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# THE UPLIFT OF CHINA

BY

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'CHINESE CHARACTERISTICS,' 'VILLAGE LIFE IN CHINA'

ETC.

NEW EDITION

REVISED AND PARTLY RE-WRITTEN

LONDON

UNITED COUNCIL FOR MISSIONARY  
EDUCATION : 8 PATERNOSTER ROW, E.C.

1914

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TURNBULL AND SPEARS, PRINTERS, EDINBURGH

## EDITOR'S PREFACE

LIKE the land of which its author writes, this little book is renewing its youth. It was the first-born of the United Council for Missionary Education. Each of the seven years since it appeared has brought an increase in the multitude of books on China. Nor has the Council hesitate to add this year three or four volumes, intended for the various grades of students. But these all need a background. It was characteristic of Dr Smith that he responded so readily to the Council's request that he should cut down and in great part rewrite the earlier edition, so that the new *Uplift of China* might, being cheaper, obtain an even wider circulation than the old, and might also be brought thoroughly up to date. To the author and to Miss H. Byles, Miss M. M. Wright, and Dr Lavington Hart the Editor desires to accord much thanks for ungrudging help in the preparation of the present volume, himself claiming responsibility for errors, since even Dr Smith's revision had perforce (such is the speed of events in China) to undergo some reconstruction in the last four chapters.

B. A. Y.

LONDON, *June 1, 1914.*

*N.B.*—*Entirely new* 'Helps for Leaders' have been prepared by the Missionary Societies.

## AUTHOR'S FOREWORD TO THE ENGLISH REVISION OF 1913

IT has been remarked by a competent observer that probably in no previous period of the history of the human race has there been awakened such attention, concentrated upon one portion of the earth and its inhabitants, as for nearly twenty years has been directed to China and the Chinese.

That for an indefinite period this will continue to be the case is reasonably certain. In view of the magnitude of China, the qualities of the Chinese people, their wonderful ancient history, their still more marvellous contemporaneous and progressive evolution, and their expanding international relations, it may justly be said that no one who does not know something of present conditions and events in China can claim to be intelligent, in the exact sense of the word.

The problem of China is to a large extent the problem of the world. Even to those who have hitherto taken but slight interest in "world-politics," it is becoming dimly discernible that

in Eastern Asia the Occident has before it greater and more difficult questions than it has ever yet settled, or even faced. War, diplomacy, commerce, industrial expansion, governmental reforms, have all had or are having their part in the unprecedented advance of the Far East, but it is the inevitable weakness of each and all of them that they never settle anything, while they tend to unsettle everything. Those who recognise that moral and spiritual forces ultimately rule the world will increasingly feel that the West owes it to the ancient East to pay back a part of its age-long debt by helping to lay deep the foundation of an Oriental Christian civilisation.

It is from the point of view of the common welfare of mankind through the universal extension of Christianity that our deepest and most permanent interest in China springs.

A. H. S.

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# THE UPLIFT OF CHINA

## CHAPTER I

### A GENERAL VIEW OF CHINA

IF the unknown people, who at an unknown time, from an unknown place of departure, but probably from the extreme west of Asia, started on their march to the extreme east, had been consciously choosing their destiny, they could not have chosen better or more wisely. The country which we call China is one of the most favourably situated regions on the earth's surface. Lofty mountains give rise to a magnificent river-system, so that no country in the world is so well watered as China. There is a semicircular coast-line of about 2150 miles, or, with all the indentations reckoned, of perhaps 5000 miles. The soil is fertile, the climate temperate, and the products manifest an infinite variety. China lies wholly within what is known as "the belt of power," within which all the great races of mankind have had their origin and have worked out their destiny.

China is composed of several divisions known as China Proper, or the Eighteen Provinces, with the dependencies of Manchuria, Mongolia, Tibet, and Chinese Turkestan. A large part of this territory has never been surveyed at all, so that the variation in estimates of the area is readily accounted for. The figures quoted from a standard authority<sup>1</sup> must be understood to be approximations only.

China Proper comprises 1,532,420 square miles; Manchuria, 363,610; Mongolia, 1,367,600; Tibet, 463,200; Turkestan, 550,340; making a total of 4,277,170 square miles. Manchuria is three times the size of the British Isles, China proper eleven times, or the entire Chinese territory thirty-four times.

The question of the population of China is one of the essentially insoluble riddles of contemporaneous history. From the confused Chinese estimates it has been customary to assume that there are in the Eighteen Provinces about four hundred million Chinese, and this round number has been adopted without inquiry by the Chinese themselves when, in their modern outburst of patriotism, they everywhere speak of "Four hundred millions of own brothers." Upon the whole it may be said that rhetorically one may allude to the "Four hundred millions of China," but if one wishes

<sup>1</sup> *The Statesman's Year-Book*, 1913.

to come nearer to the probable (but inaccessible) truth it will be much safer to assume three hundred millions as a total for the Eighteen Provinces. In census details there is sometimes hopeless confusion. Of this the vast province of Szuchuan is a most flagrant example. In the "census" of 1885 it is credited with 71 millions, in 1910 with 23 millions, in 1902 with 78,711,000; while Sir Alexander Hosie, whose knowledge of the province is probably second to none, has estimated it as containing 45 millions. This instance is noted as an illustration of the proposition that each new census is little more than "the last guess at the case," and will so continue until Occidental methods of enumeration are adopted. An incidental corollary is that the oft-quoted statistics of the population of China per square mile are totally untrustworthy.

To the traveller who passes through beautiful Japan to northern China, with its unvarying levels, the view is distinctly disappointing. But the Chinese provinces are broad and have every variety of landscape, lofty mountains (although these are the exception), the sublime gorges of the Yang-tzu River, and in the south-central and southern provinces a semi-tropical luxuriance of vegetation most pleasing and attractive to the eye. In mountainous regions,

especially, the sites of temples are chosen with great skill so as to occupy the most advantageous positions, combining a view of man's industry with a secure retreat from the cares of "the dusty earth."

Among the numerous streams of China there are some great rivers, of which the mighty Yang-tzu, and the Huang Ho, or Yellow River, are the chief. Each of these rises in the mountains of Tibet and finds its way to the eastern sea. The Yang-tzu, which is 60 miles wide at its mouth, is to China what the Mississippi and the Amazon are to the United States and South America respectively. It is navigable by large ocean steamers to Hankow, more than 600 miles from its mouth. Steamers run to I Ch'ang, about 400 miles farther up. Beyond this the famous gorges begin, against the violent and dangerous rapids of which it was once supposed to be impossible for steam-vessels to make headway. But under the lead of an enterprising English merchant (Mr Archibald Little) and by constant foreign superintendence this has within recent years been accomplished. The four hundred miles between I Ch'ang and Chung King are now traversed by a powerful iron steamer with a cargo-boat in tow in sixty-five hours (or less) of steaming time, as compared with the former passage by junk

requiring from twenty to forty days. Each of the "Four Streams" which give their names to the Szuchuan province is an important avenue of trade. The Yellow River, on the contrary, which makes a vast circuit in north-western China, passing through regions of clay and sand, is not only for the most part useless for navigation, but richly deserves the name "China's Sorrow," on account of perpetual overflows, its frequent changes of channel, and the immense expense of guarding against the breaking of the artificial banks, which are generally composed merely of earth, reinforced by stalks of sorghum (*kao-liang*). In the year 1887, when the Yellow River last altered its course, as on a previous occasion in 1851, it was the occasion of terrible disaster. In the former case it was suddenly diverted to the north, carrying ruin with it, while on the latter occasion it found its way southward by devious routes to the sea, incidentally destroying thousands of towns or villages and drowning probably tens of thousands of persons, who were swept away like ants under a rain spout. The canals of China, largely in the central provinces, are numerous, and date from a time when none such existed in Europe. The Grand Canal, extending from Hangchow south of Shanghai to Peking, made large use of natural waterways, and was the development of more than a

thousand years. Since 1900 its use as a route for tribute grain boats for the capital has been discontinued; in the northern sections it is falling into ruin, and its bed is planted with wheat. Nearly every province has streams of considerable importance, and no people ever better understood the art of using navigable (and especially unnavigable) waters than the Chinese. Relatively insignificant waters like the Wei River, with which the Grand Canal unites in western Shantung, convey a traffic beyond all proportion to their size. Chinese craft are modelled after the water-fowl, not after the fish, and can traverse very shallow water. Some varieties of specially constructed double-enders carry surprising loads while drawing only a few inches of water.

In striking contrast with the number and the importance of its rivers are the fewness and the unimportance of China's lakes, of which the best known are the Po-yang and the Tung-ting. These and all others in central China are said to be steadily silting up with the mass of debris brought down from the distant mountains by the Yang-tzu River. The Great Plain extends from this river to the mountains that divide Chihli from Shansi and Manchuria, supporting a dense population. It is partly composed of *loess* soil, and is partly

alluvial. *Loess* soil occurs mainly in an extensive region of which the province of Shansi is the centre. It consists of a peculiar brownish earth penetrated with minute porous tubes running from above downward, which, when there is sufficient water, draw up moisture from below by capillary attraction. *Loess* soil with adequate rainfall is naturally rich without fertilisation. If the nether springs fail in *loess* districts, lack of rain means inevitable famine. These deposits are now considered to have been formed by age-long dust-storms. The successive terraces of the *loess*-covered mountains, sometimes almost a hundred in number, are one of the sights of China, as are likewise the caves dug in this friable soil for dwellings, which, though damp, dark, and smoky, serve as abodes for great numbers of the poor. The *loess* deposits, owing to the frequent and often immense fissures, are a great obstruction to travel, and prove a difficult problem for the builders of railways. In every province incalculable injury is constantly done by the devastation caused by rivers which the Chinese have never been able to control. Flooding is often followed by the appearance of a deposit containing nitre, injurious, and often fatal, to the growth of crops.

While the climate of China is in general much more regular than that of the North American



continent within the same latitudes, in a series of years it varies greatly. At Peking the thermometer ranges from zero (Fahrenheit) to above 100 degrees, yet the cold is complained of as more penetrating than in much higher latitudes, although the winters are dry. In the warmer months southern and central China are oppressively hot, and, as in India, the nights often give little relief, while in the northern provinces this is not usually the case. Szuchuan is largely damp and steamy in summer, the number of clear days being few as compared with the north. In northern China there are peculiar electrical conditions which affect unfavourably the nervous system of many foreigners. The southern coast of China is liable to terrible typhoons. One of the worst ever known occurred in Hongkong in September 1906, almost without warning, resulting in the loss of many thousand lives, and the wreck of steam vessels of all kinds, and involving damage estimated at a million pounds, all in the space of less than two hours.

Epidemic diseases, while common in China, are much less fatal than in India. At intervals Asiatic cholera commits fearful ravages, which are practically unchecked. Small-pox, diphtheria, and some other diseases may be said to be both endemic and epidemic, never wholly absent, and not infrequently recurring

with extreme violence. Tuberculosis in its ever-changing aspects is perhaps the greatest foe of the Chinese race, rendered inevitable by universally unsanitary conditions. The bubonic plague is firmly rooted in south-eastern China, and the percentage of mortality, largely but not exclusively among the Chinese, is in this time of enlightenment unprecedented. The pneumonic plague which made its appearance in Manchuria in the early part of 1911 was of unparalleled virulence, with a mortality of practically 100 per cent. It was estimated that more than 60,000 victims lost their lives, and but for the sudden adoption by the government (much against its will) of Western methods of isolation, the northern provinces might have been depopulated. Notwithstanding these depressing facts, foreigners in China are probably as healthy as in their native lands with similar climatic conditions.

The mineral resources of China appear to be nearly inexhaustible, and are as yet virtually untouched. Coal and iron, twin pillars of modern industry, exist in quantities elsewhere unsurpassed. Instead of being limited to a few districts, coal is found in almost or quite every province, and in Shansi, for example, in seams of incredible richness and extent. Pure magnetic iron ore is produced in the greatest abundance. "The mineral wealth

of Yunnan alone is something enormous and almost inexhaustible. . . . Rubies and sapphires, garnets and topazes, amethysts and jade, abound in the western prefectures ; gold, silver, platinum, nickel, copper, tin, lead, zinc, iron, coal, and salt also abound. Copper is especially abundant ; its ores are of excellent quality and have been worked for ages in over one thousand places.”<sup>1</sup> Gold is found in paying quantities in the sands and alluvial deposits of Manchuria. Salt has always been a government monopoly. It is produced not only by evaporation from sea-water, but from natural deposits, and in Szuchuan from brine brought up from deep wells. That all this vast potential wealth, soon to be made available, has been hitherto useless is chiefly due to three causes : profound ignorance of geology and of chemistry, invincible superstitions about the spirits of wind, earth, and water (*feng-shui*), and especially official exactions in the mining of precious metals. It should be added that the fixed belief in the “ Earth Dragon,” which formerly prevented the sinking of deep shafts, and the dread of evil spirits which haunt graves, while not eradicated, yet now invariably yield to the overwhelming economic considerations of the day, so that they no longer constitute a fatal bar to mining and

<sup>1</sup> Little, *The Far East*, p. 126.

to railways. It is a wise generalisation of Chinese proverbial philosophy that "Money moves the gods."

Chinese agriculture is an elaborate system of farm-gardening, which commands the admiration of experts from the West. Fertilisation and irrigation are its strong points, with an inexhaustible supply and an indefatigable application of patient labour.

A great hindrance to the proper utilisation of these vast resources is the fact that China is perhaps the only country in the world which in the past has been entirely capable of supplying its own wants, but with an increasing world-commerce this is no longer possible.

Chinese currency still remains in a most chaotic condition, although by treaties of ten and eleven years ago the government pledged itself to reform. At present everything is in a state of flux, and it is hoped that the new government will address itself in earnest to the crying evils that are strangling Chinese commerce. Weights and measures vary not only as between any two places but in the same places, to the great loss of the producer and the enrichment of the army of middlemen. In this also reform has been long since promised. China, while potentially rich, is actually hopelessly poor, and will remain so

until drastic changes have been introduced. Deforestation has ruined the soil, engineering works are unknown and beyond the skill of the people, and the government has hitherto taken little interest in administering the country as a great estate for the people, as must hereafter be done.

China now has nearly 6000 miles of railway in operation, and about 2300 miles under slow construction. The marvellous economic effects of the completed lines have thoroughly converted the Chinese to a belief in the necessity of railways everywhere. During the two years following the Revolution the income from the government lines was almost its only certain source of funds to meet current expenses. The new industrialism of China will involve one of the mightiest transformations in the history of mankind, and tens of millions of sturdy agriculturists will be metamorphosed into manufacturers. Under the new conditions it is not at all improbable that China can double both her population and her products. With her apparently inexhaustible and unmatched resources and with an illimitable supply of relatively cheap labour, readily developed into highly skilled labour, China may rightly be considered as the largest single factor in the future industrial development of the world.

In this century the theatre of commercial

and political activity is the Pacific Ocean. Situated in closest proximity to one-half of the world's population, China is destined to play a leading part in the concert of nations. With her coast-line of more than two thousand miles facing the Pacific; with a people equal to the Anglo-Saxons—if not superior to them—in industry, economy, and perseverance; with these millions of cheap labourers and this unlimited raw material; with improved methods of agriculture and the introduction of modern machinery in mining and in manufacturing; with the expansion of navigation and the extension of roads and railroads; with the establishment of a stable monetary system and commercial confidence; with the peopling and development (if allowed by her hungry neighbours) of the vast hinterland of Manchuria, Mongolia, Tibet, and Turkestan, is it not reasonable to suppose that when the strongest race in the Orient is thoroughly awakened, the mastery of the Pacific commercially and politically will be in the hands of the Chinese?

China has long been a commercial field coveted by the Great Powers, and never more so than to-day. The greed of Western nations, and the irrepressible spirit of the age, has by degrees forced open her doors. China is opening—is to a large extent already open!

Shall the occupation be left to Occidental civilisation merely, with its vices and its materialism? Or shall the Church likewise enter, with her message—never so greatly needed—of life and salvation?

#### SUGGESTIONS REGARDING FURTHER READING

There is no more compact source of reliable information upon China than *The Chinese Empire*, by Marshall Broomhall, B.A., or *Things Chinese*, by J. Dyer Ball. The latter is arranged alphabetically, under subject-headings. Indication of specially valuable sections is therefore unnecessary. In the former a historical introduction is followed by sections, each of which gives a brief description of one province, and an account of missionary operations therein.

*The Chinese People*, by the Ven. A. E. Moule, D.D., contains in chaps. i. and ii. very full treatment of "Physical Features and Means of Communication," and "The Land and the People."

For latest political, economic, and social facts and figures, *The Statesman's Yearbook* is the best authority.

Full particulars of all books mentioned in the present volume will be found on pp. 157-8.

## CHAPTER II

### A GREAT RACE WITH A GREAT INHERITANCE

It is a popular Chinese proverb that antiquity and modern times are alike, and that All-under-Heaven (China) are one family — a saying which may be regarded as an epitome of Chinese history. “No other nation,” says one of the most recent writers upon China, “with which the world is acquainted has been so constantly true to itself ; no other nation has preserved its type so unaltered.”<sup>1</sup>

Chinese historians begin their legendary history at a period about thirty centuries before the Christian era, but where it ends and where solid footing begins is, in the minds of Western scholars, quite unsettled, some deciding upon 2300 to 2000 years B.C., others selecting the beginning of the Chou dynasty, 1122 B.C., and still others a yet later date. The important fact is that thirty-five, forty, or perhaps even forty-five centuries ago, the institutions of the Chinese people, their language, arts, government, and religion, had begun to develop

<sup>1</sup> Brinkley, Oriental Series : *Japan and China*.



on lines from which no real departure has ever been made.

Confucius was born in the Chou dynasty, B.C. 551, and with his face set toward the even then immeasurable past lamented the good old times of Yao and Shun, from fifteen hundred to two thousand years before him. The Chinese people, following his lead, have continued lamenting them down to the present time.

To burden the reader's memory with the names of monarchs and the dates of dynasties is wholly unnecessary. But it is essential to gain a distinct impression of the fact that, through mythical, semi-mythical, semi-historical, and historical times, the evolution of China and of the Chinese has been continuous and uninterrupted.

Leaving her great sages out of account, the name which perhaps most Occidentals are disposed to place first in importance is that of Shih Huang-ti, the self-styled First Emperor. This monarch not only built the Great Wall, abolished feudalism, and unified the empire, but out of vanity ordered the complete destruction of most of the literature of China, the more important parts of which were afterward recovered. Dr Williams terms him "the Napoleon of China—one of those extraordinary men who turn the course of events and

give an impress to subsequent ages," but Chinese historians detest his name and his acts.

The Han dynasty (B.C. 202 to A.D. 221) is of special interest because the northern Chinese still style themselves "Sons of Han," because in it the competitive system of examinations had its rise, and because its emperors "developed literature, commerce, arts, and good government to a degree unknown before anywhere in Asia."

The T'ang dynasty (618-907) marks another of the high-water periods of Chinese history, when China "was probably the most civilised country on earth," an era of schools and literary examinations, of the cultivation of poetry, of the incorporation of the inhabitants of the southern coast (who still call themselves "Sons of T'ang") into the main body of the people, and of the extension of the empire to the banks of the Caspian Sea.

In the Sung dynasty (980-1127) lived the famous historian Ssü-ma Kuang, a great socialist minister of state named Wang An-shih (who anticipated many modern communistic theories and incidentally nearly ruined the empire), and Chu Hsi, the acute and profound commentator on the classics, whose interpretations have continued the standard of orthodoxy down to the present time.

In the Yüan, the first foreign (Mongol) dynasty (1280-1368), under the great Kublai Khan, Marco Polo made his memorable visit to Cathay. The Mongol dynasty was short-lived, and was replaced by the Chinese Ming dynasty (1368-1644), during which time European ships first visited Chinese waters, the empire being at last face to face with the West.

From 1644 to the Revolution of 1913 China was ruled by a race of Manchus, who were called in to assist one of the parties in internal disputes, and judiciously decided to remain and keep the empire for themselves. They styled theirs the Ta Ch'ing, or 'Great Pure' dynasty.

The apparent monotony of Chinese history is mainly due to the fact that similar causes have always produced, with minor variations, similar results. The founders of dynasties were necessarily men of action and of force, who concentrated their power, returned to the old ways, and abolished abuses, gradually tranquillising and unifying the empire. After a while the original impulse, under degenerate descendants, was exhausted, abuses again multiplied, rebellions increased, and the decree of Heaven was held to have been lost. Much paralysing disorder ensuing, a new dynasty gradually got itself established, to repeat after a few score or a few hundred years the same process.

Prominent among the inheritances from China's past must be placed the teaching of her sages. This should be considered one of the largest gifts ever bestowed by the Father of Lights upon any race of the children of men. The defects and the errors of this teaching are not to be overlooked, but these do not alter the fact that a Power that makes for righteousness is recognised, a lofty ideal of virtue perpetually held up, and wrong-doing threatened with punishment.

A conception of moral order and a theory of human government singularly adapted to the people is one of the priceless assets of the Chinese, received from antiquity. The principles that underlie the Chinese system may be said to be in China undisputed, and indeed indisputable. Even the forms of political administration have their roots in the earliest of the Chinese classics. The numerous wars and rebellions of Chinese history are to be regarded as a protest not against the ideals, but against failure to carry them into execution.

The only aristocracy in China has been the student class, and yet under their democratic system of education examinations have been open to men of every rank. Official position being the reward of success, the system has stimulated general participation and has

undoubtedly elevated the standard of education. As the classics studied have moral worth, they have improved the character of the people. Although not more than one in fifty has obtained official position, the unsuccessful have been influential in moulding and controlling public opinion, and have done much to maintain a stable, united, and peaceful China.

The Chinese fourfold division of society into Scholars, Farmers, Workmen, and Tradesmen is of high antiquity, and is based upon a true philosophy. Tradesmen are placed last because they add nothing to the national wealth, but only distribute what others have produced. It is remarkable that, in striking contrast to India and Japan, the military class does not figure at all. It has been reserved for Christian nations to teach the Chinese the absolute necessity of adopting the dictum that might makes right.

There is no caste in China and very little caste feeling. It is said that one of the T'ang dynasty emperors tried to introduce caste into China and failed. Any one, with a few minor exceptions, may aspire to rise, and many constantly do so, after starting from the humblest beginnings.

One of the greatest virtues among the Chinese is filial piety, while disobedience is one of the greatest crimes. While the duties

of children to parents are exacting, they have nurtured a respect for parents that children of the West would do well to emulate. The system also insists upon the proper care of the body, as it is received in perfect form from the parents. It has imposed upon the nation a sense of obedience and subordination that has prevented revolt and anarchy. That filial piety has been in China a mighty unifying force, and that the days of the Chinese people have indeed been long in the land that the Lord has given them, are indisputable facts.

A complex group of race traits forms an important part of the inheritance of the Chinese people. A few are here selected, not of course as a complete enumeration, but merely as illustrations.

The Chinese are a hardy people, fitted for any climate from the sub-Arctic to the Torrid Zones. The average Chinese birth-rate is unknown, but it may be doubted whether it is elsewhere exceeded. Infant mortality is enormously high; floods, famine, and pestilence annually destroy great numbers of adults; yet in a few years the waste appears to be repaired. Aged people, who everywhere abound, may often be seen engaged in heavy manual labour. Every dispensary and hospital in China contains records of a wide range of diseases, and

surgical cases often long neglected and chronic. Yet under skilful treatment even patients suffering from these frequently make the most surprising recoveries. Almost all Chinese exhibit wonderful endurance of physical pain, constantly submitting to surgical operations without anæsthetics and without wincing. As a people the Chinese have constitutions of singular flexibility and toughness, and upon occasion can bear hunger, thirst, cold, heat, and exposure to a greater degree than perhaps any other race, with the exception of the Japanese. From a physical point of view, there is no race of mankind now in existence, if indeed there ever has been any, better qualified than the Chinese to illustrate the survival of the fittest.

While the Chinese are not an inventive race, they possess a phenomenal capacity for adaptation to their environment. This wonderful gift is exhibited on a vast scale in the perpetuation of the Chinese race from prehistoric times till now, without check from without, without essential decay from within. In classical times, as is shown by many warnings in ancient books, there was the greatest danger that strong drink would be their ruin, but by degrees that peril was surmounted. They have been compelled to engage in an even fiercer struggle for the

national life with the foreign foe, opium. But here too they are very near final victory. The Chinese, as we have seen, have twice<sup>1</sup> been overrun by other races, and in each instance by sheer superiority have eliminated or absorbed their conquerors, and the ancient *régime* has gone on essentially undisturbed.

The Chinese possess a truly Oriental composure. They cannot understand why an Occidental should participate in athletics without pay. Taking exercise is an unknown art among them. They are not prone to worry and anxiety. They accept lawsuits, famine, and disaster calmly. It is not unreasonable to assume that in the twentieth-century race for world supremacy the most enduring competitors will be the tireless and phlegmatic Chinese.

If the Chinese have any talent at all, they have and have always had a talent for work. If the physical empire which they have inherited be itself regarded as a talent, by laborious, patient, and intelligent development of their inheritance they may be said to have gained ten other talents. They rise early and toil late. Farmers in particular toil ceaselessly. Artificers of all kinds ply their trades, not merely from dawn till dark, but often far into

<sup>1</sup> By Genghis Khan in the thirteenth century and by the Manchus in the seventeenth.



the night. With the exception of the period just following the New Year, the holidays are infrequent.

But perhaps it is in intellectual tasks that the industry of the Chinese is most impressive. To commit to memory the works called classical is an alpine labour, but this is merely a beginning. On the old plan of examination essays, every scholar's mind (literally "abdomen") must be a warehouse of models of literature from which, according to arbitrary rules and in competition with hundreds or perhaps thousands of others, he might make selections in the weaving of his own thesis or poem. Indefinite repetition of such examinations under conditions involving physical and intellectual exhaustion, with an utmost chance of success of scarcely two in a hundred, might qualify the successful contestant to become a candidate for some government appointment—when there should be a vacancy. Perhaps, after all, no men in China are so hard-worked as the officials, who not infrequently break down under the strain. In all these and in many other ways the Chinese display a wonderful talent for work.

The Chinese are a wonderfully contented people. They themselves understand far better than any outside critics can do the imperfections of the system under which they

live, but are profoundly aware that many of them are inevitable, and are convinced that it is better to bear the ills they have than to fly to others that they know too well. Yet in despair, and especially for revenge, they will on very slight provocation commit suicide. Chinese contentedness, moreover, is not at all inconsistent with an idealism which finds expression in secret sects and societies.

Their capacity for work, for adaptation, and for content make the Chinese in every land where they have settled excellent immigrants. Without their assistance, it is difficult to see what is to be done to develop the tropics. With their assistance, in due time the whole earth may be subdued.

The entire civilisation of China is an illustration of their organising powers. Perhaps no form of human government was ever more adroitly contrived to combine stability with flexibility, apparent absolutism and essential democracy. That the genius of the Chinese is fully equal to reshaping their institutions to accommodate modern needs, as a schooner may be fitted with auxiliary steam attachments, may be taken as certain, if only there were an adequate supply of the right kind of *men*. Scholars readily combine in solid phalanx against officials who invade their rights, while merchants, by suspending all traffic, can force

the hand of oppressive mandarins and resist illegal exactions. The mercantile and trade guilds of China resemble those of Europe in the Middle Ages, but with a cohesion reminding one of a chemical union, against the action of which it is impossible to protest. Boats, carts, sedan-chairs, and other means of transport are all managed by guilds which must always be reckoned with. All China is honeycombed with secret societies, political, semi-political, and religious, all forbidden by the government, and frequently attacked with fury by the officials and dispersed. But while readily yielding to force, like mists on the mountain top the constituent parts separate only to drift together elsewhere, perhaps under variant names and forms. Individual and class selfishness, together with that ingrained suspicion with which the Chinese, in common with other Orientals, regard one another, serve as a check upon what would otherwise be an inordinate development of this trait.

Yet, with a theory of the universe which explains the relation between heaven, earth, and man as one of moral order, the Chinese have a profound respect for law, for reason, and for those principles of decorum and ceremony which are the outward expression of an inner fact. Once convinced that anything is according to reason, they accept it as a part of

the necessary system of things. Military force has always been recognised as necessary, but as a necessary evil. Military officers have always been far out-ranked by civil officers; and it is only now, as the Western civilisation based upon force is becoming influential, that these two branches of the State service are to be put on an equality. To study, to learn, is considered as at once the highest duty and the greatest privilege. The Chinese have always depended upon education as the true bulwark of society and of the State. Perhaps into no people known to history have the principles of social and moral order been more uniformly and more thoroughly instilled. Government, law, and all their emblems are regarded with what appears to a Westerner an almost superstitious veneration, but as a result, when ruled upon lines to which they are accustomed, the Chinese are probably the most easily governed people in the world.

For their own immeasurable past the Chinese entertain the loftiest admiration. The universal memorising of the most ancient classics, the all-pervading theatricals for which they have a passion, and the tea-shop, the peripatetic story-teller, the popular historical novel, all unite to render the period of two millenniums ago quite as real as the present, and of far more dignity, not to say of more

importance. Yao and Shun, who stand at the outermost horizon of Chinese history, figure to-day in conversation, in examination essays, in editorials of the press, in antithetical couplets pasted on the doorways of palace and hovel, as objective and influential realities. In a sense every Chinese may be regarded as a condensed epitome of the reigns of some 246 emperors in 26 dynasties.

He is not easily swerved from his uniform course, because from the beginning this has been the way of All-under-Heaven. Without this strong bond of conservatism China would, like other empires, have long since fallen in pieces. With it she has been practically immovable. But now, under new conditions, impelled by fresh impulses, we behold the wonderful spectacle of the most ancient and the most populous of empires with one hand instinctively still clinging to that mighty past, while with the other she gropes for a perhaps still more mighty future. With this galaxy of race traits, not to speak of many others, the Chinese people may be said to be equipped for the future as no other now is, or perhaps ever has been.

Here then is the most numerous, most homogeneous, most peaceful, and most enduring race of all time. Its record is of greater antiquity than the Pyramids of Egypt. The

reign of the Emperor Yü antedates the period of Moses by eight centuries, and Confucius preceded Christ by more than five hundred years. The history of Greece and Rome is modern compared with that of China. Of the peoples of ancient history, the Jews and Chinese alone survive; but the Jews have lost country, language, and nationality, while to the Chinese these remain. Subjugated by Genghis Khan in the thirteenth century and by the Manchus in the seventeenth, they have maintained their language, government, religion, and customs, and absorbed their conquerors. To the world's progress they have contributed their share. Books were produced in large numbers in China a thousand years before Gutenberg was born. The mariner's compass, forerunner of steam and electricity, was used by the Chinese several centuries before it was used in the West. Gunpowder, which has revolutionised all military science, was probably first compounded by the Chinese, and they were pioneers in the manufacture of porcelain and silk. The Great Wall and the Grand Canal are striking evidences of the engineering skill and enterprise of the people. All these, with their language, literature, philosophy, and powerful race traits, mark the Chinese as one of the most gifted divisions of the human family. When it is

remembered that all of these achievements were consummated amidst an isolation created by ocean, mountains, deserts, and their own exclusiveness, the conclusion cannot be avoided that this is a great race with a great inheritance, worthy to have spent upon it the consecrated energies of the most capable manhood and womanhood of the Church. To capture this race for Christ means the early conquest of the whole world.

#### SUGGESTIONS REGARDING FURTHER READING

*Chinese Characteristics*, by the author of the present volume, remains perhaps the best study of the subject.

In *Chinamen at Home*, by T. G. Selby, many illuminative and sympathetic passages will be found. See particularly in this connection chaps. iv. and v.

"Chinese Literature and Philosophy" is the title of a most comprehensive and lucid chapter (ii) in *Mission Problems and Mission Methods in South China*, by J. Campbell Gibson, M.A., D.D.

*The Civilisation of China*, by H. A. Giles, M.A., LL.D., is an eminently readable, if a little too favourable, interpretation of Chinese life and traditions from the various points of view mentioned in our chapter.

*China and the Manchus*, by the same author, is an outline history of particular interest in that it leads up to the Revolution of 1912. This is important, because most available books on articles dealing with the history of China (e.g. *Things Chinese*, s.v.) stop short of it.

## CHAPTER III

### THE RELIGIONS OF CHINA

RELIGION has been defined as "a belief binding the spiritual nature of man to the supernatural Being on whom he is conscious that he is dependent: also the practice that springs out of the recognition of such relations."

There is, however, no word in Chinese embodying this concept, its place having been taken by a character denoting Instruction, which embodies quite a different idea. Within the past fifteen years a term (*tsung chiao*—literally, "ancestral instruction") has been introduced into China from Japan, meaning what we mean by "religion," although for a long time it must be more or less unintelligible, especially as it is not applied to Confucianism. The two characters, *pai*, *shen*, signifying to worship, also denote "to pay one's respects to," in ordinary human intercourse. In dealing with the religions of China, we can take no more than a mere bird's-eye glimpse at topics upon which libraries have been written,



so that they can here be only imperfectly sketched in outline.

### CONFUCIANISM

Confucianism presents itself to the inquirer partly as a system of political and social ethics, and partly as a state religion, embodying the worship of Nature, of the spirits of departed worthies, and of ancestors. Confucianism does *not* conform to our definition of a religion.

Confucius was a philosopher and statesman who was born 551 B.C. and died 478 B.C., in the days of the weak Chou dynasty, and at a time when China was divided into a great number of petty feudal states. He was at once an official and a teacher, but in the former capacity his services were never long-continued, owing to the reluctance of the rulers of the several states to be guided by his austere teachings. The great work of Confucius lay in gathering about him a body of disciples (some say 3000), many of whom were deeply impressed with his doctrines, some of them taking great pains to see that these were perpetuated.

Confucius recognised and approved the existing worship of ancestors and of spirits, but laid principal emphasis upon ethical

relations. He never taught the duty of man to any higher power than the head of the State or the family. The emperor, being the Son of Heaven, exercises his authority under the direction of Heaven. Right government consists in directing the affairs of the State in harmony with the law of Heaven.

Confucius always declared himself to be not an originator but a transmitter. It must be ever borne in mind that the religion, or form of worship, of the ancient chieftains (or patriarchs) was probably in vogue as much earlier than Confucius as he was earlier than our own times. It is thus necessary to know something of the ancient religion of China in order to understand how in later times it was modified. The one name which links that remoter antiquity with the antiquity which followed is that of Confucius.

For this reason the system that he taught is termed Confucianism, but regarded as a descriptive word it may be truly said to be as vague, inaccurate, and misleading as it is indispensable, since it would naturally imply a system of thought to which Confucius is related in some such way as was Gautama to Buddhism or Mohammed to Islam, and that is an altogether erroneous idea.

It has been said that there are six essential elements of Confucianism, five of which, so

far as we know, differentiate it from any other system of non-Christian thought.

Of these, the first is its doctrine of the direct responsibility of the sovereign<sup>1</sup> to "Heaven," or Shang Ti.<sup>2</sup> This, which is abundantly illustrated in the classical writings, is as really a factor in the government of to-day as it was in that of antiquity. From this source originates the whole complex theory of responsibility that plays so large a part in the conduct of all Chinese affairs, both private and public. The worship of Heaven was the prerogative of the emperor alone. It was performed by him twice annually at the Temple of Heaven in Peking, and has been well compared by Dr Martin, so far as its influence on the public mind is concerned, to a ray of the sun falling upon an iceberg. In a humble and feeble manner the people imitate this worship by the presentation of offerings on the first and fifteenth of the moon to "Old Father Heaven," an impersonal personality often associated with "Old Mother Earth"; or, more briefly, they worship "Heaven and Earth."

A second element of Confucian teaching is the singular proposition that the people are

<sup>1</sup> Recent edicts point to an assumption of the imperial rights and responsibilities in this matter by the President under the new *régime*.—ED.

<sup>2</sup> The term that approximates most closely to our use of the word "God."—ED.

of more importance than the sovereign. The latter ruled by "Heaven's Decree," and, when it had been lost, he was *de facto* no longer the rightful ruler. There is in China a well-recognised "right of rebellion," and absolute monarchy was tempered with practical democracy in a manner elsewhere unexampled—a fact without a knowledge of which contemporaneous Chinese history cannot be understood.

A third element is that delimitation of the "Five Relations"<sup>1</sup> which, while appearing to the Chinese all-comprehensive, in reality takes no account of such classes as employer and employee, nor of such entities as capital and labour.

A fourth element is the prominence of the five constant virtues,<sup>2</sup> which form a standard never lost sight of, but constantly brought before the eyes of all Chinese. The civil service examinations based on the Confucian classics, and themselves a slow growth of many ages, have unified the mind of the Chinese as the mind of no other people was ever unified, unless the Jews be an exception; and the Jews, unlike Confucianists, are divided into old and new schools. In China there has been no intellectual revolt against any part of the teachings of Confucianism. China and Con-

<sup>1</sup> See p. 50.

<sup>2</sup> See p. 51.

fucianism are synonymous terms. By means of absolutely uniform classical text-books, and by written mottoes pasted on all the doorposts of the empire and renewed every New Year, Confucian maxims are kept before the eyes and in the minds of the people. It is an integral part of the theory that only the wise and the able should rule. The object of the elaborate civil service examinations was to determine who are the wise and able.

The fifth element is the presentation of an ideal or Princely Man as a model on which every Confucianist should form his character. The influence of this ideal upon the unnumbered millions of Chinese Confucianists must have been measureless. The fact that the master disclaimed having attained to his own ideal kindles in his followers the ambition to live up to a level that Confucius himself had not reached. Self-examination is inculcated by the precepts and the example of the greatest rulers and wisest men of antiquity. No nation, no race, was ever better furnished forth with admirable moral precepts than the Chinese.

The remaining one of the six elements is filial piety. This includes in especial the worship of ancestors, which is the real religion of the Chinese people. It is perhaps the most potent among several causes which have

perpetuated the Chinese race as a unit through all the millenniums of its national history.

Confucius laid great stress upon the personal character of the ruler, and attributed to his example an efficiency which has never been illustrated in human history. The theory is that if the prince is virtuous and all that he ought to be, the people *must* likewise be virtuous and all that *they* ought to be. This assumption has been crystallised in the dictum of a Chinese philosopher, who lived B.C. 200 : "The prince is a dish, and the people are the water ; if the dish is round the water will be round, if the dish is square the water will be square likewise."

The teachings of Confucius as to the means by which this good government is to be brought about are fragmentary. What was needed, he thought, was a renewal of the old ways, and nothing else. His favourite disciple once inquired how the government of the State should be administered, and Confucius replied : "Follow the seasons of the Hsia dynasty ; ride in the carriages of the Yin dynasty ; wear the ceremonial cap of the Chou dynasty ; let the music be the *shao* with its pantomimes. Banish the songs of the *ch'ing*, and keep far from specious talkers." Thus in his view the past was the golden age, to the restoration of which he gave all his

energies and his life: yet he died with a lamentation upon his lips over his failure. His conception of the origin of government is embodied in a passage in the *Book of History*: "Heaven, protecting the inferior people, has constituted for them rulers and teachers, who should be able to assist God, extending favour and producing tranquillity throughout all parts of the empire." Accordingly, the most able and the most worthy ought to rule: should they lose their character they would also lose the right to reign, and Heaven would bring about their downfall.

One of the characteristics of the teaching of Confucius is its insistence upon social relations. The "Five Social Relations" are those of prince and minister, husband and wife, father and son, elder and younger brother, and friend and friend. "In the above order of relations, with the exception of the last, the superior is set over against the inferior, with the result that the family and social life in China is largely dominated by a type of repressive formalism. Dignity, seniority, authority are correlated with subordination, dependence, servility; and the spirit of freedom, self-initiative, and spontaneity find little scope for exercise."<sup>1</sup>

The admirable ethical system of Confucius expounds the "Five Constant Virtues":

<sup>1</sup> Sheffield, in *Religions of Mission Fields*, 209.

benevolence, righteousness, propriety, wisdom, and sincerity. To have practised these unflinchingly throughout the whole of life is to attain the ideal of the Princely Man.

One of his disciples asked him the crucial question: "Have the dead knowledge of the services we render, or are they without such knowledge?" The master replied: "If I were to say that the dead have such knowledge, I am afraid that filial sons and dutiful grandsons would injure their substance in paying the last offices to the departed; and if I were to say that the dead had no such knowledge, I am afraid lest unfilial sons should leave their parents unburied. There is no present urgency about the point. Hereafter you will know it for yourself." This, as Dr Legge justly remarks, was scarcely the treatment of a profound subject which was to have been expected from a sage who boasted that he had no concealments from his disciples.

Of the far-reaching influence exerted by the negative and cautious attitude of their greatest philosopher and teacher towards the spiritual world the Chinese are but dimly aware, until they have received enlightenment from a source higher than his. The gradual but inevitable effect of such an illumination is to put in a clear light the defects of the teachings of the great master, while yet emphasising the many



and important points in which his system coincides with the teachings of the Christian revelation.

As Confucius did not define man's relation to a Supreme Being, but merely set forth an ethical system, it is evident that his teaching cannot be called a religion. Perhaps the words of Dr Legge are a fair statement: "He was unreligious rather than irreligious; yet by the coldness of his temperament and intellect in this matter, his influence is unfavourable to the development of true religious feeling among the Chinese people generally, and he prepared the way for the speculations of the literati of medieval and modern times which have exposed them to the charge of atheism."

Confucianism is a wonderful system of thought. Its strength lies in the inherent rectitude of its injunctions, which, if followed, would make the world a very different place from what it now is. But it altogether fails to recognise the essential inability of human nature to fulfil these high behests, and for this inability it has neither explanation nor remedy. In its worship of Confucius and other worthies, its face is ever towards the past. Its worship of ancestors has at present little or no ethical value, and is quite destitute of any directive or restraining power. Confucianism fails to produce on any important scale the character

which it commends. While it has unified and consolidated the Chinese people, it has not, as the Great Learning enjoins, *renovated* them, and it never can do so. What it can do for China it has long since accomplished. It must be supplemented, and to some extent supplanted, by a faith which is higher, deeper, and more inclusive.

### TAOISM

This term, which signifies the Doctrine of Rationalism,<sup>1</sup> is applied to the tenets of a sect that claims as its founder Lao-tzu, one of China's most famous teachers, who is supposed to have been born about 604 B.C., but of whom little authentic is known. The only book attributed to him is called the *Canon of Reason and Virtue*, a treatise of little more than 5000 characters, remarkable for its terse profundity. It teaches the duty of returning good for evil, and its philosophy is that of "Inaction," by virtue of which all things may be accomplished. Taoism assumes a universal animistic basis<sup>2</sup> in the world, visible and

<sup>1</sup> "Its meaning in brief is Way—THE WAY," says Mr Soothill (*The Three Religions of China*, p. 46), and after recounting a number of translations, he defends "Power," "Nature," or "Way of Nature" (Natural Law) as the best rendering.—ED.

<sup>2</sup> *I.e.* the existence everywhere and in everything of spirits.—ED.

invisible. At first rationalistic or even mystical, it soon became materialistic. From deep speculation it long since passed into the pursuit of the elixir of immortality, the conquest of the passions, the search for the philosopher's stone, the use of rituals and charms, the indefinite multiplication of objects of worship, and especially a system of demon exorcism. The effect of a belief in Taoism is to bring the living Chinese into bondage to demons and to the innumerable spirits of the dead. Dr De Groot thinks that "no people in this world ever was more enslaved to fear of spectres than the Chinese; no people therefore has excelled the Chinese in inventing means to render them harmless."<sup>1</sup> This is the special function of Taoism. It is difficult to find in Taoism at the present day a single redeeming feature. Its assumptions are false, its materialism inevitably and hopelessly debasing. It encourages and involves the most gross and abject superstitions, such as animal worship of "The Five Great Families," namely, the Fox, the Rat, the Weasel, the Snake, and the Hedgehog. On the drum-tower at Tientsin it was common to see richly dressed merchants kneeling to an iron pot containing incense burned to "His Excellency

<sup>1</sup> *The Religion of the Chinese*, chap. ii., The Struggle against Spectres.

the Rat," and the like. It is Taoist teaching that has incited to many risings against foreigners in China, culminating in the Boxer madness of 1900. As long as the Chinese are profoundly ignorant of the uniformity with which the powers of Nature act, having lost sight (if they ever had it) of simple cause and effect, so long will they believe that scattered black beans may speedily develop into an army; that paper images flung to the winds or burned will turn into real warriors; that by incantations swords may be rendered irresistible; that by the overshadowing influences of the spirits of dead men living men may be made impervious to Mauser bullets, and to all forms of shells projected from rifled cannon; that young girls can ride on a cloud, and at will bring down fire from heaven, which will destroy steel men-of-war, with no harm or even risk to those wielding these tremendous powers.

From this point of view the Taoist faith is one of the most deadly foes to the internal peace of China, and to the existence of normal relations between the Chinese people and those not of their race who are dwellers within the Four Seas, and are, therefore, according to classical authority, their brethren. It is altogether possible that the Chinese might in a general way accept the dicta of modern science, without

at all abating their faith in the wild infra-natural fables of the Taoists, or escaping from the bondage of the crushing burdens thus imposed, under which they have been unconsciously oppressed for two millenniums. Complete emancipation will be attained by the universal spread of the principles of Christianity, the only source from which it could proceed.

### BUDDHISM

This faith was introduced into China in the first century of the Christian era, in consequence of an embassy sent to India by the Emperor Ming Ti, to procure the books of the new religion. At different periods it encountered great opposition, both from the agnostic Confucianists and from the materialistic Taoists. By different monarchs it has been alternately patronised and repressed, although it was always able to reassert itself.

The Chinese, unlike the Hindus, are practical and not contemplative. The creed of *Nirvana*<sup>1</sup> and of annihilation could not get a fair hearing. Therefore Buddhism, which is able to transform itself in many ways, has allowed the craving for immortality to be expressed in the worship of Buddha under the name of *O-mi-t'o Fo* (Amida Buddha), in allusion to a

<sup>1</sup> Reabsorption into the All, with loss of all personal existence.—ED.

happy hereafter and an expected paradise. The constant repetition of this name will bring great felicity, hence the devout Mongols spend most of their spare time in uttering the mystic syllables. The Indian doctrine of the transmigration of souls came to China with Buddhism, and is almost universally believed, leading to a wide range of superstitions. Animal and insect life thus becomes sacred, since no one can be sure that any particular lamb (or louse) is not another form of one's grandmother. Matter is an illusion, the knowledge and the pity of Buddha are infinite. "All evils are summed up in ignorance. To acquire knowledge of the emptiness of existing things is to be saved."

The literature of Buddhism, unlike that of Taoism, is appallingly extensive, embracing a wilderness of translation from the Sanskrit, as well as transliterations of Sanskrit sounds into Chinese characters, necessarily quite unintelligible to the uninitiated. There are also innumerable original works in Chinese. Most Chinese scholars neither know nor care anything about these laborious productions; yet the popular tenets of Buddhism are deeply engraved on the hearts of the Chinese people.

Buddhism has tended to make the Chinese more compassionate to the brute creation than they would else have been. It has introduced

into China the graceful but costly pagoda, and the *dagoba*, or memorial tope, over the ashes of dead priests. But it has done little to relieve the sense of sin, and has long since degenerated into a mere form. Its priests, like those of Taoism, are for the most part idle, ignorant, vicious parasites on the body politic. The religion, like many of its temples, is in a condition of hopeless collapse.

Here and there a Buddhist priest has embraced Christianity, giving up his precious bowl and beads, together with the mystic certificate of membership in the ranks of those who in any temple are entitled to support. Now and then, with the willing consent of the people, a temple has been turned into a Christian chapel. Under the exigencies of the present poverty of national resources, all Chinese temples not officially listed are liable to have their lands confiscated for the support of local schools and academies. This revolutionary move is sometimes accompanied with a prohibition of the further enlistment of young pupils, for whose support there would then be no provision. Were this regulation carried out generally, both Taoism and Buddhism would within the next fifty years have very little external expression, albeit the superstitions which they represent might perhaps remain latent but persistent.

The number of Buddhist temples is greatly

in excess of those of Taoism. Many of the finest and most costly are scattered through deep and retired valleys, or situated on mountains accessible with difficulty, where, retired from earthly contamination, the priests may perpetually drone through their routine rituals.

The most popular divinity is the goddess of mercy, *Kuan Yin* (sometimes represented as a man), who is able to save from evil and to bestow ultimate *Nirvana*. A *p'u-sa* is an inferior Buddha, of whom *Kuan Yin* is one, two other principal ones being *Wên Shu*, the god of wisdom, who rides on a lion (especially worshipped at *Wu T'ai Shan* in Shan-hsi), and *P'u Hsien*, the god of action, who mounts an elephant, the former typifying courage and eagerness, the latter caution, gentleness, and dignity. "The image of the *Fo* (Buddha) or that of the *p'u-sa* is intended to combine in its appearance wisdom, benevolence, and victory: the wisdom of a philosopher, the benevolence of a redeemer, and the triumph of a hero."

The power of Buddhism in China has arisen from the fatal weakness of Confucianism, which has nothing to say of the hereafter, or of retribution, whereas Buddhism teaches that "Virtue has virtue's reward, vice has the reward of vice; though you may go far and fly high you cannot escape." The Recorder in one of the temples is represented with a book



and a pen in his hand, over which is the legend, "My pen cannot be evaded." The insistence with which this teaching is emphasised has not been without its beneficial effect upon the Chinese conscience.

The mutual interaction of China's religions upon one another has been often alluded to, and a discussion of this might of itself fill an extended essay, which would be a study in the art of uniting what Sir William Hamilton styled "impossibilities." Buddhism has adopted the deities and spirits of other religions. Taoism has imitated the trinity of the Buddhists. Confucianism despises, rejects, and adopts them both! Every Chinese is a Confucianist, but most of them are likewise Buddhists and Taoists as well. It is one of the most common aphorisms that the "three religions are after all one."

There are in China many temples dedicated to the Three Religions in which there are huge images of Confucius, Lao-tzu, and Buddha, seated together, but the place of honour (although not invariably) is given to the Indian divinity. "This arrangement, however, gives great offence to some of the more zealous disciples of Confucius; and a few years ago a memorial was presented to the emperor, praying him to demolish the Temple of the Three Religions which stood near the tomb of their great teacher, who has 'no equal but Heaven.'"

## MOHAMMEDANISM

Mohammedans first came to China during the T'ang dynasty, about A.D. 628, under the lead of a maternal uncle of Mohammed who was sent with presents to the emperor. The adherents of this religion are scattered throughout many provinces in China, but are found more especially along the great routes of travel, in the western and south-western provinces.

An extended monograph has been written upon them, as a kind of footnote to the Report of the Edinburgh Conference of 1910.<sup>1</sup> This should be consulted as the most complete compendium of what is known. It there appears that the probable number of Mohammedans in China may be taken as ten millions. They are more lax in their practices than their co-religionists in India, but they do not intermarry with the Chinese, and they keep up the forms of their faith, making for the most part no effort to proselytise. As yet very few have become Christians, but there is certainly no reason why there might not be a movement in this direction when larger efforts have been made on their behalf—an enterprise which ought to be at once seriously undertaken.

<sup>1</sup> *Islam in China, A Neglected Problem.* London, 1910.

Their *mullas*, or priests, are often more bitterly opposed to Christianity than those of the sects of Tao or Buddha.

One is carried back in thought to the ancient Greek fable wherein aspiring youths piled mountain upon mountain in the attempt to reach the heavens—only to be overwhelmed by colossal ruin. China, the agelong, amidst the debris of her religious systems, is surely looking for the “things that abide,” for the Way, the Truth, and the Life.<sup>1</sup>

#### SUGGESTIONS REGARDING FURTHER READING

In addition to the author's own suggestions may be mentioned:—

*A Mission in China*, by W. E. Soothill, chaps. xvi.-xix. These are a simpler treatment of the subject than *The Three Religions of China*.

*Mission Problems*, etc., chaps. iii.-iv.

*The Missionary Message* (vol. iv. of the Edinburgh Conference Report), chap. iii., which sets the Chinese religions in vivid comparison with the Christian Gospel.

*Religions of Ancient China*, by H. A. Giles, M.A., LL.D., is a very brief and compendious summary from a more or less neutral standpoint.

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<sup>1</sup> The student who wishes to pursue his study of China's religions beyond the necessarily scanty outline here given, is recommended to consult three recent and authoritative volumes, written from widely different points of view: *The Original Religion of China*, by Dr John Ross; *The Religion of the Chinese*, by Dr J. J. M. de Groot; *The Three Religions of China*, by Rev. W. E. Soothill. Particulars will be found in the List of Books, pp. 157-8.—A. H. S.

## CHAPTER IV

### AN OUTLINE OF CHRISTIAN MISSIONS IN CHINA

It is perhaps not strange that, although there are traditions of the introduction of Christianity into China at a period not long after the time of the Apostles, all historical traces of such an event should have been lost in the dim mists of antiquity. But it is certainly singular that, after it had once gained a firm footing and even imperial favour, the Christian faith in the form of Nestorianism<sup>1</sup> totally disappeared from the empire, so that its very existence was forgotten. Had it not been for the casual discovery, near Hsi-an, in the year 1625, of a deeply buried black marble tablet containing nearly 1700 Chinese characters, and a long list of names of priests in Syriac, the fact that such a sect rooted itself in the Celestial Empire would never have been believed, as indeed it was for a long time discredited after the tablet was unearthed.

<sup>1</sup> An early sect of Christians, named after Nestorius, Patriarch of Constantinople in the fifth century A.D.

Its date is A.D. 781, during the illustrious dynasty of T'ang. It records the arrival, in the year A.D. 635, of a Syrian priest named Olopun, who was kindly received by T'ai Tsung, the second emperor of that dynasty. The style of the inscription on the Nestorian tablet is florid and highly obscure, yet one who already knows what the Christian doctrines are might readily identify them, though buried under Oriental imagery.

The melancholy history of Nestorianism in China is not encouraging to those disposed to rely upon the precarious favour of emperors, or officials however exalted; nor indeed is it to those who omit to evangelise the people, and who preach a Christ who is human rather than divine. The followers of this faith were no doubt bitterly antagonised by the aggressive Mohammedans, who arrived in China later than they. The Nestorians in turn persecuted the early Roman Catholic missionaries. Not a building which the Nestorians erected, not a page written by them in the Chinese language, save only the Nestorian tablet,<sup>1</sup> has been pre-

<sup>1</sup> About the year 1725 there was discovered in the possession of a Mohammedan, the descendant of Christian or Jewish ancestors from the west of China, a Syriac manuscript in the same characters as those of the Nestorian tablet. It contained the Old Testament in part, from the beginning of the twenty-fifth chapter of Isaiah to the end of that book, the twelve Minor Prophets, Jeremiah,

served, even by tradition. This is in itself a valuable and irrefragable certificate to Chinese worshippers of antiquity that Christianity is an ancient and world-wide faith, which more than twelve and a half centuries ago flourished in the central Flowery Empire.

The missionary efforts of the Roman Catholic Church in China belong to two periods, the first of which, undertaken in the thirteenth century, may be called the mediæval attempt. While there had been an earlier papal embassy, it was John (called Monte Corvino) who, having first visited India, joined a caravan to China in 1291, and was received by Kublai Khan, the Mongol emperor, in the same spirit as that in which the T'ang emperor had welcomed the Nestorians. Under Corvino's leadership a church was built at Cambaluc (later called Peking), thousands were baptised, an orphan asylum was projected, and the New Testament and Psalms were translated into the Mongol language. But the mission was not followed up with adequate reinforcements, and after Corvino died, at the age of eighty, the movement quickly came to an end.

The modern Roman Catholic attempt was

Lamentations, and Daniel, including Bel and the Dragon, with the Psalms, two songs of Moses, the Song of the Three Children, and a selection of hymns.—Wylie, *Chinese Researches*, 92.

largely inspired by Francis Xavier and the Jesuit influences which he set in motion, though he himself died on the threshold of China in 1552 without having been able to enter the empire. An entry was at length effected in 1580 by Michael Roger and young Matteo Ricci, both of the Jesuit Order.

Ricci soon became the leader, was able to secure entrance to Peking in 1601, and met with a kind and even patronising reception from the Emperor Wan Li. A part of his family estates near Shanghai still form the most unique and interesting centre of Catholic influence to be found in China.

Ricci died in 1610. The grant of a burial-place, and the splendour of the funeral accorded him, added much to the prestige of Christianity in China.

After many notable triumphs won by the Jesuits there came a reaction, due mainly to acrimonious disputes between the Jesuits and the missionaries of other Orders. The crucial question between them was the extent to which their Christians should be allowed to conform to the Chinese ceremonial worship, especially that of ancestors, and also what Chinese term should be used for God, the Jesuits favouring the widest toleration, and using the words Shang Ti, "Supreme Ruler," their opponents insisting that both the cere-

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monies and the term were idolatrous, and that the characters meaning "Lord of Heaven" should be used to signify God. By the final decision of Pope Benedict XIV the Jesuits were signally defeated. The evident contempt of this Pope for the opinion of the Chinese emperor K'ang Hsi soon brought the missions in China to the verge of extinction, through outlawry, official persecution, and resultant martyrdoms. For more than a century this state of things continued, the number of priests becoming steadily fewer. The wonder is that the Church survived at all.

During the first few decades of the nineteenth century the influx of numerous missionaries belonging to eleven different Roman Catholic bodies and to six nationalities made possible the resumption of the effort to win China, with resources far more abundant than before. Recent statistics published by the Jesuit Fathers show that during the last twenty years the number of Roman Catholic converts has more than doubled, the total in 1909 being given at 1,200,054.

That Protestant and Roman Catholic missionaries in China should learn to understand one another better is certainly much to be desired, for they are each endeavouring to introduce into China the Kingdom of God.



In isolated instances there are indeed amicable if not cordial relations between them, but these are quite exceptional. The world-wide Roman Catholic Church is necessarily a religio-political organisation, since, as Prof. Harnack was wont so insistently to point out, it is the modern representative of the Holy Roman Empire. On this account it cannot fail to take its converts under its jurisdiction and its protection, and by all the means in its power it *must* antagonise heretic Protestants. The converts to these respective communions in China have constant disagreements and collisions, in which it not infrequently happens that both parties are at fault, the Roman Catholic Church being invariably accused of abusing its prestige, as indeed is often the case. A frank recognition of our mutual shortcomings in these respects would be of great service to all Chinese Christians, to all Protestant missionaries, and to that ancient Church which for the welfare of a great race has endured so much persecution and suffered so many martyrdoms.

Protestant missionary work in China is naturally divisible into four distinct periods, each terminated by a foreign war. The first period covers the years between 1807 and 1842. Thus we see that it was not until the close of the eighteenth century that the conscience

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of Protestant Christendom became sufficiently enlightened to contemplate the possibility of endeavouring to do its age-long duty by its fellow-men at the ends of the earth. The beginnings of this enterprise were everywhere conducted under difficulties and against opposition such as we cannot now fully comprehend. The faith which could not only rise against these hindrances, but could at the same time do the work of the Church abroad while keeping its missionary fires alight at home, is nothing less than sublime. The cry of Valignani, the successor of Xavier, as he viewed from a distance the dimly defined Chinese mountains, is said to have been: "O mighty fortress, when shall these impenetrable gates of thine be broken through?"

To the London Missionary Society belongs the honour of first undertaking a Protestant mission to the dense population of China, under conditions which indeed promised but little, and which might well have given pause to any but those animated by the most burning zeal.

The first missionary was Robert Morrison, a Northumbrian lad born in 1782, who spent his youth at Newcastle-on-Tyne, employed at manual labour for twelve or fourteen hours a day, yet seldom failing to find one or two hours for reading and meditation. Even when he

was at work his Bible or some other book was usually open before him. He prepared for the theological "academy" at Hoxton by studying between seven at night and six in the morning, during the daytime making boot-trees. He began the study of the Chinese language in London, with a Chinese who happened to be in the country.

It was vain to expect a passage in the ships of the East India Company, so Morrison sailed for New York, where he spent some weeks, leaving for China armed with a letter from James Madison, Secretary of State, to the American consul at Canton, which he reached on September 7, 1807. Here he found lodgment in the factory of some New York merchants. Although the foreigners, both in Macao and in Canton, were outwardly friendly, Morrison's position was one of extreme delicacy and difficulty. Even a footing on Chinese soil seemed unattainable. For a Chinese to teach the language to foreigners was to subject himself to the penalty of death, and almost all helps to the mastery of the intricate maze of hieroglyphs were at that time lacking. Morrison lived, as we have seen, with the Americans, and passed for one, as they were less disliked than the English. But his position was precarious in the extreme, and in less than a year he, with all the other British residents,

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was driven by political disturbances to Macao, where he fared ill.

In 1809, however, he found, a double relief. He was married to the daughter of an English resident in Canton, and was engaged by the East India Company as Chinese translator at a salary of £250 per annum. This gave him a definite status, and was an aid rather than a hindrance to the prosecution of his mission, as his translation work assisted him in the study of the language and increased his opportunities for intercourse with the Chinese. His life was often endangered by pirates. There was in Canton little congenial society; neither the English nor the American residents having any interest in his work or any belief in it. His first child, a boy, died at its birth, and the Chinese objected to its burial. His wife was dangerously ill. His faith and courage were strained to the breaking-point, but he plodded on at his grammar and his dictionary, foundation works of inestimable value to later students. The grammar was finished in 1812, sent to Bengal to be printed, and never heard of for three years, coming forth at last to be highly appreciated. Morrison printed a tract and a catechism, translated the Acts and the Gospel according to St Luke, a copy of which was burned as a heretical work by the Roman Catholic Bishop of Macao. The publication

of these books produced a storm of opposition from the Chinese. A special proclamation was issued against him, and those who had assisted him were warned that the penalty was death.

Just at this juncture the Society sent out the Rev. William Milne and his wife to join the Morrises. They arrived in July 1813, but in less than a fortnight the Portuguese governor expelled them from Macao, no assistance being given them by the English residents, lest their trade should be prejudiced. At this critical period, when it was necessary to try new ways, Milne was admirably adapted to be Morrison's associate. He devoted himself with great zeal to the study of the language, restraining as he could his impatience to be at work. He was the author of the oft-quoted saying that "to acquire the Chinese language is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of Apostles, memories of angels, and lives of Methuselah!"

By the end of 1813 the whole New Testament had been translated—considering the circumstances and the difficulties, a gigantic achievement. It was agreed to search for a place in the East India Islands or the Malay Peninsula where the headquarters of the mission might be established, and where

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Chinese might be trained who could enter China without attracting that suspicion which was inseparable from foreigners. Malacca was selected as the coign of vantage from which to move China. In the same year Morrison baptised his first convert at a spring issuing from the foot of a hill, away from human observation.

Mrs Morrison was ordered to England with her children, returning to China six years later, only to die. Milne established himself at Malacca, where the difficulties were different from those in China, though not less formidable. Morrison was sent on an embassy to Peking with Lord Amherst, an enterprise which failed owing to the arrogance of the Chinese, but the experience was invaluable to him.

It may well be maintained that the work of no other missionary translator has been so far-reaching and profound in its influence as that of Morrison. The tremendous difficulties that had to be overcome before the whole Bible could be put into Chinese are to be considered. It does not detract from the essential honour that belongs to Morrison to say that he had the aid, in work upon the New Testament, of the version by the unknown Romanist translator, and was helped in translating the Old Testament by Dr Milne. Thirty-nine of the sixty-six books were his

own translation. Nor does it make his achievement materially less to recognise that it was not entirely successful in its terms for certain spiritual ideas, like that of the word for God, and that it has been superseded by later translations. These are disadvantages incidental to almost every pioneer version. None the less it served as the basis from which others could work out higher results.

It was with peculiar joy that Dr Morrison was able, on November 25, 1819, to write to the Directors of the London Missionary Society, informing them that the Bible had been translated into Chinese. He at once received the earnest and enthusiastic congratulations of Missionary and Bible Societies throughout the world, and everywhere the announcement was an inspiration to enlarged endeavour.

The next fruit of Morrison's literary efforts was the completion in 1823 of his Anglo-Chinese Dictionary, upon which he had been engaged for sixteen years. It was issued by the East India Company at a cost of £12,000, and contained forty thousand words expressed by the Chinese characters, filling six large quarto volumes. The work is almost as much an encyclopædia as a dictionary, and abounds in biographies, histories, and descriptions of national customs, ceremonies, and systems.

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Dr Morrison's death, on August 1, 1834, closed a term of missionary service covering but twenty-seven years; yet, in view of the circumstances and the difficulties of the time, his achievements are almost incredible. "Any ordinary man would have considered the production of the gigantic English-Chinese dictionary a more than full fifteen years' work. But Morrison had, single-handed, translated most of the Bible into Chinese. He had sent forth tracts, pamphlets, catechisms; he had founded a dispensary; he had established an Anglo-Chinese college; he had superintended the formation of the various branches of the Ultra-Ganges Mission; and he had done all this in addition to discharging the heavy and responsible duties of translator to the East India Company, and preaching and teaching every day of his life. No wonder he had achieved a reputation almost world-wide for his prodigious labours on behalf of the kingdom of God."<sup>1</sup>

The first period of Protestant missions in China closed in 1842 with the war with Great Britain, issuing in the Treaty of Nanking, by which the five ports of Canton, Amoy, Foochow, Ningpo, and Shanghai were definitely opened to trade, an event of world-wide importance. The second period extended from 1842 to 1860, in

<sup>1</sup> The Rev. C. Sylvester Horne, *The Story of the L.M.S.*



which year Peking was captured by the British and French, and the Treaty of Tientsin was ratified, potentially opening up all China and giving treaty sanction to the introduction of Christianity. The third period ended in 1895, when the war between China and Japan was concluded by the humiliation of the former, although the fruits of her victory were wrested from Japan by Russia, Germany, and France. Shortest of all was the fourth stage, which lasted but five years, from 1895 to 1900, when the Boxer cataclysm swept over all the northern part of the Chinese Empire, obliterating every foreign interest except as defended by force of arms. A fifth period began at the bursting of the Boxer bubble in 1900, and in the midst of sudden and violent transformations still continues, a time of readjustment, and of unanticipated and far-reaching changes.

It is important to remember that the first period was merely one of laying foundations. No missionary work in our sense of the word was, or could be, attempted. From the Chinese point of view their empire had nothing to gain by the visits of these unwelcome strangers from the West except that trade was promoted, an object which the mandarins professed to view with supreme contempt, and in regard to which they entertained the most fatuous notions. The conceit and arrogance of the

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Chinese officials, high and low, passes belief, and it was handsomely matched by the attitude of the common people, who took no pains to conceal their open contempt for the red-haired, blue-eyed monsters who forced themselves upon them year by year, and who year by year became a more and more difficult problem.

The translation of the Bible, the compilation of a great Chinese-English Dictionary, the issue of numerous books and tracts, the establishment of an extensive Anglo-Chinese College in Malacca—all these were steps preliminary to the missionary work which really originated in 1843.

At that time there were but a half dozen baptised Christians. It was during this period that most of the larger Societies began work in China, many of them having been for some years skirmishing in the Malay Peninsula, or in the islands of the Southern Sea, awaiting their opportunity. There was a sudden increase of the number of workers in several new provinces, studying unknown dialects, and toiling under widely varying conditions. The missionaries at that period underwent trials which are now not only unfamiliar, but difficult to appreciate. The voyage to China on the sailing-vessels of the time was long and inexpressibly tedious, the ship's food was poor, and not always sufficient in quantity. The

unaccustomed climate was often debilitating, no suitable quarters could be secured, and often none at all.

The insanitation of damp, dark, dirty, and perhaps crowded Chinese houses undermined the constitution of many. There was no opportunity for exercise, little variety of diet, the constant oppression of uncongenial surroundings, and the all-pervading presence of that "observation without sympathy" which Mrs Browning denominated "torture." The prejudice, the suspicion, the animosity of the Chinese seemed relentless and remediless. Men and women of high character and of the purest lives were accused, and believed, to be guilty of horrible crimes, and this by both the officials and the people. In some regions especially the pioneer missionary was regarded as "the offscouring of the earth." They were greatly indebted to those ghosts who gave to certain houses the reputation of being "haunted" by demons, and also to opium-smokers whose necessities compelled them at any risk to sell their dwellings to the "foreign devils."

After the signing of the Treaty of Tientsin, in October 1860, another era of missionary expansion set in. More than a hundred missionaries were pent up in Shanghai, awaiting that event as the signal for their release.

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Then occurred an advance on Tientsin and Peking, and up the Yang-tzu Valley to Hankow, while but a few years after was evolved the great China Inland Mission.

Manchuria and Mongolia were entered, and at a later day siege was laid to inaccessible Tibet, and systematic work was begun for the "wild tribes," or aboriginal inhabitants of China. During the first two generations after the peace of 1842, the number of missionaries was never large. Their work was successively interrupted: (1) By the great Taiping Rebellion, which spread over fourteen provinces and lasted for fifteen years. (2) By the political disturbances, and the wars between 1856 and 1861. (3) By the massacre at Tientsin in 1870, the effect of which was widespread. (4) By the French war of 1884, and the outbreaks in Szuchuan. (5) By the riots in the Yang-tzu Valley in the early nineties. (6) By the reaction against "reform" in the autumn of 1898 and throughout 1899, followed (7) By the great Boxer outbreak, which demonstrated the essential unity of China on a scale hitherto unexampled. Each of these interruptions made what geologists technically term a "fault," not only preventing continuity of effort, but rendering it much more difficult to resume work after the disturbances had ceased.

We measure the fierceness of the attack on the Centimetre Hill near Port Arthur, and on the entrenchments around Moukden, by the number of Japanese corpses which strewed the ground, and by the wire entanglements, the deadly man-holes with their ambuscades, steep, sloping sides, and sharp bamboo stakes. These had to be overcome by unflinching courage and by the weight of numbers. The crisis was over in a few hours—perhaps in a few minutes. But in the missionary war the wire entanglements, the man-holes, the sharp stakes were chronic, the adversary sleepless and untiring. It requires a higher order of courage to face the constant ordeal of hatred, suspicion, and contempt, punctuated by not infrequent riots, than to march against batteries. The men and the women who did it were valiant. They gave their lives for China, "and they died," and they were forgotten in the city where they had so done; but now their names and their work are recalled with gratitude to God. To recall them is to recollect that we are partakers of their inheritance.

#### SPECIAL NOTE

Limits of space have compelled the author to confine himself to the earlier periods of missions in China. The array of pioneers is a singularly great and brilliant one. Each of the Societies has its own roll of heroes, and each

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can claim to have opened up some fresh and far-spreading tract of the great field. Thus the American Board of Commissioners for Foreign Missions entered China in 1830; the Netherlands Missionary Society sent Gutzlaff in 1831; the C.M.S. first went to Hong-Kong in 1844, and Bishop Smith was consecrated in 1849; the Baptist Missionary Society began work in 1845; the Presbyterian Church of England in 1847; the Wesleyan Methodist Missionary Society in 1851; the United Free Church of Scotland in 1863; the China Inland Mission in 1865; the S.P.G. in 1874; the Church of Scotland in 1878, and the Friends' Foreign Mission in 1886.

Compact and yet complete summaries of the history of Christian missions in China are not easy to find. Warneck's *Outline of a History of Christian Missions* is of course excellent, and accounts of their own work were contributed by the various Societies to the Report of the Shanghai Conference of 1907, being reproduced in *A Century of Protestant Missions in China*, edited by D. M'Gillivray, and published at \$3 in Shanghai that same year. The former, however, is expensive, and the latter is apparently now obtainable only on loan from Mission House libraries.

Probably the best available sketch of early (Nestorian, Roman, and Orthodox) missions is that in Archdeacon A. E. Moule's *The Chinese People* (chap. viii.), while a most useful chronological survey and sketch of missions from the Nestorian period down to 1907 is that by Marshall Broomhall, prefixed to *The Chinese Empire*. This latter has been epitomised, by permission, in *The Call of Cathay*, by W. A. Cornaby (see chaps. ii., iii.). A very full chronology of important events in China from the missionary point of view is given on pp. 447-456 of *The Chinese Empire*.

Full use should be made of the histories of the various missionary societies and the biographies of the pioneers.

## CHAPTER V

### FORMS OF MISSIONARY WORK

THE process by which entrance was obtained into new regions in China was everywhere substantially the same. The first stage was that of wide and incessant tours of exploration, by means of which a fuller knowledge was gained of the different provinces, and, a matter of scarcely less importance, the people became accustomed to the sight of foreigners. The temporary headquarters of the travellers was a boat or an inn. When it was intended to attempt a lodgment, the visits grew more and more frequent and were more protracted. At last the opportunity would come to rent a place of some one hard pressed for money (a class of which China is full), and then trouble would begin. The literati would complain to the magistrate, who would overtly, or more frequently covertly, encourage opposition until not improbably the bargain had to be annulled.

Sometimes this unequal contest lasted for months, sometimes for many weary years,

but in the end the persistence, patience, tact, and unflinching faith of the missionaries always won, even though their open and secret enemies were innumerable and of the highest rank. In some instances, however, especially following in the wake of relief in time of famine, mission stations seemed to be opened with very little outward obstruction. Yet it was always true that prejudice and passive resistance had to be lived down. Nor was it possible to adopt stereotyped methods of approach, or easy to make the point of contact.

All Protestant missions make large use of street chapels, to which everybody is welcome, where maps and pictures are hung, and explanations are constantly given of essential Christian truths. By Roman Catholics, however, so far as we know, this agency is nowhere employed. Sometimes a mob collects, and loots or destroys the chapel, which sooner or later is rebuilt. After a time it becomes an old story and is then neglected.

Visits to other cities and towns, perhaps originating in invitations from the curious, the impecunious, those having "an axe to grind," or the genuinely interested, gradually lead to the opening of new centres. Colporteurs are sent out with books to be explained and sold, or perhaps lent, and with tracts to be sold, or in exceptional cases given



away. The country is so vast and the population so dense that to this form of work there is literally no end. Some one must oversee the budding churches at a distance, and thus a system of itinerancy grows up. Meanwhile, the handful of baptised Christians, the inquirers, and the adherents will not improbably be persecuted, at first perhaps in small ways and then often with bitterness, being expelled from the clan, denied the use of the village well, and otherwise boycotted. Such persons must be looked after, advised, and encouraged. Thus there is evolved the work of a missionary bishop or superintendent.

At times the colporteurs and some of the more receptive inquirers are gathered into classes and given fuller instruction, forming the germ of a theological seminary, into which it sometimes develops. Here and there one more intelligent than the rest acts as a volunteer preacher, perhaps forsaking, or it may be retaining, his former occupation.

Work for women by women is an integral part of an effective mission station in China—or indeed anywhere. This is begun and carried on under even greater hindrances and disabilities than other forms of work, because in China there has never been any precedent for the travelling about of unmarried women,

whose position at first inevitably exposes them to misunderstanding if not to insult. Yet in the north-eastern part of the Chiang-hsi province there is a whole chain of China Inland Mission stations "manned" altogether by ladies, and this in cities where at the time no man could have got a foothold, and when there were no male workers available. Chinese pastors superintend the flock, which is visited at certain times by the provincial superintendent. In another instance, where ladies had begun a work in a far western province, the local magistrate, when asked to drive them out, replied, "What does it matter? They are only women!" But at last, through a broken-down opium smoker, a class of men to whom missionaries owe much, a shabby place was secured. Amid great discomfort, with a total absence of privacy, and amidst constant swarms of curious and unsympathetic spectators, the next stage of the struggle was entered upon. When foreign ladies dress in Chinese costume some of the incidental disadvantages are diminished, but the all-prevalent Chinese suspicion is difficult to allay. A Chinese woman once remarked of some missionary ladies whom she had come to know a little, that they seemed to be very good people indeed, with only one defect—they did not worship any gods!

Chinese women can be effectively reached only by women. The instruction of the converts is most essential, yet owing to their poverty, the pressure of domestic cares, the servitude to old-time custom, and the demands of their parents, husbands, children, and relatives, it becomes an exceedingly difficult task. Women's classes, even if held for but a short period, afford valuable opportunities for instruction, the development of Christian character, and particularly for that social fellowship of which most Chinese women's lives are painfully destitute. Many firm friendships are thus formed, and in these modest processes of Christian culture much admirable talent is often developed.

One of the distinct benefits which mission work brings to China is the object-lesson (all the more impressive because incidental and inconspicuous) of a Christian home, and the Christian training and education of children. The second and third generation of converts have in this way received an impulse to introduce a new domestic life the value of which is beyond estimation. Touring in the interior, though at first difficult and sometimes dangerous, is often an important part of women missionaries' work, as soon as little companies of Christians begin to be collected in out-stations.

A well-equipped mission station will have a dispensary and a hospital, the resort of thousands from near and far. Multitudes refuse to come until their sufferings are intolerable, and often incurable. Some come only to die, which in the earlier stages of the work may cause trouble—perhaps even giving rise to riots. Medical tours furnish large opportunities for the promotion of friendly feeling, and the extension of the missionary sphere of influence. Nowhere is the missionary more in harmony with the command and the example of the Master than when, as he goes, he preaches and heals the sick. As a means of dissipating prejudice, the great advantage of the medical work is that it is a permanent agency (the sick, like the poor, we have always with us). Those who come, do so of their own accord, and for an object. They are influenced at a most susceptible time. A single patient may not improbably communicate his good impressions to many others while under treatment, and to a much larger number after he is discharged. The constant observation of the unselfish and unwearying fidelity of the Christian physician cannot fail to attract even the most unimpressionable Chinese, for he has never in his life either seen or heard of anything like it. Countless out-stations have been opened as a result, direct or indirect, of medical work.

The opportunities of the evangelistic missionary physician and of the hospital chaplain are unexcelled.

The woes inflicted on women by the old methods of treating disease in China are especially terrible. Their physical miseries are beyond estimate. The presence of an educated Christian medical woman in the sick-room is one of God's best gifts to China. It is an interesting circumstance that, in the city where Protestant missionary work was first attempted, after the lapse of almost a century (1903), the first medical college for women in the empire was opened, under the care of Drs Mary Fulton and Mary Niles, with a class of thirteen, and more applications than could be received. The career before the medically educated young Chinese woman is one of great promise and vast possibilities.

The kindergarten has made its appearance late in China, but it has come to stay. It is as yet seen at its best in Fu-chou. It is encouraging that the Chinese themselves, with the assistance of Japanese teachers, have adopted and are more and more introducing the system. As a means of utilising a period of child life which the Chinese have for the most part allowed to run absolutely to waste, and as a means of attracting immediate attention

and commendation on the part of uninterested and perhaps semi-hostile outsiders, the kindergarten has perhaps no rival.

In the mission station there will usually be established at an early stage a school for boys. The first pupils are any that can be got, but at a later period they will be mainly or wholly from Christian families, studying, under a Christian teacher, Christian books as well as the Chinese classics. These rudimentary beginnings will probably develop into a well-graded system of instruction, terminating in a thoroughly equipped college.

Parallel with the education of the boys, but until lately at a great distance to the rear, runs the education of Chinese girls, without which there can be no true balance in the Church or in the home. The beginnings were generally small and often most discouraging, yet when the notion is once grasped that girls have as good minds as boys, and especially when it is comprehended that even from a monetary point of view it is in the end a good investment to teach them, the most conservative Chinese begin to give way. The recent change of front in the most advanced parts of China regarding the education of women has brought the Christian schools and colleges for girls into a prominence which a few years ago would

have been considered impossible. They are an essential factor in the coming Christian regeneration of China.

One of the most interesting and hopeful forms of work for Chinese women is the training-school, into which the pupils—for the most part married women—are taken for a series of years, and, as in other schools, with fixed terms and vacations. Their studies result not only in a general familiarity with the Old and New Testaments, with a special view to their subsequently imparting their own knowledge to others, but perhaps also an acquaintance with the outline of geography and the fundamental rules of arithmetic. They are thus enabled to keep their own accounts, and they readily command the respect of those with whom they come into contact. It is often a part of the plan to send these future Bible-women out into actual work for a year with an experienced companion, to test their adaptability to their new responsibilities, the like of which have never before been seen in China. These training-schools have as yet been more fully developed in the Fu-chien province than elsewhere, but in time they must become universal. China will never be profoundly affected until its women have been profoundly affected. For the achievement of this end, perhaps no agency more important

than training-schools for Christian women has ever been devised.

The doubts which have sometimes been entertained as to the wisdom of missionary societies in laying so much stress upon education may be said to have passed away. Schools and colleges were established by the missionaries at a time when the very conception of such institutions was alien to Chinese thought. Now that the government is opening them on a large scale, they become more than ever a necessity for Christians. The oldest missionary society in China, long reluctant to do so, has recently found it needful to establish advanced schools. The Church must give to China educational leaders who hold fast to their Christian faith, and are equipped with a knowledge of what China has inherited from the past, as well as with the best that the West has to bestow.

Every missionary in every land is under obligations to the Bible Societies, which provide for the translation, publication, and distribution of the Scriptures. The British and Foreign Bible Society, which was founded in 1804, at once directed its attention to China. In 1810 the Society printed a translation of the Acts, by Mr Morrison, and from that time to the present its activity on behalf of China has never ceased. It has published many



versions in the literary style, in the mandarin, as well as in distinct local dialects, four of them printed in Roman letters, as well as in the Chinese characters, while, also, some editions have been prepared for the blind. It has also issued the Bible in Mongolian (two versions), in Kalmuc, and in Tibetan.

Its system of agencies, sub-agencies, colporteurs, and Bible-women constitutes a vast enterprise, covering every part of China. It is worthy of notice that the increase in its total circulation of Bibles, Testaments and portions during the last decade was but little short of the total circulation for the first eighty years.

The American Bible Society appeared in China soon after the first American missionaries (1834), and, with the Scottish Bible Society, also reports ever-increasing sales. There is everywhere a remarkable call for Testaments, especially from students in government schools. The facts regarding Bible circulation suggest the immense influence that this single instrumentality has exerted, and is increasingly exerting, for the regeneration of China.

The work of the Bible Societies is fitly supplemented and complemented by that of the numerous tract societies, the principal ones having their roots in and receiving their

nourishment from the great Religious Tract Society of London and the American Tract Society. The organisations having this work in hand are centred in Shanghai, Han-k'ou, Fu-chou, and other ports, as well as in Peking, and in remote Ssü-ch'uan. The field of the larger of these societies is not merely China itself, vast as it is, but the whole world, wherever the Chinese have emigrated. The proportional increase in the book circulation of some of these societies is quite equal to the growth of that of the Bible Societies just mentioned, while the Christian periodicals which they publish are essential to the healthy development of the native Church.

The Christian Literature Society, at first called by a different name, was the outgrowth of the work of an able and a far-sighted Scotsman, Dr Alexander Williamson, a man of broad mind and wide influence, who prepared many valuable books. In connection with this Society Dr Young J. Allen published for many years a high-class Chinese monthly called the *Review of the Times*, which penetrated everywhere, even into the imperial palace.

Dr Williamson was succeeded in the office of secretary by Dr Timothy Richard, who recently retired after having been long identified with varied and important enterprises for

the benefit of China, and who has written and edited many books with this in view. In 1912 this Society celebrated its twenty-fifth anniversary. Through its journals, and the library of instructive and stimulating books which it has translated or prepared, it has perhaps had more influence in introducing reformatory ideas into China than any other single agency.

The new conditions in China have opened to missionaries many avenues of influence heretofore closed. The Lecture (*yen-shuo*) is now thoroughly acclimatised in China, and it affords opportunities, of which missionaries have not been slow to avail themselves, to reach every class of Chinese society—women as well as men—opportunities such as in former days would have been altogether inconceivable.

A cognate but more permanent form of influence is that of museums combined with lectures. Probably the best example of this is found in the work of the English Baptist mission in Shan-tung, begun twenty years ago in Ch'ing-chou, and more recently on a far larger scale in Chi-nan, the capital. A young Confucianist, who came to scoff, retired after a protracted visit to remark to his uncle (an official): "Why, the only thing in which China is ahead is population!" This important institution has in the course of twenty

years received more than a million visits, of which 247,000 were made during 1912. The reading-room and library have attracted large numbers of readers. No better method of reaching educated and official China than that afforded by this institute has ever been devised.

A great variety of special work for the Chinese has always been carried on by missionaries, often under the pressure of an imperative need.

During the past forty years famine relief in varied forms has consumed in the aggregate years of time, and has cost many valuable lives ; but it has often proved a golden key to unlock many fast barred doors. As the result of much experience the present missionary policy refuses promiscuous assistance to the destitute, but favours small cash payments for useful work actually done to public advantage. The Government is always urged to adopt preventive rather than curative measures. During the Revolution and the ensuing political disturbances much care and work was devoted to aiding the countless refugees, and to all forms of Red Cross work. The Red Cross Society has now been formally introduced into China, to the immense benefit of the Chinese people.

Asylums or villages for lepers have been

established in five different provinces, where excellent work has been done. There are eight orphanages (one of them in Hong-Kong, but conducted by missionaries to the Chinese) caring for a great number of children—mostly girls. Eleven schools or asylums for the blind—the best known being that of the late Mr Murray in Peking—are working what the Chinese justly regard as daily miracles, rescuing from uselessness and worse a class hitherto quite hopeless. A school for deaf-mutes conducted by Mrs Mills in Chefoo is an object-lesson in what may be done in that wide field. An asylum for the insane, begun under great difficulties by the late Dr J. G. Kerr at Canton, is likewise a pioneer in caring for a numerous but hitherto neglected class.

A "Door of Hope" for unfortunate Chinese women and children has for ten years been in existence at Shanghai, and now occupies several houses, where there are seven foreign and fourteen Chinese helpers engaged in teaching and training about three hundred pupils. A Refuge in Shanghai for little slave girls is another beautiful charity. At the close of 1912 there were one hundred and fifty-six inmates.

The Young Men's Christian Association, although one of the youngest organisations in the China field, has had an extraordinarily

rapid development. Its beginning in the middle 'nineties was at a most favourable juncture, a few years before the abortive reforms of the late emperor, which were followed at no great distance by the Boxer outburst. In the ensuing reconstruction the expansion of the Association was marked and immediate. It at once afforded a new and peculiarly valuable middle ground between Christians and influential non-Christian Chinese who were often quite ready to become associate members, assisting with friendly counsel and financial backing. Its wise requirement of local self-support was combined with most liberal gifts for equipment. The commodious structure erected in Shanghai in 1907 was at once outgrown. A large and finely equipped building was formally opened in Peking, October 9th, 1913, in the presence of a highly representative audience, an address from the newly elected President of the Republic being read by his delegate. The physical work in the gymnasium of every Association is of high value, not only in itself but as an object-lesson to the Chinese. The annual summer conferences, although somewhat interfered with by the Revolution and the consequent political disturbances, have been an increasingly important feature. Conferences for non-Christian government

students have been held during the past few years. The first regular one took place near Peking in 1911, and at this government spies were present, while in the following year members of the President's Cabinet attended and delivered addresses. At the crowded meetings held in some thirteen cities by Dr John R. Mott and Mr Sherwood Eddy in the spring of 1913,<sup>1</sup> more than 59,000 students attended the preliminary science lectures, more than 78,000 were present at the evangelistic meetings, and, after careful explanation of the purpose and meaning of the pledge, 7057 signed cards enrolling themselves as regular Bible students and inquirers; a large number of these latter were carefully followed up by means of classes during the ensuing months. Associations are now beginning to be organised in government schools, and the number is sure to increase. Important results have flowed from the work for Chinese students in Tokyo, begun in 1906, where an influence has been exerted such as has never been possible in China.

A striking outcome was the opening of an Association in the remote capital of the hitherto unimpressible province of Yunnan, through the efforts of a returned Christian student.

<sup>1</sup> For a full account see *The New Era in Asia*, by Sherwood Eddy.

The governor of the province at once presented a temple for the use of the Association. Word came later from a member of the China Inland Mission stationed on the borders of Laos, twenty-five days' journey beyond, that three government students who had come into touch with the meetings held in Yunnan had come to him with the request to organise an Association in their home town. These instances are typical of a movement which has spread from Tokyo to the remotest corners of the Republic. In every provincial capital can be found a number of men of prominence who have studied abroad, who are interested and sympathetic, and ready to form the nucleus of an Association. This is not confined to seaports or to provincial capitals, but the most remote centres have been equally influenced, and this influence has been widely felt in the work of the Church throughout the country. Christianity has been carried by means of it to the most distant parts of China.<sup>1</sup> During the past two years a special school has been held for training Chinese secretaries, with excellent results. No part of the work of the Association during the past few years has been more manifestly

<sup>1</sup> See *A Review of Five Years of Progress, A Report of the Work of the Y.M.C.A. of China and Korea*. Shanghai, 1913.



blessed of God than that of the Student Volunteer Movement for the Ministry. Pastor Ding Li Mei, whose work in the colleges of northern China in 1909-11 was so fruitful in this direction, was appointed Travelling Secretary of this movement, which has rapidly spread in many institutions. One of the important by-products is that many men who, although they have not become volunteers for the ministry, have been brought face to face with the claims of this calling, have dedicated their lives to the will of God in some other work, such as medicine, teaching, or business.

The Young Women's Christian Association has been at work in China for ten years, having at present fourteen foreign and three Chinese secretaries. It has a well-established work in Shanghai, with branches in Tientsin and Canton, each of them with far more opportunities for work than can be overtaken. When the undisguised hostility of the educated men of China to everything foreign, and more especially to everything Christian, experienced by all the earlier missionaries, is remembered, the present accessibility of China's young men and young women appears as one of the most wonderful transformations ever witnessed in any non-Christian land.

Never, in all her history, has the Church had at her command such multifarious ways of

“carrying the Gospel.” The question is sometimes raised as to whether they are all needed. Perhaps a more fruitful inquiry is whether the Church has yet made the most of her resources. Various as her instruments may be, they are still less so than her task, especially in China. Like that of the West, the life of China has grown more complex with every year that has fled since she began to think of the future as well as of the past. This has of necessity complicated the work of missions—but not confused it. “By all means,” said St Paul. Then he brought the whole constellation of possible activities into harmony by relating them to one fixed star: “That I may save some.” Such a man is the missionary still.

#### SUGGESTIONS REGARDING FURTHER READING

*A Mission in China* describes the whole range of activities in a modern station, while *Mission Problems and Mission Methods in South China* takes into account rather the upbuilding of the Church as such, and bases its descriptive chapters (1-14) on the experience of the English Presbyterian Mission in Swatow.

In *A Chinese St Francis*, by Campbell Brown, we have a very sympathetic picture (cast in the form of a story) of a Chinese evangelist, showing the effect upon himself and his friends of various methods of approach; and *The Saints of Formosa*, by Campbell Moody, gives a most readable account of the various ways in which the Christian appeal reaches and transforms the Chinese.

Reports, magazines, and special literature published by the Societies should be consulted.

## CHAPTER VI

### MISSIONARY PROBLEMS

THERE was never a time when it was difficult to select a number of outstanding problems relating to missions in China which were pressing for solution. But just now it is much easier than ever before, because during the early months of 1913 there were held in China, under the leadership of Dr John R. Mott, as Chairman of the Continuation Committee of the Edinburgh World Missionary Conference, five sectional Missionary Conferences and one National one.

At the sectional Conferences, meeting respectively at Canton, Shanghai, Chinan-fu, Peking, and Hankow, a series of ten of the most important topics relating to missions in China were considered by large and representative committees of each Conference, the "Findings" of these Committees submitted to the Conference itself, and, after discussion and amendment, adopted. The National Conference, held at Shanghai, was composed of 120 delegates (of whom one-third were

Chinese pastors, teachers, scholars engaged in literary work, and leaders in other forms of service), and had before it the reports of all the sectional Conferences. These reports were placed in the hands of carefully selected committees, which once more investigated the subjects and brought each one, in the shape of a matured "Finding," to the National Conference for its consideration and judgment. No points of importance were overlooked, and no issues evaded. This thorough preparation and repeated discussion gives to the findings set forth a more than ordinary importance. It is from the discussions of this body that the problems here presented have been selected.

For the first fifty years and more of the century of Protestant missions in China the various Societies carried on their work upon a basis of what might be termed mutual neutrality. The field of each mission was so vast that there seemed no need of division or of delimitation, but this in due time brought about serious complications difficult of adjustment. Against this state of things there were many silent and a few audible protests. The dawn of a better day came from Amoy. Here in 1862 the missionaries of the English Presbyterian and the American Reformed missions formed a united presbytery. This was accom-

plished, however, in the face of the resolute opposition of one of the home Boards. Dr Talmage was wont to say that in his early missionary life he discovered that the official name of his Society was "The Reformed Dutch Church of North America in China." Upon mature deliberation he became convinced that there was in that title too much geography and not enough religion! So far as is known, this was the first instance in the mission field of a Church formed by such a union, native to the soil, and "growing from its own root."<sup>1</sup>

Strangely enough, this inspiring example long remained solitary and unique. But this was by no means so inexplicable as at first sight it seemed. The missionary body is in an important sense representative of the Church at home, and cannot be expected to be very far in advance of it. Missionaries can as a rule accomplish very little in the way of co-operation, and, of course, much less in the direction of union, unless backed up by their Boards, and the Boards are equally incapable of independent action, being the organs of their Churches.

Bishop Westcott, one of the great missionary voices of his time, long ago pointed out that

<sup>1</sup> See *A Century of Missions in China* (Shanghai, 1907), p 368.

the effective impulse to the reunion of Christendom was to come from the mission field. Thus it has proved, and will prove yet more in the future, an unanswerable argument for the necessity of Christian missions, and also an evidence of their reflex value. In the imperial province of Szuchuan, with its forty-five millions of people, the growth of the co-operation idea was of a type quite different from that in Amoy, affecting Churches of eight or nine denominations, and not simply those already of the same order. Mission work in that province was interrupted by serious riots in the middle 'eighties, by the war with Japan in 1894-5, and again five years later by the Boxer rising. On each of these occasions the missionaries were ordered away, and most of them were compelled to take the long, expensive, tedious and (in summer, when their flight took place) dangerous voyage down the Yang-tzu rapids. These repeated calamities drew all the missions together in a common fellowship of suffering, which resulted in the formation of a representative and efficient Advisory Board (with members from each mission), an Educational Union, and a West China Conference, composed of the missionaries of the three great provinces of Szuchuan, Yunnan, and Kueichou. Delimitation of territory has been effected, and this is, of course, a

distinct step towards fuller occupation. The movement towards Unity has reached a more advanced stage in West China than in any other part of the country. The Advisory Board has for nearly fifteen years been very successful in promoting harmony and co-operation, and the second meeting of the West China Conference, held at Chengtu in 1908, adopted as its ideal "One United Church for West China." Much has been done among the non-Anglican Churches to realise this: the desire of the Anglican Church for a yet wider and more national unity, however, has caused it to enter a protest against what it considers premature efforts at union. On the other hand the Anglican Conference in China in 1907 appointed a Committee on Unity "to receive communications from other bodies of Christians working in China, and to do what should be in their power to forward Christian Unity."

One of the most conspicuous instances of co-operation at "The Home Base" as a consequence of foreign missions is found in the history of the Conference of Foreign Boards in the United States and Canada, which held its twentieth meeting in New York in January 1913. This body has always afforded a clearing-house for mission policies and problems, and in twenty years has perhaps done more toward co-operation in foreign mission

action in America and among American Societies on the field than has been accomplished by all other agencies in a century.<sup>1</sup>

At a conference held under the auspices of the Committee of Reference and Council of this organisation in New York, February 29th, 1912, the following resolutions were adopted as an unofficial expression of its opinion: (i) This Conference desires to assure the missions in the strongest possible manner of its unreserved approval of the effort to accomplish the union of the Christian Church in China, and promises the missions that they will have in such efforts the hearty support of the members of this Conference. (ii) The Conference approved of the fullest measure not only of co-operation but of union in all such forms of mission work as education, preparation and publication of literature, hospitals, and philanthropic work.

The movement towards co-operation upon the mission field is thus to an increasing extent

<sup>1</sup> A similar conference of British Missionary Societies now meets annually at Swanwick, and will hold its third session in 1914. It has already proved invaluable as a "parliament of missions," and as a means of arranging common action in a number of very practical directions, such as the special training of missionaries, the relation of missions to governments, the use of literature and the press, etc. Perhaps it is supremely useful as affording an exceptional opportunity of mutual understanding and spiritual reinforcement.—ED



supported by the mature judgment of the home Churches, as well as by the home administrators of foreign missions. The numerous instances of the drawing together of bodies of the same general order in India, in China, and in Japan, have stimulated similar action in the United States, Canada, and Great Britain. Within the last few years the different units of the various Presbyterian bodies in China have come together in a system of synods covering all China, looking eventually toward a common General Assembly. The Churches of the Anglican communion have taken the same step for Churches of their order, having always cherished the ideal which thus finds expression. In a similar manner some members of the great Methodist family have united in China, while the same is true of the Baptists, and of others also.

As the outcome of a variety of conferences held during the past ten years, and more especially of the Centenary Conference in Shanghai in 1907, provincial councils of Chinese and foreign workers have been formed in several provinces, such as Anhui, Chekiang, Chihli, Honan, Hunan, Hupeh, Kiangsi, Kiangsu, and Shantung, while preliminary steps, some of them upon different lines, have been taken in other provinces. Great distances and the difficulties of travel, wide variations

in dialects, lack of enthusiasm on the part of some who attend the conferences, and the neglect or refusal to do so on the part of others, have been serious hindrances to the entire success of the plan. Long experience has shown that while in actual conference and after full debate it is not difficult to secure a high degree of unanimity, it is an altogether different matter to carry into practical effect the resolutions there adopted.

In order to remedy, if possible, this apparently inevitable defect, the National Conference held at Shanghai in March 1913 passed a resolution constituting a China Continuation Committee of sixty members (one-third of whom shall be Chinese), as nearly representative as may be of all missions and of all parts of China. It is laid down in the constitution of the Committee that its functions shall be solely consultative and advisory, not legislative or mandatory, and its objects are to help to carry out the recommendations of the National and Provincial Conferences held in 1913; to serve as a means of communication between the Christian forces of China and the Continuation Committee of the Edinburgh Conference and Mission Boards; to serve as a means by which the Christian forces of China may express themselves unitedly when they so desire; to promote co-operation and co-

ordination among the Christian forces of China ; and to act as a Board of Reference when invited to do so by the parties immediately concerned. It is hoped to remedy the previous lack of continuity and the difficulty in co-ordinating results which has characterised the provincial Councils by the appointment of permanent secretaries, one Chinese and one foreign, giving their whole time to this service.

What relation this Committee is to have to the existing provincial Councils, and whether the China Continuation Committee may supersede the National Federation (proposed before the National Conference met) remains to be seen. The substantial unanimity with which this action of setting up the Chinese Continuation Committee was taken by a body of experienced and trusted missionaries from all parts of China showed that it is regarded as an important step toward practical co-operation, the value of which, however, must be proved by experience.

In the general conduct of missions co-operation is imperative. It is most emphatically so in the more and more specialised work of education. For more than two generations mission schools enjoyed almost a monopoly of Western education in China, and for nearly three generations there was no other education

of Chinese girls than that which was given by Western women in China. By the issue of the imperial edict of September 1905 all this was changed, and as it were by a single stroke there was potentially accomplished one of the mightiest and most far-reaching revolutions in the intellectual history of mankind. Not only was Western learning introduced, but the education of Chinese women and girls was specified as included in the wide sweep of the new plans. Since that time in Chinese Government education there have been the most varied experiences of progress, pause, and retrogression. But if the Chinese Empire was thoroughly committed to the New Learning, much more so is the Chinese Republic. It has long since been perceived that although missionary education had formerly been so much in advance, yet when once the Chinese government set itself to correct its countless educational blunders and established a co-ordinated system upon a well-considered basis, mission schools as hitherto conducted would soon be left far in the rear, or rather would be altogether out of the running. It was a widespread and deep conviction of this truth that most strongly impelled the Societies to co-operation in missionary education.

Missionary institutions organised—or more frequently reorganised—on this basis are now

to be found all over China. One or two examples may suffice.

The North China Educational Union includes the American Board (Congregational), the American Presbyterian, and the L.M.S. It has an Arts College at Tung Chou, Theological and Medical Colleges in Peking. In the Medical Department of the Union the Methodist Episcopal Mission, Anglican Mission, and London Medical Missionary Association share. In Shantung the American Presbyterian and English Baptist Missions unite in the Shantung Christian University, with its Arts College at Weihsien, Theological at Tsingchowfu, and Medical at Tsinanfu. The Anglican Mission shares the work in Arts and Medicine. To the West China Educational Union, which includes all the Missions working there, without exception, reference has already been made. Again, in South Fukien, all the Missions are united in educational work.

The initial difficulties in the way of reorganisation with a view to union are naturally much greater than those where union is in mind from the first. It is to be remembered that missionaries in China come from different lands, often cherishing different educational ideas and ideals; therefore in this, as in other forms of human activity, co-operation is difficult, but it is not on that account impos-

sible. It is generally agreed that the curriculum of mission schools<sup>1</sup> should have regard to that established in government schools, with a view towards future government recognition if for no other reason. This can be realised without sacrificing the special character which mission schools have always maintained, and in which they have not as yet been approached by schools under government control.

The weakness of the latter has been due to many causes, among them the lack of competent teachers, the absence of pedagogical experience and ideals, too ambitious courses of study (often not carried into effect), cramming, and superficial and perfunctory examinations. An especial difficulty has been the fixed determination on the part of the students themselves to take full charge: they have insisted that all examination papers should be easy, that all candidates should pass irrespective of merit, and that cheating should be overlooked or condoned; they have not hesitated to boycott unpopular teachers, and even demand their summary dismissal. Upon these terms no education in the world ever was or ever can be conducted. In the spring of 1913 these evils reached such an intolerable

<sup>1</sup> *N.B.*—The author's use of the term "school" covers educational institutions of all grades.—ED.

pitch in the Government University in Peking that the Chancellor, the Minister of Education, and the Board of Education were openly and defiantly insulted by a large body of the students (many of them, as in all similar cases, intimidated by their leaders).

After prolonged disputes the Government at last ordered the University to be closed altogether, on the alleged ground of lack of funds. Against this closure there were at once violent and influential protests, one of the arguments being that such a step would throw the higher education of Chinese youths exclusively into the hands of foreigners. The matter was then reconsidered, the University was reopened, and a large class of merely preparatory students graduated with great ceremony. Outbreaks of this sort seem to have taken place in all parts of China, and may be attributed to the ferment of crude misconceptions as to what "liberty" and "equality" mean in actual practice. Mission schools, too, have felt the electrical effects of the democratic ozone, and many serious rebellions have been encountered, based on a great variety of pretexts, or without any pretext at all. In a recent flagrant instance of this sort a union school for girls, having fifty-three pupils, raised a disturbance in which all but twelve of their number joined, because

they had but two days' holiday instead of three as in the government schools. A party of gentlemen, called in to prevent the girls from leaving the grounds, took their position inside the second entrance gate. The girls tried to rush them, pushed and pinched them, pulled their hair, and finally broke the gate down. Conduct of this sort is so utterly unlike the behaviour of Chinese pupils in former days as to exhibit in an instructive cross-section the trend of the times, and the peculiar perils of unassimilated ideas. In mission schools discipline is invariably maintained, even at the cost of the expulsion of an entire class or the closing of the institution, while in government schools (so far as may be known) absolutely impartial decisions and the inexorable enforcement of them may be said to be practically unheard of.

The present is evidently the "psychological moment" for greatly strengthening mission schools of all grades, from the kindergarten to the university. The teaching staff should be greatly increased. These institutions should adopt common courses, with a uniform system of examinations tending toward a common goal, to wit, a union Christian University. It is desirable that the Christian Church should definitely aim at developing existing institutions in China as early as may be into



three or four university colleges, one in the north, one in the south, one in the east, and one in the west. Since the government is especially emphasising education for women, there should be for them institutions upon similar although not necessarily parallel lines. This high aim can be achieved only by a combination of all existing mission forces. Such a combination is in harmony with that efficiency which is more and more becoming the keynote of Western civilisation in the twentieth century. In order to accomplish this end there should be lower elementary schools and kindergartens in connection with every Christian village congregation, and in suitable centres higher elementary schools with boarding accommodation. The men and women who are to teach in these institutions should not only have that high scholarship which will command the confidence and the respect of the Chinese, but they should be men and women of strong personality, capable of real Christian leadership.

If the problems of general missionary education in China at the present time are urgent, that of medical education in particular is not less so. China has potentially adopted Western medical science as its standard, its aim, and its ideal; yet in this broad land practically the only medical education furnished by the

government is in two colleges in Tientsin. At one of these the tutorial staff consists of three or four French physicians and about an equal number of Chinese graduates. The medium of instruction is English. These schools train the surgeons for the army and navy, but some of their graduates are now in civil and non-medical official positions. The China Medical Missionary Association, composed of the four or five hundred medical missionaries of China, at its meeting in Peking in January 1913, after a thorough canvass of existing conditions in China, recommended that Christian medical colleges should not be multiplied beyond the power of the missionary Societies, in conjunction with the Chinese, to staff and support them. Those already in existence and approved by that body, situated at Mukden, Peking, Chinan-fu, Chengtu, Hankow, Nanking, Hangchow, Foochow, and Canton, should be brought up to the required standard before any others are added. An indispensable concomitant of a medical college is a foreign-trained nurse with a view to the development of a body of Chinese nurses, without whom Western medicine can make no permanent progress in China. In consequence of the urgent need of medical education the adequate staffing of these institutions is a matter of vital importance. It is also essential that Christian

medical colleges should be brought into line with the regulations of the Ministry of Education.

The Christian medical instruction of women in China is one of the most important enterprises ever undertaken by the Christian Church at any time, in any land. This unique opportunity of permanently influencing China can be met only by a greatly increased supply of foreign women physicians and trained nurses, the strengthening of the existing women's medical schools in north and south China, and the early establishment of a union medical school for women in central China.

The universal need of elementary instruction in sanitation and the laws of hygiene is in China nothing less than desperate. Popular lectures to general audiences on these themes, and especially to women on the care of infants, the prevention of infection, and personal and household cleanliness, together with easily understood literature on these and kindred subjects, are an urgent necessity. The sudden emergence of Chinese women from their age-long seclusion into public life challenges Christian women to undertake such forms of social service as the development of an enlightened public sentiment against early betrothals and marriages, the taking of secondary wives, and the employment of slave girls.

The problems of the new medicine in China are in some respects paralleled by those relating to theology. In the early stages of mission work it was necessary to use whatever material was at hand, and it is certain that many very imperfectly trained or even almost untrained agents often did excellent work. But in the phrase of the philosopher Mencius: "That was one time—this is another." The Chinese are at the top a well-educated people, and all the different strata have a high regard for learning. However widely Christianity may have spread, it has as yet only begun to touch the mind of China, and it may be said not to have reached its heart at all. To accomplish this great, this indispensable task, we must train up a generation of Chinese Christian scholars, the equal in their attainments of any educated men in China, and incomparably superior to them in spiritual insight, experience, sagacity, and zeal. At a time when the Chinese Church will be more and more called upon to confront the attacks, not only of Oriental philosophy, but also of Western materialism and agnosticism, it is of prime importance that there should be raised up men of the highest theological and philosophical scholarship, competent to do the work of Christian apologists in China. This will require a much higher standard of preliminary

education than has yet been anywhere attained, and an Arts course of at least two years—and better four years—must be insisted on. As Chinese scholars will naturally desire to undertake for themselves the work of Bible-translation, etc., it will be necessary to have somewhere the opportunity to take Hebrew and Greek as optional studies. As there will always be a demand for less highly trained men, well-equipped Bible training-schools associated with union theological seminaries will also be indispensable.

In every land the problem of how to train the children of the Church is both difficult and important, and nowhere more so than in China. Yet of all Christian agencies there the Sunday-school has undoubtedly been most imperfectly developed, though this capital defect is now recognised and is to be in some respects remedied. In all the immemorial history of this land young men were never so much to the fore. What can we do for them?

Christian missions in China are a great and a highly complex agency for the physical, intellectual, social, and spiritual betterment of the Chinese people, yet they will be rightly judged according to their success or failure in making Christianity indigenous in China. This is the problem of the Chinese Christian Church. Christian Churches in China have

for the most part. been organised as self-governing bodies, and they have fulfilled a peculiar function as a new type of social and spiritual organisation. But that Christianity may appeal with force to the minds and the hearts of the Chinese people, and may win their growing national consciousness for the service of Christ, it is of the utmost importance that the Chinese themselves should recognise them as having become truly native. At present this is not the case. At a time when "China for the Chinese" is the cry of great numbers of Chinese, there is a resolute refusal to be any longer under what is termed the "domination" of foreigners. "Independent" churches are springing up in many parts of China, with constitutions of varying kinds, but each testifying to a new spirit abroad among Chinese Christians, a wholesome and a hopeful change from former apathy. There is great danger that independence may become merely unrelated isolation, that the Churches may become quite secularised, may find the temptation to go into politics irresistible, may be controlled by cliques, may become only clubs. It is increasingly felt that it is by the Chinese Church that China is to be evangelised, and that in future the principal function of the missionary will be in varied ways to assist in training Chinese to undertake this great task.

The missionary must needs put himself and keep himself in such intimate and such cordial relations with the Chinese as to forward this result with the greatest practicable efficiency. And this is the kernel of the problem of Co-operation in China.

#### SUGGESTIONS REGARDING FURTHER READING

The volumes on *Co-operation and Unity* (vol. viii.) and *Christian Education* (vol. iii.) in the Report of the Edinburgh World Missionary Conference will be found most useful in the study of this chapter.

The findings of the various Conferences described at the beginning of this chapter will be found in *The Continuation Committee Conferences in Asia*, by J. R. Mott, 1913.

For fuller discussion of many of the problems raised here *The Regeneration of New China*, by the Rev. W. Nelson Bitton (the senior advanced study text-book for 1914) should be consulted.

*Men and the World Enterprise* contains an important address by Mr M. T. Z. Tyau on "Prospects of Christianity in China."

## CHAPTER VII

### THE REVOLUTION AND AFTER

IN order to understand the conditions confronting the Christian forces in China, it is necessary to follow briefly the story of the Chinese Revolution in 1911.

It is now nearly four hundred years since the Portuguese (in 1517) made their appearance in Chinese waters, being the first men from the West so to do. Three hundred and twenty years of more or less stormy intercourse with Portuguese, Dutchmen, and Britons brought China to its first foreign war. As the outcome, in August 1842 the Treaty of Nanking marked the opening of China—an event of world-wide importance. The political contact of China with the West since then has been characterised by aggressiveness on the one side and determined resistance on the other. Britain has waged war in defence of the opium traffic. Various European countries have exacted concessions, Germany securing Kiao Chau; Russia, Port Arthur; Great Britain, Wei-Hai-Wei. A mad race for



concessions in opening railways and mines ensued, in which every nation—except China—got something. China was to be regenerated by railways and at railway speed. She was to be enriched by syndicates !

Meanwhile, Chinese students and statesmen had seen something of life in Europe, America, and Japan. New ideas were stirring. The young Emperor, Kuang Hsü, listened sympathetically to Chinese exponents of reform like K'ang Yu-wei. For six months reform decrees rained down. Then in 1898 the crafty Empress Dowager resumed the imperial sceptre, imprisoned the Emperor in the palace grounds, and beheaded the leading reformers. A period of swift reaction culminated in the anti-foreign Boxer rising of 1900, which the Empress supported in order to prevent it from becoming anti-dynastic. The fifty-six days' siege of Peking—"China against the World!"—ended on August 14th in its relief by the Allies. Next day the Court fled to Hsian-fu, while the terms of the penalty to be exacted from China were settled by the Ministers of the Western Powers. The Empress Dowager returned to Peking in January 1902, apparently stronger than ever. She recognised, however, the necessity of patronising "Reform," and had ordered her officials to report what changes were advisable, what methods should be

adopted from abroad, and what existing institutions should be retained. In December 1905 two Commissions, composed of men of high rank, were sent to Europe and America respectively to inquire into Constitutional Government. In September 1906 a decree announced that Duke Tsai Tse and his colleagues had unanimously reported that the main cause of the backward condition of the empire was the lack of confidence between the Throne, the ministers, and the masses. If China would vie with foreign countries in wealth and power she must imitate their constitutional government, according the supreme power to the Throne, but entrusting the interests of the masses to men chosen by the suffrages of the people.

Provincial Assemblies were established throughout China, and met in 1909. The franchise for the choice of members was limited to officials, scholars, and holders of large property. Their functions were advisory only, but their effect was to give impetus to the demand for really constitutional government. A National Assembly, composed of two hundred members, half selected by the Throne from among the princes, dukes, imperial clansmen, etc., the other half by provincial governors from among nominees of the Provincial Assemblies, met in October 1910. It was

to be the foundation for a Parliament which a decree of 1908 had promised for 1917. Proving unexpectedly democratic, it demanded that the National Parliament should meet far sooner than 1917, and 1913 was fixed.

Meanwhile, in 1908, the Emperor Kuang Hsü died, his death practically coinciding with that of the Dowager Empress. Prince Ch'un, a brother of the late Emperor, had been appointed Regent by the Dowager Empress, and Ch'un's little son was the new Emperor. The Regent promptly dismissed Yuan Shih-k'ai, the most prominent and capable statesman in China.

When the National Assembly met it speedily came into conflict with the Grand Council, the very nerve centre of the old-time Chinese Government. Charges and countercharges, resignations and counter-resignations filled the weeks during which the Assembly was in session, but the Prince Regent's diplomacy prevented the resignation of the Assembly before its time (which would have scattered firebrands over the whole empire), and refused to accept the resignation of the Grand Council.

As a step in the orderly evolution of a constitutional China, the meeting of the Assembly is of capital importance. Although without actual power, it performed really

national functions, especially in forcing the hand of the Government and wresting the promise of a Parliament in 1913, and the organisation of a responsible Cabinet. The latter was appointed by the Throne in May 1911. Of its thirteen members nine were Manchus (including several imperial princes), from whom it was evident that nothing progressive was to be expected.

The unrest increased. A serious source of friction was the negotiation of large loans by the Government for building railways, and the adoption of an inflexible policy of nationalising trunk railways, which soon threw the great province of Szuchuan into virtual rebellion. Everywhere there was deep and growing dissatisfaction with the weakness and inefficiency of Manchu rule.

The Chinese Revolution of 1911 is one of the great events of history, but it was ushered in (Oct. 9th) by the accidental explosion of a bomb in the Russian concession of Hankow. This brought the long-planned rising to an immediate head. The troops at Wuchang revolted. The revolutionists forced an officer named Li Yuan-hung to be their leader, much against his will, and he fulfilled that function with conspicuous success. City after city, province after province declared for the Revolution, until the helpless Regent was

compelled to send for his late enemy, Yuan Shih-k'ai, to take the helm of the ship of state, a task which he was in no haste to assume. The stirring military movements by which Hanyang was taken by the revolutionists, but soon lost again, showed that while their men were brave, they were no match for Government troops.

After heavy fighting, Nanking was captured by the revolutionists (December 2nd), whereupon the movement entered upon a new phase. A body styled "National Assembly" was gathered in that city, and this embodied the new government. Peace negotiations were conducted at Shanghai between T'ang Shao-i representing Yuan Shih-k'ai, and Wu Ting-fang for the Republic. By the revolutionists on the one side and the Manchus on the other, Yuan was distrusted, and accused of being a traitor. Yet with consummate skill and tact he held the balance between them, and at length in the face of almost insuperable obstacles persuaded the Throne to abdicate, upon terms most generous to the Manchus. The three historic and pathetic decrees of abdication were at last issued on February 12th. The Manchus resigned their authority into the hands of Yuan, who was empowered to form the new Government, affording "the unique spectacle of

a disappearing despotism appointing its republican successor."

The day after Christmas Day there arrived in Shanghai a man whom the Manchu government had long pursued with relentless hate. This was Sun Yat-sen, the Chinese revolutionist who, as an exile and with a price on his head, had spent fifteen years abroad preparing the way for what had now come to pass by an altogether different process. On proceeding to Nanking Dr Sun at once took the oath of office, and assumed the position of Provisional President to which, before his arrival, he had been appointed, though with the proviso that when the Republic had once been established he should resign his place to another. This he actually did on the 14th of February, at the same time pointing out the services and the merits of Yuan Shih-k'ai, who, he hoped, would be his successor, and who was in fact elected the next day by the unanimous votes of delegates "representing" (in a loose sense of the term) seventeen provinces, with Li Yuan-hung (February 20th), as Vice-President. Dr Sun's knowledge of other lands was considerably greater than his acquaintance with his own, and he was without administrative experience of any kind. Whatever Sun Yat-sen may have done or not done, or may hereafter do or not do, he will be en-

titled to imperishable honour for this inflexible adherence, against much pressure to the contrary, to the wise promise that he had made in advance.

It had been expected that the capital would be at Nanking, but this was soon felt to be impracticable owing to a series of strange and quite unforeseen events. On the night of February the 29th the Third Division of the Army at Peking mutinied, looting and burning a large number of shops throughout the capital. This bad example was soon followed by soldiers, and police also, at Tientsin, Pao Ting-fu, and later at several other cities, for some months rendering the situation in China highly critical. The Assembly in Nanking soon after decided by twenty votes to five that Peking should be the seat of government. Here the new Provisional President of the Republic of China was formally installed on March the 10th in the presence of a large and representative Chinese assemblage, but as the Powers had not recognised China, the members of the Diplomatic Body were not in attendance. The President read the prescribed oath as follows: "At the beginning of the establishment of the Republic there are many matters to be taken charge of. I, Shih-k'ai, sincerely wish to exert my utmost efforts to promote the democratic spirit, to remove

the dark blots of despotism, to obey strictly the Constitution, and to abide by the wish of the people, so as to place the country in a safe, united, strong, and firm position, and to effect the happiness and welfare of the five divisions of the Chinese race. All these wishes I will fulfil without fail. As soon as a President is elected by the National Assembly I shall at once vacate my present position. With all sincerity I take this oath before the people of China."

The National Council (or Assembly), having transferred its sessions to Peking, was opened (April 29th) by the President. It was not long before the Premier, Tang Shao-i, resigned, and there was almost constant friction between the Council and the Cabinet. The execution in Peking of two high military officials by martial law, at the instance of the Vice-President, who was convinced of their treason, caused great excitement and much bitter comment. In September Dr Sun visited Peking and many other cities, being most cordially received by the President, for whom he expressed high admiration. An incident in this triumphal progress of Sun Yat-sen's was a reception and dinner given him by the Manchu princes at the command of the Empress Dowager, an event which it might be difficult to parallel in history. Dr Sun's



tour did much, at a time of peculiar stress and strain, to unite the north and the south, a feat which many had believed to be impossible of achievement. Thereafter Dr Sun devoted himself to the development of certain ambitious railway schemes to which he had gained the assent of the government, which granted him a sum of £3000 per month for this purpose.

The difficulties confronting the new government were of the most serious character; but overtopping them all was the vital question of funds, which, in the exhausted financial condition of China, could be obtained only by extensive foreign loans upon good security.

Large sums were due as instalments of the foreign indemnities incurred through the Boxer rising, also interest upon previous loans had to be met, heavy current expenses to be discharged, and money found for the disbanding of troops all over China. When the Manchu government had proposed to nationalise the railways, the four leading Powers, Great Britain, France, Germany, and the United States, formed a quadruple group to furnish the money required, an arrangement which was felt to have strong advantages both for China and for her creditors. But at a later period Russia and Japan, two debtor nations, also demanded admission to the syndicate, and it was at once recognised that

their objects and interests were altogether political and boded no good to China. To this struggling republic it thus became highly uncertain whether the outcome would be to put China on her feet again, or so to bind her with a web of obligations that she could never again stand alone. The new American administration adopted the Chinese point of view, recognised the Republic as soon as the Provisional President was elected, and withdrew from the sextuple group.

The long expected Parliament, which was to replace the National Assembly, met in Peking on the 8th of April, 1913, but to the intense disappointment of the people and all well-wishers of China, for nearly six weeks it did little more than elect its presiding officers. In the Senate, or Upper House, there were between 250 and 300 members and in the Lower House about 600 members, a body far too large to be workable as a deliberative assembly. The rules, moreover, required so large a number for a quorum that it was always easy for obstructive members to withdraw, thus completely blocking all business. The salaries voted to themselves by the members of the Parliament were from the point of view of the Chinese journals beyond all reason, resulting in widespread dissatisfaction.

It is only of late that there have been political parties in China at all, for which, unfortunately, a word has been chosen which signifies *clique*, or *cabal*.

It was soon seen that the Parliament was divided into many of these so-called parties, each with a resonant title, and each with nothing more than a name behind it. Like clouds of mist on a mountain-top these bodies collected, dispersed, and reassembled with great facility, each under some influential leader, but each with intense bitterness antagonising all the rest. During the month of March the assassination in Shanghai of Mr Sung Chiao-jen, leader of one of the political parties, threw the entire country into a state of intense excitement, as it was alleged (without proof) to have been done under Governmental influence. General Huang Hsing, a prominent participant in the Revolution, together with many others, organised during the summer a movement which was styled a "Punitive Expedition," to compel Yuan Shih-k'ai to resign the presidency. One of the reasons assigned was his removal of a governor of the Kiangsi province, and other acts of "tyranny." This rebellion chose Nanking as its headquarters, and the entire valley of the lower Yang-tzu for its theatre.

For the third time within fifty years Nan-

king was besieged, and when taken by General Chang Hsun it was looted with inexcusable barbarities, and with a reckless sacrifice of life. Not many weeks had elapsed before this ill-timed rising was completely quelled, and its active promoters became refugees in Japan and other foreign countries. Many thousands of lives had been wasted, and the financial loss was estimated at anywhere from thirty million to eighty million taels. Yet the experience was not without benefit to China, as an exhibition of sufficient strength to put down lawless criticism on the part of a handful of malcontents, to whom constitutional methods were always open. It was greatly regretted by his many friends that although Sun Yat-sen took no public part in the rebellion, it had his sympathy and warm approval. At its close he, too, was again a refugee from his own land, for which he had suffered so much. The outcome was to make the position of Yuan Shih-k'ai much stronger than before.

On the 6th of October he was elected by the Parliament permanent President (for a term of five years) and Li Yuan-hung was chosen Vice-President. Recognition by all the Governments of the world immediately followed, and the Republic of China was definitely established. The inauguration took

place on the 10th of October, just two years from the beginning of the Revolution, thus closing the first chapter in one of the most striking dramas in the history of mankind.

The second chapter in the drama began far sooner than was expected. The Parliament, consisting of several parties which were mutually antagonistic, was yet swayed by a common feeling of its own importance, and dominated by a desire to assert its own independence. The members of the Kuo Min Tang ("People's" or "Nationalist" party) especially were proving by no means willing to obey the wishes of the President. Yuan Shih-k'ai settled the matter in November 1913 by issuing three mandates dissolving the Kuo Min Tang on the grounds of its proved treason to the State in inciting and conducting the late rebellion, as evidenced by captured documents. All members of either House of Parliament belonging to this party were deprived of their seats in Parliament, required to resign their membership of the Kuo Min Tang, and ordered to retire into private life. Parliament was thus "purged" to the extent of more than a third of its membership.

Within a few weeks Parliament itself was dissolved by a mandate, signed by the President and countersigned by the Cabinet, on the ground that "the remaining members do not

constitute a quorum in either house, as stipulated in the Parliamentary Organisation Law."

The Cabinet was not to escape, however, for within another month the Premier, Hsiung Hsi Ling, resigned, and the Cabinet was abolished. Next, on February 4, 1914, a mandate was issued ordering the dissolution of the self-governing bodies in the provinces "because they obstructed the administration," and at the same time civil governorships were abolished.

A Constitution Committee was convened at Peking on March the 18th, to revise the provisional Constitution, and, according to the expressed wish of the President, not simply to imitate foreign models. Since the dissolution of the Kuo Min Tang the power of Yuan Shih-k'ai has been steadily on the increase, and there is now some talk of making him permanent President, with no limit of tenure. It is at present no misnomer to call him Dictator.

One or two abortive attempts at further insurrection have shown that the party headed by Dr Sun Yat-sen has ventured far beyond the power of the nation, as a whole, to follow.

The New China must be considered from an international point of view. The distant isolation from outer lands of the T'ang, the Sung, and the Yuan dynasties is no longer

possible, nor could even the decorous semi-seclusion of the Mings be maintained. In this her hour of change China has become the centre of a new Asiatic problem.

The Russian Colossus on the north and north-west and the Japanese empire on the north and north-east are the dark storm-clouds upon the Chinese horizon. The drifting population of vast Mongolia is in a stage of evolution more than a millennium behind that of their southern neighbours. Russia has seized this opportunity to foment the disturbances inevitable at such a time of transition, and has taken the Lama religion and the Mongol princes under her protection in a way intended to place her in "practical" control of Outer Mongolia, with no recognition whatever of the rights of China. There is no reason to suppose that China will regain her former sovereignty, and her relations with Russia must be a source of permanent anxiety.

The steady progress of Japan in Manchuria indicates the eventual disappearance from that broad, fertile, and increasingly populous country of every form of Chinese control. It was from China that Japan originally received her civilisation, but now by a strange inversion of position Japan has become the tutor of China. While the causes of the recent Revolution in China reach back more than a century,

by far the most efficient of them was the overwhelming defeat of China by "little Japan." Thousands of Chinese students were soon flocking to Japan to absorb Western learning through the short-cut medium of the Japanese language. Many of them learned to dislike Japan, and were filled with the spirit of anarchy, becoming upon their return a distinct menace to China. It was not to be expected that a monarchy of the type of Japan should regard with complacency the establishment of a republic on the other side of the Japan Sea. There are many thousands of Japanese scattered through China, especially in the large cities. They read Chinese script as do no other foreigners; they have the advantage of being practically indistinguishable from Chinese; and, being Orientals, they have an instinctive knowledge of China and the Chinese. The future relations between Japan—which is itself in a transition state—and China are no less a problem than those with China's other near neighbour.

Between Great Britain and China there is a boundary question concerning Burma and the province of Yunnan; and a far more important one concerning the future status of Tibet, which has long been one of China's dependencies, but which, exasperated by much ill-treatment, seized the opportunity of the



Chinese Revolution to assert its independence. Moreover, the opium question (of which more must be said in the next chapter) is not yet finally settled.

The new Chinese national flag consists of five bars: Red, representing Chinese, Yellow for the Manchus, Blue for the Mongols, White denoting Tibetans, and Black signifying Mohammedans; but, as we have just seen, the Blue and the White are by no means fast colours.

The national feeling of the Chinese, more especially of Young China, increasingly chafes at extra-territoriality—the jurisdiction exercised by other Powers over those of their respective nationalities on Chinese soil. This places China in the same category as Turkey—a land of which the civilisation is so inferior and so alien to that of the rest of the world that it cannot be trusted to administer justice. This is naturally resented as a wrong to China, which, however, is far from being the case. The process of developing Chinese courts of law, and of training Chinese judges who shall deal impartially and adequately with such cases as may come before them, is the work of at least a generation—and the task has been scarcely begun.

Then, too, by treaties of long standing China is not permitted without the consent of the

treaty Powers to increase the rates of tariff at her seaports. This is likewise felt to be a great injustice, upon the correction of which the Chinese more and more insist; but international commerce is not a benevolent bureau, and it is to be expected that much water will flow under many bridges before a due adjustment is reached.

China has shaken off the Manchu yoke. She has shown the determination of her people, their possibilities of change (so long denied), and their significance as a *modern* world power. Even if reaction has set in, and the popularity of everything Western as such has a little diminished, she is seething with new ideas and desires. Whatever be the form of government finally accepted, the administrative difficulties are age-long. Many of them are at bottom economic; but the supreme question is one of character. The people must be educated to both the rights and the duties of citizenship in a modern state. Individually and corporately, they present the Church with a greater task than ever.

#### SUGGESTIONS REGARDING FURTHER READING

For a study of the significance, from a religious and missionary point of view, of the political changes in China reference may be made to *The Emergency in China*, by

Dr F. L. Hawks Pott, of Shanghai (cc. 1-4), and *The New Era in Asia*, by G. Sherwood Eddy (cc. 4-5). The article by the Bishop of Anking in *The East and the West* for April 1914 ("The Chinese Revolution in relation to Mission Work") is valuable.

*Sun Yat-sen and the Awakening of China*, by Dr J. Cantlie and C. S. Jones is an account of Dr Sun by one who was his tutor, who rescued him when he was kidnapped in London, and who remains an intimate friend. But it must be read with discrimination (cc. 1-6, 10).

## CHAPTER VIII

### THE TRANSFORMATION OF CHINA : THE OPPORTUNITY AND THE APPEAL

WHAT is to be the political and economic future of the Chinese? Upon the answer to that question hangs the welfare of many nations and of many peoples. With an unequalled supply of coal, iron, cotton, and much other raw material, and of cheap yet potentially skilled labour, China occupies and must continue to occupy a central place on the great stage of human action. Her immense resources will be developed; railways will penetrate every part of her vast area; a common language will supplement, and possibly eventually supplant, the many local languages now spoken; Chinese ships will plough every sea and visit every important port in every continent, as Japanese ships now do.

What kind of a China is the China of that not distant day to be? In this twentieth century the world has shrunk. By steam, electricity, the ceaseless exchanges of com-

merce, the swift interchange of ideas, the world has been unified as never before. China has been brought into world currents, with a celerity and a completeness which is an ever growing surprise. Within a comparatively brief period we have witnessed as in a cinematographic display the inexorable, the irresistible passage from the China of Marco Polo, the Mongols, and the Mings, to that of Presidents, Parliaments, and Parties. That decades, perhaps generations, must elapse before the theoretical Republic can be fully realised is obvious. But the substantial fact is that for good or for evil these changes are permanent. The Old China has forever gone, but the New China has not yet arrived. The nation has found herself facing great problems which are as much moral and religious as they are social and political. Consideration of her fresh attitude and resolute action in the case of some of the most prominent of these will show the direction in which she is moving, how large a part the Church in China will play in shaping the future of the nation, and how urgently that Church needs the help that the Church of the West can give.

When at some future time it becomes possible to write an impartial and adequate history of the transformation of China during the opening decades of the twentieth century,

the most wonderful and the most dramatic story of all will be that of her struggle to free herself from the "Black Smoke"—the thickened juice of the poppy plant. No one who knew intimately the opium-cursed provinces of the 'eighties and the 'nineties of last century would have believed it possible that an economic, a social, and a moral sentiment could be evolved in that Empire, and that it could have been expanded and deepened in the succeeding Republic, bringing the definite cessation of the use of opium within the field of practical politics. Yet in spite of the settled scepticism and the ready ridicule of those with large knowledge of China, this evolutionary miracle of an adequate moral force has taken place under our immediate observation.

Thousands of lives have been taken in penalty for the violation of the anti-opium laws in China. Little by little force will be replaced by reason, until in the future China will be as free from opium as Japan is to-day. The intellect of the Chinese people has become thoroughly convinced of the evils of opium. Its conscience has been profoundly stirred. Self-preservation is the first law of nature, and self-preservation and the use of opium are contradictories. Therefore opium must go.

In May 1913 the British Parliament passed the measure prohibiting any further importa-

tion of Indian opium into China. No action, however, was taken regarding the stocks of such opium that had accumulated in Shanghai, awaiting distribution. The cutting off of the supply has sent up the price of what remains to a fabulous figure. In the course of a year or two the stocks will be exhausted, but meantime the sale of this remaining quantity of Indian opium makes it difficult for the officials to carry out the Government directions for the suppression of all poppy-growing in China itself. When once illicit production is stopped because the profit is not worth the risk, illicit transit and illicit distribution will stop also. In the meantime the weakness of the central government and the venality of many of the officials will make opium smuggling a very common and temporarily highly profitable business. But whenever and wherever honest administration prevails it will stop. To the spectacular burning of opium-pipes in preceding years the Chinese have now added the far more spectacular burning of the captured opium itself, every such incident being graphically described, widely heralded, and admirably adapted to fan the fires of anti-opium patriotism. It is difficult to prevent the production of opium in China while Indian opium is still being sold. In accordance with "solemn treaties" Indian opium cannot be

excluded from any province unless and until Chinese opium ceases to be produced there. Thus China has been enchained in a vicious circle. The number of provinces able to declare themselves free of Chinese opium, and so to demand the exclusion of Indian, is, however, increasing. Ours is the shame of having held her captive till the last possible moment. China's complete triumph is at hand.

The friends of China, who have for a generation and more been doing what in them lay to enable the Chinese to accomplish this great result, have for years been sounding a note of warning as to the danger that escape from opium might mean a renewal of the bondage to intoxicating drink, from which ages ago the Chinese succeeded in freeing themselves. At present the fashion sets overwhelmingly towards the inordinate consumption, especially at public functions, of expensive and injurious foreign beverages. To enlighten the national understanding and to arouse the Chinese conscience against this insidious invasion will be a permanent duty of patriots, particularly of the Christian patriots of China.

From antiquity, at times of political unrest and in seasons of bad crops, lawless bands of marauders have held the permanent balance of power. The recent reign of terror exercised



in mid-China by "White Wolf" and his hordes is one of the most notable instances, as it may be one of the last. But China is coming to see that the transformation of such social chaos is more than a matter of fortifying cities and providing an adequate and trustworthy police force. No less important than the suppression of lawlessness is a provision by which every man shall have the opportunity to earn an honest living, a condition of things which, so far as we know, has never yet existed in China, but which must exist if there is to be domestic peace.

Equally pressing and no less difficult is the inculcation of the value and the duty of probity in public life, a lesson which other lands have not altogether mastered. It is constantly alleged by Chinese in high places that bribery and corruption are more rampant and more unblushing than ever they were in Manchu days. As a remedy the Confucianists—or some of them—have made a zealous fight to secure the establishment of Confucianism) a term the indefiniteness of which has been previously remarked) as the "State Religion" of China. The futility of making a state religion of a system which is not itself really a religion at all has been pointed out by many Confucianists, by Buddhists, by Mohammedans, and of course by Christians. There seems little likelihood that the scheme will be

successful.<sup>1</sup> Yet China's leading statesmen confess that the solution of this great difficulty lies in the religious and not merely the moral sphere.

The most comprehensive and far-reaching of all the many changes in China, greatly transcending in importance the alteration in the form of government, is the potential, and in part the actual, liberation of the *women* of China—one of the great events in the social history of mankind. "All the railroads that may be built, all the mines that may be opened, all the trade which may be fostered, cannot add half as much to the happiness of the Chinese people as the cultivation of the greatest of their 'undeveloped resources,' their womanhood."<sup>2</sup>

Of course the great mass of Chinese womanhood remains as yet untouched. In the centres most responsive to Western influence, however, women are being called not only to their true place in social life but to leadership in public and professional activities. Chinese lady physicians and trained nurses are everywhere in demand at dazzling salaries, and the

<sup>1</sup> See the Rev. P. J. Maclagan, art. "The Position and Prospects of Confucianism in China" in *The International Review of Missions*, April 1914, and the Bishop of Anking, art. "The Chinese Revolution in Relation to Mission Work" in *The East and the West*, April 1914.

<sup>2</sup> *The Changing Chinese*, Prof. E. A. Ross, p. 215.

supply is infinitesimal. Women journalists are growing in number. It is no longer an uncommon occurrence for a young Chinese woman—married or unmarried makes no difference—to address a mixed audience upon a popular subject, at times with surprising force and fervour. “Emancipation” is indeed a synonym for grave excess in some instances. Chinese social restraints are everywhere tending to break down where the new influences are in the ascendant, and the educated young women of China are in great peril of gaining intellectual enlightenment at the expense of their greatest treasure. The great fact, however, is that their day has dawned.

In the marvellous transformations which have been wrought in China, Christian Missions have played an indispensable and a leading part. They have brought to China that majestic conception which overtops all others—the recognition of One God. They have made central the words and the work of Jesus the Christ, as the Saviour of all mankind. They have taught the Christian doctrine of Man, emphasising his individuality, on the one hand, as distinct from the Family, and they have sought to explain, on the other, the meaning of Society as an organism embracing all families. The dynamic of these novel ideas, once they have been thoroughly

apprehended, has deeply penetrated China, and can never more be expelled.

Whatever may be the surprises of the future, there is in China a new Spirit. Despite provincial and sectional divisions there is a growing sense of solidarity, which is not merely extensive, but likewise intensive. The pressure of a common danger has welded, and is welding, China into a potential unity never before known. China is now feeling the mighty inspiration of a great Hope. Its future is full of bright possibilities. Of these the greatest lies in the policy of religious toleration now in force (as a result of the Revolution), and the new attitude towards Christianity.

An objective illustration of the new light in which Christianity is regarded in China, and of its recognised position, was afforded by an incident which occurred in April 1913, attracting world-wide attention. Mr Lu Cheng-hsiang, the Minister for Foreign Affairs, remarked to a missionary that he would like the Christians in Peking to meet in a quiet way for special united prayer on behalf of the nation. He believed that God could help China at this time of unrest and of change. The Chinese pastors took the matter up, and appointed April the 13th as a day of special prayer. They also sent to the President a notice of the meeting. He replied expressing his approval, and

sent a delegate to attend the service. It was afterwards proposed to hold another special day of prayer throughout China. The Government was asked to aid by sending the necessary telegrams free of charge. Mr Lu secured the approval of the Cabinet, and sent out the call for prayer from the Peking churches. He also offered to send special telegrams to the same places asking the Chinese officials to send representatives to attend the meeting. On the 18th Reuter's telegram from Peking was sent out in the following terms: "Yesterday the following message was adopted by the Cabinet and telegraphed by the Chinese Government to all provincial governors and other high officials within whose jurisdiction there are Christian communities, and also to leaders of Christian Churches in China, both Catholic and Protestant: 'Prayer is requested for the National Assembly now in session; for the newly established Government; for the President yet to be elected; for the Constitution of the Republic; that the Chinese Government may be recognised by the Powers; that peace may reign within our country; that strong, virtuous men may be elected to office; and that the Government may be established upon a strong foundation. Upon receipt of this telegram you are requested to notify all Christian Churches in your province

that April the 27th has been set aside as a day of prayer for the nation. Let all take part. Representatives of the provincial authorities are requested to attend the services, which will be sincerely carried out by the entire missionary and Chinese forces of the nation.' This is the first time in the history of the world that such an appeal has come from a non-Christian nation, and it has given extraordinary satisfaction to the Christian communities in North China, while old residents consider it a striking proof of the deep changes that are being accomplished in China since the Revolution." Great interest was naturally excited by this request in Great Britain and in the United States, where similar services were also widely held.

This remarkable occurrence might very easily be underrated in importance by the "old resident" in the Far East, and as readily underrated in Western lands. It certainly does *not* signify that China is officially desirous of becoming a Christian nation; nor was it, as in some quarters alleged, a covert bid for Christian political support. It was rather an instinctive cry to God for help in time of national trouble.

In this whirl of wonders it is evident that the Chinese Church is to be put to a test before unknown. Can it suddenly adapt itself to

its new privileges and opportunities without losing its spiritual character and becoming either merely or mainly a patriotic society with an honourable history or else an organisation with prestige and influence, which may be "worked" for ends largely secular and selfish? That such adaptation is quite possible we are assured. Yet the temptations and perils of the new status are sufficiently evident.

In several centres independent Chinese Churches have appeared, and with the growing national consciousness they have become increasingly popular. Will the independent Chinese Church have sufficient anchorage in a deep Christian experience and a sufficient grasp of the essentials of divine truth to enable it to resist the sudden and probably enervating change of climate which seems imminent? Can it be transplanted from sub-arctic to sub-tropic regions without losing its vitality?

It is not impossible that before many years there may be in China considerable mass-movements towards nominal Christianity. It is true that, unlike India, China has in form no system of caste, but the large and at present quite unassimilated bodies of the various Miao tribes scattered so widely and so numerous through south-western China stand in much the same relation to the Chinese population as the outcastes in India do to the caste people.

If such mass-movement should occur, what will be its effect upon the Chinese themselves, and upon the many millions of aboriginal tribes? That the consequences from a political and sociological point of view would be most serious there can be no doubt.

How can the *leaders* of the Christian Church in China be raised up in numbers and of quality at all adequate to the need? Magnificent examples there already are. How can the little band of ordained Chinese pastors be multiplied? Unless these great necessities can in some way be met the Christian Church cannot fulfil her task in China.

At this juncture what should be the aim of Christian Missions in China, which have already accomplished so much? They must seek to influence intellectually, morally, and spiritually *the whole life of China*, individual, social, and national. The agencies by which this may be accomplished are already in operation. The long and difficult stage of pioneering is now past, and we have entered upon a period of settled and co-ordinated activities. All classes of Chinese from the highest officials downward are now accessible. The missionary force has now a splendid ally in the growing, indigenous Church. What is needed for the spiritual conquest of China? Not, indeed, miscellaneous bands of workers of all kinds, but a carefully



selected company of men and women to reinforce at all points work already begun, or to extend it into new fields. Each of these recruits should have an assured basis of abounding physical health such as would satisfy the requirements of any well-managed insurance company. There must have been adequate intellectual preparation—the more diversified, the more thorough, the better. “It takes the highest to reach the lowest.” Our recruits should know men, and how to approach and win them. They should have had actual experience of some form of actual work, before venturing to spread their unfledged wings in Oriental gales. Having once for all faced the question of a life work, and having decided it intelligently and conscientiously in the light of the Word of God, the call of God, and by the Spirit of God, they will be in no danger of abandoning it without as clear a call to leave it as they had to enter it. Almost every type of unique or exceptional qualifications will eventually find, or will make, opportunities, evangelistic, educational, medical, literary, such as no life in the homeland could ever furnish, and this in luxuriant variety. Above all there is imperatively required on the part of such workers a willingness to go anywhere, and to do anything, to serve, and not to be served, for the advance-

ment of the Kingdom of the Redeemer. These workers must know how to work, but it is not less important that they know how to pray. They must be literally enthusiastic, because indwelt by the Spirit of God.

There is needed at this time a consecration of the wealth of the Christian Church to the service of God, which is the service of man. Every great project, in an age which abounds in great projects, demands it may be millions, tens of millions, scores of millions of pounds for its accomplishment, and every really great project is likely to get what it needs. Is the moral and spiritual regeneration of the world to be achieved by giving to God the cheese-parings and the candle-ends of our possessions?

There must be a new spirit in the Church at the Home Base. The traditional and parochial view point must disappear altogether in the world vision. The growing spirit of Christian unity now manifesting itself in so many ways, but antagonised by indifference, impatience, and suspicion, must take active possession of the Church of Christ. It is more and more widely felt that until this takes place we shall never win the world, but that when it does take place the world will be won. "That they all may be one . . . that the world may believe that Thou didst send me." What influence might the study

of China as a mission field be expected to exert upon the student? Should it not lead to a revaluation of one's life, and to prayer, first for personal guidance, and then for China? Unless to every reader it be a call to earnest prayer for the regeneration of China this book will have failed of its purpose.

#### SUGGESTIONS REGARDING FURTHER READING

The last three chapters of Dr Hawks Pott's book *The Emergency in China* are very full of fact and suggestion. Chapters I. and VIII. of *The New Era in Asia*, as well as Chapters IV.-V., should be read again. *The Regeneration of New China*, by the Rev. Nelson Bitton, discusses more fully the problems of the Church in China, as she confronts the New Order.

An address to laymen on "Christian Missions and China," by Dr Lavington Hart, and one on "Napoleon's Giant and the Child," both to be found in *Men and the World Enterprise*, are valuable in this connection.

## A SELECT LIST OF BOOKS

*N.B.*—Those under A are for general reference, and may be obtained on loan, if desired, from Mission House libraries. Those under B are for collateral reading.

### A

- BALL, J. DYER, I.S.O. *Things Chinese*. Fourth edn., revised and enlarged. London, 1904. John Murray. 12s. net. Arranged alphabetically; full and concise.
- BONDFIELD, G. H., D.D. (Editor). *The China Mission Year Book*. Five issues, 1910-14. Shanghai: C.L.S. Obtainable in London of the R.T.S. 5s. net. General survey, special articles, statistics of all societies, etc.
- BROOMHALL, MARSHALL, B.A. (Editor). *The Chinese Empire*. London, 1907. C.I.M. and Morgan & Scott. 7s. 6d. A General Missionary Survey. Arranged under provinces, with introductory sketch of missionary history, chronological appendix, etc.

### B

- BATEMAN, C. F. (Editor). *Men and the World Enterprise*. London and Edinburgh, 1914. Oliphant, Anderson & Ferrier. 1s. net. Addresses delivered at a National Conference of the Laymen's Missionary Movement, Buxton, 1914. See pp. 120, 156.
- BEAL, S. *Buddhism in China*. London, 1884. S.P.C.K. 2s. 6d. Excellent account of the Chinese type of Buddhism.
- BITTON, W. NELSON. *The Regeneration of New China*. London, 1914. United Council, 8 Paternoster Row, E.C., and all Societies. 2s. net. A text-book dealing with the task of the Church in transformed China.
- BROWN, C. CAMPBELL. *A Chinese St Francis, or the Life of Brother Mao*. London, 1911. Hodder & Stoughton. 2s. 6d. net. See p. 99.
- CANTLIE, JAMES, and C. S. JONES. *Sun Yat-sen and the Awakening of China*. London, 1912. Jarrold. 6s. Interesting sketch of Dr Sun, but very uneven.
- COCHRANE, THOMAS, M.B., C.M. *Survey of the Missionary Occupation of China and Atlas of China in Provinces*. Shanghai, C.L.S., 1913. London, R.T.S. Survey, 3s. 6d.; Atlas, 6s. The most recent summary of facts and figures concerning Missions in China, bringing the information down to 1912. Full and scientific. Quite invaluable.
- CORNABY, W. A. *The Call of Cathay*. London, 1910. W.M.M.S.

- 1s. 6d. net. Text-book published for the Centenary of the Wesleyan Methodist Society.
- DE GROOT, J. J. M. *The Religion of the Chinese*. London, 1910. Macmillan & Co. 6s. 6d. Popular but scholarly lectures.
- DOUGLAS, R. K. *Confucianism and Taoism*. London, 1895. S.P.C.K. 2s. 6d. A very accurate, brief sketch.
- EDDY, G. SHERWOOD. *The New Era in Asia*. London and Edinburgh, 1914. U.C.M.E. and Oliphant, Anderson & Ferrier. 3s. 6d. net. Good description of the new movements in China, especially among students. See p. 96.
- Edinburgh Conference Report*. Edinburgh, 1910. Oliphant, Anderson & Ferrier. 9 vols., 18s.; separate vols., 2s. each. See pp. 60, 120. *The Continuation Committee Conferences in Asia*. Edinburgh: Oliphant, for the Continuation Committee. 7s. 6d. net. See pp. 100, 120.
- GIBSON, J. CAMPBELL, D.D. *Mission Problems and Mission Methods in South China*. Edinburgh and London, 1902. Oliphant, Anderson & Ferrier. 6s. Most informative and illuminating.
- GILES, HERBERT A., M.A., LL.D. *Religions of Ancient China*. London, 1905. Constable. 1s. net. *China and the Manchus*. Cambridge, 1912. University Press. 1s. net. *The Civilisation of China*. London, 1911. Williams & Norgate (Home University Library). 1s. net. Valuable popular manuals on religion, history, and characteristics.
- MOODY, CAMPBELL N., M.A. *The Heathen Heart*. An account of the reception of the Gospel by the Chinese of Formosa. Edinburgh and London, 1907. 3s. 6d. *The Saints of Formosa*. Edinburgh and London, 1912. Oliphant, Anderson & Ferrier. 3s. 6d. net. Life and worship in a Chinese church. See p. 99.
- MOULE, ARCHDEACON ARTHUR EVANS, D.D. *The Chinese People*. London, 1914. S.P.C.K. 5s. Careful and full discussion of history, religions, missionary developments, etc.
- POTT, F. L. HAWKS, D.D. *The Emergency in China*. New York, 1913. Missionary Education Movement. Obtainable in London of the United Council. 2s. 6d. net. A most valuable sketch, in text-book form, of the present conditions in China.
- ROSS, JOHN. *The Original Religion of China*. London, 1909. Oliphant, Anderson & Ferrier. 5s. See p. 60.
- SELBY, T. G. *Chinamen at Home*. London, 1900. Hodder & Stoughton. 3s. 6d. Most readable; sympathetic as well as critical.
- SMITH, ARTHUR H., D.D. *Chinese Characteristics*. London: Oliphant, Anderson, & Ferrier. 6s. A keen analysis, though the humour is sometimes resented by Chinese.
- SOOTHILL, W. E., M.A. *A Mission in China*. Edinburgh and London, 1907. Oliphant, Anderson & Ferrier. 5s. net. Close description of typical work. *The Three Religions of China*. London, 1913. Hodder & Stoughton. 6s. net. Lectures delivered at Oxford. Thorough and lucid.

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