles on women's work in the world and in the home. The *Student Magazine*, 學生雜誌, begins with a scholarly article on the lessons to be gathered from the recent anti-Japanese agitation. It argues; (1) that right is indestructible; (2) that the redress of wrong is not easy; (3) that union is strength; (4) the necessity of patience; (5) the emergency of self-consciousness. A later article is a discussion of two problem plays by Strindberg and Björnson. The author flounders out of his depth but the article plainly shows that there is nothing young China does not intend to know and nothing she regards as outside the range of her criticism.

The most popular and easily the most influential of the magazines is *La Jeunesse*, 新青年. This is the organ *par excellence* of young China, of the intransigentists, of those who intend to turn the world upside down and remold this sorry scheme of things more nearly to their heart's desire.

Taking up the last issue of this magazine we note that the premier article is an essay on pragmatism by Professor 胡適. It extends to fourteen pages of close type. A careful reading shows that the author knows his authorities well and he illustrates and embellishes his argument with quotations from old Chinese and new Western philosophers.

The argument runs along this line: The Scientist's Changed View-point pragmatists (James, Dewey, etc.) have changed the fundamental conception of the older scientists. Natural laws (gravitation, etc.) are no longer regarded as being fixed and immutable. They are hypotheses only, and satisfy us for the present until some one shall arise and formulate other and more satisfying theories, when we shall abandon those now current and adopt the new and better formulæ.

Even mathematical axioms are not to be regarded as final truth. Whilst, for practical purposes, we agree that the three angles of a triangle are equal to two right angles or that two parallel lines never meet, nevertheless there are new geometries (Lobatschewsky's) which prove that the

three angles of a triangle are greater than two right angles and Riemann's which show them to be less.

Theory of Evolution

Darwin demonstrated that, biologically, the animal world is in a state of flux. Every species adapts itself to its environment and changes with changed conditions. Truth, 眞理, also adapts itself to its environment and changes with the changing times. There is no such thing as eternal immutable truth. Reason, 道, and Right, 理, are Truth, 眞理, for this time, for this place, for this me: that is all.

Reality and Truth

Reality is an idea to which we have attached a name but the name has a different content to each individual. A poet and a naturalist walk together but the earth is not the same earth to each of them. The heaven an astronomer sees differs from that seen by the mere stargazer. From this it is plain that we each make our own reality and the sum total of reality is what we make it to be. Reality is a complaisant girl; she is to us what we desire her to be. Or, it is a block of marble which we carve into the shape that fancy dictates.

Truth is an instrument as much as the pencil I write with. A certain theory has, in the past, been tried and proved useful so we still accept it as true. To-morrow the theory may fail us and we will cast it aside as no longer corresponding to facts. It is no longer true and so we seek another truth to take its place.

So far we have followed Professor Hu and the path along which he leads us looks unpleasantly familiar. Nietzsche and Bernhardt proclaimed this philosophy on the housetops. Germany welcomed it enthusiastically and believed it would lead her to world dominion and a place in the sun. According to pragmatism the value of an idea lies in the effect it has on conduct. By its fruits ye shall know it. Well, these ideas have had the truly terrific effect of carpeting the earth with seven million dead and devastating Europe with war, pestilence, and famine.

Ever since the fabled turtle rose from the water of the river and revealed the mystic writings to 伏羲 and 神農 laid

down the fundamental laws of progress, China's sages have labored to devise principles of justice and laws with which to curb the fierce passions of selfish men. On these foundations has been built that civilization which has outlasted Babylon and Rome and won the admiration of the modern world.

Now comes Professor Hu and his coadjutors, learned in the wisdom of the West, who proceeds quietly to undo the "bands," 綱, woven with four thousand years of patient thought. According to the new philosophy there is no Heaven, 天; no God, 上帝; no Reason, 道; no Principle, 理; no Right, 是; no Wrong, 非; no Good, 好; no Bad, 歹. There is nothing left but a great swollen I—the bloated superman. Reality is my creation. Truth is my tool. Law is what I approve. Right is what satisfies me.

The Hoï Polloi What will happen when the four hundred million common people, 愚民, understand and appreciate this new teaching? To them the taxes they pay on salt and land and wine and tobacco seem real enough. Their daily toil, the hunger and cold, are no illusions and they will ask what right the rich have to hold their possessions or the Mandarins to occupy their office? When the answer is given that "right" no longer exists; that it never was more than a figment of a philosopher's imagination, then the way will be paved for Bolshevism, red ruin, and the breaking up of laws.

The Idea of God Professor Hu utterly disagrees with his Master on the question of religion. William James, he says, was a son of the manse and it was not possible for him to divest himself of the prejudices of his early training. When Dr. James declares that the idea of God brings peace and comfort to the heart and makes a cosmos of the universe giving us hope that good will be the final goal of ill, Professor Hu declares this statement to be very injurious, 狠有害的, and proceeds to state his own attitude toward faith in God. The value of every idea must be tested before it can be believed. Ideas are like checks. You present your check on the bank of nature and if it is honored then your idea is

proved to be worthy of credence. If your check is dishonored then your idea is a mere chimera—a word destitute of significance. We take the idea of God, 上帝, and present it at the bank of nature to see whether we can get as its equivalent an explanation of the riddle of the universe, 解決宇宙的問題. Does it explain such phenomena of nature as the cruelty of the struggle for existence or the bitter consequences of sin? Since it does not we conclude that the idea is of no value!

One is surprised to find Professor Hu falling into the common Chinese error of mistaking an illustration for an argument. Analogies of this kind mean just what we read into them. One is tempted to continue the figure and point out that there are many pitfalls for the inexperienced in the possession of a check book. One may write any preposterous figure on a blank check but the cashier in the "Bank of Nature" is apt to return it with his inscrutable smile and a silent indication that "there is nothing doing." Or Professor Hu may have failed to indorse his check. Or it may not have been drawn to his order. A certain high authority once said, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Professor Hu had better discover whether his name is on the bank's register or not. If all the usual formalities were observed it is possible that he might yet be able to cash that check to his very great satisfaction and enrichment and to the ultimate benefit of the large class of students who come within the sphere of his influence.

The advent of a student with toric lens 多力克 glasses, a stick 司的克, and a copy of William James's Pragmatism in his coat pocket would be a disturbing element in a guest room audience. But if he is going to argue that the abolition of the three bonds, 三綱, would make for liberty and progress he has a hard thesis to maintain. According to this new teaching children owe no filial duty to their parents, citizens no loyalty to their rulers, and wives no reverence to their husbands.

It is stated in the classics that there was once a time when children threw the dead bodies of their parents into a ditch

but sages arose and taught a better way. In a still more remote period no "bond," 綱, existed between husband and wife and there were no rulers and no ruled. Indeed that ideal state still exists among the animals and, to some extent, amongst savages. If we must "progress" in this direction then the wheel will come full circle and mankind shall be once more on a level with the beasts, 人之所以異於禽獸者幾希.

CHAPTER XXV

PUBLICATIONS IN CHINESE OF THE PROTESTANT CHRISTIAN CHURCHES, OCT., 1918-SEPT., 1919.

George A. Clayton

Following the precedent of last year a list is here given of the publications issued between October, 1918, and September, 1919. A suggestion has been made during the year that this list should follow the order given in the *Index* and furnish cross references to that volume. Such a course would be eminently desirable, but the time which is left between the receipt of the lists from the publishers and the time when this chapter must be set up in type is too short for this to be done. The matter will, however, not be forgotten.

Association Press, Shanghai

- 靈交新論 W. 34 pp. Copy, 0.07
THE DISCIPLINE OF PRAYER. Tr. Y. K. Woo.
- 公眾頌禱集 W. 40 pp. Copy, 0.08
ANNOTATED HYMNS AND PRAYERS. By H. L. Zia.
- 個人傳道要訣 W. 4 pp. 100, 0.40
SUGGESTIONS FOR PERSONAL WORKERS. By Eddy and Buchman. Tr.
Chu Lih-teh.
- 人格自衡 W. 28 pp. Copy, 0.06
SELF-MEASUREMENT. By W. de Witt Hyde. Tr. Y. K. Woo.
- 清晨觀主 W. 66 pp. Copy, 0.10
MORNINGS WITH JESUS. By Arthur Rugh. Tr. Y. K. Woo.
- 靈戰篇 W. 24 pp. Copy, 0.03
THE FIGHT FOR CHARACTER. By H. C. King. Tr. Timothy Yu-wan
Jen.
- 苦英雄 W. 152 pp. Copy, 0.30
FROM PIONEER HOME TO WHITE HOUSE. By W. M. Thayer. Tr. Y.
K. Woo.
- 引人歸主 W. 22 pp. Copy, 0.04
THE GREATEST WORK IN THE WORLD. BY S. EDDY. Tr. Y. K. Woo.

China Baptist Publication Society, Canton

- 聖靈之寶劍 W. 34 pp. Copy, 0.02
 THE WORD OF GOD THE SWORD OF THE SPIRIT. Tr. C. J. Lowe.
- 愛仇敵 W. 28 pp. Copy, 0.02
 LOVE YOUR ENEMIES. By Chuh Kai-sen.
- 道釋關係 W. 57 pp. Copy, 0.04
 TAOISM AND BUDDHISM COMPARED WITH CHRISTIANITY. By Chang Yi-ching.
- 神道學節要 W. 85 pp. Copy, 0.30
 AN OUTLINE OF CHRISTIAN THEOLOGY. Based on W. N. Clarke. Tr. W. H. Millard, T. E. Tong, and F. J. White.
- 道仇釋兩大案 W. 35 pp. Copy, 0.03
 TWO GREAT PERSECUTIONS OF TAOISM AGAINST BUDDHISM. By Chang Yi-ching.
- 陳相兄弟辨 W. 41 pp. Copy, 0.03
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- 國教說解剖 W. 84 pp. Copy, 0.06
 THE EVILS OF A STATE RELIGION. By Chang Yi-ching.
- 福音 English and M. 16 pp. Copy, 0.02
 THE GOSPEL.
- 天道問答 Swa. 45 pp. Copy, 0.04
 THE SWATOW CATECHISM.
- 靈魂論 W. 19 pp. Copy, 0.01
 THE SOUL OF MAN. By Yang Hai-feng.
- 萬有真原 W. 29 pp. Copy, 0.03
 THE ORIGIN OF ALL THINGS. By Yang Hai-feng.
- 王充問孔正 W. 89 pp. Copy, 0.04
 WANG CH'UNG CHALLENGES CONFUCIANISM. By Chang Yi-ching.
- 人宜拜神 W. 9 pp. Copy, 0.01
 MEN SHOULD WORSHIP GOD. By Tang Si-tien.
- 女界小晨鐘 W. 34 pp. Copy, 0.03.
 MODERN REFORMS AMONG WOMEN AND GIRLS OF CHINA. By Pen Hwo-nien.

China Continuation Committee, Shanghai

- 中華基督教會年鑑第四期 W. 356 pp. Copy, 0.70
 CHINA CHURCH YEAR BOOK, 1918. Ed. Rev. C. Y. Cheng, D. D.
- 中華續行委辦會第七次年會紀事 W. 98 pp. Copy, 0.20
 PROCEEDINGS OF THE SEVENTH ANNUAL MEETING OF THE CHINA CONTINUATION COMMITTEE.

- 中華續行委辦會布道促進特委辦第十四、十五次通告書
 W. 157 pp. Copy, 0.02
 SPECIAL COMMITTEE ON A FORWARD EVANGELISTIC MOVEMENT, BULLETINS Nos. 14 and 15.
- 中華續行委辦會中國教會特委辦報告書 (出版二次)
 W. 8 pp. Copy, 0.03
 REPORT OF THE SPECIAL COMMITTEE ON CHINESE CHURCH, 1918.
- 中華續行委辦會布道回族特委辦第三次通告書
 4 pp. Copy, 0.02
 SPECIAL COMMITTEE ON WORK FOR MOSLEMS, BULLETIN No. 3.
- 註音字母通告書 W. and M. 8 pp. Copy, 0.02
 CHINA'S MODERN GOLIATH.
- 基督教聯會執行委辦會議紀錄 Eng: and W. 24 pp.
 MINUTES OF A COMMITTEE ON CHURCH UNION.

Chinese Home Missionary Society

- 福音鐘 W. 12 pp.
 THE GOSPEL BELL: an occasional bulletin. Ed. T. S. Chen.

Christian Literature Society, Shanghai

- 科學趣談 W. Illus. 88 pp. Copy, 0.30
 ROMANCE OF SCIENTIFIC DISCOVERY. By Charles R. Gibson and others. Translated by W. Hopkyn Rees and Hsu Chia-hsing.
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你們要完全	BE YE PERFECT.
施捨行在暗中	SECRET GIVING.
禱告在暗中	SECRET PRAYER.
我們天上的父	OUR FATHER IN HEAVEN.
願神的國來到	THY KINGDOM COME.
給我飲食	GIVE US BREAD.
饒恕我們的過犯	FORGIVE OUR TRESPASSES.
救我們脫離惡者	DELIVER US FROM EVIL.
饒恕人的過犯	FORGIVE THEIR TRESPASSES.
樂意的禁食	JOYFUL FASTING.
積蓄財寶	LAYING UP TREASURES.
一位主	ONE MASTER.
人比飛鳥貴重	BETTER THAN THE FOWLS.

神要給你妝飾	GOD WILL CLOTHE YOU.
論神之愛	THE LOVE OF GOD.
神之恩召	GOD'S GRACIOUS CALL.
稱爲神子	SONS OF GOD.
先求神國的義	RIGHTEOUSNESS FIRST.
不可憂慮	WITHOUT ANXIETY.
不可論斷人	JUDGE NOT.
聖物寶物不要給狗與豬	FEEDING DOGS AND SWINE.
要求而得	ASK AND RECEIVE.
神之好物	GODS' GOOD THINGS.
神藉人手賜福	CHANNELS OF BLESSING.
永生之窄門	THE STRAIT GATE.
滅亡之寬門	THE WIDE GATE.
防備假先知	FALSE PROPHETS.
遵天父之旨意行	DOING THE FATHER'S WILL.
作惡的人	WORKERS OF INIQUITY.
在磐石上蓋造者	ROCK BUILDERS.
在沙土上蓋造者	SAND BUILDERS.
有權柄傳道者	THE POTENTIAL PREACHER.
權柄和榮耀直到永遠	THE POWER AND THE GLORY.

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CHAPTER XXVI

CHINA IN CONTEMPORANEOUS LITERATURE*

Frank Rawlinson

Varied
Viewpoints

Every one with a viewpoint is trying it out on China: we have therefore a large crop of opinions, with a much smaller crop of reasoned conclusions thereon. Some of the best ideas come from Chinese experts, which means an increasing influence of Chinese leadership. In the midst of this uncharted Sargossa Sea of opinions there emerges the need of a few good books on China that might be of general use. Each mission should have an available history of its work in China; these together would form the basis for a comprehensive history of the Christian movement in China. In Chinese a start along these lines has already been made by K. Y. Chun of Nanking University: in English Dr. K. S. Latourette has commenced "A History of Missions in China." These general histories should show something of other phases of Western expansion in China so as to develop a true perspective. It seems possible to prove almost anything about China if care is taken in selecting data. For radical propagandists, either commercial, diplomatic, or religious, China is a rich mine. Much said about China is based on fleeting personal experiences, or second-hand material treated in the light of exotic interpretations. The truth about China gleams in most of what is written, though one needs to be an expert assayer of fact to distinguish the gold from much that is simply the pyrites of propagandic imagination. Especially encouraging is the public attention being given to the problem of justice to China—though it seems to be a reversal of the psychological order of act first, idea second.

* The Bibliography is found in Appendix A.

Sundry Sources That the world's interest in China is still growing, the wide range of the Bibliography, even though incomplete, will show. There is no way of telling where a publication on things Chinese will appear. There is no organization as far as we know which keeps up a contemporaneous bibliography on China. Such organizations at the "home base" as attempt a bibliography on China do not share their information with the public. There is a quarterly list of carefully selected articles and books in the *International Review of Missions*. There has been a comprehensive list of books and articles on China, past and present, appearing monthly in the *Chinese Students' Monthly*. Magazines in China have difficulty in securing books on China for review; this is more true of British than American publications. There is not in China any library center where a complete display of literature dealing with China is available.

Outstanding Ideas Interest in things Chinese is deepening and widening rapidly. Many fascinating lines of sinological study are in the focus of attention, among which the study of China's material resources is prominent. The outstanding problem is the relation of China and Japan, a problem in which the world-public has vital interests. Western sympathy with China is outspoken in very many directions though, it appears, still impotent. The commercial and industrial possibilities of China stand next in order of emphasis: it is recognized that China has both a need to be filled and a contribution to make in this respect. In internal matters education receives the most attention. This is in accord with the genius of the Chinese people, and the increasing importance of pedagogy in national uplift. More attention should be given to the spiritual achievements and resources of the Chinese. There is need, also, of more careful study of the effect of Chinese social solidarity on all enterprises initiated in China by Westerners or originating in the West. Attention should also be given to the growing interest in trade and industry with a view of promoting preparation therefor. An encouraging determination to understand China's real self is in evidence.

Outstanding
Books

As far as our information goes the prominent works on China are less in number than last year. Sinological research seems to have sustained a setback; there has been much literary surface-digging but comparatively little deep plowing of thought. Three publications, however, deserve special mention. The first is *China in 1918*, a special anniversary supplement of the Peking Leader. Here Chinese and Westerners, Christian and non-Christian, have put together facts of present-day China which are illuminating, informing, and stimulating. Many of the articles give evidence of careful thought. It is the best collection of utterances on present tendencies, problems, and motives in China we have seen. It is a coöperative product of great value.

Next, are the second and third volumes of H. M. Morse's *The International Relations of the Chinese Empire*. An enormous mass of historical material has been culled over for these volumes which constitute an impressive and dispassionate display of facts on the Western—commercial mainly—penetration of China. Nibblers at the bizarre will find them heavy reading, but earnest students of China will deeply appreciate their permanent value. They are source books of the origins of many present-day situations and feelings in China. On the side of the philanthropic penetration of China we have the *China Mission Year Book for 1918*. Therein are treated both the background of conditions in China as well as special phases of the Christian movement. There are shadings of opinions *in re* Christian activities, but taken altogether this volume shows that mission forces are interested in every phase of the social and spiritual development of China. This inspiring publication fixes attention on both present problems and merging plans. We have listed elsewhere its outstanding articles. How a missionary can hope to understand the Christian movement in China without reading this book we fail to see. To read these three books together is to get an intelligent view of the impact of the Christian and commercial world on China, and of the resulting influence of the solid characteristics of the Chinese

upon the West, which makes it clear *China has something to give as well as to get*. China is not an international beggar.

**Books of
Reference**

Of special importance and use are the *Directory of Protestant Missions* and a special edition of *The Map of China*. Most of the reference books have to do with various problems of language study. This is treated from the Moslem, Spanish, and Greek viewpoints. The *New Dictionary of the Commercial Press*, gives evidence of being hastily done and is thus unsatisfactory. An index to the old *China Review* furnishes a key to a thesaurus of things Chinese.

Pioneers

There are a number of interesting, biographical sketches of pioneers. In *Robert Doilar*, a business man of unspendable energy, we have one who believed in God as well as business. In *A. J. Little* we have a merchant and student of good faith and substantial morals who did much to promote interest in China. *Edouard Chavannes* was a stupendous worker and outstanding sinologue. The story of *Dr. Jeme Tien-zu*, China's railway pioneer, introduces us to one who blazed the trail for China's transportation problems. In *Chang Chien* we have a pioneer reformer. He made his own home town, Nantungchow on the Yangtze, a model town in which it is said poverty and idleness are not known. Although a Hanlin scholar, he was disinterested and willing enough to work for the community. His life is a good study for pessimistic critics of the Chinese. Of ancient enterprise the "modern" irrigation system of the Chengtu plains is an exhibit. One Li Ping is given credit in one article, while Kai Ming in *Origin of the Kuanhsien Water Works*, a native minister is called the real "Moses" of the system, but not being a Chinese the public credit is given to the former man. It is a story of how wits got the better of superstition in starting a public enterprise.

**Missionary
Pioneers**

Of missionary pioneers two stories are given. In a voluminous volume, we have *Hudson Taylor's Relations to the China Inland Mission*. In the early days his was a case of "going over the top"; he saw possibilities where others saw hindrances.

An insight into his spiritual life is given as a guide to the general trend of the China Inland Mission missionaries. In spite of faith the strain upon him was often incalculable. It is a story that some one with the art of story-telling could take and repeat, making subordinate the elements of propaganda, in an appeal to the adventurous and romantic in youth: more attention should also be given to his part in opening up China. Of the significance of the man, Eugene Stock speaks interestingly. With friendly hands he pried open rusty doors; to some it seemed he attempted impossible things with doubtful methods. Yet he helped to make an "open door" for Christianity. While his theological views were in the opinion of many limited, yet he was a powerful religious force. Of his coadjutor, *John Stevenson, One of God's Stalwarts* there is an altogether too condensed story. Here again there is a background of adventurous exploits which could be told as fascinatingly as those of Robinson Crusoe, thus, helping to open minds to the human significance of missionary work. John Stevenson was ever a stimulant to the hesitant, an inspiration to the determined.

Poetry and
Verse

170 Chinese Poems while revealing the real Chinese heart shows also that poetical ideas in China grow more out of friendship than love for women. The author says no Chinese epic exists. In *Notes on Chinese Poetry* some interesting observations are given on the relation of tone to poetry; until the sixth century tones not being considered important. A further attempt is made in *Poetry—A Magazine of Verse* to make known the strivings of the Chinese heart as seen in the beauties of Chinese poetry. In *Chinese Lyrics* we have a cluster of notes from the Chinese soul. *The Chinese System of Versification* will help one to determine whether Chinese or foreign poetical form should prevail in Chinese hymnology. This whole problem is again treated in *Chinese Music*, a careful and suggestive study. Chinese music originally had twelve notes, six masculine and six feminine; the pentatonic scale, the author shows, is due to foreign influence. The article concludes with an appeal for new standards. These two articles will help Westerners

who aspire to be poetical in Chinese form, as a hint of the real basis of Chinese poetry and music is given therein.

Studies of China Light on unknown phases, and new light on known phases of life in China are here put together. In *Camps and Trails in China* we look through the eyes of a scientist at things rugged and wild and share with him vivid impressions of sidetracked peoples and places. *A Naturalist's Journey Across Little Known Yunnan* reveals rugged phases of China's native beauty, it hints also at China's boundless interest to the scientist. *Travelling in Tibet* gives a missionary's impression of Tibetan life and customs, sometimes weird, often hard, and always pathetic. West China is now almost a Mecca for hunters of facts. *North Western Szechwan* is a story of hair-raising experiences met in a study of conditions of life in this region.

The History of Szechwan shows the rise and fall of political influences between 618-960 A.D. Some of the causes for the truculent Szechwanese spirit are disclosed. One can also see how China did for Szechwan what the Westerners have done for her in the east. *A List of 400 of the Most Common Proverbs of Szechwan* gives an insight into the wit of this region. In the way of technical knowledge we have the *Hydrography of the Yunnan-Tibet Frontier*, and a list of *Trees and Shrubs of West China*. There are several articles on biology, zoölogy, flora, and fauna. *China's Mineral Enterprise* treats of much besides mining. Problems arising out of superstition and political intrigue with special reference to Japan, are frankly discussed. It is a work that many besides mining engineers will appreciate. *China Inside Out* is a running account of fleeting impressions of China which are interesting though a little misleading. *Some Aspects of Chinese Life and Thought* is a series of studies of Chinese life seen from personal angles. *The Land Tax in China* is a thesis of considerable merit by a Chinese. The passing of land from common to private ownership is shown, and the position of agriculture as the basis of national economy is brought out. The fact that small land holdings in China and the absence of a landed aristocracy have not prevented poverty would make an

interesting study for the advocates of the single-tax theory in the West. For socialists the Chinese belief that land should be held for the benefit of the community is significant; no one indeed is expected to hold more than he can turn to account. The whole thesis is a careful discussion based on modern viewpoints with a view to reform. *Ma Mission en Chine* is a book of experience, observations, and impressions given political interpretation in part. The *Origin of the Chinese Language* is shown in a study of six different classes of characters in an ancient dictionary, the relation of which is shown in an interesting way. *The Divorce Laws of China* is an article of considerable interest in view of recent moral movements in China. The origin of some designs are given in *Where the Chinese Got Their Rug, Pottery and Art Designs*; in addition this article gives an insight into Chinese symbolism. A careful study of the *Architecture of China* indicates the classes and motive of Chinese architecture. The *Punishment of Criminals in China* shows the philosophy underlying legal punishment. Mercy and justice meet together, says the author, in Chinese laws and punishment. There is a technical account illustrated by plates and explained by comments on *Ancient Chinese Paper Money*. One moves in another world while reading *Translations from the Chinese World Map of Father Ricci*. A book of *Sayings of the Mongols* is also given in Chinese Romanized and French with enlightening comments throughout. Of two articles on Buddhism, one deals with the influence of Buddhism as a foreign religion in the time of the predominance of foreign influences—the T'ang dynasty. It is an excellent résumé of the causes of the rise and fall of Buddhism in China which "in its great day was an overpowering, intellectual, emotional and æsthetic force." The other article deals with the recondite subject of the origin of "the female and child" in Buddhistic and Taoistic circles. The author says it came from the female vampire Hârîte—a monster who ate children because her last one died. This is still however a subject for study. *Recent Books by Chinese Scholars* is a list of books dealing with little-known erudite subjects of Chinese research. *Studies in Chinese Psychology* is interesting, though it

gives one the feeling of being strained. The Confucian Taoist and Buddhist ideas of the fixation of the soul are analyzed. In connection with "fate and fortune" we read, "the whole system of ancestor worship, *fêng-shui*, and spiritism, implies that after Heaven, Earth, and the Superior Man, the Dead play the most important part. If we substitute for these four the Solar energy, Earthly Substance, Cultural Environment and Heredity it is obvious that the Chinese are not so far from the truth." There is also a short note on sex in Chinese philosophy, which shows that Chinese ideas on this subject are those of medieval Christianity, sex impulse in China having been diverted into mental activities. In a *Note on Head Flattening* we read that in the twenty-third century B. C. the Chinese practiced this strange custom, hence the strange head shapes in pictures of ancient worthies, the most desirable of which was that of a pyramid. *A Short Lived Republic* is an interesting account of the mushroom republic of Formosa; though gallantly conceived and defended it was brief and futile. In *Notes on Chinese Drama and Ancient Choral Dances* the rise of the drama in China is shown. The first serious stage play was given in 279 A.D. to perpetuate the abhorrence of a tyrant. The only one of the deified heroes of China who appears in person in a play is Kwan Yü, the Chinese Mars. No Buddhist appears in any stage play. There are five short and interesting articles on Chinese ideas of a future life, which reveal a charm of imagination hard to equal. In the above studies we are transported into China's past—a past that has flowed steadily and ceaselessly. Some of the subjects treated have to do with things most difficult to change. Do we, as a matter of fact, need to change all of them?

Romance and
Fact

China is stirring more than ever the imagination of the novelist, who has a tendency to see facts surrounded with an iridescent gleam of fancy, and often confuses the two. For unknown reasons a short sojourn in China seems to be more productive from a literary viewpoint than a long one. In *Peking Dust* we have a flitting novelist trying to be a diplomat in attempts to weave interesting chats out of flying

glimpses of Chinese life! Hence the book contains snatches of fact put together in a way that is more entertaining than informing. The strain of sincere philosophy that runs through the book is almost lost, though it indicates a healthy reaction against the bulldozing of China. *A Wanderer on a Thousand Hills* is vivid and interesting and illustrates the difficulty of giving correct impressions of Chinese customs. *A Wind from the Wilderness* has been said to be irritating to one who knows Kansu, the scene of exploits of White Wolf and the party of missionaries concerned. It is hard on missionaries but perhaps the story is held to be more important than facts. The heroine gives one the impression of a nervous organism that expresses itself in frequent explosions. As a story the vivid scenes, weird experiences, hardships, and danger make a stirring book which grips the attention. Its treatment of the Chinese and mission work is destructive. Some of the hard knocks given may be deserved, yet there is a different side to life and work in China from what this author has seen. In *Foreign Magic* another attempt is made to give some idea of life in China by one who has spent a year in an inland mission station. Facts and fancy are woven together, but why the fancy is necessary except to cover up the missing facts we cannot see. Surely there is art enough in real life? The facts of life in China are vivid enough to meet the needs of the most exacting book lover. This book is another mixture of Chinese life and Western interpretation thereof. The fitting Westerner offer fails to remember that in China one moves in a world of unveiled mystery and unsensed charm hidden behind a veil that often the lightest touch of sympathy can brush aside. The rugged part of Chinese life is often put first because seen first. *My Chinese Days* is a collection of charming stories of life in and around Shanghai, though the impressions given of China need to be trimmed. There is romance, charm, and sweetness in China as well as sordidness, bitterness, and hate. China is like a jewel with a million facets; each observer sees a different gleam. Only slowly is the real Chinese heart coming into the ken of the Westerner. In *Tales of a Chinese Village* facts are more prominent; the

veil is lifted to show real heart throbs, and a sympathetic insight into actual conditions and psychology in out-of-the-way places is given. The *Comedy of Ignorance* shows a modern conclusion to a marital arrangement à la ancient ideas. *Limehouse Nights* contains tales of the London underworld in which transplanted Chinese figure. The stories are vivid and at times rankly realistic, but they give some idea of the muddy condition of the waters of life when neither moral nor racial limitations any longer exist: of *Civilization* the same is true of Westerners in the orient.

The Press

The use and abuse of the press in China has received attention. In *Attitude of the Chinese Press To-day* the ideas of the Chinese as to Christianity are given; the lack of Christian journalistic leadership is also shown. *What the Chinese Read To-day* is a good guide to present literary tastes and tendencies; though literature in China is saturated with Buddhism and Confucianism yet Christian literature has a meaning and function. A significant outlook on plans for the future is given in *The Press of China* which has had a rapid development and is beset with difficulties. *China and the American Newspaper Editor* gives a hint as to what American journalism can do to help meet these difficulties. *China Needs Publicity*—and to attain this it is suggested that a central committee be organized to promote balanced publicity about China.

Christian Literature

Of the present status of *Christian Literature in China* there are dependable summaries: a symposium shows also the thinking of Chinese leaders on this subject. *The New Christian Literature Council in China* will stimulate the production of new phases of literature and help discover writers. *The Illiteracy of the Christian Church* is in the focus of attention, *Phonetic Writing of Chinese* and plans for the *Home Training of the Blind* shows the process by which these needs will be met. The promotion of and coöperation with the Chinese Government in one phonetic system is an outstanding achievement of Christian work during the past year.

The most significant phase of the Christian literary world is the finishing of the *Revised Mandarin Bible* the production of which is treated, briefly, by several of those intimate with the work.

Work on the Borders

There are a number of suggestive articles on Christian enterprise on the borders. In the *Opening of Tibet to Christianity* we see that even custom-hardened Tibet is being effected by Western influence, thus forcing its doors ajar for evangelistic effort. Some unusual pioneering experiences are given in *An Interview with Mr. J. H. Edgar*. The growing work among the tribes on the border is treated. *New Missions and New Stations* is an account of work among the Tai, some of whose characteristics are also given. It is evident that the boundaries of Christian work are being pushed forward.

In International Thought

We are in a period of international thinking; international coöperation will come later. We have secured a few books written from the world viewpoint: many such others have probably missed us. In many of these China comes in for attention, though the titles vary and rarely suggest this. In *Reminiscences*, thirteen chapters deal with China. This unusual book of travel experience, gives a running account of some of the aspects of life in China a half a century ago. To read is to learn that even slow old China does move forward. In addition to the recounting of many adventurous exploits good words are said for the Chinese. *The Democratic Movement in Asia* is an enthusiastic attempt to portray a movement which is as yet evident only in spots. This book makes people assume too much. *Ancient People at New Tasks* selects, out of many new activities in China, work in forestry; this seems to have special features which make the author's imagination strike fire quicker than other aspects of reform. In *The Far East Unveiled*, the author deals with China and Japan, and tries to tell the truth by giving some current viewpoints. It will help to balance thinking, being in the main a study of current opinion. *The Awakening of Asia* is an exposé of the white man's malpractices in Asia. It is socialistic and

individualistic; old facts are interpreted from the standpoint of a foreign fighter for the rights of individuals and nations. It is a sign of dilatory recognition on the part of the West that the rights of the East are similar to those of the West, the only principle that can settle the vexed question of East and West. This author uses much acid sarcasm with occasional missatements but there is also a vein of strict justice in the book. A little more of the idea of "the world for mankind" would temper some of his still lopsided sentiments. *The Spread of Christianity in the Modern World* shows the place of China in the expansion of Europe into Asia, and the contemporaneous philanthropic expansion of Christianity. Only high lights and outstanding personalities in political and missionary work are touched upon; the book shows clearly that the last four hundred years have been the great period of *world contacts*. The curve of the change in China's thinking from intensive hate of the energetic Westerner to a willing "open door" attitude is shown. It is like a map in words, leaving of necessity some details a little vague. In above productions and articles China is seen from the point of view of the scientist, the democrat, the student of industry, racial contact and the socialist.

Chinese Abroad Special attention has been given to the penetration of China into the life of the world. *Out and About London* gives an account of London "Chinatown," a glimpse into the underworld from which even the "glamor of shame" has departed. *Chinese in Singapore* gives an insight into the effect of residence in a foreign land upon the Chinese; the author is a little pessimistic over the results. *Chinese in the Dutch East Indies* suggests how Chinese abroad can help develop China's commercial independence in international commerce. There are suggestive sketches of Chinese students in Great Britain, the United States, and Japan, where they are learning truths about their world neighbors as well as about other things. *The Experience of a Chinese Christian Student* gives impressions of contact with Christianity; "among other things," he says, "this helps to create a new idealism for China." In *Chinese Students and the American Church* is a short statement

of the present condition of Chinese students in America; in accepting Christianity the Chinese student wants intellectual satisfaction, as he has no emotional tendencies or sentiments to help him. *Christianity and Chinese Students in North America* suggests the need of more aggressiveness on the part of Christians in the United States. Christianity at its home base is being measured and tested by the Chinese student as never before; their reports thereon will have increasing influence. According to an article on *The Chinese in France* their sojourn there was not productive of good alone. Those Chinese who entered for a while the life of the West should play a big part in promoting that understanding and friendship which is the basis of lasting international relationships. Two short but suggestive articles on Chinese emigration are given. One states there are 8,300,000 Chinese abroad, the other asks whether the League of Nations is to result in a "white" league or world league. Its author feels that in some way the *ideals of brotherhood must be worked!*

Internal Problems

China is an obvious target for much criticism of her part in the international tangle! Insufficient attention, however, is given to the causes therefor. If the magnitude of the elements of number, time, and area, is not overlooked, China's problem is the biggest in the world. The critics of China too often lack the historical imagination. *Causes which have Impeded the Progress of Republicanism in China* shows how division of authority and lack of executive have stood in the way of reconstruction. It is a good article for *impatient aspirants for the job of running China*. In *The Constitutional Situation in China* the problem is clearly put. *Constitutional Development* is another clear treatment of fundamentals. *Violating the Open-door in Manchuria* is a frank statement of how the monopolistic methods of Japan are against the trend of modern ideas. *The Problem of Peking* is a plea for more chance for China to act for herself. The fact is noted that all but two of the foreign diplomats are not trained in the political and economical sciences, which is a partial explanation of the impasse to which international affairs in China have come. That there is a growing unanimity of

public opinion in China is seen in the *New Chinese National Movement* which is a Chinese statement of the "passive revolution." A *Constructive Plan for China* deals mainly with the danger of the present commercial situation, and asks for an international commission which among other things will consider the return of all "Chinese territory and intrinsic rights." Along this line America could help prepare China for complete autonomy. *The International Development of China* is an attempt by an ex-president of the Republic to show how to develop a proper market in China; it is a proposition to the foreign powers which it is hoped will help to do away with competition and commercial strife in China and the world. To read these articles is to realize that China is suffering terribly from hasty diagnoses. A more careful study of the real causes of China's condition is badly needed. The doctors are many but the remedy is still a matter of disagreement.

International Relationships

Of China's external problems the same things are being often repeated by many people. As a compilation of causes which have led up to the present debacle the two volumes of *International Relations of the Chinese Empire* cannot be surpassed. China could not have been left alone to become a cyst in the life of the world, hence the aggressive expansion of the West into China was inevitable; but it is a game that sadly needs a revision of rules. The scramble for wealth has been heretofore the main motive. That a change must take place in this regard is assumed in a résumé of *Foreign Financial Control in China*, an attempt to show how to make China safe for finance. Though fair, this book is influenced by foreign interests as much or more than by Chinese. For the Westerner China is still more a matter of safe exploitation than of human welfare. The word "guidance" would be better in the title than "control," which just falls short of recognizing China's right to self-development. But the question of questions is the relation of Japan and China. Japan is, of course, an apt pupil of her Western predecessors. She has no new methods. But since she is crowding her exemplars as well as China, she is made the target of the world's indignation against

methods that are rapidly becoming anachronistic in the light of a new world conscience. *Democracy and the Eastern Question* is a combination of press reports and discussions. The book is partial to China, though it deals almost entirely with the points of conflict between China and Japan, and little with points of their common interest. A clear case against Japan's militaristic policy with regard to China is made out. Japanese diplomacy seems to be a series of quick change "turns." As a factor in political thinking this book should have great influence.

In articles the subject is discussed from many angles. *China's Foreign Relations in 1918* deals with some practical problems. In a review of *China's New Constitutional and International Problems*, an astute Chinese leader points out that the idea of China's sovereignty does not do away with the obligations arising out of international relationships. Japan's hope of gaining control of China's finances is seen in *Gold Scheme Will Make China a Japanese Colony* which is another Chinese protest. *America's New Financial Policy* criticizes President Wilson's refusal to participate in loans to China because he thus lost a good chance to help. In *Japan's Loans to China* the motive in the loans is discredited and the promoters and receivers sharply criticized; this is an American protest. A Chinese editor appeals for world help in *International Control of China's Finances Needed Now*. He suggests also that an American come to China to help reconstruct it. *The Japanese Demands* are treated from an American viewpoint. The author thinks that the League of Nations must settle the problem involved. The significant point of the latest problem is seen in *Shantung the Alsace-Lorraine of the Orient*, which shows that the psychological effect of the Japanese invasion of Shantung will be a constant irritation. To understand the Japanese inroads upon China, *The Economic Rights Secured in Shantung by Japan*, is good. An old Chinese hand writes clearly and sympathetically in *China, Colony or Nation?* and makes an earnest appeal for the application of reason and justice, as opposed to "interests" and "war." That Japan could gain more in the end by recognizing the "open door" is shown in

Japan and the Industrial Development of China. If *Japan Refuses* is a strong discussion of what will happen unless Japan yields to some extent. The author does not believe that China can take care of Japan's overflow of population; her own increases too fast. China as a factor in the peace of the world and her relations to the League of Nations is seen to be vital; at the Peace Conference China was both disillusioned and moved by a new determination to self-assertion. The outward influence of democracy in China is gradually changing her, and the fact that China has a future gift to make to democracy are points well brought out. The status of the foreigner in China is changing. *The Principles and Practice of Extra-territoriality in China* is a short but enlightening treatment of this problem. Extra-territoriality, the author says, has not been forced on China; he says also that a law controlling the legal relations of Chinese and foreigners should be compiled. The need of care in the selection of people sent to China is indicated in *Western Characteristics Needed in China.* *The Relation of America to China* seems to be much in evidence; this is a typical Western view that China is too weak to stand alone! *American Policy in China* states that China is financially solvent though in a financial muddle, but reconstruction must not be left to Japan. The United States should take the lead in initiating a new policy based on fair play and the rights of other people. *Principles for Which America and England Should Stand in China* indicate a growing appreciation of international coöperation. *An Outline of the Far East* attempts to give some reason for the incoherence of China, one of its pressing difficulties. The present debacle culminated twenty-five years ago in the loss of Korea; to help we must provide a *Fair Chance for China.* In *Our Tariff Question* are suggested China's suppressed interests and a determination to get them back. The Chinese are thinking more deeply than ever, and with a better knowledge of the West and its principles. In the untying of this tangle the Christian movement must take a part or it may be charged with being impotent to produce international justice as well as to stop the war.

China's
Potentialities

The real possibilities of China have received careful attention, especially on the commercial and industrial side. *China* is a brief résumé of outstanding facts. In *China's Commercial and Industrial Progress and Prospects* some information is given that is not easily available elsewhere. *The Trade Possibilities of the Far East* are being carefully measured. *The Essential Factors in Oriental Commerce* are analyzed by a Chinese who feels that the Chinese merchant should be taken in as partners, not compradors; this is the new viewpoint of commercial coöperation. The last twenty years have seen a great change in *China's Industrial and Commercial Outlook*. Big movements are often lost for the time in China's immensity. China is entering upon widening roads, whose ends are not in sight. This is an article which should interest missionary sympathy in China. The economic shrewdness of the Chinese is illustrated in *Chinese Reclamation of Waste Material* which also gives an insight into Chinese psychology. *China's Finances in 1918* show a bad year; for twenty-nine Japanese loans amounting to two hundred and forty million yen valuable national assets were given as security. Yet China did not fail to pay all her financial obligations. *Chinese Railways in 1918* went through their biggest year, though in construction the year was a disappointment. An agricultural train was a significant innovation. That United States merchants must learn how to adapt themselves to China's needs, is clearly shown in *How Can American Commerce be Extended in China?* which is treated by a Chinese student; *Transportation as a Factor in China* will also help understand this important subject.

Industrial
Development

There is a most interesting series of studies on China's industries both indigenous and exotic. Of China's possibility as a world supplier *China's Industry* is suggestive. A Western industry which has been made a great success in China is *The Commercial Press Limited* not the least interesting point being its modern care of its employees. *The Early Traders of Canton* is a résumé of the early troubles of foreign merchants. Jade, the soya bean, canned goods, insect wax, musk,

forestry, flour, minerals, railway timber, silk, fishing, vegetable dyes, iron and steel, department stores, timber rafts, salt wells, and amusement are all treated in informing and often fascinating articles. They are kaleidoscopic views of Chinese industrial life which show an encouraging and unusual attempt to study China. Western writers no longer are simply interested in dumping things on China; they are learning studying her latent possibilities. China is thus looked on as a possible world partner. A short technical study of several industries is given by a Chinese expert in *Chemical Industry in Kwantung Province*. The Western scientist in China speaks in *Thirty Thousand Miles in China* and briefly relates the physical features and monuments of China. To him the solution of China's physical problem largely depends on education. *The Contemporary Chinese Drama* shows how Western ideas are being merged, at least in some places, with Chinese ideas on the subject. The question of *Forests and Floods in China* is treated by several. That they are inseparable a Chinese expert attempts to show, though some others do not agree with him. Another shows that there is a greedy market for all the forest material that China can produce. And last, one treats of some of *China's Contributions to the World* and shows appreciation of the fact that China can give as well as get. In an article which is in the main a résumé of the opinions of others, we are reminded of the *Distinguishing Characteristics of Chinese Civilization*. It is evident that China can help in promoting world character as well as world comfort.

Religion

Research into Chinese Superstitions is the only book on the subject of religion we have seen. It treats in an interesting way of the common religious ideas and activities with here and there a bit of deistic philosophy. It is a book of the common round of religious life in China. In it we can also glean something of the social values back of Chinese religious life. *Letters to a Missionary* deals with the religious ideas of a certain group of Westerners in China. It is written by an old China hand and is a caustic attack on the idea of eternal punishment. It is woefully weak in that it does not

recognize that while the appeal to fear may for many moderns have lost its hold, yet it has played a real though passing part in the development of civilization. It suggests, however, the modern scrutiny that religious ideas must undergo even in China.

Most of the articles deal with the popular rather than the philosophic study of religion. *Summering with the Gods in China* suggests some of the motives that keep life fluttering around a temple, which though vague to the Westerner are real to the Chinese. *The Land of Peach Bloom* is a winsome story of an old fisherman who wandered into "the land where nothing ever goes wrong"—one of the spheres of the immortals. In this land the achievements of men are equal to their best ideals! *Taoist Tales* is a collection of fairy tales and Chinese folk-lore. Here the imagination is free. *Working the Oracle* is a technical study of the diviner's art which will help show the place of divination in China. In *a Study of Early Chinese Religion* we have a study of first-century records. Nature worship is taken as the alchemist's stone of explanation of early Chinese religious activity. *An Analysis of the Kan Yin-Pien* is based on the book of that name, and succeeds admirably in getting some order out of its chaos, and thus bringing its moral ideas into the light. In *What I Think of Confucianism* a Chinese gives it as his conviction, that this system is *one of the most ennobling the human mind ever conceived*. He is of the opinion that Christians and Confucianists should work together to attain the Confucian ideal of "loyalty and forgiveness." *The Symbol for God in Chinese* is a note written to show that the Chinese character for God is connected with the Buddhistic symbol "swastika." *The Confucian God Idea* is a scholarly discussion which gives much space to what Westerners have said but seems to underestimate the ideas of early Chinese thinkers; it contains also some good points with regard to the attitude of modern Chinese and the conception of God. *The Confucian Way of Thinking of the World and God* is based on an article published in 1910 by a Chinese. He thinks that Shang Ti was a tribal god in China as Jehovah was in Israel. Compared with Jehovah, however, he is not so capricious. Here we get in touch with a real Chinese

theologian, of remarkable perspicuity. In *Wu-T'ai-Shan and the Dalai Lama* it is shown that a mundane god though mysterious appears quite human when seen close and dwindles under the light of ordinary acquaintance. Old and new sanctions are taken up in *The Moral Sanction in China*, emphasis being laid upon public opinion in this connection, though the question is admitted to be still unsettled. Strange studies and ideals are given in *Fancies, Follies and Falsities* which denotes the intellectual stream of dim vagaries in which many Chinese live. *The Contribution of Christianity to China* is treated in two articles. One states it has all to give, a strained view; the other claims that Christianity being a religion of knowledge and power, will promote the knowledge of God, thereby making a gift of the greatest magnitude. We must make reference to a lack of recognition of the spiritual forces, achievements, and possibilities of the Chinese, a line of intensely profitable future study.

Moslems A *Chinese Moslem Tract* shows how a Confucian man accepts Islam and indicates that there have been some attempts to unite the two. *The Mohammedans in China* is an article published in 1866, but one that, with minor modifications, gives still interesting information on Mohammedanism. *The Present Condition of Mohammedanism* is a somewhat pessimistic statement by a modern Chinese Moslem of the reasons why Islam does not grow like Christianity—a sign of the times. In *Chinese Mohammedanism* there are given some facts and thoughts bearing on the beliefs of Moslems, that have been culled from Chinese works written by Moslems. Not so much attention however has been given to this problem as last year.

Moral Problems On actual moral conditions in China as a whole, little is known, though a careful survey has been made in Peking. Of the chaotic state of fifteen provinces brief mention is made in *Lawlessness in China*. Though a minority of the people only are affected, yet the power of unregulated forces and desires is seen to be bad enough. One of the heaviest loads is the *Soldier Curse in China*. China's militarism is of a character all its own.

Chinese Wines a Misnomer shows that wine making and distribution is recognized as an industry and hints that it is a bigger problem in China than it has been thought to be. A Chinese and a Westerner deal with the invasion of China by United States' brewery interests. Here we see that some Chinese do not favor the move. The opium revival comes in for sarcastic comment, as an attempt to nullify a decade of suppression. The attempt to revive the trade is felt to be a "collapse of China's morals." *The Final Fight with Opium* notes that we are now in the last stage of this struggle. *America and Britain Must Stop Opium Revival in China* is a call to coöperation against this evil of which the moral conscience of the world has set its stamp of disapproval. There is steady progress in organization against this monstrous evil.

Social Problems *The Background of Chinese Philanthropy* shows the relation of the Chinese Government to the welfare of the people. The motive of the Government is an inherently healthy one, though improvement in organization is both desirable and pressing. There is no need to teach anew to China the principles of philanthropy. *China's Social Challenge* shows the part Christian missionaries must take in a social program for China—a tremendous need. *The Human Cab-horse of China* is a short, accurate account of the earnings and conditions of ricksha coolies in Peking. Men are too cheap in China. *Purchasing Property* gives some of the fantastic customs to be observed in the purchase of property in Western China. It illustrates the complexity of some simple transactions due to Chinese social solidarity. *Colonization in Kirin* calls attention to a practical attempt to help others to help themselves. *Permanent Values in Chinese Festivals* notes some of the elements of the social festivals of the Chinese, the permanent value of which has been often overlooked. *The Christianization of Life in China* shows how to promote China's best good. Christianity must direct all spheres of life. *The Church and its Community* shows how the Christian churches should help make life around them more livable, as well as guide the way to another life. *A Sociological Apologetic for Christian Propaganda in China* gives some notes

on Chinese social efforts and how necessary Christianity is to a complete social and religious life. *A Social Effort in Yangtzepoo* describes an attempt to apply Christian sociology in an actual community. Much more is being done along social lines in China just now than was talked about in the current year; but it is not quite so much in the focus of attention as some other subjects.

Chinese Women It would appear that under proper conditions Chinese women find it easy to throw over old customs. *Concerning Hunanese Women* gives some old Chinese ideas of women. In *Women's Work* possibilities of Chinese women as leaders in a new world are shown. This is further illustrated in *The Personal Work Movement and the Young Women's Christian Association in China*. *Work for Chinese Women* shows the effect of social changes upon women in China and the growing number that need to be trained for self-support. Educationalists must help prepare these women for clerical and professional work. The ebb and flow of *Government Education for Girls in China* is shown, and new attitudes about women given. *Women in China Today* is the voice of the Chinese women, showing some of the virtues, weakness, and needs of Chinese women who are planning now to enter into the "sisterhood of nations." The overlooked importance of Chinese women in Christian work is clearly shown in *The Place of Women in the Protestant Missionary Movement in China*. Another phase of *Uplifting the Women of China* is seen in the work of the Young Women's Christian Association. While not yet numerous, modern Chinese women are beginning to exert a tremendous influence.

Education As to methods of work in China, education appears to have the lead in the thought of the workers. *Some Problems of Higher Education, with Particular Reference to Medical Training* shows the importance of correcting the old mental attitude—mental indifference to new situations—on the part of medical students. In *Aims to be Sought in the Christian Educational System in China* we have problems and solutions put together in a way very few missionaries find time to do. While a little too sweeping

in talking of China's moral and intellectual deficiencies yet much that is worth while is said of her capabilities. A number of educational problems have received attention. *Teacher Training* has been treated from the background of experience in China, the only way to solve it for China. Out of West China has come the impulse for a teacher training campaign. *The Standardization of the Middle School System* throws some light on what not to do. Agriculture secures recognition in four articles from different sources and different individuals. This type of education is receiving considerable attention. As an educational factor forestry is seen in *The Wonder Tale of Some Trees and an Irishman*, a determined attempt to undo Chinese methods of deforestation. *Self-help for Boys and Girls* receives short but helpful comments; it is a most important and difficult subject that has not received sufficient attention. Equally difficult is the question of *Social Etiquette Between the Students of Boys' and Girls' Schools*; this is a problem which will not solve itself, and some good hints are given. Vocational education is receiving attention in a national organization of vocational education. The perplexing question of holidays, Chinese and Western, comes in for consideration. China's need for legal training is noted in *Making China's Statesmen Christian*, which deals with the work of one Christian school teaching law in China. The leader in China's intellectual renaissance is revealed in *Peking Government University and the Intellectual Leadership of the Nation*, an article which gives insight into some of the causes of progress and some of the motives of the progressives. *Education in the South of the United States and China* shows some points of contact between Hampton and China's educational problems. In *Chinese Education* we have a vehement criticism of the tendencies of old Chinese education to produce mental cripples. That Chinese educationists are changing, we perceive in *Recent Development in Chinese Education*. We have the view of a sympathetic friend of China in a *Survey of Educational Progress in China*. *The Future Place of Education in China* shows that the Chinese grip on the educational situation is slowly but surely tightening. Christian education is no

longer a "pacer": in many parts of China it is running neck and neck with Chinese education. While we have much of the old formal education in China, yet speaking generally, real progress is being made. There is appearing a merging of Western pedagogical theory and experience which promises some real solutions to educational needs in China. It is evident also that the character of Christian education in China has already changed. Life needs and not intellectual gymnastics now determine most of its policies.

Medical

In *Notes on Chinese Medicine* some strange and original treatment of, and terms used for, venereal diseases are given. These terms should be useful to those dealing with social diseases. *A Chinese Chemist's Shop* lists remedies for strange diseases; old ideas on medical treatment are still very prominent. *Chinese Superstitions Relative to Childbirth* gives some queer notions of a natural function. *Smallpox in China* shows that one hundred years before Jenner's discovery, cow fleas were used in China for the prevention of smallpox. That new ideas are growing is seen in *The Awakening to the Value of Scientific Training* which gives the bill presented in the Kiangsu Provincial Assembly, to ensure that medical practitioners are qualified by having to pass a proper examination. A need likely to be overlooked is brought out in *The Needs and Problems of Small Hospitals in China*. Some good suggestions are made with regard to future medical mission work in *Scope of Medical Mission Work*. Generally speaking, however, this subject has not received much attention during the year. Medical work appears to be in a transitional stage.

Christian Movement

The China Church Year Book (Chinese) and the CHINA MISSION YEAR BOOK are surveys of leading events and ideas in connection with the Christian movement in China. Both are rapidly growing in value; there are no books published where one can get such an acquaintance with Christian work in China as these. Missionaries who do not read the CHINA MISSION YEAR BOOK should be inoculated with some sort of

serum to promote the desire to do so. Outside of these not many books on mission work in China have come to hand. *Light in the Land of Sinim* is an autobiographical sketch of obstacles and successes in mission work, seen from the viewpoint of work in one mission, and deals with China as an opportunity for propaganda mainly. *Fifty Years in China* also deals with the work of one mission, and is of the type that each mission should have. Both these books contain many interesting hints on the impact of the West upon the East, and indicate something of the friction and heat engendered thereby. The activity of the Christian Church in China is treated from several viewpoints. *The Institutional Church in China* indicates the relation of the Church to other organizations doing this type of work. The entrance of the Church into the Young Men's Christian Association field is raising new questions. In Foochow is given a good illustration of institutional work. The Christian Church in China is growing in scope and activities. *Union in Evangelistic Work* is looming up more each year. In *Salt and Its Savour* we see how the impact of Christianity upon idolatry stirs up persecution; several cases of this as seen in one person's experience are given. *The Evangelization of Honan and Manchuria* are résumés of work done along provincial lines. A Chinese pastor gives some practical suggestions of *How to Extend the Chinese Christian Church*. The relations of Christians to old religions and certain classes still needs careful study. *The Chinese Church To-day* is a most comprehensive statement of the problems and possibilities of the Chinese Church. It is the best article of its kind we have seen. Written by a Chinese leader, it shows how such can summarize and analyze the needs of Christian work. Twenty years' experience has been put into *The Building of the Church in Village Communities*, which shows how Christianity has, and may yet, spread among rural populations. However, the problems of Christian work are not receiving the attention they should; but perhaps we are waiting for the results of the Survey.

Some of the indirect results of mission work are seen in *By-products of Christianity*, containing the observations of a commercial magazine. The struggle between old and

modern ideas is graphically described in *A Buchaneering Grandmother*. How even priests are won, *A Buddhist Priest Gives up His Job* will show. *A Camouflaged Prescription* shows how a Christian daughter-in-law was persecuted for her faith. A most suggestive report is given under the title *Student Christian Association of the Canton Christian College*, which shows how students can be active along Christian lines. One or two unusual instances of *Self-Support* are given, in which cases all connection with foreign support was cut off for the time being. This is a vital question which has slipped into the background. Some general and important phases of this problem are touched upon. In *Training of the American Missionary to China* evidence is given to show that specialists will be needed more and more as time goes on. The report of F. K. Sanders also deals trenchantly with this subject. In *Some Impressions of Missions in China* emphasis is laid upon the danger as well as the advantages of deputations, which often go away with half-baked opinions of mission work, doing harm thereby. *China, World Democracy, and Missions* is in the main an appeal for education and the place of some specific schools therein. *Your Chinese Neighbour* calls attention to the needs of those who live in "Chinatown." *Can True Patriotism be Developed in China?* indicates that some of the resentment against foreign exploitation may be a nucleus for the wider spirit of patriotism. *Is China Worth Helping?* is really a plea for foreign coöperation, mainly along financial lines. *The Development of Church Order in Connection with the Work of the China Island Mission* is an interesting account of how a coöperative movement has solved the problem of working out denominational ideas. But we need some one to take a bird's eye view of the Christian movement in China and summarize it helpfully.

Signs of Progress

The present period of crumbling institutions in China has caused a wave of pessimism. "China is hopeless" is the weary cry often heard, therefore China needs to have everything done for her. To show that hopefulness is possible, we have put together, as an antidote to pessimism, a few signs of progress culled from other books and articles.

Progressive Ideals and Christian Work in China is a compilation of ideals actually in operation in mission work, and growing in influence, though not generally accepted. The so-called "liberal" is thus seen to be taking an effective part in Christian work. *New Life Currents in China* is a book for all of little faith. Here one can feel the swell of the rising changes in every department of Chinese life. It is a good summary of what is going on, and an excellent stimulus to faith in the future of China. *Scratching the Scales Off the Dragon's Back* is a picturesque way of indicating how superstition is forced to yield to intelligence. Even the currency puzzle is receiving attention, as seen in *China's Efforts at Currency and Coinage Reform*. The solution of the system of extraterritoriality depends upon the development of an efficient judiciary. *Recent Progress in the Chinese Administration of Justice* shows that this problem is being attacked hopefully at least. *Progress of China's Womanhood* indicates some of the new duties of Chinese women, and also argues that in the new China the old and the new must be merged into something better. While *Chinese Efforts in Modern Industry* seems to throw cold water upon the idea of progress, yet it indicates advance; the author is a little bit troubled with myopic speculation and like others fails to see how family and social solidarity in China may produce a method of commercial coöperation, different from that in the West. *Improvement Begun on China's Famous Grand Canal* is an interesting account of an attempt to improve a waterway that took two thousand years to build. In amusement, change also is indicated; the *Coney Island Amusement Idea Comes to China* shows the reaction to some Western ideas of recreation. *Chinese Officials Adopt American Cotton Seed as Standard* is proof of a desire to learn. *Progress of Forestry in China* is an encouraging account of new and modern attempts to end the mistakes of ancient China in this direction. *A Literary Revolution in China* reveals a movement to make the vernacular the organ of the press. *Modern Athletics in China* are growing and a more balanced attention to the physical life is being taken. *Across Mongolia by Motor Car* shows how the hoot of the motor horn is even disturbing the

fastnesses of China's hinterland, and suggests that a move for good roads may ere long become a reality. *New Emphasis on Education in China* is a critical analysis of the educational situation with some suggestions and encouraging recommendations. The viewpoint of this Chinese leader would be a good test for mission schools who desire to hold their place of leadership. *Putting Missions on a New Basis* deals with the effect of the Methodist campaign in China. *Converting the Missionary* shows how the Westerner becomes steeped with the ethical, æsthetic, and religious elements of Chinese civilization and becomes in turn a missionary to make them known to the West. The article has a most significant viewpoint which looks on China as a possible colleague rather than simply a recipient of charity. The presence of an indigenous impulse to the evangelization of the Chinese is seen in *Statement to the Christians of China Regarding the Chinese Mission to Yünnan*. That the whole Christian movement is changing in its approach is evident in *Progressive Plans of Christian Work in China as Seen in Reports of the C. C. C.* *The Ideals of New China* shows how some Christian leaders see clearly what needs to be done and the *Coming Chinese Christian Leadership* is a straightforward attempt to show how genuineness is essential to aspiring leadership in China.

Among many of the things said about China we find a development of Western sympathy and a deeper understanding of the real China and China's capabilities. On her part, China resolves afresh to do her part and claim her own. These two currents, when merged, will help bring in a new era. The material resources of China are much in the focus of attention. Public opinion in China and the world is focusing on the vital problem of international help for China given in a way to insure her self-respect and secure her justice. It is hopeful to notice that there is more said about future adjustment than a settlement of past wrongs for which full payment can never be made. Christianity is a recognized factor in leadership and thought. The world is trying to be fair to China; China is trying to find out how to work with the world.

PART VII

MISCELLANEOUS*

CHAPTER XXVII

SPIRIT AND CHARACTER OF APPROACH TO CHINESE RELIGIONS

H. P. Beach

The present writer desires at the outset to confess that the following paragraphs are the result of only a limited experience in six years' work in China, and that under conditions of thirty years ago, and of observations and inquiries during three visits averaging about four months each in recent years. He also desires to state his accord with the strictly Christian emphasis of most missionaries who know scarcely anything of the Three Religions of China and hence make little of methods suggested here. He believes, however, that Chinese religionists could be more naturally and surely won, if the apperceptive approach were employed and if the spirit were more catholic and sympathetic.

I. Spirit of the Missionary Approach

Importance of Right Approach Much depends upon this, if abundant observation and testimony are to be relied upon. It goes without saying that intelligence should be present in dealing with the Three Religions. Very few missionaries have really *studied* the faiths which Christianity must meet and which it will supersede, if the

*Editor's Note—Several of the chapters in Part VII should have been included in earlier parts of the YEAR BOOK, but were received too late for such inclusion.

missionary's desire is realized. For this reason attacks are often made upon Confucianism or Buddhism that are based upon ignorance and fail to use elements of truth that are as true when uttered by a Confucianist as when upon a Christian's lips.

Need of Sympathetic Understanding Equally important is it to display a sympathetic spirit in dealing with China's religions. Even those zealous workers, whose crass ignorance of what they are discussing is appalling, must acknowledge that their own ancestors are as responsible for China's ignorance of God as are the early Chinese who received no Christian revelation and whose gropings after God have been pathetic rather than reprehensible.

Emphasis on Positive Truths The spirit of constructiveness rather than of destruction is more desirable in the approach than most believe. Ridicule and learned proofs of the superiority of Christianity and the attempt to destroy belief in the best in Chinese religions are somewhat common; too little is attempted in the way of emphasis of positive truths found germinally in China and fully developed in Christianity.

The Real Danger The missionary's attitude should be one of deep concern for the inquirer's listlessness regarding indigenous religion and his ignorance concerning Christianity. Nothing in life is more vital, and for a person to be apathetic as to a dominating religion is deplorable indeed. Such concern must be heartfelt on the part of the missionary and should spring from an appreciation, begotten of study and from actual testimony of believers in China's religions, of their hollowness and inability to satisfy and to save.

The Scriptural Approach If "God is love," and if John 3: 16 is really the heart of the Gospels, it is obvious that the spirit of approach must be that of sincere Christian love. The human heart hungers for love, and there is little enough of this to be found in China—practically none in Confucianism and Taoism, and only a

modicum in Buddhism. Here is the opportunity to manifest at the threshold that specialty of our faith which is more alluring than almost any other feature of Christianity.

And one other item is important, even more so than in Palestine when God-fearing Jews, opposed to Jesus, were awed as they perceived that He spake with authority and not as the scribes. As ambassadors of Christ, we are privileged to speak with a divine authority; and that impression is more surely conveyed by a scriptural presentation of our religion than by a philosophical and well-reasoned presentation, helpful as that is for some minds.

II. The Apperceptive Approach to China's Religions

As intimated above, we hold that a greater emphasis of a principle which we all believe in to a greater or less degree, that of apperception, is extremely desirable, as is proved by those who make it central in working with Taoists, Confucianists, and Buddhists. There are elements of truth at least in each of these faiths which we as Christians may use and build upon as did the apostles who employed the Old Testament revelation in their missionary labors. Pedagogically we proceed from the known to the additional or the unknown. In what follows we call attention only to such apperceptive foreshadowings of truth, with no disparagement whatever of more obvious positive statements of Christian teaching.

1. First, chronologically, comes the early
 Foreshadowings of Christianity in Taoism
 Taoism. Though few pronounced Taoists are met with and fewer still of those who hark back to the original canon, there are elements both in it and in popular and modern Taoist writings and practices which may be noted. Thus the idea underlying one of the most widely distributed religious treatises in China, the *Kan Ying P'ien*, that of Rewards and Punishments, is found in Christianity and cannot well be omitted, no matter how liberal a missionary's views may be of future retribution. So, too, another of the Taoist booklets, the *Yin Fu Ching*, or Secret Blessing Classic, as a

clue to the unseen, may be the starting point of a most helpful presentation of its and our Christian views as to true blessing as contrasted with ordinary views. (Cf. Revelation 3: 17, 28.) The desire for prolonged life, evidenced by the oft-repeated Taoist phrase, *Ch'ang shêng pul lao*, is an invitation, so to speak, to present our doctrine of eternal life. The *Tao Tê Ching's* doctrine of the Tao, so many-sided and confusing, for that very reason is fruitful in comparisons and contrasts with Christian teachings concerning Him who was not only the Tao, but also the Truth and the Life—all the avowed objects of Taoist search. The omnipresent, ever active, always unperturbed Tao is the "rest" which in Matthew 11: 28-30 is so alluringly set forth, far more attractively than the Taoist *Wu Wei*. The spiritual and profoundly mystical character of the *Tao Te Ching* is another aspect of Chinese religion not so well manifested in any other canonical book.

2. Confucianism, the best known and most discussed of the Three Religions, abounds in parallels and common points of ethical accord. A few items of approach are the following, among many that will occur to any student of the system.*

The true *kuei-chü*, or compass and square, of Confucianism, its improperly called "Silver Rule," may be a starting point; and when seen in its positive import, though negative in form, it and its underlying *shu*, reciprocity, may be compared with our Golden Rule. The constantly quoted *wu lun* (the five relations) of Chinese social life may be discussed with the equally important omission of a sixth, or rather the first, of all human relations, that of man to his God who would have all men related immediately to Him, without the interposition of the imperial worship and the emperor high priest, the only intermediary of Confucianism. The earlier Chinese

* See the present writer's report, *Presenting Christianity in Confucian Lands*, pp. 100-118, published by the Board of Missionary Preparation, New York City.

beliefs concerning Heaven, *Shang-ti*, and spirits, uninterpreted by the commentaries of Chu Fu-tzū, are fundamental and suggestive. The ideality, deficiencies, and impracticability of the doctrine of the Princely Man, may be profitably discussed in contrast with gospel ideals. In this connection, China's desire for a Perfect Person who should be more than the historical Princely Man, Confucius, may be shown to have its incarnation in this same Jesus whose enemies could find no fault in Him. But what is not found in any strength in the Classics, a sense of the soul's innate enslavement to sin and the consequent need of a great deliverer, may be added as a supplement to what is only implicit in the Confucian canon.

3. Buddhism also contains many adumbrations of Christian truth, in principle at least. Thus its doctrine of brotherhood and friendliness is theoretically helpful, even though found in its practical issues mainly in the priesthood. Its emphasis of St. Paul's dictum, "Whatsoever a man soweth, that shall he also reap," is as vividly depicted in a Buddhist hell as in the Pauline writings. So, too, the desire for a better outcome of life is less well suggested by the temple representation of heaven adjoining its hell torrents, and in the many pictures of the boat of salvation carrying believers to the Western paradise, than by the hidden significance of the pagoda and the *stupa*, so seldom seen but really the foundation of which the pagoda is only the enlarged summit, or *htee* in southern Buddhism's parlance. The entire doctrine of the future life is often spoken of as Buddhism's great contribution to Chinese religion, and hence is a topic that may well be studied with the corresponding Christian teachings. Less frequently mentioned in discussions with Buddhists is the Northern Buddhistic—the Mahayana—emphasis of the ideality of the arhat, or Lohana, as compared with the Hinayana importance of the bodhisat, or Pusa, in the accurate sense of the Chinese terminology. Instead of the relatively selfish ideal of one who has done his work of saving and has reached the last period preceding his Nirvana, Chinese Buddhism exalts those who are continuing their salvatory

Adumbrations
of Christian
Truth in
Buddhism

work and who may do so for countless transmigrations still. Here the continuous work of a deeper salvation, which nineteen Christian centuries witness to in a multitude of nations and peoples through the living presence of a spiritual Christ, may be shown as a very real deliverance that every man may himself experience in power.

The foregoing are only scraps of what might be said upon this subject had not the prescribed limits of this article been already passed. Yet they will point out a line of study and of practice which may well be tried by those who desire to meet the believers in Chinese religions—scarcely a man will be met who is not a believer in all three, rather than exclusively in any one of them—upon their own grounds and in building upon these beliefs and upon the sure teachings of the Christian Scriptures the perfect superstructure of the Christian life to which the foregoing, as is indicated by the word “approach” of our title, is but the preliminary stage. In the carrying on of the process of Christian teaching, other modern points of emphasis, especially the principle of the “project method,” may be profitably employed. Yet no method can in any way detract from the centuries-old experience of the Christian believer whose salvation may have been worked out by the individual, yet only through the working in him of that salvation which is in Jesus Christ.

CHAPTER XXVIII

CHRISTIAN WORK AMONG THE TROOPS OF THE SIXTEENTH MIXED BRIGADE AT CHANGTEH, HUNAN

G. G. Warren

A Christian
General

The general of the Sixteenth Mixed Brigade, Feng Yu-siang, decided to search more into the truth of Christianity at the first series of meetings held by Mr. John R. Mott in Peking in 1912. He joined a Bible class led by Mr. (now Bishop) Norris; but as his nephews were attending the Methodist Episcopal school, he attached himself to that church and was in due course baptized by Rev. Liu Fang, the minister of the Peking Methodist Episcopal Church. General Feng's Christianity is not of the merely passive self-saving type. He is aggressively active and desires the salvation of all upon whom he can bring his influence to bear. The nine thousand men of the Sixteenth Mixed Brigade are the object of his constant prayer and everything is done that the very strict discipline of the camp allows, to give the officers and men the opportunity of hearing and reading as to what Christianity is. The five colonels (*t'uan-chang*) are all as convinced and as earnest Christians as the general himself. So are the staff officers and hundreds of the other officers. Altogether about one-third of the brigade has been received into the Christian Church by baptism. Of the officers I believe the greater part are Christians.

A Mission in
a Camp

I had the privilege of being brought into contact with the brigade in a week's mission work carried on by two Chinese secretaries of the Changsha Young Men's Christian Association and myself at the general's request in July last. Beyond saying that the discipline of the men was far beyond any

possibility of an outsider like myself criticizing; that the cleanliness of the camp was such that I have seen neither mission school nor hospital to compare with it (I lived for a week in August inside the camp as the general's guest; in July, I spent much of every day for a week inside the camp and on neither occasion did I notice the slightest offensive smell near the kitchens or anywhere else; the latrine arrangements were much better than anything I have come across for a number of men in China) I will confine myself to the one question that overwhelmed all else in my two visits: How could the best arrangements be made for the baptism of the soldiers and officers who were desirous of entering the Church?

**Men Clamoring
to Be Baptized** I had heard of the difficulties in which two of my Wesleyan Methodist colleagues had been involved at Wusueh when the brigade was stationed there for a short time: the attendance at our chapel was such that there was hardly room for the ordinary members. I had an example of the very same sort of thing while I was at Changteh. I was asked to conduct the morning service at the Holiness Mission. Some twenty officers and men were received on trial for baptism. The consequence was that the church was inconveniently crowded. I had already been asked whether I would baptize some of the men, and at first I thought it an altogether sufficient reason to answer that I was merely a passing guest, that I had no opportunity of preparing the men for baptism, and should have none of teaching them anything afterwards. Although there are five churches working in Changteh, it so happens at the present juncture that there are not five ordained clergymen living in the town. Things came to a climax when I visited the town of T'aoyuan which is situated thirty miles (ninety *li*) farther up the river Yuan and where one regiment (*t'uan*) of the brigade is stationed. On the Monday morning that we spent there the three of us each conducted simultaneous meetings held in three centers at each of which nearly two hundred men were present. I preached in the Presbyterian chapel, the only Protestant church working in the city and at present working without a resident ordained minister. The

building was crowded. The attention was all that one could wish. After breakfast, the colonel handed me a series of papers on which were written the names of the officers and men of the various companies of the regiments who wished for baptism. There were in all five hundred and eighty-nine names. I was planning to leave the town with the general in an hour or two after breakfast and I pointed out that even if I spent a minute with each candidate—a very useless minimum of time, I should need nine or ten hours to run through the list. The impasse on my side was as plain as could be to me. Then came the impasse on the men's side. If I refused, who was to baptize them? My experience the previous morning was hardly needed to show how impossible the ordinary church organization was for dealing with such numbers as these. The examination of the men who were accepted at the Holiness Mission (at which I had been courteously asked to be present by Mr. Caswell, the missionary in charge) had revealed two things; on the one hand, it was impossible to doubt the sincerity of the applicants; on the other hand, they needed more preparation. Four out of one batch of six had no New Testaments—that was forthwith remedied; none of them had even heard of the Ten Commandments (that they were “keeping” the commandments was almost as true as their ignorance of them); they had never heard of the Lord's Prayer.

A Model
Brigade

Those who know nothing but what they have read about the Sixteenth Mixed Brigade would scarcely credit the testimony that one and all of those who have enjoyed the hospitality of the general and actually lived in the barracks can give. I will anticipate what I shall be saying about the going to Chang-teh of Rev. Shen Wen-ch'ing, by quoting his testimony given at a crowded meeting held in Changsha to hear his experiences after he had lived inside the camp for seven weeks. He told us that though he had had all his meals at the general's table and had lived quite close to the general's quarters he had never once heard the general speak angrily or raise his voice to any man. Nor had he heard any officer do so. He had never heard anything like grumbling from any of the men all the time he was there—not when sudden

orders called men out of their beds at midnight for trial drills at that hour of the night. He had never smelled wine or *tobacco*. No form of gambling was ever thought of. He had conducted one week's mission for all classes in the city and in the intercourse which he had been able to have with men who were not connected with the church he had asked for information as to the vices of the soldiers and had received the same answer from all; he could get no ground of complaint from any one. Would the statement if made in our home papers be believed that nine thousand soldiers had been quartered in a city for over a year and that not a single case of whoredom had been known?

Prompted by
Worthy
Motives

At my first visit, I had myself made some inquiries as to such lower motives prompting to a desire to be baptized as would be conjured up by anybody. The soldiers themselves laughed at the questions. Entrance to the church let no man off his drills, gave no man any advantage whatever in his dealings with his superiors, gave him no expectation of promotion. The men also denied that any unfair pressure had been brought to bear upon them. They acknowledged the deep desire of such of their officers as were Christians to see them become such; but the desire was only shown at services at which the officers spoke or prayed, or in Bible classes attendance at which was entirely voluntary. Mr. Shen completely confirms this evidence also.

In a Quandary

It did not require a moment's consideration from me to see that the worst of all attempts to solve the problem would have been anything like a rivalry amongst the churches working at Changteh. I recognized at once that if it came to a question of baptizing these men myself, I should feel much freer to do so as a visitor apart from the churches at Changteh than I should have, had the brigade been quartered at Changsha and I been merely one of the seven or eight representatives who would have had equal possibilities with me in the city where I live. The only possible solution I could think of was for some ordained man to go and live in the camp. The only man I knew who could tackle

a job of the size offered at Changteh was Mr. Shen, who is the minister in charge of the Methodist churches at Hankow. I had, of course, first to see whether Mr. Shen would be willing to undertake the matter; and next whether anything could be done to supply his place at Hankow. Thank God, both these questions were satisfactorily settled. I returned from my most happily abbreviated "holiday" at Kuling (those who know Kuling—and me, will understand why I use inverted commas for "holiday,") to pay a second visit to General Feng, and it was my joy and privilege to find myself a fellow passenger with Mr. and Mrs. Goforth on the trip from Hankow.

Mr. Shen reached Changteh in September. He at once organized a normal Bible class at which he had an attendance of one hundred and eighty Christian officers and men each of whom took charge of a Bible class with from five to ten soldiers. From morn to night he was kept busy all the time he spent at Changteh and for a week at T'aoyuan (where, by the way, the regiment had been changed). On the two last Sundays he spent with the brigade he had the joy and privilege of baptizing 1,165 officers and men.

The work needed to continue and extend the work already done is one of the most important problems for the Christian Church in China to-day. Mr. Shen is in consultation about the matter. It behooves every one who can pray to remember this work daily.

I have been asked once and again as to whether the work is "genuine." No one, happily, has asked me whether General Feng is genuine or not. No one who has heard some of the officers pray and seen them at Christian work would ask the question about them. But the question can but arise: Suppose these men are disbanded and go back to their homes, are they likely to retain such Christianity as it need not be disputed they have now while they have all the help of comradeship in the brigade? The question seems to me to be exactly on all fours with a similar question concerning the ordinary members of our churches.

**Baptizing
1,165 Officers
and Men**

**Conviction that
Work is
Genuine**

Would these members retain their Christianity if they were to move to other neighborhoods where they would have none of the privileges of public worship? The answer that comes from all experience is that some would and some would not. No pastor of any church would deliberately go through the list of his church members and pick out those who would and those who would not stand such a test. I venture to say that the soldiers of the Sixth Mixed Brigade have one big advantage over their civilian brethren: they know the value of obedience. The way these men answer questions about fidelity to their Lord differs markedly from the usual way in which such answers are given. The best style of answer that a civilian gives is an answer that shows he has counted the cost of obedience. I venture to describe these soldiers as answering in the style of men who have utterly discounted the "cost" of obedience because they know the joy that is set before the obedient. It is purely a personal opinion when I say that I should expect a much larger proportion of any hundred soldiers whom Mr. Shen has baptized to remain Christians to the end of their days than I should of any hundred whom I have baptized who might be exposed to the difficulties that must come to many of them when they leave the brigade for home. I have no more hesitation than Mr. Shen in believing that these men ought to have been baptized. God save all their comrades.

CHAPTER XXIX

AMONG THE MOSLEMS

F. H. Rhodes

New Literature Interest in the Chinese Mohammedan people has been steadily growing for some years, but 1917, the year Dr. Zwemer visited China, marked the beginning of the new movement to provide suitable literature for this class of the population. This fact should be borne in mind. The Moslem people are a special people, and need a specially-prepared literature. The plan outlined before Dr. Zwemer left these shores, and enlarged in 1918 when he passed this way en route for America, has been steadily kept in mind, and prayerfully carried out so far as possible during the time. The past year has seen wise foundations laid with a view to securing the most helpful literature, prepared in a style that will appeal to, and grip, the Moslems. The statement made in former years, "I have nothing (except the Scriptures) that appeals to the Moslem people" has undoubtedly contained not a little truth. In recent years this state of things has been changed, and now, a good deal of new literature will soon be available for all who touch the followers of Islam in this land.

Modus Operandi It may interest some to know the plan adopted in order to secure the new literature. In the search for the most suitable books, help has been asked from (and gladly given by) friends in Egypt and India. With the hearty coöperation of the China Christian Literature Council, the translations have been made, and then a step of far-reaching importance has been taken. Each manuscript has been submitted to Chinese ex-Moslem Christians, men of education and ripe experience, for faithful criticism, and practical suggestion. It has taken time, for these men are widely separated through China; but it has been time well spent. The invaluable assistance of such examiners will appeal to all who touch the Moslem question, as a wise and fruitful method.

Scriptures for Moslems

It is generally admitted on all Moslem fields that "the distribution of God's Word is the method par excellence" to quote Dr. Zwemer. The publication by the British and Foreign Bible Society of two diglot Gospels, St. Matthew and St. John, in Arabic and Chinese, priced so low as to bring them within the reach of all, supplies a long-felt want, and should give a great impetus to the circulation of the Scriptures among the Moslems. It is much to be desired that the society will see its way to extend this most valuable help, by publishing Genesis, St. Luke, and the Acts, in this attractive style.

Chinese Efforts

The past year has seen increased interest taken by the Chinese Church in their Moslem neighbors. Not all districts can, however, report thus favorably. In some centers, apathy and indifference die hard, and few volunteer for such work. But there are several places where a change has been clearly seen. The old belief (a most unscriptural one), that Moslem work is hopeless so far as actual results that can be seen is concerned, is giving place to a truer, more healthy view that Mohammedans *can* be won for Christ. That this is so is proved by the yearly additions to the Christian Church, as reported from several provinces, where individual Moslems have found the way of peace. The Chinese Church should be encouraged to develop work among the Moslems all over the field. Herein lies the true solution of the problem. "How are Moslems to be effectively reached?" There are not a few important centers where there is no organized work for Moslems. The Church in China should take up this work intrusted to her by the Lord of the Harvest.

New Methods

The following methods are by no means new in general work, but are perhaps new in Chinese Moslem work. Some might well be tried in other centers than those which have reported them. (1) Lectures to Moslems on Biblical characters with the use of the stereopticon lantern. (2) Opening evening classes for the illiterate, with the Bible as a textbook. (3) Special promises in Moslem suburbs, in one case these have been kindly offered by a well-to-do follower of Islam. (4) Opening a dispensary in a Moslem district.

The Threefold Call The Lord's command, our Moslem brother's need, and the blessing already granted in this work, emphasize the importance of pressing forward in definite effort for this special people. There is quite a movement among the Chinese Moslems toward education for their illiterate. Many schools have been opened, and the opportunities for tactful work among this class also, are very evident.

Truth Will Out! There are three facts that all Christians should take to heart. The statements that follow are from Moslem sources, and should constitute a definite call to prayer and service:

(1) Islam possesses no power to change hearts and lives.

(2) Islam gives no assurance concerning the great hereafter, but leaves its followers in fear of "the day of reckoning."

(3) Notwithstanding all that has been said against the Gospel of God's Grace, "the Good News is true!"

The first two of these statements were made by mullahs of advanced years, men of ripe (Arabic) scholarship. The last was spoken by a Chinese-reading Moslem who followed up his statement by the purchase of a Bible and hymn book. Church of Jesus Christ in China, forward to your work! Your labor is not in vain.

CHAPTER XXX

CHRISTIAN MISSIONS IN MANY LANDS MISSION WORK IN CHINA

F. J. Hopkins

The Name Christian Missions in Many Lands are sometimes called the "Plymouth Brethren Mission." The above appellation, or indeed even that of "Brethren" as a denominational title is, on very proper grounds, objected to; anything savoring of denominationism is repugnant. That is to say, while recognizing the significance of the saying of our Lord "one is your master even Christ, and all ye are brethren," we view this last word as applying equally to all God's children and repudiate the use of it as a sectarian title commencing with a capital letter, and particularly with the addition of the name of a certain township.

No "Home Board" The late George Müller of Bristol, England, severed his connection with a missionary society to Jews because he did not feel at liberty to make his Christian service subject to the control of a committee. He felt that his responsibility was directly to the Lord and not to men. When men guarantee financial support they naturally claim to exercise control of the missionary's activities. These principles represent our missionary policy. Our workers come to China without any promise of support from men, they make their needs known only to God and they are supplied. Thus we are thoroughly independent to go where we believe He sends and to do what we believe He teaches. Being bought with a price we refuse to become bond-servants of men (1 Corinthians 7:23).

Finances It is nevertheless true that a few brethren at Bath, Glasgow, New York, Australia, New Zealand, and elsewhere give themselves to the task of

publishing information in the form of letters from us and our fellow laborers in this and other lands and they also receive and forward gifts that may be intrusted to them, without deduction for office expenses, but this implies neither guarantee nor control.

Enlisting Candidates There are also those who seek to advise, prepare, and train candidates for the mission field and naturally those on the field are always glad to help the prospective worker.

Methods Prove Successful From a purely business point of view all this looks like aiming at the impossible and the man of the world will expect to hear that our missionaries are few and far between. As a matter of fact there are over seven hundred workers, some ninety-odd being in China.

In a number of large districts our missionaries constitute the only evangelical force. This is not said in any spirit of boasting. We know and recognize the immense labors of others and honor them for it, but we cannot allow it to pass unchallenged that copying the example of the apostles has led to failure or disaster.

Little Organization The success of foreign mission work does not depend on business methods, nor even on the number and intelligence of the workers maintained in a given district; it is exactly related to spiritual power. Spiritual power is only obtained by following spiritual methods. A real outpouring of the Spirit accomplishes far more in a few weeks than diligent teaching and preaching can do in as many years; it comes here and there mysteriously, but only where there are spiritual men and women working on spiritual lines.

We stake everything on the divine factor. We can only be sure of following spiritual lines when we copy as closely as possible the pattern which is found written in the New Testament. A study of the Acts and Epistles will show us that the Apostle Paul was not sent out, controlled, or supported by any responsible body of Christians; that

his needs were met partly by his own labor and partly by the contributions of his friends at Philippi and elsewhere; while other laborers—quite scripturally as Paul himself allows—were supported entirely by such gifts.

Provinces in which at Work In China we have some ninety-two workers in six provinces.

In the province of Chihli, 30; Shantung, 20; Kiangsi, 36; Kiangsu, 2; Fukien, 2; Kwangsi, 2.

Lands from which They Come They come from England, Scotland, Ireland, Wales, Canada, Australia, New Zealand, and the United States of America.

Most of the workers are directly engaged in purely evangelistic work.

Chihli In Chihli there are six stations. Work is chiefly among the Chinese but the Mongols are not neglected. Our brethren endeavor to reach the Mongols by circulating the Mongolian Gospel portions, Gilmour's reëdited *Catechism* and gospel tracts. To scatter these among the Mongols, longer and shorter preaching and colportage itinerations are made, visiting markets, theaters, annual fairs, and big centers of population.

Chaoyangfu, which our brethren now work, was formerly the city where Gilmour lived and worked during the last five or six years of his life and where he died.

Shantung In Shantung the work is confined to the northeastern promontory. There are six stations, one of which has recently been opened. At Weihaiwei, on the island, there is a mission press, and on the mainland a girls' boarding school.

Beside the ordinary station work the markets and fairs held regularly within the district are visited, Gospel portions sold, and much literature circulated and the gospel told forth.

Kiangsi In Kiangsi we have twelve main stations. At Jinchowfu and Fengsin our brethren, besides the ordinary station work, have gospel tents which

they erect at various suitable centers during the autumn and winter in the districts and carry on much aggressive gospel work. The Chinese Christians voluntarily help much in this work.

The work in and around Nanchang can be dealt with as follows:

Methods of work to win souls; methods of work to instruct souls; methods of work to lead souls to worship; methods of work to lead souls to active service.

Methods of To win men to Christ we have daily
Winning Men preaching at street preaching halls where many hear the message of salvation. At each service at least two Chinese voluntary helpers preach.

Three afternoons each week throughout the year when the weather permits, open-air meetings are held at busy centers or on the islands. Thousands during the year thus hear the gospel message and receive gospel literature.

Each week during the spring and autumn with a party of Chinese Christians we visit the country villages and hamlets. In the spring when the water is high we take a boat and then visit all the villages along the river bank, and in the autumn the inland places are visited. On arriving at a village two Chinese brethren proceed to paste on all suitable places scripture posters and gospel tracts, also on the doors or entrances of any who desire them. Sometimes we find that nearly every one desires a tract pasted on their doors. Special literature is prepared for this work.

Two or more brethren at some suitable place in the center of the village preach the gospel. Hymns and scripture choruses are written on calico and with the aid of a bamboo pole they are put up so that all who are able to read may read them. The hymns and choruses are sung and the people gather round to hear the message.

Tracts are distributed to old and young and a colporteur goes to the houses and sells gospel portions; on most occasions by the end of the day he sells out his whole stock.

In this way many hamlets are visited during the day, and at each place an opportunity has been given to the people to hear the message by lip and pen.

Idol festivals are held at various times and various places in and around the city (within twenty-five *li*) each year; with a party of Chinese helpers we visit the temples and near by hold gospel services and scatter literature.

Special gospel literature is prepared and circulated at these gatherings.

Work for Women and Children In the city at three different centers meetings are held for women and children several times a week.

Visiting in the homes is regularly done, also a meeting held in the homes of the Christians week by week.

Once a month a special children's service is held, organized by a few of the Christian lads in the boys' school, they themselves going on the streets with flags and inviting the children to come in.

The boys' school is only a day school but there is also a boarding school for girls, the "Gracie Kingham Memorial School," in memory of the dear child who with her parents was massacred in the city in February, 1906.

Methods of Instruction Special classes are held for instructing believers and inquirers during the week besides the Sunday school classes.

Bible classes and prayer meetings are held, also classes to teach illiterates to read both in the character and phonetic script. On each feast day conferences are held, when ten- or five-minute addresses are given on a subject chosen beforehand.

The Christian men, young and old, come well prepared so that it is difficult to find time for all to speak. The addresses are interspersed with plenty of hymn and chorus singing.

The Service for Worship All our activities are with one object—to win souls for Christ and to enable them to worship God intelligently. On Lord's days

we put "worship" first, then comes Bible study and service. For those arriving early, classrooms are open for any to use for private prayer. At the appointed time the "worship meeting" commences, the object of which is to "remember the Lord" in the breaking of bread according to 1 Corinthians 11. At this meeting nothing is prearranged. It is open for the ministry of the Spirit. One and another of the brethren in fellowship rise to minister as they feel led of the Spirit, whether it be to read the Scriptures, lead in prayer, or give out a hymn—the one object only before them being "worship" in spirit and in truth.

Following the worship meeting all gather, young and old, for Sunday school. After the opening exercises, all read the Sunday school lesson portion for the day (China Sunday School Union), then divide into fifteen or sixteen classes for about twenty-five minutes; assembling again, the superintendent asks questions and calls for the golden text to be repeated and gives a brief general exposition of the subject. This is followed again by a gospel service when those passing along the streets are invited.

**Voluntary
Service**

All the workers are voluntary with the exception of the colporteur. Neither men or women are specially engaged to help either in the church or gospel work. Yet there is never any lack of helpers, and whether the foreigner is absent or present the work still goes on.

CHAPTER XXXI

THE ASSOCIATED MISSION TREASURERS IN CHINA

A. E. Claxton and L. M. Bocker.

The handling of mission money in China presents problems in finance which are very interesting. Imagine distributing four million dollars a year all over a country which has no uniform money standard, no national banking system, no adequate government, and if we except the Chinese Post Office, limited transportation facilities. This was the task last year of six of the general treasurers of mission boards in China, who pooled their interests in the organization.

Mission finance was brought to a highly organized condition by the Roman Catholic Church long centuries ago. Evangelical and free churches have carried on Christian propaganda in non-Christian countries in comparatively recent times, beginning with the Baptist Missionary Society in 1792, the London Missionary Society in 1795, and the Church Missionary Society in 1799.

Each of the many missionary societies formed then and since has done the best it could with its own financial problem without concerning itself very much, if at all, about what the others were doing. It was not till the second year of the World War of 1914-18 that the idea which had been simmering in the minds of certain missionaries for several years took shape and crystallized in a new effort to combine forces and form a treasurers' association in Shanghai. This association became concrete in November, 1916, by the voluntary and tentative union of eight societies in what is now coming to be well known as the "A. M. T."

The Association
—Its Scope and
Aim

Mr. Edgar K. Morrow of the Methodist Episcopal Church, Mr. C. M. Myers of the Presbyterian Church (North), with Mr. A. L. Greig of the London Missionary Society,

and Mr. R. D. Stafford of the American Baptist Mission (North), after consulting with a larger group of treasurers in Shanghai launched a scheme which is now being tested in actual practice. The boards at present represented in the association are:

The Presbyterian Missions (North and South),
 The Methodist Episcopal (North and South),
 The American Baptist (North),
 The Foreign Christian Mission, and
 The London Missionary Society.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church is affiliated, its treasurer having a room in the association offices, but while contributing a share toward expenses, it has not at present merged its accounts in the association general account. The Southern Methodist and Foreign Christian boards do not maintain treasurers in Shanghai, but they pay the association a lump sum for taking care of their work. The net expenses are divided between the boards represented by a percentage based on the amount of money handled and the number of accounts taken care of, each society paying its own bookkeeper. This percentage is:

Presbyterian North	..	..	..	..	35%
Baptist North..	..	..	..	..	22
London Mission	..	..	..	..	15
Presbyterian South	..	..	..	..	14
Methodist North	..	..	..	..	14

Money Handled Last year the boards transferred Mex. \$2,387,598, the equivalent of gold \$2,023,388, through the organization. The total exchange business done was gold \$3,120,480, and sterling £1,197. This brought the total to Mex. \$3,920,696. The difference of Mex. \$1,533,098 represents exchange business handled for outside missions on commission. Each treasurer is responsible for his own mission accounts, and in addition takes care of some department of the general work. One sells all the exchange drafts, one handles shipping and passages, one the insurance and one the purchasing. The

staff includes three stenographers, six Chinese and Eurasian accountants, one Chinese shipping clerk, a mail and filing clerk, two office boys, and three coolies.

System of Accounting A central account is kept in special books. The receipts and disbursements of all the associate missions are posted daily, and before closing, as in banks, a daily balance is ascertained and verified. While the accounting methods of the different missions are not uniform, because the requirements of the boards vary, standardized accounting forms are used as far as possible. It is hoped that in due course, after the proposed finance survey, the home boards may be induced to unify their requirements.

Individual Accounts Approximately twenty-five hundred accounts appear on the books at the present time. Upwards of five hundred overseas passages were booked by the association in the course of the past twelve months. Insurance business during the same time done for missions and missionaries covered policies amounting to Mex. \$2,194,137. Out of consideration for business firms the association has not advertised or pushed this department and it only insures mission property. The total value of mission property in China is unknown, and no one knows just what percentage of it is insured, though obviously it all ought to be. In course of time this branch would be likely to develop into a land and title office for all missions.

A visitor has published his impressions as follows: "Take the lift to the top floor at No. 9 Hankow Road, Shanghai, and you find yourself in one of the busiest spots on the mission field. Jingling telephones, rattling typewriters, hurrying messenger boys, may not look like the mission field, but the activities that center on that floor are among the most important in all the Christian crusade in China."

Foreign and Local Exchange The sale of exchange and the banking represent the two biggest items handled by the association at present. They involve conditions which are practically unknown to the average

domestic business man or banker in Europe or America. Foreign exchange is merely the exchange of the currency of one country for the currency of another country. This would be simple if the rate of exchange were uniform or constant. In Shanghai the rate varies not only from day to day, but often several times in one day. Four currencies are in use—the U. S. dollar, the English pound sterling, the Shanghai tael, and the Mexican dollar.

Outside of Shanghai every town and city is a law unto itself, and adopts whatever standard it pleases—and changes it as often. For instance, the Peking tael is different from every other, and in Tientsin, which is the port for Peking, the tael differs from both that of Peking and that of Shanghai. Hankow has a tael of its own, and so on. In Amoy the tael is ignored and a fictitious currency of “Spanish Dollar” is the basis of the banks’ bookkeeping. There is no Spanish dollar coinage to correspond, the local currency being “Amoy Yen,” or “Amoy Mexican.” In Hongkong the Colonial Government has a standard of its own. In the interior almost every province has a tael of varying value, and has experimented with a provincial mint, putting into circulation dollars which are discounted in neighboring provinces. Drafts on a bank in one city are discounted in branches of the same bank in other cities. In Chengtu, the capital of the most westerly province, there was recently a loss of fifteen per cent in sending money from Shanghai for use there.

It is significant that when the association started its union organization, not taels but dollars were made the basis of its accounts. It is becoming more and more obvious that the dollar basis is growing in popularity and in general use. The convenience of having a minted coin instead of a chunk of silver (which must be weighed on scales not standardized) has appealed not only to foreign residents in China, but also to the practical bent and business genius of the more enlightened of the Chinese.

Economics
Effected

In the midst of all this confusion it is estimated that the “A. M. T.,” by pooling resources, and by the beginnings of organization, has been able to effect a saving of half a cent or

more per dollar. What this represents on the total of business done, and of money dealt with (about \$4,000,000 annually) may be easily reckoned. If there were no other argument to justify the uses of the association, the economy on this matter alone would be sufficient to satisfy economists in missionary expenditure that the association is worth while. The greatest variation in the rate of exchange occurs between gold and the Shanghai tael. The rate between the Shanghai tael and the Mexican dollar is fairly uniform. Procedure in securing local currency by the sale of gold is as follows:

1. The sale of gold drafts to the highest bidder among the foreign banks for Shanghai taels.

2. Sale of a large portion of the tael checks to a native bank for Mexican dollars.

3. Purchase of drafts in other currencies by payments of a check in Shanghai taels. Experience has shown that as a rule a better rate is secured in this way than if the gold had been sold in the outport directly for outport currency.

Further very considerable economics are effected by departmentalization:

Insurance In insurance, by getting the best rates and by taking the burden of this business off the shoulders of busy missionaries in places more or less remote from the agency.

Shipping In shipping, through the association getting the best of service from most of the steamship companies. The "A. M. T." is increasingly recognized as a large and good business concern and frequently gets accommodation for emergency needs which would not be possible for any one society representative to obtain.

Purchasing Supplies In purchasing supplies, since the needs of the missionaries in the interior, remote from shops, can be supplied at the lowest cost because the treasurer in charge of this branch gives time to it daily where supplies are in abundance at the

principal port of entry, and because his constant handling of this work gives him in a very short time expert knowledge and experience. This department is limited by the inability of any of the treasurers to give the time necessary to develop it, though, as would be readily admitted, it could and should be developed to include the purchasing of hospital, school, and building supplies.

**Missions
Building**

The proposed Missions Building in Shanghai will serve to weld together hitherto segregated and independent units, and will be a great help toward the coördination that has long been wanted and which is now strongly desired. Every missionary organization will find it advantageous to have a share in the quarters to be provided. The "A. M. T." has definitely applied for a suite of offices.

**Dependence
on Postal
Service**

A very large factor which has helped to make possible the centralizing of treasurers' offices in Shanghai has been the efficient mail service of the Chinese Government. Mails may sometimes be slow but on the whole they are sure and generally prompt, and there is a very low percentage of loss or delay. Missionaries tend more and more to handle their money matters by check. Large remittances are sent by registered letter. In this way it has been possible to handle efficiently from the Shanghai office the finances of fields like that of the Baptists in the extreme west of China, and that of the Presbyterians in central Hunan. The Chinese Post Office is a marvel of administrative efficiency, and proves what can be done by a combination of Chinese and foreign staffs under capable leadership.

**Call for a
Survey**

Many in China, and especially in Shanghai, feel that the business side of missions on the field needs a thorough and most careful study. The missions are already spending millions of dollars annually, and there is a prospect in the near future that much larger sums will be appropriated for use in China when the results of the Interchurch World Movement have been realized. The treasurers feel that a very heavy burden rests on their shoulders in handling

such large sums, realizing that the same careful consideration is demanded for their distribution as would be given in a private business.

While they know that this organization has already done something to diminish and prevent waste of mission funds they see that much more remains to be done in this direction. The inauguration of an Interchurch World Movement, the prospects of increased coöperation between missions, and the experience gained by combining treasurer-ship work, all point to the timeliness of a finance survey. These considerations have led the association to send the various boards concerned a suggestion and an appeal that a special survey should now be made of the financial side of mission problems in China.

The survey suggested would study the conditions of Far Eastern banking, gather information as to the different methods of accounting in the principal missions, make recommendations for uniform and standard printed forms, report on the needs and the extent of the work that ought to be done by treasurers in the shipping and purchasing departments, and also, it is hoped, make recommendations on the extremely difficult and important matter of the construction and the equipment of all kinds of mission buildings.

The treasurers in the Associated Mission Treasurers are too much immersed in the demands of immediate and detailed duties to be able to make such a survey as is needed. It is their desire that the whole problem should be reviewed if possible by some one or more persons, in whom are combined expert financial and technical knowledge with a missionary spirit; and whose credentials would secure that inquiries made would be fully and frankly answered.

**Necessity of
Best Business
Methods**

In conclusion it should be clearly understood that The Associated Mission Treasurers in China is an organization of men who came to China moved by the missionary call. Some of them have spent long years doing station work of various kinds, and have an intimate knowledge of

local conditions. As they work to-day they are studying the problems of the economical use of mission money in China. Their eyes are directed not merely upon the daily task. Their vision is of new and better days when the resources will be less restricted and when the drawing together of different missions, especially those of America and Great Britain, will make for more efficient and effective methods of working. The era of pioneering has given place to the era of organization. The best kind of organization can be secured by pooling the experience of experts from Western countries with the experience of local conditions gained in China. In the department of finance this is emphatically the case. Without expert help from the boards the problems and the responsibilities involved in the distribution of much larger sums of money than ever before cannot be so well dealt with. The treasurers have therefore appealed to the boards to send a joint commission of inquiry in the hope and with the desire that the newly awakened zeal and generous giving of the forward movement may, by wise administration, be made fruitful to the utmost possible extent.

CHAPTER XXXII

THE UNIVERSITY OF NANKING DEPARTMENT OF MISSIONARY TRAINING—REPORT 1918-19

C. S. Keen

Eighth Year June 12, 1919, marked the close of the eighth year of the department. As in the case of the previous year prevailing war conditions greatly reduced the number in attendance, especially of men, but no effort has been spared to maintain previous standards of thoroughness and efficiency.

Enrollment The year opened October 2 with an enrollment of thirty-five in the beginning class, and twelve in the second year. This number was augmented January 1 by the opening of a new class of fourteen students, bringing the total enrollment up to sixty-one. Of the above total, five students left for West China before February 1, three were obliged to leave on account of illness, eleven withdrew for unaccountable reasons, and one was transferred to Japan. Thus on the date of closing the enrollment was reduced to forty-one, or by about 33%. These all took the final examinations and passed creditably.

Preponderance of Women Following the practice of previous reports it may be interesting, for purposes of comparison, to note that of the student body only fifteen (24.6%) are men, while forty-five (75.4%) are women. This disparity is undoubtedly traceable to war conditions. A further distribution shows the number of single men to be only two (3.3%); single women thirty-two (52.5%); married men thirteen (21.3%); married women fourteen (22.9%). From this it appears that, as in former years, single women constitute about one-half of the total registrations.

Societies Represented The following table indicates the denominations or societies represented with the number of students from each: Baptist

eight, Christian (Disciples) seven, Church Missionary Society one, Church of God one, Free Methodist two, Ginling College two, Independent three, Methodist North ten, Methodist South one, Presbyterian North twelve, Seventh-Day Adventist 5, United Evangelical three, Young Men's Christian Association one, Young Women's Christian Association four.

**Provinces
to Which
Students Go**

The future locations of so many of the students are, at this writing, so uncertain as to make any worth-while classification by provinces, impossible but in so far as these are known the department will be represented in the provinces as follows: Anhwei three, Chekiang eight, Chihli one, Fukien two, Hunan nine, Kiangsi five, Kiangsu twenty-four, Szechwen five, Yunnan one. It will be noted that while nine provinces receive students, at least forty per cent of them remain in the province of Kiangsu.

**Chinese
Teaching
Staff**

The faculty, though slightly reduced in number, has done work of as high a grade as usual. Mr. Chia and his assistants have taught with their accustomed vigor and have justly won the admiration of the entire student body. A voluntary Bible class from among the teachers has been conducted throughout the year by the head Chinese teacher, Mr. Chia, and it is a welcome innovation to see the newly-converted teachers appearing on the list of leaders of the daily devotional exercises. The faithfulness and loyalty of these teachers cannot be too highly commended. Despite the monotony necessarily incident to their daily routine they never display signs of weariness or fail to take a personal interest in their pupils.

Dormitory

The new dormitory has done much to develop among the students an esprit de corps, and has brought about a feeling of unity and fellowship not hitherto possible when students were scattered throughout the city. The department prevailed upon Mrs. Maud R. Jones of the Presbyterian Mission, and with their consent, to accept, much against her inclination, the position of preceptress, which responsibility she discharged with satisfaction.

**Permanent
Preceptress** In accordance with the understanding had with her mission, Mrs. Jones is returning to her former work, and we take this occasion to thank her for the splendid way she has managed a new and difficult situation, and to thank her mission for their generous response to our importunity. In canvassing the field for a permanent preceptress Mrs. J. R. Goddard, Baptist Mission, Shaohsing, was approached, and after a visit to Nanking accepted, contingent upon securing the consent of her mission. This was later granted and Mrs. Goddard assumed responsibility in the autumn. Her mission has generously volunteered, till further notice, a service for which we are, indeed, grateful.

Needs We conclude this report with the mention of two outstanding needs of the department, a dormitory for married couples and for single men; and an assistant to the dean. We have been obliged from the first to throw ourselves upon the hospitality of a long-suffering community, and be it said to their credit our demands have always been graciously met. It would be manifestly unfair, however, for the department to continue indefinitely to presume upon the generosity of missionary homes for the housing of its students, and the time has come when adequate provision for this need should be made.

**Correspondence
Department** The need for an assistant to the dean is no less urgent. Each successive class furnishes its quota of correspondence students, who now number well over a hundred, and if the increasing bulk of correspondence which this department entails is to be cared for without detriment to the other phases of the work, the securing of an assistant should be considered an immediate necessity. The urgency of this request is heightened by the fact that the furlough of the dean occurs in 1921, and without such an assistant it will be exceedingly difficult to secure continuity of administration. If within a year a young woman with office experience could be secured who could take over the responsibility for the correspondence students, she, together with the

assistance of some local missionary of experience, could carry on the work of the department without a loss. Failing such provision it is difficult to see just how the work can be carried on.

Our closing paragraph is an acknowledgment of God's unfailing goodness and blessing which have been manifested in countless ways throughout the year. We commend to Him the work of the year with the consciousness of our failings and limitations yet with the hope that the year has in some small measure contributed to the advance of His Kingdom and to His glory.

CHAPTER XXXIII

THE WORK AND PLANS OF THE PEKING CHRISTIAN STUDENT WORK UNION

September 1, 1918 to August 31, 1919

Reprinted

Peking the
National
Student Center

If one goes down to the great Ch'ien Men station late in August there can be seen coming from all the express trains hundreds of young men, students from every province and large city of China, to attend the institutions of higher learning in Peking. What Paris is to France, and Tokyo to Japan, Peking is becoming to China—the educational as well as the political center.

14,265 students of fifty-four high schools and colleges are here in Peking. The greater part of these young men are in the thirty-nine government and private schools of the city, 2,026 students attending the fifteen mission schools.

Not only does the Peking field contain twice as many students of higher grade as any other city in China, but there are several institutions in and about Peking which are of large national significance. The Government University with its departments of law, literature, and science, is the capstone of the educational system of China. The Customs College, with its excellent foreign and Chinese faculty trains the Customs officials for the nation; fifty to one hundred of the graduates of the American Indemnity College go to America every year to bring back the treasures of Western learning to China; the Higher Normal College is the most important school in China for training the college principals and provincial educational supervisors.

Past
Achievements

In 1907 the beginning of work of a social and religious nature was started for these students by the Young Men's Christian

Association, just opened in a temporary quarters. At that time there were some six thousand students of higher grade; the field has more than doubled in numbers since. Six or seven of the mission college and middle school Young Men's Christian Associations were organized and a student movement was launched, with summer conferences and training conferences for leaders. At one of these conferences in 1910 the Student Volunteer Movement for the Ministry in China was organized.

The early approach to the students of Government schools by means of English classes, athletics, and socials made but little impression upon them, for the students are the lineal descendants of the Literati, the most conservative class in China.

A series of events gradually opened the field. A conference for Government students at the Western Hill in 1911, the evangelistic campaign of Dr. J. R. Mott in 1913, of G. S. Eddy in 1914 and 1918, the growing interest in intercollegiate athletics, led by Association men, combined with the changing political conditions and the steady work of missionaries and Young Men's Christian Association men has gradually made the field entirely open.

United Action Because of the evident need of making this student work an integral part of the Christian movement of the city, on September 1, 1918, the student work of the Young Men's Christian Association became the Peking Student Work Union. This Union is the combination of the men and resources of the six churches working in the city and of the Young Men's Christian Association. The work is now under a board of directors of nine men appointed by the various churches with a staff of thirteen church and Young Men's Christian Association secretaries. This team is working as a unit for the physical, moral, social, mental, and spiritual upbuilding of the young men of Peking.

Features of the New Plan The program of activities centers no longer in the Association building, where, however, many union student gatherings are

held, but stretches over the city. At present four centers are open in the north city, two in the east city, two in the west city and two in the south city. These centers are in churches or chapels. Lectures and socials are held that help to give healthful recreation to young men, many of whom are surrounded by the strong temptations of the first life of the capital. Of the fifty-four schools in Peking only twenty-three have dormitories. The majority of the students are living in the small hostels around which there are often many influences of evil. The social life promoted by these student centers is a positive contribution to the right living of these young men. In some places athletics and games are conducted Saturday afternoons.

Religious lectures, discussion groups, and Bible classes are carried on in these centers. During April, for example, in fifty-five classes throughout the city there was an average weekly attendance of five hundred sixty-eight. Future Christian leaders of China are being developed.

Some Special Accomplishments Among the outstanding features of the year's work have been: the overhauling and standardizing of religious education for Government students; a successful training conference of the student Association leaders in February at Tungchow, attended by eighty-five; a remarkably successful evangelistic campaign at the Peking School of Commerce and Finance, at which some seventy men made a decision for a Christian life; the organizing of a most successful fellowship society at the Higher Normal College, which conducted Sunday afternoon lectures and keeps up Bible class attendance among fellow students and an orphanage campaign in which students collected over seven hundred dollars. . . .

The Future Outlook With more experience on the part of the whole staff and an addition to active service of several men, the work of the second year bids fair to go forward rapidly.

In the north city rooms for a community center conducted by students are being prepared. Extensive plans

for religious education, social service, and evangelism are being made in all the centers.

The transformation of these students to men of ideals and religion, to men of the spirit of service and unselfishness will have its effects throughout the length and breadth of China.

PART VIII

SURVEY

PROGRESS OF THE GENERAL MISSIONARY SURVEY

Milton T. Stauffer

Beginning
of the Survey

In adopting the recommendations presented by the Special Committee on Survey and Occupation at its annual meeting in 1918, and in electing a full-time secretary for this work, the China Continuation Committee definitely committed itself to a General Missionary Survey of China. The need for such a survey was emphasized by missionary leaders as long ago as 1907 at the Centenary Missionary Conference held in Shanghai. It was repeatedly emphasized during the Mott Conferences in 1913. Since the organization of the China Continuation Committee, a Special Committee on Survey and Occupation, appointed annually, has been at work, studying the best possible lines along which a comprehensive survey of China might some day profitably be undertaken, and laying the necessary foundations for such a survey by gathering and classifying all the information obtainable on China and mission work in China. Since 1915 the annual collection and publication of mission statistics on standard statistical forms, as well as the publication of an annual *Directory of Protestant Missions*, has provided the Survey with a background of statistical data which is of great value.

Nature of
the Survey

In character the survey has been quantitative and geographical. It has dealt chiefly with locations and statistics, leaving the study of the quality of mission work for a later date, and for such special agencies as the China Christian Educational Association and the China Medical Missionary Association.

Obviously in any comprehensive survey the qualitative aspect is as necessary as the quantitative. In not a few cases it becomes the one indispensable factor in the interpretation of quantitative data. For this reason a study of the quality of mission work, while not emphasized, has not been entirely ignored. On the other hand, the committee has realized from the beginning the impossibility of attempting simultaneously both a qualitative and a quantitative survey. Either the survey had first to be quantitative and then qualitative, if it was to cover the whole of China, or it had to be both quantitative and qualitative at the same time for only a part of China. The first alternative was adopted as being the more logical and practicable.

Objectives

Some of the objectives which the committee has set for itself to guide it in its work

are :

1. To gather and present in compact form such information as responsible missionary leaders need to enable them to visualize clearly the work of their own missions in relation to the work of other missions; to guide them to a more advantageous distribution of workers and funds, and to assist them in developing a greater degree of efficiency, coördination, and balance in the work of all the missions throughout China.

2. To locate and delimit the numerous areas in China for which no mission organization has as yet made itself responsible, together with numerous other areas, situated within fields already claimed by missions as their particular responsibility, but which as yet remain practically untouched by any evangelistic effort.

3. To set forth the present status of missionary work throughout China in terms of population and of unit areas, as well as in terms of the relative needs of these unit areas for different forms of missionary work.

4. To awaken a greater interest and deeper sense of responsibility among the Chinese Christians for the evangelization of this country; and by presenting the vision of the inadequacy of the foreign missionary force and its inability ever to minister to more than a small fraction of China's religious needs, to generate in the Chinese Church a missionary dynamic which shall be commensurate with the urgency and greatness of the task.

**Initial
Handicaps**

From the beginning the committee has labored under serious initial handicaps. Perhaps the greatest of these has been the

absence of any scientific geographical survey of the entire country such as exists in India, and the general lack of complete and reliable data on anything that concerns the people and country as a whole. The various governmental departments issue reports from time to time which are as good and complete as they can be made under the present restless state of the government, but which nevertheless raise large question marks in many minds at too frequent intervals and leave much to be desired. A number of maps of China as a whole exist, all of which seem equally open to criticism. In addition we have a smaller number of maps of provincial maps, considerably better, and the work of a number of men of different nationality. For the purposes of the survey it was necessary for the committee to secure and send out small maps of the provinces to all of its correspondents. The only maps that were conveniently small enough and that could be obtained in sufficiently large numbers were those published in an atlas by the Commercial Press. These maps were taken originally from different sources, were inaccurate in many details and when enlarged to a uniform scale did not always fit together. However, they were the best available and on the whole, after embodying the corrections so kindly made by the missionary correspondents, have proved satisfactory for the committee's purposes.

More perplexing difficulties have been experienced in preparing the large outline maps of the provinces from these smaller originals. These larger maps on a uniform scale of 1:750,000 have been necessary for transcribing the geographical data received. The fact that these original provincial maps were from different sources and that in enlarging them for our use any differences in boundary were greatly exaggerated, has made the task of enlarging and fitting them together a matter of despair except for a trained geographer. A large map of China on Bonne's projection, and based on the provincial maps originally used in the survey, has just been completed in order to meet the desires of the Survey Department of the Interchurch World Movement of North America.

First Period of the Work The year and a half which has elapsed since the survey was officially inaugurated may be divided into three periods of six months each. The first period was devoted to: (1) a careful consideration of the main lines along which the survey should be made, as well as to the methods to be employed; (2) the formulation of definite objectives; (3) the preparation of map sheets and statistical blanks; (4) the selection of the person or persons in each mission best qualified to furnish the committee with reliable information; and (5) the actual sending out of the questionnaire material.

Pioneer Work The number of those who have done much thinking along the lines of a comprehensive survey of any large mission field or of the mission world at large is unfortunately small. Those who have actually had experience in survey work on a large scale are fewer still. For this reason the committee in China has made progress slowly. It has realized that it was feeling its own way, that it was pioneering, in a sense, and that whatever it did was being watched with special interest by missionary leaders in other large mission fields.

The India Survey Fortunately, the committee was not entirely without guidance. Local mission surveys had previously been made in China and other countries and copies of the questionnaire blanks were available in the committee's files for its study. Surveys of the larger cities in Japan had also been made and suggestions were obtained from reports of these surveys as printed in the *Japan Evangelist* during 1915-16. The most comprehensive and suggestive survey, however, which the committee was privileged to study, was that begun in 1916, by the National Missionary Council of India under the direction of the late Rev. W. H. Findlay. Dr. Findlay very kindly supplied the committee with a complete set of questionnaire blanks as prepared for the survey of the province of Mysore. Occasional reports and tentative summaries of the work have been received from time to time all of which helped greatly in suggesting type

of information that might well be gathered in China, and the need of carefully guarded terminology, as well as in confirming the committee in the wisdom of its plans for the China Survey where these differed radically from those followed in India. May I express here the sense of gratitude on the part of not a few of those engaged in the general survey of China, especially of the chairman and the secretary of the committee, to Dr. Findlay and his committee in India? Though we have been working at great distances apart and in some senses along different lines, we have experienced here in China at least a feeling of fellowship which has been most heartening. In the face of real physical handicaps Dr. Findlay proved himself a pioneer of real worth in a difficult field of mission administration and he made a distinct contribution to the thinking and the work of all those interested in missionary surveys, who, just because they are still few, cannot afford the distinction or the luxury of independence.

The Type of
Information
Called for

The following will indicate in a general way the kind of information which the committee during the first period of its work endeavored to gather for the whole of China.

1. The delimitation of all mission fields, showing the area or areas which each mission works and/or for the evangelization of which it accepts responsibility.
2. The location, in each mission's field, of all stations, evangelistic centers, and other places where a weekly religious service is held, together with such statistics regarding these evangelistic centers as shall make possible a study of both extent and character of the evangelistic work done. From such information it will also be possible to gain some idea as to those parts of the field which may be regarded as effectively occupied from an evangelistic point of view, partially occupied, or virtually unoccupied.
3. The relative density of population in China, preferably by *hsiens*, together with a list of all cities having an estimated population exceeding 50,000 and those exceeding 20,000.

4. The areas where the Chinese Church affiliated with some mission, or any independent Chinese Church, carries on regular home missionary activities, and assumes sole responsibility for evangelization.

5. The location of all mission primary and middle schools, with statistics. Also the location of any Roman Catholic, Government, or private schools, of middle school grade and above. Also the location of any mission or non-mission charitable institutions. Information covering the location and statistics of mission educational institutions higher than middle school grade is being collected through the offices of the China Christian Educational Association.

6. The location of all hospitals of modern medicine, mission and non-mission; as well as of all dispensaries of foreign medicines—mission, government, and institutional.

7. The location of any mission station, or mission educational institution of higher primary school grade and above, or hospital, which the mission has reasonable hope of opening within the next five years.

8. The extent of Catholic missionary activity throughout China, including the location of their mission stations, together with statistics of their work, preferably by prefectures, if obtainable, and, if not, by provinces.

9. The approximate number of Christian communicants in China, who may be classified as literate.

10. The number of Moslems in China, their location, and the extent of their work.

11. Special statistical data relating to evangelistic, educational, and medical work which can be easily summarized by *hsien* districts.

In addition to the above, the committee attempted during the same time to gather certain information regarding unoccupied areas in the western provinces and in all the outlying territories or special administrative districts of China, such as Jehol, Chahar, Suiyüan, Sitao Mongolia, Outer Mongolia, Altai, Sinkiang, Kokonor, Chwanpien, and Tibet.

Survey of
Outlying
Territories

The kind of information called for from these provinces is limited strictly to such data as concerns future missionary occupation. For example, the principal language or tribal areas with a list of strategic centers that ought to be occupied, in the order of their importance, districts where population is relatively dense, cities having a population of over five thousand; various religions, with number and distribution of adherents, possible difficulties arising out of the attitude of the people toward Christianity; their inaccessibility, the climatic conditions; possible assistance and suggestions as to best methods, from missions at present working on the border of these unoccupied regions.

Response

There are in China to-day about one hundred and twenty missionary societies, over fifty of which may be classified under one or another of the six well-known denominational groups; Anglican, Baptist, Congregational, Lutheran, Methodist, and Presbyterian. The remaining number, with the exception of the China Inland Mission, which receives a classification by itself, come under no denominational grouping. Chief among these are the Foreign Christian Missionary Society, the Christian and Missionary Alliance, the Christian Missions in Many Lands, the Seventh-Day Adventists, the Salvation Army, the Young Men's Christian Associations and Young Women's Christian Associations. These missions represent relatively large forces with extended fields. The majority, however, unclassified under any denominational groups, are small and independent mission societies. The presence of so many societies with differences in size, methods, denominational affiliations, and missionary emphasis will indicate the difficulty which any committee experiences in gathering complete data from all. Every society doing evangelistic work and assuming responsibilities for a particular area, however small, has been approached by the committee for information regarding its work. Even independent missionaries not regularly claiming any field, were written to. Exclusive of these independent workers over one hundred and fifty mission correspondents, representing every nationality and denomination, received the survey questionnaire material, and of these all but two have

returned both the map sheets and the statistical blanks with the information desired. Out of thirty or more who have been requested to furnish information on unoccupied areas, over twenty-five have responded. This generous coöperation and hearty interest on the part of the missionary body in the work of the committee has been a great encouragement and has brought with it an increased sense of responsibility to so present the material received that it shall justify the large expenditure of time and energy on the part of so many fellow missionaries. Many of these correspondents in addition to filling in the map sheets and statistical blanks have since then most cordially answered letters of inquiry arising during the work of transcribing their returns. Frequently this cordial coöperation has come amid the pressure of many duties and after long and tiring itinerations. Frequently also, we fear, at times when these missionaries could hardly appreciate the importance of the information requested, or its ultimate bearing on the great task for which we all have come to China, namely, to tell the good news of the gospel to the thousands around us.

Second Period The second period of the committee's work extended roughly from the time of the questionnaire material (April, 1919) to the time when practically all information received had been transcribed; the geographical material on provincial maps and the statistical data on larger statistical sheets, arranged by provinces and providing for statistical summaries by *hsiens*. On looking back over this second period one views it as a time filled with a not too interesting task and bristling with detail. As the information of each correspondent was transcribed, first the geographical on large base map sheets, and then the statistical on the larger statistical sheets, inconsistencies and omissions which required further correspondence were discovered. Many of these inconsistencies and gaps have been corrected and filled in. Others have never been changed and never will be.

Difficulties Encountered Just because mission work is something living, it is constantly undergoing change. The returns given to-day will not

agree with returns of the next three months. It was perhaps too much to expect that returns would not show many inconsistencies and omissions. The terminology of missions is not uniform throughout the societies. The units of mission administration are not defined in terms of geographical or political administrative divisions. Statistics are not summarized *hsien* by *hsien* and in many cases it has been impossible even for the purposes of the survey to arrive at such summaries. Frequently the correspondent who was asked to locate the evangelistic centers of his mission had insufficient knowledge to guide him in the work. The names of smaller cities naturally do not appear on any maps. The correspondent perhaps had never been privileged to visit all the evangelistic centers. He was dependent therefore on the help of others, or on a mission map of the field drawn to a large scale, though in not a few cases missions lacked even such a map of their own field. Many societies, until requested to do so by the survey committee, had never officially determined upon the definite geographical limitations of their field. Some correspondents were conscientious and the returns from these men and women were most accurate and complete. Others, for various reasons, were not in a position to return accurate or complete information. In such cases, later correspondence and interviews with missionaries during the summer conferences have provided corrections and additions which have greatly improved the original returns. It must be said, however, that one of the most gratifying features of the survey, apart from the large percentage of returns, has been the almost uniformly high standard of careful work and the degree of dependence which can be placed upon most of the returns.

**Preliminary
Charts**

During this second period of the committee's work, while the field delimitations and the locations of evangelistic centers and other information were being transferred to working maps and statistical sheets, the committee endeavored before the summer to concentrate on a single province and prepared a series of charts graphically presenting some of the information received. This was done in order that the committee might indicate the type of information

that was being received and the form in which it hoped finally to present the results of the survey. The work was valuable as an experiment and as a means of calling forth many helpful suggestions from the missionary body. Honan was the first province to send in full returns and it was, therefore, chosen as the province for which the series of sample charts should be made. This series was used during a number of addresses made at the summer conferences during this year, and served both better to acquaint the missionaries with the plans and objectives of the committee and to interest them in the survey.

Population Estimates The absence of any reliable government census for the whole of China has been another serious handicap. Estimates for a number of provinces have been made, it is true, either by one of the governors or by the police commissioner; but, judged with the utmost charity, these figures deserve little more than to be considered approximate. However, since these provide the only data available, the committee attempted, during the year, through the coöperation of missionaries and officials, to list as many as possible of these estimates in terms of *hsiens*. These have been circulated among the missionary body, and many corrections of, or agreements with, the figures indicated, have been received. Those who are familiar with the obstacles inevitably to be encountered in gathering accurate information of this kind in China will appreciate the committee's difficulties, and will be grateful for even approximate estimates, realizing that for the present they give us some idea at least of the relative density of the population, and from this as a beginning we may hope sooner or later to arrive at more accurate data.

Hospitals Unfortunately it is still impossible to obtain a complete list of government and institutional hospitals. The National Medical Association of China has a limited amount of such information, but until this is more complete and up to date it cannot be regarded as of much value. As to the quality of work done in these government and private institutional hospitals,

here again we face a subject regarding which little information is obtainable.

The political unrest throughout China which has continued ever since the survey began has also been responsible for further obstructions to the work of the committee. Resulting as it does in the presence of large rival armies and numerous bands of lawless brigands, especially in such provinces as Hunan, Fukien, and Szechwan, it has made the coöperation of the missionaries of the districts much more difficult than would have been the case in normal circumstances.

**The Third
Period of the
Work**

The third period in the progress of the survey began in October of this year with the appointment of an editorial committee charged with the responsibility of publishing the final report. This report, it is hoped, will be ready for distribution before the end of 1920. According to the tentative table of contents suggested by the secretary, the report will consist of four general sections. The first section will deal with mission work in China as a whole and contain a large number of general maps together with explanatory letterpress. The second section will present the work done and to be done in each province by a series of ten or more maps with accompanying letterpress. The third section will consist of statistical tables and charts giving denominational comparisons and illustrating the degree of emphasis and success achieved in different forms of missionary work. The fourth section will be devoted almost entirely to written reports on unoccupied areas and a number of other subjects closely related to the missionary program in China.

**Coöperation of
Educational
and Medical
Associations**

From the beginning the survey committee has worked in closest coöperation with the China Christian Educational Association and the China Medical Missionary Association. Both of these organizations have subcommittees on survey and are in a position to supplement the quantitative work already done by the China Continuation Committee with qualitative studies of their own.

During 1918 and 1919 a qualitative survey of all Christian educational institutions of higher primary school grade and above, including middle schools, colleges, normal schools, theological and Bible training schools, was made under the direction of Rev. H. W. Luce. Three carefully prepared questionnaires were sent out, and a large percentage of returns received. Much time was spent preliminary to the sending out of these questionnaires in preparing reliable and up-to-date lists of all higher primary and middle grade schools, indicating in each case the number of years of work being done. It is hoped that the result of this qualitative survey made by the Educational Association will find a place in the final report of our general survey.

Hospital Efficiency Survey During the year the first inquiry into hospital efficiency throughout China was made by Dr. Harold Balme, Dean of the Shantung University Medical School, Tsinan. A detailed questionnaire covering one hundred and thirty-five points was addressed to over two hundred and fifty hospitals. From the tabulated data contained in one hundred and ninety-eight replies, Dr. Balme with some small assistance from the Survey Committee, completed a valuable report to be read before the biennial joint meeting of the China Medical Missionary Association and the National Medical Association of China, to be held in Peking in February, 1920. Naturally this report will receive a place in the medical section of the Survey Committee's final report, together with additional data now in process of preparation.

Chinese Report One of the chief objectives of the committee has been to provide, through the survey, a means of education and inspiration to the entire Chinese Church. For this reason, it is planned to publish the final report of the committee in Chinese as well as in English. It will be ready for distribution early next year, and will be sold at a price that will insure it a wide circulation among Chinese church leaders. Explanations accompanying some of the charts in the English edition will be especially rewritten in order to point out

more clearly in the Chinese edition than is now done in the English report, facts of special interest and value to the Chinese Church.

The Inter-church World Movement The Interchurch World Movement in North America has both affected and been affected by the general survey of China. The effect on the survey has been to hasten its progress and to place at its command increased facilities for completing the publication of the final report by the autumn of this year. The survey has affected the Interchurch World Movement chiefly through the contribution which it has been in a position to make in the form of maps, charts, statistical data, photographs and literature of every kind, suitable for use in publicity campaigns throughout America in the spring. There has been forwarded without hesitancy or stint everything which in the committee's judgment could be put to profitable use among the home churches, and which at the same time was sufficiently accurate and complete to represent conditions in China as they are. As a proof of the international character and functions of the China Continuation Committee, it was voted at the last meeting of the Survey Committee to send duplicates of whatever publicity material is now being sent to America to the missionary societies in Great Britain and on the Continent.

The China-for-Christ Movement Until the objectives and organization of the China-for-Christ Movement are more definitely known it is impossible to predict what relationship the survey will have to this nation-wide evangelistic forward movement. Certainly the large amount of information which the survey has brought together will be drawn upon freely by any publicity department. Moreover, the Chinese Church is waiting and eager to receive a broader vision of its work and its responsibilities, such as only the results of a comprehensive survey can afford.

Local Surveys Through the secretary, the committee attempts to keep in close touch with all local surveys, of whatever nature, that are made in China or other mission fields. Copies of the questionnaires that are

used are requested for the committee's files and are available for the study of any one interested in or contemplating surveys of a similar nature. During the year questionnaire forms of four local surveys have been received.

The committee believes that local surveys, whether these be mission, provincial, or city surveys, can be made of great benefit provided they are not too numerous or detailed to defeat their own ends. There is danger, however, in some of the work now being contemplated, of going into far too much detail and therefore of gathering a great mass of information of which only a small percentage can ever be used profitably. Many missionaries are already overburdened with all manner of questionnaires, and the most careful thought should be given by those undertaking local surveys to make sure that none but the most essential questions are asked and then only those that bear upon a definite objective. It might be of help in this direction if those who contemplate local surveys would endeavor first to get in touch with what has already been done, so as to profit by past experience and a knowledge of the methods of others. Much depends upon the way the facts revealed by any survey are presented.

By-products of the Survey It is too soon to venture any judgment on the value of the survey and its ultimate effect on mission administration throughout China. Much depends on the nature of the final reports now being prepared, on the amount of careful study that will be given this report, and on the concrete results within the various missions directly or indirectly resulting from such a study. It is not too soon, however, to record a few of the by-products of the survey during the past year.

Honan Survey 1. Three missions at work in Honan have definitely requested the right to publish the committee's charts graphically depicting mission work throughout the province, in booklet form, for distribution throughout their churches in the homelands. Bishop W. C. White of the Canadian Episcopal Church Mission has asked for the privilege of incorporating the results of the Honan survey, both diagrams and statistical data,

in a mission study textbook on Honan, which is being prepared by him for use at the summer mission study conferences. The Augustana Synod Mission hopes to make use of the Honan survey material in a booklet to be prepared this spring especially for educational purposes among its home constituents.

Shantung 2. Recently, those engaged in work among returning Chinese coolies in Shantung have appealed for information which will enable them to relate these returning coolies to the mission or church in their native districts. The committee has responded to this appeal by preparing three charts, one showing the areas worked by the various missions, another giving the location of all stations and all evangelistic centers wherever a chapel is located, and a third chart showing the centers where Christian Chinese workers are residing.

Yunnan 3. As a direct result of the survey of unoccupied areas throughout Yunnan, the committee has been able to supply helpful information to the Chinese Home Missionary Society. This information has served as a guide to the executive committee of the movement, when considering areas which the commission now in Yunnan might most profitably visit and study with a view to recommending one or more of these unoccupied regions as suitable territory for future occupancy.

Field Boundaries 4. During the year requests have come from the following missions for definite information regarding the field boundaries and the advance programs of missions adjoining their field; the Methodist Episcopal Church, the Methodist Episcopal Mission South, the American Friends' Mission, the American Baptist Foreign Missionary Society, the United Evangelical Association, the English Baptist Mission, the Pentecostal Missionary Union, the Church of the Brethren Mission, and several independent missionaries. As a result of information gladly supplied, the missions concerned have been in a position to decide more wisely in choosing sections of their own field on which to put increased emphasis.

They have been led, in some few cases, to revise their policies for future work along lines which insure more effective occupation of fields already claimed and more harmonious relationships with other missions working in the province. The request made by the Survey Committee for the delimitation by each mission of the field or fields which it is at present working and for the evangelization of which it accepts responsibility, has resulted, in several provinces, in bringing missions together with a view to definitely agreeing on boundary lines, or in settling differences in boundaries that had hung fire for years.

Fukien 5. One mission in Fukien as a result of investigation made necessary before it could supply the information requested by the Survey Committee discovered what it regards as a serious weakness in its educational program. The mission was not aware of this weakness before and the discovery has resulted in a change in educational policy.

Unoccupied Fields 6. During the year the committee has received requests from the following missions for information regarding new and unoccupied fields: The Methodist Episcopal Mission South, the American Reformed Presbyterian Mission, the Evangelical Lutheran Synod Mission, the Orebro Mission, the Grace Mission, and the Bible Truth Mission of North China. Two of these missions have definitely decided to begin work—the Evangelical Lutheran Synod Mission in southwestern Hupeh and the American Reformed Presbyterian Mission in southern Yunnan. Two missions not mentioned above have written to the committee giving it a full statement of future plans.

Appeals 7. A number of individual and two official appeals for new workers have come during the year from missionaries at work in relatively unoccupied areas. The Swedish Missionary Society in Kashgar has sent an official appeal from its last annual conference. The missionaries of Kansu, at their first annual conference in September, 1918, passed a motion

appealing for an increase of ten new missionaries from each of the three mission societies now at work in the province.

Inspiration 8. By far the largest by-product of the committee's work last year has been of an educational and inspirational nature. Wherever addresses have been given on the subject of the present missionary occupation of China a larger vision has been made possible to both missionaries and Chinese Christians, and the immensity of the task still ahead has impressed itself upon the minds of all. The spirit of unity and coöperation between the missions has been increased as men and women have seen the work of missions as a whole, and have been led to face and plan their work unitedly in statesmanlike ways.

Problems of Mission Administration Occasionally one hears the remark: "After all what is the good of this survey—and of this expenditure of time and money?" And then they who believe in the survey and hope for benefit to come from it, partly because they have put a small share of their own time and selves into the work, are led to answer: "After all, what is the good of laying any foundations for anything? Why base policies on facts? Why hope to improve our own work by attempting ever to visualize it as a part of the whole?" The absurdity of the first question is sufficiently set forth in the counter-queries. Mission administration has reached a stage when facts such as the survey hopes to gather are indispensable if the missionary cause is to be planned and carried forward effectively. In an economic age like the present should not the Kingdom of God receive the same businesslike, statesmanlike direction accorded to other humanitarian movements. By way of rousing the expectation of the reader rather than of justifying a survey which needs no apologetic, this article is closed with a list of problems of mission administration on which the survey has already begun to throw light.

Questions on
which Survey
May Throw
Light

Is the present field of the mission adequately occupied? What are the conditions which should prevail in any adequately occupied area? Where by coöperation with other missions can we as a mission meet our own needs at decreased expense? What of the balance between the various forms of our missionary work? Are there any cities remaining in our field which should be occupied as resident centers for foreign missionaries? Is the present force of the mission being used to the best advantage? Where mission fields overlap, or cut across each other in such ways as to separate sections of the same mission field, what territorial readjustments suggest themselves? Are the Chinese workers sufficiently distributed over the field, or too much concentrated where foreigners reside? Is the Church in China giving sufficient thought and emphasis to country as contrasted with city evangelism? Are our schools and hospitals so located as to minister adequately to the needs of the Christian constituency?

Questions on
Medical and
Educational
Work

Are the facilities for higher education in our province adequate for our Christian constituency? Is our mission justified in its present educational plans, in view of the educational work already being done by the government, or by other missions within or adjoining our area? Where, at the present time, could a school or hospital be located by one mission so that while fully providing for its own needs, it also will be in a position adequately to meet the needs of adjoining missions? Where should new schools and hospitals be built? Are the higher grade schools conveniently situated for the graduates of schools of lower grade? What percentage of the young people of the Church are being given Christian education? What are the present opportunities before the Chinese Church to make more effectual use of the secular press?

Questions on
the Chinese
Church

Has our number of converts kept pace with the increase of our Christian workers? What of the voltage of evangelism in China? Where are the stagnant places? Granted

to missions in China a large increase in the near future in both missionaries and money, how can this increase be used to secure a united, comprehensive, and effective evangelization of all China through the medium of, and to the benefit of the Chinese Church? Where can evangelization be hastened by increase of foreign or Chinese staff, or by change of methods? In which department or kind of work is our mission weakest? If unable to go into this form of work now, which mission would be most acceptable should we feel called upon to invite another mission to come in and carry on this work which we cannot? Is there any part of the field which should be given over entirely to the Chinese? What proportion of the Christian Church is illiterate? What advantages for spiritual inspiration are offered to church leaders? What is the proportion of work done among women in contrast to work done among men? Which classes in society are as yet untouched by evangelistic efforts? What provision has the Church for the distribution of Christian literature?

PART IX

OBITUARIES*

Timothy Richard, D.D., LL.D. Litt.D.

Born at Ffaldybronin (Kingsfold), Carmarthenshire, October 10, 1845.

Left for China, November 17, 1869; arrived in Chefoo, 1870.

Started mission in Tsingchowfu, 1875.

Famine relief in Shantung, 1876-1877, and Shansi, 1877-1881; and establishment of the B.M.S. work in Taiyüanfu.

First furlough, 1885.

Left Shansi and settled in Peking, 1887. Editor of Chinese newspaper in Tientsin, 1889-1891.

Joins Society for Diffusion of Christian and General Knowledge amongst the Chinese, 1891.

Second furlough, 1896.

Timothy Richard was possessed of a genial nature and generous disposition. His spirit of friendliness eminently fitted him to become the messenger of good will to men. He was a child of the great revival that swept over Wales in 1859, a wave which has not yet spent its force, and thus he became spiritually equipped for the gospel of mediation, and the apostle of peace. The application of this new force in life was directed by an appeal made by Mrs. Grattan Guinness, and especially by the eminent missionary, Dr. Rouse. The inward illumination responded to these outward directive forces. He decided to go to China with a big message for a great people. He would go even if the society did not send him. Thus we see his faith and purpose. An imaginative mind swayed by an emotional influence, of a religious nature, coming to a populous and great country would do extraordinary things. He was endowed with a healthy and vigorous body; this helped him to bear the many hardships that met him.

He found Chefoo too far away from the people, so moved inland and settled at Tsingchowfu. He followed the call later to Shansi, to Peking, to Shanghai: a preacher, a dispenser of alms, a publicist, and an organizer of literature. He followed the call, he responded to opportunity. The first was not slow in coming in the shape of the great famine of 1869, in Shantung and Shansi. The last great opportunity was the adjustment of the Boxer settlement. Responding to the call, meeting every opportunity friendly and cordial, the result was a growing influence with the people, the scholars, with the government of China. His name became a synonym of good will. He was appreciated, too, by such as Sir E. Satow and foreign officials.

*The four extended notices were prepared by those whose names are signed, and are arranged in the order of arrival in China. For the remainder the editor of the *Directory of Protestant Missions in China* is responsible.—Editor.

He was honored by Japanese statesmen. Rich and poor loved him. He rendered effective service in creating mutual understanding between man and man, nation and nation.

He was a man with a propaganda. It was not the orthodox or conventional one. It was to behold the work of God in nature and in grace. The kingdom of God was only partially revealed in theology. Every literature and every nation had revelations. It was our duty to give the last and best. The kingdom of God should be established now. It was an urgent necessity. Leaven the people with new ideas, with the forces of education. Put in the leaven; let it heave and work and burst. Seek the worthy; convert the leaders. The nations of Europe had been led by their princes to accept Christianity, so should China. So theology, methods, ideas, should be broad and adaptable. He felt that leaders at home needed enlightening which he assiduously did. It was his mission to suggest. He appealed to history and experience for confirmation. In this way he would evangelize China and broaden the basis of Christian missions. He was essentially the apostle of social and political reforms by application of the benefits of Christianity. He would have everybody do this: consuls, merchants, professors, were exhorted to play their part. Writing to some professors he said: "God gives you all a unique opportunity of becoming the leaders of China in education. May you become seers and teachers and students that future generations will look back on and say, 'these were the modern sages of China.' Do you each grip the hand of God."

Certain phrases help us to sage the man and his aims. Some of these are, "Keep step with God," "Conversion by the million," "A million in a day," "The good news," "The kingdom of God," "The work of God." "These phrases betoken the ideas that throbbled in his mind. He was keen on delivering the world from present miseries. He was not unfittingly called, decades ago, "The apostle of North China."

EVAN MORGAN.

Rev. Arnold Foster, B.A. (Cantab) L. M. S., Central China,
1871-1878 and 1884-1919

Foster, Rev. Arnold, B. A., L.M.S. Born in England. Educated at St. John's College, Cambridge. Arrived in China, in 1871. Engaged in evangelistic work at Wuchang, Hupeh. Died at Kuling, July 30, 1919. Sketch in *North China Herald*, August 9, 1919, page 343, and *Chinese Recorder*, September, 1919, pages 624-6.

Any one meeting Arnold Foster casually, without having previously made his acquaintance, would have set him down as a dignitary of the Established Church; not so much on account of his neat, simple, clerical dress as of a certain ascetic and highly intellectual cast of features which, somehow or other, one instinctively associates with a well-known type of High-church ecclesiastic.

A rude shock of awakening has been experienced by not a few who made advances on this supposition when they found that their High-churchman was in reality an earnest and outstanding missionary of the sturdiest "Independent" convictions. With an intense love for orderliness and reverence in public worship and with a whole-hearted admiration of many of the most famous Anglican theological and Biblical writers,—which in the case of Bishop Westcott amounted almost to hero worship,—Mr. Foster maintained to the last his own individual point of view, and his right to follow the dictates of his own conscience as enlightened by the indwelling Spirit of God.

It is not surprising that one so constituted should frequently have been regarded by those who did not know him well as dogmatic in his opinions and teaching. When he preached, whether in Chinese or in English, there was no uncertainty about his trumpet call, and he left no doubt in one's mind as to his meaning. Arnold Foster formed his views through much meditation, through strenuous thought, through unwearied research, and, above all, through prayer. Although he ever preserved an open mind, when once a view was adopted he could not readily change. What differentiated our beloved friend so manifestly from most of us was that during a long ministry, covering nearly half a century in China, his opinions were not mere tenets which he held in a perfunctory kind of way but they were the mainspring of daily duty and the inspiration of his daily life. He practiced far more than he preached, and thus he became one of the greatest assets to the Church of God in Central China,—where he labored,—as an external conscience, a visible standard of goodness which often spoke strongly to our hearts when the inward monitor was inarticulate or dumb. Such an one is of untold worth to any community in which he may dwell, although not always appreciated and often even unrecognized.

A man of marked refinement and of strong conservative tendencies, he was in some directions a thorough-going socialist. In our social life there are certain kinds of so-called "menial" work from which nearly every one shrinks. Arnold Foster believed it to be the duty of all to take a share in the lowly and unlovely duties of daily life and this belief he put into practice. He actually relieved those about him of some of their humblest duties in connection with his own necessities and this he continued right on to the end of his life.

He was not endowed with that physical courage which despises pain and laughs at death. On the contrary, he shrank from pain, and especially from the sight of suffering in others. Yet, during the Boxer year, and again in 1911, he stayed in Wuchang, notwithstanding the risk and strain, and was active in relieving suffering and want. Indeed, others received orders and decorations for less than he accomplished. This was not owing to any neglect on the part of the authorities. Rather, it illustrates the fact that, like his bosom friend David Hill, Arnold Foster loved to do good, as many love to

do ill, by stealth. Probably for this same reason, his sound scholarship, his successful leadership, in certain directions, and the length and faithfulness of his service did not attract the notice of those who might have honored their university by conferring academic distinction upon him. We who loved him, needed nothing of that kind. To us he was ever saint, philosopher, and friend, and we held him in the highest honor for what he was—a great and true servant of God.

With all his intense seriousness and his dominating spirituality he was, nevertheless, very responsive to fun and thoroughly enjoyed a good joke. He was at his best socially at a children's party, surrounded by the little folk. But the pure love that irradiated his features at such times was ever the same, whether he was scattering coins among beggars, rebuking a church member on account of some grievous fault, or whether he was engaged in the labor which he loved, and wherein he was eminently faithful, the daily preaching of the gospel. We feel that when our friend died "God broke the mold" and that "we ne'er shall look upon his like again." We know this, however, that the world is better, that the kingdom of God upon earth has been advanced because Arnold Foster lived as he lived, and died as he died.

A. BONSEY.

Gibson, John Campbell, M.A., D.D.

Dr. Gibson passed away at Glasgow, while on furlough on November 25, 1919. He was the son of a former professor of theology at the Union Free Church College at Glasgow and was himself a distinguished student at that college and also at the Glasgow University. He joined the English Presbyterian Mission and came to China in 1874 settling at Swatow. Here he began his work when little more than beginnings had been made, and in the forty-five years of service he was permitted to take part in and, in a measure, to originate movements which have made the Swatow Mission, particularly in church organization and self-support, an object lesson to older and much larger missions. Dr. Gibson's missionary career exhibited versatility and thoroughness; it was characterized by a steady devotion to his own mission and a strong interest in the success of the missionary body as a whole. To the problems of the mission field he brought a trained and well-balanced mind and not the least of his many services to the Church in China is the lead he has given in the formation of a broad and general mission policy. Dr. Gibson had a constructive mind, and it is safe to say that most of the large missionary movements that have taken place in the last twenty-five years owe a good deal to his coöperation or counsel.

His all-round scholarship is seen in his translation work. The New Testament and parts of the Old have been rendered into the Swatow vernacular (romanized) and it is almost superfluous to say

that Dr. Gibson took a leading part both in translating and publishing it. Probably this Swatow Vernacular New Testament is one of the ablest renderings of the original Greek that we have in any of the Chinese forms of speech. To vernacular literature he made other useful contributions that have done much to instruct pastors and preachers and to enlighten the commonalty of the local church. At the General Missionary Conference of 1890 he was one of the dominant personalities, and secured the appointment of a standing committee for the promotion of romanized vernacular versions. Of this committee he was appointed secretary. In Wên-li he was also a recognized authority and from 1890 to 1907 he was one of the company of translators engaged on the "conference" or "Union" version of the New Testament.

The outstanding part which Dr. Gibson took in the memorable Centenary Conference of 1907 will not be forgotten by any one who was present. He was elected one of the two chairmen and upon him also fell the duty of introducing the subject of the "Chinese Church," and this he did in a most thoughtful paper. In the important discussion that followed he showed himself a master of this most difficult of all ecclesiastical questions.

At the Edinburgh Conference in 1910 he was chairman of the Commission on the Mission Field. Here again his brilliant work was widely recognized.

All through his missionary career Dr. Gibson was a warm advocate for church union and the existence of one Presbyterian church in China owes not a little to his advocacy and enthusiasm, while nothing gave him a greater joy than to see this church merging itself in a still wider union of Chinese churches.

This brief notice of Dr. Gibson's outstanding career would be still more incomplete without a recognition of his deep and unshaken faith in Christ. He was deeply read and well versed in "modern" thought, but to the end he believed that the cross of Christ was the one solution of China's need. Without the knowledge of Jesus Christ all other enlightenment was but darkness.

Dr. Gibson's family life was extremely happy. Mrs. Gibson predeceased him by four years. He leaves two sons (one of whom is a missionary at Swatow) and one daughter.

Much of Dr. Gibson's ripe experiences are to be found in the volume, *Mission Problems and Mission Methods in South China*, which he published in 1901. He was a frequent contributor to the *Chinese Recorder* especially in the years between 1888 and 1906. The English Presbyterian Church showed the honor in which he was held by calling him to the moderator's chair. Dr. Gibson died November 25, 1919, at London, England.

G. H. BONDFIELD.

Bishop James Whitford Bashford, D.D., Ph.D., LL.D.

James W. Bashford was born in Fayette, Wisconsin, May 29, 1849. His youth was spent in a determined struggle with fortune of which he came victor when he graduated with honors from the University of Wisconsin and the School of Theology of Boston University. He was ordained to the ministry of the Methodist Episcopal Church in 1878 and held pastorates in Massachusetts, Maine, and New York states. In 1889 he was elected to the presidency of Ohio Wesleyan University. In 1904 he was elected a Bishop of the Methodist Episcopal Church and assigned to residence in China. On March 18, 1919, he died in Pasadena, California.

Bishop Bashford first caught the attention of his church when, as pastor of one of the large congregations of Buffalo, he gave evidence of his ability to interpret the eternal truths of the kingdom of God in terms of modern thought. Intellectual freedom combined with evangelical fervor always marked his career. When this same loyalty to the truth was transferred to the presidency of Ohio Wesleyan University it produced the impression which largely served to make that institution influential in a measure far beyond that to be expected of a school of its size. This was an influence of life rather than of mere intellectual attainments. Any one familiar with the mission fields in which the Methodist Episcopal Church is working knows them to be thickly dotted with the graduates of this Ohio college, and that scores of these missionaries received their life inspiration during the presidency of Bishop Bashford.

It was inevitable that his church should call such a leader to its episcopacy. The election at Los Angeles had been foreshadowed for months before it took place, but his church was hardly prepared for the eagerness with which the newly elected bishop seized upon his election as a providential opening to the mission field. Behind his choice there was the conviction of years that God wanted him for missionary service. During all the years of his pastorate and the crowded period of his college presidency he had made it a rule to read every book on China upon which he could lay his hands. It was before he came to China, not after, that the nucleus of that remarkable library which now rests in Peking was gathered. Men who know China most intimately have testified that he brought to this country an astoundingly complete knowledge of its history and problems.

To his years of administration in China one word is always applied—statesmanlike. It was his ability to see problems in the large and to grapple with them in a large way that made him so quickly one of the outstanding forces in the development of the New China. Foremost among all his services to the advancement of the kingdom in this land must be placed the new realization which he gave the church at home of the importance of the development taking place around the Pacific basin.

His services to the Chinese Republic cannot be recited in detail. Those who know what has been taking place during the last decade know that there has been no foreigner to whom Chinese leaders have turned more constantly for advice and no missionary who has been able to contribute more to the founding of a stable and democratic government in this land.

His contribution to the missionary enterprise came largely in his ability to formulate and put in motion programs that regarded the future welfare of the country above any present interests of denomination or mission station. He organized the China Centennial Thank Offering in 1907 which resulted in special contributions of \$600,000 toward missionary work. He took a leading part in organizing the famine relief measures of 1907 and in distributing the funds secured. He inspired the projection of a Forward Movement by his Church in China in 1916 and was one of the first to support the idea of the great Centenary movement within his church as a whole which has culminated in the subscription of \$175,000,000 for its work at home and abroad.

Bishop Bashford wrote many books but none of them will be longer remembered than his volume on China, which has passed through several editions. If any question were raised as to the reality of his statesmanship it would be answered by the reading of this one book.

During the years of his episcopacy Bishop Bashford traveled untold miles, his body wracked with pain, but his spirit carrying him triumphantly forward. To many it was a marvel that he lived as long as he did. To all it is a challenge that he lived as greatly as he did. When rest at last came to him he was lying beside the Pacific with his eyes looking out toward the land which was his love. It is safe to say that his last thought was not different from that with which he closed his great book: "To-day our eyes are upon the welter of Europe; to-morrow we shall be wrestling with an energy born of desperation with the economic effects of the World War. But the day after we shall face the struggle of the white and yellow races. Already our ship of state and every other ship of state is entering the rapids. We lift our faces to Christ because He alone can furnish the guidance that will clear the rocks and the power which will bring us all to our desired haven."

PAUL HUTCHINSON.

Arthurs, Rev. Thomas Andrew, B.A., PCC. Born in Ontario, Canada, 1882. Died at Havre, France, December 8, 1918, of pneumonia, while engaged in work with the Chinese Labor Corps. Arrived in China, November 6, 1912. Engaged in evangelistic and educational work in Taokow, Honan. Sketch in *North China Herald*, February 8, 1919, page 361, and *Chinese Recorder*, March, 1919, pages 190, 191.

Bacon, Rev. John Lionel, CMS. Born in England. Arrived in China in 1909. Died, December 5, 1918. Engaged in evangelistic work at Kweilin, Kwangsi.

Beare, Rev. Thomas J., FMA. Born in America, November 11, 1893. Arrived in China, October 12, 1918. Died at Jungtseh, Honan, November 12, 1919, of pneumonia.

Belleville, Miss Marie Elizabeth, YWCA. Died at Shanghai, March 8, 1919, of brain tumor. Arrived in China, October 27, 1917. Labored in Canton, Kwangtung. Sketches in *Y. W. C. A. News Item*, February, March, 1919, and *Millard's Review*, March 15, 1919, page 100.

Brandt, Mrs. Ernest (Greta Anderson), SA. Born, June 15, 1892. Arrived in China, April 8, 1917. Married, February 24, 1919. Died, June 5, 1919, Fengchen, Shansi, of tuberculosis of the lungs. Labored at Taku, Chihli, in evangelistic work. Sketch in *The War Cry* (Chinese, English, and Swedish editions).

Briscoe, Mrs. W. F. H. (Gertrude Linom), CIM. Born, September 3, 1881. Died, March 7, 1919, at Hungtung, Shansi, of pericarditis. Arrived in China, November 4, 1905. Married, September 17, 1913. Labored in Hochow, Küwo, Yoyang, and Hungtung, Shansi, in evangelistic work. Sketch in *China Inland Mission Monthly Notes*, March, 1919.

Brock, Mrs. J. (Edith Elliott), CIM. Arrived in China, November, 8, 1894. Married, October 15, 1897. Died, December 4, 1919, at Chowkiahow, Honan, of influenza and bronchitis. Engaged in evangelistic work at Chüchowfu, Anhwei, before her marriage, in the Training School at Anking, Anhwei, and later in evangelistic work at Chowkiakow, from 1902. Sketch in *China Inland Mission Monthly Notes*, December, 1919.

Brooks, Miss Ida Lois. Born in America. Arrived in China, January 2, 1907, and served the Methodist Publishing House, China Sunday School Union, and *Chinese Recorder* successively as stenographer and was engaged in evangelistic work out of office hours. Did not leave Shanghai until her departure for America in 1919 on account of health. Died, October 14, 1919, at Los Angeles, California, U. S. A., of cancer.

Carlsson, Sven, SwAM (CIM). Born, June 26, 1891, in Sweden. Arrived in China, October 27, 1915. Died, May 18, 1919, at Paotowchen, Shansi, of typhus. Labored in Paotowchen and Fengchen in pastoral and evangelistic work. Sketch in *China Inland Mission Monthly Notes*, June, 1919.

Cheshier, Miss E., SCHM. Arrived in China in 1917. Died in 1919. Engaged in evangelistic work at Canton.

Clarke, George W., CIM. Born in England. Arrived in China, September 26, 1875. Died at Tsinan, Shantung, from uræmia,

November 30, 1919. First engaged in evangelistic work in West China, and was one of the first two China Inland missionaries to enter Kweichow and Szechwan. From 1888, he was business manager for his mission at Tientsin. Sketch in *China Inland Mission Monthly Notes*, December, 1919.

Cody, Miss Jennie L., ABFMS. Arrived in China, November 30, 1908. Stationed at Yachowfu, Szechwan. Died in 1919.

Colby, Rev. Willfam G., CA. Born, November 26, 1892, at Wayne, Pennsylvania, U. S. A. Arrived in China, December 10, 1915. Died, August 5, 1919, at Kongchang, Kansu, of neuritis and nervous collapse. Engaged in evangelistic work in Kansu. Sketch in *Christian and Missionary Alliance Weekly*.

Cole, Rev. Jacob G., SCM. Born in 1866. Arrived in China, 1903. Died at Shanghai, March 21, 1919. Engaged in evangelistic work at Tamingfu, Chihli.

Collins, Stanley B., YMCA. Born, June 14, 1880, at Albion, Iowa, U. S. A. Arrived in China, October, 1910. Died, September 4, 1919, at Yünnanfu, of heart failure. Labored in Yünnanfu. Sketch in *China Press*, October 28, 1919.

Cormack, Miss Isabel, CIM. Arrived in China, January 5, 1895. Died, December 4, 1919, at Hankow, of tuberculosis of the intestine. Engaged in evangelistic work. Sketch in *China Inland Mission Monthly Notes*, December, 1919.

Crocker, Rev. Willfam Edwin, SBC (formerly ABGM). Born in North Carolina, U. S. A., in 1867. Arrived in China, December 2, 1893. Died, October 8, 1919, at Chinkiang, Kiangsu, of heart failure. Labored at Taiianfu, Shantung, and Chinkiang, Kiangsu, in evangelistic and Bible school work. Sketch in *North China Herald*, October, 1919, page 98.

Dane, Miss Laura E., MEFB. Born at Jewett, Pennsylvania, U. S. A. Arrived in China, December 7, 1914. Died, January 12, 1919, at Bradford, Pennsylvania, U. S. A., of influenza pneumonia. Labored in Nanking, Kiangsu, and Wuhu, Anhwei, as a trained nurse. Sketch in *China Press*, March 15, 1919.

Dennis, Herbert E., YMCA. Born, December 31, 1887, at Pool, Colorado, U. S. A. Arrived in China, October 29, 1913. Died, July 24, 1919, at Foochow, Fukien, of cholera. Engaged in Association work at Foochow.

Drake, Mrs. Frederick S. (Dorothy Mabel Palmer), BMS. Born, April 4, (?), in England. Arrived in China, December 1, 1916. Died, December 28, 1917, at Tsinan, Shantung, of pneumonia. Labored in Peichen, Putai, Shantung, in evangelistic work.

Edwards, George Kemp, M.B., CH.B., BMS. Born, June 19, 1888, at Taiyüanfu, Shansi. Arrived in China as a missionary, March 27, 1915. Died, May 2, 1919, at Taiyüanfu, Shansi, of cerebrospinal meningitis. Labored at Taiyüanfu in medical work. Sketch in *China Medical Journal*, May, 1919, *Chinese Recorder*, July, 1919, pages 479, 480, *North China Herald*, page 433.

Field, Rev. Alvin W., CA. Born, February 6, 1885, in Canada. Arrived in China, December, 1912. Died, August 29, 1919, at Hongkong, of malignant malaria. Engaged in evangelistic and educational work at Wuchow, Kwangsi.

Fitch, Mrs. George Ashmore (Alberta Castelane Kempton). Born in America, November 14, 1886. Arrived in China, 1910. Died at Shanghai, February 1, 1919, from paratyphoid. Sketch in *North China Herald*, February, 1919, page 317.

George, Rev. Fred Peterson, SEMC. Born, October 31, 1889, in Sweden. Arrived in China, October 5, 1918. Died at Siangyangfu, Hupeh, October 25, 1919, of peritonitis, following operation for gangrenous appendix. Engaged in evangelistic work at Siangyangfu, Hupeh.

Graham, Miss Mary Fleming, UFS. Born in 1866 at Crossgates, Fife, Scotland. Arrived in China, April 19, 1896. Died, January 8, 1919, at Liaoyang, of heart failure. Labored in Liaoyang, Manchuria, in evangelistic work. Sketch in *North China Herald*, January 18, 1919, page 183.

Grant, Mrs. J. S. (Annie S.), ABFMS. Born, June 14, 1859, at Fergus, Ontario, Canada. Arrived in China, November 10, 1889. Died, January 7, 1919, at Ningpo, Chekiang, of heart failure. Labored at Ningpo in evangelistic work. Sketch in *North China Herald*, January 18, 1919, page 139, and *Chinese Recorder*, March, 1919.

Hager, Mrs. C. R. (Marie Von Rausch), ABCFM. Came to China in 1891 as missionary of the Basel Mission. Married Dr. Charles R. Hager, December 13, 1896. Opened first kindergarten in South China. After marriage conducted her home in Canton as a missionary home. Died, November 22, 1918, at Claremont, California, U. S. A. See sketch of Dr. Hager in *Chinese Recorder*, 1917, pages 797, 798.

Hayward, John Neale, CIM. Born, April, 1857, in England. Arrived in China, January 13, 1889. Died, February 20, 1919, at London, England, of heart disease. Labored in Szechwan (two years) and Shanghai, in executive and financial work. Sketch in *China Inland Mission Monthly Notes*, March, 1919, and *North China Herald*, March 8, 1919, page 627.

Holé, Mrs. Peder (Marie Gustava Eriksen), NMC (CIM). Born, November 16, 1879, in Norway. Arrived in China, November 9, 1911. Married, June 24, 1915. Died, July 11, 1919, at Yütaoho, Shansi, in childbirth. Engaged in evangelistic work in Linhs'ien, Shansi. Sketch in *China Inland Mission Monthly Notes*, July, 1919, and *North China Herald*, July, 1919, pages 327, 343.

Judd, Charles H., Senior, CIM. Arrived in China, March 3, 1868. Engaged in evangelistic work at Yangchow, Chinkiang, Nanking, and Wuchang. Retired from active work and returned to England twenty-five years ago. Died, October 23, 1919, at Purley, Surrey, England. Sketch in *China Inland Mission Monthly Notes*, December, 1919.

Keem, Law (Charlie), M.D., SDA. Born, May 19, 1867, at Sunwui, Kwangtung. Arrived in China for missionary work, July 26, 1905. Died, May 5, 1919, at Nanning, Kwangsi, of blood poisoning. Labored in Kwangtung and Kwangsi in evangelistic and medical work. Sketch in *Asiatic Division Outlook*, May, 1919.

Keiser, Miss Nina Isadore, MES. Born October 1, 1877, at Roanoke, Illinois, U. S. A. Arrived in China, January, 1913. Died, February 2, 1919, at Soochow, Kiangsu, of cerebral hemorrhage. Labored in Soochow in educational work. Sketch in *China Press*, February 4, 1919.

Krause, Mrs. Oliver J. (Minnie Rachel Lankford), MEFB. Born, June 21, 1873, in Indiana, U. S. A. Arrived in China, April, 1907. Died, February 1, 1919, at Salisbury, Maryland, U. S. A., of influenza. Memorial sketch in *China Christian Advocate*, May, 1919.

Lincoln, Mrs. Chas. S. F. (Williette Woodside Eastham), PE. Born, 1877, at Harrisonburg, Virginia, U. S. A. Arrived in China, 1902. Died, June 30, 1919, at Baltimore, Maryland, U. S. A., of acute intestinal obstruction. Labored at Shanghai in educational work. Sketch in *Spirit of Missions*.

Logan, Oliver T., M.D., PN. (formerly Cumb. Pres.) Born in America. Arrived in China, September 27, 1897. Killed by an insane soldier, December, 18, 1919. Engaged in medical work at Changteh, Hunan. Sketch in *North China Herald*, December 20, 1919, page 754.

Lowry, Mrs. H. H. (Parthenia Elizabeth Nicholson), MEFB. Born in Columbus, Ohio, U. S. A., December 23, 1839. Arrived in China, October 10, 1867. After two years in Foochow was stationed at Peking in evangelistic and educational work till her death, March 3, 1919, from a complication of diseases. Sketch in *China Christian Advocate*, April, 1919.

Lyon, Miss Ellen M., M.D., WFMS. Born, November 4, 1856, in Vermont, U. S. A. Arrived in China, January 10, 1891. Died, July 21, 1919, at Kuliang, Fukien, of amœbic dysentery. Engaged in medical work at Foochow. Sketch in *Chinese Recorder*, October, 1919, page 692, and *China Christian Advocate*, August, 1919.

MacGregor, Mrs. Catherine Ross (widow of Rev. J. M. Howie, formerly EPM). Arrived in China, 1888. Died at Edinburgh, Scotland, in January, 1919. Notice in *North China Herald*, March 22, 1919, page 773.

McCloy, Thomas, M.D., SBC. Arrived in China, 1886. Died at Yokohama, Japan, March 25, 1919. Engaged in medical work at Wuchow, South China, from 1886 to 1904, when he removed to Japan. Sketch in *Chinese Recorder*, 1919, pages 409, 410.

McIntyre, Miss Lila, SBC. Born at Long Creek, North Carolina, U. S. A. Arrived in China, February, 1909. Died, January or February, 1918, at Atlanta, Georgia, U. S. A., of Bright's disease. Served as a trained nurse in medical work at Chengchow, Honan. Sketch in the *Christian Index*, Atlanta, Georgia.

McKee, Mrs. S. C. (Augusta List), PN. Born, August 27, 1884, at Redding, Pennsylvania, U. S. A. Arrived in China, November 26, 1910. Died, November 8, 1919, at Hengchow, Hunan. Engaged in evangelistic work at Chenchow, Hunan (one year), and Hengchow, Hunan. Sketch in *Woman's Work*.

Murdock, Miss Beatrice M., MEFB. Arrived in China, October 20, 1916. Died, September 23, 1919, at Nanking, Kiangsu, following an operation. Labored at Wuhu, Anhwei, and Chengtu, Szechwan, as superintendent of nurses. Sketch in *China Press*.

Newton, Mrs. C. H. (Rusella Anderson), PN. Born, October 20, 1872, at Palmyra, Missouri, U. S. A. Arrived in China, October, 1896. Died, October 9, 1918, at Oxford, Ohio, U. S. A., of heart failure. Labored at Kiungchow, Kwangtung, in evangelistic work. Sketch in *Hainan Newsletter*, and *Chinese Recorder*, July, 1919, page 481.

Ohlinger, Rev. Franklin, D.D., Ind & MEFB. Born, November 29, 1845, near Fremont, Nebraska, U. S. A. Arrived in China, October 14, 1870. Died, January 6, 1919, at Cincinnati, Ohio, U. S. A., of mental collapse and old age. Labored in Foochow, Hinghwa, Fukien, and Korea Conferences, in evangelistic, educational, and editorial work. Sketch in *China Christian Advocate*, April, 1919.

Parker, Rev. James, CMS. Born in County Down, Ireland. Arrived in China, 1903. Died, August 14, 1919, at Yungchowfu, of dysentery. Labored in Yungchowfu, Hunan, in evangelistic work. Sketch in *Chinese Recorder*, October, 1919, page 691.

Pedersen, Rev. Th., SEMC. Arrived in China, 1910. Died, July 2, 1919. Engaged in evangelistic work at Nanchang, Hupeh.

Rhind, Miss Jessie P., Independent. Arrived in China, January 13, 1889. Died, January 16, 1919, at Kuling, Kiangsi, of heart failure. Engaged in evangelistic work at Wuhu, Anhwei. Sketch in *Chinese Recorder*, April, 1919.

Rice, Rev. Archie Dean, PS. Born, August 24, 1873, at Ferris, Texas, U. S. A. Arrived in China, September 9, 1899. Died, May 31, 1919, at Haichow, Kiangsu, of typhus fever complicated by pneumonia. Labored in Haichow and Tsingkiangpu, Kiangsu, in evangelistic work. Sketch in *China Press*, June 15, 1919, and *North China Herald*, June, 1919, page 703.

Searles, Mrs. C. K. (Eda Laura King), MEFB. Born, December 5, 1893, at Ludington, Michigan, U. S. A., of missionary parents. Arrived in China as a missionary, 1914. Died, October 24, 1919, at Peking, of meningitis. Engaged in educational work at Peking and Changli, Chihli. Sketches in *Chinese Recorder* and *China Christian Advocate*, December, 1919.

Settlemyer, Charles S., FCMS. Born, November 25, 1878, at Des Moines, Iowa, U. S. A. Arrived in China, 1904. Died, April 3, 1919, at Hollywood, California, U. S. A., of sprue. Labored at Nanking, Kiangsu, in educational work. Sketch in *China Press*, May 11, 1919.

Shepherd, Mrs. Albert. Not a regular missionary, but resident with her daughter, Mrs. T. H. Coole, at Kutien, Fukien, from 1906. Born, December 7, 1839. Married Rev. Albert Shepherd, a pastor in the Detroit Conference of the Methodist Episcopal Church. Died, October 24, 1919, at Kutien, after one day's illness.

Smith, Mrs. C. H. (Millie Shaver Beard), PS. Born in America. Arrived in China, February 15, 1914, as music teacher for Soochow. Married Rev. C. H. Smith in March, 1916, and was thereafter stationed at Yencheng, Kiangsu. Died, January 30, 1919, at Harrisonburg, Virginia, of pneumonia influenza. Sketch in *Chinese Recorder*, May, 1919, page 333.

Smith, Miss Mary Totten, MCC. Born at Barrie, Ontario, Canada. Arrived in China, November 29, 1910. Died at Kiating, Szechwan, February 4, 1919, of pneumonia. Engaged in medical work at Kiating and Chengtu, Szechwan.

Sprague, Rev. William P., ABCFM. Arrived in China, 1874, and began work among Mongols at Kalgan, Chihli, but was soon transferred to work among Chinese at that station. Retired from the mission some years ago. Died at Shortsville, New York, February 9, 1919. See *A Century of Missions in China*, pages 285, 286.

Stevens, Mrs. George P. (Mary Perrin Thompson), PS. Born June 15, 1884, at Atlanta, Georgia, U. S. A. Arrived in China, January 4, 1909. Died, September 15, 1919, at Tenghsien, Shantung, of oedema of the lungs. Labored in Hsüchowfu, Honan, and Tenghsien, Shantung, in educational work. Sketch in *China Press*, September 21, 1919.

Strittmatter, Mrs. Lucy Combs, M.D., WFMS. Arrived in China, 1873. Died at Columbus, Ohio, U. S. A., April 24, 1919, from a complication of diseases. First medical missionary of her society. With Miss Mary Porter and Miss Maria Brown formed the trio that blazed the W. F. M. S. trail in North China. Returned to America permanently in 1881. Sketch in *China Christian Advocate*, July, 1919.

Tomkinson, Mrs. E., CIM. Born in England. Arrived in China, October 24, 1887. Died, December 24, 1918, at Chefoo, Shantung, of malignant disease of abdomen. Labored at Yünnanfu, Yunnan, Ichang, Hupeh, and Ninghaichow, Shantung, in evangelistic work. Sketch in *China Inland Mission Monthly Notes*, January, 1919.

Wilkinson, Thaddeus Miller. Born in Lancaster, Pennsylvania, U. S. A., in 1863. Arrived in China, as a self-supporting missionary, in 1908. Died, April 27, 1919, at Foochow, where he conducted a supply store for missionaries and others, devoting much time to preaching, teaching, and lecturing. Sketch in *China Christian Advocate*, June, 1919.

PART X
APPENDICES
APPENDIX A

CHINA IN THE THOUGHT OF THE WORLD AS SEEN IN
SOME RECENT BOOKS AND ARTICLES

F. Rawlinson

I Books

A. Books of Reference

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APPENDIX B

REORGANIZATION OF THE GOVERNING BODY

of the Northern Presbyterian Mission in Shantung Province
Action taken at the Annual Meeting of the Shantung Mission

Aug. 22 to Sept. 4, 1919

1. Mission Meeting

The Mission shall hold a Biennial General Mission Meeting.

At this meeting more attention shall be paid to constructive work, matters of mission policy and methods, and less to routine matters and details of individual work. Inspirational addresses, conferences, Bible classes, and devotional and social meetings should be features of the biennial meeting. At this meeting the Officers of the Mission, the Directors of the various Educational Institutions and the Standing Committees of the Mission shall be elected. No Standing Committees shall be elected except by the Mission at its Biennial Meeting.

2. Standing Committees

The Standing Committees of the Mission shall be the Evangelistic, Educational, Medical, and Women's Work Committees.

The Evangelistic and Medical Committees shall be elected at one session and the Educational and Women's Work Committees at a subsequent session of same biennial meeting. (This will give a wider range of nominees than it would if all four committees were elected at the same session.)

These committees shall, ordinarily, consist of from five to seven members, and the Mission shall designate the Chairman of each committee.

3. Method of Election

A Nominating Committee representing the different sections of the Mission shall be elected at the beginning of the meeting. In making nominations for the different officers of the Mission at least two names shall be presented, and in nominating members of a committee at least two more than the total number of the committee shall be nominated. Other nominations may be made in open meeting and election shall be by ballot.

4. Mission Council

There shall be a Mission Council consisting of a Chairman, elected by the Mission, the Chairman of the four Standing Committees, the two China Councilmen, and one member from each Station. The University is to be considered as a Station for this purpose.

Each Station shall present to the biennial meeting three nominees, if possible, for Station Member of the Mission Council. Should a Station fail to present at least three names, the Mission, through its nominating Committee, may nominate one or more members of that station for this position. From these nominees the Mission shall elect by ballot the Station's representative on the Mission Council and his alternate. Vacancies, other than Station representative, which may occur on the Council, shall be filled by the Council.

5. Meetings

The Mission Council *shall meet annually and shall transact all the business now transacted by the Mission*, except as otherwise provided for, including the business of the present Force Committee and Finance Committee.

6. Mission Control

The control of the Mission over the Mission Council shall be exercised through the election of its members and by resolutions and recommendations to it, approved at the biennial meeting. The Mission Council shall be bound by such resolutions and recommendations as far as questions of policy and general procedure are concerned. *The Mission Council shall retain its executive functions during Mission meeting.*

7. Ad Interim Executive Committee

There shall be an Ad Interim Executive Committee consisting of the Chairman of the Mission Council and the Chairman of the four Standing Committees. The two China Councilmen may attend the meetings of the Ad Interim Committee, but without vote. Actions of the Ad Interim Committee must be carried by a four-fifths vote. These actions shall be reported at once to the other members of the Mission Council and to the Stations, and shall stand as Mission actions unless dissented from by one-half the remaining members of the Mission Council (the two China Councilmen to be counted among these remaining members) within four weeks from the date that notice of such action was sent by the Committee.

The Ad Interim Executive Committee, shall, ordinarily, hold two meetings each year, preferably at about equal intervals between the annual meetings of the Mission Council. Emergency and routine

business may be transacted by this Committee by correspondence, but all matters of importance, especially those involving any change of Mission force or expenditure of Mission funds (other than furloughs for health reasons), shall be acted on at a meeting of the Committee or referred to the Mission Council.

Notice of the meetings of the Ad Interim Executive Committee, with the docket so far as known, shall be sent to each station at least thirty days before the meeting.

8. Policy Committee

The Ad Interim Executive Committee shall be the Policy Committee of the Mission and shall also act as Docket Committee for the Biennial Mission Meeting.

9. The Chairman

The Chairman of the Mission Council, who is also Chairman of the Ad Interim Executive Committee, shall also be Secretary of the Committee and Mission Secretary. He shall be freed from all other Mission work of the greater part of his time and shall be provided with a travel fund in order to make an annual visit to each station of the Mission.

10. Standing Rules

The Standing Rules of the Mission shall be adapted, tentatively, to the reorganized mission procedure. A Committee shall be appointed at this Mission meeting to revise and put into permanent shape the Standing Rules of the Mission after the reorganization has been in force for at least one year.

Voted:

That the above plan of the reorganization of the Mission, having been presented in printed form to the stations and having met with no opposition from them, and having been approved by the unanimous vote of this body, go into effect at the close of the present Mission meeting for the period of two years, and that the new officers be duly elected at this meeting.

APPENDIX C

PLAN OF UNION AND DOCTRINAL BASIS FOR THE UNITED CHURCH OF CHRIST IN CHINA*

Plan of Union

I. Name: The name shall be "The United Church (or 'The Uniting Church' of Christ in China." (Note. The English name finally adopted will depend upon the decision with reference to the name in Chinese. See Chinese Minutes.)

II. Object: The object of the Union shall be to bind the churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Chinese Church, which shall present a united living testimony to Christ and worthily represent to the world the Christian ideal.

III. Government: The United Church of Christ in China shall administer its affairs through the Local Church (Parish), the District Association (Presbytery), the Divisional Council (Synod), and the General Assembly.

(1) A Local Church (Parish) is a company of believers regularly organized and assembling stately for public worship in one or more places, and recognized by the District Association (Presbytery) in whose bounds it is located. The method of organization of the local church is to be decided by the District Association (Presbytery).

(2) A District Association (Presbytery) is composed of all the ministers, and such men and women evangelists as have been licensed by the Association, and the lay representatives of the churches within a defined district. The lay representatives shall be elected according to the following rule; namely: Each Local Church shall appoint at least one lay representative, but churches with two hundred or more in active membership may appoint at least two lay representatives; and churches with five hundred or more in active membership may appoint at least three lay representatives. With the permission of the District Association the representation of the churches of the Association may be increased. The lay delegates shall be elders or other church officers.

*Prepared by the Conference Committee on Church Union appointed by the General Assembly of the Presbyterian Churches in China, the Churches of the London Missionary Society and the American Board of Commissioners for Foreign Missions, and adopted at Nanking, January, 1919.

Each mission having missionary women working within the bounds of the District Association (Presbytery) may, with the consent of the Association, appoint one woman a member of the Association (Presbytery).

To the Association belongs the oversight and care of the churches within its bounds. It organizes, disbands, and recognizes churches; licenses, ordains, installs, dismisses, and disciplines ministers and evangelists; gives counsel and aid to churches and unorganized companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work and other forms of Christian activity and appoints representatives to the Divisional Council (Synod), and nominates representatives to the General Assembly to be appointed by the Divisional Council. Each District Association (Presbytery) shall adopt its own system of Rules, but these shall be in harmony with the Constitution of the Divisional Council (Synod).

(3) A Divisional Council (Synod) is composed of delegates appointed by the District Associations (Presbyteries) within a given area. Each District Association (Presbytery) shall appoint two delegates for each fifty in active church membership within its bounds, one of whom shall be a layman.

In addition to its Chinese delegates to the Divisional Council (Synod) the District Associations (Presbytery) may appoint missionaries in proportion to one for every three missionaries in its membership; where there is only one missionary he may be appointed.

The Divisional Council (Synod) organizes, fixes the rules, and determines the boundaries of the District Associations (Presbyteries), decides all appeals and other matters referred to it by the Association (Presbyteries) within its bounds, organizes and controls Boards for evangelistic and other Christian work, devises ways and means for strengthening and advancing the interests of the whole Church.

(4) The General Assembly: (a) Delegates. It shall be composed of delegates nominated by the District Associations (Presbyteries) and elected by the Divisional Councils (Synods). In case the whole number of church members in the District Association (Presbytery) is under 3,000 it shall appoint one minister and one layman. In case the membership is over 3,000, for every 3,000 or fraction thereof it shall appoint an additional minister and layman. In addition every District Association (Presbytery) which has foreign missionaries enrolled as regular members may also appoint one missionary representative.

(b) Quorum: Twenty delegates assembled at the time and place appointed shall constitute a quorum for the transaction of business, but these twenty delegates must represent at least two-thirds of the Divisional Council (Synods) and at least one-half of them must be ministers.

(c) The Power of the General Assembly. The General Assembly shall have power to receive and issue all appeals, memorials, references, and complaints, affecting the doctrine, government, and constitution of the church, that are brought before it in regular order from the inferior judicatories, but appeals in cases originating in the session may not be carried beyond the Divisional Council.

The General Assembly shall also have power of review and control, reviewing the records of each Divisional Council, approving or censuring the same, and it shall constitute a bond of union, peace, correspondence, and mutual confidence among all the judicatories of the church.

To the General Assembly also belongs the power to decide all controversies respecting doctrine and church government; to point out and, if necessary, reprove cases of error in doctrine or in practice in any Local Church, Districal Association (Presbytery), or Divisional Council (Synod); to consider the petitions for the division of existing Divisional Councils (Synods) or the erection of new ones; to superintend all grades of education in schools under the control of the church, especially the curricula of its theological institutions; to decide upon the qualifications for ordination to the ministry, and to regulate the reception of ministers from other denominations; to regulate official correspondence with other denominations; to inaugurate missionary enterprises and advance the same and to further evangelistic work; to appoint commissions, committees, and officers for all branches of work, give them instructions, delegate them needed authority and receive their reports; to repress schismatical contentions and disputations, and in general, as respects its lower judicatories, to endeavor by exhortation and instruction to correct conduct, broaden the spirit of charity, and confirm them in truth and holiness.

(d) Meetings and officers. The General Assembly shall meet once every three years. Its officers shall be a Moderator, a Vice Moderator, a Stated Clerk, a Temporary Clerk, and a Treasurer. The Moderator, the Vice Moderator, and the Temporary Clerk shall be elected at each regular meeting of the General Assembly and shall be chosen from among the delegates present. The Stated Clerk and Treasurer need not necessarily be elected from the delegates and their terms of office shall be determined by the General Assembly.

IV. Amendments. If the General Assembly shall propose to alter, increase, or diminish any of the constitutional powers of District Associations (Presbyteries) or Divisional Councils (Synods), it shall be necessary to transmit the proposed action to all the District Associations (Presbyteries). If, by the time the General Assembly shall meet again, at least two-thirds of the District Associations (Presbyteries) have reported in writing approving the proposed action, the Assembly may declare the sections approved to be part of the Constitution of the Church.

Voted. That this Constitution is proposed for temporary use and each of the participating bodies is asked to express to this Conference Committee its view as to its suitability as a provisional basis for union. Should the reports seem to warrant it, a meeting to organize the General Assembly shall be called in the year 1921.

Doctrinal Basis of the Union

Our bond of Union consists: (1) in our faith in Jesus Christ as our Redeemer and Lord on whom the Christian Church is founded, and an earnest desire for the establishment of His kingdom throughout the whole earth; (2) in our acceptance of the Holy Scriptures of the Old and New Testaments as the divinely inspired word of God and the supreme authority in matters of faith and duty; and (3) in our acknowledgment of the Apostle's Creed as expressing the fundamental doctrines of our common evangelical faith, which faith has been the heritage and strength of the Christian Church through all its history.

The church which will be established by this Union, being autonomous, will have the prerogative of formulating its own doctrinal statement; but these will, we believe, in the providence of God and under the teachings of His Spirit, be in essential harmony with the beliefs of the Christian Church in other lands. Until such a declaration of beliefs has been formulated, each of the different sections of the Church will continue to adhere to its own doctrinal statements.

APPENDIX D
PROVISIONAL CHARTER OF
FUKIEN CHRISTIAN UNIVERSITY

This Instrument Witnesseth that the Regents of the University of the State of New York have granted this provisional charter incorporating Charles W. Congdon, Howard C. Robbins, William W. Carman, William I. Chamberlain, William E. Strong, Samuel Thorne, Jr., John F. Goucher, William H. S. Demarest, John W. Wood, Frank Mason North, and William Bancroft Hill and their associates and successors, under the corporate name of Fukien Christian University, to be located at Foochow, in the province of Fukien, in China, with twelve trustees, or more, as hereinafter provided, to be at first the eleven persons named as incorporators, and one other to be chosen by them to complete their board, to hold, the first four, through the year 1918, the second four, through the year 1919, and the last four, through the year 1920, and their successors to hold for terms of three years to be chosen, four each year, one by the American Board of Commissioners for Foreign Missions, one by the Church Missionary Society for Africa and the East, one by the Board of Foreign Missions of the Methodist Episcopal Church, and one by the Board of Foreign Missions of the Reformed Church in America.

In furtherance of its intended aiding of youth in China to acquire literary, scientific, and professional education, the university may establish and maintain elementary, secondary, and higher departments; but it shall not have power to confer degrees, except such as shall be authorized by the absolute charter by which this provisional one will be replaced, if within five years the corporation shall acquire resources and equipment, of the value of at least five hundred thousand dollars (\$500,000), available for its use and support and sufficient and suitable for its chartered purposes, in the judgment of the Regents of the University of this State, and by maintaining an institution of educational usefulness and character satisfactory to them; and, until the granting of the absolute charter, suitable degrees of The University of the State of New York will be conferred upon the graduates of the university hereby incorporated who, in the judgment of the said Regents, shall duly earn the same.

Other incorporated missionary organizations may, at any time, be affiliated with and made constituent, trustee-electing members of the corporation of the university, by the favoring vote of the managing boards of all of its then existing such constituent bodies; and each such so added constituent body shall be entitled to choose, as its representative, or representatives, to hold for a term of three

years, an additional associate member, or members, not exceeding three, as the vote of affiliation shall provide, of the board of trustees of the university, and to choose, each three years, a successor, or successors, to such representative trustee, or trustees, to hold for a like term.

PLINY T. SEXTON, *Chancellor.*

GRANTED June 6, 1918, by the Regents of the University of the State of New York executed under their seal and recorded in their office. Number 2767.

THOS. E. FINEGAN,

Acting President of the University.

APPENDIX E
THE CONSTITUTION OF THE INTERNATIONAL
ANTI-OPIUM ASSOCIATION, PEKING

Article I

This Association shall be called the International Anti-Opium Association, Peking.

Article II

The Head Office of this Association shall be No. 1 Mei Cha Hutung.

Article III. Objects

The objects of this Association shall be :

- A. To secure the restriction to the production and use of opium, morphine, cocaine, heroine, and allied drugs, to legitimate uses.
- B. To procure comprehensive legislation, and adequate enforcement, prohibiting the planting and cultivation of the poppy throughout Chinese territory.
- C. To assist in erecting an international system whereby the illicit traffic in the above-mentioned drugs shall be entirely suppressed.
- D. To coöperate with Branches of this Association and similar organizations in China, and elsewhere.

Article IV. Methods

Toward these ends the Association proposes :

1. To secure the immediate enforcement of the Articles of the Hague International Opium Convention of 1912-13.
2. To conduct an investigation into the prevalence of these drugs, and their derivatives, and to compile such facts and statistics as will be useful in the attainment of the objects stated above.
3. To conduct a campaign of publicity and education, through the press, lectures, and special literature, with a view to creating an effective public sentiment against the wrongful use of these drugs.
4. To encourage in every way within its power such dispensaries or drug companies as demonstrate their sympathy with the objects of the Association.

5. To assist the enforcement of all existing laws, relating to the above-mentioned drugs through the exposure of offenders and through moral pressure brought to bear upon the authorities concerned.

6. To agitate for, and to secure the adoption of a system of licensing, and the enactment of such additional legislation as is necessary to control the traffic in these drugs, with a view to prevent all wrongful use of the same.

Article V. Patrons and Officers

The International Anti-Opium Association, Peking, shall be controlled by a Board of Directors, consisting of not less than twenty persons, with power to add to their number, elected at the Annual meeting of the Association.

The Officers of this Board shall be the President, not less than two Vice Presidents, Treasurer, and General Secretary, who shall be chairman of the Executive Committee. There shall be an Executive Committee who shall be elected by the Board of Directors, of not less than twelve persons, of whom four shall constitute a quorum.

There shall be a Chairman, and Vice Chairman, of the Executive Committee.

The Board of Directors shall meet every month.

All important decisions shall be communicated to Branches of the Association as may be necessary.

The Executive Committee may appoint two assistant Secretaries with adequate remuneration.

Article VI. Membership

Membership of this Association shall be open to all persons who sympathize with its objects, and accept its constitution.

The forms for application for members shall be obtained from the Secretaries, and on being properly filled up, and indorsed by a member of the Association, the applicant will become a member on payment of an annual fee of \$1. The payment of \$20 will secure life membership exempt from any annual fee. The Board of Directors reserve the right to refuse or cancel membership, without assigning reason.

Article VII. Annual Meeting

There shall be an Annual meeting of the Association to be held before the end of February, the date to be fixed by the Executive Committee and due notice shall be given through the press. Officers for the ensuing year will be elected at the Annual Meeting. Special meetings of the Association may be called by the Executive Committee.

Article VIII. Amendments

This constitution shall be amended only by a two-thirds vote of those present at the Annual Meeting, and upon a week's notice properly announced in the press.

Members of the society have the right to propose amendments which shall be voted upon at the Annual Meeting, provided such proposals are submitted to the Board of Directors two weeks in advance.

Note:—Branches of this Association may be formed in other centers on communication with the Central Association.

APPENDIX F

NORTH CHINA UNION LANGUAGE SCHOOL, PEKING, CHINA

The North China Union Language School at Peking is now being used by more than twenty missionary societies, a dozen British and American firms, and by the American, British, Italian, and Russian Legations to train, in Chinese thought and language, the young men and women that come to China to join their staffs.

The School was founded in 1910 by the London Missionary Society with Dr. W. Hopkyn Rees as principal, and has developed until its board of directors now includes representatives of the

American Board Mission
American Methodist Mission
American Presbyterian Mission
China Medical Board
Church of England Mission
London Missionary Society
Young Men's Christian Association
Young Women's Christian Association
American Association of North China
American Legation
British Chamber of Commerce, Peking
British Legation

The first eight of the above-named organizations have made themselves responsible for any possible deficit in the working expenses of the School. During 1918-1919 the average enrollment per term was 120 students, producing an annual income in tuition fees of more than \$20,000 Mexican. The faculty includes sixty Chinese and twenty foreigners. Of the latter, only two give all their time to the School. The rest are senior missionaries and other experts, who give a few hours a week to teaching in the School.

The work of the School is the teaching not only of the Chinese language, but also of Chinese history, religions, commerce, sociology, customs, geography, and economics. The language is taught according to the Direct Method by trained Chinese teachers, under the supervision of the Principal. Half of the time is spent in small group classes, and the other half is spent with individual teachers. Two or three hours per week with foreign teachers suffice for phonetics, grammar, translation work, and general explanations. Chinese life and thought and missionary methods are taught by lectures, seminary discussion groups, assigned readings, observation, and supervised practical experience.

The School is located in Peking, because no school outside of Peking could secure such a staff of Chinese teachers or a group of foreigners so well qualified to assist students in mastering the language and in obtaining a knowledge of things Chinese. Peking is the capital of the country; it is the educational as well as the political center of China, and the intellectual atmosphere of the place stimulates the students to study their subject in its many phases. The bracing climate of the north makes hard work possible. The Pekingese, or northern Mandarin dialect, which is taught, carries with it the prestige of the capital. The presence in Peking of some two hundred and fifty missionaries engaged in all forms of missionary work, of the large foreign business and diplomatic community, and of 800,000 Chinese makes this the most effective and practical training center, the instruction being given in the environment where it is to be used and by those who have first-hand knowledge of the subjects they teach.

For similar reasons the China Medical Board of the Rockefeller Foundation has located its principal medical college in Peking, and four of the leading British and American missions have united in Peking University.

The course of study extends over five years. The students attend the School for the first one or two years only. They then scatter throughout China to various centers, where they combine work and study, which can still be carried on under the supervision of the School, provision being made for periodic examinations. The students are in greatest need of actual instruction during the first year, which is one of beginnings, and this system provides for their first study being done under trained teachers. The result is that the percentage of those who acquire a fluent command of the language is much larger than under the old system, according to which students who did not know how to study languages were put with so-called teachers who did not know how to teach. The first year in China is usually a trying one intellectually, physically, and spiritually, and new arrivals need all possible help in making the necessary adjustments.

At the present time the Principal of the School, Mr. W. B. Pettus, who is a secretary of the Young Men's Christian Association, is supported by that organization, and his services are lent to the School. Mrs. Minnie M. Anderson, the Dean of Women, is supported by a special contribution from the Stewart Evangelistic Fund. The volunteer help available is efficient and is large and varied, but there are departments which require full-time service. The staff is inadequate for the present needs of the School, and the organizations supporting the School are invited to follow the example of the Young Men's Christian Association and the Stewart Evangelistic Fund by providing the following additional staff :

A professor to specialize in the studies of the later years of the course in order to standardize the work done and stimulate continued study.

A specialist in Chinese literature and history.

A specialist in Chinese religions.

A librarian.

A stenographer and accountant.

Missions being served by the School :

Augustana Synod Mission
 Canadian Church Mission
 Danish Lutheran Mission
 Church of the Brethren Mission
 Lutheran Free Church
 American Lutheran Brethren Mission
 London Missionary Society
 Lutheran United Mission
 Methodist Episcopal Mission, North
 Mennonites of North America
 Methodist Protestant Mission
 Mission of the Evangelical Lutheran Free Church of Norway
 Canadian Presbyterian Mission
 Irish Presbyterian Church Mission
 Pentecostal Church of the Nazarene
 American Church Mission
 American Presbyterian Mission, North
 Salvation Army
 Southern Baptist Convention
 Seventh-day Adventist Mission Board
 Church of England Mission
 United Free Church of Scotland
 Union Medical College and Hospital
 Yale Foreign Missionary Society
 Young Men's Christian Association
 Young Women's Christian Association

Basis of Organization of the North China Union Language School

I. Name

The school shall be called the North China Union Language School.

II. Board of Directors

The complete control and responsibility for the School shall be in the hands of a Board of Directors consisting of two representatives of each society in this Language School Union.

These representatives shall be appointed for a term of two years, the first terms, however, being so arranged as to provide for the annual election of one representative by each Mission.

III. Officers

The officers of the Board shall consist of a president, a vice president, a secretary, and a treasurer who shall discharge the functions usually attached to these offices.

IV. Financial Responsibility

Financial responsibility for current expenses shall be assumed by the societies represented on the Board of Directors by

(1) 10 % of the total amount by pro rata assessment on the societies.

(2) 60 % of the total amount by assessment of each society in proportion to the number of its members using the School during any year, students taking less than full work in the School to be counted in proportion to the amount of work they take.

(3) 30 % of the total amount by assessment on each society in proportion to the total number of its members in the field contributing students.

Financial responsibility for plant and equipment shall be assumed by the societies in proportion to the number of its members in the field contributing members to the School.

V. Admission to the Board

Subsequent to the original organization representation on the Board shall be granted any society willing to agree to this basis of organization upon the approval by a two-thirds vote of the members of the Board of Directors present at a meeting, provided at least two weeks' notice of the application and time of meeting has been given.

VI. Withdrawal from the Union

Any society may withdraw from the Union upon six months' notice to that effect.

VII. Voting

Upon written authorization to the secretary any representative may send proxy.

A majority of the members of the Board shall constitute a quorum.

VIII. Tuition

Tuition fees shall be charged at rates fixed by the Board of Directors.

Students not members of any society in the Union shall be admitted either as special or regular students, it being understood that they are liable to higher tuition fees.

IX. Faculty

Principal

The Board of Directors shall appoint a principal for the School.

Teachers.

Teachers shall be recommended by the principal for appointment by the Board of Directors.

Faculty

The Faculty shall have charge of matters pertaining to teaching, conducting of classes, school regulations, etc., subject to the approval of the Board of Directors.

X. Amendment

Amendment to this Basis of Organization may be made by a two-thirds vote of the members of the Board of Directors present at a meeting provided at least one month's notice of the proposed amendment and time for action thereon has been given.

APPENDIX G

THE UNIFICATION OF THE LANGUAGE OF CHINA

Actions of the Board of Education and of the Chinese National Educational Conference

Mandate 75, Ministry of Education

“We find that the proposal for the standardization of the pronunciation of the national language had already received sanction at a central educational conference held under the auspices of the Ministry of Learning in the former Ching Dynasty.

“Since the inauguration of the Republic, this Ministry has fully recognized that in order to standardize our national pronunciation, we must necessarily begin by preparing a standard phonetic system. Therefore, a standard pronunciation conference was specially called in the first year of the Republic (1912) for the purpose of discussing this matter. The members of that conference discussed and adopted a phonetic system containing thirty-nine symbols, to be used in a similar way to our present system of ‘Fanch’ieh.’ They have also decided by a majority vote the proper pronunciation of the commonly used characters. They then requested this Ministry to devise methods for the universal adoption of this system, as on record.

“In the fourth year of the Republic (1915), schools to teach the phonetic symbols were established as an experiment, and this system has developed very extensively during the three years following its inception. In this present year, the principals of the higher normal schools of the whole country have held a conference at which it was resolved to establish in all such higher schools a special course for the teaching of the phonetic symbols, with the object of training teachers of our national language. The resolution in question has been submitted to this Ministry, and copies of the same have been sent to all the higher normal schools with an order that it be carried out.

“However, it is apprehended that these symbols, not having been officially promulgated by this Ministry, may undergo some

slight alterations in the course of their extensive adoption, which would prejudice our whole aim at standardization. Therefore, the thirty-nine symbols are hereby formally published, in order to facilitate their adoption in all our provinces and territories. Should there be found any amendment really desirable, let this be deliberated at a future conference, in order to bring them to a state of perfection.

“The twenty-third day of the eleventh month of the seventh year of the Republic of China (November 28, 1918),

(Here follows the Table of Phonetic Symbols, etc.)

“ (Signed) FU TSEN-HSIANG, MINISTER OF EDUCATION. ”

Mandate of the Ministry of Education, Peking. January, 1920

“We have received from the Convention of the (Chinese) National Educational Association their decision to promote a national language (國語) in order that the spoken and written language may become one. Moreover they ask the Ministry of Education to take this matter into consideration and give effect to their decision. A further recommendation has been received by us from the Organizing Committee for the Unification of the National Language, urging the consideration and prompt change of the present classical language departments to national language department (國文科改爲國語科), etc., etc.

“We recognize that because of the difference between our classical and spoken language, education in the schools makes slow progress and the keen edge of the spirit of union both between individuals and in society at large has thereby been blunted. Moreover, if we do not take prompt steps to make the written and spoken language the same quickly, any plans for developing our civilization will surely fall.

“This Ministry of Education has for several years made positive advances in promoting such a national language. All educationists, moreover, throughout the country are in favor of a change, by which the teaching of the national spoken language shall take the place of the classical language. Inasmuch, therefore, as all desire to promote education in the national language, we deem it wise not to delay longer in the matter.

“WE, THEREFORE, now order, that from the autumn of this current year, beginning in the (primary) schools (國民學校) for the first and second years, all shall be taught the National Spoken Language, rather than the National Classical Language (改國文爲語體文). Thus, the spoken and written languages will become one. This Ministry requests all officials to take notice and act accordingly, and require all schools under their jurisdiction to respect and carry into effect this order.”

Government Propaganda

On October 22, 1919, when the fifth Chinese National Educational Conference was held, at Taiyüanfu, Shansi, unanimous approval was secured on the following bill which was submitted to the Minister of Education and the Educational Associations of the Provinces.

Propagation of the Phonetic System in Order to Bring About Uniformity in the Spoken and Written Languages of China

“The great obstruction to educational progress in China has been that of the bewildering variety of the dialects and styles used in the provinces. The moderate reformers recommend the use of simplified Wên-li, while the impetuous reformers advocate the exclusive use of the phonetic system. It is not unlikely that the ideal course would be the combination of both recommendations, especially in view of the publication of the dictionary of the phonetics, which is now a *fait accompli*. The following *modus operandi* is strongly recommended:—

“(1) Let all normal schools take up the phonetic course and follow the phonetic dictionary in teaching the pronunciation of the letters of the phonetic system.

“(2) During the summer and winter vacations, the educational bureaus of the various districts as well as the provincial educational associations should open special classes for all teachers of primary schools to enable the latter to understand the phonetic system, the phonetic dictionary being consulted in all cases for accurate pronunciation.

“(3) The teachers of primary schools should in future be placed under obligation to learn the national language and the phonetic system.

“(4) The textbooks used in the citizens’ (lower primary) schools shall be written in the national language and the textbooks for the higher primary schools shall be written in a system that will impart training both in the national language and the phonetic system.

“(5) The provincial educational associations shall establish national language societies.

“(6) Steps should be taken to encourage the publication of books on,—national language lexicographies, national style, national language conversations.”

APPENDIX H
ROMAN CATHOLIC MISSIONS IN CHINA, 1919
(Calendrier-Annuaire, 1920)

Apostolic Vicariate	To Whom Entrusted	Headquarters and Principal Residence	Bishops	Priests		Christians	Catechumens
				Europeans	Chinese		
First Region							
Chihli { N. Chihli { W. " " { E. " " { Chihli Const { S. E. Chihli Honan - N. Manchuria Manchuria { S. Manchuria { N. " " Mongolia { E. Mongolia { C. " " { W. " "	Lazarists	Peking	2	32	97	270,019	8,000
	"	Chengting	--	18	38	69,662	6,517
	"	Yungping	1	10	6	11,654	1,000
	"	Fuotung	1	19	40	86,753	4,000
	"	Tientsin	1	7	19	37,068	702
	Jesuits	Szechuen	2	48	34	100,837	9,535
	Milan F.M.	Weiwei	1	20	2	16,997	3,811
	Paris F.M.	Moukden	1	25	19	30,257	3,000
	"	Kirin	1	19	17	26,051	2,000
	Belgian F.M.	Our Lady of the Pines	1	38	14	33,339	5,949
	"	Sinwantsi	2	40	24	48,535	8,081
	"	Fan-che-se-king-ti	1	38	3	28,821	15,501
<i>Totals</i>			14	314	315	757,583	68,126
Second Region							
III (Sinkiang) (M.) Kansu { N. Kansu { S. " (P.A.) Shensi { N. Shensi { C. " " Shansi { N. Shansi { S. " " Shantung { N. Shantung { E. " " { S. " "	Belgian F.M.	III Lungchowfu	1	4	1	313	--
	"	Tsinchow	--	16	2	4,881	1,278
	Franciscans	Yenanfu	1	17	2	2,368	892
	"	Shanfu	1	12	2	2,050	3,933
	F.M. of Rome	Han-Tchong (1918)	1	8	30	33,570	--
	Franciscans	Taiyuanfu	1	8	6	13,328	--
	"	Lamufu	1	20	19	35,164	10,000
	"	Tsinanfu	1	27	11	29,976	6,755
	"	Chefoo	1	27	29	41,497	14,154
	"	Yenchowfu	1	27	11	14,544	17,989
	German F.M.		1	55	18	93,698	45,051
	<i>Totals</i>			8	221	129	273,389	100,052

Third Region

Honan	{ W. Honan E. "	M. E. Parme " Milan	1 1	12 13	— 9	9,103 17,782	6,056 12,031
Hupeh	{ E. Hupeh N. W. "	Franciscans " "	1 1	7 20	3 22	7,645 41,206	5,400 18,200
Hunan	{ S. Hunan N. Hunan	" " St. Augustinians	1 1	30 30	8 2	30,077 11,406	9,842 22,686
Kiangsi	{ N. Kiangsi E. "	Franciscans Lazarists	1 1	18 18	6 15	19,199 30,201	13,410 3,287
Chekiang	{ S. Chekiang W. "	" " " "	1 1	21 10	19 22	28,102 21,290	3,661 3,680
Kiangnan	{ W. "	Jesuits	1	13	18	19,533	2,988
			1	131	72	237,464	88,725
		<i>Totals</i>	14	369	231	562,056	191,619

Fourth Region

Kweichow							
{ N. W. Szechwan E. "		Paris F. M.	1	49	23	35,286	1,611
{ S. Kweichang Yunnan		" "	1	31	46	49,335 '16	—
Tibet		" "	1	42	65	47,888 '15	5,233
		" "	2	32	20	37,071	6,018
		" "	1	12	3	9,543 '17	—
		" "	2	25	17	16,489	—
		" "	1	20	2	3,910	400
		<i>Totals</i>	9	211	176	199,523	13,262

Fifth Region

Foochow		S. Dominicans	1	34	17	50,769	11,621
Amoy		" "	1	32	9	10,943	—
Hongkong		Milan F. M.	1	20	13	21,838	—
Kwangtung		Paris F. M.	2	60	19	31,455	—
Swatow		" "	1	20	9	33,781	—
Kwangsi		" "	1	25	8	5,006	—
Diocese of Macao		" "	—	32	10	8,330	3,000
Mission Agencies		" "	—	34	—	—	—
		<i>Totals</i>	7	223	85	162,142	14,621
<i>TOTALS for Roman Catholic Missions in China (1919)</i>			52	1,372	936	1,954,693	387,680
<i>TOTALS for Roman Catholic Missions in China (1918)</i>			51	1,409	996	1,956,205	455,169



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